MORRIS ROBESON.

GENESIS, CHAP XXII. Abraham Offering up his Son I faac.



No the Kight Mon Me thes Plate is mest humbly Dedicated and humble Percant. Lady Frances Seymour M. by her Ladychips obedient -Lacron Clarko To the Creating of the

Bud In But E,

Jona THAT IS, Nobejon

The holy Scriptures conteined in the Olde and Newe Testament, Enducor

TRANSLATED ACCORDING

to the Ebrew and Greeke, and conferred with the

best translations in divers languages.

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

FEARE VE NOT STAND STILL, AND specifies behold the faluation of the Lord, which hee will flew to you this day, Exod. 14.13.

But the Lord delinereth him



THE LORD SHALL FIGHT FOR YOU, therefore hold you your peace. Exod.14.14.

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by the Deputies of Christopher Barker, Print the Queenes most excellent Maiestie.

Cum privilegio.

Laren Clad

To the Creading of ther.

Esides the manifould and continuall bent firs which himightie God bestowed upon vs. both corporall and and tuall, we are elpecially bound (deare brethren) to give him thankes without ceasing for his great grace & vnspeakeable mercies, in that it hath pleased him to cal vs vnto this marueilous light of his Gospel, & mercifully to regard vs after to horrible backiliding and ralling away from Christ to Antichrist, from light to darkenes, from the living God to dumme and dead idoles, and that after to cruell murther of Gods Saints, as alas, hath beene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so

man reit wickednes, but received againe to grace with most evident fignes and tokens of Gods especial love and favour. To the intent therefore that we may not be vinnindfull of thefe great mercies, but feeke by all meanes (according to our querie) to be thank tull for the same, it behough vs so to walke in his feare & loue, that all the dayes of our life we may procure the glory of his holy Name. Now for a fruch as this thing chiefly is attained by the knowledge and practiting of the word of God, (which is the! shi to our paths, the key of the kingdome of he aven, our comfort in affiction, our shield & sword against Saran, the school of all wildome, the glaffe wherein we may behold Gods face, the testimonie of his fauour, & the only foode and nourill ment of our foules) we thought that we could beftow our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue : the which thing, albeit that divers heretofore have indequoured to archive, yet confidering the infancie of those times, and imperted knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reusaled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our felues about the least of our brethren (for God knoweth with what feare and trembling we have beene for the space of two yeeres and more day and night occupied herein) but being earnefly defired, and by divers, where learning and godlines we reverence, exhorted, and also incorraged by the ready willes of fuch, whose hearts God likewise touched, not to spare any charge for the furtherance of such a benefit and sacour of God toward his Church (though the time then was most dangerous, and the perfectition sharpe and furious) wee fubritted our felues at length to their godly in Jgements, and seeing the great opportunitie and occasions, which God presented you to vs in his Church, by reason of so many godly and learned men, and such diversities of translatiors in divers tongues, wee vindertooke this great and wonderfull worke (with all reverence, as in the presence of God, as intreating the word of God, wherevnto we thinke our felues infufficient) which now God according to his durine providence and mercie hath there the d to a most prosperous end, And this wo may with good conscience protest, that we have in every point and worde, as to the mediure of that knowledge which it pleafed Almightie God to give vs , faithfully rendred the text, and it places most fincerely expounded the same. For God is our witnes, that wee haue by all meanes endenoured to fet s

puritie of the worde and right sense of the holy Ghost, for edifying of the brethren in faith and charitie. Now as we have chiefly observed the sence, and laboured alwayes to restore it to all integritie; so have wee most rely kept the proprietie of the wordes, confidering that the Apostle's who spake and wrote to the Gentiles in the Greeke to rather confirmined them to the lively phrase of the Ebrewe, then enterprised farre by mollifying their language to spece 💍 the Gentiles did. And for this and other causes we have in many places resetued the Ebrew phrase, not with standing that may seeme somewhat hard in their cares that are not well practifed, and also delight in the sweete sounding phrases of the . Scriptures. Yet least either the simple should be discouraged, or the malicious have any occasion of full cavillation, see Euphisas fome translations reade after one fort, and some after another, whereas all may serue to good purpose and edification, we like

in the margent noted that diversitie of speach or reading which may also seeme agreeable to the minde of the holy Ghost Tygris. and proper for our language with this marke ||. Againe, whereas the Ebrewe Speach seemed hardly to agree with ours, we have noted it in the margent after this fort t, vfing that which was more intelligible. And albeit that many of the Ebrer of the names be altred from the old text, and reftored to the true writing and first original, whereof they have their fignification, v Sce. in the viuall names litle is changed for feare of troubling the fimple readers. Moreover, whereas the necessite of the fenre required any thing to be added (for fuch is the grace and proprietic of the Ebrew and Greeke tongues, that it cannot

either by circumlocation, or by adding the verbe or fome word, be understood of them that are not well practifed thereir hene pur it in the text with an other kinde of letter, that it may eafily be differend from the common letter. As touch the tole pleating ie verses, we have followed the Ebrow examples, which have so even from the beginning diffinguishe to of 100, minute as it is most profitable for memorie, so doth it agree with the best transfarious, and is most easiers best Concordances, and also by the quotations which we have diligently herein perused and set forth t

, the principall matters are noted and diftinguished by this marke f. Yea and the arguments both for chapters with the number of the verse are added, that by all meanes the reader might be holpen. For . ree haue for ouer the head of euery page fome notable word or fentence which may greatly further aswell fe or the chiefe point of the page. And confidering few hard at hing it is to viderflund the holy Scripmer to the Elech.

5. feels and herefies growdayly for lacke of the true knowledge thereof, and how many are difcouraged (6... this day are because the contraction of the Elech.) because they cannot attaine to the true and simple meaning of the same, we have also indenoused both by the u ng of the best commentaries, and also by the conference with the godly and learned breisen, to gather briefe A vpon all the hard places, aswell for the understanding of such words as are obscure, and for the declaration of the

rafie to the fimple reader, we have fo fet them forth with figures and notes for the full declaration the reof, that they Rhnot by indgement, being holpen by the annotations noted by the letters a,b,c. Stc. attain the revoto, yet by the ue, and as it were by the eye, may sufficiently knowe the true meaning, of all such places, wherever also we have rtaine Mappes of Cosmographic which necessarily serve for the perfect understanding and memorie of divers places stryes, partly describeth, and partly by occasion touched, both in the old and new Testament.

it the application of the fame, as may most appertain to Gods glory and the edification of his Church. Furthermore ertaine places in the bookes of Moles, of the Kings, and Ezekiel feemed to darke that by no defeription they could

y, that nothing might lack which might be bought by labouts for the increase of knowledge and furtherance of Gods iere are adioyned two most prostable. Tables, the one seruing for the interpretation of the Ebrowe stances; and the other ing all the chiefeprincipell matters of the whole Bible : fo that nothing (as we truft) that any could infily defire, is Therefore, as brethren that are partakets of the fame hope and faluation with vs. we befeech you, that this rich pearle Rimable treafure may not be offred in vaine, but as fent from God to the people of God, for the increase of his king seme, infort of his Church, and difcharge of our confeience, whom it hath pleafed him to raife up for this purpole, fo you would ly receive the word of God, carneftly fludie it, and in all your life practife it, that ye may now appeare in deede to be the 'God, not walking any more according to this world, but in the fruites of the Spirit, that God in yo may be fully

ough Christ Iesus our Lord, who lived and reigneth for ever, Amen

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Of the incomparable treasure of the holy Scriptures, with a prayer for the true yse of the same. An Artesta

monogramment and and anomatom

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Efai.12.3 & 49.10.

Rev.21.16, and 22.

There is the fpring where waters flowe, to quench our heate of finne:

Here is the tree where trueth doth grow, to leade our lives therein:

Rev. 2.7, and 22.2. Here is the judge that flipts the strife,

When many devices fish.

Pfil. 119 142.144. when mens deuices faile:

Iohn 6.35. Here is the bread that feedes the life,

that death cannot affaile.

Luke 2.10. The tidings of faluation deare,

Ephes. 6.16. Comes to our eares from hence:
The fortreffe of our faith is here,
and shielde of our defence.

Marth. 7.6. Then be not like the hogge that hath a pearle at his defire,

2. Fet. 2.22. And takes more pleasure in the trough and wallowing in the mire.

Matth. 6 22. Reade not this booke in any case, but with a fingle eye:

Reade not but first desire Gods grace, to understand thereby.

Iude 20. Pray still in faith with this respect, to fructifie therein,

Pfill, 119, 11.

That knowledge may bring this effect,

to mortifie thy finne.

Then happy thou in all thy life,

what fo to thee befalles, Yea, double happie shalt thou be, when God by death thee calles.

Gratious God and most mercifull Father, which hast vouchsafed us the rich and precious iewell of thy holy word, assist with thy spirit, that it may be written in our hearts to our euerstasting comfort, to reform us, to renew us according to thine owne Image, to build us up, and edific us into the perfect building of thy Christ, sanctifying and encreasing in us all heauchly vertues.

Granti thu, O heavestly Euber, for Iesus Christes shee, Amen.

To the transfer the area of the area of

Graum thu, O heavenly Father, for Iesus Christes sake, Amen.

exector to trate and

් රමුණුව කිරීම කිරීම සිටුම් කරන සිටුම් කරන සිටුම්

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Pfal. 1. 1 2.

Pfal. 94. 12.13.

vouchlafe to Give vnderstanding. Direct in the path of his commandements, At the least twife enery day this exercise be The time once appointed herevnto after a Deut. 11.7 19. Diligently keepe fuch order of reading the Scripgood entrie, be no otherwife employed. tures and prayers, as may stand with his calling Superstinion be anoyded. Luke 9. v. 62's At one other time that be done, which is left Ela.19. v. 36. and ftate of life: So that -Ephef. 5 . v. 16 . vndone at any time. Teach, that we may learne trueth. Improoue, that we may be kept from errour. Correct, that we may be driven from vice. 2.Tim. 3, verfq Inftruct, that we may be fetled in the way of (16, and 17. Understand to what ende and purpose the Scrip-3. well doing. tures ferue, which were written, to Comfort, that in trouble we may be confirmed Rom, 15, V. 41 in patient hope. Faith in Sonne. Holy Ghoft. 1 Creation. The state of mankind by 2 fall and finne: 3 regeneration in Christ, The Church and the go-(Before Chrift, nernement thereof. Since Christ. Religion and the right worthipping of God, The word of God written in the Teftament New. Before Christ. Sacraments Who fo euer min-Since Christ, Good, deth to The end and generall indgement of the take profite by of Euphras reading Good. Scrip-Magistrates Tygris. tures. Euill. muft Remember that Scrip-Peace and warre. of the Common-wealthes and government of people, by tures conteine matter Profperitie and plagues, See. concerning Quict. Subjectes (Difordered. Ebr. things to gird about them to tit Husbands, \ Godly bleffed the weir pleatier wiues. e of Or, minde Families and things Parents. made . Hieth dde that belong to houf- \ Children. Vnoodly wildome and follie, hold, in which are Masters. plagued, Loue and hatred. Seruants. of ma Soberneffe and incontinencie. c finne the vere accarfed Mirth and forrow. The private doings of every man in to the Elect, b Speech and filence. Christ they are Pride and humilitie reflored, and fore Riches, pouerrie, to their wealth." Concrouincife and liberalitie, g The shird date The common life Nobilitie. of all men, as Pfal. 136.9 'e. heliohes Refuse all sense of Scripture con- Articles of Christian faith, contained in the common Creade, thich :trary to the First and second :able of Gods commandements, 1. Coherence of the text, how it hangeth together.
2. Courfe of times and ages, with fuch things as belong vnto them. Marke and confider the 3. Maner of freech proper to the Scriptures. Agreement that one place of Scripture hath with an other?, whereby that which feemeth darke in one, is made cafe in an other. Reade interpreters, if hee be able. Conferre with fuch as can open the Scriptures. Acts 8 verf. 30 31 &c., Take opportunitie to Leare preaching, and to proone by the Scriptures that which is taught, Acts 17, verf. 11. T, GRASHOE.

How to take profite in reading of the holy Scriptures.

Earneftly and viually pray unto God that hee will Teach the way of his statutes.

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The names ar	nd order of all the Bookes of the Ol	de
and New T	Testament, with the number of their Chapters,	
Genesis hath Chapte	ers 50 AB Prouerbes Chapters	3T
Exodus	40 gg Ecclesiastes	12
Leuiticus	27 遺틀 The fong of Salo-	
Nombers	36 ဦြို mon ိ	8
Deuteronomio	34 BE Isaiah	66
I ofua	24 👸 Ieremiah	52
Iudges	21 El Lamentations	٠,
Ruth	4 ब्रिह्म Ezekiel	48
r.Samuel	उर श्रीह्र Daniel	12
2.Samuel	24 Ag Hofea	14
r.Kings	24 श्रीहे Hofea 22 श्रीहे Ioel	
2.Kings	ffeh, Fig. 10 September 10 Sep	3
1.Chronicles	25 35 Amos 29 35 Obadiah 36 36 Ionah fleh, Micah Nahum	í
2. Chronicles	36 මූලි Ionah	4
The prayer of Mana	fleh, 38 Micah	7
Apocripha.	BE Nahum	۲.
Ezra	រ០ និដ្ឋី Habakkuk	á.
Nehemiah	13 월월 Zephaniah	5 3 3
Ester	10 꽃뚩 Haggai	2
Iob	42 E Zechariah	14
Pfalmes	150 ಕ್ಷಿಣ Malachi	4
The	bookes called Apocripha.	
x. Eldras		{
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The rest of Esther	6 gg The idole Bel and the Dragor	(
Wifdome	19 25 1. Maccabees	16
Ecclesiasticus	51 36 2.Maccabees	10
	ookes of the New Testament.	1 4 7 5 3 3 2 14 4 4 6 15 15 1 1 2 2 The
Mark and	Programme Programme	
Matthewe	28 Ephelians 6 The Epiftle of	+
Marke	16 Philippians 4 Iames	5
Luke	24 Colossians 4 r.Peter	5
Iohn	21 1. Thessalonians 5 2. Peter	3
The Actes	28 2. Thessalonians 3 1. John	5
The Epistle to the	1. Timotheus 6 2. Iohn	I
Romanes	16 2. Timotheus 4 3. Iohn	I
1.Corinthians	16 Titus 3 Iude	Y .
2.Corinthians	13 Philemon 1 Reuelation.	22
Galatians		The .
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THE FIRST BOOKE OF MOSES, CALLED

ESIS.

* This word feth the begin. and generation the creatines;

THE ARGUMENT.

M Ofes in effelt declareth three things, which are in this booke chiefly to be confidered; First, that the world, and all things therein, where created by God, and that man being placed in this great Tabernacle of the world to behold Gods woonderful worker , and to prasse his Name for the infinite graces , wherewith he had endued him , fell vuillingly from God through disobedience, who yet for his owne mercies sake restored him to life , and confirmed him in the same by his promise of Christ to come, by vuhom hee should overcome Satan , death and hell. Secondly, that the vvicked unmindfull of Gods most excellent benefits, remained still in their vvickednesse, and so falling most horribly from sinne to sinne, prousked God (vuho by his preachers called them continually to repentance) at length to defroy the vuhole vvoild. Thirdly , hee affureth us by the examples of Abraham. Iz hak, laakob, and the rest of the Patriarkes, that his mereies never faile them, vuhom hee chieseth to be his Church, and to professe his Name in earth, but in all their assistant and persecutions he ever assiste them, sendeth comfort, and delinereth them. And because the beginning, increase, presentation and successes thereof might be onely attributed to God. Moses speculately the examples of Kam, Ismael, Esau and others, which were noble in mane judgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fevunesse of them, which have at all times worshipped him purely according to his word, that it standeth no in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome. might be confounded, and the Name of God evermore praised.

CHAP, I.

a God rested the beauen and the earth. 3 The light and the darkeneff. 8 The firmament. 9 Hee f-payeteth the mater from the earth. 16 Hee createth the funne, the moone, and the flare s = 21 Hee createth the fifth, birds, heafts, = 26 Hee createth man, and gineth bim rule over all creatures, 29 And provideth nouriture for man

N the * beginning * God created the heaten and the earth was and the without forme and void, and the darkened * vvar you the t deepe , and the Spirit of God * moould you \$ † waters.

3 Then God faid, * Let there be light : And

And God faw the light that it was good, and God separated t the light from the darkenes. And God called the Light, Day, and the

darkenesse he called Night. # † So the eneming and the morning were the first day,

6 ¶ Againe God faid,* Let there be a # firmament in the mids of the waters, and let it feparate the waters from the waters.

7 Then God made the firmament, and fepaheape by his fecret rated the waters , which were f vnder the firmament, from the waters which were * about the firmament: and it was for

> And God called the firmament, 8 Heanen. # So the evening and the morning were the fecond day.

9 God faid againe, * Let the waters vnder

attribute that to the creatures that are Gods inftruments , which only apperteineth so God. + Elv. betweene the light, and betweene the darkenes. | The first day, JE. G. am the energy, for not the morning, * If I 33. 6. and 130% time to 32. discovering to the control of the the heaven be gathered into one place, and let the dry land appeare : and it was fo.

10 And God called the dry land, Earth, and hee called the gathering together of the waters of Euphras Seas : and God faw that it was good.

11 Then God faid, h Let the earth bud forth f Tygris. the bud of the herbe, that feedeth feed, the fruit-full tree, which beareth fruite according to his fee of the kinde, which harh his feede in it felfe vpou the Sce. earth: and it was fo.

12 And the earth brought foorth the budmthe herbe, that feedeth feede according to kind, also the tree that beareth fruit, whi of the their primiter? his feed in it felfe according to his kind; and e of # Or, winds i faw that it was good.

13 I So the enening and the morning were unesto teme, dethe third day.

14 And God faid, * Let there be k lights in the profit of ma. the firmament of the heaven, to leparate the day were accused from the night, and let them be for m fignes, and to the Elect, b for feafons, and for dayes, and yeeres.

And let them be for lights in the firma teffo.ed, and for ment of the heaten to give light upon the earth; g The third date and it was fo. 16 God then made two great " lights : the keut +15

greater light to o tule the day, and the lefte light he meaneth the: to rule the night: he made also the starres.

17 And God fer them in the firmament of the and the starte selfe heanen, to thine upon the earth,

18 And to * rule in the day, and in the night, the Suntiling, to and to feparate the light from the darkenetle; and the going downe God faw that it was good,

the fourth day.

20 Afterward God faid, Let the waters bring feafons.

t Ebr. things to girê his glory, and

Christ they are

tificiall day, from m Of things ap-19 So the enening and the morning were untill and politi-

and here hee freaketh, at man indgeth by his eye; for elfe the Moone; and the Moone; the planet Saurans. Or give it sufficient light, as influments appointed for the fame, to feme to mans vie. * Int. 31.35. It The fourth day.

a First of all, and before that any creature was, God made heatten and earth of nothing, Wiid. 11. 14. * Pfd. 33.5. 2 136 5.celus. 18.1, 481 14.15.4nd 17 24.

b As a rude lumpe and without any creature in it : for there was e light. the waters cone red all. # Ot, wifte, E Darkeneffe co-

ne ed the deepe waters, for as yet the light was not erested, + Ebr. facof the

d He maintained this confuled power. + Ebr. face of the

* Hebr. 1 1 3. e The light was Sunne or Moone

made belore either was created: there-

fore wee must not

* ecb. 38.44

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anu anu which

4 Elir, the foule

q The fift and

fonles had both one beginning,

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other to fwimme bereath in the

x That is , by the

he gaue power to

1. Cor. 11.7. Cal.

f God comman-

alcd the water and

the earth to bring

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power,

11 ifd.2.23.

21.17 . Jest . 5. 14.

Snithedh's erea-

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e Appointed it to

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I The Ffr day Eirof alcof life.

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dace to Gods will,

I br. fue of the

creepe.

of life.

firmament.

Genelis.

The creation of woman

foorth In abundance overy r creeping thing that hath thife : and let the foule the vpon the earth in ae, fwimme, or the topen firmament of the heaven.

21 Inen God created the great whales, and enery thing lining and mooning, which the I waters brought foorth in abundance according to their kinde, and enery feathered foule according to his kind: and God faw that it was good.

22 Then God bleffed them, faying, Bring foorth fruit and multiplie, and fill the waters in the feas, and let the foule multiply in the earth.

23 # So the euening and the morning were the fift day. 24 Moreoner God faid , Let the earth bring

foorth the tliuing thing according to his kind, cattell, and that which creepeth, and the beaft of the earth according to his kind, and it was fo. 25 And God made the beaft of the earth acverue of his word cording to his kind, and the cattell according to

his kinde, and enery creeping thing of the earth . according to his kind; and God faw that it was good. *Chr and . c . 6 26 Furthermore God faid, *f Let vs make man

in our timage according to our likenesse, and let them rule over the fifth of the fea, and over the foule of the heauen, and ouer the beafts, and ouer all the earth, and ouer enery thing that creepeth and mooneth on the earth.

27 *Thus God created the man in his image: ying, in the image of God created he him : he created them * ma e and female.

28 And God a bleffed them, and God faid to them, * Bring foorth fruit, and multiply, and fill the earth, and fibdue it, and rule over the fith of the fea, and once the foule of the heaven, and over entery beat that mooueth upon the earth.

29 And God faid, Behold, I have given vnto you x enery herbe bearing feed, which is upon all the earth, and enery tree, wherein is the fruite of a tree bearing feede . * that thall be to you for meate.

30 Likewise to enery beast of the earth, and and to every thing mooneth upon the earth, which hath life in the energy greene herbe floutto for meat, and , in- 🐦 eras fo.

31 * And God faw all that hee had made, and loe, it was very good. I So the eneming and the morning were the fixt day.

18 17.1. Math. 19 4 heptopagation of man is the blefsing of God. Pfel. 1.8. * Chip. 8. 17. and Cods great liberalitie to man, taketh away all exense of his ingratitude. hap. 9.3. * Exed. 31. 17. calm. 39. 16. marke 7. 37. | The fixt day.

CHAP. II. 2 God refteth the finenth die , and for Jefethit. -5 He fetteth maris it's guiden. 22 He created the moments. 24 Marine is ordined.

Bar is, the in nendle abun-T Hus the heatens and the earth were finished, and all the a hoste of them. ce o'c earnies

2 For in the fenenth day God ended his worke Emd. 20, 11 and which hee had made, * and the fenenth day hee

b refled from all his worke, which he had made. 3 So God bleffed the feuenth day, and fanb For behad now chified it, because that in it he had rested from all

his worke, which God created and made. 4 Thefe are the | generations of the heanens and of the earth, when they were created, in creame, and gothe day, that the Lord God made the earth and the heavens.

5 And enery # plant of the fielde, before it confider the excellencie of his works and Gods goodheffe toward him. [Or, the

was in the earth, and enery herbe of the field, before it grew, for the Lord God had not caused it to d raine upon the earth, neither was there a man d God onely opeto till the ground.

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

7 The Lord God also | made the man of ding to his good the duft of the ground, and breathed in his face pleasure. breath of life, * and the man was a lining fonde.

And the Lord God planted a garden Eaft- whe cof mans bo. ward in f Eden and there hee put the man whom dy was created to he had made.

9 (For out of the ground made the Lord in the excellence God to grow enery tree pleatant to the fight, and offis own nature good for meate : the gtree of life also in the mids of the garden, hand the tree of knowledge of good and of emil. 10 And out of Eden went a riner to water the Me'opotamia most

To And out of Eden went a rule to water the pleatant and abundant in all drings, came into foure heads. me into foure heads.

11 The name of one i. * Pilhon: the fame ligne of the lifere.

compafferh the whole land i of Hauilah , where is comed of God h That is, of mifegold. 12 And the gold of that land is good: there is

Bdelium , and the Onyx flone. 13 And the name of the fecond river is Gihon: the fame compatient the whole land of # Cufb:

14 And the name of the third riner is I Hid. Fallward, and endekel : this goeth toward the East fide of | Ashur: clineth toward the and the fourth river is # Parah.)

15 Then the Lord God tooke the man, and or pont. Place but him into the garden of Eden, that he might fifth it is the same

k dreffe it, and keepe it. 16 And the Lord God 1 commanded the man, Working in faying, † Thou thalt eate freely of enery tree of Wordship.

the garden. 17 But of the tree of knowledge of good and have man idle, enill, thou that not eat of it : for I in the day that though as yet thou eatest thereof, thou thalt die the m death.

18 Also the Lord God faid, It is not good 150 that man might that the man thould be himfelfe alone: I will make know there was a him an helpe t meet for him.

19 So the Lord God formed of the earth to whom he owed enery beaft of the field, and enery foule of the + Elements they heaven, and brought them vito the a man to fee Bottom of how he would call them : for howforner the man Hor, roh nformer. named the litting creature, fo was the name hee memel the thereof.

20 The man therefore game names vinto all from God, who 20. The man therefore gaue names vitto at isom life and cartell, and to the foule of the heatien, and to ene chiefefthing: ry beaft of the field : but for Adam found he not ard also that our an helper meet for him. ditaledience is the

21 Therefore the Lord God caused an hear confest ereof. nie sleepe to fall vpon the man, and he sleept: and | + Ekr. left whim: he tooke one of his ribs , and closed up the Hell in them to come and flead thereof.

22 And the rib which the Lord Godhad ta- to Adm. ken from the man, † made hee a o woman, and o signifying that brought her to the man.

23 Then the man faid , * This now is bone of hie, when the womy bones, and fieth of my fieth. She thalbe called which before was

I woman, because the was taken out of the man. 24 * Therefore thall man leave p his father and building.

bis mother, and shall cleaue to his wife, and they for, Mannife, lefhalbe one flesh.

25 And they were both naked, the man and of mar: for in E. his wife, and they were not afhamed.

* Mat. 19.5 mar. 10.7.1.ms.6.16.ph/f 5.31. p 50 that mar age sequincin a greater duery of vs toward our wines then otherwife wee are bound to firely to our parents. q For before finne entied, all things werehoueft and comely,

neth the heanens and flutterh them. he lenderh droughs and raise accore Heedewerh the intent that man Goodd norglorie * 1. Ccr 15.45. f This was the name of a place. as fome thinke in

rable experience. which came by difobeying God. * E cdur. 24.29 i Which Fan lah is a countrey toyning to Pedia 1 Or previous Stones

of a tree . | Cr, Elliogia. Or, Euphrates. k God would ne:

fone aigne Lord, m By this death feparation of maga

fubmit themfelues

mankind wasperlike an unperfit

canfe for commeth ly to the is man and

original and beginning. [Or . or, as they . 21, 15.

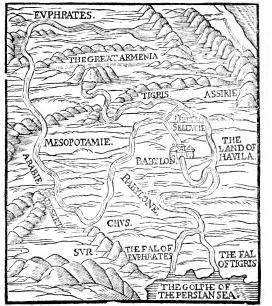
SITVATION

GARDEN OF

OF

EDEN.

Because mention is made in the tenth verfe of this Chapter, of the timer that watered the garden, wee mult note that Euphrates and Tygra, called in Hebrew, Perath and Hiddekel , were called but one river where th y toymed together , els they had foure heads : that is . two at their springs, and two where they fell into the Perfian Sea Inthis countree and most pientifull land Adam dwelt, and the, was called Paradefe, that is , a garden of pleafore, because of the fruitfranche and abuniance And whereas thereof et is fact that Pifrin constaffeth the land of Handah , it is meant of Tyres , which in fire countreys, as it passed by dinere places mas called by fundry names , as fome time Diglitte , in oth y places Pafitygres, and of forge Phafin or Pifton. Tikewife Euphy stes tomard the countrey of Chip or Ethiopia, ir Aratia, mas called Giben. So that Trere and Esphrates , (which were suc swormers , and fome time when they toyn d togesher , were caved after one name) were dievraing to dener places calielby these fou enamis, so that they might seeme to have beene foure diners FIRETS.



he children af The land of analy, which to degene-Jah. that came

parents, --heir

vecie, be-

e Noah delid the Churck

Armenia theis obelience

The fall of Euphras

The fall of Tygris.

The goulfe of the Perfian Sce.

CHAP. III.

THE

The moman federed by the forpoint, 6 entifeth for heffund to finne 8 They had file from God. 14 They three 42 punified. 15 Christis promised. 19 Man is duft. 22 Man.

N) w* to e forpent was more a fubtill then any beaft of the fielde, which the Lord God had made: and he biail to the woman, Yea, hath God indeed faid, yee shall not case of every tree of the

2 And the woman fayd vnto the ferpent, We b God fir fered Sa- eat of the fruite of the trees of the garden.

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

Then * the ferpent faid to the woman, Ye fh.ll not d † die at all.

5 But God Joth know that when ye shall eate thereof, your eyes that be opened, and ye that be as gods e knowing good and enill.

So the woman (feeing that the tree was good for mar, & that it was pleasant to the eyes, and a tree to be defired, to get knowledge) tooks of the fruit the teof, an ! did * ear and gaue also to her husband with her, and he f did eat.

7 Then the eyes of them both were opened, you to eat of the and they g knew that they were naked, and they Chould enethereof , yee douid be like to him * Ed s. 25. 25. 1. Tim. 2.24.

f Not fo much to plea chis wile, a nooud b, ambition at het perfession, g They

fewed hgge tice leades together, and made themfelues + breaches.

8 "Afterward they heard the voyce of the reprinted Lord God walking in the garden in the 11 cole of 11 Or, minh the day, and the man and his wife hid them-fetence dieth, and the day and the day and the man and his wife hid them-fetence dieth, and God amono reference. 8 4 Afterward they heard the voyce of the their primite? felues from the presence of the Lord God among presence.

the trees of the garden.

9 But the Lord God called to the man, and fay I vinto him , Where art thou?

to Who faid, I heard thy voyce in the garden and was afraid : because I was i naked, therefore I hid my felfe.

And he faid, Who told thee that thou wast he, and the same naked? Haft thou eaten of the tree whereof I com. of his nakednesse, manded thee that thou should, it not eate?

t 2 Then the man faid, The woman which Gods commande thou k gauest to be with mee, the gaue mee of ment. the tree, and I did eate.

13 And the Lord God faid to the woman, repentance appear Why haft thou done this? And the woman faid, reth in this that I The ferpent beguiled me, and I did eate.

Then the Lord God faid to the ferpent, carfe he had given m Because thou hast done this , thou art curfed him a wife. aboue all cattell, and aboue every boaft of the I in fleridof confield; vpon thy bel'y shalt thou goe, and m duft for fine give incer that they have of the life. thalt thou eate all the dayes of thy life,

i His hypoerine which was the &

Ebr. thing to gird

about them to frie

k His wickedneffe and lacke of true he burdeneth God

by accusing the

m Hee arked the reason of Adam and his wife , because hee would birg them to repentance , buthe a se h cotthe feipent , because hee would thew him no mercy, n As a vale and contempt ble beaft , 112,65.25.

* WY/A.2.24. a As Satan Can change himselfe into an Angel of light, fo did ee abofe the wifedome of the tement to deceine man ean to make the ferpent his infimment, and to fpeake in h m.

In daubting of Gods th earnings Ree seeided to Satan. * t.Cor 11.3. d This is Satans

chiefea fabrileie . to cause vs not to feare Gods threatning". † Ebr. di the death.

e A chough hee flould fry, God doeth not forbid

knoweth that it ye

began to feele their mifery , but they fought not to God for temedy.

dile. an. , also put enmitie betweene o thee and f doore : also vnto thee his & defire shalle subject, f sinne first fifth refly mea foorth? an, by foorth for any St. betweenerthy feed and her feede, and thou shalt rule ouer him has bruise ball breake thine? head, & thou shalt a bruise ST Then Kain spake vnt .. worion and of the arrent

Geeciusd the wo-16 \ Vnto the woman hee faid, I will greatly 'n That is, the increase thy r forowes, and thy conceptions. In wer of finne forow that thou bring forth children, and thy q The Ball Ring defire shalbe subject to thine husband, and he shall * rule ouer thee. one beginning, syherein we fce

17 Also to Adam he said, Because thou hast shat natme g neth obeyed the voyce of thy wife, and halt eaten of § Mace to Gods will tree (whereof I commanded thee, faying, Thou thalt not eat of it) fourfed is the earth for thy fake: in forow shalt thou eate of it all the dayes of thy life.

18 Thornes also and thiftles shall it bring foorth to thee, and thou shalt eat the herbe of the

19 In the sweat of thy face shalt thou eat bread till thou returne to the earth; for our of it wast thou taken, because thou art dust, and to dust shalt + Eing pleof lifes thou returne.

20 (And the man called his wives name Heuah, because she was the mother of all lining.)

21 Vnto Adam also and to his wife did the Lord God make coates of skinnes, and cloathed

22 And the Lord God faid, " Beholde, the man is become as one of vs, to know good and euill. And now leaft he put foorth his hand, and y take also of the tree of life, and eat, and line for

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

24 Thus he cast our man, and at the East side of the garden of Eden he fet the Chernbims , and secund hee was the blade of a fword shaken, to keepe the way of en by ambition, the tree of life.

CHAP. IV.

The generation of mankinde. 3 Kain and Habel offer faceific.

8 Kain killeth Habel. 23 Lamed a tyrent encourageth his fearefull reines. 20 True religion is restored,

Freeward the man knew Heuah his wife which a conceined and bare Kain, and faid, I haue obtained a man b by the Lord.

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

3 ¶ And in processe of time it camato passe, of was chan- that Kain brought an coblation vino the Lord

of the fruit of the ground. 4 And Habel also himselfe brought of the

first fruits of his sheepe, and of the fat of them. and the Lord had respect vnto * Habel, and to his offering.

5 But vnto Kain and to his offering he had nod regard : wherefore Kain was exceeding wroth and his countenance fell downe.

6 Then the Lord faid vnto Kain, Why art thon wroth? and why is thy countenance cast

7 If thou doe well, flalt thou not be accepdren in the know red ? and if thou doeft not well, finne lieth at the

alto how God gave them fac ifices to fignific their falvation , albeit they were de-Mintra of the faciament of the tree of life. * Helv. 11.4. d Fecause hee was an Expocitio, and offered onely for an outward thewe without finceritie of heart. g. Lath thou and thy factifies thalbe acceptable to me.

Kain curied. Religion restored.

8 Then Kain spake vnto Habel his brother. g The dignitie of And * when they were in the field , Kain rofe vp the first borne is against Habel his brother, and slew him.

Genelis.

9 Then the Lord fayd vnto Kain , Where is * Nife. 10. 3. motts Habel thy brother? Who answered, I cannot tell. 23.35. 1.106n.34

h Am I my brothers keeper? 10 Againe he faid, What hast thou done ? the h This is the na-

i voyce of thy btothers blood crieth vnto mee; three of the repro-It Now therefore thou art curfed k from the their hypocrifie, earth, which hath opened her mouth to receive even to neglect

thy brothers blood from thine hand. 12 When thou shalt till the ground, it shall i God tenengeth

not hencefoorth yeeld unto thee her strength : a the wrongs of his 1 vagabonde and a runnagate shalt thou be in the Saints, though

13 Then Kain faid to the Lord m | My punish it felfe crieth for ment is greater then I can beare.

14 Beholde, thou hast cast mee out this day be a winesse from t the earth, and from thy face shall I be against thee, which hid, and shall be a vagabond, and a runnagate mercifully receiin the earth, and wholocuer findeth me shall flay which thou most mee.

15 Then the Lord fayd vnto him , Doubt - 1 Thou finale neleffe whosoeuer flaveth Kain , hee shall be n pu- nor haue reft; for nished seuen folde. And the Lord ser a o marke be in continual vpon Kain, least any man finding him, should kill feare and care. him.

16 Then Kain went out from the prefence of God as a civil the Lord, and dwelt in the land of Nod toward did punish him fo the East side of Eden.

17 Kain also knew his wife, which conceived | Or, my finne io and bare Henoch: and he built a P citie, & called greater then can the name of the citie by the name of his fonne, † Ebr. from off the Henoch.

18 And to Henoch was borne Irad, and Irad not for the lowbegate Mehuiael , and Mehuiael begate Methufha- but to fuppreffe el, and Methushael begate Lamech.

and Methushaes begate Lamecis.

19 And Lamech tooke to him a two wines: o Which was fome visible signer. the name of the one was Adah , and the name of of Gods indeethe other Zillah. ment, that others
20 And Adah bare Iabai, who was the # father flould fearetherby.

of fuch as dwell in the tents, and of fuch as haue p Thinking thereby 21 And his brothers name was Iubal, who from to feare Gods

was the father of all that play on the harpe and him.

22 And Zillah also bare Tubal-kain, who infitution of mawrought cunningly enery craft of braffe and of tiage, which is, that two ficuld be yron; and the fifter of Tubal-kain vaas Naamah. one felh, was first

23 Then Lamech fayde vnto his wines, commer in the house Adah and Zillah , Heare my voyce , yes wines of of Kain by La-Lamech , hearken vnto my speech : for I would mech. flay a man in my wound, & a yong man in mine

24 If Kain shall be averged seven fold, truely or, first invenee,

Lamech f feuentie times seuen fold. 25 And Adam knew his wife againe, and the r His wines fee-

bare a fonne, and thee called his rame Sheth : for Ing that all men God, faid fle, harh appointed me another feed for hard him for his Habel, because Kain flew him.

26 And to the same Sheth also there was braggeth that borne a fonne, and he called his name Enosh, there is none fo Then began men to call spon the Name of the able to tele.

f He mocked at Gods fufferance in Kain, iefting asthough God would fuffer none to pussifi him, and yet give him licence to muther others. t In these dayes God began to moore the hearts of the godly to reflore religion, which a long timeby the wicked had beene suppressed,

torment thy con-

ginen to Kain oner Habel

11. lude. 11.

are reprooned of God and despight

for the minume vengeance. k The earth fliald ernelly fieddeff.

m Hee burdenerft

to have leffe ocea-

afraid, therefore he although Lee were alread v

CHAP.

the ayre, and the other to fwimme Leneath in the warer. That is , by the vertue of his work he garte power to his creatu este ingender. I The Fitt day

orafmuch as the

one fort is made

to tile about in

man.

firn death,

1. Cov. 11.7. 25 T God constall do he wires for that noe e il fentits

th, but Poce of the ane Pon of O, gane them ledge to

. themfelues tes. By this derifion ec reproacheth

dams miler e. Adam denrived if life, lost alfo the gue thereof.

a Mans nature, the mariage, and Gods bleffing weers not veterly shoughed through in ne, but the quacondition.

eling to the Lords eromie, as Chap, 3. 15. tome reade, To the Lord, as zeloycing for the Yonne which thee had borne, whom all cowculd offer To the Lord as the firft fruites of her friech.

to That is, accor-

L This declareth shat the father inaftruited his chil-Acdge of God and

No generations.

1 Or . whenfult

b By gining them

both one name , he

noteth the i fepa-

rable construction

of man and wife.

e Afwell concer-

ning his creation,

as his corruption.

* 1. Cbron. 1, 1,

He prooneth

by them which

true Church, and

God had oner the

fame from the be.

continued ener

facce fon.

his graces toward

it by a continuall

of long life in the

first age, was the

multiplication of mankinde, that

commandement

at the beginning, the world might

be increased with

might uninexfally

people, which

prayle him.

ginning, in that he

alfo what care

of the Stacks.

Chap. V. VI.

TVOan Ball Carry

CHAP. V. The genealogie. 5 The age and death of Adam. 6 His fuerflion unto Noab und bis dildren. 20 Henoch was taken amay.

His is the I booke of the generations of Adam. In the day that God created Adam, in a Reade hap. 1.25. the a likenette of God made he him.

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

3 Now Adam lived an hundreth and thirrie yeeres, and begate a childe in his owne clikenesse after his image, and called his name

* And the dayes of Ad im , after he had begotten Sheth, were eight hundreth yeeres, and he

begate fonnes and daughters. so all the dayes that Adam lined, were nine hundreth and thirtie yeeres, and he died.

6 And a Sheth fined an hundreth and fine yeeres, and begate Enosh.

7 And Sherh lined after he begate Enosh, eight Adams generation hundreth and fenen yeeres, and begat foones and came of Sheth, to thew which is the daughters. 8 So all the dayes of Sheth were enine hun-

dreth and twelve yeeres : and he died. 9 Alfo Enothlined ninetic yeeres, and be-

gate Kenan. 10 And Enosh lined, after hee begate Kenan,

eight hundreth and fifteene yeeres, and begate fonnes and daughters. e The chiefe caufe

II So all the dayes of Enosh were nine hundreth and fine yeeres : and he died.

12 C Likewife Kenan lined fenentie yeeres, and

begate Mahalaleel. 13 And Kenanliued, after hee begate Mahaaccording to Gods laleel, eight hundreth and fourtie yeeres, and be-

gate fonnes and daughters. 14 So all the dayes of Kenan were nine hun-

dreth and ten yeeres : and he died. 15 Mahalaleel alfo lived fixtie and five yeeres,

and begate Iered. 16 Alfo Mahalalee! lined , after he begate Ie-

red, eight hundreth and thirtie yeeres, and begate fonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and fine yeeres : and he died.

18 And Iered lived an hundreth fixtie and

two yeeres, and begate Henoch.

19 Then Iered lined, after he begate Henoch, eight hundreth yeeres, and begate fonnes and daughters.

20 So all the dayes of Iered were nine hundreth fixtie and two yeeres : and he died.

21 (* Alfo Henoch lined fixue and fine yeeres,

and begate Methushelah. 22 And Henoch & walked with God, after he begate Methushelah, three hundreth yeeres, and

begate fonnes and daughters. 23 So all the dayes of Henoch were three hun-

dreth fixtie and fine yeeres. 24 And Henoch walked with God, and he was

no more feene: for g God tooke him away. 25 Methutheiah alfo liued an hundreth eight-

tic and feuen yeeres, and begate Lamech. 26 And Methushelah lined, after heebegate Lamech, feuen hundreth eightie and two yeeres,

and begate fonnes and daughters. 27 So all the dayes of Methushelah were nine hundreth fixtle and nine yeeres, and hee

and two yeeres, and begate a fonne, 29 And called his name, Noah, Jaying, This h Lameth hau. 29 And called his name, Noan Caying, 1115 feet to the pro-fame shall h comfort vs concerning our worke mile, this. 3.154 and forow of our hands , as touching the earth, and defined to the which the Lord hath curfed. the delinerer

30 And Lamechlined, after he begate Noah, which thould be fine hundreth ninetic and fine yeeres , and begate ber a figure therefonnes and daughters.

31 So all the dayes of Lamech were fenen hun- this by the spirite

dreth fenenty and tenen yeeres : and he died.

32 And Noah was fine hundreth yeere olde. And Noah begate Shem, Ham, and Iapheth,

CHAP. VI.

13 God threatneth to bring the flood. 5 Man is altograber correct.

6 God repenteth that be made him. 18 Nowh and his use preferred. in the Ask , which be ross commended to make.

S O when men began to be multiplied vpou the earth, and there were daughters borne vitto them.

Then the a fonnes of God faw the daughters b of men that they were faire, and they

tooke them wives of all that they # liked. 3 Therefore the Lord fayd, My spirit shall rate not alway 4 ftrine with man, because hee is but b Those that came flesh, and his dayes thall be an hundreth and as of Kain.

twenty yeeres. There were I giants in the earth in those respect to their dayes : yea, and after that the founes of God came beautie and to vnto the daughters of men, and they had borne rations, then to them children, these were mighty men, which in their manets and

old time were men of f renowne.

5 When the Lord faw that the wickednes d Becaute man of man was great in the earth , and all the imagi- could not be nations of the thoughts of his * heart vvere onely wome by Godz euill † continually.

6 Then it g repented the Lord , that hee had by he strone to made man in the earth, and hee was fory in his ouercome him,

7 Therefore the Lord fayd , I will deftrov get flay his venfrom the earth the man, whom I have created, e which terme from man h to beaft, to the creeping thing, and to God game man to the foule of the heaten: for I repent that I have would define the made them.

8 But Noah i found grace in the eyes of the 1 Or, tyrants. Lord.

1 These are II the generations of Noah: No- others, and diddeah was a just and vpright man in his time : and generate from Noah wasked with God.

10 And Noah begat three fonnes, Shem, Ham, there Lued and Iapheth.

11 The earth also was corrupt before God: for 15 19. the earth was filled with k cruelty.

2 carth was filled with a cruelty.

12 Then God looked upon the earth, and be god doth me not the current, but he hold, it was corrupt : for all fleth had corrupted his fpeaketh after out way vpon the earth.

ty vpoin the earth.

13 And God fayd vnto Noah, || An end of all he did defroy him, and in that as fleth is come before me: for the earth is filled with it weredid difa-Crueltie f through them ; and behold , I will de- uow him to be his

stroy them with the earth. 14 Make thee an Arke of t pine trees : thou how much he defhalt make + cabines in the Arke, and thalt pitch telleth finne, feeit within and without with pitch.

15 And I thus thalt thou make it: The length of the Arke thall be three hundrerh cubites, the bruitbeafs. breadth of it fiftie cubites, and the height of it i God was merel-

Or, historic k Meaning, that all were ginen to the contempt of God, and oppression of their neighbours. | Or, I will deftrey mankind. | Or, opperffic and micketineffe. | Ebr. from the face of time | Ebr. Gopher, | Ebr. nefte 1. Or of this meaface,

a The children of the godly, which began to degene-

fent, and yet faw

of, he also spake

of prophecie, be-

canie Nozh deli-

ne ed the Church

and preferred it

by his obedience.

of wicked parents, o Having man

20dline Ne

he would no lon.

enth, r. Pet ; 18."

zu horitie sues that limplicitie, where n their fa-* Chy 8.21.mde

+ Ebr.eury dry-

capacitie, becanfe h God declareth

ing the punithfull vato him.

Then Lamech lined an hundreth eightic

chirtie

* Eccins. 44.16. i That is, he led

> g To flew that life p epared, and to be a testimony of the immortalisie of fonles and hodies As to enquire were he became, is meere enrigatie.

an spright and

godly life.

1 That is , of three reights, as appeazeth in the figure.

m To the intent what in this great enterparte and mockings of the whole world, thou maved be confir-

* Helv. 11, ~ m That is he obeypoints without adding or dimi-

thiritie cub. and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou fet in the fide thereof : thou shalt make it with the 1 low, second, and third roome.

17 And I, behold, I will bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life under the heaven; all that is in the earth shall perish.

18 But with thee will I meftablish my couenaut, and thou thait goe into the Arke, thou, and thy fonnes, and thy wife, and thy fonnes wives with thee.

19 And of every living thing of all flesh two med, that thy faith of enery fort thalt thou cause to come into the Arke, to keepe them aliue with thee : they shallbe male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of every creeping thing of the earth after his kinde, two of enery fort thall come vnto thee, that thou mayest keepe them aliue,

21 And take thou with thee of all meate that ed Gods comman- is eaten : and thou thalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according vnto all that God commanded him : euenn fo did he.



D & The high The there inights. H 1 K G The doore.

VII. CHAP. 1 No.b and his enterinto the Asks. 20 The flood Aft oyab att the off upon the earth.

Nd the Lord faid vnto Noah, Enter thou and A all thine house into the Arke : for thee haue I feene * 2 righteous before me in this # age.

2 Of enery b cleane beaft thou shalt take to thee by fenens, the male and his female: but of uncleane beafts by couples, the male and his fe-

Of the fonles also of the heaven by fevens, male and female , to keepe feede aline upon the whole earth.

4 For feuen dayes hence will I cause it rame vpon the earth fourtie dayes, and fourtie nights, and all the fobflance that I have made, will I deftrov from off the earth.

* Noah therefore did according to all that the Lord commanded him.

6 And Noah vvas fixe hundreth yeeres olde, when the flood of waters was vpon the earth.

So Noah entred and his fonnes, and his wife, and his fonnes wines with him into the Arke,

because of the waters of the flood. 8 Of the cleane beafts, and of the vnckane beafts, and of the foules, and of all that creepeth vpoathe cent,

9 There came two and two vnto Noah into 16 A win't we shalt thou make in the Arke, the Arke, male and female, as God had commanded Noah.

them toprefere 10 And fo after feuen dayes, the waters of the themselves to flood were vpon the earth.

II In the fixe hundreth yeere of Noahs life, to Adam, when he in the defected moneth, the feuenteenth day of gate them namers, the moneth, in the fame day were all the four thing 2.10, the moneth in the fame day were all the feuenteenth day of dwh.ch was taines of the great deepe broken vp , and the win- about the begin dowes of heatien were opened.

owes of heatien were opened.

12 And the raine was upon the earth fourtie all things did mon dayes and fourtie nights.

13 In the felfe fame day entred Noah with in the earth did Shem, and Ham, and Iapheth, the formes of Noah, overflow, and alfo and Noahs wife, and the three wives of his fonnes the clouds powered with them into the Atke

14 They and enery beaft after his kinde, and all cattel after their kinde, and everything that creepeth and mooneth upon the earth after his kinde, and enery foule after his kinde, exenenery

bird of enery feather. 15 For they came to Noah into the Atke,two and two, fof all fieth wherein is the breath of f Enery living

16 And they entring in, came male and female be p elested on of all firth, as God had commanded him; and the eath, come into

Then the flood was fourty dayes vpon the iccier power deearth, and the waters were increased, and have fended him

vp the Arke, which was lift vp aboue the earth. 18 The waters also waxed strong, and were of the nighte increased exceedingly upon the earth, and the gor, sharit upon

Arke went vpon the waters. 19 The waters + prenailed fo exceedingly vp- + Elv mand res on the earth, that all the high mountaines, that

are vnder the whole heanen, were conered. 20 Fifteene cubits vpward did the waters prenaile, when the mountaines were concred.

21 * Then all flesh perished that mooned vp- * Wild to 4. on the earth, both foule and cattell and beaft, and edus. 39, 27.15 enery thing that creepeth and mooneth vpon the earth, and enery man.

22 Every thing in whose nostrels the spirit of life did breathe, whatfoener they were in the dry land, they died.

23 Sohhee deffroyed enery thing that was h That is, coa vpon the earth, from man to beaft, to the creeping thing, and to the foule of the heatten; they were even defiroyed from the earth. And Noah onely i remained, and they that were with him i Learne what wife in the Arke

24 And the waters prenailed vpon the earth the multinude, an hundreth and fiftle dayes.

CHAP. VIII.

13 The Good cafeth, 16 Nouth's communicate come forth of the Ash with his. 20 Her fici first to the Lord. 22 God gron if & ti it all things foods continue in their fieft o der. N Cw God a remembred Noah and b every

in the Arke : therefore God made a wind to passe then Le il event vponthe earth, and the waters ceafed. 2 The formtaines also of the deepe and the b if God emem-

windowes of heaven were flopped, and the raine becery brute from heaven was restrained.

3. And the waters returned from about the to be the affinance earth, going and returning : and after the end of c which contain the hundreth and fiftieth day the waters abated. and part of ep-

4 And in the e fenenth moneth, in the fenen- ember, and part teenth day of the moneth , the Arke # refled vpon or fired. the mountaines of # Ararar.

as they did before

e God'i....

flourith. e Both the water a

thing that God would have to

g So that Gods ag unft the tage

to obey Gedonly, and to fortake

1. Pet, 3, 10,

a Northat God forgenech his at beaft, and all the cattell that was with him he fendeth fuccant thathe remem... breth them.

U Or Armenia

3 And

dement in all miline.

A B The lorgeb bree hundreeb eu urs. The Irradib Afte.

F The mindons a culite long.

* 1 Pet 2,5. a Intelrect of the sed at the world. and Lecause he hala defire to e e God and

· prightly. izartin. 6 wl ch might Le one ed in facri-I-ce, whereo' oxe ve e for bread and de encatit to: fac. fice.

* Mit. 24.37 luk 47.20, 11d 3,26.

Noah goeth out of the Arke.

Chap. I X. The couel and and

A which was the moneth of December.

and in the first day of the moneth, were the tops of the mountaines feene. 6 9 So + after fourtie dayes, Noah opened the window of the Arke which he had made,

t Elv. at she end of Fourtte Anjes.

R The raten is fent forth and retuineth. P He fendeth the Aone,

e Ti is like that

the rmen did flie on the Aike , but came not into it, as the done that was raken in. or . lill. f which was a figne that the wasers were much diminished : for alse offices grow not on the high g Called in Ebrew Abib, conteining part of March and

part of Aprill.

A Noah declareth his obedience, in that he would not depart out of the Arke without Gods expreile commandement, as he did nor enter in without the fame : the A.ke Church , wherein nothing must be done without the word of God.

* Chip. 1. 22.4nd a For facrifices which were as an exercite of their faith, wheeby they vied to gine chanks to God for his benefits. Or a frovet facour. k That is , thereby he theweth himfelfe appeafed and his anger to reft

* Cb.10.6.5. mut. I The order of naenre deftroyed by the flood , isre-Bored by Gods promie.

a God incresfed them with fair, and declated vnee them his connfell as touching the replenithing of the careta.

going forth and returning, vntill the waters were dried vp vpon the earth. 8 Againe he fent a | doue from him , that hee

might fee if the waters were diminished from off the earth.

5 And the waters were going and decreafing votill the d tenth moneth; in the tenth moneth,

7 And fent foorth a | rauen , which went out,

9 Bur the doue found no rest for the sole of her foot : therefore thee returned vnto him into the Arke (for the waters vvere vpon the whole earth) and he e put foorth his hand, and received to and fro, testing her, and tooke her to him into the Arke.

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

II And the done came to him in the enening. and lo in her mouth vvasan foliue leafe that the had pluckt: whereby Noah knew that the waters were abated from off the earth.

1 2 Notwithstanding, he waited yet other senen dayes, and fent foorth the done, which returned

not againe vnto him any more.

13 And in the fixe hundred and one yeere, in the first day of the s first moneth, the waters were dried vp from off the earth; and Noah removed the covering of the Arke, and looked, and behold, the vpper part of the ground was drie.

14 And in the second monetn, in the seuen and twentieth day of the moneth, was the earth drie.

15 Then God fpake to Noah, faying, 16 h Goe forth of the Arke, thou and thy wife,

and thy fonnes and thy fonnes wines with thee. 17 Bring foorth with thee enery beaft that is with thee, of all flesh, beth toule and cattell, and

euery thing that creepeth and mooneth vpon the earth, that they may breedeaboundantly in the earth * and bring foort fruit and meteafe vpon the earth.

18 So Noah came foorth, and his fonnes, and being a figure of the his wife , and his fonnes wines with him.

19 Every beaft, eu-ry creeping thing, and euery foule, all that mooueth voon the earth, after their kindes , went out of the Atke.

10 f Then Noah i built an altar to the Lord. and tooke of enery cleane beaft, and of enery cleane foule, and offered buint offerings upon the altar.

21 And the Lord smelled a | k sauour of reft, and the Lord faid in his heart, I will henceforth curse the ground no more for mans cause : for the imagination of mans heart se euill, euen from his youth : neither will I fmite any more all

things living a I have done. 21 Heareufter I feed time and harueft, and cold and hear, and Summer and Winter, and day and night thall not coafe, fo long as the earth remai-

CHAP, IX

1 The confirmation of mainge 2 Mins authorities are all trea-The confirmation of maring 2 paint account of the found, tures. 3 Permitte n of radis, 6 Th power of the found, 14 The vincour is the figure of wods promite. 21 Nosh is drankin, and maked, response, weomke curfeth. 29 The

N1 God a bieffed Noah and his sonnes, and A laid to them, * seeing foorth fruit, and multiply , an ! replen that earth,

* Chap. 2.28, AR/ 8.17.

2 Also the b feare of you, and the dread of you shalbe upon every beast of the carth, and up-b By the verme on every foule of the heaven, vpon all that moo- of this commandson enery foule of the headen, vponanthat moo-mentbeak rage ueth on the earth, and vponall the fishes of the nor so much afea ; into your hand are they delivered. gainst man as they 3 Enery e thing that moueth and litteth, fhall would, yes, and

be meat for you: as the * greene herbe, haue I many te me to his vie thereby. giuen you all things. * d But fleth with the life thereof, I meane, fion maninay

with a good conwith the blood thereof, shall yo not eat. Scientie vie the f e For furely I will require your blood, centures of God

wherein your lives are; at the hands of every for his necessity, wherein your lines are; at the hande of man, * Chp.:.19
beaft will I require it; and at the hande of man, * Chp.:.19
**Levit.17,14, euen at the hande of a mans | brother will I re- *Leut. 17,14, quire the life of man. cleatures, and the 6 Who fo * shedderh mans blood , f by man sesh of beasts

shall his blood be shed : * for in the gimage of that are strangled : and herety all God hath he made man, cauclaie is for-

7 But bring ye forth fruit and multiply : grow bidden. plentifully in the earth, and increase therein. e That it . I will 8 God spake also to Noah and to his sonnes take vengeance for your blood.

with him , faying. Or, nerelbourg 9 Beholde, I, euen I establish my h couenant * Mat 26,52. renel . 13, 10

with you, and with your i feed after you. to And with every living creature that is with the magistrate, you, with the fouls, with the cattell, and with but of times God enery beaft of the earth with you, from all that ratieth up one goout of the Atke, vnto enery beaft of the earth. martherer to kill 11 * And my conenant will I eftablish with * Chp. 1, 27.

you, that from hencefoorth all flesh shall not g therefore to be rooted out by the waters of the flood, nei-kill man it to dether shall there be a flood to destroy the earth and so inimy is any more, not onely done

12 Then God faid , This is the token of the 10 man , but alfo couenant which I make betweene mee and you, to God. and betweene enery lining thing that is with that the world you unto perpetuall generations. shalbe no more

1 3 I have fet my k bowe in the cloude, and it destroyed by shalibe for a figne of the couenant betweene mee a flood. and the earth which are not ver

14 And when * I shall court the earth with a borne, me comcloud, and the bowe that be feene in the cloud, prehended in

15 Then will I remember my 1 couenant which made with their is betweene me and you, and betweene enery li-fathers, ning thing in all flesh, and there shall be no more 114.5+,9. waters of a flood to deftroy all fleth. that fignes or fa-ta 16 Therefore the bow mall be in the counter comments on the

that I may fee it , and remember the enertafting por come teparate conenant betweene God and energ lining thing, *tom the wore. in all flesh that is upon the earth. I When men shall

17 God faid yet to Noah, m This is the figne fee my bowe in of the couenant, which I have established be- the heaven, they tweene me and all fleth that is vpon the earth.

18 Now the fonnes of Noah going forth of ten my contenant the Arke, were Shem and Hanf and Iapheth. And with them. Ham is the tather of Canaan. am is the tather of Canaan.

19 Thefe are the three fonnes of Noah, and of her, to confirm the computer the tather of the computer the tather of the carb no overfore ad.

Noah faith for

them was the whole earth nouerfpread.

20 Il Neah alfo began to be an husbandman, and planted a vin-yard.

And hee drunk : of the wine , and was me of Godsblefodrunken, and was vncouered in the middles of fing, when hee taid, inc. exte and his tent.

bring fouth, Chap. 22 And when Ham the father of P Canaan 1,18 faw the nakedness of his father, 9 hee tolde his \$ Or No. b Legano

agine.
o This is fet betwo brethren without. 23 Then tooke Shem and Iapheth a garmen' . fore one everto and put it vpon both their final dets, and went then what an backeward, and couered the nakednesse of the ir hostole thing denake me see

p Of whom came the Cananites that wicked nation, who we e also surfed of Ged. q In decilion and contempt of his father,

father

thall know that I

haue not forgot-

m God doeth re-

much the more.

n This declareth

what was the ver-

Geneus.

a pronounceth father with their faces backward : fo they fawe as a Prophet the entife of God egainst all them shat honour not their parents: for Ham and his po-

54.

Peritie were accurfed. I That is, a most sale flore. Cr, treir. & Or, inluggeor carfe to returne. # He declareth what the Gentiles, which came of 1awheth, and were senna ed from the whurch, thould be sayned to the fame by the perfusion of Gods Spirit, and preaching of the

a Thele generations are here reci. red, parely to declare the mameilous increase in fo Imall a time, and alio to fet for th their great forgetintelle of Gods grace towards their fathers. b Of Madai and

Cofpel.

Janan came the Atedes and Greekes. & The lewes fo call all countreves which are feparesed from them by Tea, as Ciecia, Italie, &c. which were ginen to the chitme. of lapheth, of whom came the Gentiles. d Of Cuth and Mizraiin come the Filmopians and

Feyprians. * Mc.ning. a cmell oppie flor and mi gamie

uerbe as hated. both of God and man : for he paf-Ad not to commit sure'tie onen in Gods preforce

for there was mother citie in Egypt, called alfo

Wor, the ft retes of the diti h Of Lud came the Lydians. 1 Or, the Capie dgissni.

i In his flocke the Church was pe. feined , there ore Ma'es leaneth off Speaking of 1apheth and Ham. and intreateth of Shore more as Targe.

not their fathers nakednesse, 24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto

constitute of the

25 And faid, " Cutfed be Canaan : a f foruant of fernants shall he be ento his brethren.

26 He faid moreouer, Bleffed be the Lord God of Shem, and let Canaan be his # sequant.

27 God || perswade Iapheth , that hee may dwell in the tents of Shem, and let Canaan be his feruant.

28 And Noah lived after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres; and he died.

CHAP. X.

x The increase of mankind by Noah and his formes. 20 The beginning of cities , country's and nations.

N Ow thefe are the agenerations of the fonnes of Noah, Shem, Ham, and Iapheth: vnto whom fonnes were borne after the flood.

2 The fonnes of Iapheth wwere Gomer, and Magog, and b Madai, and Iauan, and Tubal, and Methechand Tiras.

3 And he fonnes of Gomer, Afhkenaz, and Riphath, and Togarmah.

4 Alfo the fonnes of Iauan, Elishali and Tarflifth, Kittim, and Dodanim.

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

6 Moreoner, the fonnes of Ham vvcred Cush, and Mizzarim, and Put, and Canaan.

7 And the fonnes of Cuth , Seba , and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the fonnes of Raamah were Sheba and Dedan.

8 And Cuth begate Nimrod, who began to be e mightie in the earth.

9 He was a mightie hunter before the Lord. Wherefore it is faid, f As Nimrod the mightie hunter before the Lord.

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

11 Out of that land came Asflur, and builded Nineuch and the # citie Rehoboth and Calah :

12 Resen also betweene Nineueh and Calah: this is a great citie. 13 And Mizraim begate h Ludim ; and Ana-

min, and Lehabim, and Naphruhim. 14 Pathrusim also, and Cassuhim (out of whom

came the Philiftims) and | Caphtorins. 15 Alfo Canaan begate Zidon his first borne,

and Heth. 16 And Iebufi, and Emori, and Girgafhi,

17 And Heui, and Arki, and Sini,

18 And Arnadi, and Zemarie, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar virill Azzah, and as thou goest vnto Sodom and Gomorah, and Admah. and Zeboiim, euch vnto Lasha.

2 o Thefe are the fonnes of Ham according to their families, according to their tongues in their countreys, and in their nations.

21 Vnto 1 Shem alfo the father of all the

fonnes of k Eber , and elder brother of Iapheth were children borne. 22 * The formes of Shem vvere Elam and Af-

flur, and Arpachthad, and Lud, and Aram.

23 And the fonnes of Aram, Vz, and Hul, and Gether, and Math. 24 Also Arpachshad begate Shelah, and She-

lah begate Eber. 25 Viito Eber also were borne two sonnes:

the name of the one vvas Peleg: for in his dayes was the earth I divided ; and his brothers name I This denision

26 Then Ioktan begate Almodad, and She-ges, as appeareth, Chapter, so. leph, and Hazarmaueth and Ierah.

27 And Hadoram, and Vzal, and Diklah, 28 And Obal, and Abimael and Sheba,

29 And Ophir, and Hauilah, and Iobab: all thefe were the fonnes of loktan.

30 And their dwelling was from Metha, as thou goest up to Sephar, a mount of the East. 31 These are the sonnes of Shem, according to

their families, according to their tongues in their countreys and nations

32 These are the tamilies of the sonnes of No. ah after their generations among their people: | Cr , of the feature & I out of these were the nations divided in the divers nations. earth after the flood.

CHAP. XI.

6 The building of Bivel rous the caufe of the confusion of tongues. 10 The age and generation of Siem unto Abram. 31 Acrams departure from Ve zoith has father Terah, Saraj and Let. 32 The age and death of Terab.

T Hen the whole earth was of one * language * Mya 10,3 and one speech.

2 And a as b they went from the East, they a in the yeare an hundreth and thire found a plaine in the land of d Shinar , and there ty after the flood. they abode.

3 And they faid one to another , Come, let vs and his company. make bricke and burne ir in the fire, fo they had Armenia where bricke for stone, and slime had they in stead of the Arke Bayed."

4 Alfo they faid , Goe to , let vs builde vs a Caldea. citie and a tower, whose top may reach unto the e They were heaven, that wee may get vs a name, least wee be mooned with prids scattered upon the whole earth.

5 But the Lord f came downe, to fee the ferre their owne. citie and tower which the fonnes of men buil- glory to Gods ded.

6 And the Lord faid, 8 Behold, the people w he declared by one, and they all have one language, and this effect, that hee they begin to doe neither can they now be stop. knew their wis-ped from whatfoeuer they have imagined to doe hed enterpite; for Godspower

7 Come on , h let vs goe downe, and ithere is everywhere, confound their language, that every one perceive and doth neither not anothers speach.

8 So the Lord scattered them from thence g God speaketh upon all the earth, and they left off to build the this in decision,

9 Therefore the name of it was called | Ba- and enterpufe. bel, because the Lord did there confound the helieaketh as language of all the earth: from thence then did though he tooks the Lord featter them ypon all the earth

10 These are the generations to f Shem; and power: to wit, Shem vvas an hundred yeers of le and begate, Ar- with the Sonne pachihad two yeere after the flood;

i By this great plague of the confuneffe and certaintie of the punishment. fion of tongues appeareth Gods borrible indgement againfi n'ans prida and vaine glory. | Or , confession. * :. Ciron. : , 17. It be entrach to the genealogie of Shant, to come to the historie of Abram, wherein the Church of God is delozibad, which is Moles principall parpora,

nerfuse of langua-

k Of whom came

* 1. Chron. 1, 175

d Which was afterward called

and ambition. thinking to prehonour.

afcend nor de-

because of their foolish perfusion

countell with his on he wifedome and hely Ghoft:

31 And

Shems generation. Apram.

11 And Shemlined after hee begate Arpachthad fine hundreth yeeres, and begate fornies and daughters, 1

12 Alfo Arpachshad lined fine & thirty yeares,

and begate Shelah.

13 And Arpachshad lined after he begate Shelah, foure hundreth and three yeeres, and begate fonnes and daughters.

14 And Shelah lived thirty yeeres, and begate

Eber.

¥ 1.Chran. 1,25.

* 1. Chron 1,26.

the fraborne, but for the historie

which properly appertament visto him. Also Abram

at the confusion of

tongues, was 48.

yeeresold, for in

the defirmation of

And it was de-

of tongues.

† Elv. Cussim

was Sarai.

m Some thinks

that this Heah

n Albeit the oracle of God came

to Abram, yet the

Terah, because he

* Iofb 24.2. nobe.

was the father.

9.7. indeth. 5 7.

o Which was a

* Affet 7 . 3.

fome hundreth

samia.

citic of Melopo-

firoved 52 yeeres

after the confusion

10 B. 2+, 2.

15 So Shelah lined after he begate Eber foure hundreth and three yeeres, and begate fonnes and danghters.

16 Likewife Eber lived foure and thirty yeeres,

and begate Peleg. 17 So Eber lined after he begate Peleg foure hundreth and thirty yeeres, and begate fonnes and daughters.

18 And Peleg lived thirty yeeres, and begate Ren

19 * And Peleg lined after he begate Ren two hundreth and nine yeeres, and begate fonnes and

20 Alfo Ren lined two and thirty yeeres, and

begate Serug.

21 So Reu liued after he begate Serng two hundreth and fenen yeeres, and begate fonnes and

22 Moreover Serug lived thirty yeeres, and begate Nahor.

23 And Serug lived after he begat Nahor two hundreth yeeres, and begate fonnes and daugh-

24 And Nahor lived nine and twentie yeeres, and begate Terah.

l'He maketh men-25 So Nahor lived after he begate Terah, an tion fifth of Abram, hundreth and nineteene yeeres, and begate fonnes and daughters.

26 *So Terah lined fenenty yeeres, and begate Abram, Nahor, and Haran.

27 Now these are the generations of Terah: Terah begate 1 Abram , Nahor , and Haran : and Haran begate Lot.

28 Then Haran died before Terah his father sodom, he was 99. in the land of his nativitie, in Ur of the Chal-

29 So Abram and Nahor tooke them wives: The name of Abrams wife vvas Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of m Ifcah.

30 But Sarai was barren, and had no childe.

31 Then " Terah tooke Abram his sonne, and Lot the fonne of Haran his fonnes fonne, and Sahonour is given to rai his daughter in law, his fonne Abrams wife: and they departed together from Ur of the Chaldees, to * goe into the land of Canaan, and they came to o Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fine yeeres, and Terah died in Haran.

CHAP. XII.

a Alexan by Gods commandiment go the to Canaan 2 Christ is positiff 7 silven betiethelte s for execution and declarate of his feith among the infiles to Branch of the doubt he goeth into Egypt. 15 Pla ab takeblis mife, and is punished.

F Or the Lord had fayd vnto Abram , * a Get thee out of thy country, and from thy kinred, a From the food and from thy fathers house into b the land that I to this time were will thew thee.

ewenty and thice yeares. b in appointing him no certaine place, he prooueth fo much more his faith and obedience.

THE TOTA ABLANCE 2 And I will make of thee a great nation, and will bleffe thee, and make thy name great, and thou thalt be ca blefsing.

curfe them that curfe thee, and in thee shall all fa- reconer by thy milies of the earth be bleffed, 4 So Abram departed, even as the Lord spake sing which they

3 I will also bleffe them that bleffe thee, and e The world fall

vnto him, and Lot went with him, (and Abram Ioff in Adam. was feuenty and fine yeeres olde, when he depar-d Meaning, as ted out of Haran)

5 Then Abram tooke Sarai his wife , and Lot e He wandred to his brothers fonne, and all their fubstance that and fro in the land they possessed, and the a soules that they had before be could gotten in Haran, and they departed to goe to place thus sod the land of Canaan, and to the land of Canaan exercises the faith they came.

6 So Abrame paffed through the land vnto f which was a the place of Shechem, & vnto the # plaine of Mo- crieff and rebelrah (and the f Canaanite vvas then in the land)

7 And the Lord appeared vnto Abram, and whom God kep faid, Vinto thy feede will I give this land. And exercise. there builded he gan altar vnto the Lord, which g it was notyappeared vnto him.

8 Afterward remooning h thence vnto a moun-his hear, but it taine Eastward from Beth-el, he pitched his tent was expedient to having Beth-el on the West fide, and Haai on the declare by one-East, and there he built an ialtar vnto the Lord, ward profession and called on the Name of the Lord.

9 & Againe Abram went footth going and day was a figure. iourneying toward the South.

10 1 Then there came a lamine in the land: troubles that he therefore Abram went downe into Egypt to fo-wicked people. iourne there : for there was a great famine in the i And to femed the true God, and land.

11 And when hee drew neere to enter into idelamic. Egypt, he faid to Sarai his wife, Behold now, k Thus the chil-I know that thou art a faire woman to looke dren of Ged may

vpon: on:
12 Therefore it will come to paffe that when min waite for th the Egyptians fee thee , they will fay , She is his heatenly reft and wife : 10 will they kill me, but they will keepe thee quietnesse. aliue.

13 Say , I pray thee , that thou art my m fifter , faith : whereby that I may fare well for thy fake, and that my fee that the ende † life may be preferred by thee.

14 Now when Abram was come into F- farother, gypt, the Egyptians beheld the woman : for the m by this we may was very faile.

s very faile.

15 And the Princes of Pharaoh faw her, and velawfull mean nor to put others commended her vinto Pharach ; fo the woman in danger to fame was n taken into Pharachs house;

16 Who intreated Abram well for her fake, viries, illeis in and he had theepe, and beenes, and hee affes, and Atrim texted no men fernants , and maide fernants , and thee affes, fo much death as

id camels.

17 But the Lord o plagued Pharach and his Gods nomife house with great plagues, Lecaule of Sarai A- Good not have

brams wife 18 Then I haraoh called Abram, and fayd, in spreased a Why haft thou done this voto nice ? Wherefore + Eler, that my far

diddeft thou not tell me, that fle was thy wife? 19 Why faydefithon , She is my fifter , that I'm To be his wif flould take her to be my wife Now therefore the delence of behold thy wife, take her and goethy way.

20 And Pharaoh gare men Rommandement sink 2 might, concerning him; and they conceyed him forth hing; and as his and his wife, and all that Le had,

p To the intent threnone flould hurt him either in his rerion or goods.

CHAP XIII.

3 Alrem departeth of t of Egypt 4. Her celleth open the Blame of the Lord. 21 Let defuret from im. 15 Ten

feede , which is Chian, the blefwell fernants as cattell.

of his children.

Itous nation, by his in continual nough for him to

men, whateoft

triall of Abraens

learne not to vie

our feines, reade

that if he thould taken place: whe

ma line

Teo: e Granger a oner his, fo did h preferite Salain

and out of Egypt. mi kedn Fr of the Sodomites .

a His great riches gotten in Egypt, hindred han not to fellow his vo-

catton.

& He calleth the

which was after

C This incommo-

riches, which

brake fire ad thip

bound of nature.

their contention,

might blafpheme

God and defiroy

e He curteth off

We entll cealeth,

theibram religneth Lis owne right to

g Which was in

y Gods prous-

-Abram and his

" the land of

i Lot thi .king to

k The Lordcom-

"Pene, he for the departue of his

Deut . 34,4 .

mepnew. * (6.19.12.7.101d

is referred to the

erne children of

Abram, borne ac-

according to the

tech, which are

heirs of the tma

land of Canasa.

male, and not

Canaan.

ince, that onely

buy peace:

them

* Cbp. 26.7.

d Who feeing

giuen vnio it,

Lhap. 28 12.

* Chap. 12,7.

is renewed. 18 Abram buildeth as alear to the Lord T Hen Abram went up from Egypt, he and his wife and all that he had, and Lot with him

toward the South. 2 And Abram was very rich in cattell, in fil-

ner and in gold.

3 And he went on his journey from the South toward b Beth-el, to the place where his tent had place by that name beene at the beginning, betweene Beth-el and

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

5 And Lot allo, who went with Abram, had theepe, and cartell and tents.

dity came by their 6 So that the land could not beare them, that they might dwell together : for their * fuband as it were the nance was great, fo that they could not dwell to-

> 7 Alfo there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell, (and the d Canaanites and the Pirizzites dwelled at that time in the land.)

8 Then fayd Aoram vnto Lot, Let there be the occasion of con- no e strife, I pray thee, betweene thee and me, nei-

tention : therefore ther betweene mine herdmen and thine herdmen: for we be brethren.

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

10 So when Lot lifted up his eyes, he faw that all the plaine of Iorden was watered every where (for before the Lord deflroyed Sodom and Go-Eden, Chap 2,10. morah, it vvas as the g garden of the Lord like the land of Egypt, as thou goest vnto Zoar.)

II Then Lot chose vinto him all the plaine of Iorden, and tooke his journey from the East : and Reede might dwell they departed the hone from the other.

12 Abr en dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched ger paradife, tonnd his tent euen vnto So-lom.

13 Now the men of Sodom vvere wicked and forted him, lead he exceeding i finners against the Lord.

14 Then the Lord fayd vnto k Abram, (after that Lot was departed from him) Lift up thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eaftward, 35,7. 11.46 20,4. and Westward:

I Meaning, along 15 For all * the land which thou feeft, will I give vnto thee, and to thy feede for I ever,

eaming of Christ, 16 And I will make thy feede as the duft of as Exod. 12, 14 and 1,6. Deut. 15,17. the earth: fo that if a man can number the dust of and sprintally this the earth, then shall thy seede be numbred.

17 Arife, walke thorow the land, in the length thereof, and bredth thereof: for I will give it vnco.ding to the pro- to thee.

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

CHAP. XIIII.

12 Ir the overthrom of Sodom Lot is taken prisoner. 16 Abram delice to tam. 18 Melili-Zulck committe to miete lim.
23 A un would not be enrished by the king of Sodom.

A No in the dayes of Amraphel king of a Shinar , Arioch king of Ellafar , Chedor-laomer king of Elam, and Tidal king of the b nations:

2 Trefe men made warre with Bara king of

Geneus. ribram deliuereth Lot. 14 The promife made to Abram nab king of Admah, and Shemeberking of Zeboilm, and the king of Bela, which is Zoar.

3 All these c joyned together in the vale of Ambirion is the & Siddim, which is the d falt lea. 4 Twelue yeeres were they fubied to Che. Princes.

dor-laomer, but in the thirteenth yeere they rebelled.

5 And in the fourteenth yeere came Chedor. dead fea, or the laomer, and the kings that were with him, and lake Atphalote, nene vato sodom fmote the # Rephaims in Atheroth Karnaim, and and Gomorah. the Zuzims in Ham , and the Emims in I Shaueh i Or , Gyants, Kiriathaim.

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

7 And they returned and came to En-mishpat, which is Kadeth, and I smore all the countrey of the Amalekites, and also the Amorites that dwel-

led in Hazezon-tamer. 8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboijm, and the king of Bela, which is Zoar; and they toyned battell with them in the

9 To vvit, with Chedor-laomer king of Elam, and Fidal king of nations, and Amraphelking of Shinor, & Arroch Ling of Elleafar: foure kings against fiue.

vale of Siddim.

10 Now the vale of Siddem was full of flime e And afterward pits , and the kings of Sodom and Gomorah fled was overwhelmed and I fell there; and the relidue fled to the moun- with water, and fe

Ir And they tooke all the fubstance of So- 11 or, mere diffrom dom and Gomorah, and all their vitailes, & went find their wav.

12 They f tooke Lot also Abrams brothers f The godly ne fonne and his substance (for he dwelt at Sodom) plagued many and departed.

nd departed.

Wicked: therefore

Then came one that had escaped, and their company is told Abram the Ebrew, which dwelt in the plaine dangerous, of Mamre the Amorite, brother of Ellicol, and brother of Aner, which were s confiderate with g God moored Abram.

14 When Abram heard that his brother was with Abram, and taken, he i brought forth of them that were borne preserveth him and brought vp in his house, three hundreth and have and ingereighteene, and pursued them voto Dan.

15 Then hee and his feruants divided them. I or, armed felues against them by night, and smote them, and purfued them ynto Hobah, which is on the left fide of † Damascus,

16 And he recouere fall the fubstance, and also brought againe his brother Lot, & his goods, and the women also and the people.

17 After that he returned from the flaughter of Chedor-laomer & of the kings that were with him , came the King of Sodomfoorth to meete him in the valley of Shaueh, which is the * Kings dale.

18 And * Melchi-zedek King of Shalem *2.50m.18,18. h brought foorth bread and wine : and he was a h for Abram and Prieft of the most high God.

19 Therefore he bleffed him, faying, Bleffed ction, and not to art thou, Abram , of God most high, Postessour of offer facilitie heaven and earth,

20 And bleffed be the most high God, which he declared himhath delinered thine enemies into thine hand, felfe to represent

* And Abram gave him tithe of all. 21 Then the king of Sodom fayd to Abram, hie Frien. Give me the † persons, and take the goods to thy

21 And Abram fayd to the king of Sodom, #1 forme.

chiefe cause of warres among Il Cr. febr lalou ed

d Called alfo the

times with the

them to 10yne

+ Bbr. Dammefik.

his fouldiers refe-

i In that Melchizedek ted Abiam. a king, and in that he ble ed him, the

* Fer. 7.8. + Bir. foules.

Sodom, and with Birtha king of Gomorah, Shi-

country (:,

. That is, of Pabyson: by kingshore, micaning, them that Avere governous of cines. b O. ancoplegathered of divers

Thre captivitie of Egypt forefold.

haue lift up mine hand vnto the Lord the most high God pottetfour of heaven and earth.

23 † That I will not take of all that is thine, + Elr. If I take fo much as a threed or those latchet, least thou From thee a threed. shouldest fay , I have made Abram rich, Dr. Yalde & 9 m. k He would not

24 k Saue onely that, which the young men haue eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

CHAP. XV.

The Lord & Abrahams defence and remord. 6 Her is i fifted be faith. 13 The froite in and deliuerance out of Rgy; t is declared, 18 The land of Canain is from if A the fourth time.

f Or , the Lord Spake so Abram. * Ifil. 16.6.

ehat his I becality

frould be harefull

to others.

allis feare was not only least he should Chonld not be ac. complified in him * Rom 4.18. * Rom. 4.3.

gal.t.3.6. Tumes.2.28. * Chap : 1.28. & This is a particular motion of Gods Spinit, which is not lawfull for all to follow , in asking fignes : ont was permitted to feme by a peculiar motion, as to Giddeon and Eze-Righ.

c This was the lerem. 39. 18. to the which God added thefe conditions, that Abrams pofferie in piece but afser they thould be compled togeiher : alfo that ted , but yet delinered. + Eir. s far of

great darkene, e. * Exod. 12.+0 d Counting from the birth o. I shak ro their departme eut of Egypt : which declareth Juis to be a mided in this would.

Or , after foure

burdreti yeer.

e Though God Inffer the wicked for a time , yet his she meatine of sheir wickedneffe is full. * Chap. 13.7.48.1

22.15 md.25.4. diut 4 5 . * . 1 . King 4 . 2 1 . 2. sb on. 9 16. & Ebr, Peritb.

A Fier these things, the II worde of the Lord came vnto Abram in a * vition , faying , Feare not Abram, I am thy buckler, and thine exceeding * great reward.

2 And Abram fayd, 2 O Lord God, what wilt thou gine mee, feeing I goe childleffe, and butles the promite the steward of mine house is this Eliezer of Da-

3 Againe Abram fayd, Behold, to me thou haft giuen no for le : wherefore loe , a fernant of mine house shall be mine heire.

Then behold, the word of the Lord came vino him, faying, This man shall not be thine heire, but one that thall come out of thine owne

bowel; , he shall be thine heire. Moreouer he brought him foorth and fayd, * Looke vp now vnto heanen, and tell the flarres if thou be able to number them: and he fayd vnto

him, so thall thy feed be. 6 And sham * seigened the Lord, and hee

counted that to him for righteoufnesse. 7 Againe he fayd vnto hun , I am the Lord, that brought thee out of * Ur, of the Chaldees, to

making commants, give thee this land to inherit it, 8 And he fayd, O Lord God, b Whereby shall

I know that I stall inherit it ? 9 Then he fayd vnto him, Take me an heifer of three yeeres old, and a thee goat of three yeeres olde, and a ram of three yeeres old, a turtle doue alfo and a pigeon.

10 80 he tooke all these vnto him, and dinided them in the middes, and layd enery piece one at floorld be affaul - against another : but the birds divided he not.

11 Then foules fell on the carkales, and Abram

drone them away. 12 And when the funne went downe, there fell an heavy fleepe vpon Abram: and loe, t a very fearefall darkeneffe feli vpon him-

13 Then he fayd to Abram, * Know for a furety, that thy feed thall be a flianger in a land that is not theirs, * a foure hundreth yeeres, and thall that God will faffer ferue them ; and they intreat them enil.

14 Notwithstanding, the nation whom they fhall ferue, will I indge; and afterward thall they come out with great tubflance.

15 But thou that goe voro thy fathers in peace, and thalt be buried in a good age.

16 And in the # fourth generation they shall spon them, when come hither againe : for the wickednesse of the Amorites is not yet full.

17 Also when the funne went downe, there was a darknes; and behold, a fmoking fornace, and a firebrand, which went betweene those pieces.

18 *In that fame day the Lord made a couenant with Abram , faying , Vnto thy feed have I giuen this land : * from the river of Egypt vnto the great river ? Euphrates,

Chap. XV. XVI. Sarai giueth Hagar to Ak-19 The Kenites , and the Kenezites : and the

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

Kadmonites.

21 The Amorites also, and the Canaanites, and the Girgathites, and the lebulites.

CHAP, XVI.

2 Sarai being haven giveth Pagar to Abram. 6 374 i.h conceiveth Summ string norm gutten rugert to Aureim. O Mail heoreticello and dijijijeh her dame: 10 And hing ill han the fite to 7 Tet Angel comfo tith her. 11, 12 Tet hume and maners of her forme. 13 Stee collects upon the Lord, rubom shee ficket by the

N Ow a Sarai Abrams wife bare him no chil- the had respecting dren , and the had a maid an Egyptian, Hagar which could not by name.

2 And Sarai fayd vnto Abram', Behold now, withoutiline. the Lord hath b rettrained me from childbearing, b S'e taile nun I pray thee go in vnto my mayd : If it may be that er to the common I that I receive a child by her. And Abram obei- order of nature, as ed the voyce of Sarai.

Then Sarai Abrams wife tooke Hagar har dien in her old age mayd the Egyptian, after Abram had dwelled ten for presturations yeere in the land of Canaan, and gane her to her + Elr. Is busined husband Abram for his wife,

4 And he went in vnto Hagar, and the con-declared what ceited; and when the faw that the had conceived, they gaine that arher dame was despised in her eyes. Then Sarai fayd to Abrum , † Thou doest game the word

me wrong, I have given my maid into thy botom, + Ebr. wire irraria and thee teeth that thee hath conceived, and I am is spontiere, despised in her eyes; the Lord indge betweene me

6 Then Abram fayd to Sarai, Behold, thy maid & Or, gower. is in thine I hand; do with her as it pleafeth thee. Then Sarai dealt roughly with her: wherefore the fled from her.

7 | But the d Angel of the Lord found her reh veite 14. 214 befide a fountaine in the way of Shur.

8 And hee fayd, Hahar Sarais maid, whence commett thou ? and whither wilt thou goe ? And the fayd, I flee from my dame Sarai.

9 Then the Angel of the Lord fayd to her, e Cod refedent Returne to thy dame, and humble thy felfe vn- people in their der her hands. 10 Againe the Angel of the Lord fayd vnto dein them comfort

her, I will fo greatly increase thy feed, that it shall flor, fine and war the problem of the months and the state of the not be numbred for multitude.

See , thou are with child , and thalt beare a fonne, machines it all be and thalt call his name Ithmael ; for the Lord hath by themiciaes, and heard thy tribulation. heard thy tribulation. 12 And he shall be a | wilde man : his hand another people.

field be against enery man, and et ery mans hand g Sherebleh against him, * and the thall dwell in the prefence and acknowledgof all his breshren.

13 Then the called the name of the Lord that who was pictent spake vnto her, Thou God lookest on me : for the where, fayd, g Haue I not also here looked after him that * Ch 4.24 61. feeth mee ?

* Wherefore the Well was called, # Beerlahai-roi : loe , tt is betweene Kadesh and Bered. 15 And Hagar bare Abram a fonne, and A-

bram called his fonnes name which Hagar bare, 16 And Abram was fourefecre and fixe yeeres

old, when Hagar bare him Iflin ael.

CHAP. XVII

ir darged to confirm thim in the promife. him to he circle fiftime transfed 12 Cream-

a It feemeih this te accomplished

tempt any thing 1-

d which was Christ, as appeachap. 18.17.

muferie, but len-* Cl.Ip. 25. 18. 11 Alfo the Angel of the Lord fayd vnto her, f That is, de his-

eth Gods graces.

Or , the mellof she buing, and faing

for Ishmael. 19 12hak is promised.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next * Chip. 21.24

* yeere at this feafou. 22 And he left off talking with him, and God

went vp from Abraham. I Then Abraham tooke Ismael his sonne,

and all that were borne in his house, and all that was bought with his money, that is, every man childe among the men of Abrahams house, and h They were well h hee circumcifed the foreskin of their flesh in instructed which that felfe fame day," as God had commanded him, obeyed to be cir-

at letterame day, as cook mad communities much camefied without 24. Abraham also himselfe was minetie yeeres refinance: which olde and nine I when the foreskin of his fleth was thing declareth

25 And Ishmael his sonne was thirteene yeere their houses ought to be as preachers olde, when the foreskin of his fleth was circum- to their families, cifed.

26 The felfe fame day was Abraham circum- to the lower they cifed . and Ishmael his sonne:

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

2 Abraham reteineth three Angels into his houss to all nations. 12 Sand laughth 18 Christis promised to all nations. 19 Abod am taught his familie to know God. 21 The destruction of Sodom is declared unto Alraham. 23 Abrabam prayeth for them.

Gaine the Lord *appeared vnto him in the A || plain of Mamre, as he fate in his tens doore *Hebr. 13.43

Or , oke grane. 2 And hee lift up his eyes, and looked: and loe, three amen flood by him, and when he faw a Thatas, three

them, hee ran to meete them from the tent doore, Angelsin mans and bowed himfelfe to the ground. 3 And he fayd, b Lord, if I have now found b speaking to

fanour in thy fight, goe not, I pray thee, from thy one of them in cobe moil maie-

and e waih your feete, and reft your felues under they had bin men.

you may comfort your hearts, afterward yee bare footed in thall goe your wayes : for therefore are ye d come those parts. to your fernant, And they fayd , Do etten as thou d As ient of Ged, half fayd.

vnto Sarah, and favd, Make ready at once three t measures of fine meale, knead it, and make cakes t Elr. Seim. vpon the hearth.

7 And Abraham ran to the beafts, and tooke a tender and good calfe, and gane it to the fer-

8 And hee rooke butter and milke, and the time, fo game he calfe, which he had prepared, and fet before them, them the faculties

thy wife ? And hee answered, Behold, flee is in the Rom. 9. 9.

10 And he fayd, * I will certainly come againe this time when vnto thee according to the time of flife : and loe, the thallbe alide Sarah thy wife shall have a sonne: and Sarah heard final come into in the tent doore, which was behind him.

II (Now Abraham and Sarah vvere olde and h For therather firiken in age, and it ceased to be with Sarah after had respect to the

12 Therefore Sarah & laughed within her felfe, promise of God,

bis baufe ure circumifed. W Hen Abram was ninety yeere old and nine, the Lord appeared to Abram, and fayd vn-NOV. Almighty. to him, I am God | all sufficient, * walke before P Cr , soubout

me, and be thou vpright. And I will make my conenant between me

eifion instituted. 15 Sarai is named Sarab. 18 Alraham prayeth

and thee, and I will multiply thee exceedingly. Then Abram fell on his face, and God talked with him, faying,

4 Behold, I make my conenant with thee, and

thou thalt be 4 a father of many nations. 5 Neither thall thy name any more be called

Abram, but thy name thall be b Abraham: * for a father of many nations have I made thee.

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

7 Moreouer, I will establish my conenant betweene mee and thee, and thy feede after thee in their generations, for an * enerlasting conenant, to be God vnto thee, and to thy feed after thee.

8 And I will give thee and thy feed after thee the land, wherein thou art a stranger, euen all the land of Canaan, for an enertaiting potterfion, and I will be their God.

9 1 Againe God fayd vnto Abraham, Thou alto fhalt keepe my couenant, thou, and thy feede after thee in their generations.

10 6 This is my couenant which ye shall keep betweene mee and you, and thy feed after thee, * Let euery man childe among you be circumci-

That is, yee shall circumcife the d foreskin

of your fleth, and it thall be a * figne of the conenant betweene me and you. 12 And enery man childe of eight dayes olde

among you, shall be circumcifed in your generais circumcifed, to tions, aswell he that is borne in thine house, as he that is bought with money of any stranger, which is corrupt, and must is not of thy feed. 13 He that is borne in thine house, and he that

is bought with thy money, must needs be circumcifed: fo my couenant thall be in your fleth for an euerlasting conenant.

14 But the vncircumcifed man childe, in whole flesh the foreskin is not circumifed, even Gods promife: for that person shalbe cut off from his people, because under the mankind he hath broken my couenant.

15 Afterward God favd vnto Abraham, Sated, and here is de- rai thy wife shalt thou not call Sarai, but I Sarah Shalbe her name.

16 And I will bleffe her, and will also give thee a fonne of her, yea, I will bleffe her, and thee thall be the mother of nations: Kings also of people thall come of her. i which procee-

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

18 And Abraham favd vnto God, Oh, that Ishmael might line in thy fight.

19 Then God fayd, * Sarah thy wife shall beare of the spirit; and thee a fonne indeed, and thou thalt call his name Izhak : and I will establish my conenant with him for an a cuerlasting couenant, and with his

feed after him. 20 And as concerning Ishmiel, I have heard thee : loe , I have bleffed him , and will make him

Not onely according to the

Into crifie.

felh , but of a farre by faith Rom. +, 17 b The changing of his name is a feale to confirme Gods promise wnto him. * Rom. + . 17

Chip. 13. 16.

c Circumcifion is

salled the cont-

mant , because it

fignifiech the comenant, & hath the fed : promise of grace found vuto it : which phrase is Like os nommon. Sactaments. Attes 7.8. d That printe part the w that all that is begotten of man be moraried.

* Kom. 4, 11.

. . Albeit women were not circum.cifed . vet were they partakers of all was confectaener contemneth the figne, despiseth U Or , dame , or punceffe.

> ded of a indden any, and not of intidelitie * Ciup. 18, 10. and 21.2. g The enerlasting

Conenant is made with the children with the children of the fleth is made the temporall p.omile, as was promited to Ishmael.

+ Elr. greaty. greatly. fruitfull, and will multiply him t exceedingly:

char masters in

that from the hieft may obey the will

whom appeared

c For men vfed

my duetie to you,

e For as God gans

them bodies for a

thereof, to walke,

f That is , about

and fuch like.

CHAP. XVIII.

about the heate of the day.

4 Let a little water , I pray you , be brought , file , for he thought

5 And I will bring a morfell of bread, that because of the hast favd.

6 Then Abraham made hafte into the tent

mant, who hafted to make it ready.

and stoode himselfe by them vider the tree ; and to eate and drinke, they did eate. 9 Then they fayd vnto him, Where is Sarah * Chap 17.19.219

the maner of women.)

faying,

this life. then trleeued the Three Angels talke with Abraham.

* 1. Pet. 3.6.

Bor. N.

* Zecb.8,6.

+ Ebr. No.

h Jehouah, the

wee call Lord,

fnewerh that this

for this word is

onely applied to

* Chap. 12.3.47d

i He theweth that

fathers ought both

ándgemeins, and co declare them to

to know Gods

their children.

& God fpeaketh

enter into indge-

ment with good

For our finnes

though none ac-

admife.

sufe ys. .

God

21 18

Chap. AlA. faying, After I am waxed old, # and my lord alfo,

Mall I have luft? 13 And the Lord fayd vnto Abraham, Wherefore did Sarah thus laugh, faying, Shall I certain-

ly beare a childe, which am old? 14 (Shall any thing be | * hard to the Lord?

at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall

15 But Sarah denied, faying, I laughed not: for flee was afraid. And he layd, † It is not fo : for

thou langhedft. 16 Afterward, the men did rife vp from thence, and looked toward Sodom: and Abraham

went with them to bring them on the way. 17 And the h Lord fayd, Shall I hide from Abra-

Librew word which ham that thing which I doe,

18 Seeing that Abraham shalbe in deed a great Angel was Christ and a mighty nation, and * all the nations of the

earth shalbe blessed in him? 19 For I know him i that he will commaund his fonnes and his houshold after him, that they

keepe the way of the Lord to doe righteoufnesse and judgement, that the Lord may bring upon Abraham, that he hath fpoken vnto him. 20 Then the Lord fayd, Because the crie of So-

dom and Gomorrah is great, and because their finne is exceeding grieuous,

21 I will k goe downe now, and fee whether after the fathion of men: that is, I wil they have done altogether according to that 1 cry, which is come vnto me : and if not , that I

22 And the men turned thence, and went to-

ory for vengcance, ward Sodom : but Abraham stood yet before the Then Abraham drew neere, and faid,

Wilt thou also destroy the righteous with the

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

25 Be it farre from thee from doing this thing, to flay the righteous with the wicked; and that the righteons should be even as the wicked, be it farre from thee. Shall not the Indge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom m fiftie righteons within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd , Behold now ,I have begun to speake vnto my Lord, and I

am " but duft and affes. 28 If there shall lacke fine of fiftie righteous, wilt shou deftroy all the city for fine . And hee fayd, if I finde there fine and fourtie, I will not

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

30 Againe he fayd, Let not my Lord now be angry that I speake, What if thirty be found peare, and the more there ? Then he fayd , I will not doe it , if I find

> 31 Moreouer he fayd , Behold now , I hane begun to speake vnto my Lord, what if swentie be found there? And he answered, I will not destroy it for twenties fake.

32 Then he fayd, Let not my Lord be now angry, and I will speake but this conce, What if ten be found there? And he answered, I will not destroy it for tens fake.

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

LOT ICCULTURE OF THE

CHAP, XIX,

3 Let reclust two Angels into his boufe. 4 The filthy lufts of the Sodon it.s. 16 Lot is delinered. 24 Sodom is defroyed. 26 Lots stife is made a fillar of falt. 33 Lots daughters lie with their fuber , of whom come Moub and Ammon. a Wherein we fee Nd in the enening there came two 2 Angels Gods proudent

them, and he bowed himselfe with his face to the felfe to all adike: ground. 2 And he fayd. See my lords, I pray you turne Abraham three, in now into your feruants house, and tarie all * Chap. 18,4 night, and * wath your feete, and yee shall rife vp early and goe your wayes. Who fayd, Nay, but we

will abide in the streete all night. 3 Then b he preassed upon them earnessly, and they turned in to him, and came to his house, and hee made them a feast, and did bake unleanened

e Not for that bread, and they edid eate. 4 But before they went to bed , the men of the fine, but because city, even the men of Sodom compafied the house the time was not

round about, from the yong even to the old, d all yet come that the people from all quarters. 5 Who crying vinto Lot fayd to him , Where d Nothing is more

are the men, which came to thee this night bring to dwell where them out vnto vs.that we may know them. 6 Then Lot went out at the doore vnto them, it corrupteth all,

and thut the doore after him,

7 And fayd, I pray you, my brethren, doe not fo wickedly. 8 Behold now , I have two e daughters , which Prayle in defen-

haue not knowen man : them will I bring out but he is to be blad now vnto you, and doe to them as feemeth you med in feeking good : onely vnto these men doe nothing : for vnlawfull meaner; therefore are they come vnder the shadow of my finhat I should prefer them roofe.

9 Then they fayd, Away hence: and they fayd, Hee is come alone as a ftranger, and fhall hee judge and rule? wee will now deale worfe with thee then with them. So they preasled fore vpon Lot * himfelfe, and came to breake the *2. Frazis 10 But the men put forth their hand, and pul-

led Lot into the house to them, and shut to the doore.

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

12 1 Then the men fayd vnto Lot, Whom haft thou yet here? either fonne in law, or thy fonnes or thy daughters, or whatfocuer thou haft in the citie, bring it out of this place.

13 For 2 we will destroy this place, because the that the Argels * crie of them is great before the Lord, and the are minifers, as Lord hath fent vs to deftroy it.

14 Then Lot went out and fpake vnto his declare his fanour. fayd, Arife, get you out of this place; for the Lord of or floudd martie. in law, as though he had mocked.

15 And when the morning arole, the Angels found. hafted Lot, laying, Arife, take thy wife and thy two God fitine: h to daughters twhich are here, leaft thou be deftroyed our come mans in the punithment of the city.

16 And as he is prolonged the time, the men calling caught both him and his wife, and his two daugh- * 34.78. 10:44

A No in the eneming tooks at the gate of So-hir ableichere to Sodom and Lot fate at the gate of So-hir ableichere. dom, and Lot faw them, and rose up to meete wealerh not himtwo Angels , and

> b Thac is, he prayed them to inflamily,

they had necefneale themfelnes. finne reigneth : for

e He defemeth from all ininy,

* Wijk. 19, 10.

This prooneth Gods wrath, as to

+ Elv. zolich and flowneffe in fok-

forafmuch as all were fo corrupt, that not only lifty

bitt ten righteous men could not be found there , and alfo that the wicked are spared for the righteous fake, n Hereby wee Jearne, that the necter we approach unto God, the more doth our mi-

ferable effate apare wee hambled. o If God refnfed not the prayer for the wicked Sodomites, enen to che fixe request , how much more will he graum the prayers of the godly for the africted

Church?

in God declareth that his indgements were done with great mercy,

1 Ebr. dor indgra

Lots incelt.

Genelis.

Abraham and Abimelech

mitted him to fall

whom the wicked-

f who as they were

borne in most hor-

rible inceft, fo were

posteritie vile & wicked.

they and their

for the fame.

confessed that God

would not punish

whenfoener hee

36 Thus were a both the daughters of Lot a Thus God perwith childe by their father.

37 And the elder bare a fonne, and the called the foliaty his name Moab : the fame is the father of the mountaines, f Moabit s vnto this day.

38 And the yonger bare a fonnealfo, and thee could not overcalled his name i nen-ammi : the same is the fa- come. ther of the Ammonites ynto this day.

CHAP. XX.

t That is , fonne of a Abraham dwell these a ftranger in the land of Geray. 2 Alimethe task to many his mife. 5 God exprounts to king. 9 ml my people signify-the king Abushum. 11 Study is affected with great gifts. 17 Abushum projeth, and the king and his methodale. fin, then repented

A Fterward Abraham departed thence toward the South country, and dwelled betweene a which was Cadeth and a Shur, and followined in Gerar. toward Egypt. b Abraham had

2 And Abraham fayd of Sarah his wife, b She now twife fallen is my litter. Then Abimelech king of Gerar fent into this fault fuch is mans frailtie. and tooke Sarah. e So greatly God 3 But God came to Abimelech in a dreame deteffeth the

by night, and fayd to him, Behold, thou are but breach of marriage. nead , because of the woman, which thou hast ta- d The infidels ken : for the is a mans wife.

4 (Notwithstanding Abimelech had not yet but for intt occacome neere her) And he fayd, Lord, wile thou flay fion : therefore, egen d the righteous nation ?

5 Said nor he vnto me, She is my fifter ? yea, salion is just and the her felfe fayd, He is my brother : with an e As one falling vpright eminde, and finnocent handes have I by ignorance, and not doing cull of done this.

ne this.

6 And God fayd vnto him by a dreame, I i not thinking to know that thou diddeft this even with an vp- doesny man right minde, and I s kept thee also that thou harme thouldest not finne against me: therefore tuffered Spititrescinesh

I thee not to touch her. them that oftend 7 Now then deliuer the man his wife againe: by ignorance, that for he is a h Prophet, and he i shall pray for thee, they fall not into that thou mayeft line: but if thou deliner her not nience. againe, be fure that thou thalt die the death, thou, h That is, one, to whom God reneg.

and all that thou haft. leth himfelte fa-8 Then Abimelech rifing vp early in the mor- milizily. ning, called all his feruants, and tolde all thefe i For the prayer

things tynto them, and the men were fore afraid, of the godly is of fore towards 9 Afterward Abimelech called Abraham, and God fayd vnto him, What hast thou done vnto vs ? + Flir. in th.ir and what have I offended thee, that thou haft cares broughton me, and on my kkingdome this great of the King brinfinne ? thou haft done things vito me that ought geth Gods wrath not to be done.

10 So Abimelech fayd vnto Abraham, What realme. fawest thou that thou hast done this thing?

west thou that thou half done to string?

1 Hee shewish that
1 Then Abraham answired, Because I thought no honesty can be thus, Surely the feare of God is not in this place, hoped for, where

and they will flay me for my wines fake. the teate of God 12 Yet invery deede she is my m lister for she m By fister, hee

is the daughter of my father, but not the daugh- meaneth his couter of my mother, and the is my wife. finge, mane, and by daughter, Abra-

13 Now when God caused me to wander out by daughter, Abra of my fathers house, I sayd then to her . Thi is 11,29, for lothe thy kindnesse that thou she lethew voto me in a I Hebrewes vie places where we come, * Say thou of me, He is the'e wordes, * Chap. 12, 13.

my brother. 14 Then tooke Abiruelich fneepe and be nes, and men feruants, and women feruants, and gaue them vnto Abraham, and restored him Sarah his

And Abimelech fayd, Behold, my lan is 1 Or, is at thy work y before thee, dwell where it pleafeth thee.

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

17 And when they had brought him out, the Angel fayd, Escape for thy life; i looke not behinde thee, neither tatie thou in all the plaine: escape into the mountaine, least thou be deitroved.

18 And Lot fay a vnto them, Not fo, I pray full of vaine plea- thee , my Lord.

19 B hold now, thy feruant hath found grace in thy fight, and thou haft magnified thy mercy, which thou haft shewed vnto me in fauing my life: and I cannot escape in the mountaine, least fome euill take me, and I die.

20 See now this citie hereby to flee vnto. which is a little one: Oh let me escape thither: is it not ak little one, and my foule thall live ?

21 Then he fayd vnto him, Behold, I haue receited t thy request also concerning this thing, that I will not ouerthrow this city, for the which thou hast spoken. 22 Haite thee, faue thee there : for I can doe

Inothing till thou be come thither. Therefore the name of the citie was called m Zoar.

23 The funne did rife vpon the earth, when Lot entredinto Zoar.

24 Then the Lord * rained voon Sodom and vpon Gomorah, brimstone and hre from the Lord 25 And overthrew those cities, and all the

plaine, and all the inhabitants of the cities, and that that grew voon the earth.

26 Now his wife behind him looked backe. and the became an pillar of falt.

27 C And Abraham rifing up early in the morning vvent to & place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah. and toward all the land of the plaine, behold, hee faw the smoke of the land mounting up as the imoke of a fornace.

29

But yet when God deftroyed the cities of the plaine, God thought vpon Abraham, and fent Lot out from the middes of the deftruction. when hee ouerthrewe the cities wherein Lot dwelled.

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

I And the elder fayd vnto the yonger, Our fawoke him againe ther is of e, and there is not a man in the pearth to come in vnto vs after the manner of all the among the wicked earth.

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

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he p received nor, neither when the lay down, neither when the role vp. abominable afte.

34. And on the mortow the elder favd to the yonger. Behold, yesternight lay I with my father: let vs mak him drinke wine this night alfo , and goe thou and lie with him , that weemay t pre-4 the keepe aline, ferne feede of our father.

35 So they made their father drinke wine that

night also, and the yonger arose, and lay with him : but he perceived it not , when flielay downe, neither when the role vn.

16 Likewife

i He willed him to dec from Gods indsement, and not to be fory to depart from that rich countrey, and fures.

& Though it be little, yet it is great enough to face my life : wherein he offendeth inchu-

fing another place then the Angel had appointed him. Bur, thy face. 1 Because Gods commandement was to defire vite city, and to faue

1.01 in Which before was called Belah, Cb40, 14,2. * Deut. 29,23. 1f4. \$2,19. len 50,40 Elek. 16,49. Hofe.

11.8. Ansed 4,11. Luk 17,29 lud 7. n As touching the body onely : and this is a notable monumencof Gods vengeance to all them that paffed that way.

e Haning before elt Gods mercy, ne durft not pro

by continuing

p Meaning, in the countrey, which defroved. q For except he had bene ouercome with wine, he would never

haue done that

Izhak is borne. Hagar is cast out with Chap. x X I.

16 Likewife to Sarah hee faid, Behold, I haue n Such an head, as with whom theu giuen thy brother a thousand pieces of filuer : bemayeft bep eferhold, he is the " vaile of thine eyes to all that are ned from all d no God canfed this heathen King to reprodue he becaute the du'embled, feeing that

of conceming.

* Ch.p. 17.19.

and 18.10.

actes 7,8.

galat. 4.23.

dr. 11.11,

2 Therefore the miracle vyas gies -

* Cb.17.12.

b She accufeth

nor veleeue the

a He derided

Godspomite

snade to Izhak,

calleth periecu-

cion: Gal. 4. 19.

which the Apostle

Angel.

* Math 1 2.

with thee, and to all others; and the was othus reprodued. 17 Then Abraham prayed vnto God, and God healed Abimelech and his wife, and his women fernants: and they bare children. God had gmen her 2n husband as her 18 For the Lord P had flut vp euery wombe

of the house of Abimelech , because of Sarah Availe and de ence.

p Hed taken away brahams wife.

CHAP. XXI.
2 17 hak is lovne. 9 1 famad mo k th 17 hak is 1+ Hagar is cost out

with her forme. 17 The ingel comporteth Hugar. 22 The concount betweene seimelesh and Alracam. 33 Abraham called wpon the Lord.

N Ow the Lord vifited Sarah, as hee had faid, and did viito her * according as he had promifed

2 For * Sarah conceined, and bare Abraham a forme in his a olde age, at the same scalon that God told him.

3 And Abraham called his fonnes name that was borne vnto him, which Sarah bare him,

4 Then Abraham circumcifed Izhak his fonne, when he was eight dayes old , * as God had com-

manded bitn. 5 So Abraham was an hundreth yeere olde, when his fonne Izhak was borne vnto him.

6 1 Then Sarah faid, God hath made mee to reioyce : all that heare, will reioyce with me. 7 Againe thee faid, b Who would have faid

to Abraham, that Sarah should have given chilher fel e of ingrarinde, that the did dren fucke ? for I have borne him atonne in his

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

9 And Sarah fawe the fonne of Hagar the Egyptian (which the had borne vuto Abraham) e mocking.

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

11 And this thing was very grieuous in Abrahams fight , becaute of his tonne.

12 But God faid vnto Abraham , Let it not be grienous in thy fight for the childe, and for thy Bondwoman : in all that Sarah shall say vnto thee, heare her vayce : for in Izhak thall thy feede be d called.

13 As for the fonne of the bondwoman, I will make him a nation also, because he is thy feed.

14 So Abraham arofe vpearly in the morning and tooke bread, and a bottell of water, and gane . The til maelies it vinto Hagar putting it on her shoulder, and the childe also, and f fent her away : who departing: nonneeth all name wandered in the wilderneile of Beer-fheba.

15 And when the water of the bottel was fpent, the cast the child under a certaine tree.

16 Then thee went and fate her over against him a farre off about a bow shoot : for thee sayd, I will not fee the death of the childe. And the fate downe over against him, and lift vp her voyce, and

17 Then God & heard the voyce of the childe, and the Angel of God called to Hagar from neaindgement to pray, unen, and faid vnto her, What alleth thee, Hagar?

her sonne. Abrahams faith tried. 8 feare not, for God hath heard the voyce of the child where he is.

18 Arife, take up the childe, and holde him in tinne hand : for I will make of him a great

19 And Godh opened her eyes, and thee faw a h Except God well of water; to thee went and filled the bottell can neither tee, with water, and gaue the boy drinke. nor vie the means

20 So God was i with the child, and he grew which are before

and dwelt in the wildernetie, and was an Il archer, is Astouching out-21 And he dweit in the wildernesse of Paran, ward things God and his mother tooke him a wife out of the land conted him to

22 And at the fame time Abimelech and here, and well as Phichol his chiefe captain fpake vnto Abraham, buston. faying , God 11 with thee in all that thou doeft, 23 Now therefore fweare vino mee here by

God , that thorf wilt not t hurt mee , not my chil-+ Elv. deate for in dren, nor my childrens children; thou thalt deale with me, or lit. with me, and with the countrey, where thou haft beene a stranger, according vnto the kindnes that I have thowed thee.

24 Then Abraham fayd, I will k fwcare. 25 And Abraham rebuked Abimeloch for a lawfull thing to

well of water, which Abunelech fergants had vio- matters of imporlently taken away,

26 And Abimelech fayd, 1 I know not who the meth, and to hath done this thing : also thou toldest me not, our specific neither heard I of it but this day.

27 Then Abraham tooke theepe and beenes, narts doe many and gaue them vinto Abimelech; and they two to their mafters. made a conenant.

28 And Abraham fet feuen lambs of the flocke

by rhemfelnes. 29 Then Abimelech fayd vnto Abraham, What meane thefe feuen lambes, which thou halt for by

themfelues? 30 And he answered, Because thou shalt receine of mine hand these seven lambes, that it may be a witnesse vnto me, that I have digged this well.

31 Wherefore the place is called # Beer-the- # Or . will of the ba, because there they both sware.

32 Thus made they a m covenant at Beer-fie- m This we lee ba: afterward Abimeiech and Phicholhis chiefe that the godly, as captaine rofe vp, and turned againe vnto the land things nay make of the Philiftims.

33 And Abraham planted a groue in Beer-wicked that know flioba, and a called there on the Name of the Lord, nor the true God. the enertailing God.

34 And Abraham was a ftranger in the Phili- points of true Reftims land a long feafon.

CPAP. XXII.

1, 2 The faith of Abraham is produced in offering his forme Rhik.
2 Rhik is a figure of Cirift. 20 the general nof Nahor Abrahams busher of strom comments. Felick h

A Kd after these things God did*prooue Abra- *Hib. 11-17. answered, Here am I.

2 And he fayd, Take now thin: onely fonne † Elv. Lor, 1. Izhak whom thou louest, and get thee vinto the land of 2 Motiah, and b offer him there for a burnt offring vpon one of the mountaines , which I will a which fignifi-

thew thec. 3 Then Abraham rose vp carly in the mor-place he was honing, and fadled his affe, and tooke two of his fer- nomed : and Salo-

uants with him, and Izhak his fonne, and cloue men afterward built the Temple. wood for the burnt offering, and rose vp and went b recin food to the place, which God had told him.

1 Or that in the

car ce, for to inflife affure others of 1 Wieledfer-

oute, crof fautre meaning lambes. reace with the n That is, he worthipped God in all!

eth the leave of God, in the which of his tentation

feeing hee was commanded to offer up him in whom God had p.omiled to bleff all thenations of the world,

4 Then

* Gala 4.30. d The promifed feede thafbe counted from 12hak, ard not from liblieb. 11. 12. mandement.

> g For his promife take made to Abraham, and not because the childe had diferetion and

m. el, Rom. s. 7, thall come of him. E True faith rerall affections to obey Gods com-

Abraham goeth to offer Izhak.

e He doubted not.

but God would ac-

complish his promife, though hee thould facilities

d The onely way

his father had declared to him

he the wed him-

I That is, by thy

Or , and haft not

mithbolden thing

onely fonne from

+ Eir. thy forme,

1 Or , the Lord will fee or prouide.

both fee and pro-

rude fecterly for

his, and also eni-

dently is feene.

and felt in time

contienient.

* Pfd. 105.9.

Ecclus. 44.21.

zhere is no grea-

Zuke 1,73.

H-ir. 6. 13.

cer then he.

491 18.18.

eA. 3, 25.

Gala. 3.8.

1; Or , holds. + Chap 12.3.

Zedas , 44.22.

i Concubine is

oftentimes taken

in the good part

for thole women

thy onely fonno.

arne obedience shou hast declared shy littly faith,

felfe obedient.

Lumes.2.21.

to onercome all genration, is to

refl vpg.1 Gods

pronidence.

bis fonne.

Genefis.

Abraham buyeth Ephrons field

4 Then the third day Abraham lift up his eyes, and faw the place afarre off, 5 And fayd vnto his feruants, Abide you here with the affe : for I and the child will goe yonder

and worthip, and come againe vnto you. 6 Then Abraham tooke the wood of the burnt offering, and laid it vpon Izhak his fonne,

and hee tooke the fire in his hand, and the knife. and they went both together.

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

Then Abraham answered, My sonne, God will a prouide him a lambe for a burnt offering:

fo they went both together. 9 And when they came to the place which God had thewed him, Abraham builded an altar there, and couched the wood, and e bound Izhak e For it is like that his fonue, * and laid him on the altar ypon the

Gods commande-10 And Abraham firetching foorth his hand, ment, wherevato tooke the knife to kill his fonne.

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

> 12 Then he fayd, Lay not thine hand upon the child, neither doe any thing vnto him: for now I I know that thou fearest God, seeing for my sake If thou haft not spared thine + onely some,

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

14 And Abraham called the name of that place I Iehouah Iireh : as it is fayd this day , In the mount will the Lord gbe feene.

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

g The name is changed, to thew that God doeth 16 And fayd , * By h my felfe haue I fworne (faith the Lord) because thou hast done this thing, and haft not spared thine onely some,

17 Therefore will I furely bleffe thee, and will greatly multiply thy feede, as the flarres of the heauen, and as the fand which is vpon the fea thore, and thy feede thall postetie the # gare of his enemies.

h Signifying, that 18 * And in thy feede shall all the nations of the earth be bleffed, because thou hast obeyed my voyce.

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

20 1 And after these things one told Abraham, faying, Behold Milcah, the hath also borne children vnto thy brother Nahor : 21 To vvit, Vz his eldeft fonne, and Buz his

brother, and Kemuel the father of # Aram. 22 And Chefed, and Hazo, and Pildath, and

& Or, of the Springs. Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: thefe eight did Mileah beare to Nahor, Abrahams brother.

24 And his i concubine called Reumah, fhee bare also Tebah, and Gahan, and Thahash, and Maachah.

which were infemous to the Wines. 2 Abraham lamenteth the death of Sarah. 4 Hee buyeth a field to bury ber, of the Hittites. 15 The equitie of Abrehama 19 Sareb is buried in Mushpelio.

W Hen Sarah was an hundreth twentie and feuen yeere olde († fo long liued thee.) the life of Saub. Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan. And Abraham

came to mourne for Sarah and to weepe for her. Then Abraham a rose vp from the fight fo the godly may of his corps, and talked with the t Hittites, faying, mourne, if they

giue me a possession of buriall with you, that I may bury my dead out of my fight.

5 Then the Hittites answered Abraham, fay- + Ebr. fonnes of ing vnto him, g vnto him,
6 Heare vs , my lord : thou art a prince of b That is , godly
or excellent : for

God among vs : in the chiefeft of our fepnichres the Ebrewesfo burie thy dead : none of vs shall forbid thee his speake of all things burie thy dead: none or vs man roron the ms that are notable, because all excel-

Then Abraham flood vp, and bowed him- lencie commeth of felfe before the people of the land of the Hit- God,

8 And he communed with them, faying, If it be tyour minde, that I shall burie my dead out of feute. my fight, heare me, and intreat for me to Ephron the fonne of Zohar. That he would give me the caue I of Mach-

he would give it me for as much + money as it is within another worth, for a possession to bury in among you. 10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in c Meaning, allihe

the audience of all the Hittites that e went in at citizens and inliathe gates of his citie, faying, II No,my lord, heare me : the field give I thee and the cave that therein is, I give it thee : even in

the presence of the sonnes of my people give I it thee to bury thy dead. 12 Then Abraham a bowed himselfe before a To hewthan

the people of the land, 13 And spake vnto Ephron in the audience of good estimation the people of the countrey, faying, Seeing thou

voilt give it , I pray thee, heare me, I will give the price of the field : receive it of me, and I will bury my dead thete.

14 Ephron then aufwered Abraham, faving vnto him.

15 My lord, hearken vnto mee: the land is worth foure hundrethe thekels of filter : what is e The common that betweene mee and thee ? bury therefore thy fickel is about 20, pence, lother dead.

16 So Abraham heatkened viito Ephron, and to 33, pound & Abraham weighed to Ephron the filter, which hee fillings and 8 had named, in the audience of the Hittites, euen ling fierling the foure hundreth filuer shekels of currant money ource. among marchants.

17 So the fielde of Ephron vuhich was in Machpelah , and ouer against Mamre , even the field and the caue that was therein, and all the trees that were in the field, which were in all the borders round about , was made fure

18 Vnto Abraham for a possession, in the fight | or, distense of the Hittites, even of all that I went in at the gates of his city.

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

20 Thus the field, and the caue that is therein, f That is, all the swas made fure vinto Abraham for a possession of people constituted the sale, buriall f by the Hittites.

CHAP. XXIIII. 2 Abrabam caufeth his feruant to sweave to take a wife for Izhak in bie omne kinged. 12 The feruant prayeth to God :

a That is, when he had mourned : 4 I am a stranger, and a forreiner among you: passe not measure: and the naturall

pelah , which he hath in the ende of his field , that because one me

and reverence,

400. thekels moune

4 Ehr. come into

* Clap. 47,29.

declared the

rowards his

the femant.

fall caufe.

flets power ouer

an oathe may be

€ Hee would not

thould marrie out

shat his fonne

neniences that

are fet foorth in

fundry places of

lofe the inheri-

cance promifed.

¿ Ebr. inne:ent.

Or, Syria of the

of Tygru and

+ Ehr. to bome

prayer vpon Gods

* Or, caufe mer to

red by a figne,

whether God

prospered his

iourney or no.

h God gineth

all things that are

undertaken for the

and according to

his word.

cheix requeits.

4 Ebr. my lord.

promife made to his master.

this knees.

Eugbrates,

Tan.

meete

and 26.4.

* Chip. 127.6

the Scriptures.

dyie.

33 His fidelitie tomard bis mafter. 50 The fri nde of Rebelich

commit the matter to God. 58 They ask her confent, and fhe

N Ow Abraham was old, & t striken in yeeres, & the Lord had blested Abraham in al things, 2 Therefore Abraham faid vnto his eldeft fertiant of his house, which had the tule ouer all that he had. * Put now thine hand under my thigh.

3 And I will make thee & fweare by the Lord a Which ceremonie God of the heaven, and God of the earth, that femants obedience thou shalt not take a wife viito my sonne of the daughters of § Canaanites among whom I dwell: maffer, & the ma-

4 But thou shalt go vnto my country, and to my kinred, & take a wife vnto my fonnelzha't.

b This the weth that 5 And the feruant fand to him, What if the required in a law- woman will not come with mee to this land? shall I bring thy fon again vnto the land from whence

thou cameft? 6 To whom Abraham answered, Beware that

of the gody fami thou bring not my fonne 4 thither againe.

It is for the incom-The Lord God of heaten, who took me from my fathers house, and from the land where come by marrying I was borne, and that fpake vnto mee, and that with the vigodly, fware vnto me, faying, *Vnto thy feede will I give this land, he shall fend his Angel before thee, and thou shalt ta'ce a wife vnto my sonne fro thence. d Leaft hee should

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

13.15. 48d 15.18. 9 Then the fernant put his hand under the thigh of Abraham his mafter, and fware to him for this matter.

10 So the fernant tooke tenne camels of the camels of his mafter, and departed; (for he had all his mafters goodes in his hand :) and fo hee arose, and went to * Aram Naharaim, vnio * Or Mespotania, the citie of Nahor.

two floods : to wit, 11 And he made his camels to the down without the citie by a wel of water, at euentide about the

E That is, to Char- time that the women come out to draw water. 12 And he faid, Of Lord God of my mafter Abraham, I befeech thee, * fend me good speed this

f He grounderk his day, and shew mercy vinto my master Abraham. 13 Loe , I fland by the wel of water whiles the mens daughters of this citie come out to drawe water.

14 8 Grant therefore that the maid, to whom g The amount mo. I fay: Bowe downe thy pitcher, I pray thee, that I ned by Gods spirit may drinke : if thee fay , Drinke , and I will gine thy camels drinke also : may be flee that thou haft ordained for thy fernant Izhak, and thereby sha'l I know that thou hast shewed mercie on my master.

15 F And now yer he had left speaking, behold, h Rebekah came out, the daughter of Be-thuel, fonne of Milcah the wife of Nahor Abra-

hams brother, and her Pitcher vpon her thoulder. 16 (And the maide was verie faire to looke glory of his name, vpon, a virgine and vnknowen of man) and that i went downe to the well, and filled her pitcher i Here is declared

that God ever hear and came up. 17 Then the feruant ranne to meete her, and reth the prayers of his, and granueth faide, Let me drinke, I pray thee, a little water of thy pitcher.

18 And the faid, Drinke t fir : and the hafted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when the had given him drinke, thee faid . I will drawe water for thy camels also yntill they † have drunken inough.

20 And thee powred out her pitcher into the on erde of drintrough spedily, and ranne againe ento the well to draw water, and the drew for all his camels.

21 So the man wondred at her, and helde his reace, to knowe whether the Lorde had made his iourney profperous or not,

22 And when the camels had left drinking, the man tooke a golden # k abillement of I halke * or, exercise. a frekell weight, and two brafelets for her hands, a God permitted of ten thekels weight of golde:

23 And he faid, whose daughter art thous tell in apparel & other me, I pray thee , Is there roume in thy fathers now lorbid : specihouse for vs to lodge in?

24Then the faid to him, I am the daughter of Be I retaine not to thuel § fon of Mileah whom the bare vinto Nahor. 1 The golden a.e.

25 Moreouer the faid vnto him, We have litter kel is here meant alfo & prouender ynough, & roume to lodge in. and nor that of

26 And the man bowed himfelfe and wor- flie: shipped the Lord,

27 And faid , Bleffed be the Lorde God of my mafter Abraham, which hath not withdrawne his mercie m and his trueth from my mafter : for mot his good forwhen I was in the way, the Lord brought me to tune (as doe the

my mafters brethrens honfe. 28 And the maide ranne and tolde them of

her mothers house according to these wordes. 29 Now Rebekah had a brother called La- his master in kee-

ban, and Laban ranne vnto the man to the well, 30 For when he had feene the eatings and the bracelets in his fifters hands, and when hee heard the wordes of Rebekah his fifter, faying, Thus

faid the man vnto me, then he went to the man, and loe, " he stoode by the camels at the well. 31 And he faide, Come in thou bleffed of the on God hand, Lord: wherefore flandefl thou without, feeing I who had now lead is prayer,

haue prepared the house, & roume for the camels? o To wir, I stan. 72 Then the man came into the house, and p The gentle in. . he vnfadled the P camels and brought litter and tentiament of

pronender for the camels , and water to wath his frangers vied a mong the godly feere, and the mens feere that were with him. 33 Afterward the meate was fet before him: 9 The fidelities

but he fayde, I q will not eate, vntill I haue fayde that fements owe my message. And he said : Speake oh,

34 Then he faid , I am Abrahams feruant. 35 And the Lord hath I bleffed my mafter fiers businesse to wonderfully, that hee is become great: for hee fitte ewne neceshath given him sheep, and becues, and filter, and r To bloth, figuregolde, and men fernants, and maide fernants, and eth here to en camels, and affes.

36 And Sarah my mafters wife hath borne a the text in y fame fonne to my mafter, when the was olde, and vnto verfe declareth.

him hath hee given all that hee hath. 37 Now my mafter made me faveare, faying, were accounted, and Thou shait not take a wife to my sonne of the could not soyne

daughters of & Canaanites, in whole land I dwell: with them in man-38 But thou flalt go vitto my tfathers house t Aleaning among

and to my kinred, and take a wife vino my fonne. his kinsfelker, as 39 Then I faid vnto my mafter , What if the verle 40.

woman will not follow me? 40 Who answered mee, The Lord, before whom I walke, will fend his Angell with thee, and profper thy iourney, and thou shalt take a wife for

my fonne of my kinred and my fathers house. 41 Then that thou be discharged of a mine a which by mine oathe, when thou commelt to my kinred : and if authoritie I confed

they give thee not one, thou flialt be free from mine oathe.

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

ally when they ap-

many things both

+ Eir Lue mule

knowledgeth that God hath dealt mercifully with ping promuse.

Brangers vfed afathers

preferre their matheir owne nece!

rich, or enereife with fubfiance, as

thee to make.

Lord,

Rebekah is brought

+ Or,may. + Ferfe 13.

+ or . Thewed.

this | xive: was

medirate in his

is our ductie,

fite of the Lord.

y H. r. in the may

your daughter to

may pronide elf-

perce ne that it is

Gods ordinance

+ Or, at thy com-

they yeelde.

moundement. 4 O. Orkiard

of trueth.

where

heart.

Genelis.

to Izbak. Abraham diethi

Lord, the God of my mafter Abraham, if thou now profper my t journey which I goe.

43 Behold, * I fland by the wel of water when a virgine commeth footili to drawe water, and I fay to her, Giue me, I pray thee, alitle water of

thy pitcher to drinke, 44 And thee fay to me, Drinke thou, and I will alfo drawe for the camels let her be the wife,

45 And before I hade made an end of speaking x Signifying that in mine * heart , beholde , Rebekah came forth and her pitcher on her fhoulder, and thee went not poken by the mouth, but onely downe to the well, and drewe water. Then I faid voto her, Gine me drinke, I gray thee.

which the Lord bath 1 prepared for thy mafters

46 And the made hafte, and tooke downe her pitcher from her froulder, and faid, Drinke, and I will give thy camels drinke alfo. So I dranke, and

the gave the camels drinke also.

47 Then I asked her, and faid, Whose daughter art thou? And the antwered, The daughter of Bethuel Nahors fonne, whom Milcali bare vnto him. Then I put the abillement upon her face,

and the bracelets upon her hands:

48 Y And I bowed downe and worthipped the Tite fleweih what Lord, and bleffed the Lord God of my mafter Awhen we have re- braham, which had brought me the t right way to ceitted any benetake my mafters brothers daughter vnto his fonn.

49 Now therefore, if ye will deale 2 merciful-Iv and truely with my mafter , tell me : and it not, z if you will feely fell me, that I may turne me to the a i ght hand or

and faithfully gine to the left.

50 Then answered Laban and Berhael, and my mafiers fonne. faid, b This thing is proceeded of the Lord : wee cannot therefore fay vnto thee , neither exill nor

So foone as they good, 51 Beholde, Rebekah is # before thee, take her

and goe, that the may be thy mafters fonnes wife, enen as the Lord hath † faid. 52 And when Abrahams feruant heard their

wordes, he bowed himfelfe toward the earth visto the Lord.

53 Then the feruant tooke forth icwels of filter, and iewels of golde, and raiment, and gare to Rebekali; also vinto her brother and to her mother he gane gifts.

14 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night, and when they rofe up in the morning , he

* Verf 58. 6 5, faid, * Let me depart vino ney mafter.

Then her brother and her mother answered. Let the maide abide with vs. at the least t ten # Ebr. dayes, or ton. dayes : then fhall the goe.

56 But he faid vato them, Hinder you me not, feeing the Lord hath prospered my iourney; send me away, that I may goe to my maiter,

57 Then they faid, We will call the maide, and aske cher content.

58 And they called Rebekah, and favd vnto her : Wilt thou goe with this man ? And thee an-(wered , I will goe.

59 So they let Rebekah their fifter goe, and fent of the pareies. her nourse, with Abrahams feruant and his men.

60 And they blaffed Robekah, and favde vnto her , Thou art our fifter , growe into thoufand thousands, and thy feede possesse the 4 gate of his enemies.

61 Then Rebekah arole, and her maydes, and

rode upon the camels, and followed the man, and the fernant tooke Rebekah and departed.

62 Now Izhak came from the way of * Beer- + Cl q. 16 24. and lahoi-roi, (for he dwelt in the South countrey.) 15.11

hoi-roi, (for he dwen in the South countrey.) e This was the ex-63. And Izhak went out to pray in the field excite of degoding toward the enening: who lift up his eies and loo-fathers, to meditate

ked, and behold, the camels came. Cods promises, 64 Alfo Rebekah life up her eics, and when and to 1.2" for the faw Izhak , the lighted down from the camel. ment thereof. The

65 (For thee had faid to the forwant, Who is enfome was that yonder man, that commeth in the field to meete the freme was vs; and the fervant had faid, Ir is my mafter) So futland, he herd the tooke f a vaile, and concred her.

66 And the fernant tolde Izhak all thinges that token of wame-fullnes and cha-

he had done.

67 Afterward Izhak brought her into the tent. + Or, but left of Sarah his mother, and he tooke Rebekah, and nouriting for the the was his wife, and he loved her: So Izhak was mether. comforted after his mothers death.

CHAP. XXV.

I Abraham taketh Keturah to mife , and getteth many dillibren. 5 Ab at am suith all his goods to Libak. 8 Hee citib. g nedogie of Ishmad. 25 The litth of laskob and Filia. 8 Hee ditb. 12 The Ow Abraham had taken a him another wife whiles Sarah

called Keturah. 2 Which bare him Zimran, and Jokshan, and

Medan, and Midian, and Ishbak, and Shuah. 3 And Jokthan, begate Sheba, and Dedan:

* And the fonnes of Dedan were Affburim, and Letushim, and Leummim.

4 Alfo the fonnes of Midian vvere Ephah, and Epher, and Hanoch, and Abida, and Eldah, all these were the formes of Kernrah.

5 4 And Abraham gaucta'l his goods to Izhak, + Etr. all that he 6 But vnto the b formes of the concubines, kad which Abraham had, Abraham again gifts, and the of Gods word

fent them away from Izhak his fonne (while hee hee had not onely yet lined) Eaftward in the Eaft countrey. 7 And this is the age of Abrahams life , which n any moe.

hee lined, in hundreth fenentie and fine yeeres. 8 Then Abraham yeelded the fpfrite, and died d To avoyde the

in a good age, an olde man, and of great yeeres, diffension that ab and was egathered to his people. 9 And his formes Izhak and Ishmael buried heritage.

him in the case of Machpelah, in the field of E - e Hereby the anciphron foune of Zoharthe Hittite, before Maure and Spatied that in Which * field Abraham bought of the death peri-

Hittites , where Abraham was buried with Sarah bur as the foules his wife. And after the death of Abraham God after in perpetual 11 €

bleffed Izhak his fonne, * and Izhak dwelt by of the wicked in Beer-laihai-roi.

12 T Now these are the generations of Ish- * Chap 23.16. mael Abrahams fonne, whom Hagar the Egyp- 24 01.

tian Sarahs handmaide bare vnto Abraham. 13 And thefe are the names of the fonnes of Ifhmael, name by name, according to their kin-

reds: the † eldest sonne of Ishmael was Nebaioth † Els. fosterae. then Kedar, and Abdeel, and Mibfam. 14 And Miflima, and Durnah, and Maffa.

15 Padar,& Tema, Ictur, Naphith, & Kedemah.

16 Theic are the fonnes of Ishmael, and thefe are their names, by their townes and by their cafl'es : tovvit, twelve princes of their nations.

17 (And these are the yeares of the life of Ish- f which dwell mael, an hundreth thirry and feuen yeeres, and among the Arahe yeelded up the spirit, and died, and was gathe-bians, and were red vnto his f people.)

being conered, in

was yet alive.

Izhak, but begate

of the godly lined

pe pervall paine.

* . Ches. 1.20.

18 And bloucd feede,

feparare from the

+ Ebr bermorth d That is, let it be victorious ouer his enemies: which blening is fully accomplified in Agins Christ.

c"This the weth that parents have

not authoririe to

mari e their chil-

ei en without con-

Elau felleth his birthright.

Chap. XXVI.

Izhak and Abimelech. 10

13 And they dwelt from Hanilah vnto Shur, that is towardes Egypt, as thou goeft to Afflur, Ismuel t dwelt & in the presence of all his bre-He meaneth that thren.

flatres of heatich, and will give vito thy feede all * 669, 12, 3, 6, 6, thefe countryes; and in thy feed thall all the nations of the earth be * bleffed. 5 Because that Abraham c obeyed my voyce Abrahams obedi-

19 f Likewise these are the generations of Izdwell among his hak Abrahams fonne. Abraham begate Izhak. 20 And Izhak was fourtie yeeres old, when he

& kept mine † ordinance, my commandenants, ence, because

tooke Rebekah to wife, the daughter of Berlinel the * Aramite of Padan Aram, and fifter to Laban the Aramite.

21 And Izha's prayed unto the Lorde for his

6 So Izhak dwelt in Gerar.

wife, becanfe the was barren; and & Lord was intreated of him, and Rebekah his wife conceived. 22 But the children * strone together within * Or, burt one aneher : therefore the fayd, Seeing it is fo, why an I wife, and he fayd, She is my fifter: for he feared the promise of his to fay, the is my wife, left, find he, the men of the the communation place thould kill me, because of Rebekah, for the thereof preced of the fame form was bentifull to the eye. taine.

h That is , with hthus ? wherefore the went i to aske the Lord. child , feeing one 23 And the Lord faid to her, Two nations are thall destroy andin thy wombe, and two maner of people thall be cher. i For that is the onely reinge in all our mileries.

his name Efan.

birthright.

vnto Iaakob,

window, and loe, he faw Izhak a sporting with that sene and dis-Rebekah his wife.

denided out of thy bowels, and the one people thall be mightier then the other, and the * elder thall ferne the yonger.

Because I thought this, It may be that I shall die that the was his for her. 10 Then Abimelech fayd, Why hast thou done f in all ages men we e periwaded

24 Therefore when her time of delinerance

vpon vs. It Then Abimulech charged all his people,

was fulfilled, behold, twinnes vvere in her womb. 25 So he that came out first was red, and hee was all oner as rough as a garment, & they called

26 * And afterward came his brother out, and

his had held Blau by the heele, therefore his

parte was called Iaakob. Now Izhak was threescore yeares old when Rebekah hare them.

27 And the boyes grewe, and Efau voar a cun-

28 And Izhak loued Efan, for t venifon yvas

29 Now Izakob fod pottage, and Efau came

30 Then Efau fayd to Laskob, † Let me eate. I

31 And Iaskob faid, Sell me even now thy

32 And Efau faid , Lo, I am almost dead , what

33 Iaakob then faid, Sweare to me euen now.

And he fware to him, * and I folde his birthright

pray thee, of that pottage to red, for I am wearie.

ning hunter, and † lined in the fields; but Iza'cob

was a † plaine man, and dwelt in tents.

his meare, but Rebekah loued Iaakob.

Therefore was his name called Edom.

from the field and was wearie.

is then this birthright to mee?

Hofe. 12, 4. #1416. I.E.

Rem. 9. 12.

9 Or, bie lot fell.

brethren as the

Chap. 16. 12.

Mefopolanna

ther.

Angel prom.icd.

estimation : and so the Lord blessed him. timation : and to the Lora biened min.
13. And the man waxed mightily, and † flil in-foothgring and interfere for

7 Elr a men of co field. + Or. Simple & inma ent. * Ebr. venifon in

Philiftims had & envise at him,

hie mento. 4 Or , feed me

Informuch that the Philistims stopped, and empaiwage the feruants digged in his father Abrahams time.

Rackly."

k The reprobate egeeme not Gods benents, except chey teele them pretently, & there-to e they prefer e prefent pleafnes. * Hebr. 12, 16. I Thus the wicked preferre their worldly commodities to Gods ipinimail g aces : bus the children of

God doe the

cont.ary.

34 Then Iaakob gave Efaubread and pottage of lentiles : and he did eate and drinke, and rose vp , and went his way : So Efan contemned his birthright. CHAP. XXVI.

17 Therefore Izhak deparred thence & pitched his tent in the h valley of Gerar , and dwelt there, h The threw 18 And Izhak returning , digged the welles of word fignified a

water, which they had digged in the dayes of A-where water at braham his father, for the Philiftims had stopped any time nunctar them after the death of Abraham, and he gave them the same names, that his father gave them. 19 Izliaks fernants then digged in the valley

1 God prinsident for Ighia in the famine. 3 Her venueth his promise. 9 The King blameth him for denying his wife. 14 The Philipins have kim for his riches. 15 Stop his wells, 16 And bruehim away. 2, God com-

20 But the herdmen of Gerar did Rriue with Izhaks herdmen, faying, The water is ours, therefore called he & name of the weil # Efek, because * or, contention

Nd there was a famine in the aland belides A the first famine that was in the dayes of Abraham, Wherefore Izhak went to Abimilech King of the Philiftims voto Gear.

they were at firife with him. 21 Afterward they digged another well, and strone for that allo, and he called the name of it

2 For the Lord appeared vnto him, and faid, b Godspronidence b Goe not downe into Egypt, but abide in the land which I thall thew thee.

22 Then he remoded thence, & digged ano- † or, barel ther well, for which they ftroug not : therefore called he the name of it t Rehoboth, and faid, Be- t or ingon fro cause the Lord hash now made vs roome, we shall soome.

3 Dwell in this land, and I will be with thee, and will blottle thee; for to thee, and to thy feede I will give all thef * countryes, and I will performe the oathe which I twate vntoAbraham thy increase upon the earth. 23 So he went up thence to Beer-flieba,

4 Alfo I will cause thy seeds to multiply as the

24 And the Lord appeared vnto him the fame night, and fayd, I am the God i of Abi aham thy hik againe. Il father: feare not, for I am with thee, and will blefte fene, by receating thee , and multiply thy feede for my fernant A. the promite made brahams feke.

c Recommended the more ready to

my statutes, and my lawes,

follow the like. 7 And the men of the place asked bim of his for as God made

8 So after he had beene there long time, Abis + Firm keples melech King of the Philiftums looked out at a d whelesy we fee

the most faithfult 9 Then Abimelech called Izhak, and fayd, e or flewing fome Loe, the is of a fuerty thy wife, and why favdit familiar figure of thou, She is my fifter? To whom Izhak antwered, lone, whereby it

this vnto vs:one of the people had almost lien by that Gods venthy wife , fo thouldest thou have brought I finne grance thould

lacke breakers. faying, He that toucheth this man, or his wife, thall die the death.

12 Afterward Izhak fowed in that land, and for, an bundrets found in the same weere an thundreth folde by meafaces. 1 Ler bre men

created, till he was exceeding great.

14 For he had flocks, of theepe, and heards of cartle, and a mighty houthould : therefore the

filled up with earth all the wells, which his fathers graces of God in

16 Then Abimelech faid vnto Izhak, Get thee from vs , for thou art mightier then wee a

ght iron wed.

and found there a well of t lining water.

+ Or, Aringing.

* Chap 13.15.

B 2

25 Then

a In the land of Cantan. alwage watchoth to duest the

wayes of his

children.

474 15.18,

Elau is fent for vehilon.

k To fignifie that hee would fette

none other God,

the reft, that is,

punish him that

here the wicked

afraid leaft that

come to them

do to other.

* Or, O.16. * Or , the will of

* Chip. 27.46.

+ Elr. Loi, I.

+ Eir. bent.

bare to his fonne,

made him forget

that which God

the Out.

nebelliou.

fl.ew that they are

that God thall

but the God of his father AbraGenetis.

Izhak bleffeth Iaako

27 Then he built an k altar there, and called vpon the Name of the Lord, and there fored his tent: where also Izhaks seruants digged a well. 26 Then came Abimelech to him from Ge-

rar, and Ahnzzath one of his friends, and Phichol

the captaine of his armie.

27 To whome Izhak faid, wherefore come ye rome, feeing ye have me and have put mee away

28 Who answered, Wee sawe certainely that

the Lorde was with thee, and wee thought thus. Let there be now an oathe betweene vs , euen betweene vs and thee, and let vs make a conenant with thee.

1 The Ebrewe, in 29 1 If then shalt do vs no hurt, as we have not fwearing beginne commonly with touched thee, and as we have done vnto thee no-If , and understand thing but good, & fent thee away in peace: thou now, the bleffed of the Lord, do this,

30 Then he made them a feaft, and they did eare and drinke,

breaketh the oath: 31 And they rose vp betimes in the morning, and fware one to another : then Izhak let them

go, and they departed from him in peace. 32 And that fame day Izhaks fernants carre which they would and told him of a well, which they had digged, &

> taid vnto him, We have found water. 33 So he called it *Shibah:therefore the name of the citie is called * Beer-thebaynto this day.

34 ¶ Now when Efau was fourtie yeere olde, he tooke to wife Indith, the daughter of Beeri an Hittite, and Bathemath the daughter of Elonan Hittite alfo. ov, difebedient and

35 And they * were tagriefe of minde to Izhak and to Rebekah.

> CHAP. XXVII.

8 Iaakob getteih ihe ble hing frem Ejan by h: mothers conn-fell. 39 Efan by weeping mount his father to full him. 41 Efan hateth Iaakob and threatneth his death. 43 Rebekah fendeth lankob away.

Nd when Izhak was olde, and his eyes were A dimme (fo that he could not fee) hee celled Efan his eldest fonne, and faide vnto him, My fonne. And he answered him, † I am here.

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

3 Wherefore now, I pray thee take thine inftruments, thy quiner and thy bowe, and get thee to the field, that thou mayeft take mee fome venifon.

4 Then make mee fauourie meste, fuch as I a The exmall of- love, and bring it me that I may eate, and that my fection, which hee a foule may bleffe thee, before I die.

(Now Rebekah heard, when Izhak fpake to Efau his fonne) and Efau went in to the field to

fpake to his wafe. Chap. 25.23. hunt for venifon, and to bring it. 6 ¶ Then Rebekah fpake vnto Iaakob her fonne, faying, Beholde, I have heard thy father talking with Efauthy brother, laying,

7 Bring mee venifon, and make mee fanourie meate, that I may eate and bleffe thee before the

Lord, afore my death. 8 Now therefore, my fonne, heare my voyce

in that which I command thee 9 b Get thee now to the flocke, and bring me

O This fubriltie is thence two good kids of the goates, that I may make pleafant meate of them for thy father, fuch as he loueth.

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

before his death.

11 But Iaakob faide to Rebekah his mother, Beholde, Efau my brother is rough, and I am

12 My father may possibly feele me, and I shall + Ebr. Beforebie feeme 1:0 him to be a *mocker: fo thall I bring a tyes. * Or, as though ? curfe upon me, and not a bleffing

13 But his mother faid vuto him, * C Vpon me would diseine be thy curfe,my fonne; onely heate my voyce, and # 00, 1 will take

go and bring me them. the darger on me. 14 So he went and fet them, and brought them & The attimance of to his mother: & his mother made pleafant meat, God decree made find as his feel or level of her bold, fuch as his father loned,

15 And Rebekah tooke faire cloathes of her elder fonne Efau, which were in her house, and

cloathed Iaakob her yonger fonne: 16 And the conered his hands and the fmooth of his necke with the skinnes of the kiddes of the goates.

17 Afterward the put the pleafant meate and bread, which the had prepared, in the hand of her fonne Iaakob.

18 And when he came to his father he faid. My father, Who answered , I am heere : who art thou my fonne?

19 And Isakob faide to his father, dI am E d Although Isa-fau thy first borne, I have done as thou bades this blening by me, arrie, I pray thee : fit vp and eate of my veni-faith : ver hee did fon, that thy foule may bleffe me.

20 Then Izhak faid vino his fonne, How haft lies, and the more thou founde it fo quickly my fonne ? Who faid, Gods name there-Because the Lord thy God brought it to mine vnto. hand.

21 Againe faide Izhak vnto Iaakob , Come neere now, that I may feele thee,my fonne, whether thou be that my fonne Efan, or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, & fayd, The evoyce is Iaakobs voyce, but the hands are the hands of Efau, e This declared

23 (For he knew him not, because his handes some thing yes were rough as his brother Esaus hands: where- God would not fore he bleffed him.)

2.4 Againe hee fayd, Art thou that my fonne alered. Efau? Who answered, † Yea.

25 Then faid he, Bring it me hither, and I will eate of my fonnes venifon, that my foule may blesse thee. And he brought it to him, and he ate: also hee brought him wine, and hee dranke.

26 Afterward his father Izhak fayd vnto him; Come neere now, and kiffe mee, my fonne.

27 And hee came neere and killed him, Then he fmelled the fauour of his garments and bleffed him, and fayd, Behold, the fmell of my fonne is as y smell of a field, which the Lord hath blested.

28 * God gine thee therefore of the deme of * Hill 11:24 heanen, and of the famefic of the earth, and plentie of wheate and wine.

29 Let people be thy fernants, and nations bow vnto thee : be Lord ouer thy brethren, and let thy mothers childre honour thee; curfed be be that curleth thee, and bleffed be he y bleffeth thee.

30 And when Izhak had made an ende of bleffing Iaakob, and Iaakob was fcarce gone out from the prefence of Izhak his father, then came Efau his brother from hunting.

31 And hee also prepared fanourie meate, and brought it to his father, and fayd vnto his father, Let my father arife, and eat of his fonnes venifon, that thy foule may bleffe me,

enill to feeke it by

blame worrhie,be caufe the thould hatte tarried till God had performed his promile.

Esau threatneth Iaakob.

thy first borne Esau.

Chap. XXVIII.

Iaakobs dreame of a ladder. II

f in perceining his errour, by ap-pointing his heice

because hee held

an ouerthrewer,

this as he was the

or decemen. h For Izhak did

phet of God. I Or , I am aljo

(the forme.)

* Heir. 12 17.

i Becanfe thine

enemies thall be

round about thee.

k which was ful-

filled in his pofte -

ritie the Idume-

ans: who were

eribilitaties for a

ly abiteine from

m He hath good

hope to recoucr

his birthright by killing thee.

v. For the wicked

* Chip 25 35

Elaus wines.

o Which were

gree to lankels departing.

a This fecond

doing enill for

feare of men.

be tie. * Obid. 1.10.

gainst Gods fensence pronounced beiore Or, fufficiently.

34 When Efan heard the wordes of his father, he cryed out with a great crye and bitter, out of

meafure, and fayd viito his father, Bleffe me, euen me alfo, my father.

bleffed him, therefore he shalbe blessed

35 Who answered, Thy brother came with Subtiltie, and hath taken away thy bleffing.

32 But his father Izhak favde vnto him , Who

33 Then Izhak was f stricken with a marue!-

art thou? And he answered, I am thy sonne, euen

lons great feare, and fayd, who and where is hee

that hunted venifon, and brought it mee, and I

haue eare # of all before thou cameft? and I have

36 Then hee fayde, Was hee not juilly called g in the Chap. 25. \$ Taakob? for hee hath deceived mee thefe two times: he tooke my birthright, and loe, now hath he taken my bleffing. Also he fayd, Haft thou not his brotherby the heele, as shough he referred a bleffing for me? would ouerthrow

37 Then Izha's answered, and savd vnto Esav. him; and therefore Beholde, I have made him he thy lorde, and all his brethren haue I made his feru-nts:alfo with wheat and wine have I furnished him , & vino thee now

what shall I doe, my sonne?

38 Then Efau fayde vitto his father, Haft thou minifter and Probut one bleffing, my father? bleffe mee, || euen me also, my father; and Esan lifted up his voyce, and * wept.

39 Then Izhak his father answered, and fayd vnto him, Beholde, the famefie of the earth thal be thy dwelling place, and thou shalt have of the dewe of heaven from above.

40 And by thy fword shalt thou line, and thale be thy brothers k feruant. But it shall come to passe, when thou shalt get the masterie, that

thou that breake his yoke from thy necke-41 ¶ Therefore Efau hated Iaakob, becaufe of the bleffing, wherewith his father biefled him. time to ticzel, and after...came to li- And Efau thought in his minde, * The dayes of mourning for my father will come thortly, 1 then

I will flay my brother Iaakob

1 Hypocrites one-42 And it was tolde to Rebekah of the words of Efau her elder fonne, and thee fent and called Iaakob her yonger fonne, and fayd vuto him, Beholde, thy brother Elaum is comforted against thre , meaning to kill thee :

43 Now therefore my fonne, heare my veice: arife, & flee thou to Haran to my brother Laban,

44 And tary with him a while vntill thy bro-

thers herceneffe be fwaged. 45 And till thy brothers wrath turne away fonne will kill the from thee, and hee forget the thinges, which thou plage of God wil haft done to him: then will I fende and take thee atterward light on from thence: why shoulde I be a deprined of you

the wicked forme. both in one day ? 46 Alfo Rébekah faid to Izhak, * I am weary of my life, for the o daughters of Heth. If Iaakob p He eby thee per- take a wife of the daughters of Heth like thele of fwaded thek to a- the daughters of the land, p what analleth it mee to line?

CHAP. XXVIII.

S IZhak forbiddeth Inskoh to take a mife of the Cananites 6 Efor taket a more of the despiters of issual against be fathers only. It sake be to the may to Haran seets a lander reading to hauen. 14 Chift is pramifed.

 Hen Izhak called Iaakob and a bleffed him, and charged him, and faide viito him, take not a wife of the daughters of Canaan,

2 Arife, * get thee to * Padan Aram to the * Heft 12 12. house of Bethuel thy mothers father, and thence take the a wife of the daughters of Labanthy mothers brother.

3 And God all # sufficient blesse thee, and reake thee to increase, and multiplie thee, that

thou mayest be a multitude of people.

And gine thee the bleffing of Abraham, euen to thee and to thy feede with thee, that thou mayeft inherite the land (wherein thou art a b The godly fab ftranger,) which God gaue viito Abraham.

Thus Izluk fent forth Iaakob, and he wento Padan Aram vnto Laban fonne of Bethnel the that they were Aramite, brother to Rebekeh, Iaakobs and Efaus this world : to the

morher. 6 When Elan fawe that Izhak had bleffed 1:ft up their eyes Iaakob, and fent him to Padan Aram, to fet him where they should

a wife thence, and given him a charge when hee have a fure divelbleffed him, faying, Thou thalt not take a wife of his the daughters of Canaan.

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

8 Alfo Efau feeing that the daughters of Canaan displeased Izhak his father.

9 Then went Efau to Ishmael, and tooke | vn- | Or . british his to the wives vibich he had, Mahalath the daugh- c Thinking he. ter of e Ithmael Abrahams fonne, the fifter of Na- to have reconcibaioth, to be his wife.

10 Now Iaakob departed from Beer-flieba, ther, but all in and went to Haran. not an avibe

II And he came vnto a certaine place, and ta- cause of the suill, ried there all night because the sunne was down, and tooke of the stones of the place, and laid vnder his head and flept in the fame place.

Then he dreamed, and behold, there flood d Christ is the ad ladder upon the earth, and the top of it reached up to heaven : and loe , the Angels of God toyned together, &

went vp and downe by it. 13 * And behold, the Lord flood aboue it, and Bels miniflet vnto faid, I am the Lord God of Abraham thy father, are given vinto vs. and the God of Izhak : the land , upon the which and we by him af-

thou Heepeft, e will I give thee and thy feede. 14 And thy feede shall bee as the dust of the * Chap. 35.1. earth, and thou thalt spread abroad * to the West, e He felt the force and to the East, and to the North, and to the South, of this p omite and in thee and in thy feede shall all the * families onely by faith: for

of the earth be bleffed 15 And lo, I am with thee, and will keepe thee ger in this land. whitherfocuer thou goett, and wil bring thee * Down 12.20.
againe into this land; for I wilnot forfake thee 19.14
* Chap 12.3.6 vntill I have performed that, that I have promifed 18.18.0 21,18.0

16 Then Iaskob awoke out of his fleepe and fail, Surely the Lord is in this place, and I was not aware.

17 And he was f afraid, and faid, How scareful f Hee was touched is this place! this is none other but the house of and reserves. God, and this is the gate of heaven.

18 Then Itakob role up earely in the mor- trance onely of ning , and tooke the stone that he had laid under the vision the wed his head, and for it up as *a pillar, and powted * Chap. 13. oyle vpon the top of it

19 And hee called the name of that place I Bern-el : norwithftanfting the name of the citie h He binderh not was at the first called Luz.

20 Then Iaakob vowed a vowe, faying, If condition, but ach God will be with me, and will keepe me in this infirmitie, & proiourney which I goe, and will give mee bread to mitch to be eate, and cloathes to put on:

thers were put in mind continually,

intent they Gottle

himfelie to his fa-

vs algraces by hime cend into heaven.

48.3

Or, honfr of Gode God under this

thankefell.

bleffing was to confirme Izakobs faith, leaft he thould thinke that his father had g'uen at without Gods enotion,

laakobs vowe. Iaakob and Laban.

Genefis.

Leah brought to Iaakob

21 So that I come againe vnto my fathers house in faferie, then thall the Lord Le my God.

22 And this Rone, which I have fet vp as a pillar , shall be Gods honse; and of all that thou shalt give me , will I give the tenth vnto thee.

CHAP, XXIX, 23 Takeh committe to Latin and Security from years for Patel.

23 Let I worght to lis bein ft ad of Rabel. 27 He fruit feuen yeeres mor for Rail 52 Less conducts and tearets foure funnes. aThat is, hee bent

T Hen lackob a lift vp his feete and came into South on his sourthe † East countray.

2 And as he looked about, behold, there was a well in the field, b and lo, three flockes of the epe lay thereby (for at that well were the flocks wabThus hee was ditered) and there was a great from vpon the wels wested by the onely mouth.

3 And thither were all the flockes gathered, God, who brough and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.

4 And Iaakob faide vnto them , My brethren, whence bee yee? And they answered, Wee

are of Haran.

y Elv. to the Land

of the dilleren of

presidence of

Aim alfo to La-

& It feemeth that

ein those dayes the

enflome was to

sall quen man-

gers, brechren.

el Or, he is in

peace : by the

which word the Etrewer fignifie

pill profesitie.

bans house.

the Eift.

5 Then he faid onto them , Know yee Laban the fonne of Nahor? Who faid, We know him. Againe he faid vnto them, d Is he in good health? And they answered, He is ingood health, and behold, his daughter Rahel commeth with the fleepe.

7 Then he faid , Lo, it is yet hie day , neither is it time that the cattell should bee gathered together : water ye the sheeps and go feede them.

8 But they faid, Wee may not, vntill all the flockes be brought rogether, and till men roll the stone from the welles mouth, that we may water the fleepe.

9 While he talked with them , Rahel alfo came with her fathers theepe, for the kept them.

10 And affoone as Tazkob fawe Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother then came Jankob neere, & rolled the flone from the welles mouth, and watered the flocke of Laban his mothers brother.

31 And Jackob kiffed Rahel, and lift up his wovce and wep:.

12 (For Iaakob tolde Rahel, that hee was her fathers # brother, and that hee was Rebekahs

fonne) then the ranne and told her father. 13 And when Laban hear i tell of Iaakob his fifters fonce, he ranne to meete him, and embraced him, and kiffed him, and brought I im to his

a That fr, the outs boute : and he told: Laban all thele things. 14 To whom Labanfaid, Well, thou art my

I bone and my flesh, and hee abode with him the space of a moneth.

15 For Laban faid voto Iaakob, Though thou I That is . of my be my brother , shouldest thou therefore ferue blood and kinted. me for nonght? tell me, what findbe thy wages ?

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was | tender eyed , but Rahe! A tax, floory grad.

was beautifull and faire. 18 And Iaakob loued Rahel, and faid, I wilferue

thee feue yeeres for Rahel thy yonger daughter. 19 Then aban answered Iris better that I

gine her thee, then that I fould give her to ano. sher man ; abide with mea

20 And Isakob furued fenen yeeres for Pahel. and they feemed vnto him but a g few dayes, because he loned her.

21 € Then Iaakob faid to Laban Giue me my were accompliwife, i may go in to her, for my trerme is ended. fled.

12 Wherefore Laban gathered together all the + Ekr. my dg s men of the place, and made a feast.

23 But b when the evening was come, he tooke Leah his daughter, and brought her to him, and

he went in viito her.

24 And Laban gaue his maid Zilpah to his old time the wife daughter Lezh , robe her feruant.

23 But when the morning was come, behold, wa brought to it was Loah. Then faid he to Laben, Wherefore he bushandin hast thou done thus to me? did not I ferve thee fig e of charley forRahel: Wherefore the hast thou beguiled me? and illamefull-

26 And Laban answered, It is not the i maner of i Heesteemed this place, to give the yonger before the ellier.

27 Fulfill feuen yeeres for her, and we wil also that he had of Inn. 27 Fulfill feuen yeeres for fer, and we when the sold in the fer the feruice, which thou final to the his from the his promise. ferue me yet feuen yeeres more.

28 Then Iaakob did fo, and fulfilled her feuen the country, yecres, fo he gaue him Rahel his daughter to be though he alledhis wife.

29 Laban also gave to Rahel his daughter, Bilhah his maide to be her ferunnt.

30 So entred he in to Rahel alfo, and loved alfo Rahel more then Leah, and ferued him yet fouen yeeres more.

31 When the Lord faw & Lesh was despised, he t made her & fruitfull: but Rahel voas barren. + His opened ber

32 And Leah conceived and bare a fonne, and kithis declareth the called his name Reuben: for the faid, Eccause that of times they the 1 Lord hath looked vpon my tribulation, now which are defprtherefore mine husband will m lone me,

33 And the conceine againe and bare a forme, 1 Hereby appear and faid , Because the Lord heard that I was ha- teth, that we had ted, he hath therefore given mee this fonne also, recounte to God in her afficien. and the called his name Simeon.

34 And the conceived agains and bare a fonne, are a great earlie and faid, Now at this time will my husband keepe of manual lone mee company, because I have borne him three betweene man and fonnes : therefore was his name called Leui.

35 Moreover the conceived agains and hare a for, or fife. fonne, faying, Now will | praise the Lord: "there . * Mar i ? fore the called his name tudah, and † left bearing, † bir flood from laning.

h The cause why laskab was deceired was, that in was cone.e-l with avale, when Go

nelle. more the profite

or the mane; of ged citio e for hu excule.

fed of meni, sie facemed of God.

m For children

CHAP. XXX.

4. 9 Filed and Look leing beth lavering freshed mailes with their kushand, and the bear timedifficit. 15 Leah gireth mensuk s to hand that Lakelmight with br 27 Lalan is enreed for larker jake . + Lunkob it made very vi.h.

Nd when Rahel faw that the bare laakob no A children, Rahel ennied her fifter, & faid voto a tri orely God Izakob, Giue me children, or els I die.

Rahel, and he faid Am Lira Gods fread, which hath in fault witholden from thee the fruit of the womber

3 And the fail, Behold my maile Bilhah, go the day, a though in to her, and the shall beare spon my knees, and they were mine † I thall have children also by her.

4. Then thee gaue him Bilhah her maide to their that he wife, and laskob went in to her.

5 So Bilhah conceined and bare Iaakob a fon, of God 6 Then taid Rahel, God hath given fentence on c The manganey my file, and hath also heard my voyce, & both go greate him that the uen me a fon therefore called fhe his name Dan contemneth her

7 An i Bilhah Raliels maid conceined againer, files, after the and bare Isakob the 'econd tonne

that maketh batter 2. Then laakobs anger was kindled against therefore 1 am not b I will receive her ch lden on my

+ Elv ner-friings

cere cof God to

A Ou, nephrane.

why he departed

from his fathers

Storde, and what

te faw in the

& Then Rahel faid, With t excellent wrest bene child.en.

lings

Rahel and Leah.

Chap. XXXI.

Iaakobs spotted lambes. 12

lings have I wrestled with wy fister , & have gotte the upper hand; and the called his name, Naphtali. 9 And when Leah faw that the had left bearing, thee tooke Zilpah her mayde, and gaue her

Iaakob to wife. 10 And Zilpah Leahs maid bare Iaakob a fonne. 11 Then faid Leah, a A company commeth:

and the called his name, Gad.

12 Againe Zilpalı Leahs maid bare Iaakob of children : for fo another fonne.

13 Then fayd Leah, Ah, bleffed am I, for the daughters will bleffe me, and thee called his name

14 Now Reuben went in the dayes of the wheate haruest, and found mandrakes in the field, and brought them vnto his mother Leah. Then fayd Rahel to Leah , Gine ma , I pray thee,

of the fonnes mandrakes. 15 But the answered her, Is it a finall matter for thee to take mine husband, except thou take my fonnes mandrakes alfo? Then layd Rahel, Therefore he thall fleepe with thee this night for

thy fonnes mandrakes.

16 And Liakob came from the field in the euening, and Leah went out to meete him, and fayd, Come in to me, for I have bought and paied for thee with my fonnes mandrakes; and he flept

with her that night. 17 And God heard Leah and flee conceined, and bare vnto Iaakob the fift sonne.

18 Then faid Leah, God hath ginen me my reward, because I gave my f maide to my husband, and the called his name Islachar.

19 After, Leah conceined againe, and bare Iaakob the fixt fonne.

20 Then Leah faid, God hath endowed me with a good dowrie: now will mine husband dwell with me, because I have borne him fixe fonnes: and the called his name Zebulun.

21 After that, the bare a daughter, and the called her name Dinah.

22 And God remembred Rahel, and God heard her, I and opened her wombe,

23 So the conceived and bare a fonne, and favd, God hath raken away my g rebuke. 24 And the called his name Iofeph, faying,

The Lord will give me yet another fonne. 25 And affoone as Rahel had borne Iofeph,

Iaakob faid to Laban, Send me away that I may goe vnto my place and to my countrey. 26 Gine me my wines and my children, for

whom I have ferned thee, and let me go: for thou knowest what serifice I have done thee.

27 To whom Laban answered, If I have now found favour in thy fight, tarie: I have I perceived

that the Lord hath bleffed me for thy fake. 28 Alfo he faid, Appoint vnto me thy wages,

and I will give it thee. 29 But he faid vnto him , Thou knowest, what

fernice I have done thee, and in what taking thy

cattell hath beene if vnder me. 30 For the little, that thou haddeft before I came is increased into a multitude : and the Lord

h The order of na. hath bleffed thee t by my comming: but now when thall h I trauell for mine owne house also? 31 Then he faid, What shall I give thee ? And Iaakob answered, Thou shalt give me nothing as

all : if thou wilt doe this thing for mee , I will resurne, feed, and keepe thy theepe.

32 I will paffeshrough all thy flocks this day, and || separate from them all the sheepe with little gor, specie them fpots and great fpots, and alig blacke lambs among | Cr. red the theepe, and the great spotted, and little spotted i That which thall

among the goates: i and it thalbe my wages. hereafter be thus 33 So shall my k righteon fresse answere for me spored. heereafter, when it shall come for my reward be- k God thall tentifie fore thy face, and every one that hath not little or for my righteous erear (pars among the course and little or dealing by rewar-

great spots among the goates, and blacke among ding my labours. the theepe, the fame thalbe I theft with me. Or, conne debefe

34 Then Laban fayd, Goe to, would God it might be according to thy faying.

35 Therefore & he tooke out the fame day the 10, Link, hee goates that were partie coloured and with great spots, and all the shee goates with little and great (pots, and all that had white in them, and all I Co. red or brown) the # blacke among the theepe, and put them in the keeping of his fonnes.

36 And hee fer three dayes ion mey betweene himfelfe and Iaakob. And Iaakob kept the rest of Labans theepe.

37 Then Iaakob 1 tooke rods of greene po- 1 Isakob herein vpular, and of hafeil, and of the chefnir tree, and fed no deceir for it pilled white strates in them, and made the white mandement as he appeare in the rods.

38 Then he put the rods, which he had pilled, next Chen, vert se in the gutters and watering troughes, when the and it. theepe came to drinke, before the theepe: (for they were in heate, when they came to drinke.)

39 And the theepe | were in heate before the | or. one control rods, and afterward brought forth yong of parti-

colour, and with small and great spots. 40 And Iankob parted these lambes , and turned the faces of the flocke towards thefe lambes partie coloured, and all maner of blacke, among the theepe of Laban : to he put his owne flocke by

themselves, and put them not with Labans flocke. 41 And in energy ramming time of the in firon-tooke the tamme ger theepe, I take blaied the rods before the eyes about september of the sheepe in the gutters , that they might con- and brought forth about March : 10

ceiue before the rods. 42 But when the sheepe were feeble, hee put the seebler in Maich, and lambel them not in : and fo the feebler were Labans, and in september, the ftronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid feruants, and men feruants. and camels, and affes.

CHAP. XXXI.

2 Ldunt dilden nummer aginf lanks. 3 God communded tim to ritin to bir owney. 13: 14 The care of God for Lake. 19 Rold floatible ber fatter laber. 23 Lina fel-lom to lank h. 44 The contrast lawrene latin and lakes.

N Ow he heard the a words of Labans sonnes, a The children we faving, lankob hath taken away all that was that which the faour fathers, and of our fathers goods hath hee got- ther differabled in ten all this honour.

2 Alfo Idakob beheld the countenance of La- tous thinke that ban, that it was not towards him as in times paft: cannot fnatch, is

3 And the Lord had faid vnto Iaakob , Turne plack from them againe into the land of thy fathers, and to thy kin- t Elr., and lor, not be made time, at

red, and I will be with thee. d, and I will be with thee.

4. Therefore Isakob feit and called Rahel and reference. Leah to the field vnto his flocke.

Then faid he vino them, I fee your fathers countenance, that it is not towards mee + as it and before yefterwas wont, and the b God of my father hath beene day.

b The God whom 6 And you know that I have ferried your fa- my father worther with all my might. B 4 .

whatfoeuer they

with a multimde laakob doeth expound this name Gad, Chap. +9.19. e which is a kind

of herbe whole

roote hath a ce:

eaine likeneise of

the figure of a man.

4 That is, God

doch increase me

4 Elr. beging & bane bengita

In Read of acknowledging her fault, the boaffeth

as if God had re warded her therefore,

& Or, made ber fruitfull. g Because finitfulne le came of God? blessing, who faid

Inc. exte and mul-

riply: barrenneile

was conneed as a eurfe,

& Or, tried by co percense.

B Or . with me.

rure requireth that enery one promide tor his owne fa-

7 But

makob feturneth to his country.

Genelis.

Iaakob and Laban talke together

7 But your father both deceived me, & changod my wages # ten times : but God fuffered him

not to hert me. 8 If he thus faid, The sported thall be thy wages alien all the theepe bare (potted) and if he faid

thus, The partie coloured thalbe thy reward, then bare all the theepe partic coloured. 9 Thus hath's God taken away your fathers

II hibRapee, and ginen it me.

that the thing, which taskob did to Tor in ramming time I lifted vp mine eyes & faw in a dreame, and behold, the hee goates leaped upon the thee goatos, that were parti coloured with little and great fpots (potted.

11 And the Angell of God by I to mee in a dreame, Ladyob, And Lantwered, Lo. Lambere,

12 And he faid, I ift up new thine eies, and tee all the hee goates leaping upon the free poates that are particuloured fromed with little & great fpots for I have feene all & Laban doth vnto thee.

13 d Lam the God of Beth-el, where thou* anointedft the pillar, where thou vowedft a vow virto me. Now arife, pet thee but of this country and returne vinto the land where thou wast borne.

14 Then answered Rahel and Leah , and faide viito him. Hane we any more portion and inheritance in our fathers hoofer

15 Dooth not be count as as flrangers > for he hath fold is, and hath earen up and confumed om morey,

16 Therefore all the riches, which God hath taken from our father, is ours and our chi drens: now then whatfocuer God hash taid vino \$\cdot\$ doe it.

1 → ¶ Then taskob rose v p, and set his tonnes and his wines ypen camels. 18 And he carried away all his flecks and al his

fubflance which he had gotten to vair, his riches, which hee had gotten in Padan Aram, to goe to Izhak his father ento the land of Canaan.

19 When Laban was gone to there his theepe, then Rahel ftole her fathers Udoles.

20 Thus last obliftfole away the heart of Laban the Aranare: for he told him not that he fled.

21 So fled he with all that he had, and he tole vp.on I pasted the # riner, and fet his free roward mount Gilead.

22 And the third day after was it told Labon. that Iaa ob fled.

23. Then he tooke his #brethren with him St followed after him tenend-yes tourney cand to-Aiertooke him a monnt Giscad. 3

24. And God came to Laban the Aramite in 3 dreame by night, & taid vitto him. Take heed that than tpeake not to Liake bit ought take good.

25 4 Then Laban ouerrooke Laakob and Laakob had puched his tent in the mot nt: and I aban alja with his brothen pitched ypon mount Gilead.

26 Then Laban faced to Laskob, What haft thou done 'I thou half even ffolion away mine heart and carried away my daughters as though they had be me taken captures with the tword.

27 Who efore diddeft thou flie to fecretly and fleale away from me, and diddeft not tell me, that I might have tent thee foorth with role thand with fongs with timbroiland with harpe?

28. But shou haft not fuffered mee to kille my formes and my daughters now thou hall done foombly in doing 6.

:0 I am t alse to do you cuill : but the & God

Take heed that thou speake not to Iaakob ought fauc good.

30 Now though thou wenteft the way, becaute then greatly longedst after thy fachers house, yet wherefore hall thou ftollen my gods?

31 Then Jackob answered, and faid to Laban, Pecante I was afraid and thought that thou wouldelt have taken thy darothers from me.

32 But with whom thou findeft thy gods . I let I or . he bim die him not line. Search thou before our brethren what I have of there, and take it to thee, that Iaakob with not that Rahe I had flotten them.)

33 Then came Laban into laakobs tent, and into Leabstent, and into the two maids tents, but found them not. So hee went out of Leahs tent. and entited into Rahels tent.

34 (Now Rabel bad taken the idols), and put

35 Then faid the to her father, † My I old, be + Eir lawe not angry that I cannot inforphetore thee; for argo icin the the cutterns of women is pon me; to hee tear- good my Lord, ched, but found not the idoles.

36 • Then Taskob was wroth, and chode with I alian: Taakob alto answered and tayd to Laban. What have I trespatled a what have I offended. that thou haft purified after me?

37 Seeing thou haft tearched all my fluffe, white half thou found of all thise houthold flufle; put it here before my brothren and thy brothren, that they may indge betweene vs both.

38 This twentie vectes I have beene with thee; . Or templaries thine ewes & thy goats have not call their vong, and the rammes of thy flocke have I not eaten.

39 + Whatforner was torn of beafts, I brought + Elv thetorn, it not vnto thee , but made it good my felfe . * of to taken ly prov mine hand diddeft thou require it . 2 vere it foilen * back 22-12by day, or flellen by night.

40 I was in the day confirmed with heate, and with frost in the night, and my It sleepe departed \$ 00.1 superst

from mine eves. 41 Thus have I beene twentie yeeres in thine house, and ferued thee conference veeres for shy two dinghters, and fixe yeares for thy theepe and

thou half changed my wages ten times.

42 Except the God of my father the God of Abraham, and the h feate of Izhak had beene with h That is, the cod whom tahak did me, threly thou haddeft fent me away now emp- tene, and tie : in God beheld my tribulation, and the la- reserver. hour of mine hands, and rebuked thee verternight,

43 Then Laban answered, and taid vinto Iaakob. Thefe daughters are my daughters, and thefe fonnes are my fonnes, and thefe theepe are my theepe, and all that thou feeft, is mine, and what can I doe this day ento thefe my daughters, or to their tonnes which they have borne?

44 Now therefore come and let vs make a reproduct him of covenant, I and thou, which may bee a witnesse h smobthanious betweene me and thee.

45 Then tooke laakob a frone, and fet it vp as moved him to leeke peace a pillat:

46 And Laakob faide vnto his brethren , Ga- ger in lage 46 And Taskob tancevino inspections, and made an equition their flones, who brought flones, and made an equition for the one named heape, and they did cate there upon the heape.

4- And Laban called it # logar-fahadmha, and the place in the Syntan tongue. Laakob called it k Galeed. 48 For Laban faid, This heape is witnesse be-the thew

tweene me and thee this day; therefore he called to gut,

Gods commandement, and not shrongh deceit. autil.

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w This declaresh

Har, miny

& This Angel was Child, which aypeared to taskob in Feth el ar d hereby appeareth hee had tanela his wine the leve of cod for he cal keth, as though they knew this ching. 4 Chip 18,18

e For they we e guento taakebin accompense of his teunce which was a kind of fale.

f For fo the word freie fign both, belech them go is, ved. 3 H On se of arms Printe from La A . 12 .

Co, Egfreen

fin, kollaki I . v. royard with

+ Fin from Soudie

Rir ier Taile figures pary

g His properties manch its hand he etore would nor

di . . in idoacknowledge the God of tashob for bit wed.

of your taller thake vinto me yellernight, taying,

i bris conference

roward taskob,

laakobs prayer.

1 Cr. mat & temer

1 To puntih the

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* Chip. 48.16.

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5. 98

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b He reuerenced

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Chap. XXXII. He wraftleth with the Angell. 13

49 Alfo be called it if Mizpah , because he faid. The Lord looke betweene me and thee, when we thathe # departed one from another.

50. If thou that vexe my daughters, or thalt m Natine compeltake m wines befide my daughters, there is no man with vs., beholde, God a waneffe betweene me and thee.

51 Morconer , Laban faid to Ltakob , Behold this heape, and behold the pillar, which I have ter betweene me and thee

52. This heape flut be wirneffe, and the pillar that he witnesse, that I will not come one; this beane to thee, and that thou thalt not pathe ouer this heape and this pillar viito me for chill.

33 The God of Abraham , and the God of n Nahot and the God of their father be undge betweene vs : bur laakob (ware by the 9 feare of his Carbor Libak. o Meaning, by the

54. Then laskob did offer atacrifice ypon the mount, and called his brothien to cate # bread , & they did care bread, & rancd all night in § mount.

55 And early in the morning Laban toke vp and kiffed his formes, and his daughters, and r blef. ted them, & Laban departing went viito his place ag ame,

CHAP. XXXII.

1 Gadvenifortish Lickob ly bis Angels on to Her parish total confesting bis immedian for it the findsh profession to I for 21, 28 Her mostled with the angel, who nameth tim Head

N the Angels of Godmer him.

2. And when tarkob faw them , he faid , * This is Gods hoafle, and called the name of the fame place # Mahanaim.

3. Then taskob fent meffengers before him to Efail his brother, vinto the land of Seil into the countrey of Edom.

 To whom he gane commandement, faying, Thus thall ye tpeake to my , blord Efan : thy fernant Taakob fayeth thus, I have beene a ffranger with I aban, and raced vino this time.

5. I have beenes alto and affes, theepe, and men fergants, and women fergants, and have fenero they my lord that I may find grace in thy fight.

6. So the meffengers came againe to Liakob faving, We came vino thy brother Lifatt, and hee alfo commeth against thee and foure hundreth men with him.

7 Then laskob was a greatly afraide, and was & Albert hec was fore troubled, and dounded the people that was with him, and the fleepe, and the becues, and the camels into two companies.

8 For he faid, If Elan come to the one company and finite it, the other company thall efcape.

9 Moreoner Lakob faid , O God of my fa ther Abraham, and God of my father Izhak, Lord, which *faideff vinto me . Returns vinto thy countrey, and to thy kinred, and I will do thee good.

io I am nort worthy of the leaft of all the mercies, and all the trueth, which thou haft thewed vino thy ternant : for with my d flatte came I ouer this forden, & now have I gotten two bands-11 I pray thee Deliner me from the hand of

my brother, from the hande of Elan , for I feare him , leaft he will come and time mee , and the mother spon the childrens

12 For thou laydeft, I will furely doc to thee

good, and make thy feede as the fande of the fea. which cannot be numbered to a mulurade

13. And he raised there the fame night and tooke of that which came to hand, at preferr for fase dimmines. Ffan his breither

14 I we hundreth thee goares, and twentie hee hin ving buch goates awo lumdicili ewes and riverry ramines: had ghealing is there into commets with their colles, fourtiekine, and ten bullockes, twenty thee after

and ren toles. 16. So he delinered them into the hand of his formanis, energy drone by themlelnes, and find ymo his fernance. Patte before me, and pura space be-

tweene droug and droug. 17. And he commanded the formoff, taying, If my brother I fan meer thee, and aske thee, fay ing . Whole feriant air thou a And whither goeff thou r and whote are thete before theer

18. Then thalt thou fay , They be thy fernant Ltakobs ar is a prefent fent vinto my lord Efatt, and behold, he himtelfe alto is behind vs.

19' So likewife commanded he the fecond and the thirde, and all that tollowed the drones, faying, Afrer this maner, wee fhall theake vino Elau, when we finds him

20 And yee feall tay moreoner, Beholde, thy fernant Taakob commethalter vs., (for he thought, Ig will appeals his weath with the proteint that go- g. He thought i-no orbibetors mo, and afterward I will fee his face; it late in depart with their goods may be that he will t accept me.)

21 So went the prefent before him : but he might follow the taried that night with the companie.

22. And he role up the fame might, and tooke use colladied his two wines, and his two maides, and his elenen his the rector my children, and went once the forde fabbok, Fier.

23 And he tooke them, and fent them oner the interand fem over that he had.

24. ¶ Now when Taskoh was left himfelfe alone, there wielded a himm with him vito the hithering God in breaking of the day.

25. And he faw that he coulde not prenaile i for God attributa against him ; therefore he roughed the holow of him with the some his thigh , and the holow of Laskobs thigh was holded them looted, as he wrettled with him.

26. And he fail. Let mee pool for the morning appeareth. Who answered, * I will not let thee goe, except thou bleffe me.

27 Then faid be vinto limi . What is thy name? And he faid, Laskob

28. Then faid he, "Thy name fliable called Isa- * ckg is in. kob no more , but the act she caute thou hall had k todagair bakob power with God J hou thall, alto premaile & men, overcour, and after the Label John thall, described to make the control of the contro

20 Then Laskob demanded, faying, Tel me, I the posite of the, pray thee, thy name. And he faid, wherefore now victorie,

docft thou aske my name and the bleffed him there. 40 And Taskob called the name of the place

Peniel for , finde hee . I have teene God face will be , my fault & face, and I my life is preferred. 31 And the figure role vp to him as he paffed me come their

Peniel, and he ! haired upon his thigh. 32 Therefore the children of this cleate northey been the

of the finewe that thanke in the holowe of the the iteratest thigh, viito this day. because he conclud the fir they it cold no new that thranke in the holow of Taakobs thigh, glosy, but in the

alter.

CHAP. XXXIII. 4 I for and tacket me to me are agreed in I for recent their gifts by lacket buyeth apoll lives. 20 And tailed them

Ends andlance,

with the other.

I The la thfidt fo

And

* Chip. 31. 13 + ble I em bjie the all the mark for d That is, poore and without all provition. entearing, he will put ill to death. This prouerbe

commeth of them which k ll the bird rogether with has young ones,

the name of it Galced

a That if the one part were afaimight efcape.

reace to his bro-

prayed to God to

ener. Sopreel,

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Church under the

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pectation, he ac-

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¥ Heeptomifed that which (25

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| Gr, gift.

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wraile.

dreth men; and he a divided the children to Leah, and to Rahel, and to the two maides. 2 And he put the maid is , and their children formost, and Leah, and her children after, and

A Nd as Lackob lift up his eyes, and looked, be-hold, Efan came, and with him foure hun-

Rahel and Iofeph hindemoft.

b By this gefure he partly del rene-3 So he went before them and b bowed himfelfe to the grounde feuen times, vitill hee came neere to his brother.

a. Then Efan ran to meet a him, and embraced

him,& fel on his neck, \$c kiffed him, & they wept. 5 And he lift up his eyes, and faw the women, and the children, and faid. Who are these with thee ? And he answered, They are the children whom God of his grace hath given thy fernant.

6 Then came the maides neere, they and their

children, and c bowed themselnes.

e tankob & his fa-Zeah alfo with her children came neere and made obeyfance; and after Ioteph and Rahel drew neere, and did renerence.

8 Then he faid, What meaneft thou by althis drough which I met? Who answered, I have fent it, that I may finde fanour in the fight of my lord.

9 And Efau faid , I have inough , my brother:

keepe thar thou hall to thy feife.

10 But Iaakob answered, Nay, I pray thee, if I have founde grace now in thy fight, then receiue my prefent at mine hand : for a I haue feene brother imbrached thy face, as though I had feene the face of God. because thou hast accepted mee, 11 I pray thee take my " bleffing, that is him fo louingly, contrary to his ex-

brought thee: for God hathhad mercy on mee, figne of Gods pre. and therfore I have all things : fo he compelled

him, and he tooke it.

12 And he faide, Let vs take our journey and

goe , and I will goe before thee.

13 Then he answered him , My lord knoweth, that the children are tender, and the ewes and kine with young under mine hande: and if they should ouerdrine them one day, all the flocke would dy.

14 Let now my lord go before his fernant, and I will drive foftly, according to \$ pafe of the cattel, which is before mee, and as the children be able to endure, vntill f I come to my lord vnto Seir.

15 Then Efan faid, I will leave then fome of my folke with thee . And he answered , What needeth this? let mee finde grace in the fight of my lord.

16 So Efau returned, and vient his way that

fame day vnto Seir. 17 And Iaakob went forward toward Suc-

coth, and built him an house, and made boothes for his cattell; therefore he called the name of the place I Succoth.

18 Afterward, Iaakob came fafe to Shechem a cittie, which is in the land of Canaan, when he came from ||Padan Aram,& pitched before § city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the formes of Hamor Shechems father, for an hundreth | peices of money.

20 And he fet up there an altar, and called 8 it, The mighty God of Ifrael.

CHAP. XXXIIII.

2 Dinab is ranifleed. 8 Hamor of keth her in marriage for his fon.
22 Too Sheebemites the circumsifed at the resulf of halkobs former and the Perfusion of Himor. 25 The mberdome is venenged.

Hen Dinah the daughter of Leah, which she Then binds the daught-bare viito Iaakob, went out to fee the daugh-

ters of that countrey,

2 Whome when Shechem the forme of Hamor the Hinte lord of that countrey fawe , hee + Ele bumbled ber; tooke her, and lay with her, and † defiled her.

3 So his heart claue vnto Dinah the daughter t Ele facto the of Iaakob; and he loued the maide, and † ipake beart of the mad. kindly to the maide.

Then faide Shechem to his father Hamor, b This proceeding

faying, b Get mee this maide to wife.

(Now Iaakob heard that he had defiled Dinah his daughter, and his fonnes were with his in marriage, feeing cattell in the fielde : therefore Iaakob helde his the very infidels did also observe it peace, vntill they were come.)

6 Then Hamor the father of Shechem cellary, went our viito Iaakob to commune with him.

7 And when the fonnes of Iaakob were come out of the fielde and heard it, it ground the men, & they were very angty, because he had wrought I villeny in Ifrael, in that he had lien with Iaakobs & or, folie. daughter: t which thing ought not to be done. 8 And Hamor communed with them, fav- not be fo dop.

ing. The foule of my fonue: Shechem longeth for your daughter, give her him to wife, I pray you,

9 So make affinitie with vs , give your daugh- lor, marige. ters vnto vs, and take our danghters vnto you. 10 And ye thall dwell with vs , and the fande shalbe before you, dwell, and do your bufinesse

in it, and have your possessions therein.

because he had defiled their fifter.

II Shechem also faide vnto her father and vnto 11 Oceans ## her brethren , || Let me finde fanour in your eyes, || Elexandialis and I will gine whatfoener ye thall appoint mee. 12 † Aske of me abundantly both dowry, and

gifts, and I will give as ye appoynt me, to that ye gine me the maide to wife.

13 Then the fonnes of Laakob answered, Shechem and Hamor his father, talking deceirfully,

14 And they fayd vnto them, " We cannot do holy erdinance of this thing, to give our fifter to an vncircumcifed God a meane to man: for that were a d reproofe vnto vs.

will be as we are, that enery man child among nation for them von be circumcifed.

16 Then will we give our daughters to you, fidels. and we will take your daughters to vs , and will e Their fault is dwel with you, and be one people.

17 But if ye will not hearken vnto vs to be cir- a cloke for their cumcifed, the wil we take our daughter & depart. craft. 18 Now their wordes pleafed Hamor , and

Shechem Hamors fonne. 19 And the yong man deferred not to do the

thing because he loued Inakobs daughter : he was 1 or, most himonalso the I most fet by of all his fathers house.

Then Hamor and Shechem his Sonne t For the people fed to affemble went vnto the f gate of their citie, and communed there, and fuffice with the men of their citie, faying,

2.1 Thefe men are \$ peaceable with vs : and that fied. they may dwell in the land, and doe their affaires g Thus many pretherein (for behold, the land hath roume yough a publik profic, for them) ler vs take their daughters to wines, & when they onely gine them our daughters.

22 Only herein wil & me confent vnto vs for to and commodidwel with vs, and to be one people, if al § me chil- rie. dre amog vs be circucifed as they are circucited, h Thus they lacke

23 Shall not h their flockes and thier fubflance from, which preand all their cattel be ours ? onely let vs confent ferre their ow berein vinto them and they will divell with vs.

24 And vnto Hamor, and Shechem his fonne for the commonhearkened all that went out of the gate of his Ci-wealth,

that de confencel parents is requifice as a thing ne-

Elv. ardit fish

They made the

for tolling

compasse their veicked purnofe. Is But in this wee will confent vinto you, if ye d As it is abomito ioyne with In-

the greater in that they make religious

f For the people v-

fpeake for their owne prinate gain

Or , Mefopota-Or, Lambes, or money fo marked. g Hee cilleth the which it fignifi

eth, in token that God had mightily delinered hem. 3 This example

reacheth vs that coo much liberty is not to be guen to yeach,

The Shechemites circumcifed.

Chap.xxxv.xxxvj.

Rahel dieth. Izhak dieth. 14

tie: and all the men children were circumcifed, euen all that went out of the gate of his citie.

25 And on the third day (when they were fore) two of the fons of Iaakob, Simeon and Leui,

Dinahs brethren took either of them his fword & went into the city boldly, and F flue kenery male, 26 They flewe also Hamor and Shechem his fonne with the todge of the fword, and tooke Ditheir wicked prin-

nah out of Shechems house, and went their way. 27 Againe, the other fonnes of Laakob came upon the dead, and spoiled the citic, because they

had defiled their fifter. 28 They tooke their fleepe and their beenes, and their affes, and whatlocher was in the citie and in the fieldes.

29 Alfo they carried away captine and fpoiled all their goods, and all their children and their wines, and all that was in the house.

30 Then Iaakob faid to Simeon and Leui, Ye have troubled mee, and made me I flinke among the inhabitants of the land, afovel the Cananites, as the Perizzites, and I being few in number, they flull gather themselnes together against me, and flay me, and so shall I, and my house be destroyed.

31 And they answered . Should hee abuse our fifter as a whore?

CHAP. XXXV.

R Luleb at Gods commindement gooth up to Bet'el , built analeu. 2 Het reformats tis houshoult 5 God makesh the en-mier of Luksbuff i.le. 8 Deborah dieth 12 The Land of Ca-18 Rabel dieth in Lilour. 22 Reanun is fromifed him. ben I, el with his fothers commulane.

Hen 2 God faids to Iaakob, Arife, goe vy to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddeft from Efau thy brother.

2 Then faid Isakob vinto his houthold and to all that were with him, Pit away the strange gods that are among you, and b cleanly your felnes, and

b That by this out- change your garments! 3 For we will rife and goe up to Beth-el , and I will make an altar there viito God , which heard me in the day of my tribulation, and was with me

in the way which I went. 4 And they gave vntoI askob all the strange gods, which overein their hands, and al their carerings fome figure of fu- which were in their eares, and Isakob hid them

patintion, as in ta-thers and Aguns Then they went on their fourn Then they went on their journey, and the d Thus, notwith d feare of God was vpon the cities that were

round about them: so that they did not follow after the formes of Iankob. 6 & So came Iaakob to Luz, which is in the

land of Canaan : (the fame is Beth-el) hee and all the people that was with him. 7' And he built there an altar, and * had cal-

led the place, The God of Beth-el, because that God appeared vnto him there, when he fled from Lis brother. 8 Then Deborah Rebekahs nourfe dyed, and was buried beneath Beth-el vnder an oke : and he

called the name of it & Allon Bachuth. For obe of La 9 Againe God appeared vnto Iaakob, after

he came to Padan Aram, and bleffe I him. 10 Moreover God faid vnto him , Thy name is Isakob : thy name thalbe no more called Isakob, but * Ifrael thall be thy name : and hee called his

II Againe God faid vnto him, I am God & all-

fufficient : growe, and multiply a nation and a multitude of nations thall fpring of thee, and kings shall come out of the loynes.

12 Alfo I will gue the lande, which I gaue to Abraham and Izhak, vnto thee; and vnto the feeds after thee wil I gine that land.

13 So God afcorded from him in the place to defend, when here hee had talked with him. where hee had talked with him. 14 And Iaakob fet up a pillar in the place fence to his pre-where he talked with him, a pillar of flone, and to attend, when

powred drinke offering thereon . also he powred vision is ended, ovle thereon.

17 And Liakob called the name of that place where God ipake with him, Both-el.

16 Then they departed from Beth-el, and The Ebew word when there was fabout half a dayes journey of figure has much ground to come to Ephrath , Rahel transied, and ground as one may in transilling the was in perill. 17 And when the was in paines of her labour, baile which is ta-

the midwife fay de vnto her , Feare not , for thou dayes somney. finalt have this i inne allo.

18 Then as thee was about to yeelde vy the ghoft (for the died) the called his name ben-oni, but his father called him Beniamin.

* Cb.# 48.70 10 Thus * died Rahel and was buried in theway to Ephrath, which is Bethlehem.

20 And Idakob fet as pillar upon her grane: g The ancient fa-This is the pillar of Rahels grave vinto this day. remonie totellifis' 21 Then Ifrael went forward , and pitched their hope of the

reintrection to his tent beyond Migdal-eder. come, which was 22 Now, when Ifract dwelt in y land, Reube went, not generally and h lay with Bilhah his fathers concubine, & it reveiled.

came to Ifraels care, And Iaakob had twelne fons h This teacheth 23 The fonnes of Leah: Repben Lankobs el-wee not doften deft fonne, and Simeon, and Leui, and Indah, and for the ameniti. Hischer, and Zebarton

but by Gods onely Hilacher, and Zebnlun. 24 The fonnes of Rahel: Tofeph and Beniamin.

25 And the fonnes of Eilhah Rahels maide: folia was not

Dan and Naphtalichanged. 26 And the formes of Zilpahs Leahs mayde: * Carp.4.9+

Gad and Afher. Thefe are the fonnes of Iaakob, which were borne him in Padan Aram.

27 4 Then Iaakob came viito Izhak his father to Mamre a citie of Arbah: This is Hebton, where Abraham and Izhak were firangers.

28 And the dayes of Izlak were an hundreth and fourefcore veeres

29 And Izhak gaue up the ghost and died, and was * pathered vitto his people, being old and full * Chin \$3.35 of dayes: & his formes Efan & Tarkob buried him.

CHAP. XXXVI. 2 The mines of Efin. 7 Lishol and Ffin ann.b. 5 The genealogic of Efin. 24 The fineing of muls.

N Ow there are a the generations of Efan, which a This generalists is Edom, 2. Efait tooke his wives of the b daughters of was bleitel tem-Canaan: Adah the daughter of Elon an Hitting positive, and that

and Aholibamah the daughter of Anah, the daugh-tooke place in ter of Zibeon an Hinite. 3 And tooke Basemath Islamaels daughter, b besides their

worldly things.

fifter of Nebaioth. ipohen Chap. 25, 4 And * Adah bare vnto Efan , Eliphaz : and 5+.

Basemath bare Renel. 5 Aifo Aholihamah bare Ieufh, and Iaalam,

and Korah : thefe are the fonnes of Efan which were borne to him in the land of Canaan.

6 So Esau tooke his wines and his sonnes, and his daughters, and ai the foules of his house, & his flocks, and all his catter, and all his substance, which

For, to be aller-

vesi-

i For they were

company,

ehe chiefe of the

* Chap 40.4. k The reaple are

panished with

Eir. mout's of

the fronds

2 God is ener at hand to fuccour his in their troubles. * Chup 28.12.

> ward afterhey frould illew their inward repentance.

C for there'n was

fanding the incontentence that came to force, God delinered laskob.

* Chip. 28.19.

mentations.

* (hip 22 28.

L Cradmightira

Esaus generation. The Kings € Herein appea-

Genefis.

of Edom. Tolephs dream.

he had gotten in the land of Canaan, and e went into another countrey from his brother Isakob. 7 For their riches were fo great, that they

could not dwell together, and the land, wherein they were strangers, could not receive them because of their flockes.

8 * Therefore dwelt Efan in mount Seir: this Efau is Edom

9 So these are the generations of Esan father of | Edom in mount Seir.

10 Thefe are the names of Efaus fonnes: * Eliphaz, the fonne of Adah, the wife of Efau, and Read the fonne of Bathemath, the wife of Efan.

11 And the fonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was Concubing to Eliphaz Efaus fonne, and bare vnto Eliphaz, Amalek : thefe be the fonnes of Adah Efans wife.

(Or, naphriors

Bar. Ber.

Or, chi fe men

be fo fine towards

them which are

not of his house-

performe the fame

more will he

[Or. nephemes.

Qt . Tepberere

* 1. Chrom. 1,39.

did there inha-

bite,

FO VS 2

eth Gods pro-

wricked to gine

place to the god-Iv. that Isakob anight enioy Ca-

maan according to

1 Or, the Edomit's.

* 1 .Cbron. 1.35.

Gods promife.

× 10/6.2+ +.

caufeth the

13 ¶ And thefe are the || fonnes of Revel: Nahath, and Zerah, Shammah, and Mizzah: thefe be the formes of Bathemath Efaus wife.

14 And these were the somes of Aholibamah the daughter of Anah , Il daughter of Zibeon Efaus wife : for the bare vnto Efau, Ieuth, and Iaalam, and Korah.

15 These were | 4 Dakes of the sonnes of Efaus : the formes of Eliphaz, the first borne of Efau a if Gods promises Duke. Teman , Duke Omar , Duke Zepho , Duke

16 Dake Korah, Dake Gatam, Dake Amalek : thefe are the Dukes that came of Eliphaz in the hould, how much land of Edom: thefe were the | fonnes of Adah.

17 And there are the fonnes of Reuel Efaus fonne: Duke Nahath, Duke Zerah, Duke Shammah , Duke Mizzah : thefe are the Dukes that came of Reuel in the laud of Edom: these are the I fonnes of Bathemath Esaus wife.

18 C Likewife thefe were the fonnes of Aholibamah Efaus wife : Duke Ieuth , Duke Iaalam, Duke Korah: these Dukes came of Aholibamah,

the daughter of Anah Efaus wife. 19 Thefe are the children of Efau, and thefe are the Dukes of them: This Esau is Edom.

20 5 * These are the sonnes of Seir the Horite, e Be ore that Efan which e inhabited the land before Lotan , and Shobal, and Zibeon, and Anah.

21 And Dilhon , and Ezer , and Dilhan : these are the Dakes of the Horites , the fonnes of Seir in the land of Edom.

22 And the fonnes of Lotan were, Hori and

Heman, and Lotans fifter vvas Timna. 23 And the fonnes of Shobal were thefe: Al-

nan, and Manahath, and Ebal, Shepho, and Onam. 2.4 And these are the sonnes of Zibeon: Both Ajah, and Anah : this was Anah that found f mules

i who not contenin the wildernes, as he fed his father Zibeons affes. 25 And the children of Anah were thefe: Difhon and Aholibamah , the daughter of Anah.

26 Alfo these are the sonnes of Dishan: Hemdan, and Efbban, and Ithran, and Cheran.

27 The fonnes of Ezer are thefe: Billian, and

28 The fonnes of Difhan are thefe, Vz, and Aran. 29 These are the Dukes of the Horites : Duke Loran, Duke Shobal, Duke Zibeon, Duke Anah.

30 Dake Difhon , Duke Ezer , Duke Difhan : thefe bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 And these are the Kings that reigned

in the land of Edom, before there reigned any King ouer the children of Ifrael. 32 Then Bela the fonne of Beor reigned in E-

dom, and the name of his citie vvas Dinhabah. 33 And when Beladied, Iobab the fonne of

Zerah of Bozra reigned in his flead. 34 When Iobab alfo was dead, Husham of the

land of Temani reigned in his flead.

35 And after the death of Husham, Hadad the fonne of Bedad, which flew Midian in the field of

Moab, reigned in his flead, and the name of his citie vvas Auith. 36 When Hadad was dead, then Samlah of

Malrekah reigned in his stead. 37 When Samlah was dead, Shaul of h Reho h Which citie is by the riner Eu-

both by the river, reigned in his flead. 38 When Shaul died , Baal-hanan the fonne

of Achbor reigned in his flead.

39 And after the death of Baal-hauan the fonne of Achbor, Hadad reigned in his flead, and the name of his citie vvas Pau: and his wines name Mehetabel the daughter of Matred , the # daughter of Mezahab. 40 Then thefe are the names of the Dukes of

Efait according to their families, their places and by their names : Duke Timna, Duke Aluah, Duke Letheth,

41 Duke Aholibanah , Duke Elah , Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar. 43 Duke Magdiel , Duke Iram : thefe bee the

Dukes of Edom, according to their habitations, in the land of their inheritance. This Efau is the i of Edom came father of i Edom.

the Idumeans, CHAP. XXXVII.

2 Top. b accufeth bie bretbren. 5 Hee dreumeth and is hated of his 28 They fel him to the Ishmechtes, 34 Lucke bemaileth lofoph. I Aakob now dwelt in the land, wherein his father

was a a stranger, in the land of Canaan. 2 These are the generations of Isakob when of tuch things as Iofeph was featienteene yeere old, he kept theepe his family, as

with his brethren, and the childe was with the chap. 5.1. fonnes of Bilhah, and with the fonnes of Zilpah, his fathers wines, And Ioleph brought vnto their father their enill | b faying.

3 Now Ifrael loued Ioseph more then all his b Fe complained formes, because he begate him in his old age and end induces he made him a coare of many || coulers.

4 So when his brethren faw that their father and did against loued him more then all his brethren, the they ha- him. ted him, & could not speake peaceably vnto him. 5 And Ioseph dreamed a dreame, and told God renealed to

his brethren, who hated him fo much the more. 6 For he faid vnto them , Heare , I pray you to paire,

this dreame which I have dreamed.

7 Behold now, we were binding themes in the middes of the field : and loe, my theaue arose and alfo flood vpright, and behold, your fleaties compafled round about, & did reuerece to my sheafe.

8 Then his brethren faid to him, what, shalt thou reigne ouer vs , and rule vs ? or shall thor d The more that have altogether dominion over vs? And they d ha God Gewed himted him to much the more, for his dreames, and telle favourable to

for his words. 9 Againe he dreamed another dreame, and of the wicked told it his brethren, and saide, Behold, I have had rage agains them, one dreame more, and behold, the Sunne and the

of the cuill words which they fpake

a That is , the flory

Or, neece.

him by a dieame what should come

Moone and eleuen starres did reuerence to mee.

to Then

sed with those Rindes of beaffes, which God had created, found out she monfiraous generation of mules betweene she Affe and the mate. g The wicked rife vp faddeuly to ho-

nour, and perish as quickly : but the anheritance of the children of God continuedh ene:, Fial, 102,28.

Zaquan, and Akan.

Hee explode.

to appeale his bre-

* Or, kept dili-

f Hee knew that

God was author

of the dreame, but hee vidersiood

not the meaning.

g The holy Ghoft

make vice vertue.

* Or mafter of

* Chap. +2.22.

Imste bie life.

... Wilters, which

dreames.

thren.

Chap. XXXVII.

Iaakob mourneth. Er and Onan. 15

10 Then he tolde it vinto his father & to his bre- of the goates, and dipped the coate in the blood. thren, and his father e rebuked him, and faid vne Norde piling the to him, What is this thy dreame, which thou haft vilion bu iceking

dreamed ? thall I, and thy mother, & thy brethren come in deede & fall on the ground before thee? 11 And his brethren enuied him, but his father

* f noted the faying. 12 Then his brethren went to keepe their

fathers theepe in Shechem. 13 And Ifrael faide vnto Ioseph, Doe not thy brethren keepe in Shechem?come and I will fend

thee to them. 14 And he answered him, I am here. Then he faid vnto him, Goe now, fee whether it be well

with thy brethren, and howe the flockes profper, and bring me word againe : fo he fent him from the vale of Hebron, and he came to Shechem,

15 Then a man found him: for loe, he was wandring in the fielde, and the man asked him, faying, what feekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man faid, they are departed hence: for I heard them fay, Let vs goe vuto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they faw him afarre off, enen before he came at them, they & conspired against

concreth not mens him for to flay him,

19 For they faide one to another, Behold this fanlts, as doe vaine * dreamer commeth.

20 Come now therefore, and let vs flay him, and cast him into some pitte, and wee will say, A wicked beaft heath denoured him: then wee thall fee, what will come of his dreames.

21 * Bur when Reuben heard that , he deliuered him out of their hands, and faide, † Let vs

not kill him.

22 Alfo Reuben faide vnto them, Shed not blood, but cast him into this pit that is in the willdernesse, and lay no hand upon him. Thus he faid, that he might deliner him out of their hand, & reflore him to his father.

Now when Iofeph was come vnto his brethren, they stript Ioseph out of his coate, his particoloured coate that was vpon him.

24 And they tooke him, and caft h him into a pit, and the pit vvas emptie, without water in it.

25 Then they fate them downe to eate bread: and lift up their eyes & looked, and behold, there came a company of Ithmaelites from Gilead and their camels laden with spicierie, & + balme, and myrrhe, & were going to cary it down into Egypt.

26 Then Iudah faide to his brethren, What auaileth it, if wee flay our brother, though wee

keepe his blood fecrét?

27 Come and let vs fell him to the Ishmaelites, and let not our hands be vpon him: for he is our brother, and our fleth: and his brethren obeyed.

28 Then the Medianites marchant men paffed by,& they drew forth, & lift Ioseph out of § pit, and fold Ioleph to the Ithmaelites for twenty pieces of filter: who brought Ioseph into Egypt.

29 Afterward Reuben returned to the pit, and behold, loseph vvas not in the pit : then hee

30 And returned to his brethren, & faid, The

child is not yonder, and I, whither thall I goe? 31 And they took losephs coate, & killed a kid

32 So they fent that particoloured coate, and & To wie, the they brought it vnto their father, and fayd, This menengers, which have wee founde : fee now , whether it be thy were tent. fonnes coate, or no.

33 Then he knew it, and fayd, It is my fonnes coate : a wicked beaft hath * denoured him: Iofeph is furely torne in pieces.

* Ch.p. 44. 28. 34 And Iaakob rent his cloathes, and put fack- fortim follong at 2 cloath about his loynes, and forrowed for his line. 1 Which word

doeth not alway 35 Then all his fonnes & his daughters arofe vp fignife him that to comfort him, but he would not be comforted, is gelded, but but faid, *Surely I wil go down into § grave vnto also him that is

fonne a long feafon.

my fonne mourning: to his father wept for him. in fone high dignite.

36 And the Midianites folde him into Egypt * Or, or there for vnto Poriphar 1 an Eunuch of Pharaohs and his the gard-

* cheife steward. CHAP, XXXVIII. 2 The maringe of ludah. 7, 9 The treffe f. of Er and Onen,

and the vengeance of God that came threepon. 18 ludib lieth with his daughter in law Tamar. 24 Tamar is indged to be burnt for mboridome. 29, 30 The litth of PhareZand Za-Nd at that time a Iudah went downe from a Mofes deferia

A his brethren, and turned into a man called beth the generalo Hirah an Adullamite, 2 And Iudah fawe there the daughter of a Metitas Good

man called * Shuah a Canamire : and hee rooke come of him. her to vvile, and went into her. 3 So file conceined and bare a fonne, and hee b which admitte

called his name Er. was condemned 4 * And the conceived agains & bare a forme, of God. * Num. 26.19.

and the called his name Onan. Moreoner the bare yer a fonne, whom the

called Shelah : and Indah was at Chezib when

6 Then Indah tooke a wife to Er his first borne fonne, whose name vvas Tamar.

7* Now Er & first borne of Indah was wicked in * Num. 26.6 4 the fight of \$ Lord therefore \$ Lord flew him.

8 Then Judah faid to Onan, Go in vnto thy brothers wife, and doe the office of a kinfman . This order was

vinto her, and raile c vp feede vinto thy brother. for the preferra-9 And Chan knew that the feede should not tion of the stocke, be his: therefore when he went in vnto his bro- that the child bethers wife, hee spilled it on the ground, least hee cond brother, should gine seede vnto his brother.

10 And it was wicked in the eyes of the Lord, name and inheriwhich hee did: wherefore hee flew him also.

II Then Iudah faid to Tamar his daughter in new Tellament law, d Remaine a widdow in thy fathers house, abol. Ged. till Sheiah my fonne growe vp (for hee thought d for freeenld thus, Least he die as well as his brethren,) So Ta- other family fo mar went and dwelt in her fathers house.

12 And in processe of time also the daugh-would teraine ter of Shuah Indahs wife died. Then Indah, when * Ple was comferhe t had left mourning, went up to his theepe- ed. therer to Timnah, thee, and his neighbour Hirah

the Adullamite.

13 And it was told Tamar , faying , Behold, thy father in law goeth vp to Tininah, to there

14 Then fl.e pnt her widdowes garments off from her, and conered her with a vaile, and wrapped her felfe, and fare downe in * Pethah-enam, * Or, in the doors which is by the way to Timnah, because she saw or, in the door that Shelah was growen, and the was not ginen or, where were the

where:

thould have the which is in the

Or, I will mourne

gie of Indah,

4 1.Chron 2.4

because the

long as tudah

vnto him to wife. 15 When Iudah faw her, hee iudged her an

* Or, rofin, turper i Mofes writing opinion of them

appeareth in feared man more then God : and thought it was not murther, if they fied not his blood : or els had an exense to coner their fault. tine , or traste. * Wijd. 10.13. Pfd. 105.17. according to the which tooke the Midfanites and Illimaclices to be both one , dorh here contound their names : as alfo appeareth verse 36. & chap. was firet offered to rent his cloathes, 39.1. or els hee the Midianites. but folde to the Libmaelites,

h Their hypocrific

Iudah and Tamar. Phares and Zarah borne. Genelis. whore : for the had concred her face.

Ioseph tempted to reanise

e God had wondeclafly plinded hom that he could not know her oy

her talke.

16 And he turned to the way towardes her, and faid, Corne, I pray thee, let mee lie with thee. (for he knewe not that the was his daughter in lawe.) And the answered, What wilt thou give me for to lie with mee ?

17 Then faid he, I will fend thee a kid of the goares from the flocke, and the faid, Well, if thou

wilt give mee a pledge till thou fend it. IN Then he faid, What is the pledge that I thall give theer And the unfwered, Thy figner, and thy * cloke and thy ftaffe that is in thine hand. So he game it her, and lay by her, and thee was with childe by him.

19 Then the rofe, and went and put her vaile from her and put on her widowes rayment.

20 Afterwarde Inda't fent a kid of the goates by the hande of his ineighbour the Adullamite, for to receive his pledge from the womans not be knowen to hand : but he found her not.

21 Then asked he the men of the place, faying, Where is the whore, that fate in Enaim by & way fide ? And they answered , There was no whore

22 Hee came therefore to Indah againe, and faid, I can not find her, and also the men of the place faid, There was no whore there,

23 Then Iudah faid, Let her take it to her. least we be t g thamed : beholde , I fent this kid,

and thou halk not found her. 24 Now after three moneths, one tolde Iudah, faying, Tamar thy danghter in law hath plaied the whore, and lo, with playing the whore, the is great with childe. Then Indah faid, Bring yee her forth and let her be a burnt.

25 When the was brought foorth, the fent to her father in law, laying, By the man, vnto whom these things pertaine, am I with childe : and fayd allo, Looke I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Indah knew them, and faide, Shee is yet was given.

26 Then Indah knew them, and faide, Shee is I that is, the ought i more righteous then I : for the hath done it bestier to see the cause I gaine her not to Shelah my foune. So hee cause I gave her not to Shelah my sonne. So hee lay with her k no more.

27 Now, when the time was come that the should be deligered, beholde, there vvere twinnes in her wombe.

28 And when the was in tranel, the one put out his hand; and & midwife tooke & bound a red threed about his hand, faying, This is come out first.

29 But when he plucked his hand backe a-

gaine, loe, his brother came out, and the midworfe laide, Howe haft m thou broken the breach upon thee? and his name was called *Pharez.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX. 1 lofojita fall to Petiphar. 2 Godprofpretblin. 7 Peti-

phair mife tempt thein. 12, 23 Her is acufed and caft in prifon. 21 God Ih moth lim favour. N Ow Ioseph was brought down into Egypt: and Potiphar 2 an Eunuche of Pharaolis (and bu chief fleward an Egyptia)bought him at § had of § Ishmeelires, which had brought him thither,

2 And the b Lord was with Tofeph, and hee was a min that professed and was in the house of

3 And his mafter fawe that the Long was

did to prosper in his hand, 4 So lofeph founde fanour in his fight, and ferued him : and made him cruler of his house, c Because

and put all that he had in his hand. 5 And from that time that he had made him ligio : to ie. ruler ouer his house and oper all that he had, the policy of the Lord 4 hleffed the Egyptians house for Josephs 4 The wicket akke, and the bleffing of the Lord was youn all rains that he had in the house, and in the fielde.

6 Therefore he left al y he had in Iosephs hand, * and tooke account of nothing, that was with the first him, saue only of f bread, which he did eate. And the add proper took to the first he was a saire person, and well fauoured. Iofeph was a faire perfor, and well fanoured.

Nowe therefore after thefe thinges , his are and dranke and mafters wife cast her eyes upon Iofeph, and said, tooke no case. f Lie with mee.

8 But he refused and faid to his masters wife, the summe Beholde, my mafter knoweth not what hee hath whereunto all in the house with mee, but hath committed all tender that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me,but only thee, because thou art his wife, how then can I do

this great wickedneile and so finne againsts God; g The serie of God 10 And albeit she spake to Ioseph day by day, et a trued him 10 And albeit she spake to Ioseph day by day, et her contiyet he hearkened not vnto her, to lie with her , or must rentations, to be in her company.

11 Then on a certaine day Ioseph entred into the house to doe his businesse: and there was no man of the houshold in the house.

12 Therefore the caught him by his garment, faying, Sleepe with mee : but he left his garment in her hand and fled, and got him out.

13 Now when thee fawe that hee had left his garment in her hand, and was fled out.

14 Shee called vnto the men of her house, and tolde them, faying, Beholde, he hath brought in an Ebrewe vnto vs t to mocke vs : who came in + or, to let vi selle to mee for to have flept with mee , but I h cryed rie and shime. with a loude vovce.

15 And when hee heard that I lift up my voyce tinence is, the.eand cryed, he left his garment with mee, and fled unto is joyned exaway, and got him out.

16 So the layde up his garment by her wntill and craft, her lord came home.

17 Then thee tolde him t according to thefe t or . after that words, faying, The Ebrew fernant, which thou haft manner. brought vnto vs,came into me,to mocke me.

18 But affone as I lift up my voyce and cried, he left his garment with me, and fled out.

19 Then when his mafter heard the words of his wife, which the told him, faying, After this maner did thy fernant to me, his anger was kindled.

20 And Iofephs mafter tooke him and put + Ebr. in the him in ti prison, in the place, where the kings Pilou Forf prisoners by bound and there he was in prison. His cuill intreas-

toners lay bound; and there he was in priton, meat in trepri21

But the Lord was with Toleph, and ton, may be gathe-† Thewed himmercy , and got him fanour in the red o. Pial. 105. fight of the *mafter of the prison.

22 And the keeper of the prison committed to more vate time I ofephs hand all the prisoners that were in \$ pri- * or, lo.d fon, and k what foener they d d there, that did he. k That is, nothing

23 And the keeper of the prifon looked vnto his commandenothing that was vinder his hand, feeing that the mend, Lord vvas with him: for whatfocuer hee did, the Lord made it to profper.

\$ The interpretation of dreames is of God. 12, 10 lof phere pound the the dreames of the two prijoners, 2; The inguitte tade of the botler.

profpered !

h This declateth

that where incomtreame impudency

CHAP. XL.

f That his wic-

kednesie might

others,

* Or, tyre of thine

4 Ele. in cong Hee feareth ma more then God.

h We fee that the Law, which was waiten in mans heart, taught them that whorliame should be punfthe i with death; albeit no laiv. as me then I her. & Far the borroom of the finne condemned him.

1 Their bainons finne was fignified by this mon-Bruous birth. m Or the feperarion betweene successed thy bio-* 1.Cir. 2. 4. Mucib. 1,3.

a Reade Chap. 27.86.

6 The fanour of God is the formsaine of all profps - his mafter the Egyptian.

with him , and that the Lord made all that hee

Hee expoundeth the two priloners

Md after these things, the butler of the King A of Egypt and his baker offended their Lord the King of Egypt.

2 And Pharaoh was angrie against his two † Officers, against the chiese butier, and against

the chiefe baker. 3 Therefore he put them in ward in his chiefe flewards house, in the prison and place where a Io-

feph was bound. 4 And the chiefe fleward gave Iofeph charge oner them, and he ferued them: and they conti-

nicares to delsier nued a featon in warde. And they both dreamed a dreame, eyb That is, enery ther of them his dreame in one night, beche one according to the interpretation of his dreame, both the butler and the baker of the King of E-

gypt, which were bound in the prifon. 6 And when Ioseph came in vnto them in the morning, and looked upon them, beholde,

they were fad.

And he asked Pharaohs officers, that were with him in his mafters warde, faying, Wherefore t looke ye fo fadiy to day?

8 Who answered him , Wee have dreamed eche one a dreame, and there is none to interprete the fame. Then Iofeph faid vnto them, Are not interpretations of God? tell them me now,

9 So the chiefe butler to d his dreame to Iofeph, and faid vuto him, In my dreame, behold, a vine vvas before me.

to And in the vine vvere the branches, and as it budded, her floure came for ...; and the ciusters of grapes waxed ripe,

II And I had Pharaohs cup in mine hande, and I tooke the grapes, and wrong them into Pharaohs cup, and I gave the cup into Pharaohs

12 Then Ioseph said vinto him, This d is the interpretatio of it: \$ three branches are three daies. 13 Within three dayes thall Pharaoh lift vp thine head, and reftore thee ynto thine toffice, and thou shalt give Pharaohs cup into his hand after the olde maner, when thou wast his butler,

14 But have mee in remembrance with thee, when thou att in good case, & thew mercy, I pray e Hee relided not thee, vinto me, and e make mention of me to I haraoh, that thou maiest bring me out of this house.

15 For I was follen away by theft out of \$ land of the Ebrewes, & here also have I done nothing, wherefore they should put me † in the dangeon,

16 And when the chiefe baker fawe that the interpretation was good, hee faid vitto Iofeph, Also mee thought in my dreame that I had three I that is made of I white baskers on mine head.

17 And in the uppermost basker these voas of all maner baken meates for Pharaph; and & birdes did eate them out of the basket vt on mine head.

18 Then Ioseph answered , and faid , g This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes thall Pharaoli take nealeth vino them, thing head from thee, & thall hang thee on a tree and the birdes thail eate thy Reth from off thee.

20 And fo the third day, vulich was Thataohs h birthday, hee made a fast viito all his fernants: and he tifted up the head of the chiefe butler, and the head of the chiefe baker among his feruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharachs hand.

Chap. XLI. dreames. Pharaohs dreames, 16 22 But he hanged the chiefe batter, as Iofeph had interpreted vnto them.

23 Yet the chiefe butler did not remember Joseph, but forgate him.

25 Pharache dreames are expounded by lofish. 40 Fb & make vuler outer all Egypt 43 in fils name is shanged. 50 He buth two fannes Manafich and Ephraim.

Nd 1 two yeeres after, Pharachalfo a drea- + Einst the god A med, and behold, he fleod by a riner, of two peres of

2 And loe, there came out of the tiner feuen der 1 goodly kine and fat-fleffied, and they fed in a 2 this diesne was not to much t medow: for Therach, as co

3 And loe, fenen other kine carre vp after them be a meanes to out of finer, enilifanoured & leane fiethed, and dehice to eph-flood by the other kine upon the brink of finer, to Gods thirth.

4. And the emilifacoured and leane fiethed kine + cr. f.i.e to did care up the fourn welfanoured and fatte kine, block fo Pharaoh awoke.

5 Againe he flept, and dreamed the feeend b All thefe meanes time: and behold, fenen eares of come grew up- God vielto deon one flatke, ranke and goodly.

6 And loe, feven thin cares, and blasted with into tanour and the east wind, torang up after them. au hovirie

7 And the thinne cares denoured the fenen ranke and full eares, then Pharaoh awaked, and loe it vves a dreame

8 Nowe when the morning came, his friring this feere was was etroubled : therefore hee fent and called all enough to teach the foothfayers of Egypt, and all the wife men him tast this thereof, and Pharaoh tolde them his dreames : vision was tent of but d none could interprete them to I hardoh.

9 Then spake the chiefe butler vnto I haraoli, the would vnderfaying, I e call to minde my faults this day.

To Pharach being angry with his fertiants, pur feeces, but to his me in ward in the chiefe feewards house, both me, is received. and the chiefe baker.

11 Then wee dreamed a dreame in one night his fault against both I, and he : wee dreamed each man according the king, before to the interpretation of his dreame.

12 And there was with vs a young man, a Ehrew, fernant vnto the chiefe fleward, whom when we told, he declared our dreames to * vs, to every * Read chap,

one he declared according to his dreame. 13 And as he declared vinto vs. fo it came to patie : for he restored me to mine office, and han-

ged him. * Then fent Tharaoh, and called f Infeph * Pfd. 135.20. and they brought him hattily out of priton, and he feeke to the Proshaned him, and changed his ranment, and came pless of coding

to I haraoh. 15 Then Pharach faid to Joseph, I have dica-properties they med a dreame, and no man can interprete ir, and athore.

I have heard fay of thee, that walken thou hearest a dreame, thou can't interprete it:

16 And I ofeph answered tharach, saying, g Assthough lose & Without me God thall † answere for the weath would tay, if & of Pharaoh. interprese thy

17 And Pharaoh fayd vnto Iofeph : In my deame, it dicame behold, I flood by the banke of the river: commeth of Gellard And locathere came up our of the river (c- | Elements) uen fat fleffied, and welfacoured kine, and they pract

fed in the medowe.

19 Alfo loe , feuen other kine came vp after them pore and very # enilifatioured kine, and + Els. sugas leanefiethed: I never fawe the like in all the land of Egypt, for enifugured.

20 And the leane and cuilfanoured kine did

CHAP. XLI.

+ Eir. mir are four face oill!

+ Or . our uches , the

in high oftate . O.

them that merre

a God worketh

dreame had his

i.refretation, as

she thing alter-

ward declared,

many wonderfull

& lded.

115.

word jegrifi th

them, trut were

e Cannot God saile op tuch as fuch things?

d Hee was affired by the spirit of God, that his inserpretation was + Eirestav.

40

she meanes to be delivered, which hee thought God had appoynted. + Orain the git.

white twigs, or as Some reade. baskers full of holes. g Hee dewerh of God ought not to conceale that, which God reh Which was an accasion to appoint his officeist, and fo to examine them that welc in merion,

d The wife of

e tiee confe etk

Ioseph expoundeth Pharaohs dreames, Genesis.

ente vp the first feuen fat kine. 21 And when they thad eaten them vp: it could not be knowen that they had eaten them,

but they were full as enill fanoured, as they were at the beginning: fo did I awake. 22 Moreouer I faw in my dreame, & behold, fenen eares fprang out of one stalke, ful & faire.

23 And loe, felien cares withered , thinne, and blafted with the East wind, sprang vp after them, 24 And the thinne eares denoured the feuen

good eares. Now I have told the foothfayers, and none can declare it vnto mee.

25 Then Ioseph answered Pharaoh, h Both h Both his decames Pharaohs dreames are one. God hath thewed send to one end. Pharaoh what he is about to doe.

26 The feuen good Kine are feuen yeeres, and the fenen good eates are fenen yeeres: this is one

27 Likewife the feuen thinne and euil fauoured kine, that came out after them, are feuen yeeres : and the feuen emptie eares blafted with the East wind, are fenen yeeres of famine.

28 This is the thing which I have fayd vnto Pharaoh, that God hath shewed vnto Pharaoh,

what he is about to doe.

29 Behold, there come feuen yeeres of great

* Or, abundance and * plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, fo that all the plentie thall bee forgotten in the land of Egypt, and the famine thall confirme the land:

31 Neither that the plentie * be knowen in the * Or, they frall rtland, by reason of this famine that shal come after, for it.fhalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the feeond time, because the thing is established by God, and God hasteth to perform it.

33 Now therefore let Pharaoh i prouide for a man of vnderstanding and wisdome, and set taue Prophet, is not him ouer the land of Egypt.

34 Let Pharaoh make and appoynt officers ouer the land, and take up the fift part of the land of Egypt in the feuen plenteous yeeres.

35 Alfo let them gather all the foode of thefe. good yeeres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them keepe it.

36 So the foode shall be for the provision of the land, against the seven yeares of famine, which shalbe in the land of Egypt, that the land perith not by famine.

37 € And the faying pleafed Pharaoh and all his feruants.

38 Then faid Pharaoh vnto his feruants , Can we find fuch a man as this, in whom is the & Spirit of God?

39 Then Pharaoh faide to Iofeph, Forafmuch as God hath fliewed thee all this, there is no man of vnderstanding, or wisedome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy † 1 word shall all my people be armed, only in the kings throne will I be aboue thee.

41 Moreoner Pharaoh faid to Iofeph, Behold, I have fet thee over all the land of Egypt.

42 And Pharaoh tooke off his * ring from his hand, and put it vpon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

43 So hee fet him vpon the t boft charet that

and is made ruler ouer Egypt. Famine. he had, faue one : and they cried before him, m Abrech, and placed him oner all the lande of

noor, which word 44 Againe Pharaoh taide vnto totepn, 1 am tonic exposura, e.p. Pharaoh, and without thee shall no man lift vp ther of the king, 44 Againe Pharaoh faide vnto Iofeph, I am fome expound, ren-

his hand or his foote in the land of Egypt. 45 And Pharaoh called Iosephs name * Zaph- * Gr. the expoun. nath-paaneah; and he guie him to wife Afenath drof fronts. the daughter of Poti-phersh * Prince of On.

then went Ioseph abroade in the land of Egypt. 46 1 And Ioseph vvas " thirty yeere old when woned both to he stoode before Pharaoh King of Egipt; and Io- shew that his att-

feph departing from the prefence of Pharaoh, thoritic came of cod, and also went throughout all the land of Egypt.

† brought forth flore.

48 And he gathered up all the foode in the fe- res and moe nen plenteous yeeres, which were in the land of gatherings. Egypt, and layde vp foode in the cities: the foode of the fielde, that was round about every citie, layd hee vp in the fame.

49 So Iofeph gathered wheate, like vnto the funde of the fea in multitude out of measure, vittill hee left numbring; for it uvas without number.

50 Now viito Iofeph were borne * two fonnes * Chip. 46.20. and (before the yeere of famine came) which Afe- 48.53 nath the daughter of Poti-pherah prince of On bare vnto him.

And Joseph called the name of the first borne Manaffeh: for God, faid he, hath made me forget all my labour & all my o fathers houthold, o Notwithstan-

52 Also he called the name of the second, E- ding that his faphraim : For God, fayd be, hath made me fruitfull the true Church in the land of mine affliction.

53

So the feuen yeeres of the plentie that company of the wicked and pro was in the land of Egypt were ended.

54 * Then began the fenen yeares of famine to forger it. to come, according as Iofeph had fayd: and the * 16. 105.16. famine was in all landes, but in all the land of * or, foode ! Egypt was * bread.

55 At the length all the land of Egypt was affamilhed, and the people cried vnto l'haraoh for bread, And Pharaoh faide vnto all the Egyptians, Goe to Iofeph: what he faith to you, doe ye.

56 When the famine was vpon all the land, Iofeph opened all places, wherein the store was, and folde vnto the Egyptians : for the famine waxed fore in the land of Egypt.

57 And all the countries *came to Egypt to buy * Or, came to Ecorne of Iofeph, because the famine was fore in grpt to Iofeph. all landes.

CHAP. XLII.

3 Infesh's brethren come into Egypt to buy corne. 7 Hee knoweth them, and tryeth them 2+ Simon is put in prison. 3+ The other goe to fetch Beniamin.

Then a laakob fawe that there was *foode in a This nery fiew-Egypt, & Laakob faid vnto his fonnes, Why eth plainly that all things are gouter-

b gaze ye one vpon an other ? 2 And he faid, Behold, I have heard that there widence, for the

is foode in Egypt, *Get you down thither, & buy profit of his vs foode thence, that wee may line and not die. Church. 3 So went Iosephs ten brethren downe to b As men destitute buy come of the Egyptians.

4 But Benjamin Iosephs brother, would not * ARI 7.12. Iaakob fend with his brethren: for he faid, Least

death fliould † befall him. 7 Detail nim.
7 And the fonnes of Hrael came to buy foode fim. among them that came: for there was famine in the land of Canaan,

or kneele dow ne. n His age is menthat he fuffered 47 And in the feuen plentcous yeeres the earth impriforment and exile twelte yee-

m In figre of he-

of God ger the fperitie caused him

or, corne. of counfell.

6 Now

k None should be preferred to honour, that have nor gifts of God meete for the fame. * Pfd. 105.21. 2. Me. 2.53. Adi 7.10.

4 Eir. merregon.

ento their inspard

pare.

Camicin

member no more

i The office of a

onely to thew the

enils to come, but

also the remedies

for the fame.

the plenue.

+ Es = mouth.

1 Some read, the people thall kine thy month), that is, thall obey thee in

all chings.;

Febr. Sound the

them of their finne.

Or, light up it me.

* Chap. 42.22.

+ Ebr. to the men h

k For they fremed

6 Now Ioseph was governour of the land, who fold to all the people of the land : then Iofeph's brethren came, and bowed their face to the ground before him. 7 And when Ioseph sawe his brethren , hee

e This diffembling knewe them, and e made himfelfe ftrange to-In the day particu-ed, nor any particu-lar faces of the fa-Ont of the land of Canaan, to buy vitaile.

8 (Now Infeph knew his brethren, but they

knew not him. 9 And I of eph remembred the*dreames, which

he dreamed of them) & he faid vnto them, Ye are fpies, and are come to fee the t weaknes of § land. 10 But they fayd vinto him, Nay, my lord, but

to buy vitaile thy fernants are come.

II Wee are all one mans fonnes; wee meane truely, and thy fernants are no fpies.

12 But hee fayd vnto them , Nay , but ye are come to fee the weaknesse of the land. 13 And they faid, Wee thy fernants are twelve

brethren, the fonnes of one man in the land of Canaan; and beholde, the yongest is this day with our father , and one II is not.

14 Againe Ioseph sayd vato them, This is it that I spake vnto you, faying, Ye are spies.

15 Hereby ye shall be prooued : 4 by the life of Pharaoh , ye shall not goe hence , except your yongeft brother come hither.

16 Send one of you which may fer your brother, and ye thalbe kept in prison, that your words may be prooued, whether there be trueth in you, or els by the life of Pharaoh ye are but spics.

17 So he put them in warde three dayes. Then Iofeph fayd vnto them the third

e And therefore am day, This doe, and line : for I e feare God. 19 If ye be true men , let one of your brethren be bound in your prison house, and goe ye, carie foode for the famine of your houses:

20 * But bring your yonger brother vnto me, that your words may be tried, and that yee dye

not: and they did fo. 21 And they faid one to another, We have verily finned against our brother, in that we sawe the anguish of his forte, when he befought vs, and

we would not heare him: therefore is this trouble come vpon vs. 22 And Reuben antwered them, faying, Warned I not you, faying, * Sinne not against the

childe, and ye would not heare? and lo, his g blood vengeance vpon vs, is now required. 23 (And they were not aware that Iofeph vn-

derftood them : for he † tpake vnto them by an 24 Then he turned from them, and h wept, and

turned to them againe, and communed with them, and tooke Simeon from among them, and bound brotherly affection him before their eyes.

25 \$ So Ioleph commanded that they should fill their i ckes with wheate, and put enery mans money agains in his facks, and give them vitails for the iourney; and thus did he vnto them.

26 And they a yed their vitaile upon their affes, and appared thence

27 And as one of the nopened his facke for to give his afe protender in the Inne, he efpyed his money for lo, it was in his fackes mouth.

28 Then he fayd viito his brethren, My money is reftored for losit is even in my facke. And

29 And they came unto Iaakoh their father they thought God vito the land of Canaan, and tolde him all that would have had befallen them, faying,

their heart + fayled them , and they were i aftoni- t Er. wont out.

30 The man volo is lord of the land, spake rough-money. ly to vs. & put vs in prison as spies of the countrey. 31 And we fayd into him, We are true men,

God hath done vnto vs?

and are no fpies. 32 We be twelve brethren, fonnes af our father : one # is not and the yongest u this day with

HO, competet. our father in the land of Canaan. 33 Then the lord of the countrey fayd unto found. vs. Hereby thalt I knowe if ye be true men: Leane one of your brethren with me, and take foods for

the famine of your houses, and depart, 34. And bring your yongest brother vnto me, that I may knowe that yee are no fpies, but true men : fo will I deliner you your brother, and ye

thall occupie in the land. 35 And as they emptied their fackes, beholde; euery mans bunded of money was in his facke; and when they and their father faw the bun-

dels of their money they were offuid. 36 Then Laakob their father favd to them. Ye have robbed me of my children: Tofeph is not, and Simeon is not, and ye will take Benjamin; all there things I are gainft kme.

37 Then Reuben answered his father, faying, and to be conched Slay my two fonnes, if I bring him not to thee a- with any lone togaine; deliver him to mine hand, and I will bring ward their him to thee agains. him to thee agains. 9

increated his 38 But he faid, My fonne faull not goe downe fortow: and partly with you; for his brother is dead, and he is left-a- as appending he lone : if death come vnto him by the way which followed them for ye go, then ye shall bring my gray head with torow vnto the graue,

CHAP. XLIII.

13 Itakeb suffereth Bentamm to aspart with his children. 28 Simoon is delinered out of prison. 30 Ioseph gooth afide and weeperh.

N Ow great a famine voas in the land.

2. And when they had eaten up the vitaile, a This was a gen which they had brought from Egypt, their futher tentation to larked to failed vnto them, Turne again, & buy vs a little food. 3 And Iudah answered him , saying , The man land where God

charged vs by an oathe, faying, * Neuer fee my hadpromifed to face, except your brother be with you.

4. If thou wilt fend our brother with vs , we will goe downe, nd buy thee foode.

5 But if they wilt not fend him , wee will not * Chiques go downer for the man fliid vnto vs,* Locke mee not in the face, except your brother be with you.

6 And Ifriel fayel, Wherefore dealt yee fo or of our effate entil with me, as to tell the man, whether yee had and condition. yet a brother or no?

of these words 7 And they influered, The man asked fletiely of their words; Jour felies & of our kinred, faying Is your father which he a ked yet aliue? have ye any brother? An I we tolde him vs. according to these wordes , could we know cer-

tainly \$ he would by Bring your brother downe? 8 Then Gyd Ind-hap !'m this faher, Send the boy with me, that weem write of goe, and that we may like , and not die, be it are, and thou,

and our children. 9 I will bee foretie for him of mine hand thalt thou require him. * If I bas shin not to thee, *erp 44.32.

and fet him before thee , I then let me be to I be Limbjane the to thez.

is not to befollowchers not approued by Gods word.

* Cb.17.37.5. † Ebr.nak;dne∬. or, fillbin fee.

f Or, is deid-

d The Egyptians which were idolacers evied to i weare by their kingslife: but God forbiddeth to fweate by any but him: yet lofeph dwelling among the wicked, imelleth of their Komuptions."

erne and ina. - St Chip. 35,5.

> · faffiction maketh men toacknowledge their faults, which otherwife they would diffemble.

* Chap. 37.21. g God will take and mealine vs with on owne meafine. + Ear. un interpre- interpreter.) ter betweene them. h Though hee the wed him lelie

rigorous , vet his

remained.

Beniamin goeth with his brethren.

nonen meares in

condition.

and not in

d He ipe iketh

2; to make his

their brother.

of vishoufe.

Or , to the ruler

of God preffed

† El r. roule lim.

+ Elr. caft bim-

* Chap. 42.3.

Oraven are mell.

the commptions of

Egypt, ver lofeph

to icae God.

+ Ebr. prize.

raught his familie

felf e upon vs

felferpon vs.

much of defpaire,

berter our eftate and

Genefis.

A cup in Beniamins facke.

the blame for euer.

10 For except wee had made this tarying, doubtleffe by this we had returned fecond time.

II Then their father Ifrael faid vnto them, If it must needes be so now, doe thus : take of the best Or, [west finals. fruites of the land in your vessels, and bring the man a prefent, a little rofen, and a little hony, | fpi-

ces and myrrhe, nuttes, and almondes: 12 And take b double money in your hand, h When we re in necesitie of dan and the money, that was brought againe in your ger , God forb idfackes mouthes: cary it agains in your hand, leaft

it were fome overfight. 13 Take also your brother and arise, and goe

againe to the man. c On chiefe truft eught to be in God, 14 And God almightie give you mercy in the fight of the man, that hee may deliner you wouldly meanes. your other brother, and Beniamin ; but I fliall bo d robbed of my child, as I have beene. thefe words not fo

15 Thus the men tooke this prefent, and tooke twife to much money in their hand with Beniafonnes mole caremin, and rofe vp, and went downe to Egypt, and

full to bring agains ftoode before Infeph.

16 And when Ioloph faweBeniamin with them, he fayd I to his fleward, Bring thefe men home and kill meate, and make ready; for the men shall eate with me at noone.

17 And the mendid as Iofeph bade, and brought

the men vnto Iofephs house.

18 Now when the men were brought into Ioloph; house, they were cafrayd, & sayd, Because t So the indgement of the money, that came in our fackes mouthes at their confeience. the first time, are we brought, that he may tpicke a quarell against vs, and f lay some thing to our charge, and bring vs in bondage and our affes.

19 Therefore came they to Iosephs flewarde, and communed with him at the doore of & house, 20 And faid, Oh fir, *we came indeed downe

hither at the first time to buy foode,

21 And as we came to an Inne and opened our fackes, behold, euery mans money was in his fackes mouth, even our money in full weight, but we have brought it in our hands,

22 Alfo other money have we brought in our hands to buy foode, but we cannot tell, who put

our money in our fackes.

23 And he faid. Peace be vnto you, feare not: f your God, and the God of your father hath gi-I Not with handing then you that treafure in your lockes, I had your money; and he brought forth Simcon to them,

24 So the man led them into Iosephs house, and gave them water to wash their feete, and gave

their affes prouender.

25 And they made ready their prefent against Toloph came at noone, (for they heard fay, that they flould cute bread there.)

26 When Ioleph came home, they brought the present into the house to him, which was in their hands, & bowed down to the ground before him.

27 And hee asked them of their † prosperitie, and fayd, Is your father the olde man, of whome ye tolde me, in good health , is he yet alive ?

28 Who answered, Thy fernant our father is in good health, he is yet aline; and they bowed

downe, and made obeyfance.

29 And he lifting vp.his eyes, beheld his brother Bentamin , his 8 mothers forme, and fay d, Is this your yonger brother of whom ye tolde me? And he fuid, God be mercifull vino thee, my fon, 30And Ioleph made hafte (for his taffection was

inflamed roward his brother, and fought vuhere to weepe) and entred into his chamber & wept there.

31 Afterward he washed his face, and came out, and refrained himfelfe, and faid, Set on t meate.

32 And they h prepared for him by himself, and dignitie. for them by themselues, and for the Egyptians, which did eate with him, by themselves, because \$ Egyptians might not eate bread with the Ebrews: for that was an i abomination voto the Egyptians, i The nature of

33 So they fate before him: the eldeft according the fupe thicious is 33 So they fate before nimitine ender according to the to condemne all other in refreshed youth : & the men marueiled among themselves. themselves.

34 And they tooke meases from before him, k sometimethis and fent to them ; but Benjamins mease was five word fignifiesh to times formuch as any of theirs; and they dranke, here it is meant, and had of the beft drinke with him.

CHAP. XLIIII.

15 Tofiph accusoth his brother of theft. 33 Indub offereth himselfe to be fewant for Beniamin

A Freeward he commanded his fleward , faying. Pill the mens fackes with foode, as much as they can carry, and put every mans money in his fackes mouth.

2 And a put my cup, I meane, the filter cup, 2 We may not by in the fackes mouth of the yongest, and his come any valawfull money. And he did according to the commende- practices, freing ment that I ofeph gaue him.

3 And in the 7 morning the men were fent manded vs to away, they, and their affes.

4. And when they went out of the citie not + Bor. the mora farre off, Ioseph faid to his stewarde , Vp , follow ming shone, after the men : and when thou doest onertake them, fay vnto them, Wherefore have ye rewardedenill for good?

5 Is that not the cuppe, wherein my Lord drinkethe b and in the which he doeth divine and pro- b Became the peophecie? ye have done euill in fo doing.

6 1 And when hee ouertoke them , he fayd attributeth to himthefe wordes vnto them.

7 And they answered him , Wherefore fayth ledge ; or elishe my lord fuch wordes? God forbid that thy feruants confuled with should doe such a thing.

8 Behold, the money which we found in our which fimulation fackes mouthes, we brought agains to thee out is wound of the land of Canaan; how then should we steale out of thy lords house silver or golde?

9With whomfoener of thy feruants it be found, let him die,3c we also will be my lords bondmen.

10 And he fayd, Now then let it be according vnto your wordes he with whom it is found, shall + Ebr. innerna, be my feruant, and ye shalbe 1 blamlesse.

II Then at once enery man tooke downe his facke toy ground, & enery one opened his facke.

12 And he fearched, and began at the eldeft. and left at the yongest : and the cuppe was found in Benjamins facke.

13 Then they erent their cloathes, and laded e To fignification enery man his affe, and went againe into the citie, greatly the thing

feplas house (for he wwas yet there) and they fell and how forms before him on the ground. 15 Then Iofeph faid vnto them, What acte is

this, which ye have done? know ye not that fuch a dif we fee no endman as I, can divine and prophecie;

16 Then faid Indah, What shall we say vnto my afraction, letvs lord, what thall we speake, and how can we inftife looke to the fenet our felues a God hath found out the wickednes counfell of God, who punished of thy fernants : beholde, wee are fernants to my vs maly for lord, both we, and he, with whom the cup is found, our finies,

enough, and dranke

God hath comwalke in fimplicity.

ple thought he could dittine, he tel fe that know. foothingers for ft

14 5 So Indah and his brethren came to Io- displeased them,

dent caufe of our

g Tot they two one. 1. we obstach! Rahel.

+ Elr. tembe.

17 But

Iudah speaketh to Ioseph.

Chap. XLV. Ioseph is made knowen to his brethren. 18

17 But he answered, God forbid, that I should doe fo , but the man , with whom the cuppe is founde, he shall be my fernant, and goe yee in peace vnto your father.

18 Then Iudah drewe neere ynto him, and faide, Omy Lord, let thy fernant now speake a word in my lords eares, and let not thy wrath be kindled against thy servant : for thou art even

: Pyiall in anthoc as Pharaoh. 19 My lord asked his fernants, faying, * Haue ye

† Ebr. childr of bis old age.

20 And wee answered my lord, Wee have a father that is old, & a young t childe, wwhich he begate in his age: & his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now thou faideft vnto thy feruants, Bring

For , that I may f. him vnto me, that I may | fet mine eye vpon him. 22 And we answered my lord, The childe can not depart from his father; for if he leane his fa-

ther, his father would die. 23 Then faidest thou vato thy servants, * Ex-

cept your yonger brother come downe with you, looke in my face no more. 24 So when we came vnto thy fernant ont fa-

ther, and shewed him what my lord had faid. 25 And our father faid vnto vs , Goe againe,

buy vs a litle foode.

26 Then we answered, Wee cannot go downs, but if our yongest brother t go with vs, then will we goe down; for we may not fee the mans face,

except our yongest brother be with vs. 27 Then thy fernant my father faide vnto vs.

Ye know that my f wife bare me two fonnes. 28 And the one went out from mee, and I faide, Of a fuerty he is torne in * pieces, & I faw

him not fince. 29 Now ye take this also away from mee : if death take him , then s ye shall bring my gray

head in forrow to the graue. 30 Now therefore, when I come to thy fernant my father, and the child be not with vs (fee-

ing that his t life dependeth on the childer life.) 31 Then when he shall see that the childe is not come, he will die : fo shall thy fernants bring

the gray head of thy fernant our father with forrow to the grane 32 Doubtleffe thy feruant became fuerty for

the childe to my father, and, * If I bring him not vnto thee againe, then I will beare the blame vnto my father for ener. 33 Now therefore, I pray thee, let me thy fer-

uant abide for the child, as a fernant to my lord, and let the childe go vp with his brethren.

34. For h how con I go up to my father; if the their prisoner, then childe be not with me , valette I would see the euill that thall come on my father.

> CHAP. XLV. 1 In F. N. L. Y.
> 1 In figh maketh kimfelf known to his butbon. 8 Her floweth
> that all mus done by Gods providence. 18 Photosche command th
> lim to find for his fuder. 2, Infigh exhoteth his brithers to
> canced.

THen Ioseph could not reftaine himselfe before all that floode by him, but hee cryed, a Hane forth enery man from me. And there taried not he would comer his one with him, while Tofeph vttered himfelfe vnto his brethren.

2 And he wept, and cried, fo that the Egyptians heard: the house of Pharaoh heard also,

3 Then Iofeph faid to his brethren, I am Io-

feph : doeth my father yet line ? But his brethren could not answere him, for they were aftonished at his presence.

Againe, Ioseph said to his brethren, Come nere, I pray you, to mee. And they came neere. And he faide, * I am Ioseph your brother, whom * A# +7.13 ye fold into Egypt.

5 Now therefore Le not b faid, neither grieved b This example with your felues, that ye fold me hither : * For mun by all meane God did fend me before you for your preferantio. comfort them, 6 For now two yeeres of firming have beene which are nely humbled and

through the land , and fine yeares are behinde, wounded for dieig wherein neither shallbe earing nor haruest. 7 Wherefore God fent me before you to pre- * Clap. 50 27.

ferue your potteritie in this land, and to faue you aliue by a great delinerance.

Now then you fenenot mee hither, but " God , who hath made me a father vnto Pharach, e Albeit God decen and lord of all his house, and ruler throughout all fine, yet her terthe land of Egypt.

9 Halle you & go up to my father, and tell him, his glory. Thus faith thy fonne Ioleph, God hath made me lord of all Egypt ; come downe to me, tary not.

10 And thou that dwell in the land of Gothen, and shalt be neere me, thou and thy children, and thy childrens children, and thy theepe, and thy beafts, and all that thou haft.

11 Alfo I will nourith thee there (for yet remaine fine yeeres of famine) least thou perish through powerty, thou and thy houshold, and all that thou haft.

12 And behold your cies doe fee, and the eics a That is, that I of my brother Beniamin , that I my mouth speal- speake in your keth to you. owne lanouace 13 Therefore tell my fither of all mine honor and have none in-

in Egypt, and of all that ye have feene, and make

hafte, and bring my father hither. 14 Then hee fell on his brother Beniamins

necke, and wept, and Benjamin wept on his necke. 15 Moreover, he kiffed all his brethren, and wept vpon them; and afterward his brethren talked with him.

16 1 And the t tidings came to Pharaohs house, # Ekr. voy: eq fo that they faid, Tofephs brethren are come: and it pleafed Pharaoh well, and his fernants.

17 Then Pharaoh faid to Ioseph, Say to thy brethren, This do ye, lade your beatts and depart,

go to the land of Canaan, 18 And take your father, and your houshold, e The most plenti-

and come to me, & I wil give you the best of the full ground land of Egypt. Eye shall eare of the fat of y land, f the chiefest frui-

19 And I command thee, Thus doe ye, take tes and commodiyou charets out of the land of Egypt for you children, and for your wives, and bring your father and come.

20 Also t regard not your stuffe ; for the best + Ebr. Let not your

of all the land of Egypt is yours.

21 And the children of Ifrael did fo; and Io- veft. feph gaue them charets according to the commandement of Pharaoh : he guie them vitaile alfo for the iouney.

22 He gaue them all none except, change of raiment · but vnto Beni min he gaue three hundreth pieces of filter, and fine fuites of raiment.

*3 And vinto his fisher | likewite he fent ten & Cr. lo fint ar hee after laden with the best things of Egypt, and as vole 22. ten thee affes laden with wheate , and bread and and in # for meate for his father by the way.

24 So fent he his brethren away, and they de-

parted :

gite e or, next vnto the king. * Chap. 42.13.16. a father, or a brother ?

* Chr. +3.3.

Ebr.be mith ve. f Rahel bare to

Isakob, foleph and Beniamin, * Ch. 37.31.

e Ye shall canfe me re die for forrow.

bound to bis fouleis

* Comp. 43. 0.

h Meaning, hee had rather remaine to retirne and fee his father in hea-

3 Northathe Was

shamed of his kinged, but that biethrens fault,

Iaakob and his familie comming

g Seeing he had

remitted the fault

he would not that

they frould accuse

one another.

hope and feare,

ligniteth that he

the polletion of

cellity d. one him.

b Condu ling thre

eyes when thou di-

€ll: which apper -

tained to him that

chiefe of the

* 10 Sh. 24,4.

Pfal. 105,23.

* Exod. 1.2. 6.

14. Fum. 26.5.

* Exp.f. 6. 15.

4 1 Chr 6 1.

4,21,Cb.7.38.3.

* . . Cbr . 7 . 1 .

U Or gerfont.

\$ 2,Cbr. 7,50.

1. Chr.+.24.

1 Chr 5.1.

1/4.52.4.

kinred.

that land from

Genefis. into Egypt. Ioseph meeteth his father.

parted; and he fayd vnto them, & Fall not out by done toward him, the way

25 I Then they went vp from Egypt, & came vnto the land of Cantan, vnto Iaakob their father. 26 And told him, faying, I of cph is yet aline, St

he also is governour over all the land of Egypt, & lackebs hearth failed, for he beleeved them not. h As one betweene

27 And they told him all the words of Joseph. which he had faid vito them; but when he faw the charets, which Iofeph had ione to cary him, then the spirit of Laakob their father reniued.

28 And Ifrael faid, I have enough : Iofeph my fonne is yet aline : I will go & fee him yer I die.

CHAP, XLVI.

2 God affereth lasked of his isosomer into Egypt. 27 The number of his familie meen in morn into Egypt. 29 Infept meeteth his father. 34 He teachab lis broth on mbat to ansmere to Phanach.

That, and came to Beer-sheba, and a offered 2 Whereby he both facrifice vnto the God of his father Izhak,

worth pped the tine 2 And God spake vnto Israel in a vision by God , and alfo that he kept in his heart night, faying, Iaakob, Iaakob, Who answered, I am here

3 Then hee fayd, I am God, the God of thy whence prefers nefather, feare not to go downe into Egypt; for I will there make of thee a great nation.

4 I will b go downe with thee into Egypt, and I will also bring thee vp agame, and I ofeph by my power.

c In thy potentiae, thall d put his hand upon thine eves, d shall that thine

5 Then Laskob rote up from Beer

5 Then Iaskob role vp from Beer-theba; and the fonnes of Hirael caried Inakob their father, and their children, and their wines in the charets, was mon dearen, or which Pharaoh had fent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canam. and came into Egypt, both * Itakob and

all his feede with him.

7 His formes and his formes formes with him, his daughters and his fonnes daughters, and all his feede brought he with him into Egypt.

8 1 And these are the names of the children of Ifriel, which came into Egypt, euen Iaakob and his fonnes : * Renben Tankobs first borne.

9 And the fonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 1 And the formes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachine, and Zohar, and Shad the fonne of a Canadinitifh woman.

11. 1 Alfo the fonnes of * Letti : Gerihon, Kohath, and Merari.

* 1. Cbr. 2. 3. and

12 Aifo the fonnes of * Indah, Er, and Onan, and Shelch, and Phates, and Zerah: (but Erand On in died in the land of Canain.) And the toimes of Pharez overe Heat and Hamal,

13 1 Allo the formes of * Hachar : Tola,and Phonahand Ich, and Shimron.

14 1 Alforde fonnes of Zebulun : Sered, and

Elon, and Lahleel.

15 Thefe be the fonnes of Leah, which thee bare vnto Iaakob in Padan Aran, with his daughter D.nah. All the I foules of his fonnes and his daughters vvere thirtie and three.

16 Alfo the formes of Gad : Ziphion, and Haggi,Shuni,and Ezbon,Eri,and Arodi,and Areti.

17 1 Alfo the formes of * Afher : Limnah, and Ithuah, and Ifni, and Beriah, and Serah their fifter. And the fonnes of Beriah : and Heber, Malchiel.

18 These are the children of Zilpah, whom

Laban gane to Leah his daughter; and thefe fhe bare viito Iaakob , euen fixteene foules.

19 The fonnes of Rahel Iaakobs wife vvere Ioleph, and Benjamin.

20 And vnto Ioseph in the land of Egypt were borne Manaileh , and Ephraim , which * A- * Clay 45.50. fenath the daughter of Pori-pherch prince of On bare vnto him. 21 Alio the fonnes of * Beniamin : Belah, * Chr. 7.6.

and Becher and Aibbeel and Gera, Naaman, Ehi, 1948. 1. and Roib, Muppim, and Huppim, and Ard. 22 These are the sonnes of Rahel, which were

borne vnto Iaakob foureteene foules in all.

23 Alfo the fonnes of Dan : Hufl.im.

thete to Iadiob, in all feuen foules.

24 Alfo the fonnes of Niphtali : Iahzeel, and Guni, Iezer, and Shillem,

25 Thefe are the fonnes of Billiah, which Laban gane ynto Rahelhis daughter, and shee bare

26 Ail the * foules, that came with I aakob in- * Deut. 18.22. to Egypt, which came out of his † loines (befide + Ebr. thighes. Lakobs fonnes wines) vvere in the whole, three-

fcore and fixe foules, 27 Also the fonnes of Toseph , which were borne him in Egypt , were two foules fo that all

the toales of the house of Iaakob, which came into Egypt, are fewentie.

28 Then be fent Iudah before him vnto Iofeph , to || direct his way vnto Gothen , and they & or, to prepare came into the land of Gothen.

29 Then Ioseph + made ready his charet, and t Ebr. bound bie went vp to Gothen to meet Ifrae! his fither, and prefented himfelfe vnto him and fell on his necke and wept vpon his necke a t good while,

30 And Ifrael faid unto Ioteph Now let me die fince I have feene thy face, & y thou are yet aline, 31 Then Ioseph faid to his brethren, and to his fathers house, I will go up and thew Pharaoh, and tell him, My brethten and my fathers house, which were in the land of Canaan, are come vato me,

32 And the men are theepheardes, and he - e He was not athacause they are sheephe rdes , they have brought med of his father their theepe & their cattell, and all that they have. and kinted, though 33 And if Pharaoh call you, and aske you, condition,

What is your trade?

34 Then ye shall say, Thy servants are men f God suffered the occupied about cattell, from our childhood euch world to hate his, vnto this time, both we & our fathers: that ye may that they may fordwell in the land of Gothen; for enery theep- fake the filt of the keeper is an f abomination vnto the Egyptians. world, and cleaus to him.

CHAP. XLVII

7 Lange commetal efore Pharaoh , and telled him his age. 11 The land of Gofben is gourn bim. 22 The idelatious priefts baue Luing of the King. 28 Lucket sage mben b. dieth.

Hen came Ioseph and tolde Pharaoh , and faid , My father, and my brethren, and their sheepe, and their cattell, and all that they have, are come out of the land of Canaan, and behold, they are in the land of Gothen.

2 And Toleph took part of his brethren, euen a fine men, and prefented them vnto Pharaoh.

3 Then Pharaoh faid vnto his brethren, What might be afforced 3 Then Pharaon fate vitto his pretunent, by the precome, is your trade? And they arfwered Pharaon, Thy they were come, form his are the pheardes, both we and our fathers, and fee what months of people they

4 They faid moreover vnto Pharaoh , For to were, following in the land are we come: for thy feruants liene no pasture for their theep, fo fore is § famine in the land of Canaan. Now therefore, we pray

kim a place

a That the king

Pharaoh.

b Tolephs great modefile appeared best place of the land make thy father and thy brein that he would enterptife nothing without the kings

commandement.

+ Ebe blefed. + Ebr. bon many

daves are the secres of the life? * Hebr. \$5.9.0 13

& Ele. H Ted.

8 Then Pharaoh faid vnto Iaakob , † How olde art thou > 9 And Iaakob faid vnto Pharaoh, The whole

thee, let thy feruants awell in the land of Goffen,

father and thy brethren are come vnto thee.

Then fpake Pharaoh to Ioseph, faying, Thy

6 The bland of Egypt is before thee : in the

thren dwell: let them dwell in the land of Gothen;

& if thou knowest that there be men of activitie

fer him before Pharaoh. And Laakob f faluted

Tofeph alfo brought Iaakob his father, and

among them, make them rulers over my cattel.

time of my t pilgrimage is an hundreth and thirtie yeeres: few & enil have the dues of my life been, and I have not attained unto the vectes of the life of my fathers, in the dayes of their pilgrimages. 10 And Laskob t tooke leave of Pharaoli, and

departed from the prefence of Pharaoh. 11 And Ioseph placed his father, and his bre-

thren, and gaue them possession in the land of Egypt , in the best of the land , even in the land of e which was a city e Ramefes, as Pharaoh had commended. Gothen, Erod 1.11

12 And Ioseph nourished his father, and his brethren, and all his fathers houthold with bread,

d enen to the young children.

d Some reade, that he fed them as lide babes; becaute they could noepronide + Elw. trongbies an edereriey, Or at

in the countrey of

e Wherein he both declareth His fidelity toward the King, and his minde tree from contetouines.

f For except the

dead.

border.

13 Now there was no bread in all the land : for the famine was exceeding fore : fo that the land of Egypt, and the land of Canaan were † fagoinft that famine mished by reason of the samine.

> 14 And Iofeph gathered all the money, that was found in the land of Egypt, and in the land of Canaen for the corne which they bought, and e Ioleph layd up the money in Pharaohs house.

> 15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Iofeph, and fayd, Gine vs bread for why should we dye before theerfor our money is fpent.

16 Then fayd Ioseph, Bring your cattell, and I will give you for your carrell, if your money be

17 So they brought their cattell vnto Ioseph, & Ioleph gane them bread for the horses, & for the flockes of theepe, and for the heardes of cattell, and for the affes : so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, & fayd vnto him, We will not hide from my lord, that fince our money is fpent, and my ford hath the heardes of the cattell, there is nothing left in the fight of my lord, but our bodies and our ground,

19 Why shall we perith in thy fight, both we an Lour fland; buy vs & our land for bread, and ground be tilled & we & our land will be bound to Pharaoh; therelowen, it perifficeth, fore give is feede, that wee may live and not and is as it were dye, and that the land goe not to wafte.

> 20 So Iofeph bought all the land of Egypt for Pharaoh: for the Egyptians folde enery man his ground, because the famine was fore vpon them; fo the land became Pharaolis,

g By this changing they fignified that 21 And he gremooued the people viito the cithey had nothing of ties, I from one fide of Egypt even to the other. eleix owne, but ie 22 Onely the land of the I riefts bought he nor: for the Priefts had an ord nurie of Pharaoh, and they did eate their ordinarie, which Pharaoh game them; wherfore they fold not their ground,

23 Then Iofeph fayd vnto the people, Behold, I have bought you this day, 3c your land for Pharach : loe , bereit feede for you : fore therefore

24 And of the increase yee shall give the fift part vnto Pharaoh, and foure partes il albe yours for the feede of the field, and for your meate, and for them of your houtholdes, and for your children to eate.

25 Then they answered & hou halt faued our lines : let vs finde grace in the fight of my lord, and we will be Pharaohs feruants.

26 Then Iofeph made it a law over the land of Egypt victo this day , that Pharaoh should haue the fift part, hexcept the land of the Priefts h Pharashin pronionly, which was not Pharaohs.

ny, which was not Pharaons.
27 I And I fracil dwelr in the land of Egypt, in condemnation to all the countrey of Goshë. & they had their possess, therein, and grew and multiplied exceeding the minister of God word.

28 Moreover, laakob lived in the land of Egypt feuenteene yeeres, so that the whole age of laskob vvas an hundreth fourtie & seuen yeeres.

29 Now when the time drew neere that I frael must die, he called his fonne Joseph, and faid vnto him, If I have now found grace in thy fight, * put thine hand now under my thigh, and deale * chu. 24.2. mercifully and truely with me ; burie me not , I receipthe protested pray thee, in Egypt.

30 But when I shall i sleepe with my fathers, teathing his chil-thou shalt carie me out of Egypt, and burie mee deem to hope for the in their buriall. And hee answered, I will doe as Promited land. thou hast fayd.

31 Then he fayd, Sweare vnto mee. And hee him, &cfetting himfware ynto him. And I frael k worthipped towards felfe vp vpon his the beds head.

CHAP. XLVIII. 1 Tofeph mith bis emo fonnes rifterth lie ficke father. 3 laukeb rebear feth Gods promife. S Herreceiveth lof the fonnes as has . 19 Hepreferretb the yorger.

Gaine after this, one fayd to Iofeph, Loe, thy A father is ficke: then he tooke with him his a two formes, Manafleh and Ephraim. 2 Alfo one tolde Iaikob, and faid, Behold, thy encemeth that his

fonne Ioseph is come to thee, and Ifracl tooke his children should be ftrength viro him and fate vpon the bed. Then Iaakob fayd unto Ioloph , God fal- was the Church of

mightie appeared vnto me at * Luz in the land of God, then to enjoy Canaattand bleffed me. 4 And hee fayd vnto me, Behold, I will make for all fafficient.

thee fruitfull, and will multiplie thee, and will * Chap. 28.13. make a great number of people of thee, and will give this land vnto thy feede after thee for an enerlasting possession.

5 And now thy * two fonnes, Manasteh and the carnall first Ephraim , which re borne vnto thee in the land of this, and in the of Egypt, hefore I came to thee into Figypt, shall spiritual for cuer, be mine, as Reuben and Simeon are min-

6 But thy linage, which thou hift begorten after them, thaibe thing: they shabe caused after the names of their brethren in their inheritance,

7 Now when I came from Palen , R hel * died upon mine hand in the Emil of Cane naby the w.y when there vvarlathe foad yesio rney of ground to come to Ephr th: and I butyed her there in the way to Ephrath: the take it Peth-lebem

8 Then Ifrael beheld Iofoph formes and fayd. Whofe are thefe?

ding for Idolatron.

faith of his fathere, k He rejoyced that toleph hadpromifed pillow, praised God, Reade 1, ch10, 29, 10

a Ioleph more hobs family, which all the treafmes of

b Which is true in

9 Aud

ceited all of the kings liberalny. + Elr. end of the

9 And Iofeph fayd vnto his father, They are c The faithfull ac- my fonnes , which God hath ginen mee here. knowledge all be- Then he fayd, I pray thee bring them to me, that Gods fice mercies, I may bleffe them :

10 (For the eyes of I frael were dim for age, fo that he could not vvell fee) Then he caused them to come to him, and he killed them and embraced them.

II And Ifrael fayd unto Iofeph, I had not thought to have feene thy face: yet loe, God hath thewed me also thy seede.

7 Ebr. lis facto the ground.

preferrerh that.

* Hebr 11.11.

to the order of

mature,

mife.

dayes

you h

* Con 34,25.

feth

12 And Ioseph tooke them away from his knees, & did renerence † downe to the grounde. 13 Then tooke Ioleph them both, Ephraim in his right hand toward I fraels left hand, & Ma-

miffeh in his left hand toward I fraels right hand, to he brought them vuto him.

14 But I frael stretched out his right hand, and

d Gods judgements layde it on d Ephraims head, which was \$ yonger, is of times contrary an this left hand vpon Manaffehs head (directing co mans, and hee his hands of purpose) for Manasteh was the elder, which man detpi-15 5 * Alfo he bleffed Lofeph, and fayd, The God, before whom my fathers, Abraham and Iz-

hik did walke, the God, which both fed mee all

my life long, vuto this day, bleffe thee.

e This Angel mud 16 The . Angel, which hath delivered mee be vuderstoode of from all euili, bleffe the children, & let my fname Chrift, as Chap, 31. be named upon them, and the name of my fathers 12. 80 22. 1. f Let them be ta-Abraham and Izhak , that they may grow as fifh ken as mychilinto a multitude in the middes of the earth, dien.

17 But when Ioseph fawthat his father layd his right hand upon the head of Ephraim, it & difg Ioseph faileth in binding Gods grace pleased him; and he stayed his fathers hand to remoone it from Ephraims head to Manatishs head.

18 And Ioseph sayd vnto his father, Not to, my futher, for this is the eldeft: put thy right

hand upon his head.

19 But his father refused, and fayd, I know wel, my fonne, I know well: he shalbe also a people, and he thalbe great likewife : but his yonger brother thalbe greater then he, and his feed thall be full of nations.

20 So he bleffed them that day, and favd, In thee Ifrael shall blesse, and fay , God make thee as h In whom Gods h Ephraim and as Manasseh, and hee fee Ephraim erace: frould mani-leftly appeare. before Manaifeh

21 Then I finel fay I vnto I ofe ph. Beholde . I die, and God shalbe with you, and bring you ai Which they had

gaine vnto the land of i your fathers. by tach in the pro-22 Moreover, I have given vnto thee one portik By my children on aboue thy brethren, which & I gate out of the whom God spared hand of § Amorite by my * fword & by my bow.

·CHAP. XLIX. I Larkoh II. Web all his fannes ly name. 10 Her telleth them that Chrift final come out of ludab, 20 He will be buried with he fathers. 33 He docth.

T Hen I takob called his fonnes, and fayd, Ga-ther your felues together, that I may tell you 4 When God fhall Fgsp., and became what shall come to you in the 2 last dayes, the firstend of the 2 last dayes.

E Gather your felues together, and heare, vee the Nieff softe na- formes of Iaakob , and hearken visto Ifrael your father.

3 1 Reuben mine eldeft fonne, thou art my b Remotten in my b might, & the beginning of my ftrength, the exc If r'von hade not cellency of dignitie, & the excellency of power: Inflicht birthright

4 Thou vvalt light as water : thou shalt not be excellent, because * thou wentest up to thy futhers bed : If then diddest thou defile my bed, thy dignitic is gone.

5 5 Simeon and Levi, brethren in early, I the instruments of caneltie are in their habitations, me infirments

Genefis.

6 Into their fecret letnot my foule come: my of violence glory be not thou joyned with their aftembly: d Or, tongue: meaglory be not thou soyned with their anemory ning that her nei-for in their wrath they flew a man, and in their ther confined to feifewill they digged downe a wall.

7 Curfed be their wrath, for it was fierce, and thought, their rage, for it was cruell : I will f divide them e The Sechemices J in Iaakob, and featter them in Ifrael.

8 I Thou Iudah, thy brethren shall praise thee: part, and simeon thine hand shalbe in the necke of thine enemies : was vider Indah, Ioch, 10th, 10, 1 till God

thy fathers fonne shall a bowe downe vnto thee. Some them she place

9 Iudah as a Lions whelpe shalt thou come of the Amalekees, vp from the fpoile, my fonne. He shall lye downe 1. Chro. +. +3. and couch a Lyon, and as a Lionesse: h Who g As was verified thall flirre him vp?

10 Thell Scepter shall not depatt from Judah, nor h His enemies 10 The Scepter than not department a company and for fact him?

a Lawgiver from between his feete, vntill i Shi God for fact him?

Or, kingtom. loh come, & the people shalbe gathered vnto him. i which is Christ

II He shall binde his Asse foale vnto the k vine, the Messias, the giand his affes colte vnto the best vine. Hee shall uet of prosperitie: with his garment in wine, and his cloake in the Genules to foliage blood of grapes.

12 His eyes shalbe ted with wine, and his teeth & A country moft white with milke.

13 ¶ Zebelun shall dwell by the sea side, and is promised him. hee stalle an hauen for thippes: and his border shalbe vnto Zidon.

14 1 Ifficher fhalbe + 1 a ftrong affe, couching + Ebr. an affe of downe betweene two burdens :

1 5 And he shall see that reft is good, and that great, but, he thall the land is pleasant, & he shall bow his shoulder want courage to resis his enemies, to beare, and shall be subject vnto tribute.

16 ! Dan m shall indge his people as one of the bonour of a mibe. tribes of Ifrael.

ibes of Ifrael.

17 Dan shalbe an serpent by the way, an ad-nothing.

der by the path, biting the horse heeles, so that his rider thall fall backward. 18 O Lord, I have waited for thy fatuation. O seeing the mire-ries that his pofic-ity fould fall.

him, but he shall ouercome at the last.

20 S Concerning Afher, his p bread Shalle fat, God to remedyir. and he thall give pleafures for a king.

a goodly wordes. 22 1 Iofeph finalbe + a fruitfull bough, euen a 4 Onercomming

fruitfull bough by the well fide : the timall worderthen by boughs thall runne vpon the wall.

23 x And the archers grieved him, and flotte + Eir. a fonne of against him, and hated him.

24 But his bowe abode frong, and the hands a Ashis breakers. of his armes were firengthened by the hondes of when they were the mightie God of Lackob, of whom was the fee- that and others, der appoynted, by the f stone of Israel,

25 Euen by the God of thy father, who shall helpe thee, and by the almightie, who shall blesse thre with heatienly bleffings from about, with bleffings of the deepe that lieth beneath, with bleffings of the breaftes, and of the wombe.

26 The bleffings of thy father thalbe offron- was more nee e to ger then the bleffings of mine elders : vnto the the accomplishende of the hilles of the world they thall bee on mite and it had the head of Iofeph, and on the toppe of the head beene more often of him that was " separated from his brethren.

27 Berriamin shall rauine as a wolfe : in the " Either in dignimorning he shall denoure the praye, and at night fold from his brehe shall divide the spoyle.

28 All these are the twelve tribes of Israel, and thus their father fpake vnto them, and blef-

Or, the frents

them in word nor

f For Leui had no

Christ.

aboundant with

I His force Chalbe

m Shall haue the

into, he burfech p He thall abound 21 Naphtali foulde a hinde let goe, giving in corne and pleafant fruites.

> more by fayre force.

I That is, God,

confirmed.

R Chr. 5. 1. 2017 a.c.d.

by t'i ne affince, * Chip. 35 22. Bo di cey diobe

Taakob dieth, and is buried. Chap.L. Ioseph forgiveth his brethren, and dieth. 26

Led them: every one of them bleffed liee with a fenerall bleffing.

29 And he charged them, and fayd viito them, I am ready to be gathered voto my people: * burie me with my fathers in the caue, that is in the fielde of Ephron the Hittite,

30 In the caue that is in the field of Maclipelah, befides Mamre, in the land of Canaan : which caue Abraham bought with the fields of Ephron

the Hittite for a possession to burie in. 31 There they buried Abraham and Sarah his wife : there they buried Izhak and Rebekah his

wife; and there I buried Leah, 32 The purchase of the field and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an end of gining charge & Whereby is figto his fons, and * plucked his feete into § bed, and nified how quetly gaue up the ghoft, & was gathered to his people. he ived.

CHAP. L. 13 lackobir baried. 19 lofeps forgineth bie bretbren. 13 He feeth bie chilbiene children. 25 He dyeth.

T Hen Ioseph fell vpon his fathers face, and wept vpon him, and kitled him,

And Ioseph commanded his feruants the that embalmed the a physicians to embalme his father, and the phyficians embrimed Ifrael.

3 So forty daies were accomplished (for so long b They were more did & dayes of them that were embalmed laft) and extensive in lamen- the Egyptians bewayled him & fenenty dayes.

And when the dayes of his mourning were past, leseph spake to the house of Pharaoh, saying, If I have now found fauour in your eyes, speake, I pray you, in the eares, of Pharaoh, and fay, My father made me * fweare, faying, Loe, I

die, burie me in my graue, which I have made me in the land of Canaan, now therefore let me go , I pray thee, & bury my father, & I will come again,

6 Then Pharaoh faid , Go vp and bury thy faa The very infide is there as he made thee to fwe are.

7 So Iofeph went vp to bury his father, and with him went all the feruants of Pharaoh, both the elders of his house, and all the elders of the land

of Egypt. 8 Likewise all the house of Ioseph, and his brethren, and his fathers house : onely their children, and their sheepe, and their cattell, left they in the land of Gothen.

9 And there went vp with him both charets and horsemen; and they were an exceeding great

company. 10 And they came to I Goren Atad, which is beyond Torden, and there they made a great and exceeding fore lamentation; and he mourned for his father feuen dayes.

11 And when the Canaanites the inhabitants

of the land fawe the mourning in Goren Atad, they faid , This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abel Mizrain, which is beyond forden. B Or the lamental f-

12 So his fonnes did vnto him, accordin g 25 on of the Faytum hee had commanded them:

13 * For his fonnes carried him into the land * Affer 7, 16. of Canaan, and buried him in the caue of the folde of Machpelali, which caue * Abraham bought * Chap. 23.16. with the fielde, to be applace to bury in, of Eplace Wor, a pop Mon. the Hittite besides Mamre.

14 Then Ioseph returned into Egypt, hee and his brethren, and all that went vp with him to burie his father, after that he had buried his father.

15 And when Iofephs brethren faw that their d Am twill confed father was dead , they faid, d It may be that Io- eree in each telly feph will hate vs , and will pay vs againe all the euill which we did ynto him.

16 Therefore they fent ento Ioseph, faving, Thy father commanded before his death, faying, 17 Thus fhell ye fay vnto Iofeph, Forgine now,

I pray thee, the trefpane of thy brethe, n, and their finne : for they rewarded thee enill. And now , we pray thee, forgine the trespatte of the ferunts of thy fathers . God. And Ioseph wept when I they they which have fp.ke vnto him, one God thould be

18 Alio his brethren came vnto him, and fell inyned in mon fire downe before his face, and faid, Behold, wee be lone. Or, the mellenger

thy fetuants.

y fernants.

19 To whom Ioseph faid, * Feare not: for *Chip 45.5. g am not I vnder f God? 20 When yee thought enill against mee , God tak vengrance disposed it to good, that he might bring to passe,

Incceffe feemeth to as it is this day, and faue much people alive. 21 Feare not now therefore, I will nourith fore it on, he not to you, and your children: and he comforted them, be reaenged by me,

+ Ebr. to ebett and spake t kindly vnto them. 22 C So Ioseph dwelt in Egypt, he, and his fag who, notwith-

thers house : and Ioseph lined an shundreth and handing he bare rule in Egypt about foun elegre yeeres, 23 * And Iofeph faw Ephraims children, euen yet was joyned

vnto the third generation ; also the sonnes of Ma- with the church of chir the fonne of Manafich were brought your God in faid; and Iofephs knees.

24 And Ioseph said vino his brethren, * I am readie to die, and God wil furely vifite you, and * Hetr. 11.21, bring you out of this land, vnto the land which he iware vnto Abraham, vnto Izhak, and vnto

Iaakob. 25 And Ioseph tooke an oathe of the children of + Fxod. 13,11. Ifrael , taying , * h God will furely vifite you, and h He fresketh this

ye shall carrie my bones hence.

26 So I ofeph died, when he was an hundreth ring his treihten to and tenne yeeres olde : and they embalmed him, have full men in and put him in a cheft in Egypt. their dolinerance,

by the fpirit of Gods promife for

Num. 32,39

fred, meaning to

f who by the good

remit it, and there-

BOOKE SECOND THEMOSES, CALLED

THE ARGUMENT.

 $\hat{\mathbf{A}}$ Fter that Iaakob by Gods commandement Gen. 46.3. had brought his familie into Egypt wehere they remained for the space of four hundrest yearer, and of seventy persons grown to an infinite number, so that the King and the countrey grudged and endeueured both by tyranny and cruell flauery to suppresse them: the Lord according to his promise Gen 15.14 had compassion of his Church, and delivered them, but plagued their enemics in ress strange and fundry forts. And the more that the tyrannie of the voicked emaged against his Church, the more did his heavy judgements increase against them, till Pharaoh and his army were drowned in the same Sea, which gave an entrie and passage to the children of God. But as the ingratuude of man is great, so did they immediatly sorges Gede wonderfull benefits: and albest he had given them the Paffcouer to be a figure of memoriallof the fame, yet

dead and butied

* Chap. 47,30.

them. ring then the faithfolia

4, Chap. 47,290

would have eather performed,

| Or . ebe torne floore of Atad.

they fell to distrust, and tempted God with fundrie murmurings and grudgings against him and his ministers: Cometime modued with ambition, fometime for lacke of drinke or mate to content their lufts, fometime by idolatry, or such like. Wherefore God visited them wouth sparpe roddes and plagues, that by his corrections they might feeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesses And because God loueth them to the end, whom be hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with new benefites laboured to overcome their malice: for he still governed them and gave them his word and Lave, both concerning the maner of serving him, and also the forme of judgements and civill policy: to the intent that they hould not ferue God after their ov one inventions, but according to that order, which his heavenly wifedome had appointed.

CHAP. I.

2 The children of Isakel shat came into Egypt. 8 The new Thursdon optication was some ento Egypt. 8 The mem.

Thursdo opperfield them. 12 The providence of Godormental them. 15 The Kings communicaments the midmeines. 22 The funnes of the Ebrewes are communicated be cast into the siner.



to Abraham,

Gen. 15, 14.

Or , perfors. * Gen. 26, 27,

Deut. 10, 22.

* A 8 7.17.

Or , did grores

e Hee considered

preferred Egypt

1 Or . escar and

e The more than

God bleffeth his,

† Elr mberemith

Chees of them by conter

1 in en forme to

of the rea.

provision.

for tolephs take.

not how God had

Ow ** the fe are the names of the children of I freely, which came into F gypt (auery min & his houthold clime thate of the Latkob). A Renben, Simon Leui, & I udah, A Jahalm and Basiman ha Basiman h 3 1 : Char , Zebulun , and Benjamin,

Dan , and Napthili , Gad , and Afher.

So all the I fouler, that came out of the loines of Laakob, were * leuenty foules : Ioteph was in Egypt already.

Now Ioseph died and all his brethren, and

forth fruit, and increased in abundance, and were multiplied, and were exceeding mighty, fo that b Hee meaneth the the bland was full of them.

countrey of Golhen. 8 Then there role vp a new King in Egypt,

who cknew not I ofech. 9 And he faid into his people, Behold, the people of the children of I frael are greater and

mightier then wee. To Come, let vs worke wifely with them, leaft they multiplie, and it come to passe, that if there

be warre, they toyne themselves also vinto our d Into Canaon, and enemies, and fight against vs, and 4 H get them to we thall lefe our out of the land. 11 Therefore did they fot taskemafters ouer commoditie Or , go vp out of

them, to keepe them under with burdens and they built the cities Pithon and Ramfes for the # treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore e they were more grieved against the children of Israel.

the move doth the 13 Wherefore the Egyptians by cruelty wicked ennie them. caused the children of Israel to ferue.

14. Thus they made them weary of their lines, by fore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, t which they laid upon them most cruelly.

15 1 Moreoner the King of Egypt commanded the midwines of the Ebrew wonien (of which the ones name was & Shiphrah, and the name of the

other Push.) hane bin the chiefe 16 And fiid, * When ye doe the office of a midwife to & women of the Ebrewes, & fee them on their sitooles, if it be a sonne, then ye shall kill

hm ; but if it he a daughter , then let her live. 17 Notwithstanding the midwines feared God; and did not as the King of Egypt commanded them, but preferued aline the men children,

18 Then the King of Egypt called for the midwittes, and faid vato them, why have yee done thus, & have preferred aline the men children?

19 And the midwives answered Pharaoh, Be- g Their disobedicause the Ebrew & women are not as the women ence herein was of Egypt : for they are linely , and are delinered lawfull, but their yer the midwines come at them.

20 God therefore prospered the midwines, and reasted the famithe people multiplied, and were very mightie. Lesof the Ifice-

21 And because the midwines feared God, lites by their therefore he h made them houses.

22 Then Pharaoh charged all his people, fay- can not pieuaile by ing, Enery man-child that is borne, i caft ye into crafe, they burft the river, but referue every maid-child alive.

diffembling enill . h That 15, God in-1 When Tyrants

forth into open

CHAP. II.

2 Most is borne and cost into the slogs. S He is taken up of Standards daugiter and kept 12. He killed the Egyptim. 15. He sleets and marrieto a wife. 23. The Hyradius cite. unto the Lord.

T Hen there went 12 man of the house of Leui, 1 This Etuite was

2 And the woman conceined and bare a fon: who married and when she sawe that he was faire, * she hid chap 6.20. him three moneths.

Bur wen thee could no longer hide him, 1 Cr. 23.13. thee tooke for him an arke made of reed, and dau-48. 1,20. bed it with flime and with pitch, and blied the b committing him child therein, and putit among the bulrushes by to the providence the riners brinke.

4. Now his filter stood afarre off, to wit what from the rage of would come of him.

5 Then the daughter of Pharaoh came downer to wath her in the river, and her maidens walked by the rivers fide; and when the faw the arke a-

mong the bulrushes, she fent her maide to fet it. 6 Then the opened it, and faw it was a child, and behold, he bake wept fo the had compattion on it, and faid, This is one of the Ebrewes children.

Then faid his fifter unto Pharaohs daughter, Shall I go and call unto thee a nurie of the Ebrew women to nurfe thee the child?

8 And Pharaohs daughter faid to her, Goe. So e Manscounfell the maide went and called the childs mother. cannot hinder

9 To whom Pharaohs daughter faid, Take that which God this childe away, and nurse it for mee, and I will shall come to reward thee. Then the woman tooke the childe, paffe, and nurfed him,

10 Now the child grew, and the brought him vnto Pharaohs daughter, and he was as her fonne, and the called his name Mofes, because, faid the, I drew him out of the water.

And in those dayes, when Moses was d growen, he went forth vnto his brethren, and foury yeere olde, looked on their burdens; also he faw an Egyptian Ad. 7.23. fmitting an Ebrew one of his brethren.

12 And he looked tround about, and when he fawe no man, he e flew the Egyptian, and hid thur. him in the fand.

13 Agoine he came forth the fecond day, and that God had apbehold two Ebrewes stroue; and he said vnto poynted him to him that did the wrong, Wherefore smitest thou reclites. thy fellow?

* Num. 26.50. of God, whom the

e Being affured At. 7.219

* 15774 18,5. 11 Or . fest smilere upon they face to Bracell.

14 And

I Though by his

infirmity, yet faith couered it.

g Wherein he de-

claced athankefull

recompence the

* Chap. 18.3.

by athictions, that

ledged them to be

B.Or. Favi within

a it was fo called

after the law was

b Called alfo Sinai.

* Aff. 7.30. 5 This fignifieth

that the Church is

not confumed by

because God is in

the mid: thereof.

d Whom he called

the Angel, verie. 2.

e Refigne thy felie

f Because of my

Mat. 12. 32.

g For finne canfeth

man to fea:e Gods

was intollerable,

101.5.15.

prefence.

All 7.32.

inflice. h Whofe cruelry

the defart.

henefit done unto his.

Hebr. 11.17.

8 Or, prince.

Chap. III. IV.

The Name of God, 21

14. And he answered, Who made thee a man of ourn into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the authoritie, and a judge over vs ? Thinkest thou to Hiuites, and the lebufites, kill me, s thou killedft & Egypti no Then Moles 9 k And now lo, the cry of the children of If-k He heard before,

f feared and faid, Certainly this thing is knowen. fea. e he fhewed his 15 Now Pherach heard this matter, and fought to day Mofes: therefore Mofes fled from Pharach, and dwelt in the land of Midian, and he fate downe

> 16 And the | Prieft of Midian had feuen daughters, which came and drewe water, and filled the

> troughes, for to water heir fathers theepe. 17 Then the thepheards came and droue them

2 Ebr. faned them. aw y : but Mofes role vp , and t defended them, and watered their theepe. Or, grandfuber.

18 And when they came to Revel their | father, he fid, How are ye come fo foone to day?

19 And they faid, A man of Egypt delivered vs from the hand of the thepheards, and also drew vs water enough, and watered the sheepe.

20 Then he faid vnto his daughters, And where is he why have ye so left the man ? & call him

mind, which would that he may cate bread, 21 And Motes agreed to dwell with the man; who gaue vnto Mofes Zipporah his daughter:

22 And the bare a fonne, *whofe name he called Gerihom : for he fayd,I haue bene a stranger in a strange 1 nd.

23 Then in processe of time, the King of Egypt died, and the children of Ifrael fighed for h Ged humbleth his the bondage and h cried & their crie for the bondage came up unto God.

they small c.y vato 24 Then God heard their mone, and God rehtm and receive the trust of his promite the membred his cournent with Abraham, Izhak, and Henggen their Laskob

saufes or acknow -25 So God looked vpon the children of Ifrael, and God * had respect into them.

CHAP. III.

a Mofes Report Sheeps, and God appeared unto him in above. 10 lier fend to tim to deliver the deldren of ffreell. 14 The nume of God.

W Hen Moscs kept the sheepe of Jethro his father in law , Priest of Midian, and droue the flocke to th. A backefide of the defert, and came to the 2 Mountaine of God , b Horeb.

2 Then the Angel of the Lord appeared vnto him * in a frame of tre, out of the mids of ac buth: and he tooked, and behold, the bufft burned with fire, and the brih was not confumed.

Therefore Moles f. i.i., I will turne afide now, and fee this greatfight, why the bush burneth not.

4 And when the d Lord fawe that he turned the fire of attliction afide to fee, God called vnto him out of the mids of the bufh, and faid, Mofes, Mofes. And hee anfwered, I am here.

Then hee faid, Come not hither, e put thy vp to me, Ruth. 4.7. Thooes off thy feete : for the place whereon thou

standest is f holy ground. 6 Moreover he fayd , *I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moles hid his face : for he was a finid to looke upon God.

7 I Then the Lord feid , I have furely feene the trouble of my people, which r in Egypt, and have he ird their cry , because of their h ruskema-

fters : for I know their forrowes. 8 Therefore I am come down to deliuer them out of the hind of the Egyptians, and to bring them out of that land into a good land and a large, into a land that showeth with milke and hopie,

rael is come vitto me, & I have also seeme the op-bus now he would pression where with the Egyptians oppresse them. revenge it.

to Come now therefore, and I will fend thee

vnto Pharaoh, that thou mayed bring my people the children of I:r.el out of Egypt.

II & But Mofes faid vino God , Who am II, I Hedoeth not fulthat I should go voto Pharach, and that I should ly disobey God. One bring the children of Hir iel out of Egypt? acknowledgeth his owne weakeneffe,

12 And he entwered, m Certainely I will bee m Neither feate with thee ; and this shall be a token vnto thee, thine owne weakthat I have fent thee, After that thou half brought nelle, nor Pharaghs the people out of Egypt, ye shall serue God vpon tyranny, this mountaine.

13 Then Mofes full vnto God, Behold when I thatt come viito the children of Itrael, and thall fay .nto them, The God of your fathers hath fent me vnto you : if they fay vnto mee , What is his Name: what thall I fay onto them?

14 And God answered Moses, In AM THAT n the God which I AM. Alfo he faid, Thus shalt thou fay vitto the ener hauebene, and children of Israei, I A M hath fent me vnto you. almightly, by whom
15 And God spake further vnto Moles, Thus all thingshow their

flatt thou fay vuto the children of Ifrael, The being, and the God of Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Izakob hath Reutl, 1. fent me vnto you; this is my Name for euer, and this is my memoriall vnto all ages.

16 Go and gather the Elders of Ifrael together, &thou fhalt lay vinto them, The Lord God of your fathers, the God of Abraham , Izhak , and Iaakob + Eletin Villing appeared vnto me, and faid, #I have furely remem- have vije. bred you, & that which is done to you in Egypt.

17 Therefore I did fay, I will bring you out of the .filiction of Egypt vnto the land of the Canomites, and the Hittites, and the Amorites, and the Perizzites, and the Hinites, and the Lebulites. vnto a land that floweth with milke and horie.

18 Then shall they obey my voyce, & thou and y Elders of Ifrael thall go vnto y King of Egypt, and fay vnto him, The Lord God of the Ebrewes hath I met with vs : we pray thee now therefore, Il or areas of let vs goe three dayes journey in the wilderneile, >210 21. that we may o facrifice vinto the Lord our God. 19 But I know, that the King of Egypt will try, cod would

not let you goe, but by fliong hand.

20 Therefore will I firetch out mine hand place where they and finite Egypt with all my wonders, which I found ferre him will doe in the mids thereof: and after that thall p Thiexample he let you goe.

2.1 And I will make this people to bee fenou- wed generally : red of the Egyptians; fo that when ye go, ye thall commandement not goe emprie,

22 p * For every woman shall aske of her neigh- receiving somerebour, and of her # that foliourneth in her house, tew-labours. els of filter and lewels of gold and raiment, & ye * Chp. 11.2.and thall put them on your fonnes, and on your daugh- 12.35. ters, and thall fpoile the Egyptians.

CHAP. 1111.

3 Mofer bod is turned into a fe pent. 6 His band is I prous. 9 The moster of the raner is turned into cloud. 14 daron is given to hily Mofes. 21 Godbarden.th Pharach. 25 Mefis mife eiream if th her fonne.

Hen Moles enfwered, and faid, But loc, they Note: doubting, will not beleeue me, nor hearken vitto my treatfelt with the voyce; for they will fay, The Lord hath not peared faith,

o Becaufe Egypt ppoynt them a

may not be follothough at Gods they did it inf Iv.

11 Or in whole bouje for fersurneth,

2 Ged bezreih with

i Mon plentifull of all things.

Moses rod: His band leprous.

Exodus.

Hee and Aaron come to Pharaoh.

peared vnto thee. 2 And the Lord fayd vnto him, What is that in

thine hand? And he answered, A rod. 3 Then fail he, Caft it on the ground. So he

cast it on the ground, and it was turned into a ferpent : and Moles fled from it. 4 Againe the Lord faid vnto Mofes, Put forth

thine hand, and take it by the taile. Then he put foorth his hand and caught it, and it was turned in-

to a rod in his hand.

& This power to

affine him of his

Someting the first

a. Because these

nelles to proone

ELT. from vofter-

day, and yet refter-

* Matico, tg. api and

Bor, ministerie.

d That is, the

cher, that is more

anger, yet he will

mener iefele his.

* Chap. 7. 1. g Meaning . as a

and full of

Gods fpirit,

dinage.

ford.

wife comieller

f Thou dealt in-

meere then I.

deliner Gods

people

day. † Efr. beautrof

Z2 21.

figne .

vecation.

works mitacles

5 Dee this; b that they may believe , that the Lord God of their fathers, the God of Abraham, was to confirme his the God of Izhak, and the God of Iaakob hath apdettrine , and to peared vnto thee.

6 And the Lord faid furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when hee (Or, white at from tooke it out agains, behold, his land was I leptous as fnow.

> 7 Moreover he said, Put thine hand into thy bosome againe. So hee put his hand into his bofome againe, and pluckt it out of his bosome, and behold, it was turned againe as his other fleft.

8 So shall it be, if they will not believe thee, Hor, the mords conneither obey if the voyce of the first figne, yet thall they believe for the voice of the fecond figne,

9 But if they will not yet believe thefe two fignes, neither obey vnto thy voice, then fialt thou take of the water of the river, and powre it vpon the drie land; fo the water which thou three fignes should shalt take out of the river, shalbe turned to blood be sufficient with a monthly distant voon the drie land.

10 1 But Moies faid vnto the Lord, Oh my Lord, I am not eloquent, I neither at any time that Moles thould have beene, not yet lince thou half spoken wito thy feruant : but I am t flow of speech and dowe

of tongue.

11 Then the Lord faid vnto him, Who hath given the mouth to man? or who hath made the dumbe, or the deafe, or him that feeth, or the blind : have not I the Lord ?

12 Therefore go now, and * I will be with thy mouth, and will teach thee what thou thalt fay,

13 But he faid, Oh my Lord, fend, I pray thee, by the | hand of him, whom thou d shouldest fend.

14 Then the Lord was every angry with Mo-Meist or fome c. fes, and faid , Doe not I know Aaron thy brother the Leuite, that he himtelfe thall speake? for loe, he commeth also foorth to meete thee, and when e Though we pro-

take God ittlly to he feeth thee, he will be glad in his heart, 15 Therefore thou thalt speake vnto him, and f put the wordes in his mouth, and I will be with start him what to thy mouth, and with his mouth, and will teach

you what ye ought to doe. 16 And hee shall be thy spokesman vnto the

people : and hee shall be, even hee shal bee as thy mouth, and thou shalt be to him as * g God,

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt doe miracles.

18 1 Therefore Mofes went and returned to Iethro his father in law, and faid vnto him, I pray thee, let mee goe, and returne to my # brethren, g or . kirffolke, and which are in Egypt, and fee whether they be yet aliue. Then Iethro faid to Mofes, Go in peace,

19 (For the Lord had faid vnto Mofes in Mi-

dim, Go, returne to Egypt : for they are all dead which t went about to kill thee.)

and t put them on an affe, and returned toward

the land of Egypt, and Moses tooke the hood of h whereby he God in his hand,

21 And the Lord faid vnto Mofes, When thou art entred and come into Egypt againe, fee that thou doe all the wonders before Pharaoh, i By recoming my which I have put in thine hand ; but I will har fpirit and delie den his heart, and he that not let the people goe. ring him vnto

22 Then thou shalt fay to Pheraoh, Thus faith his malice the Lord, I frael is my fonne, even my k hirft borne. k Meaning, most

23 Wherefore I fay to thee, Let my fonne go, dene vnto him, that he may ferue me; if thou refuse to let him go, behold, I wil day thy fonne, even thy first borne.

24 And as he was by the way in the Inna, the Lord mer him, and I would have killed him.

25 Then Zipporah tooke a sharpe knife, and 1 God punished m cut away the foreskinne of her fonne, and cast it him with hiknesse at his feete, and faid, Thou art indeed a bloodie Sacrament. husband vnto me.

26 So | he departed fro him. Then the feid, O extraordinary for bloody husband (because of the circumcifion.) Moles was tote ficke, and Gode tea 27 Then the Lord faid vnto Airon, Go meet then required it.

Moses in the wildernesse. And hee went and met 1 or, the saget, rum in the # Mount of God, and killed him, 23 Then Mofes told A ron all the wordes of Or, Horeing

the Lord, who had fent him, and all the figues wherewith he had charged him.

29 So went Mofes and Aaron, and gathered all the elders of the children of I frael.

30 And Aaron told all the wordes, which the Lord had spoken viito Moses, and he did the miracles in the fight of the people.

31 And the n people believed, and when they n so that More heard that the Lord had vifited the children of had now Ifrael, and had looked upon their tribulation, they experience of Gode bowed downe, and worthipped.

CHAP. V. 2 Most and Auron doe their message unto Pharach, who appressed the propie of Israel more and more.
20 Ties ey out

upon Mofes and Agron therefore and Mofes complained ante God. T Hen afterward Mofes and Aaron went and aFaith ourcometh faid to a Pharaoh, Thus faith the Lord God feare, and maketh of Minael, Let my people go, that they may be celeveation.

brate a feast vnto me in the wildernesse, 2 And I'haraoh faid, Who is the Lord, that I fice,

fhould heare his voice, and let Ifiael goe: I know not the Lord, neither will I let I irael goe. And they faid, I We worthip the God of the Ebrewes: we pray thee, let vs goe three dayes for, God ball

iourney in the defert, and facrifice vnto the Lord our God, leaft t he bring upon vs the peftilence or fword. 4 Then faid the King of Egypt vnto them, filence,

Mofes and Aaron, why cause yee the people to cease from their works? get you to your burdens.

 Pharaoh faid furthermore, Behold, much people is now in the land, and yee make them leave their burdens.

6 Therefore Pharaoh gaue commandement the fame day vnto the taskemafters of the people, and to their d officers, faying,

d Which were at 7 Ye shall give the people no more frawe, the titaelites, and to make bricke († as in time past) but let them go had charge to fee and gather them iteam themselves.

Notwithstanding lay upon them the num- + Ebr. y for day ber of bricke, which they made in time past, di- and yer yesteria; minish nothing thereof; for they be idle, therefore they crie, laying, Let vs goe to offer facrifice vnto our God.

m This afte was

promite that he thould have good facceife ...

b And offer facti-

+ Elr. Left be

c As though yes

would rebell.

them doe their

1 Lor canfed there to ride.

4 Eir. feight thy

20 Then Mofes tooke his wife and his fonnes,

Q . Lav

God promileth denuerance.

. The more treety 9 Lay more worke vpon the men, and cause shat tyrants tage them to doe it, & let them not regard vaine words. the neerer is Gods helpe.
f of Moles and 10 Then went the taskemafters of the people and their officers out, and tolde the people, taying, Thus faith Pharach, I will give you no

Chap. VI.

more strawe. 11 Goe your felues, get ye strawe where ye can finde it, yet shall nothing of your labour be

12 Then were the people feattered abroad throughout all the land of Egypt, for to gather flubble inflead of ftrawe.

+ Elethe worke of a day in his day.

Cr. thy people tie

Eir. idle ye are

g lais a grituous thing to the fer-

accided of civill,

fpecially of their

breshen, when

they doe as their

dneay requireth.

Feyftians are in

fint.

idle.

- 20

Asres.

13 And the taskemafters hafted them, Living, Finish your dayes worke † enery dayes taske, as ye did when ye had ftraw.

14 And the officiers of the children of Ifriel, which Pharaohs taskemasters had let ouer them, were beaten, and demaunde, Wherefore haue ye not fulfilled your taske in making bricke yetterday and to day, as in times past.

15 Then the officers of the children of Ifrael came and cried vnto Pharaoh, faving, Wherefore dealeft thou thus with thy feruants?

16 There is no fliawe given to thy feru nis, and they fay vnto vs , Make Bricke ; and loe : thy feruants are beaten, and I thy people is blamed.

17 But he faid, I'Ve are to much idle therefore ye fay, Let vs goe to offer facrifice to the Lord. 18 Goe therefore now and worke : for there

thall no ftrawe be given you, yet thall ye deliuer

Or, looked fid on the whole tale of bricke. 19 Then the officers of the children of I frael abem, mbich fuid. I fawe themselues in an euill case, because it was fayd, Ye thall diminith nothing of your bricke, nor

of cuery dayes talke. 20 And they met Mofes and Aaron, which flood in their way as they came out from Pharaoh. 21 To whom they faid, The Lord looke vpon

you and judge : for ye have made our favour to * Rede Ger. 34-30 *Rinke before Pharach and before his fernants, in that ye have \$ put a fword in their hand to flay vs. 22 Wherefore Mofes returned to the Lord, maints of God to be

and faid, Lord, why haft thou afflicted this people? wherefore hast thou thus sent me? 23 For fince I came to Pharach to Speake in

thy name, he hath vexed this people, and yet thou haft not deliuered thy people.

CHAP. VI. 3 God renneth Sie promife of the delinerance of the Ifraelites. 9 Mofor fresheth to the Ifractites, but they believe him not. 10 Mefes and duren are fent agains vato Pharace.

T Hen the Lord fayd vnto Mofes , Now fhalt thou fee, what I will doe vitto Pharach : for by a firong hand thall he let tham goe, and even

t be confirmed to drive them out of his land. + Eir. in aftrong 2 Moreover God Ipake vnto Mofes, and faid

vnto him, I am the Lo.d. 3 And I appeared vnto Abraham, to Izhak, and to a Or, all fufficient. Taakob by the Name of # Almighty God; but by

y Whereby he fignifieth that he will my Name I Ichoush was I not knowen viito them. 4 Furthermore as I made my Couenant with that which he pro- them to give them the land of Canaan, the land of

> 5 So I have also heard the groning of the children of Itrael, whom the Egyptians keepe in bon lage, and have remembred my conenant.

6 Wherefore fay thou vnto the children of Ifrael, I am the Lord, and I will bring you out from

Or what itocke Moles and Aaron came, 22 the burdens of the Fgyptions , & will deliner you ont of their bond ge, and will redeeme you in a firetched out arme, nd in great # indgements.

Alfo I will dt.ke you for my people, and b He meaneth, se will be your God : then ye shall know that I the wardvocauen, the Lord your God bring you out from the burdens dignity whereof of the Egyptians. they loft afterward

t iware that I would give to Abraham, and to Iz- to life eve. Lifting, hak, and to Iaakob, and I will give it ento you was immurable for a possession: I am the Lord. * So Mofes told the children of Ifracl thus: c So hard ath

but they harkened a not vnto Mofes , for anguith is to hew true of spirit and for cruell bondage.

10 Then the Lord spake vnto Mofes , faying, 11 Go fpeake to Pheraoh King of Egypt, that he let the children of Ifrael goe out of his land.

12 But Motes fpake before the Lord , faying , Behold, the children of Israel hearken not vnto me, how then thall Pharaoh heare me, which am of a uncircumcifed lippes?

13 Then the Lord spake vnto Moses and vnto by this word (vn. Aaron, and charged them to go to the children of circumcifed in fig. Ifrael and to Pharaoh King of Egypt, to bring the nifed the whole children of Israel out of the land of Egypt,

14 These be the heads e of their fathers hou- . This genealog fes : the * fonnes of Reuben the first borne of Ii- thewah of whom rael are Hanoch and Pallu, Hezron and Carmi: Mofer and Aston thefe are the families of Reuben.

15 * Alfo the fonnes of Simeon: Iemuel and Num. 25,5. Iamin, and Ohad, and Iachin, and Zoar, and Shaul 1.Chr 5.8 the fonne of a Canaanitish woman; these are the families of Simeon.

16 1 * These also are the names of the somes * Num. 3, 17 1.46 of Leui in their generations, Gerst on and Kehath 6.1. \$ 23.6. and Merari (& the yeeres of the life of Leni vvere

an hundreth f thirty and fenen yeeres.) 17 The fonnes of Gershon overe Libni and yeeres old when he came into E-Shimi by their families.

18 * And the fornes of Kohath , Amram and ued 94. Izhak, and Hebron, and Vzziel, (and Kohath lived * Num. 26 57. an hundreth thirty and three yeeres.)

19 Alfo & fonnes of Metari wvere Mahali & Muthirthefe are the families of Leui by their kinreds. 20 And Amram tooke Iochebed his gfathers + Ctap 2-1.

filter to his wife, and thee bare him Aaron and Num 26.55 Mofes (and Amram lived an hundreth thirty and a which kind of feuen yceres.) 21 I Alfo the fennes of Izhar; h Korah, and in the law form

Nepheg, and Zechri. 22 And the fonnes of Vzziel: Mithael, and we etherhers

Elzaphan, and Sichri.

23 And Aaron tooke Elifibeha daughter of tetellion was Amminadab, fifter of Nahafhou to his wife, Num 16.8 which bare him Madeb, and Abibu, Eleazar and i Wha was a Ithamar.

24 Alfo the formes of Kouch: Aftir, and Elkan.b and AbiaSoph; thefe are the families of the Korhitas.

25 And Eleazar Agretis fonne tooke him one of the daughters of Putiel to his wife, which bore him * Phinehas: thefe are the principall fathers of the Leukes throughout their lamines.

26 Thefe are Agren and Mofes to whom the Lord faid, Bring the children of Ifrael out of the

land of Egypt, according to their karmies.

27 Thefe are that Motes, and Aaron, which were to great, ah fpike to Pharach King of Egypt, that they might they might to bring the children of Ilracl out of Egypt. atmass.

Or,plagars.

8 And I will bring you into the land which I by theirebellion + Ebr life v

che croffe .

d O: barberout and rede in freech: and correption of mun maente,

* Grn 46.9.

f For he. was 42.

1. 16 - , 6 . 1 . d 23 1

mariage war after h Mofes and he children, whose

prince of ludali.

k For their familie

miftd to their ladeclareth that he is confirmt and will performe his pro-

performe indeede mife.

their pilgrin. ge, wherein they were frangers.

bins.

7 Moles and Aaron with Pharaoh.

of the people,

1 3 , a God to Pharach

pose, and

a I have given thee

nients vpon him.

Por, Bull prake

for thee differe Pharach.

b Toffienghen

so punish moft

opposition of his

c Mofes lined in

affliction and banidiment fourtie

yeeres before he

to deliner Gods

Cr , dragon.

d It feemeth that

trueth of God.

f or , heavy and

1.Mas.

fharpely the

Chaich.

Exodus.

The first and second plague of Egypt.

28 And at that time when the Lord spake unto Moses in the land of Egypt,

29 When the Lord, I fay, tpake vnto Mofes, faying, I am the Lord, speake thou vnto Pharaoh

1 The difobedience the King of Egypt all that I fay vnto thee. 30 Then Moses said before the Lord, Behold, sheweth that their I am of I vncircumcifed lips , and how thall Phadelinerance came raoli licare mee ?

CHAP. VII.

· God hardoneth Pharachs heart. 10 A. fes and Acres doe the miracles of the fergent, and the blood : and Phorach Corcerer doc the like.

T Hen the Lord faid to Mofes, Behold, I have made thee || Pharaohs & God, and Aaron thy brother shall | be thy Prophet.

2 Thou thalt fpeake all that I commanded anthorice to speake thee; and Aaron thy brother shall speake vnto

is any name, & to Pharaoh, that he fuffer the children of Ifrael to goe out of his land. 3 But I wil harden Pharaohs Beart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh shall not hearken voto you, that I may lay mine hand upon Egypt, and being out mine armies, euen my people, y children of Ifrael out of the I and of Egypt, by great b indgements. Moles faith, God 7 Then the Egyptians shall knowe that I am

promifeth againe the Lord, when I ftretch forth mine hand vpon Egypt, and bring out the children of Ifrael from among them.

6 So Mofes and Aaron did as the Lord commanded them, even to did they.

7 (Now Mofes was cfourefcore yeeres old, and Aaron fourefcore and three, when they foake vnto Pharaoh.)

8 And the Lord had spoken vnto Moses and enloyed his office Aaron, faving,

9 If Phyraoh fpeake vnto you, faying, Shew a mitacle for you, then thou shalt fay vnto Aaron, Take thy rod, and caft it before Pharaoh, and it

thalbe turned into a # ferpent. 10 Then went Mofes and Aaron vnto Pharach, and did even as the Lord had commanded. and Aaron caft forth his rod before Pharaoh and

before his feruats, & it was turned into a ferpent, II Then Pharaoh alfo called for the wife men a to teemeth that thefe were lanner and a forcerers: & those charmers also of Egypt and Jambres: leade did in like minner with their enchauntments, 2. Tim 3.8. fo ene: 12 For they cast downe every man his rod, and the wicked malici- they were turned into ferpents : but Aarons rod

denoured their rods. 13 So Pharaohs heart was hardened, and he hearkned not to them, as the Lord faid.

14 The Lord then fayd vnto Mofes , Pharaohs he ut is | obstinute, hee refuseth to let the people goe,

15 Go to Pharaoh in the morning, (loe, he will come forth onto the water) and thou shalt frand and meete him by e the rivers brinke, and e To wit, the mier the rod, which was turned into a ferpent, shalt

thou take in thine hand, 16 And thou shalt fay vnto him, The Lord God of the Ebrewes bath fent me vnto thee faying. Let my people goe that they may ferue mee in the wilderneffe and behold, hithertothou vonldeft not heare.

17 Thus faith the Lord, In this thou thelt Frow that I am the Lord behold, I will finite with the rodde that is in mine hand upon the water

18 And the fish that is in the river shall die, and the river shall stinke , and it shall I grieve the I Or , they shalle Egypti ns to drinke of the water of the riner.

19 The Lord then fpake to Moles , Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, ouer their streames, over their rivers, and over their ponds, and over all pooles of their waters, and they thalbe | blood, and their thall be blood throughout the land of The first plague. Egypt, both in veffels of wood, and of stone.

20 So Moses and Aaron did even as the Lord commanded: * and he lift vp the rodde, and * Chap.17.5. finote the water that was in the river in the fight of Pharaoh, and in the fight of his feruants: and * ail the water that was in the river , was turned * Pfal. 73.44

21 And the f fifth that was in the river dyed, f To Signify that is and the river stanke : fo that the Egyptims could was a true miracle, not drinke of the water of the river; and there and that God plagued them in was blood throughout the land of Egypt.

2.2 * And the enchanters of Egypt did 8 like mon needing for wife with their forceries: and the heart of Phather preferance of raoh wis † hardened : fo that he did not hearken * widd. 17.7 unto them, as the Lord had favd.

23 Then Pharaoh returned, and went againe appearance, and 23 Then Pharaon returned, and went against after that the fener into his house, f neither did this yet enter into alies were ended,

24 All the Egyptians then digged rounde a- arong bout the river for waters to drinke ; for they could + Ebr. he fernothis not drinke of the water of the river.

25 And this || continued fully feuen dayes af- | Or , fenen dayes ter the Lord had Imiten the river.

CHAP. VIII.

6 Frogs are fint. 13 Mofes prayeth, and they dir. 17 Live are fent, whereby the foresters askn. whedge Gods power. 24 Egypt is plagued with noyfome flies. 30 Mofes prayeth againe.

A Fterward the Lord faid vnto Mofes, Goe vnto Pharaoh, and tell him, Thus faith the Lord, Let my people go, that they may ferue me. 2 And if thou wilt not let them go , behold,

I will fmite all thy countrey with a frogs: 3 And the river thall forall full of frogs, which to weake, that God thall goe up and come into thine house, and into quesome the greathy chamber, where thou fleepest, and upon thy test power of man, bed, and into the house of thy ferurnts, and upon | Or, upon thy thy people, and into the ouens, and gi nto thy knea- thine ambries.

ding troughes. 4 Yea, the frogs shall elimbe vp vponthee, and on thy people, and upon all thy feruints.

5 Alfo the Lord faid to Mofes, Say thou vnto Aaron, Stretch out thine hand with thy red vpon the streames, vpon the rivers, and vpon the ponds, and cause frogs to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand upon the waters of Egypt, and the lifrogs came vp and coue- Il The fecond red the land of b Egypt,

7 *And the forcerers did likewise w their for- where Gods people ceries, & brought frogs vp vpon & land of Egypt, dwell, was

8 Then Pharaoh called for Mofes and A ron, * wild. 17 7. and faid , Pray ye vnto the Lord , that he my e Not lone , but take away the frogs from me, and from my peo-fearecaste hite ple, and I will let the people goe, that they may ve y infection doe foreiffed mare the Ford doe facrifice vnto the Lord

9 And Mofes faid vnto Phiraoh . † Concet- + Ebr. have this ning mee, even I command when I shall pray for honourous me, thee, and for thy ferumes, and for thy people, to plane vato me that is in the river, & it shallbe turned into blood, destroy the fregs from thee and from thine hou-

weary, and abhorse to drinke.

that, which was

Ebr. Was made

he are at all there -

accomplished. -

a There is nothing

The third and fourth plague.

+ Elr according to

7 Or . Lild vpon.

of the inft for the

f Or, made bis bears beauty.

e God confounded their wifedome

cery, Luke 11, 20.

P Or , amulifiende

of venimons beafts

* Wifd. 16, 9.

I The fourth

plague.

rate.

vagodly.

aby mord.

Chap. IX. fes, that they may remaine in the river onely.

10 Then he faid, To morrow, And hee enfwered. Be it tas thou haft faid, that thou maiest know. that there is none like vnto the Lord our God, 11 So the fregs thall depart from thee, and from

thine houses, and from thy feruants, and from thy people : enely they thall remaine in the river.

12 Then Mofes and Aaron went out from Pharach : and Mofes cried vnto the Lord concerning

the frogs, which he had # fent vnto Pharaoh. 13 And the Lord did according to the faying d In things of this of Moles: So the frogs & died in the houses, in the heateth the prayers townes , indithe fields.

14 And they gathered them together by heapes, and the land Stanke of them.

15 But when Pharaoh fawe that hee had reft given him, he y hardened his heart, and hearkened not vnto them , as the Lord had faid.

16 1 Againe the Lord fayd vnto Mofes, Say vnto Aaron, Stretch out thy rod, and fmite the dust of the earth, that it may be turned to | lice I The third plague. throughout all the land of Egypt,

17 And they did so : for Aaron stretched out his hand with his rod, and fmote the dust of the earth: and lice came vpon man and vpon beaft: all the dult of the earth was lice throughout all the land of Egypt.

18 Now the enchanters affaied likewise with their enchangments to bring forth lice, but they could not. So the lice were vpon man and vpon

beaft.

and intheritie in a ching most vile. fihey acknow-ledged that this wa: 19 Then faid the enchanters vnto Pharaoh, This is take finger of God. But Pharachs he ut remained obstinate, and hee hearkened not vnto done by Gods pow- them, as the Lord had faid.

20 Moreover the Lord faid to Moses, Rife vp earely in the morning, and stand before Pharaoh (lo , he will come foorth vnto the water) and fay vnto him, Thus faith the Lord, Let my people goe, that they may ferue me.

21 Els, if thou wilt not let my people goe, be-

hold, I will fend | fwarmes of files both vpon thee, and vpon thy feruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.

2.2 But the land of Gothen, where my people are, will I cause to be # wonderfull in that day, so B Or , I will fepathat no iwarmes of flies shall be there, that thou maiest know that I am the Lord in the middes of

| Or, Mand of Egypt, the || earth. 23 And I will make a deliuerance of my people

from the people to morrow thall this miracle be. 24 And the Lord did fo: " for there came Il great fivermes of flies into the house of Phara-

oh, and into his feruants houses, so that through all the land of Egypt, the earth was comppt by the fwarmes of flies,

25 Then Pharaoh called for Mofes and Aaron, and faid, Goe, doe facrifice vnto your God in this lan.l.

26 But Mofes answered, It is not meete to do g For the Egyptian 1 fo: for then we should offer vnto the Lord our God that, which is an & abomination vnto the Egyptiexe, the theepe and ans. Loe, can we facrifice the abomination of the fuch like, which the Egyptians before their eyes, & they not from vs?

27 Let vs go three dayes journey in the defert, and facrifice vnto the Lord our God, *as he hath

commanded vs.

The fift and fixt plague, 23 28 And Pharaoh faid, I will let you go, that ye may facrifice vnto the Lord your God in the wil-

dernesse: buth goe not fare away, pray for me, h so the wicked
29 And Moles faid, Behold, I will go out from preferences thee, and pray anto the Lord, that the swarmes of Gods messagers how fare they flies may depart from Pharach, from his fernants, hall goe, and from his people to morrow: but let Pharaoh from henceforth i deceine no more, in not fuffering the people to facrifice vnto the Lord.

30 So Moles went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the faving medly. of Mofes, and the twormes of flies departed from Pharach, from his feruants, and from his people, and there remained not one. 32 Yet Pharaoh k hardened his heart at this

time also, and did not let the people goe. CHAP, IX.

1 The morning of beists: 10 The plugue of botches and fores, 23 The borni le baile, thunder, and lightning. 26 The land of Goffeen ever is excepted 27 Pharmob confessed bis monkednoffe. 33 Mofes prayeth for him. 35 Yet be is obstanate.

T Hen the Lord faid vnto Moses, Go to Pharaoh, and tell him, Thus faith the Lord God of the Ebrewes,Let my people go, that they may

2 But if thou refuse to let them goe, and wilt

yet hold them still. 3 Behold, the hand of the Lord is youn thy

flocke which is in the field for youn the hor-fes, you the affes, you the camels, you the cattel, and upon the theepe feall be a | mightie great | The fit plague, moraine,

4 And the Lord shall doe a wonderfully be- a He shall declare tweene the beaftes of Israel, and the beafts of E-mentaging this gypt: fo that there shall nothing die at all, that enemies, and his feperteineth to the children of Ifreel.

5 And the Lord appointed a time, faying, To shidren, morrowe the Lord shall finish this thing in this

So the Lord did this thing on the morrow, and all the cattell of Egypt died; but of the cattell of the children of Ifrael died not one,

7 Then Pharaoh b fent, and behold, there was b Into the Isud of not one of the cattell of the Ifraelites dead : and ifraelites dwelled. the heart of Pharaoh was obstinate, and hee did

not let the people goe, 8 And the Lord faid to Moses and to Aaron. Take your handfull of # athes of the fornace, and Mofes shall fprinkle them toward the heaven in 00, inters, the fight of Pharaoh.

9 And they that bee turned to dust in all the land of Egypt, and it shalbe as a scale breaking out into blifters upon man, and upon beaft, therowout

all the land of Egypt. 10 Then they tooke after of the fornace, and ftood before Pharaoh : and Mofes sprinkled them toward & heaven, & there came Ba fc. b breaking the far plages,

out into blifters upon nun , and ipon beaft. 11 And the forcerers could not frand before Moles, because of the feeb; for the feeb was vpon the enchanters and vpon all the Egyptians.

12 And the Lord hardened the he as of Pharach , and he heatkened not vnto them , * as the * Cosp. 1. 11 Lord had faid ynco Mofes.

13 I Alfo the Lord had vnto Mofes, Rife vp early in the morning, and ftend before Pharaoh, and tell him, Thus faieth the Lord God of the Ebrewes, Let my people goe, y they may ferue me, 34 F95

y He could nos indge his heart, but yet he charged him to doe this vufei-

k Wiere God gineth not fath, ne miraeles can pre-

worthipped dimers beaftes, as the Ifraelites offered in facilice, which shing the Egyptians abhorted to fee. 3 Chap 3, 18.

e So that thine

owne confrience

shee of ingratitude and malice.

hall condemne

* Ront. 9, 17

Ov, fee thee "

the world may

Or, to Shere thee

d That is, that all

magnifie my powe

in oncicomming

e Here wee fee

shough Gods wrath be kindled.

yet there is a cet-

each to his enemizi.

shee.

Exodus.

and the haile and the thunder were ceased he finned againe, and hardned his heart, both hee, and his fermints. 35 So the heart of Pharaoh was hardned : neither would he let the children of Ifrael go, as the

Lord had faid t by Mofes. CHAP. X.

4 Ebr.ly the band of Mofes.

The eight plague.

lence : and thou shalt perish from the earth. 16 And indeed, * for this canfe haue | I appoynted thee, to I thew my power in thee, and to

declare my d name throughout all the world, 17 Yet thou exalteft thy felfe against my peo-

14 For I will at this time fend my plagues

15 For now I will stretch out mine hand, that

vpon thine heart, & vpon thy feruants, and vpon

thy people, that thou mayest know that there is

I may fmite thee and thy people with the pefti-

none like mee in all the earth.

ple, and letteft them not goe.

18 Behold, to morrow this time I will cause to raine a mighty great haile, fuch as was not in Egypt fince the foundation thereof was laid vnto this time.

19 Send therefore nowe, and e gather the cattell and all that thou halt in the field : for vpon all the men, and the beafts, which are found in eaine mercy the wed the field, and not brought home, the haile shall fall upon them, and they shall die.

20 Such then as feared the word of the Lord among the feruants of Pharaoh, made his feruants

and his cattell flee into the houses. 21 But fuch as t regarded not the word of the

Lord, left his fernants, and his cattell in the field. 22 ¶ And the Lord faid to Mofes, Sretch forth thine hand toward heauen, that there may bee haile in all the land of Egypt, vpon man, and vpon beaft, and vpon all the herbes of the field in the

land of Egypt. 23 Then Mofes ftretched out his rod toward heaven, and the Lord fent thunder and || haile, and

Lightning upon the ground; and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, fince I it was a nation,

25 And the haile imote throughout all the land of Egypt all that was in the field, both man and beaft; also the haile fmote all thee trees of the field

and brake to pieces all the trees of the field, 26 Onely in the land of Gothen (where the

children of Ifrael were) was no haile. 27 Then Pharaoh fent and called for Mofes

and Aaron, and faid vnto them, I s have now finconfesse their sinner ned : the Lord is righteous , but I and my people

28 Pray ye vnro the Lord (for it is enough) that there be no more † mighty thunders, and † Eir, voying of God haile, and I will let you goe, and ye shall tary no

29 Then Mofes fayd vnto him, Afloone as I

amout of the citie, I will fpread mine hands vnto the Lord, and the thunder thall cease, neither shall there be any more haile, that thou mayest know that * the earth is the Lords.

30 As for thee and thy fernants , I know h afore I pray, yee will feare before the face of the

31 (And the flax, and the barley were fmiten:

fer, wherein we fee for the barley was eared, and the flaxe was bolled, 32 But the wheate and the rie were not fmitten, for they were I hid in the ground.)

33 Then Mofes went out of the citie from Pharaoh, and fpread his hands to the Lord, and the thunder and the haile ceafed, neither rained it ypon the earth.

34 And when Pharaoh fawe that the rayne

Pharache fraunts counfille him to be the Maclites depart. 13 Grafhoppers seftroy the wantery. 16 Pharabienf fib bit finne. 22 Dackenffeit fint.

Gaine the Lord fayd vato Mofes, Goe to A Pharach: for * I have hardened his heart, and the heart of his feruants, that I might worke thefe I my miracles in the middeft of his realme. * Chap. 4.2.

2 And that thou mayeft declare in the 2 eares of thy fonne, and of thy fonnes fonne, what things # or, inhis profes I have done in Egypt, and my miracles, which I or among them have done among them : that ye may know that flould be fo great I am the Lord.

3 Then came Moses and Aaron vnto Phara hoken of for eness oh, and they fayd vnto him, Thus faith the Lord the duty of parents God of the Ebrewes, How long wilt thou refuse toward their shilb to humble thy felfe before mee : Let my people den. goe, that they may ferue mee.

4 But if thou refuse to let my people goe , be- b The end of afhold, to morrow will I bring # * grafhoppers into fictions is, to humthy coaffes,

5 And they shall coner the face of the earth, det the hand of that a man cannot fee the earth; and they thall God. cate the residue which remaineth vnto you, and 1 or, southers buth of med from the hule; and they shall are * Wiff, 16.9. hath escaped from the haile; and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all the feruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue feene, fince the time they were upon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs fernants faid vnto him, How long shall he began s offence vnto vs ? let the men goe, that they may ferue the Lord their God; wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe e membre, the oe. vitoPharaoh, and he faid vitto them, Go, ferue the casion of all these Lord your God, but who are they that shall goe? emils: fo are the 9 And Moles answered, We will go with our as Elias was by

yong, and with our old, with our fonnes, and with Ahab. our daughters, with our theepe, and with our cattell will wee goe for we must celebrate a feast unto the Lord.

10 And he faid vnto them , Let & the Lord fo be with you, as I will let you goe and your chil- d That is, I would dren; behold, for enill is before your face.

II It shall not be fo : now goe yee that are more affectioned toward you, then I men , and ferue the Lord : for that was your de- am minded to let fire. Then they were thrust out from Pharaohs you goe.

prefence.

12 After, the Lord faid vnto Moses, Stretch Some read, vei out thine hand upon the land of Egypt for the tend fome mifgrashoppers, that they may come upon the land chiefe, of Egypt, and eate all the herbes of the land, eucn

all that the haile had left. 13 Then Mofes ftretched forth his rod vpon the land of Egypt; and the Lord brought an East wind upon the land all that day, and all that night : and in the morning the East wind brought the I grathoppers.

14 So the grashoppers went vp vpon all the

a The mracles that they thould be

ble om felnes with stue repentance va-

. 4.

the Lord were no

e Panishmentis

The eight plague,

land

+ Fibr. fet not bis brut to. t The word of the minister is called the word of God.

I The feuenth plague. Ear fire malked.

FOr , fiere it mas inianted.

2 The wicked

to their condemna- are wicked. eion , but they cannot beleene to obsaine remission.

* Ff4l. 24. 4. h Meaning, that when they have sheit request , they are never the bener, Lord God. shough they make ehe practifes of the

swicked. [Or, late force. R Ov , be raufed

chem se romane,

+ 11 1jd. 18. 17 4

to the loweft.

land of Egypt, and remained in all quarters of Egypt: fo grieuous Grafhoppers, like to their were * And all the first borne in the land of Egypt shall die , from the first borne of Pharaoh that fitteth on his throne, vnto the fust borne of the

maide fernant, that is at b the mill, and all the first b From the highest borne of beaftes. 6 Then there shalbe a great crie throughout all the land of Egypt, fuch as was never none like nor

thall be. 7 But against none of the children of Hrael shall a dogge mone his tongue, neither against man nor beaft, that ye may know that the Lord putteth a

difference between the Egyptions and Hrael, 8 And all these thy servants shall come down vnto me, and fall before me, faying, Get thee out. and all the people that e are at thy feete, and after " That is, ender thy this will I depart, So he went out from Pharaoh power and gouers. very angry,

9 And the Lord faid vnto Mofes, Pharaoh thall not heare you, 4 that my wonders may bee multi-

plied in the land of Egypt. 10 So Moses and Aaron did all these wonders the heater of the before Pharaoh; but the Lord hardened Pharaohs reprobate, diathis heart, and hee suffered not the children of Ifrael glory chereby might be the more to go out of his land,

fer touch, Rota. 9.

Apull.

ent to ear the lamb.

g The lambe wes

CHAP, XII, The Lord institute the passoner. 26 The fathers must comb their children the mysicale thereof. 29 The highborne are flutte.

31 The Ifiaelites medition out of the land. 35 The Leveliare are spoiled. 37 The number that des with our of kgapt. T Hen the Lord spake to Moses and to Azion

in the land of Egypt, laying,

This a moneth fhalks vnto you the begin- a Called William, containing part of ning of moneths : it Shalbe to you the hift b mo- March, and part of

neth of the yeere. Speake ye vnto all the congregation of If- bAt touthing the rael, faying, In the tenth of this moneth let enery fealts: as for other man take vnto him a lambe, according to the policies, they recked ned from September house of the e fathers, a lambe for an house.

4 And if the household bee too little for the che household had lambe, he shall take his neighbour, which is next great or small favnto his house, according to the number of the milits perfons: eueric one of you, according to his ded- de he hall take for ting shall make your count for the lambe.

5 Your lamb thalbe without blemith, a male of a yeere olde; ye thall take it of the lambes, or

of the kiddes. 6 And ye finall keepe it untill the fouretenth . Enery one his day of this moneth : then e all the multitude of house.

the congregation of Ifraei shall kill it † at even, the me suring After, they shall take of the blood, and strike or tank give it on the two pofts, and on the upper doore post

of the houses where they thall eath it. 8 And they shall eate the fieth that same night.

roft with fire, and vuleauened bread: with towre herbes they thall eate it. 9 Eate not thereof rawe , boiled nor folden in f That 's, all that

water, but roite with fire, both his f head, his feete, may be esten. and his purtenance.

10 And ye shall referre nothing of it vnto the morning : but that , which remaineth of it voto

the morrow thall ye burne with fre. II & And thus fhall you cate it , Your loines northe patieoner, girded, your thoes on your feete, and your flates factoments are not in your handes, and you shall eate it in hafte for 8 .t the thing it felfe, is the Lords Paffeouer.

which they dote -12 For I will passe through the Lande of E. prefent, but ign's gypt the fame night, and will fmite all the first it.

4. And Moses said, Thus faith the Lord, *About + Cing. 11,29. midnight will go out into the middes of Egypt.

neuer before, neither after them shalbe such. 15 For they couered all the face of the earth, fo that the land was durke: & they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so § there was no greene thing left vpon the trees, nor among the herbes of f The wicked in the fielde throughout all the land of Egypt.

their mileries feeke to Gods mi-16 Therefore Pharaoh called for I Moles and niflers for helpe, al-Agron in hafte, and fayde, I have finned against the beir they hate and Lord your God , and against you.

17 And now forgine mee my tinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Mofes then went out from Pharaoh, and the find or granell praied vnto the Lord,

19 And the Lord turned a mightie ftrong West winde, and tooke away the grashoppers, and violently cast them into the 8 red Sea, so that there remained not one grathopper in all the land of Egypt.

h recause it was so 20 But the Lord hardened Pharaohs heart, and he did not let the children of Ifrael goe.

21 Againe the Lord faid vnto Mofes, Stretch [The nindplague, our thine hand toward heaten, that there may be #Wifd.17:4, you the land of Egypt darkeneffs, ones darke vpon the land of Egypt darkeneffe, euen darkeneffe that may be h felt.

2.2 Then Moses stretched foorth his hand toward heatien, and there was a # blacke * darkenes in all the land of Egypt three dayes.

23 No man faw another , neither rofe vp from the place where he was for three dayes: * but all the children of I frael had light where they dwelt.

24 Then Pharaoh called for Mofes, and faid, Go ferue the Lord: onely your theepe and your cattell The mainters of fhall abide, and your children shall go with you.

25 And Mofes faid, Thou must give vs also sathing their thange. See totte facerifice vinto the Lord our God. It This is with 26 Therefore crifices, and burnt offerings that wee may doe

26 Therefore our cattell alfordall go with vs: there shall not an i hoofe bee left for thereof must we take to ferne the Lord our God; neither doe we know k how we shall ferge the Lord, vitill wee come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh faid vnto him, Get thec from mee : looke thousee my face no more : for whenfoeuer thou commeft in my fight, thou shalt

29 Then Mofes faid, Thou haft faid well from henceforth will I fee thy face no more,

CHAP. XI.

2 God pronefeth their departure. 2 He willish them to love so their neighbou's a wels. 3 Mofes was effected of all faue Pharach

 ${f N}$ Ow the Lordhad faid vnto Mofes , yet will I bring one plague more vpon Pharaoh, and vpon Egypt, after that, he will let you goe hence: when he letterh you goe, he shall a at once chase

condition, but with haffe and violence. you hence, Speake thou now to the people, that every

man require of his neighbour, & euery woman of her neighbor, *iewels of filter, &iewels of gold. 3 And the Lord gaue the people fauour in the

fight of the Egypti ins : alfo * Moles very great in the land of Egypt, in the fight of Pharcolis feruants, and in the fight of the people,

g The water feemed red , becanfe call it the Sea of buland:et.

dereft them.

WHILES. 14



God sughe not to yeelde ele fore to the wicked, its rottwhicheastes, or how many.

f Though before he confessed Moses fuff, yet againft his owne confcience he shreatneth to put him to death,

a without any for borome.

* Chap 3.32 und 35.

Ecila. 45, 1.

The Passeouer is prescribed. Exodus. plague. Departure out of Egypt. The tenth vnto the * first borne of the captine that was in * Wift 18.5. borne in the land of Egypt, both man and beaft, prifon, and all the first borne of beasts. and I will execute judgement upon all the || gods | Or . princes, or 30 And Phiraoli rose vp in the night, he , and o of those houses, of Egypt, I am the Lord. Ldoles. all his fernants, and all the Egyptians : and the re wherein any first

13 And the blood thalbe a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

is Of the bene ne seceined for your delinerance. i That is , varill

For then

end.

God.

* Zenit. 23.5.

to they counted,

next day at the

fame time.

Num.28.16

14 And this day shall be vnto you at remembrance : and ye shall keepe it an holie feast vnto the Lord , throughout your generations : ye shall keepe it holie by an ordinance i for ener.

15 Seuen dayes thall ye cate inteauened bread, Christs comming: and in any case ye shall put away leanen the first day out of your houses; for whosever eateth ceremonies had an leavened bread from the first day vntill the seuenth day, that person shalbe cur of from I frael.

16 And in the first day shalbe an holie | affemfor, calling together blie : also in the fewenth day shall be an holie afof the people to fine fembly vinto you; no worke thalbe done in them, faue about that which enery man must eate : that

onely may ye doe. 17 Ye shall keepe also the feast of vuleauened bread : for that fame day I will bring your armies out of the land of Egypt : therefore ye shall obferue this day , throughout your possentie, by an

ordinance for euer.

18 5 * In the first moneth and the sourteenth day of the moneth at keuen, yee shall eate vnk For in old time leanened bread viito the one and twentieth day beginning the day of the moueth at ouen. at Sturne fer tall the

19 Seuen dayes thall no leauen bee founde in your houses: for whosoener eateth lenened bread, that perion thall be cut off from the Congregation of Ifrael: whether he be a stranger, or borne in the land.

20 Ye shall eate no leanened bread : but in all your habitations thall ye eate unleasened bread.

21 Then Mofes called all the Elders of Ifrael, and fayd vnto them, Choose out and take you for every of your housholdes a lambe, and

kill the Paffeouer.

1 Hebr. 11.18. li Or, tranfome , or upper noore post.

22 And take * a bunch of hyffop, and dip it in the blood that is in the bafen, and strike the | lin-If Or, two fideposts, tell, and the II doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of the house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians : and when he feeth the blood ypon the lintell and on the two doore cheekes, the Lord will paffe over the doore, and wil not fuffer \$1 de-

The Angel fent of froyer to come into your houses to plague you. God to kill the firm 24 Therefore thall we observe this thing as an borne.

ordinance, both for thee and thy fonnes for ever. 25 And when we shall come into the m land, which the Lord will give you, as he hath promi-

m The land of Cafed, then ye thall keepe this II fernice.

26 * And when your children aske you, What

& Or, ceremonie. fernice is this ye keens ? * 10 Po, + 6.

27 Then ye hall fay, It is the facrifice of the Lords Paffeouer, which paffed ouer the houses of the children of Ifrael in Egypt, when he finote the Egyptians, and preferued our houses. Then the people " bowed themselves and worthipped.

et They gave God thanks for fo great a benefite.

28 So the children of Hrael went, and did as the Lord had comanded Moles and Aaron: fo did they. 29 1 Now at * midnight, the Lord | fmote all the first borne in the land of Egypt , from the

× Chap. 11.4.1 I Tactenth plague, first borne of Pharaoh that fate on his throne.

31 And he called to Mofes and to Aaron by night, and faid, Rife vp, get you out from among my people, both yee, and the children of Ifrael, and goe ferue the Lord as ye have faid. 32 Take also your sheepe and your cartell as

was a great crie in Egypt : for there vvas ono to boine was, either to men or beats,

ye haue faid, and depart, and P bleffe me alfo.

house where there vvas not one dead,

p Pray for mee, 33 And the Egyptians did force the people, because they would fend them out of the land in hafte: for they faid, we die all.

34 Therefore the people tooke their dough before it was leanened, even their dough bound in cloathes upon their fhoulders.

35 And the children of Hrael did according to the faying of Mofes, and they asked of § Egypti- * ch.p. 3.12, %. ans *ieweis of filuer, & ieweis of gold, & rafinent. 11.2.

36 And the Lord gaue the people fauour in the fight of the Egyptians : and they I granted I or , lent there.

their requests to they spoiled the Egyptians.

37 Then the * children of I frael tooke their * Norm 32.3. iourney from a Ramefes to Succoth about fixe iolh 24.6.

hundreth thousand men of foote, beside children. 9 Which was a 38 And a great multitude of fundry fortes General 11 of people went out with them, and sheepe, and r which were beenes, and cattell in great abundance.

39 And they baked the dough which they borne of the streebrought out of Egypt, and made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither could they tarie, nor yet

prepare themselves vitailes. 40 1 So the dwelling of the children of Ifrael, white they dwelled in Egypt , vvas * foure hun- * Gm. 15 13.4#.

41 And when the foure hundreth and thirtie f From Abrahams
yeres were expired, euen yfelfe fame day departed departing from viall the hoftes of the Lord out of the land of Egypt. the departing of
42 It is a night to bee kept holy to the Lord, the children of

because hee brought them out of the land of E .. is real from Egypt gypt : this is that night of the Lord, which all the are 430. yeares, children of Ifrael must keepe throughout their generations.

43 Alfo the Lord faid ynto Mofes and Aaron, This is the Law of the Paffeoner: t no ftranger fhall eate thereof.

44. But every fervant that is bought for mo-ney, when thou hast circumcifed him, then shall eligion, he eate thereof.

45 A ftranger or an hired fertiant fhall not eat thereof.

46 * In one house shall it be eaten: thou shalt carie none of the flesh out of the house, * peither * Nom. 2. 12. shall ye breake a bone thereof.

47 All the Congregation of Erael shall ob-

ferue it. 48 Bur if a ftranger dwell with thee, and will observe the patheouer of the Lord , let him circumcife all the males, that belong voto him, and then let him come and observe it, and he shall be as one that is borne in the land; for none vnci:-

cumcifed person thall eate thereof. 49 One "law shall bee to him that is borne to They that are in the land, and to the stranger that dwelleth a- of the houshold of

Then all the children of I frael did as the and teligion.

- North-1933

t Except he be eir-

The first borne and Passeouer.

Chap. XIII. XIV.

Lord commanded Mofes and Aaron: fo did they, 51 And the felfe fame day did the Lord bring the children of I frael out of the land of Egypt by

14 An exhortation to teach their sheldren to remember this delinerance. 17 Why they are led by the wilderneffe. 19

The bones of lofeph, at The pillar of the cloud and of

A Nd the Lord spake vnto Moses, saying,

* Sanctific vnto me all the first borne:

that is , every one that first openeth the wombe

among the children of Israel, as well of man as

member this day in the which ye came out of E-

gypt, out of the t house of a bondage : for by a

mightie hand the Lord brought you out from

thence : therefore no leauened bread shall be

into the land of the Canaanites, and Hittites , and

Amorites, and Hiuites, and Jebufites, (which hee

fware vnto thy fathers, that hee would give thee.

4 This day come yee out in the moneth of

I Now when the Lord hath brought thee

7 Then Mofes faid vnto the people, * Re-

of my formes I redeeme. 16 And it shall be as a roken vpon thine Land, and as # frontlets betweene thine eyes, that I or, fignes free the Lord brought vs out of Egypt by a mightie minimus.

CHAP. XIII.

The first borne are officed to God. 3 The memoriall of sheir delinerance. 6 The institution of the Passenuer. 8, Now when Phiraoh had let the people

goe, God caried them not by the way of the Philiftims countrey , & though it were necrer : (for & or, breaufe. God faid, Least the people repent when they i fee i which the Phiwarre, and turne agains to Egypt.)

18 But God made the people to goe about by them by stopping the way of the wildernesse of the red sea; and the them the passage. children of Ifrael went up armed out of the land & This is, not pri-

of Egypt. 19 (And Moses tooke the bones of Toseph doeth fignifie, fee with him: for he had made the children of I frael in order by fine

with him : for ne nad made the confidence of and and five. fweare, faying, * God will furely vifite you, and * Con. 50.22. 20 1 * So they tooke their journey from Suc- * Num. 33. 64

coth; and camped in Etham in the edge of the wildernesse.

21 * And the Lord went before them by day the state of a leonard them the way, and the state of a leonard them the way, and the state of the state o that they might goe both by day and by night, from the heare of

at they might goe both by day and by dight, the financ.

22 * He tooke not away the pillar of the cloud

* Noty | P1 | P2 | by day, nor the pillar of fire by night from before the people.

aland flowing with milke and hony) then thou fhalt keepe this feruice in this moneth, 6 Seuen dayes thait thou eate vuleauened

of beaft : for it is mine.

6 eaten.

« Abib.

bread, and the d feuenth day shall be the feast of the menth and the fitt Lord. 7 Vuleauened bread shall be eaten feuen daves, and there shall no leavened bread be feene with thee, nor yet leanen be scene with thee in all

thy quarters. I And thou shalt shew thy sonne in that day, faying, This is done, because of that which the

Lord did vnto me, when I came out of Egypt. continuall tement-9 And it shall be a figne vnto thee typon thine hand, and for a remembrance betweene thine eyes , that the Law of the Lord may be in thy mouth : for by a strong hand the Lord before chine eyes, brought thee out of Egypt.

10 Keepe therefore this ordinance in his feafon appointed from yeere to yeere.

11 And when the Lord shall bring thee into

the land of the Canaanites, as he fware vnto thee and to thy fathers, and shall give it thee,

12 * Then shalt thou fet apart vnto the Lord all that first openeth the wombe : also energy thing that first doeth open she woombe , and commeth foorth of thy beaft : the males shall be the

13 But enery t first foale of an & asse, thou flight redeeme with a lambe: and if thou redeeme him not , then shalt thou breake his necke : likewife also the first borne of man among thy fonnes thalt thou h buy out.

14 And when thy fonne shall aske thee # to morrow, faying, What is this thou shalt then fay vnto him , With a mightie hand the Lord brought vs out of Egypt, out of the house of bon-

For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt , from the first borne of man even to the first borne of beast : therefore I facrifice vinto the Lord all the males CHAP. XIV.

4, 8. Pharaobe brave is hardened , and purfueth the Ifraeliteal 18 The Ifractives Bricken mith feate, murmure againft Mofee. 13 Meferdacth enwargethen. 21 He divideth the Sed. 239

27 The Egyptians follows and are drowned.

T Hen the Lord spake vnto Moses, saying. 2 Speake to the children of Ifrael, that they 2 returns and campe before b Pi-habitoth, a Francisward betweene Migdol and the Sea, ouer against * Baal the country of zephon : about it shall ye campe by the Sea.

For Pharaoh will fay of the children of If- before them, rael, They are tangled in the land : the wildernes mountaines on elhath that them in.

And I will harden Pharaohs heart that hee backe : yet they shall follow after you : fo I will get me honour obeyed God, and spon Pharaoh, and vpon all his hoate; the Egyp- were definered. tians also shall know that I am the Lord: and they e. By punithing his did fo. obflingia iebelli-

Then it was told the king of Egypt, that on, the people fled: and the heart of Pharaoh and of his feruants was turned against the people, and they faid . Why have wee this done, and have let Ifrael goe out of our femice ?

6 And he made ready his charets, and tooke

his people with him, 7 And tooke fixe hundreth chosen charets, d telephor with and a all the charets of Egypt, and captaines over teth, that befides

euery one of them. 8 (For the Lord had hardened the heart of were soon, borf-Pharaoh king of Egypt , and hee followed after men, and second. the children of Ifrael : but the children of Ifrael e with greation

went out with an e high hand.) * And the Egyptians purfued after them, * 10/6 24.6, and all the horfes and ch reis of Pharach , and 1. mar. + . 9; his horfemen and his hoaft overtooke them camping by the Sea, befide Pi-hahiroth, before Baal-

zephon. 10 And when Pharaon drewnigh , the chil- male before in dren of Ifrael lift up their eyes, and beholde, the their delinerance Egyptians marched after them, and they were mow in danger are fore f afraid ; wherefore the children of Ifrael afraid and muscryed vnto the Lord.

The fierie and cloudie pillar, ze

liftims would hane made againft tally, but openly,

b So the Sea was ther fide, and the enemie at their

thefe chatets there and boldneffe,

mure₂

that first open the wombe , but all the first borne

II And

g This is alfovnderflood of the storfe and other not offered in fattifice. h By offering a cleane beaft in faerifica, Leaft, 12,6. || Or, bereafter -

mardi,

* Chap. tt.tp. and 34, 19.

fenit. 27.26. Rum.

3.13.47d 8.16.

* Exed. 23. 23.

+ Ebr. tonfe of fermants.

were in moft

cruell flanerie.

fine to leanen

c Conteining part of March and

part of Aprill,

countrey.

when corne be-

& Both che fe-

shap, cease,

when thou doen celebrate

nened bread.

the feast of vales-

f Thon Galt haue

brance thereof, as

thou woulden of

a thing that is in

chine hand, or

Chap. 12.29

and 34, 19,

rck +4.30.

day were holy, as

gan to ripe in that

cheir bread.

b To fignifie that shey had not lea-

luke. 2, 23.

+ Ebr.tbat firft commett forth. beafts which were

IN this figure foure chiefe points are sabe considered Full that the Church of Ged at ener fiebieft in this world to the Croffe, and to be affected after one fors or other The feeind, that ste miniffers of God following their veration, Pallbe emill (poken of, and mu-mured againt , euen of themthit prisend the

g Such is the imgar ency of the

ab.de Cods ap...

Des delinerance,

à Onely put your

out guidging or

et. I have in tentarf-

one faith fighteth

aga'ha the telb.

and open with

to the Lo.d.

in ward gronings

donbring.

rjaft i.. God with-

gointed time.



religion that sher doe. The chiedly ib it Gad delinereth not his Church incontinent, out of danger:, One to exercise their faith and patience continueth their toubles, yea & oftentimes was to exercise note continuous posterior continuous recording to the place which as the Hackites were now in life hope of their lares, their words they were in Egypt. The fourth print is, that when the dangers are might great be the Collaborate as mady ready to factors. For the Hischiteshad on either field the Collaborate as mady ready to factors in for the Hischiteshad on either field themphage rocks and manufactor, before them the few before the might read tend to mits, (ashar there was no way left to e supe te mail: indgement.

And they faid voto Mofes , Haft thou brought vs to die in the wildernes, because here were no graves in Egy;t > wherefore haft thou ferued vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, feying, Let & vs be in rest, that we may terme the Egyptians ? for it had beene better for vs to fetue rein, that it cannot the Egyptians , then that wee should die in the

wilderneffe.

13 Then Mofes faid to the people, Fcare yee not, stand still, and behold I the faluation of the Lord which he will thew to you this day, For the Egyptians whom ye have feene this day, ye shall neuer fee them againe.

14 The Lord that fight for you : therefore

h hold you your peace.

15 F An i the Lord faid vnto Mofes, Wherefore i cryest thou vnto me ? speake vnto the children of Ifrael, that they goe fotward;

16 And life thou vp thy rod, and stretch out thine hand upon the Sea and double it, and let the children of that goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptions, that they may follow them, and I will get me honour vpon Pharaoh, & vpon all his hoafte, vpcn his charets, and vpon his horfemen.

18 Then the Egyptians thall know that I am the Lord, when I have gotten mee honour upon Pharach, vpon his charets, and vpon his horfe-

19 (And the Angel of God , which went before the heafte of I hael, removued, and went behind them: also the Fillar of the cloud went from before them, and flood behind them.

20 And came betweene the campe of the Egyptiens and the campe of Ifrael: it was both a cloud and darkeneffe, yet gaue it klight by night, fo that all the night long the one came not at the

21. Aml Mofes stretched forth his hand voon the Sea, and the Lord caused the Sea to run backe by a firring Balt wind all the night, and made the Sea dry land ; for the waters were * dimided.

22. Then the * children of Ifrael went through * Pfd., 9 14. the mids of the Seavpon the drie ground, and the 1. Cor 10. 4. Historicals. waters were a wall anto them on their right hand, and on their left hand

23 And the Egyptisms purfued and went after them to the middes of the Sea, ever all Pharachs horfes, his charets, and his horfemen.

horses, his chartes, and mis nonconent.

24 Now, in the morning I watch, when the I which was about the torse had horse Lord looked which the horse of the Egyptians, out the three had horse to the horse of the night, of the fierie and cloudy pillur, he stroke the hoaste

of the Egyptians with feare.

25 For he tooke off their charet wheeles, and they draue them with | much adoe ; fo that the # or, I racily Egyptions every one faid, I will flee from the face of Ifiael: for the Lord fighteth for them against

the Egyptians. 26 1 Then the Lord faid to Moses, Stretch thingland upon the Sea, that the waters may returne vpcn the Egyptians, vpon their charets and

vpon their horfemen.

27 Then Mofes firetched forth his hand vpon the Sca, and the Searcturned to his force early in the morning, and the Egyptins fled against it: but the Lord monorthrew the Egyptians in the m so the Lord by mids of the Sea.

28 So the water returned and concred the chahis, and by the water and the horizon are all the hooft of the rets and the horfemen , enen all the hoafte of Pha- enemies, raoh that came into the Sea after them : there re-

mained not one of them.

29 But the children of I frael walked vyon drie land thosow the mids of the Sea, and the waters overe a wall vnto them on their right hand , and on their left.

30 Thus the Lord faued Ifrael the fame day out of the hand of the Egyptians, and Ifrael faw the Egyptians dead upon the Seabanke.

31 And Ifrae! faw the mightie t power, which + Elr. Lat. the Lord the wed upon the Egyptians: fo the peo- n Thitigehe de ple feared the Lord, and beleeued the Lord, and etine which he his " feruant Mofes,

Name of the Lord

CHAP. XV.

1, 20 Me fer mitt the men and momen fing praises unto God for their deline axee. 23 The people murmure. 25 At the prayer of Mifes the Litter maters are froeite. 20 God tracbeth the propis

T Hen a fang * Moses and the children of Ifrael a Praising God for this fong vinto the Lord, and faid in this ma- the outsthrow of ner, I will ung vuto the Lord · for he hath trium-phed gloriously: the horse and him that rode vpon him bath he ouest frowen in the Sea.

2 The Lord is my fliength , and | praise , and | Cr. Herruffer he is become my faluation. He is my God, and I of my forg of prairies to to would him. will b prepare him a tabernacle : he is my fathers therein. God, and I will exalt him

Ichouah. 4 Pharaohs charets and his hoat hath he caft in his promife,

into the fea: his chofen coptains ado were drowned in the red Sea. The depths have concred them, they fanke

to the bottome as a stone. 6 Thy | right hand, O Lord, is glorious in | O., power.

power: thy right hand, O Lord, hath brunfed the

7 And in thy great glory thou haft ouerthrowen them that role against thee : thou len- their, that are test forth thy weath, which consumed them as the people, are his

8 And by the hart or my non-con-were gathered, the floods ftood fill as an heape, the

the waterfaued

The Lord is a c man of warre, his d Name is c Inbattell be onercommethener

enemies,

k The cloud thewach light to the Tfraelites but to the & yptians it was darkeneffe, fo that effert en e froaftes sould not loyne, toguher. Med. 114, 33

delitierance. Bitter waters made sweet. Chap. XVI.

Murmuring Quailes Manna, 26

the belly is pin-, _

they should part-

* Chep. 13. 172

E Or.in the depth of the fea. Ele. my fouls Ball be filled,

the depths congealed together in the I heart of the Sea.

9 The enemie fayd. I will purfue, I will ouertake them, I will divide the spoyle, t my lust shall be fairsfied vpon them , I will draw my fworde, mine hand shall destroy them.

10 Thou blewest with thy winde, the sea cotiered them, they fanke as lead in the mightie wa-

11 Who is like vnto thee, O Lord, among the f gods! Who is like thee fo glorious in holineffe.

Efearefull in praises, doing wonders ! 12 Thou ftretchedit out thy right hand, the

earth (wallowed them.

13 Thou wilt by thy mercy carie this people, which thou delineredft : thou wilt bring them in thy ftrength vnto thine holy h habitation,

14 The people shall he re and be afraid : forland of Cansan : ot row faill come you the inhabitants of Paleftina. igto mount Zios, 15 Then the dukes of Edomihali be amazed, and trembling shall come upon the great men of Moab: all the inhabitants of Canaan thall waxe faint hearted.

16 * Feare and dread shall fall upon them: becanse of the # greatnesse of thine arme, they shall be still as a stone, till thy people passe, OLord; till this people paffe, which thou haft purchased.

17 Thou shalt bring them in , and plant them in the mountaine of thine inheritance, which is the place that thou haft prepared, O Lord, for to dwell in, even the fanttuary, O Lord, vubich thine hands thall establish,

The Lord thall reigne for ever and ever.

19 For Pharachs hories went with his charets and horsemen into the sea, and the Lord brought the waters of the fea vpon them: but the children of Ifrael went on drie land in the mids of the fea.

20 And Miriam the Prophetesse, fister of Aaron tooke a timbrell in her hand, and all the women came out after her with timbrels and

k dances.

And Mitiam I answered the men, Sing yee vnto the Lord ; for hee hath triumphed glorioufly: the horse and his rider bath he overthrowen in the fea.

22 Then Mofes brought Ifrael from the red to concrour wan- fea, and they went out into the wildernesse of m Shur : and they went three dayes in the wilder-

like fong of thanks, neife, and found no waters. 23 And when they came to Marah, they could not drinke of the waters of Marah, for they were

> bitter: therefore the name of the place was called Il Marah. Then the people murmured against Mo-

fes, faying, What thall we drinker

25 And he cryed vnto the Lord, and the Lord thewed him a * tree , which when hee had caft into the waters , the waters were fweet : there he made them an ordinance and a law, and there n he propued them.

26 And faid, If thou wilt diligently hearken, O Ifrael, vnto the vovce of the Lord thy God, and wilt do that which is a right in his fight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of thefe difeases upon thee, which I brought upon the E-

gyptians : for I am the Lord that healeth thee. 27 1 * And they came to Elim , where viere twelve fountaines of water, and feuentie a palme trees, and they camped there by the waters.

1 The Israelites come to the desert of Sin, and murmure againft Mofes and Aaron. 13 The Lord fend th Quailet and Manna. 13 The Subbath is fantlified onto the Loid. 17 The fewenth day Manna could not be found. 32 It es kets for a remembrance to the poficeritte.

A Fterward all the Congregation of the children of Israel departed from Elim, and came to the wildemeffe of a Sin , (which is betweene a This is the eight Llim and Sinai) the fifteenth day of the fecon! place wherein they Elim and Sman) the nitreenin day of the land of had comped: their moneth after their departing out of the land of had comped: their it in nother place. called Zin, which 2 And the whole Congregation of the chil-was the 37 place

dren of Ifrael murmured against Moses , and whereinthey ex a against Aaron in the wildemeste.

ainst Aaron in the wildernesse.

3 For the children of Israel faid to them, Oh Knim 33 36. that wee had died by the hand of the Lord in the land of Egypt, when wee fate by the fleth b pots, b so hard a thing when we are bread our bellies full : for yee hane is it to he is the when we are bread our pentes run : for yee hade not to mainine brought vs out into this wilderneife, to kill this against God when

whole company with famine. " Then layd the Lord vnto Moles , Be-caed. hold , I will cause bread to raine from heaven to

you, and the people thall goe out, and gather that that is sufficient to entery and a may law do in my law add in the age. that that is fufficient for enery & day , that I may + For the portion of

8 But the fixt day they shall prepare that, emily depend up. which they shall bring home, and it shall be twife on God pront-dence from day as much as they gather dayly.

6 Then Moles and Aaron fayd vnto all the children of Ifrael, At even ye shall know, that the Lord brought you out of the land of Egypt :

And in the morning ye shall fee the glorie of the Lord : & for he hath heard your grudgings & Hegme them against the Lord : and what are we that yee have cufe they murnot Manna be -

murmured against vs ? mu.ed.but for his 8 Againe, Mofes faid, At even shall the Lord premite fake gine you flesh to eat, and in the morning your fill of bread : for the Lord hath heard your murmurings, which yee murmure against him : for what are we? your murmurings are not against vs , but

against the e Lord. 9 And Mofes faid to Aaron, Say vnto all the temneth Gods Congregation of the children of Hirael, Draw minutes conneere before the Lord : for hee hath heard your huntelfe

murmurings. 10 Now as Aaron fpike vnto the whole Congregation of the children of Hrael, they looked toward the wilderneffe, and behold, the glory of

the Lord appeared * in a cloud. 11 (For the Lord had spoken viito Moses, faying.

12 * I have heard the murmurings of the chil- * Edd 45.6. dren of Ifrael: tell them therefore , and fay , ! At # Or, in the ima etten ye shall car flesh, and in the morning ve thall light. be filled with bread, and ye shall know that I am the Lord your God.)

13 And foat even the * quailes came and co- * Namb 11.322 uered the camp: and in the morning the dewlay round about the hoaft.

14 * And when the dew that was fallen was * Nam. 11.7. afcended, behold, a small round thing von you FAI 22,24. the face of the wild irnes, small as the hoare front might so too ypon the earth.

15 And when the children of Ifrael faw it, they faid one to another, It is f MAN, for they wift f which fignified not what it was. And Mofes faid vnto them, a part, portion, one what it was. * This is the bread which the Lord hash given prepared

you to eat. 16 This is the thing which the Lord hath s. Cer. 10.3,

. common-

F For fo ofteneimes the Seripaure calle.h the mightie men of the world. g Which oughwith all feate and redere nee. h That is, into the

Deut. 1.15, iof. U Or, forthy grat

i Which was mount Zion. where afterward the Temple was

buik,

h Signifying their great joy : which cuttame the lewes obserued in certaine folemnities, Iudg. 5, 34, & 11. 21. but it oughe

mor to be a cloake son dances. 1 By finging the giuing, in Which was salled Erham, Num. 33.8, # Or, ilterneffe.

4 Feeine . 38.5.

m That is, God, or Mofes in Gode

a Which is, to doethat onely that God commanded.

* Numb. 13. 9. 3 De, dete trete, # 2. Cor.8, 15.

h God is a tich

pope can juftly

I No clearnie is

& Which persion

Could ferne for

che Sabbath and

the day before.

etie Begglion

eo fignifie how

holiche would

fraue che Sabbath

m Their in fideli-

ele was to great,

commandement.

a to forme and

fignie, but not in

colout, Nam. 11.7.

o Of this ve Well etade Heb. p.4.

of the conenant, to

wir, after that the

Arke wat made.

* 10fn 5.12.nebe.

a Which meafire

contained about

сев розна,

from their labour,

complaine,

commanded : gather of it every man according g Which contaito his eating , & an omer for t a man according to neth about a petthe number of your perions : every man shall take tle of our meafure, for them which are in his tent. # Ebr foran bead.

17 And the children of Ifrael did fo , and gathered, some more, some lesse.

18 And when they did measure it with an omer, * he that had gathered much, had nothing ouer, & he that had gathered little, had no h lacke: freder of all, and To every man gathered according to his earing.

19 Mofes then faid vnto them, Let no man referue thereof till morning. 20 Notwithstanding, they obeyed not Moses:

but some of them referred of it till morning, and it was full of wormes, and i stanke : therefore Mofo pure, but being fes was angry with them.

abafed it turneth 21 And they gathered it enery morning, eueco out de Rinction. rie man according to his eating; for when the heat of the funne came, it was melted.

22 1 And the fixt day they gathered & twife fo much bread, two omers for one man; then all the rulers of the Congres won came and told Mofes.

23 And he answered them, This is that which the Lord hath faid To morow is the rest of the holy Sabbath vnto the Lord : bake that to day which ye will bake, and feethe that which ye will feethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they layde it up till the morning , as Moles bade, and it stanke not, neither was there any worme therein.

25 Then Mofes faid, Eat that to day: for to day is the Sabbath vnto the Lord : to day ye shall not

& God cooke away I finde it in the field. 26 Sixe dayes shall ye gather it, but in the fe-

uenth day is the Sabbath; in it there shall be none. 27 1 Notwithstanding, there m went out fome of the people in the feuenth day for to gather, and

they found none. 28 And the Lord faid vnto Mofes, How long refuse ve to keepe my commandements, and my psefly agrine.Gods lawes ?

29 Behold, how the Lord hath given you the Sabbath : therefore hee giveth you the fixt day bread for two dayes : tarie therefore enery man in his place : let no man goe out of his place the feuenth day.

30 So the people rested the seuenth day.

And the house of Israel called the name of it MAN, and it was like " to coriander feed, but white : and the tafte of it was like vnto wafers

made with honie. 32 And Moses said . This is that which the Lord had commanded, Fill an onier of it, to keepe It for your posteritie: that they man see the bread

wherewith I have fed you in wildernesse, when I brought you out of the land of Egypt. 33 Mofes also faid to Aaron, Take a o pot and

put an omer full of M A N therein, & fet if before the Lord to be kept for your posteritie. 34 As the Lord commanded Mofes, fo Aaron

B That is, the Arke laid it vp before the P Testimonie to be kept. 35 And the children of I frael did eate MAN * fortie yeeres, vntill they came vnto a land inha-

bited: they dideat M A N vntill they came to the borders of the land of Canaan.

36 The omer is the tenth part of the 9 Ephah.

CHAP. XVII. Water is ginen them out of the rocke. Lt Mofes beldeth vy bie bunde, and they ouresome the Amalehites. 15 Mofre buildeb an als were the Lard

Nd all the Congregation of the children of A Ifrael departed from the wildernesse of Sin, by their yourneyes at the t commandement of the t Ele at the mouth? Lord, and camped in 2 Rephidim, where was no teth net every water for the people to drinke.

2 * Wherefore the people contended with camped, as Numb, Moles, & faid, Giue vs water, that we may drinke,
And Moles faid vnto them W, hy contend ye with
notable thing was me? wherefore doe ye b tempt the Lord?

3 So the people thirsted there for water, and b Why diffinit the people murmured against Moses , and sayd, you God? why Wherefore hast thou thus brought vs out of E- looke ye not for gypt, to kill vs , and our children , and our cattell fuecom of him with thirst ?

 And Mofes cryed vnto the Lord, faving. What shall I doe to this people ? for they be almost ready to estone me. ready to estone me.

And the Lord answered to Moses, Goe betheir owner mittheir owner mittheir owner mit-

fore the people, and take with thee of the Elders ters to flay the of Ifrael : and thy rod wherewith thou * imotest time prophets, and the river take in thine hand, and goe:

to renerge Gods

6 * Behold, I will stand there before thee vpeause against his on the rocke in Horeb, and thou thalt finite on enemies and false the rocke, and water shall come out of it, that the Prophers. people may drinke. And Moses did so in the fight * Cb.p. 7. 10. of the Elders of Ifrael.

7 And he called the name of the place | Maf- & 105,41. 1. 107 fah and & Meribah , because of the contention of 40.4. the children of Ifrael, & because they had temp- "Or, trataion, ted the Lord, saying, Is the Lord among vs. a when a deterfitie wee Thinke

8 1 * Then came Amalek and fought with God to be abfent Ifrael in Rephidim.

9 And Moles faid to Iolhua , Chufe vs out make him a liar. men , and goe fight with Amalek : to morow I * Deut. 35.174 will fland on the top of the f hill with the rad of who same of God in mine hand.

10 So Ioshua did as Moses bad him and fought Esan, Gen. 36, 12with Amalek ; and Mofes , Aaron , and Hur , went f That is, Horeb, vp to the top of the hill.

11 And when Mofes held up his hand, Ifrael prenailed: but when he let his hand & downe. Amalek preuailed,

12 Now Moses hands were heavie: therefore how dangerous a they tooke a stone and put it under him, and hee in prayer, fate upon it : and Aaron and Hur stayed up his hands , the one on the one fide , and the other on the other fide : fo his hands were fleadie vntill the going downe of the funne.

13 And Ioshua discomfited Amalek and his people with the edge of the fword. 14 And the Lord faid to Moles, Write this h In the books

it to Ioihua : for * I will vtterly put out the re- cares of toffue membrance of Amalek from under heaven.

If (And Moses built an altar, and called the in This is, the Lord name of it i Ichouah-niffi,)

16 Also he faid, & The I ord hath sworne, that he declared by he will have warre with Amalek from generation to generation.

CHAP. XVIII.

E Tethro commeth to fee Mafes his fonne in law. & Mefes seine commeen to fee Asiges in s former in three. A sefect sellices hims of the wonders of Egypt. 9 Lethro reinseeth and offereth facrifice to God. 21 What manee of men offeren and indiges another be, 14 Mosts obeyeth Lethros counsell in appointing officers.

place, where they done.

without murmuring against vs à

how flow they are 11,4. Pfd.78.154

his promife, and Eliphas, forme of which is also called Singi.

g Sothat wee fee

for a remembrance h in the booke, and t rehearfe + Ebr. partit in the * Num, 24.20.

is my banner ae

holding up his rod + Ebr the hand of the Lord upon the thront .

Hen Iethro the * Priest of Midian , Moses * Chap. 1.16 father in law , heard all that God had done

Lethro counselleth Moles to appoint.

a Irmay feeme

chat he tent her

backe for a time

to her father for

her impatiency, leafi the thorid

4,25. * Chap. 2.22.

because God

wrought many

mount where

Peter calleth the

Christ was tranf-

figured , the holy mount : for by

Chriftsprefence

cime, 2. Pet. 1. 18.

c That is , he fenc

me Tengers to fay

vnto him.

t Eir. of peace.

& Whereby it is

enident that he

worthipped the

erue God, and

therefore Mofes

* Chip. 1, 10. 16,22 and. 5,7. and. 14,8. e Posthey that drowned the chil-

dien of the Ifrae-

place , where the

facrifice was offe-

hane infice exe-

4 Ehr. thou will

fain: and fall.

* Deut, 1,9.

F Or, cornfell.

h Indge thou in

cannot be decided

but by confulting

i What maner of

men ought to be

with God.

office,

cared.

eaten.

refeled not to

for Moses, and for Israel his people, and how the Lord had brought Liviel out of Egypt.

2 Then Icthro the father in law of Mofes . tooke Zipporah Moses wife , (after hee had a fent

her away.) 3 And her two fonnes, (whereof the one was called * Gerihon: for he faid, I have beene an ali-

ant in a strange land: 4 And the name of the other vvas Eliezer : for tion, which was to the God of my father, faid he, was mine helpe, and

be a let to his vcc2. deligered me from the (word of l'haraoh.) dangerous, chap. 5 And Jethro Moses father in law came with

his two formes, and his wife vnto Mofes into the wildernesse, where he camped by the b mount of God. b Hareb is salled

6 And he faid to Mofes , I thy father in law the monnt of God . Lethro am come to thee, and thy wife and her two fonnes with her.

miracles there. So

7 And Mofes went out to meete his father in law, and did obey sance, and kissed him, & each asked other of his t welfare ; and they came into 8 Then Mofes tolde his father in law all that

the Lord had done vnto Pharaoh, and to the Egyptians for Hracis fake, and all the trauaile that had come vuto them by the way , and hove the Lord deliuered them.

9 And lethro reicyced at all the goodnesse, which the Lord had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro faid, dBleffed be the Lord who hath delinered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also delinered the people from under the hand of the Egyptians. marry his daughter.

11 Now I know that the Lord is greater then all the gods: for as they have dealt*proudly with

them, so are they e recompensed.

12 Then Tethro Mofes father in law tocke burnt offerings and facrifices, to offer vnto God. lite, perified them-felius by water. I They are in that And Aaron and all the Elders of Ifrael came to eat bread with Mofes father in law f before God.

13 Now on the morow, when Mofes fate to judge the people, the people flood about Mofes

buint, and the rea from morning vnto euen.

14 And when Moles father in law faw all that he did to the people, hee faid, What is this that thou doest to the people; why fittest thou thy felfe alone, and all the people stand about thee from morning vnto euen?

15 And Mofes faid vnto his father in law, Be-

g Thatis, to know caufe the people come vnto me to feeke g God. 16 When they have a matter, they come vnto me, and I judge betweene one and another, and declare the ordinance of God, and his lawes,

17 But Mofes father in law faid voto him, The

thing which thou doeft, is not well.

18 Thou both t weariest thy selfe greatly, and

this people that is with thee : for the thing is too heavie for thee: * thou art not able to doe it thy

19 Heare now my I voyce, (I will gine thee counsell, and God shall be with thee) be thou for hard causes, which the people to h Godward, and report thou the

causes vnto God. 20 And admonith them of the ordinances, and of the lawes, and thew them the way, wherein they must walke, and the worke that they must doe.

21 Moreoner, provide thou among all the

ling truely , hating conetournesse ; and appoint fuch over them to be rulers over thoutands, rulers ouer hundreths rulers oner fifties, and rulers over

officers. Moles obeyeth him. 27

Chap.XIX.

22 And let them indge the people at all feafons : but every great matter let them bring vitto thee, and let them judge all fmall causes : to shall it be eafier for thee, when they shall be are the burdon with thee.

23 If thou doe this thing, (and God fo command thee) both thou shalt be able to endure, and all this people thall also goe quietly to their k cody counted place.

24 So Moles k obeyed the voyce of his father same of our enfein law, and did all that he had faid: 25 And Moles chose men of courage out of God oftentimes

all Ifrael, and made them heads over the people, to humble them rulers oner thousands anders oner hundreths, ru- that are exalted, lers over fifties, and rulers over tennes.

26 And they judged the people at all featons, prede of mother, but they brought the hard cautes to Mofes : for I neede the occathey judged all finall matters themfelnes.

2.7 Afterward Mofes Het his father in law depart, and he went into his countrey.

CHAP, XIX.

1 The Ifraclites come to Sinai, 5 Ifracl is chosen from among all other nations, 3 The people promise to obey God, 12 He that touchech the hill, dieth 18 God appeareth unto Mofes upon the mount in thunder and ughtaing. IN the a third moneth, after the children of II- the beginning

reel were gone out of the land of Egypt, the of the mouth fame be day came they into the wilderness of Sinai, part of May, and 2 For they departed from Rephidion, and part of rea.

came to the defert of Sinai , and camped in the b That they dewildernesse : enen there I ruel camped before the pared from F.e-

3 * But Mofes went up unto God, for the Lord e god called 122had called out of the mount vnto him , faying, 100, thael : the e-Thus that then fay to the house of . Lakob , and fore the house of talkob and the tell the children of Ifrael.

4 * Yee have feene what I did vnto the Egyp- ignific onely Gods tians, and hove I caried you vpon a cagles wings, people. and have brought you visto me.

5 Now therefore * if yee will here my voyce tring his, is out of in deed, and keepe my conenant, then you thallbe darger, and by camy chiefe treafure about all people, * though all ther on her wings the earth be mine.

6 Yee flall be vnto mee also a kingdome declareth beclove, of * Priefts, and an holy nation. These are the * Prot. 5,2. words which thou shalt speake voto the children pid 2+11 of Ifrael.

7 ! Mofes then came and called for the El- read. 1,6. ders of the people, and proposed viito them all thefe things, which the Lord commanded him,

8 And the people answered all together, and fayd, * All that the Lord hath commanded, wee * chap. 24,3. death will doe. And Moses reported the wordes of the 5.27. ind 25,17.

people vnto the Lord. 9 And the Lord faid vnto Mofes, Loe , I come vnto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may alfo believe thee for ever. (For Mofes had tolde

the wordes of the people vnto the Lord.) 10 Moreover the Lord faid vnto Moles , Goe Teach them to to the people, and fanctifie them to day and to te pme in beaut, 28

morow, and let them wall their cloathes, 11 And let them be ready on the third day; for felice outwardly the third day the Lord will come downe in the deant by washing

fight of all the people vpon mount Sin i: 12 And thou thalt ferm rks vn:o the people round about, faying, Take heede to your feines,

ought euer to be obeyed, though it rous, for to fuch and to decline that one menberhath i.on, Nam. 10,29.

phidim. * .: 825.7.28

prople of littlel d For the Fgle by

then in her talents Tet 2.2.

they from them-

people i men of courage, fearing God, men dea-

God appeareth on the Mount. Exodus. The ten Commandements. 6 And shewing mercie vnto e thousands to sorredy is be that yee goe not up to the mount, nor touch the them that love mee, and keepe my commande- sather to flew border of it, wholoever toucheth the * mount, mercy then to # Hier, 24, 10. shall furely die. 7 * Thou shalt not take the Name of the Lord punits. 13 No hand thall touch it , but he shall be stoned to death, or firiken thorow with dearts : who thet it be beaft or man, he shall not live : when the 8 Remember the Sabbath day, \$ to keepe it ring fally or tall-# horne bloweth long , they shall come vp # into ly by his Name . or Or . trumpet. holy. 9 * Sixe dayes shalt thou labour, and doe all g which it by Or toward. 14 Then Mofes went downe from the meditating the fpia mount vnto the people, and fanctified the peothy worke, 10 But the fouenth day is the Sabbath of the risuall reft, by head ple, and they washed their cloathes. Lord thy God: mit thou falt not do any worke, and testing from 15 And hee faid vnto the people, Be ready on thou, nor thy fonne, nor thy daughter, thy man worldly requile; the third day, and come not at your f wines. f Ert giue your feruant, nor thy maid, nor thy beaft, nor thy ftran- * Coap. 13. 15. 12. 16 And the third day, when it was morning, telacs to prayer there was thunders and lightnings, and a thicke ger that is within thy # gates. and softinence, 11 * For in fixe dayes the Lord made the hea- Grand cloud vpon the mount, and the found of the trumthat you may at ahis time attend pet exceeding loude, fo that all the people that ven and the earth, the fea, and all that in them is, onely upon the and rested the seventh day: therefore the Lord was in the campe was afraid. Lord, 1. Cor. 7, 5. bleffed the feuenth day, and hallowed it. 17 Then Moses brought the people out of the 12 4 * Honour thy h father and thy mother, *Dene. s, es, warq tents to meete with God, and they stood in the that thy dayes may be prolonged upon the land, h By the parents nether part of the mount. which the Lord thy God gineth thee. 18 * And mount Sinai vvar all on smoake , bealfo is meant all * Dest.4, tto 13 Thou fhalt not ikill. cause the Lord came downe vpon it in fire,& the that have authori-14 Thou shalt not & commit adulterie. 19 oner ve. * M.H. 5, 3 f. imoske thereof alcended, as the imoake of a forg God wfed thefe nace, and all the mountg trembled exceedingly. 15 Thou shalt not 1 steale. i Bur lone and i ferrefull lignes, 16 Thou shalt not beare false m witnesse presente thy brea 19 And when the found of the trumpet blew that his law thould shers life long, and waxed louder and louder, Moses spake, against thy neighbour. be had in grewer 17 * Thou shalt not a couet thy neighbours heart, word and renerence, and his and God answered him by h voyce, maieffy the more 20 (For the Lord came downe vpon mount house, neither thalt thou couer thy neighbours deed feared. wife, nor his man feruant, nor his maide, nor his I But Mudy to Sinai on the top of the mount) and when the h He gane authooxe, nor his affe, neither any thing that is thy face his goods, Lord called Moles vp into the top of the mount, rity to Mofe: by 18 ¶ And all the people § fawe the thunders, fresk each, and the † lightnings, and the found of the trumper, and the manner is a few the fresk each. plaine word , that Mofes went vp. the people neight 21 Then the Lord fayd vnto Mofes, Goe spatittand him. downe, charge the people, that they breake not pet, and the mountaine smoaking, and when the formach as with their bounds, to goe up to & Lord to gaze , least mapeople faw it, they fled and flood aftere off, ny of them perifh. his hinderance to 19 And faid vato Mofes, * Talke thou with any thing. 22 And let the || Priefts also which come to Or , THETE. vs, and we will heare : but let not God talke with | Or. heard. the Lord be fanctified, leaft the Lord & destroy Or break and vs.leaft we die. 220# férm. * Dent . 5, 24. 0 18 23 And Moles faid vnto the Lord, The people 20 Then Mofes faid vnto the people, Feare 16 bile 12,11. not : for God is come to prooue you , and that o whether you will obey his precan not come vp into the mount Sinai : for thou haft charged vs, faying, Set markes on the mounhis feare may be before you, that ye finne not. cepts as you pre-21 So the people flood af are off , but Mofes miled, chap, 12 8. taine, and lanctifie it. drew neere vnto the darkenesse where God vvas. 24 And the Lord faid vnto him , Goe, get thee 22 ¶ And the Lord faid vnto Mofes, Thus downe, and come vp, thou, and Aaron with thee; thou shalt fay vnto the children of Ifrael, Ye have but let not the i Prieftes and the people breake i Neither dignity feene that I have talked with you from heaven. nor multitude their bounds to come up unto the Lord, least he dehene authority to 23 Ye shall not make therefore with me gods ftroy them. parte the bounds of filter, nor gods of golde: you thall make you 25 So Mofes went downe viito the people, and ibat Gods word none. preferibeth. tolde them. * An alter of earth fhalt thou make vnto end 38,7. me, and thereon shalt offer thy burnt offerings, CHAP, XX. and thy * peace offerings, thy theepe, and thine *Link. 1.1. 2 When Mofes and a The Command ments of the first Tall . 24 The Commandements oxen: in all places, where I shall put the remem-Aaron wele Jone of the fecond. 18 The people af and the comforted by Mofes. vp, or had passed brance of my Name, I will come vnto thee, and 2: Gode of Aluer and golde are againe forbidden. 24 Of mens the bounds of the fre the altaronghito be. bleffe thee. people, Gad fpake 25 * But if thou wilt make me an alter of ich 1,31. t'us out of the T Hen God Ipake all these words, saying, mount Ho eb, that ftone, thou thalt not build it of hewen ftones: ali de people 2 * I am the Lord thy God, which have for if thou lift up thy toole upon them, thou haft + Eir, it, it is, kend. brought thee out of the land of Egypt, out of the the Bone. polluted them. * Dent 5, o. Fial. house of # bondage. 26 Neither shalt thou goe up by steppes unto be by hit scoping 91.10 3 Thou thalt have none other gods be-Defrainte. mine alter, that thy P filmhineffe be not diffeour- or flying abroad fore me. of his cleathes. all things are open. red thereon. 4 * Thou shalt make thee no grauen image, * Leuit. 36, 1. Ff.d. neither any fimilitude of things that are in heaven CHAP, XXI. e by this ontward Temporall and civill eranner appointed by God to arting fraitude,

aboue, neither that are in the earth beneath, nor gettire, all kinde of that are in the waters under the earth.

fe mice and wor -

unp to idoles is

sevenged on the

contemne cof

mine honous,

forbidden. d And willbe

Thou shalt not bow downe to them,neither ferue them: for I am the Lord thy God, a d lealous God, vifiting the iniquitie of the fathers vpon the children, vpon the third generation and

vpon the fourth of them that hate me;

ermethere, and wrange: the observation whereof deeth non justific a man, but are given to bredle our corrupt adure, which elfe would breaks out into all mifebbefe and wuelth. N Ow these are the lawes, which thou shalt set * Lan. 1, 191

before them: dent. 15.19 2 * If thou buy an Ebrew feruant, hee shall [m.34.14] a Paying no meb Nor having

c Till her time of fernitude was ex-

pired , which

might be the

+ Br. G. W.

d Where the

Judges fares.

yeare of Inbile, which was every

fiftiech yeere.

chat the mafter

gius his dowry.

For his fenne.

h Neither marry

gine anothet me-

ney to bury her,

nor bellow her

epon hit fonne.

I Though a man

grares , yet it is

m The holineffe

of the place oughe

ser to defend the

* Lift. 12. 9. proc.

80,20. Maib 15,4.

n Eithet farte off

Too, & fiag of bis

By the civil

a muncherer.

childe.

megiarare, bas before God he is

q Of the mether

1 Os , withro-

Minupeter.

mar.7.10

Tofties.

him or necre.

& Bythe citall

f Canftreines ei-

feventh years of che fiftieth.

out free for snothing. 3 If he came himfelfe alone , he shall go our himselfe alone : if he vvere married, then his wife

wife not shildren, thall goe out with him. 4 If his mafter hath given him a wife and the

hath borne him formes or daughters, the wife and her children thall be her a matters, but he shall go out himfelfe alone.

5 But if the feruant fay thus , I loue my mafter, my wife and my children , I will not goe out free,

6 Then his mafter shall bring him vnto the † Judges , and fer him to the doore , or to the poste, and his master thall boare his eare through with an awie, and he shall ferue him for . That is , to the

e ener. 7 Likewise if a man fsell his daughter to be a feruant, thee thall not goe out as the men fer-

names doe. 8 If the please not her mafter, who hath beeher by powerty, trothed, her to himlelfe, then thall & hee cause to buy her; hee shall have no power to sell her Chould marry her.

to a strange people, seeing he despised her. Ey gitting ano-9 Bur if he hath betrothed her vnto his fonne, her of him. he shall deale with her according to the custome

h That is, he sall of the daughters. 10 If he take i him another wife , hee shall not diminish her foode, her raiment, and recompence

her hindelfe, nor of her virginitie. II And if he doe not thefe three vnto her, then shall she goe out free, paying no money.

12 1 * He that fmiteth a man, and he die, shall die the death.

13 And if a man bath not layed waite , but \$ God hath offered him into his hand, * then I will appoint thee a place whither he shall flee. 14 But if a man come prefumptuously vpon

Gods pronidence elist it ihould fo be. his neighbour to flay him with guile, thou ibalt take him from mine maltar that he may die. 15 \$ Alfo bee that fmiteth his father or his

mother, shall die the death. 16 \$ And he that Realeth a man , and felleth him, if it be found with him, thall die the death.

17 4 And he that curfeth his father or his

mother shall die the death. 18 5 When men also strive together, and one fmite another with a * ftone , or with the fift , and

he die nor but lieth in bed, 19 If he rile againe and walke without vpon his ftaffe, then shall he that smore him goe a quite,

fane onely he shall beare his charges # for his refling, and shall pay for his healing.

20 ¶ And if a man smite his seruant, or his

maide with a rodde, and he die vnder his hand, he shall be furely punished,

21 But if he continue a day or two dayes , hee thall not be punished : for he it his money.

22 Alfo if men ftriue and hurt a woman with childe, so that her childe depart from her, and I death follow not , hee shall be furely punithed, according as the womans husband shall appoint him, or he shall pay as the Indges determine.

23 But if death follow, then thou fhalt pay * Int, sa, sa, bet. life for life.

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, Oripe for ftripe.

26 and if a man fmite his fernant in the eye,

Serue fixe yeeres, and in the fenenth hee thall goe or his maid in the eye, and hath perlihed it, hee shall let him goe free for his eye,

27 Alfo if he fmite fout his feruents twoth , or fish Ged enenge? his maides tooth, he il. Il let han goo on, the for early in the min leaftthings. his tooth. 28 If an oxe pore a man or worn in that he + Gen. ..

die, the * oxe shalbe i floned to death, no his flesh i if i'e bearbe thall not be eaten, but the owner of the oxe finall punified, much 29 If the oxe were woont to puth in times, w, upplatelie.

paft, and it hath beene I tolde his mafter, and hee hath not kept him, and after he killeth a numer a woman, the oxe shalbe stoned, and his owner thall die alto.

30 If there be fet to him an fumme of money, and other retrof then he shall pay the ransome of his lite, whatto- de kinted of him euer shalbe layd vpon him.

31 Whether he hash gored a fonne, or gored a daughter, he shalbe judged after the same ma-

32 If the oxe gore a fernant or a maid, he shall gine vnto their mafter thirty x shekels of filter, x Reads Gen. 36 and the oxe thall be ftoned.

33 ¶ And when a man flall open a well, or when he shall digge a pit and couer it not, and ather oxe or an affe fall therein,

34 The owner of the pit shall ymake it good, y This law forbidand gitte money to the owner thereof, but the to hore, but to bedeth not onely not dead beast thill be his. ware lead any be

35 ¶ And if a mans oxe hurt his neighbours hurs. oxe that he die, then they thall fell the line oxe, and divide the money thereof, and the dead eve alfothey shall divide.

36 Or if it be knowen that the oxe bath vsed to path in times part, and his matter bath not kept him, he shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

3 Of thefe. 5 Domage. 7 Leading. 14 Botowing. 16 Buifing of middle. 18 Wilchwofe. 10 Includy. 21 Support of Brangers, midomes, and forbed fir. 25 Vyor. 18 Renerons en Migiftrites.

F a man fleale an a oxe or a fleepe, and kill it bead of the herd. or fell it, he shall restore fine oven for the oxe, or a small bean of the Acke. and foure theepe for the theepe.

2 \ If a thiefe be found breaking vp , and b B. eaking an be imitten that he die , no blood fiallbe fied for house to enter in. er vadermining

But if it let in the day light , & blood fall : Et won the farm befred for him: for he should make full restituti- e He while put to on ; if he had not voherevouth, then should hee be death that killeth fold for his theft. 4 If the theft be found t with him aline, (whe - 1 Err 10 bit bank)

ther it be oxe, affe, or theepe) hee thall reftore the

double. 🕤 🥊 If a man doe hurt field , or vineyard, and put in his beaft to feede in another mans field, he thail recompense of the best of his owne field, and of the best of his owne vineyard.

6 If fire breake out and catch in the thornes, and the flacks of come, or the flanding corne, or the field be confirmed, he that kindled the fire

shall make full restitution. 7 . If a man deliver his neighbour money of

ftuffe to keepe , and it be stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the mafter of the house shalbe brought vnro the + Indges to forware, whether he hathe pur his hand vnto his 4 200 pole. d That it , wherfer neighbours good, or no.

9 In all maner of trespasse , whether it be for he hath sollta.

99, 12, met. f. 38. The execution of this law onely magierate, Mass.

belonged to the Si's

exen.

The Iudicial	s. Exoc	dus.	Three solemne fea.	
	oxen, for affe, for freepe, for raiment, or for any maner of loft things, which another challenged to be his, the caule of both parties that come before the Indges, and whom the Indges condemne, he shall pry the double wito his neighbour. To If a man definer wito his neighbour to	as What God promifeth if they shey him. is a few at the Canaturies by little and little. Thou that not preceive a falle to find thou put thine hand with the she affalse wincesse. 2 I thou that not follow a multiculil, neither agree in a contouristic after my near overstroom the truth.	nle, neither Or, report a false wicked, to tale.	
÷ Elv. brožin.	keepe afte, or oxe, or theepe, or any boaft, and it die, or be thurt, or taken away by enemies, and no manifee it,	after many and ouerthrow the trueth, 3 1 Thou shalt not esteeme a po	15 godly, though	
e They fhould fwesteby the Name of the Lord.	11 • An oath of the Lord shall be betweene them twine, that he hath not put his head vun- his neighbours good, and the owner of it shall take the oath, and he shall not make it good:	4 1 If thou meete thine enemies affe going aftray, thou shalt biring againe.	him to him b If we be bound to doe good to one	
* Grm. 31,39.	12 * But if it be stollen from him, he shall make restitution vnto the owner thereof.	5 If thousee thine enemies easte his burden, wilt thou cease to helpe shall helpe him up againe with it.	him? thou enemie himfelfe,	
f He shall show fome part of the heast, orbring an witnesses.	13 If it be torne in pieces, he shall bring fre- cord, and shall not make that good, value is de- noured. 14 ¶ And if a man borrow ought of his neigh-	6 Thou shalt not ouerthrowe the poore in his fuite, 7 Thou shalt keepe thee farre from	a falle mat - vnder his buiden.	
a the shook ()	bour, and it be hurt, or els die, the owner thereof not being by he shall furely make it good. 15 If the owner thereof be by, hee shall not	ter, * thou shalt not stay the dinnor righteous: for I will not justifie a wick 8 5 * Thou shalt take no gift: blindeth the twife, and percerteth t	for the gift nie buildens	
g He that hired it shall be free by paying the hire. * Deut. 12, 23.	make it good: for if it be an hired thing, it is came for his hire. 16 5 * And if a min entife a may d that is not be troathed, and lie with her, he shall endow her, and take her to his wife.	the righteous. 9 ¶ Thou shait not oppresse a silve know the cheart of a stranger, see strangers in the land of Egypt. 10 *Moreover, fixe yeeres thou shall be a silve with the silve seems of the silve with the silve	ing ye were the magistrate.	
	17 If her father refule to give her to him, hee shall pay mon-y according to the dowry of virgins. 18 Thou shalt not suffer a witch to line. 19 Whosoeuer lieth with a beaf, shall die	II But the feuenth yeere thoush and lie ftill, that the poore of thy peol and what they leane, the beaftes of t	alt let it reft he is a firanger, his heart is for rowfull ple may eat, enough, he field thall * Leuiter 2 and	
* Deut, 13.13.14. 15. 1.mac.2.24. * Levit. 19.35.	the death. 20 ¶ * Hee that offereth vnto any gods, faue vnto the Lord onely, shall be staine. 21 ¶ * Moreouer, thou shalt not doe injury to	eate. In like maner thou flaft doe wi yard, and with thine oline trees. 12 * Sixe dayes thou flaft doe thy in the feuenth day thou flaft reft, tha and thine afte may reft, and the fe maide, and the framer may be refresh	, deat. 5, 12	, S
* Zuh.7.10.	a ftranger; neither opprefile him; for yee were ftr.ngers in the land of Egypt. 22 f * Yee shall no trouble any widow, nor fatherlesse childe. 23 If thou yeek or trouble such, and so he call and cry yro me_I will furely heare his crie.	maide, and the stranger may be refreshe 13 And ye shill take heede to all the have faid vine you; and ye shall mak tion of the name of other gods, neith heard out of thy mouth. 14 ¶ Three times shalt thou keepe	hings that I 34-18. 33-3-48. 35 for momen- g That is, Eiffer, in remembrance that the Angel paffed ouer and	
h The full plague of God you the oppressions. Least 25,37, dest 23,18, Rfd.15,5.	2.4 Then thall say wrath be kindled, and I will kil you with the fword, and your himse shallbe wildows, and your children fatherleife. 2.5 ¶ If then lend money to my people, that is, to the poore with thee, thou fhalt not be as an viturer vinto him; ye shall not oppresse him with vitire.	me in the yeere. 15 Thou * findt keepe the feaft o med bread: thou findteate valenaries uen dayes, as I communded thee, i of the moment of Abib: for in it t out of Egypt; and * none findlappear	Incs, when he frey the firthborne of the firthborne of d bread fe = *Done : 4 : 16, n the feafon milus : 35, hou camet h which is, e before me token that the Low	
	26 If thou take thy neighbours rayment to pledge, thou thair reftore it vnto himbefore the tunne goe downe. 27 For that is his covering onely [40] this is his garment for his skin; wherein thall he theeper	empty. 16 The h feaft also of the harner fruits of fly labours, which thou h the field; and the ifeaft of gathering, end of the yeers, when thou hast gail thours out of the field.	Co. its in ale . Comit is the leaft	
f For colde and necessity. * Aftr.25,5.	therefore when hee? criethy nto me, I will heare him; for I am mercifull. 28 ¶ * Thou that not raile you the Iudges,	17 These three times in the ye	ere shall all the Tabernacles	
k Thine abundance of thy corne, oyle, and wine. * Chip. 13, 2, 12, and 3+, 19.	neither speake entill of the ruler of thy people. 29 ¶ Thine *a hand-one and thy siquor shalt thou nor keepe backe. * The first borne of thy fonnes shalt thou giue me. 30 Likewise shalt shou doe with thine oxen and with thy sheepe: fouen dayes it shall be with	hourh. 18 Thou fialt not offer the blood crifice with kleauened bread energies of my facrifice remaine until the morn 19. * The first of the first fuits of that bring into the house of the Lord.	thall the fat * Ctap. 34. 26. dist, ing. 14,22 I Meaning, that no y land, thou finites frould be	
* Levit. 12,3.e&k +1-51 I And fo have no- ching to doe with	his dam, and the eight day thou thalt give it me. 31 ¶ Ye fields an holy people who me.* neither thall ye eate any field that is tome of beafts in the field; ye thall call it to the dogge.	yet that thou not feeth a kid in his milke. 20 \$\Phi\$ * Behol I, I fend an Angel bef keeps thee in the way, and to bring	ore thee to the * Chap. 3.3.2 days.	
nia	CHAP. XXIII. Not to follow the multitude. 13 Net to make mention of the firange gods. 14 The three felenine feafs. 20. 23 The Angel is promifed to lade the people,	place which I have prepared. 21 Beware of him, and heare his a prouoke him not: for he will not spare deedes, because my mame is in him.	your mii- he shall gowerne you in my names	
	,		. 22 But	

Gods promise, and the peoples.

* Chap. 33.2.

Devt. 7.21.

10/344.24.11.

* Deut. 7.25.

not to worthip

firey them.

prefent life.

* De::1.7.14 p I will make

comming, and

Chap. 25,2.

* Is/b. 24.12.

q Called the Sea

r Ol Arabia cal-

i Eor. offense of

faire. * Deut. 7, 16.

10fb, 23.13.

2 When he called him up to the

chap, hitherto.

b When he had

lawe, in mount

* Chap. 19,8.

* Cinp. 20.24.

the mountaine.

e Por as yet the

Prieghood was

not ginen to Leui.

received thefe

Sin:21.

of Syria.

Deut 7.2.

idoles, but to de-

necessary for this

But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vn-

to thine enemies, and will afflict them that afflict

23 For mine Angel * thall goe before thee and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hinites, and the Ichufites, and I will deftroy them,

24 Thou thalt not bow downe to their gods, neithet ferne them, nor doe after the workes of them; but *n vtterly onerthrow them, and breake

n God commanin pieces their images. dech his not onely

25 For yee if all ferue the Lord your God, and he shall blesse thy o bread and thy water, and I will take all fickeneffe away from the midft of o That is, all things

26 1 * There shall none cast their fruit, nor be barren in thy land: the number of thy dayes will I fulfill.

them afraid at thy 27 I will fend my P feare before thee; and will deitroy all the people among whom thou thait fend mine Angel go : and I will make all thine enemies turne their to defroy them, 25 backs vnto thee: 28 And I will fend * homets before thee,

which shall drine out the Hinites, the Canaanites, and the Hittites from thy face.

29 I will not east them out from thy face in one yeere, least the land grow to a wilderneise, and the beafts of the field multiply against thee.

30 By little & little I will drive them out from thy face, untill thou increase, and inherit the land. 31 And I will make thy co ftes from the red

feavnto the fea 9 of the Philiftims , and from the r defert vnto the f Riner; for I will deliner the inh bitants of the land into your hand, and thou frewis, Ephraim. Shalt drive them out from thy face.

* Cop. 34.15.

32. * Thou thele makes and a state of the state of th 32 * Thou thalt make no couenant with them,

nor with their gods :

33 Neither thall they dwell in thy land, least they make thee sinne against me for if thou serve their gods, furely it shall be thy + * destruction.

CHAP, XXIIII.

3 The people premife to obe; Ged. 4 Mofes writeth the ciuill Lawes, 9,13 Mofes returneth into the meuntaine: 14 Aaron and Hur haue the charge of the people. 18 Mofes was forty dayes and forty nights in the mountaine.

N Ow hee had * faid onto Moles, Come vp to he Lerd, thou, and Aaron, Nadab, and Abimountaine to gine ha, and tenenty of the Elders of Ifrael, and ye thall

him the Lawer ,te worth ip fatre off. 2 And Moles himfe to alone thall come necro

ginning at the 20. to the Lord, but they it all not come neere, neither it all the people goe vp with him.

3 5 b Afterward Moles came and tolde the people all the wordes of the Lord , and all the 1 Lawes : and all the people ar fivered with one voyce, and fayd, * All the things which the Lord Ebr ludgements. hath faid, will we dee,

4 And Mofes wrote all the words of the Lord, and rose vp early and set vp an * alone it ander the mountaine, and twelve pillars according to the W Or, at the foote of twelve tribes of Israel.

5 And he fenr yong 6 men of the children of Ifrael, which offered buint offrings of becues, and facrificed peace offerings vnto the Lord,

6 Then Mofes tooke halfe of the blood, and put it in baiens, and halfe of the blood he sprinkled on the altar.

7 After, hee tooke the | booke of the conenant, and read it is the audience of the people

Moses and the Elders see God. 29 Chap. xxiiij. xxv. who fayd, All that the Lord hath fayd, we will do, and be obedient.

> led it on the people; and tayd , Behold, the d blood Hob s. co. of the conenant, which the Lord hath made with a which that the you concerning all thefe things.

9 ! Then went up Mofes , and Aaron, Nadab, cannot be tausred and Abihu, and seventic of the Elders of Irrael. 10 And they fawe the God of I have , and Godding.

under hit feete vvas as it were a t worke of a Sa- their infrantes thir stone, and as the very heaven when it is stald beheld his 11 And your the nobles of the children of If- } he made them

and 8 did cate and drinke. 12 And the Lord's faid vnto Mofes , Come & The is, veloyup to me into the mountaine, and be there, and I hathe fecond will give thee i tables of stone, and the Law, and time.

the Commandement, which I have written, for to is signifying the teach k them. 13 Then Mofes rofe vp , and his minister Io- God do write his thua : and Mofes went up into the mountaine of lawestherein by

14 And faid vnto the Eldets, Tarie vs here vn- 2.cor. till we come againe vnto you : and behold, Aaron, k To and Hut are with you ; who foeuer hath any mat-

ters, let him come to them. To Then Mofes went up to the mount, and the cloud covered the mountaine,

mount Sinai and the cloud conered [it fix dayes: [Go lim. and the feitenth day he called vinto Moles out of the middes of the cloud.

17 And the fight of the glory of the Lord ovar reth inte denonlike I confirming fire on the toppe of the moun- ung fire to carnall taine, in the eyes of the children of Israel. 18 And Moles entred into the middes of the with his spirit,

cloud, and went up to the mountaine; and Mo- he is like pleasant fes was in the * mount fourtie dayes and fourtie Sephir. nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Take made. 10 The forme of the Aske. 17 The Mercie-seate. 23 The Table. 31 The Canalesteet. 4: Admust be done according to the paterns. Hen the Lord sp.ke vnto Moses, saying,

en the Lord ip ke vnto Moles, kying,

2 After the result

2 After the result

2 After the result

3 After the result

4 After the result

4 After the result

5 After the result

6 After the result

6 After the result

7 After the result

7 After the result

8 After the result

9 After they receive an offering for me : of * every man, he give h dem de whose heart gineth it freely, yee shall take the of- ceemonialliam, fering for me.

And this is the offring which ye faull b take mans in enrion. of them, gold and filter, and braffe, 4 And W blue ficke, and purple, and fearlet, and & For the build -

fine linnen, and goat; baire, 5 And rammes skinnes coloured red , and the

skinnes of badgers, and the wood & Shittim, 6 Oyle for the light, spices for a mounting thoughtone a

cyle, and for the perfume of iweet fauour, 7 Onix stones and stones to be fet in the * E-

phod, and in the * breitplate

8 Alio they shall make me as Sanchuary, that # Chap 28,4. I may dwell among them.

9 According to all that I show thee, euen fo . Aplicebeth : finallye make the forme of the Tabernacle , and one therifee, an the falbion of all the inftruments thereof.

10 1 They thall make a to an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and a halfe high:

ra And thou flult overlay it with pure gold, retigin and withour thalt the rouerlay it; and thale. make

8 Then Mofes tooke the * blood, and fprink - * 1. Prt 1.2.

wishout blood-

Lucie ke morke

reel hee flaide not his hand : also they taw God, not if ad, nor pun fied them.

hearts, except 33. ezel

I The Lord appear mei. : but to them that he draweth Drut. o. c.

Bi culdbe lere to ingand to cline

Cr. j-11. 12. e Which is thong'it to be a which will not vorce.

d Ordein ed for the Ix cas.

to licate the Law. * Clup. 37, 1,

worker.

1 Or. obrlooks of

The Arke and Mercie-leate. The

& Or, a strie and

A B The

length, ewicu-

BC The

breadth a cu-

A D The

bright a cu-

tote and an

g He that hirecret

the rod of Aaron,

wese a teftimmie

virletore.

shall be free b

tete and an Falfe.

bites and an

halfe.

4 forder.

& Or, Fate.

Exodus.

Table of thewbread. The Candiciticke.

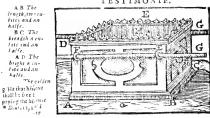
make upon it a # crowne of gold round about.

12 And thou that cast fourerings of golde for it, and put them in the foure # corners thereof: that is , two rings flall be on the one fide of it,

and two rings on the other fide thereof. 13 And thou their make battes of Shirtim wood, and couer them with gold.

14 Then thou thalt put the barres in the rings by the fides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



arres concred with gold to put through the rings to cary the Arke. ther part of the Arke where the Tellemonie was put,

15 The barres shalbe in the rings of the Arke:

they shall not be taken away from it. E The Some rables, 16 So thou thalt put in the Arke the ! Tefti-

and Manna which monie, which I shall give thee. 17 Alfo thou thalt make a # 8 Mercie-feate of or Gods pretence pure gold, two cubites and an halfe long, and a

cubite and an halfe broad. There God spreared mereifully ento them : and this was a figure of Chrift,

PROPITIATORIE OR MERCIE-SEAT.

The Proping. mbich is the tonerine of the Arke of the Teltonone fet Apart in this edision for plaineffer

K The place whence iffined the ornele and answere. from abone the Propetiatory, and from heaveene the wings of the Che. cabinas,



18 And then that make two Cherubims of golde : of worke beaten our with the hammer that thou make them at the two endes of the Merciefeat.

19 And the one Cherub shalt thou make at the one ende . and the other Cherub at the other end: of the matter of the Metciefeat shall ye make the Cherubims, on the two ends thereof.

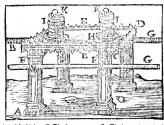
20 And the Cherubins thall stretch their wings on hie couering the Merciefear with their wings and their faces one to another : to the Mercicleat ward shall the faces of the Cherubins be.

22 And thou shalt put the Merciefeat abose *pon the Arke, and in the Arke thou shalt put the Testimonie, which I will give thee. Yeaft.

22 And there i will a decla-

thee, and from above the Merciefeat * betweene * Nom.7.19 the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will give thee in commandement vnto the children of Ifrael,

THE TABLE OF THE SHEW BREAD.



A B The height a cubite and an halfe. BC The length two care CD The

bredth a cubite. B Acremne of co'd above and beneath Convared the one from the other by absra der of an hand breath thicke. which declareth that the Table was an hand

breadsh thicke. F The foureyings, G The barres to earle the Table , which were put through the rings. H Diftes wherein the Shewbread was put. I The twelve cakes or loanes called the Shembrend, K. The goblets or cours rings, the inconfrcups.

23 Thou shalt also make a Table of Shit- 1 Con. 15.16 tim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:

24 And thou shalt couer it with pure golde, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it aborder of I foure fingers round about : and thou shalt make # 00, at the

26 After, thou shalt make for it foure rings of gold, and thalt put the rings in the foure corners that are in the foure feete thereof:

27 Oner against the border shall the rings be for places for barres to beare the Table.

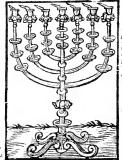
28 And thou thalt make the barres of Shitting wood, and thalt overlay them with gold, that the Table may be borne with them.

29 Thou shalt make also h dishes for it , and h To see the beath incense cups for ir, and couerings for it, and gob. "Pon,

lets, wherewith it shalbe conered even of fine gold thalt thou make them, 30 And thou thait fet vpon the Table Shew

THE CANDLESTICKE.

bread before me continually.



Beenuse the fabion of the Cantleff. ke is fo plaine and enident , it needeth nat to deferibe the particular pars thereof according to the order of letters. Onely whereas it is faid in the 24 verse that there shak be faure boules or cups in the Candlessicke, at must be under-Rood of the forft or fanke : for there are but three for enery one of the other branches.

Alfo the knops of the Candle. Hick, are those which are under the branches as ther : flue out of she fosfe on either fide.

with fire

three couerings Gir Challunorbe

molten, ber bes-

sen out of the

Chap.xxvj.

for the Tabernacle. 10.

31 * Alfo thou fhalt make a candlest icke of pure gold : of worke beaten out with the hammer shall the Candlefticke be made, his shaft, and his branches, his boules with the hammer. floures shalbe of the same, his branches, his boules, his knops; and his

22 Sixe branches also shall come out of the fides of it : three branches of the candlefticke out of the one fide of it, and three branches of the Candlesticke out of the other side of it.

33 Three boules like vnto almonds, one knop and one floure in one branch : and three boules like almonds in the other branch, one knop and one floure : fo throughout the fixe branches that

come out of the Candlefticke. 34 And in the Shafte of the Candlesticke Shalbe foure boules like vnto almonds, his knops and his floures.

35 And there fhalbe a knop vnder two branches made thereof: and a knop vnder two branches made thereof : and aknop vnder two branches made thereof, according to the fixe branches comming out of the Candlefticke.

36 Their knops and their branches shall be thereof: all this shalbe one beaten worke of pure

golde.

And thou shalt make the seuen lampes thereof: & the lamps thereof thalt thou put thereon, to give light toward that that is before it,

38 Alfo the fnuffers and fnuffed thes thereof Shalbe of pure golde,

39 Of a talent of fine gold shalt thou make it with all thefe instruments.

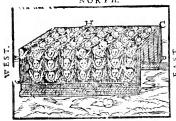
40 * Looke therefore that thou make them after their fathion, that was shewed thee in the mountaine.

CHAP. XXVI. a The forme of the Tabernade and the appereramore. 33 The place of the Arke, of the Merele-frene, of the Table, and of the

A Freeward thou shalt make the Tabernacle with tenne curtaines of fine twined linnen and blew filke, and purple, and skarlet : and in them thou shalt make Cherubius of broidered

ITHE FIRST COVERING THE TABERNACLE.

NORTH.



AB; CD The ten enttaines which were eight and twenty entites long of Chernbims worke. A E The breadib of a certaine was foure endites , and fo the sen were fourty embits bread. F G Tweener aines and an halfe : fo that the whole layed to gether, declareth that the Tabersaic was thirty cubites long, and twelve bread. H. Tabbes or hookes to tie the curtaines,

2 The length of one curtaine fhalbe eight and twentie cubites, and the breadth of one curtaine foure cubites; every one of the curtaines thall

haue one measure. 3 Fine curtaines shalbe coupled one to another : and the other five curtaines fhall be coupled one to another.

4 And thou flalt make ftrings of blew filke vpon the edge of the one curtaine, vwhich is in the feluedge b of the coupling ; and likewife that b on the feether thou make in the edge of the other curtains in the entains might the feluedge, in the fecond coupling. be eyed together.

Fiftie ftrings shalt thou make in one curraine, and fiftie ftrings thalt thou make in the edge of the curtaine, which is in the fecond coupling: . Intyingtoge . the strings shalbe one right against another. sher both the

6 Thou shalt make also fiftie I taches of gold, for, booke. and couple the curtaines one to another with the taches, and it shalbe one # Tabernacle.

100, partitles

THE CYRTAINES OF GOATES HAIRE.

NORTH



SOVTH

Thefe eleuen enytaines of goats haire were put aboue the other tenne. A and the elementh hanged before the entry of the Tabernacle , leake B. Thefe were alforbirly cubit long, and the other but eight and twenty, and therefore on the Southfide they were a cubite longer then the other , looke C. And also another on the Northfide that the beards might be consered.

I Also thou shalt make curtaines of goats haire to be a d covering upon the Tabernacle, thou at ean raine and thalt make them to the number of eleven curtains, weather thould

The length of a curtaine Shalbe thirtie cu- mane it. bites, and the breadth of a curtaine foure cubites: the eleven curtaines shalbe of one measure.

And thou shalt couple fine curtaines by themselnes, and the fixe curtaines by themselnes: but thou shalt double the e fixt curtaine vpon the e That is, here as the one fide, and forefront of the conering.

to and thou shalt make fiftle strings in the form the other, and the form the edge of one curraine in the selledge of the con- hingour the pring, and fiftie firings in the edge of the other doore of the The curtaine in the fecond coupling.

Likewise thou shalt make fiftien taches of Or, hake braffe, and faften them on the ftrings, and thalt

couple the conering together that it may be one 12 And the fremnant that refleth in the cut for the fetataines of the courring , even the halfe curtaine enbites longer that refleth, shall be left at the backe fide of the then the currantes

Tabernacle. bernacle.

13 That the cubite on the one fide, and the cu-fide by a subite bite on the other fide of that which is left in the onboth fides. length of the curtains of § couering may remaine

on either fide of the Tabernacle to coner it. either fide of the Labernacie to coner it.

Moreover, for that covering thou shah the covering that make a g couering of rammes skinnes diedred, was made of goats and a covering of h badgers skinnes above.

15 1 Alfo thou that make hoords for the Ta- third centring of bernacle of Shittim workl vp.

16 Ten

of the Tabernaeles,

haire

h This was the the Taleinssle,

make them to

& This was the ealent weight of the Temple, and wafed 120 pound * Heir 8.1. ##47.F.44.

a That is, of must unning or fine merbe.

Boards for the Tabernacle.

Exodus.

16 Ten cubites shalbe the length of aboard, and a cubite and an halfe cubite the breadth of

one board. 17 Two tenous fhalbe in one board fet in order as the feete of a Ledder, one against another : thus that thou make for all the boardes of the

Tabernacle. · THE TABERNACLE.

NORTH. H

A Twentie boards on the Southfide, and as many on the Northfide, which west of ten substs in length, that is, from E to E. The breakth of each was a cobie and halfe , by roafon whereof . all somed together , made thirtse cubites, which was the length of the Tabernacle. Iofephus writeth that each board was an hanfful thicke. B The neather part of the boards which was cut into two C The two mortaifes , fir each tenon one , wrought in two pieces apart, Swhereunts when the boards were put, they received the tenons, and held the boards up. D D D D D Signifie fine barres to held the boards in order : foure paffed without the boards , thorow rings : the middelmoft went thorow the thicknesse of without the basels, showeverings, the madelines went threw the linekenfels the basels, wherein heles were made therefore. Et Ewerings, on earlies the basels, wherein heles were made therefore, Et Ewerings, on earlies of the owner, and another as the neather part of thebards, which is madine sides give Tubernaide, and the basels of the West end september 18 Fig. 18.

Where though the basels passed, of M A vaile harging in some pillars, and wroughs of Chemberns, their did sparate the hily place from the most half, wrongs of Chemberns, the hily place, wherein on the Sunthside the Canalist, the hily place, wherein on the Sunthside the Canalist, shift was placed, and to the Northside against it, the Table of showbard, since you spaced, and only the Tubernaide on the West ends, which was the Light basels that the last M A housemen was to which was the extreme uppermote crate of the place. M. A hanging or vaile, which was at the entrie of the Tabernacle, being at the East ende, which was fastened to hang at fine pullars.

18 And thou shalt make boards for the Tabernotle, even twentie boards on the Southfide, enen full South.

1 Or, buffetiens,

enortailes for the

a The Fbrewe

zing that they

ACRORS.

19 And thou shalt make fortie | fockets of silner under the twentie boards, two fockets under one board for his two tenons, and two fockets under another board for his two tenons.

20 In like maner on the other fide of the Tabernacle toward the North fide fhall be twentie

2.1 And their fonttie fockets of filter, two foc-

kets under one board, and two fockets under another board.

22 And on the fide of the Tabernacle, toward the West, shalt thou make fixe boards.

23 Alfo two boards thalt thou mile in the corners of the Tabernacle in the two fides.

24 Alfo they fhalbe i joyned beneath, and likewife they shalbe joyned abone to a ring: thus shall word fignifieth rwinnes : deciait be for them two: they thalbe for \$ two corners. 25 So they shalbe eight boards having sockers finould be fo per-fect and well ioy-

of filter, even fixteene fockets, that is, two fockets aed as was possible. under one board, and two fockets under another

26 5 Then thou shalt make fine barres of Shittim wood for the boards of one fide of the Tabernacle.

27 And fich 1 will be die fine barres for the boards of the here i will i decar acle toward the Wellfide.

The vaile of the Tabernacl 28 And the middle barre shall goe through

the middles of the boards from end to end 29 And thou thalt couer the boards with gold, and make their rings of golde, for places for the

barres, and thou shalt couer the barres with gold. arres, and thou that couer the Danes with 2016, 30 So thou that reare up the Tabernacle, "ae - "Cap.25.9.49, Hist 8.5. cording to the fashion thereof, which was thew- Hier 8.5. ed thee in the Mount.

31 Moreover, thou shalt make a vaile of blew filke, and purple, and skarlet, and fine twined linnen: thou thak nake it of broidred worke with Chernbims,

32 And thou flialt hang it vpon foure pillats of Shittim wood conered with golde, (whose khookes shall be of golde) franding upon foure k some reade, fockets of filter.

33 ¶ Afterward thou shalt hang the vaile f on lars. the hooks, that thou mayef bring in thither, that books; meaning is, within the valle, the Arke of the Teffmonie; that hooks meaning and the valle the terminal that will be the terminal that the terminal ter and the vaile thall make you a separation betweene downer and from the Holy place and the imost holy place.

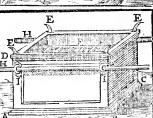
34 Alfo thou shalt put the Mercifeat ypon the hie Priest only en-Arke of the Testimonie in the most Holy place. tred once a yeare. 35 And thoushalt fet the Table m without the holy place, vaile, and the Candlefticke over again't the Table on the Southfide of the Tabernacle, and thou that fet the Table on the Northfide,

36 Alfo thou thalt make an n hanging for the n This hanging doore of the Tabernacle of blewe filke, and pur-or vaile was beple , and skarlet , and fine twined linnen wrought place, and there with needle.

37 And thou flast make for the hanging five were. pillars of Shittim, and couerthem with gold: their heads shalbe of gold, and thou shalt cast fine fackets of braffe for them.

CHAP. XXVII. The Altar of the burnt offering, o The court of the Talernoide 20 The lampes continually burning.

M Oreover thou that make the A Altar of Shit - a For the burnt & tim wood, five cubices long and five cubites offering. THE ALTAR OF BURNT OFFRING.



Pansibefons , flefohockes , bafens , & fuch inftruments apperticining to the

heads of the pil-

1 Whereinto the

A B The length contain ning fine cubite BC The much. A D The height three embites. E The foure hornes or fourt corners. F The grate which was not within the Al-

Int. & wherevonthe fa-

crifice was

burnt.

G Fottye rings to life up the grate binoben they aunited the afters. If The barres to cary the Altar. I Therings threngh the which the barres were

HHHAP

altar of burnt offering. Chap. XXVIII. broad (the altar shall be foure square) and the

& Of the fame

co it.

wood and marret

not faffened vn-

Or , fire parents.

& Ebr, Hefg

e This was the

ficit entry inte

aforde.

where the people

& They were cer-

citcles for ro besu-

& Meaning , cot-

f Of the doore of

were fallened to

che ground.

h Such as com-

meth from the oline, when it is

firft preffed or

BOTS of CORA UP

besten.

eaines of fitte

cubires.

the court,

eaines hoopes or

cine the pillar,

height thereof three cubites.

1 And thou shalt make it hornes in the foure corners thereof the hornes thall be of it belfe,

and thou thait couer it with braffe. 3 Alfo thou thalt make his athpannes for his affies, and his befomes, and his bafins, & his flefh-

hookes, and his # cenfers : thou thatt make all the instruments thereof of brasse. 4 And thou shalt make vnto it a grate , like

networke of braffe : also vpon that t grate shalt thou make foure brafen rings vpon the foure cor-

ners thereof. 5 And thou shalt put it under the compasse of the altar beneath, that the grate may be in the

middes of the altar. 6 Also thou shalt make barres for the altar, barres , I fay , of Shirtim wood , and shalt couer

them with braile : 7 And the harres thereof shall be put in the rings, the which barres shalbe vpon the two sides

of the altar to beare it. Thou-thalt make the altar hollow betweene

the boards : as God the weth thee in the mount , fo shall they make it. 9 T Also thou shalt make the court of the Tabernacle in the South fide, even full South: the

court thall have curtaines of fine twined linnen, of an hundreth cubites long, for one fide, 10 And it shall have twenty pillars, with their rwenty fockets of braffe: the heads of the pillars,

and their 4 fillets shall be filuer. 11 Likewise on the Northside in length there fhall be hangings of an hundreth cubites long, and

the twenty pillars thereof with their twenty fockets of braffe: the heads of the pillars and the filets (hall be filuer. 12 And the breadth of the court, on the

Weltfide shall have curtaines of fiftie cubites, with their ten pillars, and their ten fockets. 13 And the breadth of the court, Eattward full

East, snall have e fiftie cubites. 14 Alto hangings of fifteene cubites shall be on the one f fide with their three piliars and their

three fockets. 15 Likewise on the other side shall be hangings of fifteene cubits , vouh their three pillars and their three fockets.

16 1 And in the gate of the court shall be a vaile of twenty cubites of blue filke, and purple, and fearlet, and fine twined linnen wrought with needle, with the foure pillars thereof and their foure fockets.

17 All the pillars of the court shall have filets of filter round about, with their heads of filter,

and their fockets of braffe. 18 The length of the court shall be an hun-

* Etr. Mir in ffice. dreth cubites , and the breadth tiftie t at either

end, and the height fine cubites, and the hungings of fine twined linnen, and their fockets of braile. All the vessels of the Tabernacle for all

g Or, Rakes, where maner fernice thereof, and all the s pinnes therewith the curraines of and all the pinnes of the court shall be braffe. 20 I And thou thalt command the children of Ifrael, that they bring vnto thee pure oyle oliue

h beaten for the light, that the lampes may alway g burne. 21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, thall Aaron and his fonnes dreffe them from eue-

Aaronsgan ning to morning before the Lord, for a starute for ener vnto their generations , to be observed by the children of Ifrael.

CHAP. XXVIII.

I The Lord calleth Aaron & hes formes to the Prieffheed 4 Their garments. 13. ap. Arron ontreth into the Santluary in the name of the children of Israet. 30 Vrim and Thummum. 38 Asson beareth the iniquity of the Ifracistes offerings.

Nd cause thou thy brother Amon to come A vnto thee, and his fonnes with him, from amone the children of I frael, that he may ferue me in the Priefts office : I meane , Aaron , Nadab, and Abihu, Eleazar, and Ithamar Aarons fonnes.

2 Alfo thou shalt make holy garments for Aaron thy brother, 2 glorious and beautifull. 3 Therefore thou shalt speake vnto all f cun- knewen to be ning men, whom I have filled with the spirit of glacons and ex-

wisedome, that they make Aarons garments to seilent. b confecrate him, that hee may ferue mee in the b which it is to priefts office.

THE GARMENTS OF THE HIGH PRIEST.



The Ephod or egrueff coate which was like clash of gette, and was grided unto him , wherein was the breaft plate with the xy. flones, which was seed about with two chaines to two Onix flones, and beneath with swelaces, t The robe which was ne t under the Ephod , wherever were comed the pomegranascs and beles

of golde. C The tunicle or breidered coate. which was under the ribe and lawger then it, and was alje wetheut

Now there man be the garments, which & A flore and they shall make, a brestplate, and an Ephod, and are they shall make, a brestplate, and an Ephod, and ont seems, but vpar a robe, and a broydered coat, a miter, and a girdle:

most vpon his garfo shefe holy garments shall they make for Aaron ments to keepe thy brother, and for his fonnes, that he may ferue them close vate

me in the Priests office. 5 Therefore they shall take golde and blue filke, and purple, and fearlet, and fine linnen.

6 And they shall make the Ephod of gold. blue filke, and purple, scarlet, and fine twined lin-

nen of broydered worke. 7 The two shoulders thereof shall be joyned

together ly their two edges: fo shall it be closed. 8 And the 4 imbroidered gard of the fame E- a which wens phod, which shaibe vpon him, that be of the forfe about his vamos Time worke and ftuffe, even of gold, blue filke, and coare. purple, and fearlet, nd fine twined linnen.

9 And thou shalt take two Onix stones, and grave upon them the names of the children of If-

racl. to Sixe names of them upon the one ftone, and the fixe names that remaine, upon the fecond

ftone, according to etheir generations. according to sine in generations.

Thou shalt cause to graue the two stenes be given in order, according to the names of the children of Israel, by a grauer of fignets that worked; and graneth in stone, and shalt make them to be fer and em-

721113

e As they were for

the Pricits apparell. vards for boffed in golde.

12. And thou shalt pur the two stones ypon the floulders of the Enhod, as frones of remembrance of the children of Ifrael : for Aaron shall anight remember beare their names before the Lord vpon his two thoulders for a remembrance,

13 So thou shalt make boffes of gold, 1 And two chaines of fine golde s at the

end, of wrethen worke shalt thou make them, and that faften the wrethen chaines upon the boffes. 1. Also thou shalt make the brestplate of is it was fo called, h indgement with broydered worke : like the worke of the Ephod thalt thou make it : of gold,

blue filke, and purple, and fearlet, and fine twined linnen shalt thou make it.

out that on his

E That Agren

che lirzelites to

e Of the boiles.

because the high

Priest could not

grue fentence in

undgement with-

of the breafiplate.

Or , Sardoine.

B Or , Carbande,

A Or a lasper.

& Ele, Tarfliffe.

& Which are vp-

Chaulder,

rnoft toward the

E, which are be-

Dreeft.

Codward.

16 i Fouresquare it shall be and double, an i The defeription hand broadth long and an hand breadth broad. 17 Then thou that fet it full of places for stones, even foures rowes of stones : the order Or . Emer aude. Shall be this, a || rubie, a topaze, and a || carbuncle

in the first row. 18 And in the second towe thou shalt set au I emeraud, a faphir, and a I diamond.

19 And in the third row a turkeis, an achate, and an Hematite.

20 And in the fourth row t a chrysolite, an onix, and a infper : and they thall be fet in gold in

their embossements. 21 And the stones shall be according to the names of the children of Ifrael , twelve , according to their names, graven in fignets, every one

after his name, and they thall be for the twelve 22 Then thou shalt make upon the breast-

plate two chaines at the ends, of wrethen worke

23 Thou shalt make also vpon the brestplate two rings of gold, and put the two rings on the two ends of the breftplate:

24 And thou shalt put the two wrethen chaines of golde in the two tings in the endes of the breftplate.

25 And the other two ends of the two wrethen chainer, thou that faften in the two emboffements, and thalt put them upon the shoulders of the Ephad vpon the forefide of it.

26 Also thou shalt make two rings of gold, which thou shalt put in the 1 two other endes of the breaftplate, vpon the border thereof, toward the infide of the Ephod,

27 And two other rings of golde thou shalt make, and put them on the two fides of the Ephod, beneath in the forepart of it oner against the coupling of it vpon the broidered gard of the Ephod.

Asyon thall not 28 Thus shall they bind the breastplate by his into the hely rings upon the rings of the Ephod, with a lace of place an his owne mame , bet in the blue filke, that it may be fast vpon the broidered gard of the Ephod, and that the breaftplace be not loofed from the Ephod.

29 So Aaron thall m beare the names of the children of Israel in the breastplate of judgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the

30 Alfo thou shalt put in the breastplate of judgement, the " Vrim and the Thummim, which shall be vpon Aarons heart, when he goeth in before the Lord, and Aaron shall beare the judgement of the children of Ifrael vpon his heart before the Lord continually,

31 C And thou first make the robe of the Ephod altogether of blue filke.

32 And the hole for his head shall be in the middes of it, having an edge of wover worke round about the coiler of it : so shall it be as the collar of an habergion, that it rent not.

33 And beneath upon the skirts thereof, thou shalt make pomegranates of blue filke, and purple, and scarlet round about the skirts thereof, and bels of gold betweene them round about:

34 That is, *a golden bell and a pomegranate, * Erdur. 45, p. a golden berand a pomegranate round about vpon the fkins of the robe.

35 So shall it be vpon Aaron, when hee miniftreth, and his found it; lbe heard when he goeth into the holy place before the Lord, and when he commeth out, and he that I not die.

36 Alfo thou fhalt make a plate of pure gold, and graue thereon , as figures are grauen, . H O- o Holineffe ap-LINES TO THE LORD.

And thou shalt put it on a blue filke lace, Loid forhe is and it shall be upon the initer, even upon the fore-thing unboly may front of the miter shall it be.

38 So it all it be upon Aarons forehead, that p Their offerings Aaron may p beare the iniquitie of the offerings, could not be fe Aaron may p beare the iniquine of the onerings, perfect, burfome which the children of Ifrael shall offer in all their fault would be holy offerings : and it shall be allwayes upon his the ein; which fin forehead, to make them acceptable before the she high Frien Lord.

39 Likewise thou shalt imbroider the fine linnen coat, and thou thalt make a miter of fine linnen, but thou shalt make a gridle of needle worke.

40 Also thou shalt make for Aarons sonnes coats, and thou shalt make them girdles, and bonets that thou make them for glory and comeli-

41 And thou shalt put them upon Aaron thy brother, and on his sonnes withhim, and shalt anoynt them, and a fill their hands, and fanctifie anoynt them, and an intermed and another a there, and minister vato mee in the crite them, by gipriefts office.

42 Thou shall also make them linnen breeches to offer, and thore. to coner their printies: from the loynes vnto the their office. thighes shall they reach.

43 And they shalbe for Aaron and his sonnes, when they come into the Tabernacle # of the Congregation, or when they come vnto the altar | or, of mint. to minister in the holy place, that they a commit a Innothiding not iniquity , and fo die. This Shall be a law for their nakednesse. cuer vnto him, and to his feede after him.

CHAP. XXIX.

The manner of conferrating the Prieffe. 38 Threominuail facilitie. 45 The Lord promifith to dwell among the children of Mirael.

T His thing also shalt thou do vnto them , when thou confectatest them to be my Priestes, * Take a young calfe, and two rammes without * Linit, 7,2

blemith. 2 And vnleanened bread, and cakes vnleauened tempered with oyle, and wafers vuleauened. anounted with oyle: (of fine wheat flowre shalt

thou make them.) Then thou shalt put them in one basket,

and prefent them in the basket with the calfe a rooffer them and the two rammes. 4 And shalt bring Azron and his fonnes vnro

the doore of the Tabernacle of the Congregation, and wash them with water.

on, and wan their want, water,

5. Also thou shalt take the garments, and put

4. Aron the tunicle, and the brobe of the b which was near

Fight v. der the Ephod. Ephod.

ning them things

mim per fection: place were most feet bentty : by

Pricht,

mame of all the

children of Brael. n Vtim fignifierh Lighe, and Thum. declaring that the eleare , and of per- Lord. Verm allo is means knowledge, and Thummim holimefie, the wing what vertues are required in the

The confectation of the Priests. The continual facrifice. 32 Chap. X X

Ephod, and the Ephod, and the breftplate, and thalt close them to him with the broidered gard of the Ephod.

6 Then thou thait put the mirre vpon his head, and thalt put the holy * crowne vpon the mitre. * Chip 18,36. *Chap. 30.23. And thou that take the anounting * oyle,

and thalt powre you his head and anount him. 8 And thou thait bring his fonnes, and put

coats vipon them,

9 And thalt gird them with girdles , both A1ron and his fonnes ; and that but the bonets on them, and the Priefts, office thall be theirs for a * C81) 18,41. perpetuall law: thou * that also I fill the handes A Cr , confectate of Aeron, and the hands of his fonnes.

* Leuit. 1, 4.

the facrifice was

also offered for

did appropue it.

5,31.

d Or , 1 fattett of

the wath of God

a Meaning the

foft and nether part of the eare.

I wherewith the

which is offred tor the confects.

einn of the his

Prie?

Altat muft be

Sprinkled,

ia ceafe,

to After, thou thalf prefent the calle before the Tabernacle of the congregation, *and Aae Signylying that ron and his formes thall put their hands ypon the head of the calfe. rhem, and that they

11 So thalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation,

12 Then thou that take of the blood of the calfe, and put it upon the hornes of the Altar with thy finger, and thalt powre all the rest of the blood at the foote of the Altar.

13 * Alfo thou thatt take all the fat after co-A Ltail-313. mereth the inwards, and the call, that is on the liuer, and the two kidness, and the fat that is vpon them, and that burne them upon the Altar.

14 But the flesh of the case, and his skin, and + HEr. fane, 2, Cer, his downg thait thou burne with fire without the hoafte : it is a tinne offering.

15 Thou thalt also take one tamme, and Aaron and his fonnes thall put their hand you the

head of the ramme. 16 Then that thou kill the rainme, & take his blood, and sprinkle it round about youn the Altar,

17 And thou that cut the ramme in pieces, and wash the inwards of him and his legs, & thalt put them you the pieces thereof, and you his head,

18 So than thalt burne the whole ramme wpon the Altar ; for it is a burnt offering vnto the ma, which earfeth Lord & for a fweet famout ; it is an offering made

by fire vnto the Lord. 19 And thou thalt take the other ramme, and Aaron and his fonnes shall put their hands upon

the head of the ramine. 20 Then thalt thou kill the ramme, and take of his blood, and put it exponthe lappe of Aa-

rons ease, and vpon the lappe of the right care of his fonnes, and upon the thumbe of their right hand, and upon the great too of their right foote, and thalt fprinkle the blood upon the attar round about,

21 And thou shalt take of the blood that is f vpon the altar, and of the encynting cycle, and thair fprinkle it vpon Aaron, and vpon his garments, and vpcn his fennes, and vpcn the gaiments of his fonnes with him : fo he thall be halowed, and his cloathes, and his fonnes, and the garments of his fonnes with him.

22 Alfo thou thait take of the rammes the fat, and the rumpe, even the fat that concrete the inwards, and the kall of the litter, and the two kidneis, and the fat that is upon them, and the right thoulder, (for it is the s ramme of confectation.)

23. And one to fe of bread, and one cake of bread tempered with oyle, and one wafer, out of the balker of vnleauened bread that is before the

Lord:

Adron, the Althe hands of his fonnes, and finite thake the wife the robefore the Lord,

hands, and the garden vicin the star before the burnt offing to saybeer famour before the Land: for this is an offing made by fire vneo the Lord 26 Likewife thou that take the breft of the

ramme of the confectition, which is for Aaron, and that thake it to band fio befold the Lord, and it thall be thy part. 27 And then that functife the breft of the theken offering, and the thoulder of the i lieue Lan, yee, took offering, which was thaken to and fro, and and feeth.

which was heared up of the renume of the cenife 130 alledeed cration which was for Aaron, and which was ently flaten to for his fennes. 28 And Aaron and his formes thall have it by lifted ig.

a flatute for ener, of the children of firsel ! for it is an heane offering, and it shall be an heane offering of the children of Hrael, of their k peace of kwhich were

frings, even their heave offering to the Lord, thankfaum 29 And the holy garments which appearance God for his to Aaron , shall be his sonnes after him , to be an benefitt, oynted therein, and to be confetrate therein.

30 That fonne that shall be Priestin his stead, shall put them on feuen dayes when he commeth ... into the Tebernacle of the Congregation to minifter in the help place.. 330

31 90 hou mait take the gamers with confectation, and feethe his fleth in the holy place. * And Agron and tris tonnes shall eare the * Leuis \$ 373 field of the ramme, Se the Bread that is in the baf- and 24,0

ket, at the doore of the Tabernacle of the Con- mails. 12. 4gregation. 33 So they shall eate these things, I whereby I That is by the

their stonement was made, to confectate them, families. and to landlife them; but a ftranger shall not eate thereof, because they are holy things. 34-Nowifelight of the flesh of the confecta-

tion, or of the bread remaine thto the morning, then thou thalt burne the reft with fre ; it shall not be eaten, because it is an holy thing. &

35 Therefore thair thou doe thus vinto Aaron and vinto his fonnes, according to all thir gs which I have commanded thee ! Ielieu d. yes thalt thou

t confectate them. 36. And shalt offer enery day a calfe for a finne in To appeals offering for mreconciliation; & thou flight clente Gods with that the Artar, when thou halt offered upon it for re- fine may be par-

conciliation, and fluit enount it to fanctifie it. 3.7 Seven dayes that thou cleante the Alter and fanctifie it , fo the Alter thall be most holy : and whatfocuer toucheth the Alter, thall be holy.

38 € * Now this is that which thou fban 1/re- * Pumb. 14,2, fent ypon the altar; even two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou flialt prefere

at enen-40 And with the one lambe, an tenth part of nThat it, an 0fne flowre mingled with the fourth part of in 15,16.

Hin of wine for a drinke offering. 41 And the other lambe thou thalt prefent at even; thou thalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a butnt offering for

a fweete fatiour vito the Lord, 42 This shall be a continual Burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will

h This freiffice the . 'ers did morne toward he

thankig ume to

+ Ele. Ell thile La-dr

· Hin of beaten oyle, and the fourth part of an o which is an bont aparte,

24 And thou shake put all this in the hands of

The Altar of incense.

Exodus.

The brasen lauer.

f incented of T to thee.
43 There I will approprie

The for Adhildren Ifrael , and the place tha, giory.
44 And I will fanctifie are Tabernacle of the p glory. Congregation and the Altar : I will fanctifie alfo

* Link 26 124 2. Cor. 6, 1 fe-

Alfetoyou.

p Beentle of my

glorions prefence.

Aaron and his fonnes to be my Priefts, 45 And I will * dwell among the children of Ifrael, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them : 91 am of fe is I the Lord, that am their God, the Lord their God.

CHAP. XXX.
e The Altarofineing. 13 The fumme that the Ifraelites should
pay to the Tabernacle. 28 The brasin laure. 33 The anoynting oyle. 34 The making of the perfume.

2 Vpon the which ehe Iweere perfame was barnt, verfe 34.

b Of the fame

wood and matter,

11 Or . o grige and

boyarte

F Vrthermore thou shalt make an Altar a for fweete perfume, of Shittim wood thou shalt

2 The length thereof a cubite, and the breadth thereof a cubite, (it shalbefoure square) and the height thereof two cubites : the hornes thereof Shalbeb of the same.

3 And thou that overlay it with fine golde, both the top, thereof, and the fides thereof round about, and his hornes; also thou shalt make vnto it if a crown of gord round doubted * Befides this thou fhalt make voder this

crowne two golden rings on either fide : euen on enery fide thair thou make them, that they may be as places for the barres to beare it withall

The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

THE ALTAR OF SWEETE PERFYME,



This altar was ene cubite longe and one cabite bread, and in beight was tweenbites : the reft may be underflood by she former figures.

ın place 111 h mame, ber mame

nat is , in the

oyle.

6 After thou shalt fet it before the vaile, that Sandwary, and not 6 After thou mair tet it before the valls, that in the holiest of all, is neere the Arke of the Testimonie, before the Mercifeate that is vpon the Testimonie, where I will appoint with thee.

And Aaron shall burne thereon sweete ina Meaning, when cenfe enery morning : when heed drefleth the hee trimmeth them, and refrometh the lampes thereof, thall he burne it.

8 Likewife at euen, when Aaron fetteth vp the lamps thereof, he shall burne incense, this pera Otherwise made frime shalbe perpetually before the Lord, through-

nor burnt facrifice, nor offering, neither powre any drinke offering f thereon.

10 And Aaron shall make reconciliation vp- fetue to brune on the hornes of it once in a yeere with the blood perfume, of the finne offering in the day of reconciliation; once in the yeere shall hee make reconciliation vpon it throughout your generations : this is most holy vnto the Lord.

11 C Afterward the Lord spake vnto Moses, faying,

12 * When thou takest the summe of the chil- * Num. 1.2. 9 dren of Israel after their number, then they shall give every man & a redemption of his life vnto the Lord, when thou telleft them, that there be no g whereby he plague among them when thou countest them,

13 This shall every man give, that goeth into redeemed his life the number, halfe a shekell, after the h shekell of which he had for the Sanctuary: (* a shekel " twenty gerals) the by Dauid, a Sam, halfe shekell shalbe an offring to the Lord.

14 All that are numbred from twenty yeeres h this field va-olde and aboute, shall give an offring to the Lord. field two common

15 The rich shall not paste, and the poore shall gerah valued about not diminish from haife a shekell, when yee shall is pence ster sue gine an offring vnto the Lord, i for the redempti- the ounce of sines, on of your lines.

16 So thou shalt take the money of the re- Numb. 3,47 demption of the children of Ifrael, and thalt put it £\(\begin{align*}
\begin{align*}
\text{\$\text{\$\chi_{\chi}\$}\text{\$\chi_{\chi_{\chi}}\$}\text{\$\text{\$\chi_{\chi\}\chi_{\chi\ti}}\chi_{\chi_{\chi_{\chi_{\chi_{\chi_{\chi_{\chi_{\chi_{\chi\ti}}\chi_{\chi\ti}}\chi_{\chi_{\chi_{\chi_{\chi_{\chi_{\chi_{\chi_{\chi_{\chi\ti}\chi_{\chi\ti}\}\chi_{\chi_{\chi_{\chi_{\chi_{\chi}\}\chi_{\chi_{\chi_{\chi\}\chi_{\chi}\chi_{\chi_{\chi}\chi_{\chi_{\chi}\chi_{\chi_{\chi}\chi_{\chi}\chi_{\chi_{\chi}\chi_{\chi_{\chi}\chi_{\chi_{\chi}\chi_{\chi_{\chi_{\chi}\chi_{\chi_{\chi}\chi_{\chi}\chi_{\chi\chi\ vnto the vie of the Tabernacle of the Congrega- be metrifull vate tion, that it may be a memoriall vnto the children you. of Ifrael before the Lord, for the redemption of

THE LAVER OF BRASSE.



Because the maner of this figure is not PATTICHIATIY deferibed, me hane put it in this forme : alwell for that it agreste with the text , as alfe it is after this faftiers in other copies of (undry language.

17 Alfo the Lord spake vnto Moses , saying, 18 Thou shalt also make a Lauer of brasse, and his foot of braffe to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his fonnes shall & wash their & signifying, that hands and their feete thereat.

20 When they goe into the Tabernacle of the to God, must be welled from all Congregation , or when they goe vato the Altar finne and county to minister, and to make the perfume of the burnt tion, offering to the Lord, they shall wash themselves with water, least they die.

21 So they thall wath their hands & their feete that they die not : and this shall be to them an or- 1 so long as the dinance 1 for ever, both vnto him and to his feede Prienhood faal) throughout their generations. m Weighing fo

22 9 Also the Lord spake vnto Moses , saying, much. 23 Take thou also vnto thee principall spices; in It is a kinde of of the most pure myrrhe fine hundreth m fhekels, fweete fatout of fweete cinamon halfe fo much, that is, two within and it is hundreth and fiftie, and of fweete " calamus, two vie : 'pouders

hundreth, and fifties

f Bus je muft onel's

then this, which out your generations. is deferibed.

2 Ye thall offer no aftrange incense thereon,

ZA Alfa

* Levit . 27 . 25.

he that commeth

Chap. 29.40.

24 Alfo of Cassia fine hundreth, after the shekell of the Sanctuarie, and of oyle olive an * Hin,

25 So thou shalt make of it the oyle of holy oyntment, euen a most precious ointment after the arte of the Apothicary : this shall be the oyle of holy ointment.

e All things which appertaine to the Tabernacle.

wife.

onely the Priest.

leth ; which is a fweete kinde of

of Onely dedicate to

the vie of the Ta-

bernacle,

as the naile,

26 And thou shalt anount the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instrumentes thereof, and the Candlefticke, with all the inftruments thereof, and the altar of incense:

28 Also the altar of burnt offring with all his instruments, and the lauer and his foote.

29 So thou shalt fanctifie them, and they shalbe most holy; all that shall rough them, shalbe holy.

30 Thou thalt also anoint Aaron and his fonnes, and shalt confectate them, that they may minister vnto me in the Priests office.

31 Moreouer thou thalt fpeake vito the children of Ifrael, faying, This shalbe an holy ointing oyle vnto me, throughout your generations.

32 None shall anoint p mans flesh therewith, p Neither at their burials nor otherneither shall ye make any composition like vnto it : for it is holy, and shalbe holy vnto you.

33 Whofoeuer thall make the like oinment, a Either a franger or whofoener shall put any of it voon 9 a stranger, or an threater, faue euen he shalbe cut off from his people.

34 And the Lord faid vnto Mofes, Take vnto e In Ebrew, Shehethee these spices, pure myrrhe and a cleare gumme and galbarium, thefe odours with pure frankingumme and thineth cenle of each like weight:

35 Then thou thalt make of them perfume composed after the arte of the apothicarie, mingled together, pure and holy.

36 And thou shalt beate it to pouder, and shalt put it before the Arke of the Testimonie in the tabernacle of § congregatio, where I will make appointmet with thee:it shalbe vnto you most holy.

37 And ye thall not make vnto you any conspolition like this perfume, which thou that make: it thatbe vnto thee holy for the 1 Lord.

38 Whofoeuer shall make like vnto that to smell thereto, even he shalbe out off from his people.

CHAP. XXXI. 2 God maketh Bezaltel and Aboliah meter for hit morke 13 The Sabbath day is the figne of our fantification. 18 The Tayles smitten by the finger of God.

A Nd the Lord spake vnto Moses, saying, a I have chofen and made meere, z Behold . I a haue called by name Bechap. 35.30.

zaleel the fonne of Vri, the fonne of Hur, of the tribe of Iudah,

Whom I have filled with the Spirit of b This the week that God, in wifedome, and in understanding, and in handycrafts are the gifes of Gods spirit, knowledge, and in all b workemanship: and therefore onghe

4 To find out curious workes to worke in

golde, and in filner, and in braffe, 5 Alfo in the art to fet stones, and to carue in

timber, and to worke in all maner of workmanship, 6 And behold, I have joyned him with Aholiab the fonne of Ahifamach of the tribe of Dan, and in the hearts of all that ares wife hearted, have I put

d Socalled, because wisedome to make all y I have commanded thee: 7 That is, the Tabernacle of the Congregaare vied therein, or tion, and the Arke of the Testimonie, and the Merwas beaten out of cie-feate that Thalibe therevpon, with all inftruments of the Tabernacle:

8 Alfo the Table and the inftruments thereof, and the d pure Candlesticke with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offring with all his inftruments, and the Lauer with his foote;

10 Alfo the garments of the ministration, and the holy garment for Aaron the Prieft, and the garmets of his formes, to minister in the Priests of Fce, II And the eanoynting oyle, and freete per- e which onely was

fume for the Sanctuarie : according to all that I to anoing the briefs haue commanded thee, shall they doe. 12 Afterward the Lord ipake vnto Mofes, and nortobnine.

13 Speake thou also voto the children of If- f Though 1 comrael, and lay, f Notwithstanding keepe ye my Sab- mand their worker baths : for it is a figne betweene mee and you in to be done, yet will your generations, that ye may know that I the breake my Sabbah

Lord do fanctifie you. 14 * Ye fliall therefore keepe the g Sabbath: * Chop. 13. 1. 12. for it is holy vnto you; he that defileth it, shall die 20.12

the death : therefore who foener worketh therein, this point : because the same person thall be even cut off from among the wh. le keeping 15 Six dayes shall men worke, but in the fe- the Sabbath, which

tienth day is the Sabbath of the holy rest to the isto ceale from our Lord: who ocuer doth any worke in the Sabbath workes, and to day, shall die the death.

16 Wherefore & children of Ifrael shall keepe & "Or. Sabbab.
Sabbath, that they may observe the frest through - * Gen. 31 and 22.

out their generations for an etterlafting Couen nt, h tom creating

17 It is a figne betweene me and the children his centure, but

18 It is a figne betweene me and the children rottom goverof Ifrael for euer; *for in hx dayes the Lord made ning it ap.e.e. the heaven and the earth, and in the fewenth day mrg thom. h he ceafed and refted.

is ceased and reited.

18 Thus (when the Lord had made an end of the edhis will so communing with Mofes vpon mount Sinai) * he his people. gaue him two Tables i of the Tellimony , euen tables of stone, written with the finger of God.

CHAP, XXXII,

4 The Ifraclites impute their deliverance to the calfe. 14 God is appear d by Mofes prayer. 19 Mofes break to the Tails.

B Vt when the people fawe, that Mofes taried long or he came downe from the mountaine, The roote of the people gathered themselves together against idolarly is, when Aaron , and laid vnto him , Vp , 2 make vs gods to menthinke that goe before vs : for of this Mofes (the man that God is not atland, brought vs out of the land of Egypt) we knowe extrally not what is become of him. 2 And Aeron faid vuto them, b Plucke off the they would rather

golden carerings, which are in the eares of your then to refigne wines, of your tonnes, and of your daughters, and their most precions bring them vnto mee.

Then all the people pluckt from them such is he rage of idolates, that e felues the golden c. rerings, which were in their they thate no coft eares, and they brough, them vnto Aaron.

4 * Who received them at their hands, and fa- wicked defires. cioned it with the graning toole, and made of it a d They smelled of amolte calfe they faid, *Thefe be thy gods, O their leanen of E-

Ifrael, which brought thee out of \$\frac{9}{2}\$ land of Egypt. Eye, where they

5 When Aaron faw that, liese made an Altar
and Eye and A year produitment for interest working the state of before it: and Aaron proclaimed, faying, To mot- hipped row fhalbe the holy day of the Lord.

6 So they role up the next day in the morning, and offered burnt offrings, & brought peace * 1 Cor. 10.70 offrings also * the people fat them downe to cate * Dom. 6.15, and drinke, and role vp to play,

7 Then the Lord faid vnto Moles, * Go, get thee downe : for thy people which thou haft brought out of the land of Egypt, hath corrupted their wvayer.

obey the will of God

b Thinking that

to fatitie their

8 They

e I have infinded them, and increafed ehen knowledge. of the cumning and one piece,

so be effeemed.

The two Tables broken.

Exodus.

Moles prayeth for the people.

what necelsity wee batte to pray earneilly to God . to obedience, and to iend vs good guides. 1 King. 12 28. * CA-19.33.3. Dent. 2.1 f God de weth that

the prayers of the

godly fay his punill.nient.

a Whereby we fee

8 They are foone turned out of the way, which I commanded them : for they have made them a molten calfe, and have worthipped it, and heepe vs in his time haue offered thereto, faying, * There be thy gods, O Ifrael, which have brought thee out of the land

9 Again the Lord faid vnto Mofes, *I have feene this people, and behold, it is a stiffenecked people. 10 Now f therefore let mee alone, that my wrath may waxe hote against them, for I will consume them : but I will make of thee a mighty people.

FI * But Moles praied vnto the Lord his God, and faid, O Lord, why doth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with

a mightie hand?

4 Near 14 13 . 3 Or . Harbeine. er, repent.

12 * Wherefore shall the Egyptians # speake, and fay, He hith brought them out maliciously for to they them in the mountaines, and to configme them from the earth? turns from thy herce writh, and I cli nge thy mind from this cuill toward thy people.

g That is, the promile made to Abraham. * C.n. 12.7, and 15,7 and 48.14.

h All these repeti-

tions he w how

excellent a thing

thendelues of by

they detraided

their idoletry.

* Trut. 0 27.

i Partly to diffrire

they should have

none occasion to

temember it

aforward.

13 Remember & Abraham , Izhak , and Ifrael thy ferunts, to whom thou fwareft by thine owne fe fe, and fay deft vnto them, *I will multip, y your feede, as the ft rres of heanen, and all this land, that I have fpoken of wili I give vnto your feede, and they thall inherit it for eucr

14 Then the Lord changed his mind from the euili, which he threatned to do vato his people.

15 So Mofes returned and went downs from the mountaine with the two Tab'es of the Testimonie in his hand : the tables overe written on both their fides, even on the one fide and on the

other were they written.

16 And their Tables were the worke of God, and a this writing was the writing of God grauen in the Tables.

17 And when Iofhua heard the noyfe of the people, as they shouted, he sayd vnto Moses, There

is a noyle of warre in the hoafte.

13 Who answered, It is not the noyse of them that have the victory, nor the noyfe of them that are overcome; bar I do heare the noyfe of finging.

19 Now, as foone as he came neere vnto the hoaft,he faw the calfe and the dauncing: fo Mofes wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the

20 * After, he tooke the calfe, which they hid made, and burned it in the fire, and ground it vnto then of their ido-

powder, and strowed it vpon the water, and made tury, and purity that the children of Ifrael i drinke of it. 21 Alio Moles faid vato Aaron, What did this

people vnto thee, that thou haft brought fo great a finne upon them?

22 Then Auron answered, Let not the weath of my Lord waxe herce : Thou knowest this people, that they are even fet on mifchiefe.

23 And they fayd vnto me , Make vs gods to go before vs : for we know not what is become of this Mofes (the man that brought vs out of the lend of Egypt.)

24 Then I faid vnto them, Ye that have golde, Gods tapour, and are placke it off : and they brought it mee, and I did

cast it into the fire, and thereof came this calle. 25 Mo'es therefore faw that the people were h naked (for Aaron had made them naked ynto their thame among their enemies)

26 And Mofes flood in the gate of the camp, and faid, Who pertaineth to the Lord ; let him come to me. And all the fonnes of Loui gathered themselues vnto him.

27 Then he faid vnto them, Thus faith the Lord God of Ifrael: Put enery man his fword by his fide, goe to and fro, from gate to gate, through § 1 This fact did to hoaft, and I flay every man his brother, and every please God, that he man his companion, & every man his neighbour.

28 So the children of Leui did as Mofes had 122kob again fi Leui commanded; and there fell of the people the fame to a bleifing, Dent, day about three thousand nen.

29 (For Mofes had frid, Confectate your hands vnto the Lord this day even every man vp- m Interesping on his m fonne, and vpon his brother, that there God glory, we much

may be given you a bieffing this day.) 30 And when the morning came, Mofes faid perton, but put off vnto the people, Ye have committed a grievous. crime : but now I will go vp to the Lord, if I may

pagifie him for your finne. 31 Mofes therefore went againe vnto the Lord, and faid, Oh, this people have finned a great inne, and have made them gods of golde.

32 Therefore now if thou pardon their finne, n so much he effect thy mercy shall appeare. but if thou wilt not, I pray med me glory of thee , rale me a out of thy booke, which thou haft ferred it enen to written.

33 Then the Lord faid to Mofes , Whofoeuer o I will make it hath finned gainst me , I will put him out of my knowen that he · booke.

34. Goe now therefore, bring the people vnto nall countell to life the place which I commanded thee; behold, mine everlaking Angeil thali goe before thee, but yet in the day of p This dedareth my vifit ariou I will p vifite their finne your thom, how giftenous a finne my vifitation I will P vilite their finne vpon them, idolary is, feeing

35 So the Lord plagued the people, because that at Moies pray they canted Aaron to make & calf: which he made, God wented not

haue no respect to all carnallancition.

his ownetaluation, was nener predefti-

CHAP. XXXIII.

8 God promifeth to Rad an Angelhefore his people. 4 Then are find become the Lord denyth to go up with them. 9 Moses talketh familially with God. 13 He projeth for the projet.

Fterward the Lord faid vnto Mofes , Depart, a The land of Ca-2 goe vp from hence, thou, and the people man ware myafied (which thou hast brought vp out of the land of the entred into its Egypt) vnto the land which I fware vnto Abra- must passe up by the hard, to Izhak, and to Iaakob, faying, * Vnto thy hilles. feed will I give it.

2 And * I will fend an Angel before thee, and 10/h. 14. 11. will cast out the Canamites, the Amorite's, and dod-7,22. the Hittites, and the Perizzites, the Hinites, and the Iebufites:

To alend, I fay, that floweth with milke and hony : for I will not goe vp with thee, * be- *Chap, 32, pend, 9, 13. cause thou irt a stiffenecked people, least I con-

fume thee in the way. And when the people heard this cuill tidings,

they forowed, & no man put on his best raiment. 5 (For the Lordhad faid vnto Mofes, Say vnto b That either ? the childre of Itrael, Ye are a stiffenecked people, may thew mercy, if I will come fuddenly upon thee & confume thee: thou repent, or els

that I may know b what to doe vnto thee.) 6 So the children of Hraellayed their good bernzele of the raiment from them, after Moses came downe from Congregation, to the mount Horeb. the mount Horeb.

7 Then Moses tooke bis tibernacle, and pit-thet, when they ched it without the hoft far off from the hofte, and fronte be infinited called it . Ohel-moed, And when any did feeke of the Lords will, to the Lord, he went out ynto the Tabernacle of

* Chap 23.27.

therefore now put thy coffly rayment from thee, punish thy reself-

e That is the Ta-

occasion to their en emies to peake anill of their God.

the

New Tables are made. 24

the Congregation, which was without the hofte. 8 And when Mofes went out vnto the Tabernacle, all the people role vp, and flood enery man nt his tent doore, and looked after Moles, vntill he was gone into the Tabernacle.

9 And affoone as Mofes was entred into the Tabernacle, the cloudie pillar descended & stood at the doore of the Tabernacle, and the Lord tal-

ked with Moles,

to Now when all the people fawe the cloudie pillar stand at the Tabernacle doore, all the people rose vp,8z worshipped chery man in his tent dore,

d Mon plainly and II And the Lord ipake vnto Mofes, 4 face to face, as a man speaketh vnto his friend. After hee others, Nam. 12.7. turned againe into the hoafte, but his fernant Ioflux the ionne of Nun a yong man, departed not out of the Tabernacle.

12 1 Then Moses faid unto the Lord , See, thou fayeft vnto me, Lead this people foorth, and thou halt not shewed me whom thou wilt fend with mee; thou haft fayd moreoner, I know thee by a name, and thou halt also found grace in

my fight.

familiarly of all

e I care for thee

and will preferue

thee in this thy

Ebr. fact. Signifying that the ifialities

Chould excall

mou all other people, verf, 16.

through Gods fa-

h' My mercy and

i Read Chap. 34.

1 For Mofes fawe

maiefty, bat as

could be are.

mans weakeneffe

m In mount Horeb.

n So much of my

glory as in this morrall life thon

are able to fee .

fatherly care

* Rom. 9. 15.

verf. 6.7.

his.

vacuion.

8.deu. 34, 18.

13 Now therefore, I pray thee, if I have found fauour in thy fight, thewe mee now thy way, that I may know thee, and that I may finde grace in thy fight : confider also that this nation

is thy people,

14 And he answered, My + f presence shall go with thee, and I will give thee reft.

15 Then he faid vnto him, If thy prefence goe

not with vs, cary vs not hence,

16 And wherein now thall it be knowen, that I and thy people have found favour in thy fight > shall it not be when thou goest with ve ? so I , and thy people shall have preeminence before all the people that are vpon the earth.

17 And the Lord fayd vnto Mofes, I will doe this also that thou hast faid ; for thou hast found

grace in my fight, and I know thee by name. 18 Againe he fayd, I befeech thee, thewe mee

g Thy face, thy fub-Hance, and thy ma- thy & glory

19 And he answered, I will make all my h good go before thee, and I will i proclaime the Name of the Lord before thee : * for I will thew & mercie to whom I will they mercy, and will have comk For finding no - paffion on whom I will have compassion.

thing in man that 20 Furthermore he fayd, Thou cantinot ic an define mercy, face, for there shall no man fee me, and time. 20 Furthermore he fayd, Thou canft not fee my

21 Also the Lord said, Behold, there is a place by m me, and thou shalt stand vpon the rocke :

not his face in full 22 And while my glory paffeth by, I win put thee in a cleft of the rocke, and will couer thee with mine hand whiles I patfe by.

23 After I will take away mine hand, and thou shalt fee my n backe parts : but my face shall not be feene.

CHAP. XXXIV

2 The Tablet are renord. 4 Thi description of God. 12 All fel-lomflip with idolaters in forbidden. 18 The feafts. 28 Alofts ie 40 dayes in the mount. 30 His face fhinesb, and be constelb

A Nd the Lord fayd vnto Mofes , * Hewe thee 3 Dint. 10. 1. two Tables of stone, like vnto the first, and I will write upon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2. And be readie in the morning, that thou mayest come vp entely vnto the mount of Sinai, and + waite there for me in the top of the mount,

3 But let no man come vp with thee, neither let any man be feene troughout alithe mount, neither let the fheepe nor cartell feede ! before ! or otale. this mount.

4 ! Then Mofes hewed | two Tables of from | or polithed. like vnto the first, and rose vp estely in the morning, and went up unto the mount of Sinai, as the Lord had commanded him, and tooke in his hand tow Tables of stone

5 And the Lord descended in the cloud, and flood with him there, and proclaimed the name of the Lord:

6 So the Lord passed before his face, and a cri- 2 This ought to be ed, The Lord, the Lord, ftrong, mercifuli, & graci- 1 oid, and norto ous, flowe to anger, and abundant in goodnesse Hote protinand trueth,

y Referring mercie for thousands, forgiving the return the inequitie, and menforeffich and finne, & not I ma- irwari king the wricked innocent, * viliting the iniquitie * Diut. s. o. lere. of the fuhers vpon the children, & vpon childrens 32.18

children, vnto the third and fourth generation, 8 Then Moles made hafte, and bowed himfelfe

to the earth, and worthipped,

Iebulites.

9 And fayd, O Lord, I gray thee, If I have found grace in thy fight, that the Lord would now goe with vs (b for it is a stiffenocked peo- b seeing the people ple) and pardon our iniquitie and our finne, and are thus of name? take vs for thine inheritance.

10 And he answered, Behold, * I will make a that hee would atcouenant before all thy people, and will doe mar- wayes bee pretent ue ils, such as haue not beene done in all § world, with his spirit, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will do with theu.

 Keepe diligently that which I commaund thee this day : Behold, I will cast out before thee the Amorites, and the Communities, and the Hittites, and the Perizzites, and the Hittites, and the

12 * Take heede to thy felfe, that thou make * Dent, 7. 2. 1 no compact with the inhabitants of the land whither thou goest, least they bee the cause of cruine can follow among you:

13 But yee fall overthrow their altars , and ard pollutethy breake their images in pieces, and cut downe idelates. their d grones,

14 (For thou that bow downe to none other place they shuled god, because the Lord, whose Name is * Ielous, is for their idoles. a ielous God.)

15 Leaft thou make a * compact with the in- * Chip. e 3. 32, habitants of the land, and when they goe a who- deut. 7.2.3. ring after their gods, and doe facrifice vnto their gods, some man call thee, and thous * eate of his * 1 Cor 8, 19,

16 And leaft thou take of their * daughters * 1 King 11.8, vnto thy fonnes, and their daughters goz a whoring after their gods, and make thy fonnes goe a

whoring after their gods. 17 Thou shalt make thee no pods of mettall, & As gold, sinet, The feast of * volcamened breade their thatiamolten: Ar.

thou keepe ; feuen dayes thalt thou eate valeaue- brisin is condema ned bread, as I commaunded thee, in the time of ned all manner of the * moneth of Abib : for in the moneth of Abib idele, whatfeever the moneth of Abib inch he made off. thou camelt out of Egypt.

19 * Eucry male that first openedle the womb, * Copp. 13.4.

finalbe mine : also all the first borne of thy flocke * Clop. 13. 2. and shalbe reckoned mine , both of beeties and sheepe, 22, 19 egh 44. 32

20 But the first of & atle thou thait buy out with a lambe: and if thou redeeme bin not, then thou

to call vpon God,

their wickednes.

Ch.p. 23. 15.

& Ebr. fandte me.

E 2

Sh. It

Joses face Thineth bright.

* Chap. 13.25.

fornething.

* Chap. 22, 12.

* Chap. 23.16.

g Which was in

of the yeare.

* Deut. 16. 16.

Cb. p 2 . . 14 . 17.

defend the n and

his commande -

* Chap 23.18.

deut 14.21. * Chap 2+ 18.

other mi acles. * Devt + 23.

* 3 Car. 3. 13. m Which was in

the Tabernacle of

the congregation.

Or pords.

ment.

f Without offing

Exodus.

Euery mans offring to the people.

first breake his necke : all the first borne of thy formes finale thou redeeme, and none thall appeare before me * f emprie.

21 1 * Six dayes thalt thou worke, and in the fenenth day thou thalt reft : both in earing time, and in the harnest thou shalt rest.

22 5 * Thou shalt also observe the feast of weekes in the time of the first fruites , of wheate h rueft, and the feaft of gathering fruites in 8 the

end of the yeere. Septe-ber, when

she ina se declined, 23 9 * Phrife in a yeere shall all your men chilwhich in the count Iren appeare before the Lord Iehouah God of of politicall thing: they called the end Tiracl.

24 For I will cast out the nations before thee and enlarge thy coufts, fo that no man shall h defire thy land, when thou shalt come up to appeare h God promifeth ro before the Lord thy God thrife in the yeere.

25 * Thou thalt offer the blood of my facrifice sheirs, which obey with leanen, neither thall ought of the facrifice of the feast of Passeoner be left vnto the morning.

26 The first ripe fruites of thy land thou thalt bring vnto the hou'e of the Lord thy God: yet i Read Chap. 13, 19 thair tho mot i feeth akid in his mothers milke.

27 And the Lord faid vnto Mofes, Write thou th le words : for after the tenor of * these words I This miracle was I hate made a couenant with thee & with I frael. 28 So he was there with the Lord k fourtie

to confirme the auther received aw, d.yes & fourty nights, and did neither cate bread and ought no more nor drinke witer, & he wrote in the Tables * the and ought no more words of the conenant, even the Ten || commandements.

29 \$ So when Mofes came downe from mount Sinai , the two Tables of the Teltimonie vvere in Mofes hand, as hee defeended from the mount: (now Moies wist not that the skinne of his face fhone bright, after that God had talked with him.)

30 And Aaron and all the children of Hrael looked vpon Motes, and behold, the skin of his 2 Read 4. Cot. 3.7. face shone bright, and they were I afraid to come

neere him. 31 But Mofes called them: and Aaron and all

the chiefe of the congregation returned vnto him: and Mofes talked with them. 32 And afterward all the children of Ifrael

came neere, and he charged them with all that the Lord had faid vnto him in mount Sin ii.

33 So Mofes made an end of communing with them, " and had put a covering wpon his face.

34 But, when Mofes came m before the Lord to theake with him, he tooke off the couering vntill he came out: then he came out, and ipake vnto the children of Ifrael that which he was com-

35 And the children of I frael faw the face of Motes, how the skin of Moles face thone bright, therefore Moles put the conering vpon his face, untill he went to speake with God.

C. H. A. P. X. X. X. V.
2 The Subtash. 5 The free gifts are required. 21 The readine see effice people to offer. 30 Bezallest and Abultab are profiled of Mof s.

T Hen Mofes affembled all the Congregation of the children of Ifrael, and faid vnto them, These are the wordes waich the Lord hath commanded, that ye thould doe them:

2 * Sixe dayes thou thalt worke, but the fe-+ 6649, 20 0. wherem ye thall wenth day thalbe voto you the holy 2 Sabbath of ran from all bodily rest vinto the Lord, who locuer doth any worke MO1 3/2. therein, thall die,

3 Ye shall kindle no fire throughout all your habitations upon the Sabbath day,

4 Againe, Moles spake vinto all the Congregation of the children of Hrad, faying, This is the thing which the Lord commandeth, faying,

Take from among you an offering vnto the Lord: wholoever is of a * willing heart, ler him * Chap as . 0; bring this offering to the Lord, namely golde, and filuer, and braffe

6 And blew filke, and purple, and skarlet, and fine linnen, nd goats haire,

And rams skins died red, and badgers skins with Shittem wood:

8 Also oyle for light, and spices for the anointing oyle, and for the fweete incenfe,

9 And onyx fromes, and fromes to be fer in the Ephod, and in the brest plate. IO And all the wife b hearted among you, b Read Chap 28.5

fhall come and make all that the Lord hath commanded:

II That is, the * Tabernacle, the panillion there - * CL. 9. 26. 31. of, and his contering, & his taches, and his boards, his barres, his pillars, and his fockets,

12 The Arke, and the barres thereof . the Mercie-leate, and the vaile that couereth it.

13 The Table, and the barres of it, and all the before the Mercyinstruments thereof, and the showbread:

14 Alfo the Candlesticke of light & his instru- not be seene ments, and his lampes with the oyle for the light :

15 * Likewife the Altar of perfume and his * Chop. 30. 1. barres, and the anointing oyle, and the fweete incense, and the vaile of the doore at the entring in of the Tabernicle.

16 The * Alter of burnt offring with his bra- * Chap. 17. 1. fon grate, his barres and all his inftruments, the

Lauer and his foote. 17 Th: hangings of the court, his pillars & his fockers, and the valle of the gate of the court,

18 The pinnes of the Tabernacle and the pinnes of the court with their cordes.

19 The d ministring garments to minister in d Such as appearthe holy place, and the holy garments for Aaron taine to the service the Prieft, and the garments of his tonnes, that of the Tabernacle, they may minister in the Priests office,

20 Then all the Congregation of the children of Tirael departed from the prefence of

21 And every one, whose heart † encouraged + Eir, lifted tim va. him, & euery one, whose spirit made him willing, came and brought nothing to the Lord, for the worke of the Tabernacle of the Congregation, and for all his yies, and for the holy garments.

2.2 Both nien and women, as m ny as were free hearted, came and brought & taches & earerings, & On book to and rings, and bracelets, all vvere iewels of gold : and every one that offered an offring of pold vn-

23 Every manalfo, which h d blew filke, and purple, and skarler, and fine linnen and goats baire, and rammes skinnes died red, and badgers skins. brought them.

24 All that offered an oblation of filter and of braffe, brought the offring vnto the Lord : and enery one, that * had Shittim wood for any maner worke of the ministration, brought #.

25 And all the women that were e wife hear- e which were wite ted, did spin with their hands, and brought the 19 and expert fpun worke, even the blewe filke, and the purple, the skarler and fine linnen.

e Which hanged feate that it could

+ Elv. with whom

26 Like-

Bezalcel and Aholiah. The curtaines, Chap. XXXVI. boards, and barres are made. 35 9 The length of one curtaine voastwenty and 26 Likewise all the women, whose hearts were eight cubits, and the breadth of one curtaine foure mooued with knowledge, fpun goats baire. I That is, which cubites ; and the curtaines were all of one fife. 27 And the rulers brought ony x stones, and were good 10 And hee coupled fine curtaines together, fpinners. Atones to be fet in the Ephod, & in the breft plate: and other five coupled he together. 28 Alfo spice, and oyle for light, and for the 11 And hee made ftrings of blewe filke by the * anointing oyle, and for the tweete perfume. * Chap. 30.23. 29 Every man and woman of the children of

minifer thereof.

bring for all the worke which the Lord had comg ving Mofes as a manded them to make g by the hand of Mofes, brought a free offring vnto the Lord. 30 1 Then Mofes fayde vnto the children of Ifrael , Behold , * the Lord buth called by name Bezaleel the fonne of Vri, the fonne of Hur of the

Ifrael, whose heartes mooned them willingly to

Shap. 31.2. Ot, mith the friif of God.

31 And hith filled him [with an excellent fpirit of wifedome, of vnderstanding, and of knowledge, and in all maner worke,

32 To finde out curions workes, to worke in gold, and in filuer, and in braffe,

33 And in graving stones to set them, and in carning of wood, even to make any manner of fine

worke. 34 And he hath put in his heart that he may

tribe of Iudah,

teach other: both hee, and Aholiab the sonne of Ahifamach of the tribe of Dan: 35 Them hath hee filled with wifedome of heart to worke all maner h of cunning * and broidred, and needle worke; in blewe filke, and in purple, in skarlet : and in fine linnen and weauing , even to

doe all maner of worke and fubtill inventions.

h Pertaining to graning, or Carning, or fuch * Com. 26. 5.

CHAP. XXXVI. S The curtaines made, 5 The great reasines of the people. 19 The courtings. 20 The boardes, 31 The barres, 35 and

† for miftin test. T ten wrought Bezaleel, and Aholiab, and all dome, & vnderstanding, to know how to worke all a By the Sanctuary maner of work for the feruice of the a Sanctuary,

de Tabernaçle.

he meanethhere all according to all that the Lord had commanded, 2 For Mofes had called Bezaleel, and Aholiab, and all the wife hearted men, in whose hearts the Lord had given wifedome, euen as many as their hearts encouraged to come vnto that worke

to worke it. 3 And they received of Mofes all the offring which the children of Ifrael had brought for the worke of the service of the Sanctuary, to make it: Meaning, the If- alfo b they brought ftill vnto him free gifts every

rzelites.

e A rare example

re ferne God with

their goods,

4 So all the wife men, that wrought all the holie worke, came euery man from his worke which they wrought.

5 And ip ke to Moses, saying, The people bring too much , and more then enough for the vie of the worke, which the Lord hath commanand notable to ice

ded to be made. the people to ready

6 Then Mofes gaue a commandement, and they caused it to be proclaymed throughout the hofte, faying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offring,

7 For the fruffe they had, was fufficient for all the worke to make it, and too much,

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines

of fine twined linnen, n1 of blewe filke, and * Chap. 26. 3.4. dwhich were little purple, and skarlet 4 Cherubims of broidred worke pidures with rings in the forme made they voon them. occhildren.

edge of one curtaine, in the feluedge of the coupling : likewife hee made on the fide of the other curtaine in the feluedge in the fecond coupling. 12 *Fifty strings made he in the one curtaine,

and fifty strings made he in the edge of the other curtaine, which was in the second coupling ; the

strings were set one against another. 13 After the made fiftie I taches of golde, and I or . tacket coupled the curtaines one to another with the

taches : fo was it one Tabernacle. 14 Alfo hee made curtaines of goates haire

for the I courting upon the Tabernacie ; he made I or, publish. them to the number of eleven curtaines. 15 The length of one curtaine had thirtie cu-

bites, and the breadth of one curtaine foure cubites ; the eleuen curtaines vvere of one fife. 16 And hee coupled fire curtaines by them-

felues, and fixe curtaines by themfelues.

17 Alfo hee made fiftie ftring's vpon the edge of ene curtaine in the feluedge in the coupling, and fiftie strings made he vpon the edge of the other curtaine in the fecond coupling.

18 He made also fiftie taches of brasse to couple the couering that it might be one.

19 And hee made a covering upon the paul e Thefe two wete lion of rammes skinnes died red, and a couering of goats have, of badgers skinnes aboue.

20 I Likewise he made the boards for the Tabernacle, of Shittim wood to f fland vp.

21 The length of a board vous ten cubites, and the corrames of the the bredth of one board vvas a cubite & an halfe. 22 One board had two tenons, let in order as the feete of a ladder, one against another : thus

made he for all the boat des of the Tabernacle. 23 So hee made twentie boards for the South fide of the Tabernacle, even full South.

24 And fourtie fockets of filuer made hee vnder the twentie boards, two lockets under one board for his two tenons, and two fockets under another board for his two tenons

25 Also for the other side of the Tabernacle toward the North, he made twentie boards. 26 And their fourty fockets of filuer, two foc-

kets under one board, and two fockets under another board. 27 Likewise toward g the Westfide of the Ta- g Ot, toward the

bernacle he made fixe boardes. 28 And two boardes made heg in the corners terraneum

of the Tabernacle for either fide, 29 And they were * ioyned beneath, and like-

wife were made fitte aboue with a ring: this hee did to both in both corners.

30 So there were eight boards, & their fixteene fockers of filter, under enery board two fockers.

31 After he made * baires of Shittim wood, fine for the boards in the on. fide of y beingie, 10.4.5 32 And fine barres for the boards in the other

fide of the Tabernacle, and fine bars for § noardes of the Tabern-ele on the fide toward the Welt, 33 And he made the middeft barre to shoote

through the boards, from the one end to \$ other. 84 He ouerlaid also the boards with gold, and

made their rings of gold for places for the barres,

Sea, which was the Seacalled Medi. wenward from temfalem. * Chip, 26,249

f And to beare up

* Cb.p. 16, 18, 474

The Arke, Mercifeate, &c.

h Which was be-

eweene the San -

chustie and the

Holieft of all.

Exodus.

The Altar of perfume, Lauer, &c.

and covered the barres with golde. and purple, and of skarlet, and of fine twined linne;

35 1 Moreover he made a h vaile of blew filke with Cherubims of broydered worke made he it:

36 And made thereinto foure pillars of Shittim.& ouerlayed them with gold; whole I hookes # Or . brales . were also of gold, and hee cast for them soure fockets of filuer.

37 And he made an i hanging for the Taber-nicle doore, of blew filke, and purple, and skarlet, i Which was be eweene the court and the Sandwary, and fine twined linnen, and needle worke.

38 And the fine pillars of it with their hookes, # Or, graces tor- and overlaide their chipiters and their # flets with golde, but their fine fockets vvere of braffe.

CHAP, XXXVII.

1 The Aske. 6 The Marifeste 10 The Talle, 17 The
Candlessi ky. 25 The alter of intense.

A Fter this, Bezaleet made the * Arke of Shit-tim wood, two cubites and an halfe long, and # 664,25.15. a cubite and an halfe broade, and a cubite and an halfe high:

2 And ouerlayed it with fine golde within Like battlements, and without, and made a crowne of gold to it round about.

3 And cast for it four erings of golde for the foure corners of it : that is, two rings for the one fide of it, and two rings for the other fide thereof.

4 Alto he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the fides of the Arke, to beare the Arke.

6 ¶ And he mide the *Mercifeate of pure gold : two cubites and an haife was the length thereof, and one cubite and an halfe the breadth thereof,

7 And he made two Cherubins of gold, vpon the two ends of the Mercifeate : euen of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende : b of the Merciteate b Of the felfe fame made he the Cherubims, at the two ends thereof

9 And the Cherubims spread out their wings on high, & couered Mercifeate with their wings and their faces vvere one towards another toward the Mercifeate were the faces of the Cherubims.

10 A fo he made the Table of Shittim wood: two cubites vvas the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

II And he ouerlayd it with fine golde, and made thereto a crowne of gold round about.

12 Alio he made thereto a border of an # hand or, four figers breadth round about, and made upon the border a crowne of gold round about.

13 And he calt for it fourerings of gold, and put the rings in the foure corners that where in the foure feete thereof.

14 Against the border were the rings as pla-

ces for the bures to beare the Table. 15 And he made the barres of Shittim wood,

and covered them with gold to beare the Table. 16 * Also he made the instruments for the Table of pure gold ; dithes for it , and incenfe cups

for it, and goblets for it, and couerings for it, wherewith it thould be couered.

17 Likewise he made the Candlesticke of pure gold; of worke beaten out with the hummer made he the Candlefticke : and his shaft , and his branche, his bolles, his knops, & his floures were of one piece.

18 And fixe branches came out of the fides thereof : three branches of the Candlefticke out of the one fide of it, and three branches of the Candicaticke out of the other lide of it.

19 In one branch three bolles made like almonds, a knop and a floure; and in another branch three bolies made like almonds, a knop and a floure: and forhroughout the fixe branches that proceeded out of the Candlefticke.

20 And vpon the Candiefticke vvere foure bolles after the fathion of almonds, the knoppes thereof and the floures thereof.

21 That is, under enery two branches a knop made thereof, & a knop vnder the feeend branch thereof, & aknop under & third branch thereof, according to the fix branches comming out of it.

22 Their knops and their branches were of the fame : it was all one * beaten worke ofpure gold. * Com 25.35

23 And he made for it featien lampes with the fnuffers, and fnufdithes thereof of pure gold.

24 Of a ctalent of pure sold made he it with e Reade Chip. 15. 1 all the instruments thereof. 25' 1 Furthermore he made the *perfume altar * c64.30.62.3.4 of Shittim wood: the length of it vvas a cubite, &

the breadth of it a cubite (it was fourre) and two cubites high, or the horns therof were of & fame. 26 And he covered it with pure gold, both the top and the files thereof round about, and the

hornes of it, and made vnto it a crowne of golde round about. 27 An the mide two rings of gold for it, vnder the crowne thereof in the two corners of the two fides thereof, to put barres in for to beare it

28 Alfo he made the barres of Shittim wood,

and overlayed them with golde. 29 And he made the holy * anounting oyle, and * Chap. 10.33.38. the fweet pure incense after the apothecaries art.

CHAP. XXXVIII. 6 The alter of burnte ffrings. \$ The Irafen Laure, 9 The Court. 24 The famme of that the people officed.

A Lio he made the altar of the burnt offring *of * Chap. 17.6. Shittim woode: fine cubites vvas the length thereof, and fine cubites the breadth thereof: it vvas square and three cubites high.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the fame, and he ouerlayed it with braffe.

3 Also he made all the instruments of the altar : the fl afhpans, and the befoms and the bafins, for, fre-panels the fleibhookes, and the * cenfers: all the inftru- * con . 27.3. ments thereof made he of braffe.

4 Moreouer, he made a brasen grate wrought like a net to the Alter, under the compane of it beneath in the * middes of it.

And cast four rings of brasse for the four a so that the gridy.

endes of the grate to put barres in.

Ton or grate was halfe to high as the form and the made the barres of Shittim wood, altar, and nood and concred them with braffe.

7 The which barres he put into the rings on * Ctap. 27 8, the fides of the alter to beare it withall, and made b R. Kimhi faith, that the women it * hollow voithin the boardes.

8 Alfo he made the laner of braffe, and the king glaffes, which foote of it of braffe of the glaffes of the women were of braffe or that did affemble and came rogether at the doore offered them freely of the Tabernacle of the Congregation,

I Finally, he made the court on the South Tabannaele: which fide full South: the hangings of the court were of was a bright thing one twined linnen, having an hundreth cubites. file.

to Their

within it.

brought their loo.

6440,25.17.

matter that the

Mercifeste was.

* Chip. 25 29.

The gold and filter of the Tabernacle. Chap. XXXIX. The Ephod and breastplate. 36

fockets twentie: the hookes of the pillars, and thekels. their filets vvere of filuer.

11 And on the Northfide the hangings wwere an hundreth cubites : their pillars twentie, and their fockets of braffe twentie, the hookes of the pillars and their filets of filner.

12 On the westfide also vvere hangings of fiftie

cubites, their ten pillars with their ten lockets; the hookes of the pillars and their filets of filuer. 13 And toward the Eastinde, full East vvere

hanging s of fiftie cubites. 14 The hangings of the one fide were fifteene

cubites, their three pillars, and their three fockets: 15 * And of the other fide of the court gate on

both fides vuere hangings of fifteene cubites, with their three pillars and their three fockets.

16 All the hangings of the court round about were of fine twined linner.

17 But the fockets of the pillars vvere of braffe: the hookes of the pillars and their filets of filuer, and the conering of their chapiters of filter : and all the pillars of the court were hooped about with filuer.

マロタ,3万,14.

might have the

charge thereof,

and minifter in the

fame, as did Elea-

zar and Ithamar,

serpenter, Chap.

1 Or , talfe a flor -

Num. 3.4.

91.40

18 He made also the hanging of the gate of the court of needleworke, blewe filke, and purple, and skarlet, and fine twined linnen, even twentie cubites long, and fine cubites in height & bredth, + Ebrioner againft. t like the hangings of the court,

19 And their pillars vvere foure with their foure fockets of braffe; their hooks of filter, and the couering of the chapiters, and their filets of filuer.

20 But all the * pinnes of the Tabernacle and * Ossp. 29, 17. of the court round about were of braffe.

1 These are the parts of the Tabernacle , I meane, of the Tibernacle of the Testimonie, which was appointed by the commandement of Moles for the office of the ' Leuites , by the hand e That she Lenites of Ithamar fonne to Aaron the Priefts.

22 So Bezaleel the fonne of Vri, the fonne of Hur of the tribe of Judah, made all that the Lord

commanded Mofes.

23 And with him Aholi b sonne of Ahisamach of the tribe of Dan, a d cunning workeman, and an embroiderer, and a worker of needic worke in blew al As a gratter, or filke, and in purple, and in skarlet, & in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offring) was nine and twentie talents and feven hundreth and thirtie thekels, according

to the thekell of the Sanctuarie. 25 But the filter of them that were numbred in the Congregation, vous an hundreth talents, &

a thousand seven handreth seventie and five shekels, fter the thekel of the San stuarie.

26 A # portion for am.n, that is , halfe a fhekel after the thekel of the Sanctuary, for all tham that were numbred from twentie yeere old and about, among fixe hindreth thousand, and three thoufand and five hundreth and I frie men.

2.7 Moreover there were inhundreth t lents of filter, to call the fockets of the S natury, and the fockers of the vaile, on hundreth fockers of an hundreth tilents, a tilent for a focket.

28 But he made the hookes for the pillars of a thousand seven hundreth and seventie and five (hekels, and overlaid their chapiters, and made filets

29 Anto the braffe of the offering vvarieuentic

10 Their pillars overe twentie, and their brafen e talents, and two thousand, and source hundrethe Reade the

30 Whereof he made the fockets to the doore of the Tabernacle of the Congregation, and the braten altar, and the braten grate which was for it, with all the instruments of the Altar. 31 And the fockets of the court round about,

and the fockets for the court gate, and all the * * Chap 27.2*. pinnes of the Tabernacle, and all the pinnes of the court round about.

CHAP, XXXIX.

The apparell of Auron and tie formes. 32 All that the Lord nom-manded was made, and finished 43 Mosis chefit the pr. ple.

M Oreoner they made a garments of ministra- As contings for the Aire, the Cividles tion to minister in the Sanctuarie of blewe make the Aire, filke , and purple , and skarlet : they * made also and such like, the holy garments for Aaron, as the Lord had * Chap. 3 10. commanded Moies.

2 So he made the Ephod of gold , blew like and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, and cut it into wiers, to worke it in § blew hike and in the purple, and in the skarlet, and in the fine linnen, with broidered worke.

4 For the which they made thoulders to couple together : for it was closed by the two edges thereof.

5 And the broidered gard of his Ephod that was vpon him, was of the fame fluff; , and of like worke : euen of gold, of blew filke, and purple, and worke : euen or gott, or new macourary my portal skarlet, and fine twined linner, as the Lord had *Chans, of very b That is, of very commanded Motes.

6 And they wrough: *tvvo Onyx ftones wo.kemining. closed in ouches of golde, and graved, as bignets are graven, with the names of the children of * Chap. 28.12

Hrael. 7 And put them on the shoulders of the Ephod, as stones for * a remembrance of \$ children

of Ifrael, as the Lord had commanded Motes. 8
¶ Alfo he made the breaftplate of broidered worke like the worke of the Ephod : to voit , of gold, blew filke, and purple, and skarlet, and fine

twined linnen. 9 They made the breaftplate double, and it was fquare, an hand breadth long, and an handbreadth

broad : is vvasalfo double. 10 And they filled it with four rowes of stones. The order vvasthus, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the fecond rowe an Emeraud, a Sa- c or a ligure, phir, and a Diamond: write that it com-

12 Alto in the third rowe a Turkeis , an A- write that it comchate, and in Hemitite: of the beaft called

13 Likewite in the fourthrowe a Chryfolite, Lynx an Onyx, and a latper, cloted and tet in ouches of guide.

14 So the flones were according to the names & That is, energy of the children of Ifriei , euen twelfie d fter their written in a flone, names agracen like fignats actions one after his name, according to the twe ne tribes.

15 After, they in de vpen he breaftplate chains at the ends , of vrethern worke and prire gold,

16 They made also two bottes of , old, and two go drings, and par the two rings in the two cornarsofth bir Lp'ate. 17 And they put the two wrethen chair, 5 of gold

in the two rings on the corn rs of the breakprine. 18 Allo the two other endes of the two wrea-

. 0.

E 4

then

Exedus.

The Tabernacle

then chaines they fuftened in the two boffes, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the breftplate upon the edge of it, which was on the infide of the Ephod.

20 They made also two other golden rings, and put them on the two fides of the Ephod: beneath on the forefide of it, and oner against his coupling

aboue the broidered gard of the Ephod. 21 Then they faltened the brestplate by his rings viito the rings of the Ephod, with a lace of blew filke, that it might be fast vpon the broidered gard of the Ephod, and that the breftplate should not be loofed from the Ephod, as the Lord had

commanded Moles.

put thorow his

* Clap. 28.33.

4 Chap 28, 36.

* Chap 27,31.

conered it from

dreffed and re-

Chap. 30,7.

freihad with ovle enery morning,

head.

22 Moreover , he made the robe of the . Ee Which was next under the Ephod. phod of wouen worke, altogether of blewe filke. f Where hee thould 23 And t the hole of the robe was in the mids of it, as the collar of an lubergion, with an edge

about the collar, that it should not rent. 24 And they made upon the skirts of the robe pomegranates of blew filke & purple, and fearlet,

and fine linnen twined.

25 They made also * bels of pure gold, and put the bels betweene the poniegranates upon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After, they made coates of fine linnen, of Wonen worke for Auron and for his fonnes.

28 And the miter of fine linnen, and goodly " Chap 28, +2. bonnets of fine linnen, and linnen * breeches of

fine twined linnen. 29 And the girdle of fine twined linnen, and

of blewe filke, and purple, and fearler, even of needle worke, as the Lord had commanded Mofes. 30 ! Finally , they made the plate for the holy

crowne of fine gold, and wrote vpon it a fuperscription like to the graning of a fignet, * HO-LINES TO THE LORD.

31 And they tied vnto it a lace of blewe filke, to fasten it on high vpon the miter, as the Lord had commanded Mofes.

32 Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finished; and the children of Israel did according to all that the Lord had commanded Mofes: fo did they.

33 Afterward they brought the Tabemacle vitto Mofes, y Tabernacle and all his inftruments, his taches his boards, his barres, and his pillars, and his fockets,

34 And the conering of rammes skinnes : died red, and the conering of badgers skinnes, and the

g So called, because is hanged before g couering vaile,

35 The Arke of the testimony, and the barres the merci-feate and thereof, and the Mercie-feare. fight, chap 35, 12.

36 The Table, with all the instruments thereof, and the fliewbread,

37 The pure Candlefticke, the lamps thereof, euen the Larapes h fet in order, and all the inftruh O', which Asron ments thereof, and the oyle for light:

38 Alfo the go.den Altar, and the anounting oyle, and the fw are incense, and the hanging of the Tabernacle doore.

39 The braien Altar with his grate of braffe. his barres and all his instruments, the Lauer and his foote,

40 The curtains of the court with his pillars. and his fockets, and the hinging to the court gate, and his coards, and his pinnes, and all the inftruments of the feruice of the Tabernacle, called the Tabernacle of the Congregation,

41 Finally, the ministring garments to ferue in the Sanctuary, and the holy garments for Aaron the Prieft, and his fonnes garments to minister i signifying that in in the Priests office.

42 According to enery point that the Lord nor diminish. had I commanded Moses, so the children of Israel k Praised God for made all the worke. 43 And Moses belield all the worke, and behold prayed for them.

they had done it as the Lord had commanded; fo had they done: And Moies klieffed them.

Gods marters man may neither adde.

CHAP. XL.

I The Tabernacle with the apportenances in reared up. 34 The glory of the Lord appearath in the cloud courting the Taberna, ic.

T Hen the Lord spake vnto Moses, saving, a After that Mofes 2 In the a first day of the first moneth in had beene 40 dayes, 2. In the a prite day of the intermoned in a consequence, the very fift of the same moments shall thou fer up and 40 mights in the the Tabernacle, called the Tabernacle of the die beginning of Congregation:

Again to the tench
3 And thou shalt put therein the Arke of the of sprember, he
came downe, and Testimonie, and couer the Arke with the vaile. caused this worke 4 Alfo thou shalt bring in the * Table , and fet to be done : which

it in order as it doth require: thou shalt also bring being faithed, was in the Candlesticke, and light his lampes in the Candlefticke, and light his lampes. And thou shalt fet the incense Altar b of gold which moneth

before the Arke of the Testimonia, and put the & March and halfe. hanging at the doore of the Tabernacle. * Reade Chap. 26. 6 Moreouer, thou shalt fet the burnt offring

Altar before the doore of the Tabetnacle, called b That is, the altar the Tabernacle of the Congregation. of perfume, or to 7 And thou shalt fet the Lauer betweene the butne incense on.

7 And thou mair lettile Lauer betweene the a This hanging or Tabernacle of the Congregation and the Altar, and walle was betweene put water therein.

8 Then then thalt appoint the court round sout. about, and hang up the hanging at the court gate,

9 After, thou shalt take the anounting oyle, and anoint the Tabernaclo, and all that is therein, and hallow it with all the inftruments thereof. that it may be holy.

10 And thou shalt anount the Altar of the burnt offring, and all his instruments, and shalt fanctifie the Altar, that it may bee an altar most holy.

11 Alfo thou shalt anount the Lauer, and his foore, and shalt sanctifie it.

12 Then thou flialt bring Airon and his fonces vino the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anount him, and fanctifie him, that he may minister vinto me in the Priests office! 14 Thou thalt also bring his sonnes & cloathe them with garments,

15 And shalt anount them as thou diddeft anoynt their father, that they may minister vnto mee in the Priefts office : for their anoyn- a mill both the ting shall bee a signe, that the Priesthood & shall Priesthood & the be everlafting vnto them throughout their gene- ceremonies should

rations. 16 So Mofes did according to all that the Lord had commanded him; fo did he,

Christs comming

the Sanctuary & the

In S* Thus.

+ Num.7.3. & After they came out of Egypt, Num.7.1.

17 1 Thus was the Tabernacle reared up the first day of the first moneth in the second yeere.

18 Then Mofes reared up the Tabernacle and faft_ned his fockets, and fet vp the boards thereof, and put in the barres of it. & reared vp his pillars.

19 And he spread the covering over the Tabernacle, & put the couering of that couering on high aboue it, as & Lord had commanded Moles. 20 1 And hee tooke and put the f Testimonie

That is, the Tables of the lawe Chap. 31. 18. and 34.20. * Ch.p. 35,18,

g Or, Get up.

g Between the

cours.

office,

Sanchiery and the

* Because in this baoke is chiefly intreated of the Le-

in the Arke, and put the barres in the rings of the Arke, & let the Mercy-feate on high vpo the Arke. 21 He brought also the Arke into the Tabernacle, & hanged up the * concring vaile, and copered the Arke of the Testimonie, as the Lord had

commanded Mofes. 22 Surthermore hee put the Table in the Tabernacle of the Congregation in the Northfide of the Tabernacle, without the vaile,

23 And fet the bread in order before the Lord,

as the Lord had commanded Mofes. 24 1 Alfo he put the Candiesticke in the Tabernacle of the Congregation, oner against the Table toward the Southfide of the Tabernacle.

25 And hee | lighted the lampes before the Lord, as the Lord had commanded Mofes.

26 ! Moreover , hee fet the golden Altar in the Tabernacle of the Congregation before the

27 And buint fweete incense thereon, as the Lord had commanded Mofes.

28 ! Also hee hanged up the vaile at the

g doore of the Tabernicle. 29 After he fet the burnt offering Alter vvith-

out the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering & the facrifice thereon, as the Lord had commanded Mofes.

30 ! Likewise he set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Mofes and Aaron, and his fonnes washed their hands and their feete thereat.

32 When they went into the Tabetnacle of the Congregation, and when they approached to the Alter, they washed, as the Lord had comman-

33 Finally, hee recred vp the court round a bout the Tabernacle & the Alrar, and hanged up the vaile at the court gate; fo Mofes finished the

34 5 * Then the cloude couered the Taber- * Num. 9. 2 nacle of the Congregation, and the glorie of the 1. hing. \$ 10. Lord filled the Tabernacle.

35 So Mofes could not enter into the Tebernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the

36 Now when the cloude afcended vp from the Tabernacle, the children of I frael went for-

ward in all their iourneyes. 37 But if the cloude afcended not, then they h Thus the preferate

iourneyed not till the day that it afcended. urneyed not till the day that it alcended.

of God prettured

8 For h the cloude of the Lord vous ypon the andgrided dem Tabern cle by day, and fire was in it by night in night and day ell the fight of all the house of I frant the night in they came to the the fight of all the house of Ifrael , throughout all land promited, their journeyes,

BOOKE THE THIRD

MOSES, CALLED * LEVITICVS.

THE ARGVMENT.

mires, and of things S God dayly by most fingular benefites declareth himselfe to be mindfull of his Church : so hee vivould not that pertaining to their A they (hould have any occasion to trust either in themselves, or to depend upon others, either for lacke of temporall things, or ought that belonged to his distine service and Religion. Therefore hee orderned distors kinds of oblations and facrifices, to affure them of forginenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites , their apparell, effices , conversation and portion : he shevved what feaftes they should observe, and in what times. Moreover, he declareth by these sacrifices and ceremonies, that the revvard of sinne is death, and that vvithout the blood of Christ the innocent Lambe, there can bee no forgiuenes of sinnes. And because they sould give no place to their ovone inventions (wwhich thing God most detesteth, as appeareth by the terrible example of Nadab and Abthu) he prescribed even to the least things, what they should doe as what beaftes they should offer and eate: what difeafes were contagious and to be anoyded: what order they should take for all maner of fithine fe and pollution to purge is : vuhofe company they should flee : vuhat mariages were lavyfull: and what politike lavves were profitable. Which things declared, he promifed fauour and bleffing to them that keepe his lawwes, and threatned bis curse so them that transgreffed them.

CHAP. I.

2 Of burnt offings for particular perfore. 3 10 and 14 Th maner to office and offinge at well of bullocks, on of Berge and Lirdes.

2 Heroby Mofes declareth that hee eaught nothing to the people but the which he received of God. b So they could offer of none other fort, but of those which were com-

manded,



Ow the 2 Lord called Mofes, and fpake vnto him out of the Tabernacle of the Congregatio, faying, 2 speake vnto the children of Ifrael & thou fhalt fay vnto them, If any of you offer a facrifice vnto

the Lord, ye shall offer your facrifice of 6 cattell. as of beenes and of the theepe,

3 * If his facrifice be a hunt offering of the herde, he shall offer a male without blemish, prefenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation the court of the before the Lord."

4 And hee shall put his hand you the head of the burnt offering, and it shalbe accepted t to the t Eir. to time. Lord, to be his atonement.

5 And he shall kirl the bullocke before the d The Price or Lord , and the Prieftes Acrons fonnes shall offer Lenite. the blood, and shall sprinkle it round about vpott e of the barnt ofthe ealtar, that is by the doore of the Tabernacle feing, Exe. a7. 1,

of the Congregation,

Tabernacle.

* Exed. 20.20.

6 Then

The .3arnt offring and meate.

6 Then shall he flay the burnt offring, and cut it in pieces. 7 So the ionnes of Aaron the Prieft shall put fire upon the altar, and lay the wood in order up-

on the fire.

8 Then the Priefts Aarons fonnes thall lay the parts in order, the head and the # kall vpon the Ser, the body of the wood that is in the fire which is upon the altar,

9 But the inwards throof and the legges thereof he shall wash in water, and the Priest shall burne all on the aleae: for it is a burnt offring, an oblation made by fire, for a fweete fauour f vnto the Lord.

10 5 And if his factifice for the burnt offring

f Or a fanour of eit, which pacie h the anger of the Lord.

of the Lord.

i The abrewe

B Cr , Arrined, 00

prefid.

che court gate in

the pannes which

Good with sines.

Exod, 17.3.

naile.

word fignifieth to pinch off with the

bealt, or the fat.

be of the flocks (as of the theepe, or of the goats) he shall offer a male without blemith. 11 g And he shall kill it on the Northside of the altar h before the Lord, and the Priests Aarons g Read verse 5. fonnes shall sprinkle the blood thereof round

about vpon the altar. 12 And he shall cut it in † pieces, feparating his head and his # kall, and the Prieft thall lay them * Ebr inco bis pi:in order upon the wood that lyeth in the fire which

A Or, fate is on the altar:

13 But he shall wash the inwardes, and the legges with water, and the Priest shall offer the whole and burne it vpon the altar : for it is aburnt offering, an oblation made by fire for a sweete sauour viito the Lord.

14 5 And if his facrifice be a burnt offring to the Lord of the foules, then thall be offer his facrifice of the turtle doues, or of the yong pigeons.

15 And the Prieft thall bring it vnto the altar, and i wring the necke of it afunder, and burne it on the altar: and the blood thereof thalbe # thed vpon the fide of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altaron the

k East part in the place of the ashes.

17 And he shall cleave it with his wings, but not divide it afunder: and the Prieft (half burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a fweete fauour vinto the Lord.

CHAP. II. B The mente offing is after three fortes of fine flower wabaken. 4 Of bread baken.

And when any will offer a meate offring vn-to the Lord, his offring thall be of fine floure, burntoffring could and he shall powre oyle vpon it, and put incense not be without the thereon.

2 And shall bring it vnto Aarons sonnes the meate offring. Priefts, and b he shall take thence his handfull of the floure, and of the oyle with all the incense, b The Frieft. and the Prieft shall burne it for a memoriall vpon & Tofignify that God remembrech the altar : for it is an offering made by fire for a him that offieth.

fweere fanour viito the Lord. 3 * But the remnant of the meate offring Shalbe Agron and his fonnes : for it is & most hod Therefore none could ente of it but ly of the Lords offring mide by fire.

If thou bring also a meate offring baken in the onen, it shalbe an unleauened cake of fine floure mingled with oyle, or an valeauened wafer anounted with oyle.

& Which is a gift offered to God to parific him.

* Ecla.7.31.

she Prieft.

5 Surif thy meate offring be an oblation of the frying pan, it shall be of fine floure vulcanened,mingle I with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon : for it is a meate offring.

7 And if thy meate offring be an oblation made in the caldron, it thatbe made of fine floure with ovie.

Leuiticus.

8 After , thou shalt bring the meate offring (that is made of these things) vnto the Lord , and thalt prefent it vnto the Prieft, and he thall bring it to the altar. 9 And the Prieft shall take from the meate

offing a * memoriall of it, and shall burne it vpon * profe a. the altar: for it is an oblation * made by five for a * End. 29.18, fweete fauour vnto the Lord.

10 But that which is left of the meate offring, Soulbe Acrons and his formes : for it is most holy

of the offrings of the Lord made by fire. 11 All the meate offrings which ye thall offer vnto the Lord, shalbe made without leaven for ye shall neither burne leaven nor hony in any offring of the Lord made by fire.

12 5 In the oblation of the first fruites ye shall offer f them ento the Lord , but they shall not be f That is, fruites, burnt 8 vpon the altar for a fweete fanour.

13 (All the meate offrings also shalt thou sea- offer. fon with * falt, neither shalt thou suffer the falt of g Battefemed for the a covenant of thy God to be lacking from thy the Priens. meate offring , but vpon all thine oblations thou h which they were thalt offer fair.

14 If then thou offer a meate offering of thy nant) to vie all fafirst fruites vnto the Lord , thou shalt offer for Nom. 18,19, thy meate offering of thy first fruites * eares of 2 chron. 15.50 come dried by the fire, and wheate beaten out of Ezek. 34, 24, or it I the greene eares.

15 After, thou shalt put oyle vpon it, and lay pate contains.

16 After, thou shalt put oyle vpon it, and lay pate contains.

17 After, thou shalt put oyle vpon it, and lay pate contains.

18 After, thou shalt put oyle vpon it, and lay pate contains.

19 After the contains a shall be contained by the contains a shall be contained by the contain incense thereon ; for it is a meate offring.

16 And the Priest shall burne the memorial the mentagens to ofit, euen of that that is beaten, and of the oyle of **Faith of the state of the oyle of **Faith of the state of the oyle of **Faith it with all the incense thereof : for it is an offring in the mote g. vnto the Lord made by fire.

CHÁP. III. a The manen of peace frings , and braftes for the fame. 17 The I fractites may not sale fut nor blood.

Lifo if his oblation be a 2 peace offring, if he a Afacrifice of A will offer of the droue (whether it be male or thankelgining offer female) he shall offer such as is without blemish, red tor peace and prosperity, either before the Lord.

 And thall put his hand upon the head of his salady. offring, and kill it at the doore of the Tabernacle of the Congregation : and Acrons fonnes the Priest thall sprinkle the blood vpon the altar round about.

3 So he shall offer b part of the peace offring, b One part was as a facrifice made by fire vnto the Lord, euen the to the Prefit, and * fat that concreth the inwardes , and all the fat the third to him that is vpon the inwardes.

4 He shall also take away the two kidneis, and * Fx d. 29 16. the far that is on them, and you || the flankes, and || "r, the wife is the kall on the liner with the kidneis.

5 And Aarons formes that burne it on the alter, c In the peace of with the burnt offering, which is upon the wood, fee at to offer that is on the fire : thu is a facrifice made by fire either male or few for a fweete fauour vnto the Lord.

of Alfo if his ob'ttion be a peace officing the male: to here
who the Lord out of the flocke, whether it by can be offered no e male or female, he shall offer it without blemith, virdes, but in the 7 If he offer a Lambe for his oblation, then burnt offering 'y

he thall bring it before the Lord. 8 And say hish and opon the he'd of his offring, fice, and in the

and thall kil it before the Tabernacle of the Con-peace offering but gregation, and Aarons formes shall sprinkle the a gare, blood thereof round about upon the altar.

which were fweete as hony, ye may

The peace offring.

bound (as by coue-

enerally or passi-

that offe ed.

the flank : 1. fring it was indifmale, but in the

9 After.

Carried Jone of ignorance, Chap.IV. For the Congregation and ruler.

a Thebuint offring 9 After, of the peace offrings he shall offer an was wholy confu-offring made by hie vinto the Lord : he shall take &c. weie buint : ianes and the make were the Priefts , and the ceft his that offred. * Vofe.4.

offing made by fire w. y the f t thereof, and the rump altogether, hard onely the inwaides, by the backe bone, and the f till a concrete the inwardes, and all the fat that is vpon the inwards. bean, with the two Io Alto hee shall take away the two kidne s, with the fat that is vpon them, and vpon the * flankes, and the kall upon the liner with the kidneis. 11 Then the Prieft that burne it vpon the al-

tar, as the meate of an offring made by fre vnto the Lotd.

12 Alfo if his offring be a goate, then shall he offer it before the Lurd, 13 And thall put his hand vpon the head of

morthlide of the Aleze, Chap. t, t.

e Meaning, at the it, and kill it before the Tabern cie of the Congregation, and the fonnes of Aaron thall iprinkle the blood thereof upon the attar round about, 14 Then hee mail offer thereof his offering,

euen an offering made by fire vnto the Lord , the fat that concrete the inwards, and all the fat that is upon the inwards.

15 Alfo hee shall take away the .wo kidneis, and the fat that is upon them, and upon the flanks, and the call upon the liver with the kidness.

16 So the Prioft thall burne them ypon the altar, as the meate of an offering made by tre for a fweete favour : * all the fatte withe Lords.

17 This finalbe a perpetuall ordinance for your generations , throughout all your dwellings : fo that ye thall cate neither f fat nor * blood.

CHAP. IV. Theoffing for finnes done of ignorance. 3 Forthe Pil.ft, the Congr. garion , the ruler , and private man.

M Creoner, the Lord ip ke vnto Moles, laying, 2 Speake vnto the children of Irrael, a That is of hegli- faying , If I any hall finne through a ignorance, in any of the commandements of the Lord, (which specially in the ce. In any of the commandenients of the Lord, which structural law: for ought not to be done) but shall doe contrarie to any of them.

3 If b the Prich that is anointed do finne (according to the tinne of the people) then thall he offer, for his tinne which hee hath linned, a yong bMeaning, the high bullocke without blemith vnto the Lord for a

finne offring, 4 And he thall bring the bullocke vnto y doore of the Tabernacle of the Congregation before the

E Hereby conferring Lord, and shall put his hand upon the builockes shathe defensed the head, and e kill the bullocke before the Lord. 5 And the Prieft that is anointed, thall take of

which the beaft fufthe bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, & fprinkle of the blood feuen times before tweene the Holies the Lord , before the vaile of the d Sanctuary.

The Priest also It all put fome of the brood e Which was in the before the Lord, upon the hornes of the alter of court : meaning by fweete incente, which is in the Tabernacle of the the Tabernacle the Congregation , then thall hee powre * all the reft sheend of this verse of the blood of the billocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fatte of the ballocke for the finne offring: to vois, the fat that concreth the inwards, and all the fatte that is

about the inwardes. 9 He thall take away also the two kidneis, and the fat that is upon them, and upon the flankes, and the kall upon the liner with the kidneis.

30 As it was taken away from the bullocke of

the peace offrings, and the Priest thall burne them ypon the alter of burnt offring

11 * But the skinne of the bullocke, and all * Exed. 29 040 wardes, nd his dung flo the beare out.

12 So he shall cary the whole bullocke out of * Hir. (3, (1) the * hofte viito a cle, he place, where the albes are powred, and thall burne him on the wood in the fire where the affect are coft out thall be be burnt.

13 1 And if the f whole Congregation of If-f The multimet ractifiall linne through ignorance, and y thing be exceled not the *hid from the eyes of y minitime, and have done finne, but if all have against any of the commandements of the Lord sinced, they must all be punified. which should not be done, and have offended;

14 When the tinne which they have committed thatbe knowen, then the Congregation thall offer a yong bullocke for the tinne, and brit g him before the Tabernacie of the Congregation. 15 And the & Elders of the Congregation shall

put their handes upon the head of the bullocke g For all the people put gheir handes upon the head of the bullocke before the Lord, and I hee shallkill the bullocke their hands : theretore it was inficibefore the Lord. 16 Then the Priest that is anounted, shall bring an that the of the bullocks blood into the Tabernacie of the people did it in the

n ine of all the Congregation. 17 And the Priest shall dippe his finger in the Congregation. blood , and fprinkle it ferentimes before the co, to Print

Lord, uen before the vaile.

18 Alto be feall put fome of the blood vpon the hornes of the atter, which is before the Lord, that is in the Tabernacle of the Congregation : then shall he powre ain he rest of the brood at the foote of the altar of burns offsing, which is at the doore of the Tabernacie of the Congregation.

19 And he thail take all his fat from him, and I or, mile . Firburnt it vpon the altar.

20 And the Proft thall doe with this bullocke. as he did with the bullocke for his finne : to thall he doe with this: fo \$ Priest shall make an atonement for them, and it inable forgiuen them.

21 For he shall cary the budocke without the hofte, and burne him as hee burned the first bullocke . for it is an offering for the finne of the Congregation,

22 When a ruler shall sinne, and doe through ignorance against any of the commandements of the Lord his God, which thould not be done, and thall offend,

23 If one thew vnto him his finne, which hee hath committed, then flall he bring for his offeng an I hee goate without blemith.

24 And that lay his hand upon the head of of the folde. the hee goate, and kill it in h the place where he h That is, the should kill the burnt offring before the Lord : for for it was not lawit is a finne offring. 25 Then the Priest shall take of the blood of that office to kill the bring of this work his finance of the beast.

full for any our of

. Wherein he repre-

the time offring with his finger, and put it vpon the hornes of the burnt offring after, and shall powre the rest of his blood at the foote of the bunt offing altur

26 And ihall burne all his fat vpon the altar, as the far of the peace offring; fo the I rieft iball make ian atonement for him, concerning his Linne, and it thalbe forgiven him.

27 1 Likewife if any of the | people of the land fenced letts had shall finne through ignorance in doing against any of the commandements of the Lord, which should not be done, and thail effend,

28 If one thewe him his tinne which he hath committed.

f By ening far, was meant to be carnall, and by blood earing, was fignified cinelty . * G:H 9,4. (649.17

* Chap 7.25.

+ Ebr. a foule. gence or ignorance, otherwife the pumilbment for crime are appointed accor ding to the tranfgregioa, Num. 15 Pricft.

fame punifiment

d Which was beof all, and the

it is taken for the court.

* Chap 5,0.

Offering for a rath vow,

B Or the female

k Reade verfe 24

Excd. 29 18.

offied this

willingly

+ Ebr a foule.

of any other. a whereby it is

1 Or if the inde

commanded to

beare witnes to

che truth, and daf-

close the intquity cithe engodly.

without inflexa-

mination of the

Call be the iffice of

bath taken an oath

of the goates .

Leuiticus.

and for tinne Thankack soring

committed, then he shall bring for his offring # a the goate without blemith for his finne which he hath committed.

29 * And he shall lay his hand upon the head of the finne offring, and flay the finne offring in the place of burnt offring.

30 Then the Priest thall take of the blood thereof with his finger, & put it vpon the hornes of the burnt offring altar, and powre all the rest of

the blood thereof at the foote of the altar, 31 And thall take away all his fat, as the fat of the peace offerings is taken away, and the Prieft flull burne it vpon the alter for a * fweete fauour viito the Lord, and the Prieft shall make an atone-

ment for him, and it shall be forgiven him. 32 And if he bring a lambe for his finne offring,he thall bring a female without blemith,

33 And thall lay his I hand upon the head of 1 Meaning, that the the finne offring, and he shall slay it for a sinne punithment of his offring in the place where he should kill the Gane thould be Jaid upon that burnt offring. beail, or, that he 34 Then the Prieft shall take of the blood of had received all

things of God, and the finne offring with his finger, and put it vpon the homes of the burnt offring altar, and shall powre all the rest of the blood thereof at the foote

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Prieft shall burne it vpon the an Or, believes the altar m with the oblations of the Lord made by burnt offrings, fire, and the Priest shall make an atonement for which were dayly effed to the Lord, him concerning his finne that he hath committed, and it shalbe forgiven him.

> CHAP. V. 2 Of him that testissieb the trueth. 4 Of him that women'b rashly. 15 Of tim that by ignorance mithdrameth any thing dedicate to the

L fo if t any have finned, that is, # if he have A heard the voyce of an oathe, and hee can be a witnesse, whether he hath seene or a knowen of it, if he doe not vtter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing, whether it be a carion of an uncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleamnesse of man (whatfoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath finned:

4 Either if any b fweare and pronounce with b Or, vow rathly his lippes to doe euill, or to do good (what foeuer it be that a man shall pronounce with an oathe) & eirenmitances, and it he hid from him, and after knoweth that he hath not knowing what offended in one of these points, When he hath finned in any of thefe things,

Which have been then he shall confesse that he hath finned therein. mentioned before 6 Therefore shall he bring his trespas offring vnto the Lord for his finne which he hath commitin this Chapter. ted, euen a female from the flocke, be it a lambe or a the gotte for a finne offring, and the Priest shall make an atonement for him concerning his finne.

But t if he be not able to bring a theep, he shall bring for his trespasse which he hath committed, two turtle doues, or two young pigeons vnto the Lord, one for a finne offring, & the other for a burnt offring.

8 So he thall bring them vnto the Priest, who mag for its powerty. shall offer the sinne offring first, and "wring the "Copp. 1, 15, Priest shall take his handfull of it for the * re_ * Clap. 2. 2. membrance thereof, and burne it vpon the altar * Clap. 4. 35. * with the offrings of the Lord made by fire : for it is a finne offring.

13 So the Prieft shall make an atonement for him, as touching his finne, that he hath committed in one of these points, and it shalbe forginen him ; and the remnant thall be the Priefts , as the meate offring.

necke of it afunder, but not plucke it 9 After hee shall sprinkle of the blood or the

tar : for it is a finne offring.

finne offring vpon the fide of the altar, & the reft

hith committed) and it shalbe forgiven him.

cense thereon : for it is a sinne offring.

finned, thall bring for his offring the tenth part of

of the blood shall be # shed at the foote of the al- | or, powed.

14 And the Lord spake vnto Moses, saying, 15 If any person transgresse and sinne through ignorance a by taking array things confectated g Astouching the which Lord, he shall then bring for his tress first finits or others, passe offering vnto the Lorda ramme without and tenters. blemish out of the flocke , worth two thekels of filter h by thy estimation after the shekel of the h By the estimati-Sanctuary, for a trespasse offring,

16 So he shall restore that wherein he hath offended, in taking avvay of the holy thing, and fhall put the fift part more thereto, and give it vnto the Prieft: To the Prieft thall make an atonement for him with the ramme of the trespasse of-

fring, and it shalbe forgitten him. 17 1 Also if any finne and * doe against any * Chap, +. 24 of the Commandements of the Lord, which ought not to be done and know not, and i finne and beare i That is, afterward

his iniquitie, 18 Then shall he bring a tamme without blemith out of the flocke , in thy estimation voorth ence doth accuse min our of the note, him, *tovolhekels for a trespasse offring vnto the Priest; him. and the Prieft shall make an atonement for him concerning his k ignorance wherein he erred, and k Els if his forme was not ware : fo it shall be forginen him.

committed against the Lord.

CHAP. VI. 6 The offing for finnes weishere done willingly, 9 The law of the burnt offerings. 13 The fire must obide euermore upon the altar. 14 The law of the meste offing. 20 The offings of

Amon, and bis fonnes. Nd the Lord spake viito Moses, saying,

2 If any finne and commit a trefpaffe a- a To beflow, and gainst the Lord, & denie vnto his neighbour that occupie for the ve which was taken him to keep, or that which was b By any guile, or put to him of trust, or doeth by b robbery, or by valaw full meanes violence oppresse his neighbour,

3 Or hath found that which was loft, and denieth it , and fweareth falfely , * for any of thefe * Num 5.6. e Wherein he canthings that a man doeth, " wherein he finneth:

4 When, I fay, he thus finneth and trefpaffeth, wherein a manache shall then restore the robbery that he robbed, or custometh to some the thing taken by violence which hee tooke by by periory or fuch force, or the thing which was delinered him like thing.

19 Alfo he thall offer the fecond for a burnt por wording to offring || as the maner is: fo shall the Priest d make the law an atonement for him (for his finne which hee d or, declare him

II . But if hee * be not able to bring two tur- * Verfe 7. tle doues, or two yong pigeons, then he that hath

an e Ephah of fine flowre for a finne offring, hee e which was about fhall put none f oyle thereto, neither put any in- aportell. As in the meate offring, Chap 2.14

12 Then shall hee bring it to the Prieft, & the

on of the Prieft, Chapter 17, 12.

remembreth that

against God come

19 This is the trespasse offring for the trespasse of malice, he must

+ Elviff bir band eannot touch, mea-

* Nam. 5.7.

* Chip. 5.15.

montes which

obferned therein.

appointed for that

ought to be

to keepe, or the loft thing which he found,

or for whatfoeuer he hath fworne falfely, he shall both restore it in the whole * summe, and thall adde the fift part more thereto, and give it voto him to whom it percaineth, the same day that he offereth for his treipaffe.

6 Allo he thall bring for his trespasse vnto the Lord, a ramme without blemith out of the * flock in thy estimation vworth two shekels for a trespasse offring vnto the Priest.

And the Pricit shall make an atonement for him before the Lord, and it shalbe forginen him, whatfoener thing he hath done, and trefpaffed therein.

8 Then the Lord fpake vnto Mofes, faying, 9 Command Aaron and his formes, faying, d That is, the cere- This is the d lawe of the burnt offring , (it is the burnt offring because it burneth vpon the altar all the night vnto the morning, and the fire burneth

on the altar.)

10 And the Priest shall put on his linnen garment, and that put on his linnen breeches vpon patter, Exod 18,43 hath confumed the burnt offering vpon the altar, I in the alternation and he itiall put them before the first e his fleth, and take away the athes when the fire

11 After he thall put off his garments, and put on other raiment, and cary the afhes foorth without the hoafte vnto a cleane place.

12 But the fire ypon the after shall burne thereon and neuer be put out ; wherefore the Prieft thall burne wood on it every morning, and lay the buint offring in order vpon it, and he shall burne thereon the fat of the peace offrings.

13 The fire than over burne vpon the altar, and

* Chap. 2. 1. Bum, 15.4.

* Chap. 2.9.

g Or, knead with leanen and after

* Exad. 29.37.

* Emd 16.36.

for , front

i His fonne that

Rall fucceed him,

baken.

neuer goe out. 14 1 * Alfo this is the lawe of the meate offring, which Aarons tonnes thall offer in the prefence of the Lord, before the altar.

15 Hee shall even take thence his handfull of fine floure of the meate offring and of the cyle, and all the incense which s vpon § meate offring, and thall turne it vpon the alter for a tweete fatiour, as a * memoriali therefore vnto the Lord :

16 But the rest thereof thail Aaron and his fonnes eate, it shalbe eaten without teauen in the holy place ; in the court of the Tabernacle of the

Congregation they shall cate it. 17 It shall not be g baken with leauen: I have ginen it for their portion of mine ofling mode by fire : for it is as the finne offring , and as the

treliante offring.
18 All the males among the children of Aaron shall eate of it : It fhalbe a statute for euer in your generations concerning the offrings of the Lord made by fire : * whatfoeuer touchein them, fliali be holy.

19 Againe the Lord pake visto Moles, laying, 20 This is the offring of Aaron and his tonnes,

which they thall offer vnto the Lord in the day when he is anointed; the tenth part of an * Ephah high pries shall be of fine floure, for a meate offring h perpetuall; halfe elected and anoin- of it in the morning, and halfe thereof at night.

21 In the frying panne it thatbe made with oyle : thou thalt bring it fryed, and thalt offer the I baken pieces of the meate offring for a fweete

fauour vnto the Lord.

22 And the Priest that is anointed in his stead, among his fonnes shall offer it : It is the Lords ordinance for ever, it shall be burnt altogether,

23 For every medie of ring of the Prioft thall be burnt altogether it thall not be eaten.

24 Surthermore, the Lord ip ke vnto Mofes, faying,

25 Speake vnto Aaron, and vnto his fonnes, and fay, This is the Lawe of the finne offling, In the place where the barnt offring is kined, thall the tinne offring be killed before the Lord, for it is most holy. 26 The Prioft that offereth this finne offring,

fhall eate it : in the holy place thall it be eaten, in the court of the Tabernacke of the Congregation. 27 Whattoeuer thall touch the fieth thereof

flaibe holy: & when there dioppeth of the blood thereof upon a kgament, thou shalt wash that gament of the whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, fhalbe broken, but if it be fodden in a braten pot, it shall both be icowred and washed with I water. I which was in

29 Ail the males among the Pricites shall eate the Isuer, Exod. thereof, for it is most ho.y * But no finne offering , whose blood is

brought into the Tabernacle of the Congregation, * Chap. 4.5. bebr. to make reconciliation in the holy place, mall be 13.11 eaten, but shalbe burnt with mire.

CHAP. VII. 1 The lawe of the treftaffe offing. 11 Alfo of to offing. 23 The fut and the cloud may not be esten. 11 Alfo of the peace

Ikewife this is the lawe of the a trefpasse offe- a which is for the finaller firmes, and ring, it is most hosy. 2 In the place b where they kill the burnt of- committed by

blood thereof thall be iprinkle round about vpon the altar.

3 All the fat thereof also shall "he offer, the " The high Prica, rump, and the fat that concred the inwards.

After, hee shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kall on the finer with the kidneis.

5 Then the Prieft thall burne them vpon the altar, for an offring made by fire vnto the Lord : this is a trefpatte offring.

6 All the males among the Priestes shall eate thereof, it malbe caten in the holy place, for it is most hory.

7 As the finne offring is, fo is the trespasse offring, one a law ferueth for both: " that wherewith the Priest shall make atonement, stalbe his.

offring, that have the skinn of the burnt offring word negrate hawhich he had offered. 9 And all the meate offering that is baken in a Meaning, there?

the onen, and that is drefted in the pan, and in the which is left and frying pendhaibe the Priefts that offereth it.

10 And every meane offring mingled with oyle, and that is fdry, shall pertaine vnto all the ionnes of Aaron to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he shall offer vinto the Lord.

12 If he offer it to g give thankes then he shall & Peace offrings offer for his chankes offering, volcationed cakes on and thankelgiiningied with oyle, and vile tuened waters anoin- uing for abenent ted with cyle, & fine flo tre fryed vinbthe cakes receited, and also a mingled with oyle.

13 He shall offer also his offeing with cakes of tenene. leauened bread, for his peace offrings, to gine thankes

14 And of all the facrifice he shall offer one cake for an heauc offring vnto the Lord , and

m Out of the campe, Chap.4. 134

fuch as are fering that they kill the trefpaile offring and the ignorance. b At the court gate,

d The frint core. monies, netwirk-8 Alfo the Priest that offereth any mans burnt manding maintes

f secause it had no

oyle not l.com.

vone, and free oi-

it shall be the Priests that sprinkleth the blood of the peace offrings.

15 Alfo the flesh of the peace offerings, for thankefgiving, thail be eaten the fame day that it is offered: he shall leave nothing thereof virtill the morning

16 But if the facrifice of his offring be ah vow. h If he make avow

so offer: for els the or a free offring, it shalbe eaten the same day that fieth of the peace eaten the fame day. refidue thereof shalbe eaten.

remaine

1 Of the peace

offring that is eleane.

* Chap. 15.3.

K Chip. 3. 17.

ticed.

he offreth his facrifice; and fo in the morning the 17 But as much of the offered flesh as remaineth vnto the third day, thalbe burnt with fire.

18 For if any of the fleth of his peace offrings be eaten in the third day, he shall not be accepted that offereth it, neither thall it be reckoned vnto him, but shall be an abomination; therefore the

s and more where-fore he office that person that eateth of it, shall i beare his iniquity. 19 The flesh also that toucheth any vacleane A Atter it be faction k thing, shall not be eaten, but burnt with fire : but 1 of this flesh all that be cleane shall eate thereof.

20 But if any eate of the fleth of the peace offrings that pertaineth to the Lord, having his * vncleannesse vpon him, eucn the same person shalbe cut off from his people.

21 Moreoner, when any toucheth any vacleane thing, as the vncleannesse of man, or of an uncleane beaft, or of any filthie abomination, and eate of the flesh of the peace offrings, which pertaineth vnto the Lord, even that person shall be cut off from his people.

22 Againe the Lord spake vnto Moses, saying, 23 Speake vnto the children of Ifrael, and fay,

* Ye shall eate no fat of becues, nor of theepe, nor of goates.

24 Yet the fit of the dead beaft, and the fat of that , which is tome with beafter, shalbe occu-

pied to any vie, but ye shall not eate of it. 25 For whofoeuer eateth the fat of the beaft,

of the which he shall offer an offring made by fire to the Lord, even the person that eateth, shalbe cut off from his people.

26 Neither * thall ye eate any blood either of foule, or of beaft, in all your dwellings.

27 Every person that eateth any blood, even the fame person shalbe cut off from his people.

28 And the Lord talked with Moles, laying, 29 Speake vnto the children of Ifrael, and fay, He that offereth his peace offrings vnto the Lord, fhall bring his gift vato the Lord of his peace of-

m And Goodd not * Ened 29.24.

₩ Gene. 9.4. thap.

\$7.149

30 His m hands shall bring the offrings of the fend it by another I ord made by fire : euen the fatte with the breaft shall he bring, that the breaft may be * shaken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar, and the breaft thalbe Aarons and his fonnes.

32 And the right shoulder shall yee gine vnto the Pricft for an heave offering, of your peace of-

33 The same that offereth the blood of the peace offrings, and the fat among the fonnes of Aaron, shall have the right shoulder for his part.

34 For the breaft thaken to and fro, and the shoulder lifted up, have I taken of the children of Ifrael, euen of their peace offrings, and have given them vnto Aaron the Prieft, and vnto his fonnes That's, hispri- by a ftanue for ever from among the children of

uiledge , resmaid end ponion.

35 This is the anointing of Aaron, and the

encynting of his fonnes, concerning the offrings of the Lord made by fire, in the day when he prefented them to ferne in the Priefts office vice the

36 The which portions the Lord commaunded to give them in the day that he anointed them from among the children of Ifrael, by a flatute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offring, and of the finne offring, and of the trespatte offring, and of the o consecrations, o which facilities and of the peace offrings,

38 Which the Lord commaunded Mofes in the Priess were conferred, Eved, the mount Sinai, when he commended the chil- 29,123, dren of Ifrael to offer their gifts vnto the Lord in the wildernetle of Sinai.

was offered when

CHAP. VIII.

12 The anorating of Aaron , and bie fonnes , with the facilities concerning the fame.

A Fterward the Lord spike vnto Moses, saying, 2 * Take Aaron and his fonnes with him, * Fund. 48.1.4 and the garments, and the * anointing oyle, and a * Eart 30.14 bullocke for the finne offering, and two rammes, and a basket of vuleauened bread,

3 And aftemble all the company at the doore of the Tabernacle of the Congregation.

4 So Mofes did as the Lord had commanded him, and the company was affembled at the doore of the Tabernacle of the Congregation.

5 Then Mofes fayd vnto the company, * This is the thing which the Lord hath commanded to

6 And Mofes brought Aaron and his fonnes. and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it unto him therewith.

After, he put the breaftplate thereon, and put in the breaftplate * the Vrim and the Thum-

Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the a holy crowne, as the Lord had a so called because commaunded Mofes.

10 (Now Moles had taken the anounting Holines to the Lord , was grauen ovle, and anounted the & Tabernacle, and all that in it. was therein, and fanctified them.

11 And iprinkled thereof vpon the alter fe- bell of all, the uen times, and anounted the alter and all his inftruments, and the lauer, and his foote, to fanctifie them.)

* And hee powred of the anounting oyle * Ecdu. 45.35vpon Agrons head, and anounted him to fanctifie him.

13 After, Mofes brought Aarons fonnes, and put coates upon them, and girded them with girdles, and put bonets upon their heads, as the Lord had commanded Mofes.

14 * Then he brought the bullocke for the * Exed 19.1; finne offering, and Aaron and his fonnes put their 141.9.2. handes vpon the head of the bullocke for the finne offering.

And Mofes flew him, and tooke the blood, cof the hunt offewhich he put upon the home of the Altar, round sing. about with his finger, & purified the alter, & pow- d To effector the red the reft of the blood at the foote of the altar: fo finnes of the

this iuperfeription,

b Thatis, the Ho.

he fanctified a it to make reconciliation upon it. people,

16 Then

16 Then hee tooke all the fat that was you the inwards, and the kall of the liner, and the two commanded to doe, to make an atone not for you. kidneis with their fat, which Mofes burned vpon

& In other burnt offrings, which are not of confectation, et offring for himfelfe , the Prieft hath the skinne, Chap. 7, 8.

Exed. 19.319

I Mofes did this

because that the

od ce,

17 But the bullocke and his chide, and his Refl , and his doung , hee burnt with fre without the hoafte as the Lord had commanded Mofes.

18 Alfo hee brought the ramme for the burnt offring, and Aaron and his fonnes put their

hands upon the head of the ramme. 19 So Mofes killed it, and sprinkled the blood vpon the alter round about,

20 And Mofes cut the ranme in pieces , and burnt the head with the pieces, and the fat,

21 And washed the inwardes and the legges in water: fo Mofes burnt the ramme enery whit upon the Altar : for it was a burnt offering for a fweete fauour, which was made by fire vnto the Lord, as the Lord had commanded Mofes.

22 4 * After he brought the other ramme, the ramme of confectations, & Aaron and his fonnes layed their hands upon the head of the ramme,

23 Which Mofes filewe, and tooke of the Etiefis were not yet blood of it, and put it vpon the lappe of Aarons enablished in their right eare, and upon the thumb of his right hand, and youn the great toe of his right foote.

24 Then Mofes brought Aarons fenues , and put of the blood on the lap of their right eares, and upon the thumbes of their right handes, and vpon the great roes of their right feete, and Mofes iprinkled therest of the blood vpon the Altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was upon the inwardes, and the kall of the liner, and the two kidness with their

far, and the right shoulder.

26 Also he tooke of the basket of the vnlcauened bread, that was before the Lord, one valeauened cake, and a cake of oyled bread, and one wafer, and put them on the fit, and upon the right thoulder.

27 So he put * all in Aarons hands, and in his fons hands, & shook it to & fro before the Lord, 28 After Mofes tooke them out of their hands,

and buint them ypon the altar for a burnt offring: for these were confectations for a sweete sanour, which were made by fire vnto the Lord.

29 Likewise Moses tooke the breest of the ramme of confecrations, and shocke it to audifro before the Lord : forit was Mofes * portion, as the Lord hath commanded Mofes.

30 Alfo Mofes tooke of the anounting oyle, and of the blood which was vpon the Altar, and sprinkled it upon Aaron, upon his garments, and voon his fonnes, and on his fonnes gamens with him: fo he fanctified Aaron, his garments, and his fennes and his fonnes garments with him.

31 S Afterward Mofes faid vnto Acron and his fonnes, Seethe the flesh at the doore of the a Tabernacle of the Congregation, and there *eate & At the doore of it with the bread that is in the basket of confecrations, as I commended, faying, Aaron and his fonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ve burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation fenen dayes, vntill the dayes of your confectations bee at an end . * for fenen dayes, faid the Lord, shall bee 7. confectate you,

3.4 As # he hath done this day : fo the Lord hath 100, 40 1640

35 Therefore thall yee abide at the doore of the Tabernacle of the Congregation, day and night. fenen dayes, and shall keepe the watch of the Lord, that ye die not : for fo I am commanded.

36 So Aeron and his fonnes did all thinges h Bycommiffion which the Lord had commanded by the hand given to Motes, of Mofes.

CHAP. IX. 8 The first offings of Airon. 22 Airon Uffith the people.
23 The glory of the Lord is firmed. 24 The frecummeth

from the Lord. A Nd in the a eight day Mofes called Aaron and a After their conhis fonnes, and the Elders of Hirael:

2 * Then hee faid vnto Aaron, Take thee a fenen dayes before, yong calfe for ab finne offring , and a ramme for confecrate, a burnt offring, beth without blemith, and bring * End. 29.1. them before the Lord.

3 And vnto the children of I frael thou that of the Prieshood; speake , saying, Take yee an lice goate for a finne and offereth the offling, and a calfe, and a lambe, both of a yeere fome principall olde, without blemish for a burnt offring

4 Alfo a bullocke, and a ramme for peace of offering, the peace frings, to offer before the Lord, and a meate of offerings, and the fring mingled with oyle: for to day the Lord will meate effring.

appeare vnto you.

5 Then they brought that which Mofes commanuded before the Tabernacle of the Congregation, and all the affembly drew neere, & troode c Before the Alias before the c Lord.

6 (For Mofes had faid , This is the thing, appeared. which the Lord commanded that yee should doe, & the plory of the Lord thall appeare vnto you.)

Then Mofes faid vnto Aaron, Drawneere to the Alter, and offer thy finne offring, and thy & Reade for the vne burnt offing, and make an atonement for d thee dechanding of this and for the people : offer also the offring of the peace, Heb 5,3, and people, and make an atonement for them, as the Lord both commanded.

8 ¶ Aai on therefore went vnto the altar, and killed the calfe of the finne offring, which was for himfelfe.

9 And the fonnes of Asson brought the blood vnto him, and he dipt his finger in the blood, and put it upon the homes of the alter, and powred the rest of the blood at the foote of the Altar

10 But the fat and the kindness, and the kall of e That is he laid the liner of the finne offring, he & burnt upon the them in order, and Alter, as the Lord had commanded Mofes. II The fleih alfo and the hide he burnt with downe fire.

fire without the hoafte. 12 After, he flewe the burnt offring and A1-

rons fonnes brought vnto him the blood, which he fprinkled round about vpon the Altar. Alfo they brought the burnt offing anto

him with the pieces thereof, and the head, and he burnt them upon the Alter. 14 Likewife he did with the inwards and the fall this must bee

legs , and burnt them vpon the burnt offring on prepartion of the the Altar. Is I Then he offred the peoples offring and were burne street, tooke a goate, which was the finne offring for the verie 24.

people, & flew it, & offred it for finne, as the first:

16 So lice offred the burnt off, ing, and prepared ir, according to the maner.

17 He prefented also the meate offring, and fil-12d his hand thereof, and * befide the burnt factifice of the morning, he burnt this upon the altar.

into the pollefsion farrifices, the burns offering , the linne

where his glory

when the Lord sent

lecitices which

* Emd. 29.38.

* Excd. 20,35. Eir, fill your bande.

the court.

dip, 24, 9,

* Exed. 20 42.

* Exed. 25,25.

Nadab and Abihu burnt.

and the tamme.

the upper ende,

to come downe.

people.

* Gen. 4,4.

2 Chro. 7, 1.

foriog

26,61.

Cbro.24,2

x.King. 18,38.

2 Mac. 2 . 10 . 11 .

Or , gave a Shout

* Nam. 3, 4. and

alrar, which was

and endured till the

esptinity of Beby-

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not sparing the

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U Or , coufins.

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repent.

maketh drunke

except they

Nadab and Abihu

Chap. 19, 18. Deut. 14, 1.

ment.

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chiefe, that the

people may feare

fent from hesuen,

Leuiticus.

Bealtes cleane and vncleane.

18 Hee flewe also the bullocke, and the ramme for the peace offrings, that was for the people, and Aarons formes brought vnto him § blood, which he fprinkled vpon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which covereth the inwards, and the kidneis, and the kall of the liver. 20 So they laied the fat vpon the brefts, and he

burnt the fat vpon the Altar.

2.1 But the & brefts and the right shoulder Aaron thooke to and fro before the Lord, as the Lord e of the bullocke had commanded Mofes.

22 So Aaron lift up his hand toward the people, and bleffed them, and h came downe from ofh Because the steat fring the finne offring, and the burnt offring, and Surie, which was the peace offrings.

23 After, Moles and Aaron went into the Tatherefore he is faid bernacle of the Congregation, and came out, and i bleffed the people, * and the glory of the Lord

i Or prayed for the appeared to all the people.

24. * And there came a fire out from the Lord, and confumed upon the Altar the burnt offring and the fatte : which when all the people fawe. they | gaue thankes, and fell on their faces.

CHAP. X.

2 Nadab and Alihu are burnt. 6 If racl mournath for them. 9 The Priefts are forbidden wine.

B Vt * Nadab and Abilm, the fonnes of Aaron, tooke either of them his cenfor, and put fire therein, and put incense therevpon, and offered a Not taken of the a ftrange fire before the Lord, which he had not commanded them.

2 Threfore a fire went out from the Lord, and denoured them; fo they died before the Lord.

3 Then Mofes faid vnto Aaron, This is it that the Lord fpake , faying , I will bee b fanctified in them, that come neere me, and before all the people I will be glorified : but Aaron held his peace. haue commanded,

4 And Mofes called Mithael and Elzapham the fonnes of Vzziel, the vncle of Aaron, and faid vnto them, Come nere, carie your || brethren from before the Sanctuarie out of the hofte.

5 Then they went, and caried them in their coates out of the hoft, as Moles had commanded.

6 After, Mofes faid vnto Aaron and vnto E-As though ye la. leazar and Ithamer his fonnes, Vncouer not your heads, neither rent your cloathes, least ye die, and mented for them, leaft wrath come vpon all the people; but let your emnall affection to brethren, all the house of I trael bewaile the burning which the Lord hath & kindled.

7 And goe not ye outfrom the doore of the Tabernacle of the Congregation leaft ye die: for the anointing oyle of the Lord is vpon you ; and they did according to Mofes commandement. menacing the reft,

8 And the Lord spake vnto Aaron, saying,

Thou shalt not drinke wine nor | strong drinke, thou, nor thy formes with thee, when yee come into the Tabernicle of the Congregation, leaft ye die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the valioly, and betweene the cleane and

II And that ye may teach the children of Ifrael all the statutes which the Lord hath commanded them by the # hand of Mofes.

12 Then Mofes faid vnto Aaron and vnto Eleazar and to Ithamar his fonnes that were left, Take the meate offring that remaineth of the of-

frings of the Lord made by fire, and eate it without let uen befide the alter : for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offrings of the Lord made by fire : for fo I am commanded.

14 Alio the * shaken breast and the heave * Exod. 29,24. shoulder shall ye eate in a || cleane place : thou, you whether is no whether the shaken between the shaken breast and the heave * Exod. 29,24. and thy fonnes, and thye daughters with thee; for e For the break and they are given as thy | duetie & thy formes duty, houlders of the of the peace offrings of the children of Ifrael. The heatte thoulder, and the thaken breath to their tamiles, for

shall they bring with the offrings made by fire that their daughters of the fat, to shake it to and fro before the Lord, might eate of them, and it shalbe thine and thy somes with thee by rings of first smites a law for ever, as the Lord hath commanded.

16 * And Moses sought the goate that was the Easter lambe. offred for finne, and lo, it was burnt : therefore he Reade chap. 21, 12. was angry with Eleazar and Ithamer the fonnes | Or , right or porof Aaron, which were fleft aline, faying,

or Aaron, which were tier aune, 123 mg,

17 Wherefore haue we not eaten the finne offring in the holy place, leeing it is most Holy and
med as Nadab and God had given it you, to beare the iniquitie of the Abihu, Congregation, to make an atonement for them

before the Lord. 18 Beholde, the blood of it was not brought within the holy place : ye should have eaten it in

the holy place, * as I commanded.

19 And Aaron faid unto Mofes , Beholde , this g That is , Nadat day g have they offered their time offering, and and Abibut their burnt offering before the Lord, and fuch his informity, confithings as thou knowleft are come vnto me. If I had dering his great eaten the finne offring to day, should it have bene forrow, but doth accepted in the fight of the Lord? cepted in the fight of the Lord?
20 So when Moses heard it, he was h content. that maliciously

CHAP. XI.

a Of heafts, fifties and birdes, which be cleane, and which be uncleane.

A Fter, the Lord spake to Moses and to Aaton, faying vnto them,

2 Speake vnto the children of Ifrael, and Ly, *Gen. 7,2. * Thefe are the beaftes which yee athall eate, a. Deut. 14. 1. mong all the beaftes that are on the earth.

3 Whatfoever parterly the b hoofe, and is clo-may eate. uen footed, and cheweth the cud, among the b He noteth foure beaftes, that shall ye eate:

4 But of them that chewe the cud, or divide fome chew the cud the hoofe onely, of them ye shall not eate : as the hane only the foote carnell, because he cheweth the cud, and divideth elestrothers neither not the hoofe, he thall be vncleare vnto you.

5 Likewise the conie, because he cheweth the cleft : the fourth cud, and divideth not the hoof, hee shall be vn- both thew the sad cleane to you.

6 Aifo the hare, because he cheweth the cud, & divided, which may be earen.

divideth not y hoofe, he shalbe vucleane to you. 7 * And the fwine, because hee parterh the * 2 May, 6, 18.

cud, he shalbe vncleane to you. 8 Of their ' flesh shall ye not eate, and their c God would that carkiefe thall ye not touch : for they thall be vn_ hereby for a time

cleane to you. 9 Their shall ye eate, of all that are in the wa- from the Gentiles, ters; whatfoeuer bath finnes and skales in the wa-

ters, in the feas: or in the riners, them thall ye eate. 10 But all that have not finnes nor skales in

the feas, or in the rivers, of all that 4 mooneth in d As line fift inthe waters, and of all e liuing things that are in the gendered of the waters, they shalbe an abomination vnto you,

11 They, I fay, shalbe an abomination to you; come of generaye tion.

peace offerings the firft borne, and

* Chap. 8, 26. not leane an examtranfgreffe the commandement of God.

forces of beaffes. haue the hoofe and have the hoofe

hoofe and is cloven footed, but cheweth not the

they should be difecrned 25 his people

e As they which

3 Or scommijian.

Meates cleane and vneleane.

the fwan:

Chap. XII.

Purifying of women. 41

ve shall not eate of their flesh, but shall abhorre be vncleane vnto you. their carkeis.

12 Whatsoener hath not finnes nor scales in

the waters, that shalbe abomination vnto you. 13 5 These shall ye have also in abomination

among the foules, they thall not be eaten, for they are an abomination, the egle, and the # gofhauke, and the ofprey:

14 Alfo the vultur, and the kite after his kind, Alfo the rauens after their kinde.

16 The oftrichalfo, and the night-crow, and the # feameaw, and the bawke after his kind : Or. ca:kom. 17 The little owle also, and the cormorant,

and the great owle : 18 Alfo the # redshanke, and the pelicane, and

19 The ftorke also, the heron after his kinde. and the lapwing and the backe :

20 Alfo every foule that creepeth and goeth vpon all foure, fuch shallbe an abomination vnto you.

21 Yet these shall yee eate: of every soule that Or, bane no bornings on their fect.

saine kindes of

perly knowen.

are not now pro-

A Or, bath not his

fore denen in twe.

i Ar a bonk or

* Chap 6.28.

bagge,

4 8"

fi Orgraphia, as it

es in ter greeke.

g Or, parphyric.

creepeth, and goeth upon all foure which ! have their feet and legs all of one to leave withall vpon the earth. 22 Of them ve shall eate these, the grashopper after his kind, and the folean after his kind, the

f Thele were cerhargol after his kind, & the hagab after his kind. grashoppers, which 23 But all other foules that creepe and have foure feet, they shallbe abomination vnto you.

2.4 For by fuch ye shall be polluted; who foeuer toucheth their carkeis, shalibe vncleane vnto

the evening.

e Out of the campe. 25 Whofoeuer alfo & beareth of their carkeis, fiell wash his cloathes, & be uncleane until euen.

26 Every beaft that hath clawes divided, and is I not clouen footed, nor cheweth the cud, fuch thall be vncleane vnto you; enery one that toucheth them.fhallbe vncleane.

27 And whatfoeuer goeth vpon his pawes among all manner beafts that goeth on all foure, fuch shalbe vncleane vnto you; who so doth touch their carkeis, thallbe vncleane vntill the enen.

And hee that beareth their carkeis, shall wash his cloathes, and be vncleane vntill the euen; for fuch shallbe vncleane vnto you.

29 ! Also these shall be vncleane to you among the things that creepe & moone vpon the h The greenefreg earth, the weafell, and the moufe, and the h frog,

that fitteth on the after his kinde : b übes. U Or, crocodite.

30 Alfo the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shallbe vncleane to you among all that creepe: who locuer docth touch them when they be dead, shallbe vncleane vntill the euen.

32 Alfo whatfoener any of the dead carkeifes of them doth fall vpon, shallbe vncleane, whether it be vessell of wood, or rayment, or i skinne, or facke: whatfoeuer vesfell it be that is occupied, it shalbe put in the water as vncleane vntill the enen,

and so be purified. 33 But every earthen veffell, wherein any of them falleth, what soeuer is within it shall be vncleane, and * ye shall breake it.

34 All meate alfo that shalbe eaten, if any fuch water come vpon it , shalbe vncleane : and all drinke that thallbe drunke in all fuch veffels thall be vncleane.

35 And enery thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot finall be broken : for they are vncleane, and thall

36 Yet the fountaines and welles where there is plentie of water shallbe cleane ; but that which & toucheth their carkeifes, shall be vncleane.

37 And if there fall of the dead carke is vpon water as toucheth any feede, which vieth to be fowen, it shall be vn- it.

cleane

38 But if any I water be powred upon the feed, and there fall of the dead carke is thereon, it shall feede that is laide be vncleane vnto you. 39 If also any beaft, whereof ye may eate, die, iche fowen,

hee that toucheth the carkeis thereof, thallbe vn-

cleane viitill the euen.

40 And he that eateth of the carkeis of it, fiall wall his cloathes, and be vncleane vntill the euen; he also that beareth the carkeis of it, shall wash his cloathes, and be vncleane vntill the euen.

41 Enery creeping thing therefore that creepeth upon the earth, thalbe an abomination, and

not be eaten.

42 Whatfoeuer goeth upon the broaft, and whatfoener goeth vpon all foure, or that hath many feet among all creeping things that creepe upon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye thall not pollute your felues with any thing that creepeth, neither make your felues vncleane with them, neither defile your felues thereby : ye shall not, I say, be defiled by them.

44 For I am the Lord your God : be fanctified therefore, and be m holy, for I am holy, and defile m. He howeth not your felnes with any creeping thing that chief them to be creepeth vpon the earth.

For I am the Lord that brought you out 1,15. of the land of Egypt, to be your God, and that you thould be holy, for I am holy.

46 This is the law of beafts, and of foules, and of every living thing that mooneth in the waters, and of every thing that creepeth ypon the earth :

47 That there may be a difference betweene the vncleane and cleane, and betweene the beath that may be eaten , and the beaft that ought not to be eaten.

CHAP, XII. 2 A law born momen should be purged after their delinerance.

Nd the Lord spake vnto Moses, saying, 2 Speake vnto the children of Ifrael, and fav . When a woman hath brought foorth feede, and borne a man childe, the shalbe vncleane & fe- a So that her haitien dayes, like as the is vncleane when the is pur band for that time apart for her 1 * difeafe.

3 (* And in the eight day the foreskin of the | Or, flowers. childes fleth thalbe circumcifed !

4 And the thall continue in the blood of her Luke 1,21. purifying three b and thirtie dayes: the thall touch b Befides the fire no challowed thing , nor come into the d Sanctu- feven days ary, untill the time of har purifying be out.

5 But if the beare a maid child, then the first like. be vncleane two e weekes, as when thee both her court gare, till afdifease : and thee thall continue in the blood of ter tourcie dayes, her purifying threefcore and fixe dayes.

6 Now when the daves of her parifying are man-childe out (whether it befor a fonne or for a daughter) the thall bring to the Priest a lambe of one yeere olde for a burnt offering, and a yong pigeon or a turtle done for a finne offering, vnto the doore of the f Tabernacle of the Congregation.

7 Who shall offer it before the Lord, and burnt offering make an atonement for her : fo the thalbe purged were wone to be of the iffue of her blood : this is the law for her offered, that hath borne a male or female.

to fleepe before

his people, 1, Pece

e Asfacrifice or

e Twife fo long

af 4 lembe. * Lune. 2 14.

Infpected to be

the lepite.

skinne.

8 But if thee t be not able to bring a lambe, fhe fhall bring two * turtles, or two young pigeons ; the one for a buint offering , and the other for a finne offering : and the Priest shall make an atonement for her : fo the thall be cleane. .

CHAP. XIII.

2 What confidentions the Prinft sought to base in Endging the lyvofie 29 The blacke fout, or finb, 47 And the hericof tre girment.

M Oreouer, the Lord spake vnto Moses and to Aaron, saying,

2 The man that shall have in the skin of his fleth a fwelling or a feab, or a white fpot, fo that a That it may be in the skinne of his fletha it be like the plague of leprofie, then he shall be brought vnto Aaron the Prieft, or vnto one of his funnes the Priefts,

And the Prieft shall looke on the fore in the skin of his flesh; if the haire in the fore be turned b That is, Oronke into white, and the fore feeme to be b lower then in, and be lower then the reft of the the skinne of his fleth, it is a plague of leprofie: therefore the Priest shall looke on him, and 7 pro-+ Elv. Shall pollute

nounce him vncleane.

But if the white fpot be in the skinne of his fleth, and feeme not to be lower then the skinne, nor the haire thereof be turned into white, then the Priest thall thut vp him that hath the plague, fenen daves.

4 Rir, in bie eyes. a As having the

1 Or, be firead

A Accouching his

his diteafe was not

imputed to him

for finne before

God, though it

? Cr. lud.

were the punilmient of finnt,

a For it is not that

contagions leptie that infe fesh, but

e kinde of frunte,

which hath not

the felh rave as

the leprofie

in danger to be

depions.

reth that the fells

as not found, but is

5 After , the Priest shall looke upon him the feuenth day : and if the plague feeme t to him to abide ftill, and the plague grow not in the skin, the Priest shall thut him up yet feuen dayes more. 6 Then the Prieft thall looke on him againe

skin drawen tore. ther, or blackish. the feuenth day, and if the plague be darke, and + Ely Mall cleans the fore grow not in the skin, then the Prich shall † pronounce him cleane for it is a feab; therefore he thall wath his cloathes, and he cleane.

> 7 But if the feab grow more in the skin, after that he is feene of the Prieft for to be purged, hee il oll be seene of the Priost vet againe.

8 Then the Priest shall consider, and if the fcab I grow in the skin , then the Priest shall probodily difease: for nounce him d vncleane : for it is leprofie.

9 1 When the plague of leprofie is in a man,

he shall be brought vnto the Priest, 10 And the Priest thall fee him : and if the fwelling be white in the skin, and have made the haire

white, and there be raw flesh in the fwelling. 11 It is an old leprotie in the skin of his flesh: and the Priest thall pronounce him vncleane, and

shall not that him vp for he is vncleane. 12 Alfo if the leptofie I breake out in the skin,

and the leprofic couer all the skin of the plague, from his head even to his feete, wherefoever the Prieft looketh.

13 Then the Prieft flull confider: and if the leprofie couer all his flefn, he shall prenounce the plogue to be cleane, because it is all turned into whitenesse: so he shalbe cleane.

14 But if there be raw fieth on laim when he is feene, he shall be vncleane.

15 For the Priest shall fee the raw flesh, and declare him to be vncleane : for the raw slesh is f vncleane, therefore it is the leprofie.

16 Or if the raw flesh change and be turned into white, then he shall come to the Priest,

17 And the Prioft fhall behold him: and if the fore he changed into white, then the Prieft fhall pronounce the plague cleane, for it is cleane.

18 1. The fleth also in whose skin there is [a hile, and is healed, .

19 And in the place of the bile there be a white fwelling, or a white fpot fomewhat reddith, it shall be frene of the Prieft.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Prieft then thall pronounce him g vncleane ; for it is a plague of lepro- g None were nafie broken out in the bile.

21 But if the Prieft looke on it, and there be Priest pronounced no white haires therein , and if it be not lower him vacleage, he then the skin, but be derker, then the Priest shall many the people; thut him vp feuen dayes.

22 And if it spred abroad in the flesh, the Priest Mary the prophefliall pronounce him vncleane: for it is a fore, 23 But if the fpot continue in his place, and zish, 2 Chien,

grow not, it is a burning bile; therefore the Priest 26,20. thall declare him to be cleane. 24 5 If there be any fle.h, in whose skin there

is an hote burning, and the quicke flesh of the burning haue a h white fpot, fomewhat reddilh or h If he haue a

tle,
Then the Priest shall looke vponit: and if burning was, and the haire in that fpot be changed into white, and was after healed, it appeare lower then the skin, it is a leprofie broken out in the burning : therefore the Priest shall pronounce him vncleane : for it is the playte of leprofie,

26 But if the Priest looke on it, and there be no white haire in the fpot, and be no lower then the other skin, but be darket, then the Priest shall that him up feuen dayes.

27 After, the Priest shall looke on him the feuenth day : if it be growen abroad in the skinne. then the Priest shall pronounce kim vncleane : forit is the plague of seprofic.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a triling of the or, faviling. burning : the Priest shall therefore declare him cleane for it is the drying vp of the burning.

29 I If also a man or a woman hath a fore on the head or in the beard,

30 Then the Priest shall see the fore : and if it appeare lower then the skin, and there be in it a fmall yellow haire , then the Priest thall pro- i which was not nonnce him vncleane : for it is a blacke fpot, and wont to be there, leprofie of the head or of the beard.

31 And if the Priest looke on the fore of the of the body, blacke fpor, and if it feeme not lower then the skinne, nor hane any blacke haire in it, then the Prioft thall thut up him that bath the fore of the blacke spot seuen daves.

32 After, in the fewenth day the Priest shall looke on the fore: and if the blacke fput grow not, and there be in it no yellow haire, and the blacke fpot feeme not lower then the skin,

33 Then hee shall be thanen, but the place of the blacke fpot shall he not shane : but the Priest thall thut up him that bath the blacke fpot, feuen dayes more.

34 And the fewenth day the Prieft fhall looke on the blacke spot : and if the blacke spot grow not in the skinne, nor feeme lower then the other skin, then the Priest shall cleanse him, and he shall wash his cloathes, and be cleane.

35. But if the blacke spot grow abroad in the fleib after his cleanfing

36 Then the Priest shall looke on it; and if the blacke fpot grow in the skinne, the Priest thall not k feeke for the yellow haire; for he is vncleane.

decke for the yellow hane; for no is vucteane.

37 But if the black fpot feems to him to abide, yellow hane be. and that blacke haire grow therein , the blacke there or no.

empied, but if the a: appeareth by teffe, Num. 11, 14.

and by king Vz-

or els imaller then in any other part

A Dr. impostume.

k He thalf not

and in the garment.

Chap. XIV.

Cleanfing of the Leper. 42

fpot is healed, he is cleane, and the Priest shall declare him to be cleane.

38 Furthermore if there be many white spots in the skinne of the flesh of man or woman, 39 Then the Prieft thall confider: and if the

spots in the skin of their flesh be somewhat darke and white withall, it is but a white fpot broken out in the skinne : therefore he is cleane.

40 And the man whose haire is fallen off his

1 3y lickeneffe , or any oth er inconatnience,

tation.

n Lither in token

of mourning, or for feare of in-

feeting others.

o Whether it be

of garment, veffell,

it did before

t Or , whether it be in any bare

place before , or

behinde,

or inframent.

2, King. 15, 5.

head, and is balde, is cleane. 41 And if his head lofe the 1 haire on the forepart, and be balde before, he is cleane.

42 But if there be in his balde head, or in the balde forchead a white reddish fore, it is a leprofie fpringing in his bald head, or in his bald fore-

43 Therefore the Priest shall looke vpon it. and if the rifing of the fore be white reddish in his balde head, or in his balde forehead, appearing like leprofie in the skinne of the flesh,

44 Hee is a leper and vncleane : therefore the Priest shall pronounce him altogether vncleane: for the fore is in his head.

45 The leper also in whom the plague is, shall m to light of for- have his cloathes m rent, and his head bare, and row and limenfhall put a couering upon his " lips, and shall cry,

I am vncleane, I am vncleane, 46 As long as the difease shalle upon him, hee shallbe polkited, for he is vncleane; he shall dwell

zlone, * without the campe shall his habitation be. 47 \$ Alfo the garment that the plague of leprofie is in , whether it be a woollen garment or alinnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinne, or in

any thing made of skinne, 49 And if the fore be greene or fomewhat reddish in the garment or in the skin, or in the warp, or in the woofe, or in any thing that is made of o skin, it is a plague of leprofie, and fhalbe thewed vnto the Priest.

50 Then the Priest shall fee the plague, and fluit vp it that hath the plague, feuen dayes,

51 And shall looke on the plague the senenth elay : if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprofie and vncleane.

52 And hee thall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skin, wherein the plague is : for it is a fretting leprofic, therefore

it shall be burnt in the fire.

p But abrde fill 53 If the Priest yet see that the plague p grow not in the garment, or in the woofe, or in whatin one place, as verfe 37. foeuer thing of skinne it be,

54 Then the Priest shall command them to wath the thing wherein the plague is, and he shall

thut it vp feuen dayes more

55 Againe the Priest shall looke on the plague, after it is wathed : and if the plague have not changed his 4 colour, though the plague spread g Bit remaine 36 no further, it is vncleane; thou ilialt burne it in the fire, for it is afret inward, " whether the Spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinns, or out of the warpe, or out of the woofe.

77 And if it appeare fill in the germent or in

the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatfoener thing of skinne It be , if the plague be departed therefrom, then shall it be walked the fecond time, and be f To the intent to

79 This is the law of the plague of leprofic in departed, and thee a garment of wollen or linnen, or in the warpe, all occasion of inor in the woofe, or in any thing of skin, to make fection might be it cleane or vocleane.

might be fine that

CHAP. XIV.

3 The eleanfing of the leg r. 34 Andof the bouje that be is m.

A Nd the Lord fpake vnto Moles, faying, 2 * This is the a law of the leper in the * Mart 1,2 marks

day of his cleanfing : that is , he shallbe brought 1 40 why 1, 12. vnto the Prieft, aOr the ceremonie which it allbe yied 3 And the Friest shall goe out of the campe, which a mession and the Priest shall consider him; and if the

plague of leprofie be he iled in the leper, 4 Then thall the Priest command to take for him that is cleanfed, two # iparrowes aline and b cleane, and coder wood and a skarlet lace, and b of unds which

5 And the Priest shall command to bill one be esten. of the birds over spure water in an earthen vef-

6 After, hee finall take the line sparrow with or of the foun-

the cedar wood, and the skarlet lace, and the hyfope, and thall dip them and the living sparrow in the blood of the sparrow slaine, ouer the pure

7 And he shall sprinckle upon him, that must be cleanfed of his leprofie, feuen times, & cleanfe him, and shall d let goe the live sparrow into the a signifying, that broad field.

8 Then he that shall be cleanfed, shall wash his cleane, was fet at cloathes, and shaue off oil his haire, and wash himless that the company state of the company relies the company of felfe in water, to he thall be cleane; after that thell of others, he come into the hoaft, and thall tary without his tent feuen daves.

9 So in the fenenth day he shall share off all his haire both his head and his beard, and his eye browes ; even all his haire thall he thave, and flail wash his cloathes, and shall wash his flesh in water: fo he shall be cleane.

10 Then in the eight day he shall take two hee lambes without blemifh, and an ewe lambe of a e Which hash no yeere old without blemith, and three tenth deales imperfection is of fine flowre for a meate offring, mingled with oyle, and a pinte of oyle.

II And the Priest that maketh him cleane shall Trew, is called bring the man which is to be mide cleane, and Log &conteineth those things, before the Lord, at the doore of the measure. Tabernacle of the Congregation.

12 Then the Prieft shall take one lambe , and offer him for a trespatte offering, and the pinte of * Excel 29, 14. oyle, and * th. ke them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the finne effering and the burnt offering * Char 7.7% are flaine, even in the holy place: for as the * finne offering is the Priests, so is the trespesse offering; for it is most holy

14 So the Priest shall take of the blood of the trespasse offling, and put it upon the lappe of the right eare of him that shall be cleanfed, and your the thumbe of his right hand, and upon the great toe of his right foote.

15 The Priest shall also take of the pint of cyle, F 2

were permissed to

c Running water,

re that was made

f This meafine ise

Cleanfing the Leper. Leprofie in an house? Leuiticus. and powre it into the palme of his left hand, an which I give you in possession, if I I fend the plague of leprofie in an house of the land of your hat no plague nor + Ebr the finger of 16 And the Priest shall dip his t right finger in bir right tand. the oyle that is in his left hand, & fprinkle of the possession, punishment comoyle with his finger feuen times before the Lord. 35 Then he that oweth the house, shall come meth to man withand tell the Prieft, taying, Me thinke there is like out 6od: prout dence and his fea-17 And of the rest of the oyle that is in his hand, fhall the Priest put upon the lap of the right a plague of leprofie in the house. eare of him that is to be cleanfed, and upon the 36 Then the Priest shall command them to thumbe of his right hand, and upon the great toe emptie the house before the Priest goe into it to y Elv. spon the of his right foote, + where the blood of the treffee the plague, that all that is in the house be not paff offinng. paile offering voasput. made viicleane, and then shall the Priest goe in to 18 But the remnant of the cyle that is in the fee the house. Priefts hand, he shall powre upon the head of him 37 And he shall marke the plague : and if the that is to be cleanfed : fo the Prieft shall make an plague be in the wals of the house, and that there be | deepe fpots, greenish or reddish, which feeme of the france Ov. Starkerofficer atonement for him before the Lord. 19 And the Priest thall offer the sinne offring, to be lower then the wall, and make an atonement for him that is to be 38 Then the Prieft shall goe out of the house cleanfed of his vncleannesse: then after shall hee to the doore of the house, and shall cause to thut kill the burnt offring. vp the house seuen dayes. 20 So the Priest shall offer the burnt offring 39 So the Prieft shall come againe the fenenth and the meate offring vpon the Altar : and the day : and if he fee that the plague be increased in Priest shall make an atonement for him : so hee the walles of the house, shall be cleane. 40 Then the Priest shall commaund them to 21 But if he be poore, and not † able, then he take away the flones wherein the plague is, and + Ebr. bis bandcanshall bring one lambe for a trespasse offring to be they shall east them into a || four place without | Or, rolluted. not take it. g Which 15 an Oshaken, for his reconciliation, and a grenth deale the citie. mer, reade Exod. of fine flowre mingled with oyle, for a meate of-41 Alfo hee fliall cause to scrape the house £6,16. fring, with a pinte of oyle. within round about, and powre the duft, that they have pared off, without the city in m an vucleane m where carriers 22 Alfo two turtle doues, or two young pigeons, as he is able, whereof the one shalbe a sinne were cast, and offering, and the other a burnt offering, And they shall take other stones, and put other fish, that the them in the places of those stones , and shall take people might not be therewith in-23 And he shall bring them the eight day for his cleaning vnto the Priest at the doore of the other mortar, to plaister the house with. Tabernacle of the Congregation before § Lord. 43 But if the plague come againe and breake 24 Then the Priest shall take the lambe of the out in the house, after that hee hath taken away trespasse offering, and the pinte of oyle, and the the stones, and after that hee hath scraped and à Or, ir all offer Priest shall h shake them to and fro before the plaistered the house, them as the offeing Lord. 44 Then the Priest shall come and see : and if that is the ken to And hee shall kill the lambe of the trefthe plague grow in the house, it is a freating leand fro. paffe offring, and the Prieft flall take of the blood profie in the house : it is therefore vncleane. 45 And hee shall n breake downe the house, n That is, he shall with the stones of it, and the simber thereof, and command it to be of the trespatte offring, and put it upon the lap of his right eare that is to be cleanfed, and vpon the all the # mortar of the house , and hee shall carie pelled downe, asthumb of his right hand, and vpon the great toe verfe 40 of his right foote. them out of the citie vnto an vncleane place, 46 Moreoner he that goeth into the house all 100, 4.90, 26 Alfo the Priest shall powre of the oyle into the palme of his owne ? left hand. the while that it is flut vp, hee shall be vncleane 4 Ebritaro tie palme 27 So the Prioft shall with his right finger af the Priests I fo viitill the euen. bind. fprinkle of the oyle that is in his left hand, feuen 47 He also that sleepeth in the house shall wash times before the Lord. his cloathes; bee likewife that eateth in the house, 28 Then the Priest shall put of the oyle that is fhall wash his cloathes. in his hand, upon the lap of the right eare of him 48 But if the Priest shall come and see, that the that is to be cleanled, and you the thumb of his plague hath spread no further in the house, after right hand, and upon the great toe of his right the house be plaistered, the Priest shall pronounce foote: vpon the place | of the blood of the tref-Or, when the the house cleane, for the plague is healed. blood of the trefpaste offering. 49 Then shall he take to purifie the house, two pull offering mase sparrowes, and cedar wood, and o skarlet lace, and this was alace or 29 But the reft of the oyle that is in the Priefts get, as verfe 17. hand, he shall put upon the head of him that is to firing to binde the 50 And hee shall kill one sparrow oner pure hysogrothe wood, and so was made be cleanfed, to make an atonement for him before the Lord. water in an earthen veffell, a sprinkle: the Apo-30 Alfo hee shall present one of the turtle 51 And shall take the cedar wood, and the sie to the Ebrewes hyflope, and the skarlet lace with the line Spar-salleth it featlet i Wherher of

them he can ger.

1 Or, bofides whe

& This order is

appointed for the

goeraman.

music offitrg.

dones, or of the yong pigeons, i as he is able. 31 Such, I fay, as he is able, the one for a finne offring, and the other for a burnt offring, I with

the meate offering : fo the Priest shall make an atonement for him that is to be cleanfed before the Lord. 32 This is the k Law of him which hath the plague of leprofie, who is not able in his cleanling

33 The Lord alfo spake vnto Moses and to. Aaron, faying,

to offer the wwhole.

34. When we be come vnto the land of Cana-

52 So shall he cleanse the house with the blood of the sparrow, and with the pure water, and with the liue (parrow, and with the cedar wood, and with the hyffope, and with the skarlet lace. 53 Afterward he shall let goe the line sparrow

row, and in the pure water, and iprinkle the houle

out of the + towne into the + broad fieldes : fo + Eler. citie. shall hee make atonement for the house , and it the field. shallbarcleane.

row, and dip them in the blood of the flaine Spar- wooll, Ebr. p. 19.

* Chip. 13,30.

d. 480.

, whose seede

his feeret pare.

Be yncleage,

4 Clw. 6.11.

& That is, be re-

fored to his old

chereof,

body.

either in Leeping,

or els of weaknes

This is the law for every plague of leprofie and * blacke fpot.

ss. And of the leprofie of the garment, and of the house,

56 And of the I fwelling, and of the fcab , and g 00, viftrz. of the white fpot.

g Elr. in the day of 57 This is the liwe of the leprofie, to teach the unclouse , and t when a thing is vncleane, and when it is cleane.

CHAP, XV. a. 19. The maner of purging the vinleane iffice both of men and momen. 31 The dilities of if all mult be separate from all valeannesse.

M Oreoner the Lord spake vnto Moses , and to

Aaron, faying, 2 Speake vnto the children of Ifrael , and fay

vnto them, Whofoeuer hath an iffue from his 2 fleth, is vncleane, because of his iffue. 3 And this thatbe his vncleannesse in his iffice,

of name iffueth at when his fleth audideth his iffue, or if his fleth be fropped from his iffine, this is a his vncleanaette. wherefore he thall 4 Enery bed whereon hee lyeth that hath the iffue, thaibe vucleane, and every thing whereon

he fitteth, thalbe vncleane. Wholoener also toucheth his bed, shall wash his clothes, & wash himselfe in water, and shallbe

vncleane vntill the enen. 6 And he that fitteth on any thing, whereon he fate that hath the iffue shall wash his cloathes, and wath himfeife in water, and that he uncleane

vntill the euen. 7 Also he that toucheth the flesh of him that hath the iffue, shall wash his cloathes, and wash

himfelfe in water, and thallbe vncleane vntill the 8 If he alfo, that hath the iffine, fpit vpon him

s On whom the vneleane man did that is cleane, the thatt wath his clothes, and wath himfelfe in water, and shall be vncleane until the d The word figui-

9 And what a faddle foener he rideth vpon, beib enery thing whereon a min that hach the iffue, shallbe vncleane, mitrit,

10 And whofoever toucheth any thing that was vnder him, shall be vncleane vntill the etten: and he that beareth those things, shall wath his cloathes, and wash himselfe in water, and shaube uncleane virill the euen.

11 Likewise whomsoeger hee touchesh that hath the iffue (and hath not wathed his hinds in water) thall wath his cloathes, and wath himfelfe

in water, and that be uncleane untill the entil. 12 * And the veffell of earth that he toucheth, which hath the iffue, thall be broken; and energ

veifell of wood that be rinfed in water. 13 But if he that hath an iffue, be . cleanfed of his iffue, then that he count him feuen dayes for

fare, and be heated his cleaning, and with his cloathes, and with his fleth in pure water : fo th ll he be cleane. 14 Then the eight d y he shall take vnto him two turde dones, or two young pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and that give them

vnto the Prieft. 15 And the Priest thall make of the one of them a finne offering, and of the other a burnt offering: to the Priest in Ilmake an atonement for him be-

fore the Lord for his islue. 16 Abo it any mans iffue of feed depart from I Meaning, all his him , he in h wash all his f tenh in water , and be

yncleane yntill the euch. 17 And every garment, and every skin whereypon thall be iffue of feed, thall be even wathed with water, and be vucleane into the euen,

18 If he that hath an iffue of feed doe lie with a woman, they fluid both with themselves with water, and be vncleane vntill the euen. 19 1 Alfo when a woman shall have an iffue, 10, fore pate

and her iffue in her & flesh shalbe blood, the shaibe put apart feuen dayes; and whofocuer toucheth her, thallbe vnc leane vntill the euen-

20 And what foener the lieth vpon in ther fe-deep thin her ration, thallbe vnolvers and the state of the state her restored to the state of the state her restored to the state of the stat paration, shallbe vncleane, and every thing that the it fept ate front the firreth upon thallbe uncleane.

27 Whofoetter alfo toucheth her bed, flall wash the Taternicle and his cloathes, and wathhimseife with water, and from menching of fliallbe vncleans viito the euen.

22 And whofoever toucheth any thing that the fate upon thall with his cloathes, \$5 was himfelfe in water, and thalbe uncleane untill the ettens

23 So that whether he touclieth her bed, of any thing whereon the hath fit he thatbe vncleane vnto the euen.

24 And if a man lie with her , and the flow vers hif any other of her separation h touch him he shallbe vincle are vincleinnessed.d fetten dives; and all the whole bed whereon he lieth, thailbe vnciesne.

25 Alfo when a womans iffue of blood runneth med with tuch a long time befides § time of her t floures, or when woman, hould the hath an iffue longer then her Roures, all the day, chap to a, dayes of the iffue of her uncleannelle the thether. dayes of the iffue of her vucleanneile the thatibe vincleane, as in the time of her floures.

26 Every bed whereon the lieth (as long as her iffue laffeth) thallbe to her as the ibod of her feparation; and whatfornershe fitteth upon, shall on the lay when be violeane, as her violeannesse when the is put the had been amin't

apart, 27 And who foeuer toucheth thefe things, shall be vnclean & thall wash his clothes & wath himfelfe in water and thalibe vacieane vatorile enen.

2.8 But if the be cleanted of her ithie, then the firmi's count her feuen dayes, and after, the thalibe cleane.

29 And in the eight day flee shalltake vnto med. her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

3c And the Priett thail make of the one a finne offring, and of the other aburnt offering, and the Priest shall make an atonement for her before the Lord for the iffue of her vucleanneffe.

31 Thus shall yet separate the children of If- 1 Seeing that God rae, from their vucleanneile, that they die not in party and cleantheir vncleannesse, if they defile my Tabernacle nes we cannot be his, except our nich that is among them,

32 This is the law of him that hath an iffue, with the blood of and of him from whom goeth an iffne of leade telm thankand for whereby he is defiled.

33 Alfo of her that is ficke of her floures , and tell manners of him that both a running iffue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI. 3 The Prieft might not stall timese me into the mift holy place & The frape poate, in The purging is the Sanituary, 17 The cleaning of the Tabels, 5 - 21 The Price confession the finnes of the people. 29 I he feat

of cleanfing finnes. P Vr.hermore the Lord Ip ke vnto * Moles, after the death of the two tonnes of Airon , when they came to offer b-fore the Lord, and died:

2 And the Lord fair into Moles, Speake veto entied into the A.ron thy brother, * that hee come not at all holes of allow rimes into the holy place within the valle, be- an the moresh of fore the Mercieteat, which is vpon the Arke , that September, be die not, for I will appeare in the cloud upon

flou er, whereby her husband, from any boly that g.

i Shalbe vncleane.

& Afrer the time that the is seco-

de linne be per jed we learns to de-

+ Chip. 10. 1.2.

* Exod. 30 10,

The Scape goate. A sinne offering for an atonement. Leuiticus. the Mercifeat. the Holy place, and the Tabernacle of the Con-3 After this fort shall Aaron come into the gregation, and the Altar, then he shall bring the Holy place : even with a yong bullocke for a finne line goat: 21 And Aaron shall put both his hands upon

wildernesse.

offring, and a ramme for a burnt offring. He fliall put on the holy linnen coate, and or printites. shall have linnen bretches you his I flesh, & shall be girded with linnen girdle, and thall couer his

head with a limen miter ; thefe are the holy garments : therefore shall he wash his slesh in water, when he dod put them on. 5 And he shall take of the Congregation of

the children of I frael, two hee goates for a finne offring, and a ramme for a burnt offring. 6 Then Aaron shall offer the bullocke for his

finne offring, * and make an atonement for himfelfe, and for his house. 7 And hee shall take the two hee goates, and present them before the Lord at the doore of the

Hier. 9. 70

b In Ebrewit is

rather it is called

the Scape goate,

to the defett, as

Or . the Smoaks .

Or, the Ath.

Hebr. #, 13.

* Chap. 1.6. d That is, on the

ward the people:

Sanctuary Rood

Wedward.

wnelcane.

f Wherevpon the

and perfunte was

freete incenfe

otfered.

and 10,4,

verloat.

called Azazel.

Tabernacle of the Congregation, 8 Then Aaron shall cast lots over the two hee

goats : one lot for the Lord, and the other for the Scape goate. which fome fay, is 9 And Aaron shall offer the goat, vpon which

a mountaine neere Sinai, whither this the Lords lot shall fall, & make him a finne offring. goat was fent, but 10 But the goat, on which the lot shall fall to be the Scape goate, shalbe presented aliue before the Lord , to make reconciliation by him , and becaute it was not offied, but fent in- to let him goe (as a Scape goate) into the wil-

dernesse. II Thus Aaron shall offer the bullocke for his finne offring, and make a reconciliation for himfelfe, and for his house, and shall kill the bullocke

for his finne offring. 12 And hee shall take a censer full of burning coales from off the alter before the Lord, and his

handfull of fweet incente beaten imall, and bring eThe Holieft of all it within the e vaile, 13 And shall put the incense vpon the fire before the Lord, that the | cloude of the incense may couer the Merciefeat that is vpont the Tefti-

monie : so he shall not die. 14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercieseat d Eastward: and before the Merciefide which was to- feat shall hee sprinkle of the blood with his finger feuen times.

for the head of the 15 Then shall he kill the goate that is the peoples finne offring, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon

the Merciefeat, and before the Merciefeat. 16 So he shall purge the Holy place from the uncleannes of the children of Ifrael, & from their trespasses of all their sinnes; so shall he doe also for the Tabernacle of the Congregation : placed

e Placed among with them, in the middes of their vncleannesse. them which ate 17 * And there thall be no man in the Tabernacle of the Congregation, when he goeth in to * L. k. 1, 10, make an atonement in the Holy place, vntill hee come out, and have made an atonement for himfelfe, and for his houshold, and for all the Con-

gregation of Ifrael. 18 After, he shall goe out vnto the faltar that is before the Lord, and make a reconciliation ypon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about.

19 So shall hee sprinkle of the blood vpon it with his finger feuen times, & cleanse it,& halow it from the vncleannesse of the children of Israel, fathers flead) shall make the atonement, and shall Gods commande. put on the linnen cloathes and holy vestments, 33 And shall purge the holy Sanctuary and the his fathers soome,

Tabernacle of the Congregation, and thall cleanfe the altar, and make an atonement for the Priefts and for all the people of the Congregation.

the head of the live goate, and confesse over him

all the iniquities of the children of Ifrael, and all their trespesses in all their sinnes, putting them

cle of the Congregation, and put off the linnen

cloathes, which he put on when he went into the

atonement for himfelfe, and for the people.

24 He shall wash also his flesh with water in

26 And he that caried foorth the goate called

the Scape goate, shall wash his cloathes, and wash

the goate for the finne offring (whose blood was

Holy place, and leave them there,

burne vpon the altar.

flesh, and with their doung.

ftranger that foiourneth among you.

from all your finnes before the Lord.

come into the hoaft.

nance for euer,

the hoaft.

34 And this shalbe an everlasting ordinance vnto you to make an atonement for the children of Ifrael for all their finnes * once a yeere : and as * Food. 30, 78. the Lord commanded Moies, he did,

CHAP. XVII. 4, All factifies must be brought to the doore of the Tabernacie, y Ts denils they may no: offer. 10 They may not eat blood. A Nd the Lord spake vnto Moses, saying,

and to all the children of Ifrael, and fay vnto them, practife that idolaand to all the children of 11rae1, and 14) vince them, and ay, which they had This is the thing which the Lord hath a com-tay, which they had manded, faying, Whosever to be of the house of Israel that b To make a

b killeth a bullocke, or lambe, or goate in the factifice of offering hoaft, or that killeth it out of the hoaft.

g vpon the head of the goate, and that fend him g Herein ships away (by the hand of a man appointed) into the goat is a true &-22 So the goat shall beare upon him all their teth the sames of iniquities into t the land that is not inhabited, the people, 1fa. 53, 6 and he shall let the goat goe into the wildernes. The steel and After, Aaron shall come into the Taberna-

the Holy place, and put on his owneraiment, h In the come and come our, and make his burnt offering and mer, Exod. 30, 18,

the burnt offering of the people, and make an 25 Also the fat of the sinne offering shall hee

his flesh in water, and after that shall come into 27 Also the bullocke for the burnt offring, and

brought to make a reconciliation in the Holy place) shall one *cary out without the hoaste to be * Cla. 6.100 burnt in the fire, with their skinnes, and with their bett, 13.14.

28 And he that burneth them shall wash his cloathes, and wash his flesh in water, and afterward

29 1 So this shalbe an ordinance for ever vnto you : the tenth day of the i feuenth moneth , yee i which was Tifihall humble your foules, and doe no worke at ri, and answeregh all , whether it be one of the fame countrey , or a to part of Septem.

30 For that * day fhall the Prieft make an a- & Meaning , by as ronement for you to cleanle you; ye shalbe cleane sinence and 31 This shalbe a 1 Sabbath of rest vnto you, *Chap. 23.7 and you shall humble your foules by an ordi- 1 or a rest which ye Gizil keepe mod

32 And the Priest m whom hee shall anount, m whom the Fries and whom he shall consecrate (to minister in his shall anoint by ment to focceed in

2 Speake viito Aaron , and to his fonnes, a Leafthey Gonza

A And

20 When he hath made anend of purging

horre it, as though he had killed a man, as Ifa. 66.3.

d whereforner they were mooned cien to offer it.

"+ Emost. 29.28. abap.4,31.

e Meaning, whatfoener is nor the

atne God, 1.Cot.

10,20 pfal.95.5. For idolatty is Spirituall whoredome, becaufe faith coward God i: broken.

g I will declare my weath by taking vengeance on him, 25 chap. 20.31

0.4

And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord before the Tabernacle of the I do as much ab .. Lord , cblood shalbe imputed vnto that man : he hath shed blood, wherefore that man shall be cut off from among his people.

5 Therefore the children of Ifrael shall bring their offrings, which they would offer d abroad in

the field, and prefent them vnto the Lord at the with foolish deno- doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * fweet fauour vnto the Lord.

7 And they shall no more offer their offrings vnto e deuils, after whom they have gone a f who-

ring : this thalbe an ordinance for ever vnto them in their generations. 8 Alfo thou fhalt fay vnto them, Whofoener

he be of the house of Ifrael , or of the ftrangers which foiourne among them, that offreth a burnt offring or facrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto §

Lord, even & man shalbe cut off from his people. 10 1 Likewise, whosoever he be of the house of Ifrael : or of the ftrangers that foiourne among them, that eateth any blood, I will even fet & my

face against that person that eaterh blood, and will cut him off from among his people : II For the life of the fleth is in the blood, and I have given it vnto you to offer vpon the altar, to make an atonement for your foules : for this

blood thall make an atonement for the foule. 12 Therefore I faid vnto the children of Ifrael, None of you shall eate blood; neither the stranger

Consanguinitie hindring marriage,

that foiourneth among you, shall eate blood.

thereof: who focuer eateth it, shalbe cut off.

13 Moreover, wholoever he be of the children of Ifrael, or of the thrangers that to journe among them, which by hunting taketh any beaft or foule that may be heaten, he shall powre out the blood h which the law

thereof, and couer it with dust: permitteili to be 14 For the life of all fleth is his blood, it is ea en, became it 14 For the life of all field is his blood, it is cleane, in the life is therefore I faid vitto the children of Irrael, *Yee shall care the blood of *Gonto. no | flesh : for the life of all flesh is the blood or lining ores.

19 And enery person that eareth it which dieth alone, or that which is torne with beafter, whether it be one of the same countrey or a stranger, he shall both wash his cloathes, and wash himselfe in water, and be vucleane vnto the enen; after he ! or, wanted fhalbe # cleane.

16 But if he wash them not, nor wash his # shesh, Or, timp sto then he shall beare # his iniquitie. ment of his finne.

CHAP. XVIII. 3 The Ifrailites ought not to follow the manes of the Egoptians and Canamities. 6 The mainings that are unlawfull.

A Nd the Lord spake vnto Moses, saying, 2 Speake vnto the children of Itrael, and fay vnto them, I am the Lord your God.

3 After the a doings of the land of Egypt, a ve Gall preferre wherein ye dwelt , thall ye not doe : and after the your felues from maner of the land of Canaan , whither I will these abominatibring you, thall ye not doe, neither walke in their which the Fgypordin inces,

4 But doe after my indgements, and keepe nitesvie. 4 But doe after my magentary, mine ordinances, to waike therein; I am the Lord ** Eck 10, 11 in 5 And therefore

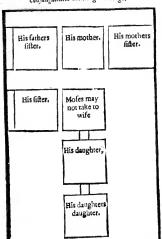
Te shall keepe therefore my statures, and my ye ought to ferue iudgements, * which if a man doe, he shall then me alone, a my line in them : b I am the Lord.

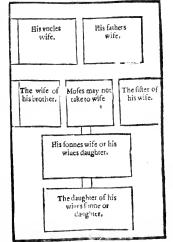
6 None shall come neere to any of the kinred with her, though of his flesh to e vncouer her shame: I am the Lord, it be under time

Affinitie bindring marriage.

tiant and Canaa-

c That is, to lie





As Moles cannot contract mattimonie with the women that are lo of kinne to him as is about feet fed to also cannot Mary his fifter matte with the men that are in like degree. Note alfo , that belides the perfons herespectied , there are also means chofe that afcend or defcend of the fameline, be it of blood or kin.ed.

Which is thy

or mo her, borne

f They are her

shildren whose

thame thou had

* Chip 20.19.

* Chap. 20, 20. g Which thine

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+ Ebr.thy Fath vs

brothers mije.

* Chap. 20, 12.

* Chap. 27,25.

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incests, God

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i Evieting thine

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bent to her fifter

* Chap. 20. 18.

k Or whiles the

hath her flowies.

a king 13 10. † Ear of the feed. 4 Cr. to mik them

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2.Kisg, 23.10.

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* Chy 10,1.

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ple had dwelt and

vaccuered

couer.

flepmother.

cherwife

* The shame of thy fathers d wife shalt thou not difcouer : for it is thy fathers shame.

9 Thou that not discouer the shame of thy shifter, the daughter of thy father, or the daughter of thy mother, whether the be borne at home e Either by father or borne without ; thou shalt not discouer their in marriage or o -.

10 The shame of thy somes daughter, or of thy duighters duighter, thou first not, I fay, vnconer their thame; for it is thy fihame.

11 The thame of thy fathers wives daughter, begotten of thy fither (for the is thy fifter) thou thalt not, I fay, discouer her thame.

12 * Thou that not viscouer the I in me of thy fathers fifter : for the is thy fathers kinfewomin.

13 Thou thalt not discourr the shame of thy mothers fifter: for thee is thy mothers kinfewah Eccaufe the ida- man.

14 Thou failt not vacouer the frame of thy \$ fathers brother : that is , thou shalt not goe in to his wife, for the is thine † aunt.

15 * Thou thelt not discouer the shame of thy daughter in law ; for the is thy fonnes wife ; therefore Thalt thou not vincouer her thame,

16 * Thou shilt not discouer the shame of thy h brothers wife : for it is thy brothers flame.

17 Thon shift not discouer the shame of the wife and of her daughter, neither shalt thou take her fonnes daughter, nor her daughters daughter, to vucouer her theme, for they are thy kinsfolies, and it were wickednesse.

18 Alfo thou thalt not take a wife with her fifter, during her life to i vexe her, in vacouering her thame upon her.

19 * Thou shalt not also goe vnto a woman to vncouer her fhame, as long as flie is put k apart for her difease.

20 Moreover, thou shalt not give thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21. * Alfo thou fluit not give thy t children to Foffer them ento! Molech , neither thalt thou defile the Name of thy God : for I am the Lord.

idoles: and as the , 22. Thou thalt nor lie with the male as one lieth with a woman : for it is abomination.

23 * Thou thalt not also lie with any beaft to and holiow withbe defiled therewith, neither thall any woman frind before a beatt, to lie downe thereto : for it is a bomination.

one was to recentle 24 Ye thall not defile your felues in any of thefe things : for in all thefe the Nations are defiled which I will cast out before you :

25 And the land is defiled: therefore I will m vifite the wickednesse thereof vpon it, and the land n shall yo nit out her inhabitants.

26 Ye shall keepe therefore mine cr. li sances. and my judgements, and commit none of these abordinations, aforell hee that is of the lame commercy, as the firanger that followmeth among

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled:

25,holes 25,5.
25,holes 25,5.
26,holes 25,5.
27,holes 25,5.
28,holes 25,5.
28,hol incremous maninges and pollutions are fuffered. The compareth the wicked to call humons and infecting, which corrupt the flomach, and opposite nature, and cherefore melt be sait our by votait.

28 And thall not the land spue you out if see defile it, as it ofpued out the people that were be- Foth for their fore you?) 29 For whosoener shall commit any of these tions, idolately or

abominations, the perfons that do fo shall p be cut spitituall whoseoff from among their people.

30 Therefore shall ye keepe mine ordinances, abominations. that ye doe not any of the abominable customes. 9 Either by the which have bene done before you, and that ye de-carll (word, or by file not your felnes therein : for I am the Lord God will lendy your God...

CHAP. XIX. A repetition of furdry Lames and Ordinances.

A Nd the Lord fp. ke vnto Mofes, faying, 2 Speake vitto all the Congregation of the children of Ifrael, & fay vitto them, * Ye shall * Chip. 1744. 64 20.7 1 pet 1.16. be 2 holy, for I the Lord your God am holy,

3 Ye shall feare enery man his mother and alt pollution, ide his father, and thell keepe my Sabbath : for I am lattie, and superthe Lord your God. 4 Ye shall not turne voto idoles , nor make forde and body.

you molten gods: I am the Lord your God. 5 And when yee shall offer a peace offering

vinto the Lord, ye thall offer it freely. to the Lord, ye thall ofter it, neerly.

6 * It shall be eaten the day ye offer it, or on *Chp. 7.16.

the morrow: and that which remaineth untill the third day, shallbe burnt in the fire.

7 For if it be eaten the third day , it shall be vncleane, it shall not be e accepted.

8 Therefore he that eateth it , thall be are his iniquitie, because hee bath defiled the hallowed thing of the Lord, and that person shallbe cut off from his people,
9 1 * When yee reape the harnest of your * 644 23.66;

land, ye shall not reape every corner of your field, neither shall thou gather the I gleanings of thy " or, gutting of travinge.

10 Theu flalt not gather the grapes of thy vineyard eleme, neither gather enery grape of thy vineyard, but thou shalt leane them for the poore and for the stranger : I am the Lord your God.

I Yee shall not steale, neither deale false- a in that which ly,neithe: He one to another.

12 5 * Alfo ye shall not sweare by my Name your credit. falfely, neither thalt thou defile the Name of thy 5, 12 mail 5,34 God: I am the Lord.

13 5 Thou shalt not do thy neighbour # wrong, neither rob hims. * The workern in hire shall not by richard abide with thee vntill the morning.

14 " Thou fluit not curse the deafe, * neither tob 4.14. put a flumbling block before the blind , but fhalt * Dist. 27. 18, foire thy God : I am the Lord.

15 I Yeethall not doe vniaftly in judgement: * Thou shalt not favour the person of the poore, nor honour the person of the mightie, but thou 1,17 and 10.19.

thalt judge thy neighbour inftly. 16 Thou shalt not walke about with tales backbiter, or quaamong thy people. Thou shalt not fixed against sell picker.

the blood of thy neighbour : I am the Lord, 17 I Thou shall not hate thy brother in thine conspiring with heart, but thou shall plainely rebuke thy neighthe wicked.

bour, t and fuffer himnot to finne. 18 Thou thalt mor avenge, nor be mindfull

of vorong against the children of thy people, * but * Mulb. 5.43. 1977 that love thy neighbour as thy felfe : I am the 13.9.6.4 5 14 icm

19 4 Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with gothers of g Asa horse to divers kindes. Thou shalt not sowe thy field with lease an alle, or emingled feede, meither shall a garment of divers a mule a mus,

wicked marringer. vnnaturall copulalech and fuch like an fuch

A repetition of

b Of your owne

e Tewit, of God.

is committed to

Or, opposite time * Deut. 24,14,15.

* Exed 23,3 deut. e As a Handerer,

to his death, or t Ebr. f. f. rnal finne vponthe.

shings,

fundry lawes and ordinances.

Chap. XX

Vnlawfun confunctions. 45

things, as of linnen and woollen come vpon thee. 20 T Whofoeuer alfo lieth and medleth with a woman that is a bondmaide, affianced to a hufband, and not redeemed, nor freedome ginen her, the shall be fourged, but they shall not die, be-

cause she is not made free. 21 And hee thall bring for his trespatte offe-

ring vnto the Lord, at the doore of the Tabernacle of the Cougregation, a ram for a trespasse of-

fering. Then the Priest shall make an atonement 22 for him with the ramme of the trespelle offering

before the Lord, concerning his finne which hee hath done, and pardon shall be given him for his finne, which he hath committed.

23 1 Also when yee shall come into the land, and have planted every tree for meate, yee h shall count the fruite thereof as vncircumcifed : three yeere shall it be uncircumcifed unto you; it shall

not be eaten; 24 But in the fourth yeere all the fruite thereof itall be holy to the prayle of the Lord

25 And in the fft yeere shall ye eate of the fruit of it, that it may & yeeld to you the increase thereof : I am the Lord your God

26 Ye shall not eate the fleft, with the | blood; ye shall not vie witchcraft, nor i obserue times. 27 * Yee shall not k out round the corners of

your heads, neither shalt thou I mare the tuftes * Cf.p. 11. 5. k As did the Genof thy beard. 28 * Ye shall not cut your flesh for the † lead,

nor mike any print of a 1 marke vpon you: I am

29 1 Thou shalt not make thy daughter common, to cause her to be a m whote, least the land also fall to whoredome, and the land be full of wickedneffe.

30 Yee shall keepe my Sabbaths, and reuereuce my Sanctury : I am the Lord. 31 1 Yee shall not regard them that worke

with spirits, "neither Soothrayers : yee shall not fecke to them to be defiled by them, I am the Lord your God.

32 1 Thou shalt a rife vp before the hoarehead, and honour the perion of the old man, and dread thy God : I am the Lord.

33 1 And if a ftranger follourne with thee in

your land, ye shall not I vexe him. 34 * But the stranger that dwelleth with you,

shall be as one of your selves, and thou shalt love him as thy feife : for ye were ftringers in the land of Egypt: I am the Lord your God.
35 Ye shall not doe vinisfly in judgement,

a As in measuring in o line, in weight, or in measure. 36 * You shall have just balances, true weights, Prop. 11, 1. and 36 * You shall have suft balances, true weights,

God, which have brought you out of the land of 37 Therefore shall ye obserue all mine ordinances, and all my judgements, and doethem:

I am the Lord.

CHAP. XX.

a They that give of their feeds to A dech, muff die 6 They that have recourfe to foreerers. to The man that committerh adultery , it meeft , or fornication with the kinved or affinitie. 24 Ifratha peculiar pro-

2 Thou shalt fry alfo to the children of

ple to the Lord A Nothe Lord Spake vinto Moles , laying,

giueth his children vnto Molech, he shall die the a By Malech he

and curhim offfrom among his people, because 10, and 18, 31, he hath ginen his children voto Molech , for to defile my Santuary, and to pollute mine holy 4 And if the epeople of the land hide their e Thoughthe

eyes, and winke at that men when hee gineth his people be neg gent to due their duery , and defend children vnto Molech, andkill him not, Then will I fet my face against that man, Godi right, yether and against his family, and will cut him off, and will not letter wisenpunified.

all that go a whoring after him to commit whore- kednesle to goe dome with Molech, from among their people. 6 If any turne after fuch as warke with fpi-

rits, and after foothfayers to goe ad whoring fter them, then will I fet my f ce against that per- d Toessemes for fon, and will cut him off from among his people. tess is fprintall 7 Sanctifie your felues therefore, * and be whotedome, or

holy, for I am the Lordy our God, 8 Keepe ye therefore mine ordinances, and doe *Chy. 11,44. them : I am the Lord which doth fonetifie you,

9 * If there be any that curfeth his fither or his mother, he shall die the death, feeing he hath curfed his father & his mother , e his blood shalle * East, 17, 17

vpon him. 10 ¶ * And the man that committeth adulte - Marth, 15 1 ry with another mans wife, because he hath com- exists wend-

mitted adultery with his neighbours wife, the * Decentation adulterer and the adultereffe fliall die the death. Ichr 8,4,5. 11 And the man that lieth with his fathers wife , because hee hath unconered his fathers

* thame , they that both die : their blood fhall be * Chp. 18.4 vponthem. 12 Also the manthat lieth with his daughter in law, they both shall die the death, they have

wrought & abomination , their blood fhalve vpon & or, confuger them. 13 4 * The man also that lieth with the male, + Chapite, w

as one lieth with a woman , they have both committed abomination; they shall die the death, their blood shalbe youn them. 14 Likewife he that taketh a wife and her mo-

ther, f committeeth wickednesse : they shall burne f to in execut him and them with fire , that there be no wicked- bit and deten neste among you.

15 * Alfo the man that lieth with a beaft, fall *Chap. 18, 83 die the death, and ye shall flay the beast.

16 And if a woman come to any beaft, and lie therewith , then thou shalt kill the woman & the beaft : they thall die the death , their blood fialis

vpon them. 17 Alfo the man that taketh his fifter , his fathers daughter, or his mother's daughter, and feeth her shame, and the feeth his sname, it is villanie: therefore they shall be cut off in the fight t of + Ele in the green; their people, because he hath vincouered his fifters the diller not their people.

thame, he fhall beare his iniquitie. 18 "The man also that lieds with a woman * Chap. 18, 19. linning her # difease, and encouereth her flume, & or, A mer. and openeth her fountaine, and the open the founcaine of her blood, they that be euen both cut off

from among their people. 19 Moreover , thou thalt not vincouer the thame of thy mothers filter, * nor of thy fathers * Clap 18,12,130

fifter : because he hath vincouered his t kin , they + Est # # # finall beare their iniquity. 20 Likewise the man that lieth with his fi-Ifrael, * Who oeuer kabe of the children of Itra- there brothers wife, and vincovereth his vinel, or of the frangers that dwell in limel, that eles flame; they thall beare their in quity, and

death, the people of the land thail flone him to meanth any hind 3 And I will b fet my face against that man, b Reade Chap. 17.

Whither it be Arangled, or otheri To mesfure fuekie or valuckie

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bunning markes shereis m Ardidehe Cy-

priant , and Loerenfes. # s.Sam, 18, 6.

> a In token of generense.

& Or, dec hire weng. F Emd, 11,14.

che ground.

p by these two mesiale, he mesach atl other. Of Ephah, reade

Min, Exed, 39, 40.

@ 664. 93.22;

Ordinances touching g They shall be shall die & childelesse. ent off nom their people, and their children shall be

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath vncouered his brothers h shame, they shalbe childlesse.

22 1 Yee shall keepe rherefore all mine * ordin inces and all my judgements, and doe them,

that the land whither I bring you to dwell thereh Reade Chap. 18, in, * ipne you not out.

raken as bañards,

and not connted

among the lirae-

Cb.p. 18,26.

* Chap. 18,25.

i Inll of abun-

Dest. 1+,+.

contrary to my

* Verge 7.

* Deut. 18. 11.

being at their bu-

& For being mar-

† Eir be may be

permitted to

mourne for his

d Which hath an

euill name or is

merence them.

E The Gewbread

defamed.

E The Pried was

ejall.

family.

1.34m.18,".

* Dout . 2.5.

Lites.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you : for they have committed all these things, * therefore I abhorred them.

24 But I have faid vnto you, Ye shall inherite their land, and I will give it vnto you to possesse it, euen a land that i floweth with milke and hodance of all things, nie: I am the Lord your God, which have sepa-

rated you from other people. 25 * Therefore shall yee put difference be-* Chip. 11.2.3.

tweene cleane beaftes and vncleane, and betweene vncleane foules and cleane, neither shall ye k defile your felues with beaftes and foules, nor k By vating them with any creeping thing, that the ground bringeth commandement. foorth, which I have separated from you as vn-

> 26 Therefore shall ye be * holy vnto me; for I the Lord am holy, and I have separated you from

other people that ye should be mine. 27 * * And if a man or woman haue a spirit of divination, or foothfaying in them, they thall die the death: they fball ftone them to death,

their blood shalbe upon them, CHAP, XXI. 2 For whom the Priefts may lament. 6 How pure the Priefts ought to be, both in them fluct, and in their family.

A Nothe Lord faid vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto By touching the them , Let none be a defiled by the dead among

drad, lamenting, or his people, 2 But by his kinfman that is neere vnto him: to vvit, by his mother, or by his father, or by his fonne, or by his daughter, or by his brother,

Or by his fifter a b maide, that is neere vnto ried, the feemed to him, which hath not had an husband; for her the

be cut off from his 4 He thall not lament for the Prince among

his people, to pollute himfelfe. 5 They shall not make * bald patts upon their

head, nor thane off the lockes of their beard, nor mexic kindred only. make any cuttings in their fleth.

* Chap. 19,27.

6 They thalf be holy who the

6 They shall be holy vnto their God, and not pollute the Name of their God : for the facrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

They shall not take to wife an whore, or d one polluted, neither thall they marry a woman

discovered from her husband: for fuch one is holy vnto his God . Thou shalt e fanctifie him therefore, for e Thou thalt count

he offereth the f bread of thy God : he shalbe hothem holy and rely vnto thee : for I the Lord which fanctifie you,

9 If a Priefts daughter fall to play the whore, thee polluteth her father : therefore shall shee be burnt with fire.

10 ! Also the hie Priest among his brethren, (vpon whole head the anointing oyle was powred, and hash confectated his hand to put on the garments) thall not & vncouer his head, nor rent his cloathes,

Leuiticus.

11 Neither shall hee goe to any I dead body. I Or, so the benfie not make himselfe vncleane by his father or by of the dead. his mother 12 Neither shall he goe out of the h Sanctuary, h To goe to the

nor pollute the holy place of his God : for the dead. i For by his ancrowne of the anounting oyle of his God is upon aynting he was him : I am the Lord.

Alfo he shall take a maide vnto his wife : But a widow, or a dinorced women, or a therefore could

polluted, or an harlot, these shall he not marry, dead, leaft hee but shall take a maide of his owne people to should have pol-Neither shall hee defile his 1 seede among and hot onely of I٢

his people : for I am the Lord which fanctifie his tribe, but of him.

And the Lord spake vnto Moses, saying, 1 Ev marrying a vnchaste or deta. Speake vnto Aaron , and fay , Whofoeuer med woman. of thy feede in their generations hath any blemilbes , flull not prease to offer the bread of his

God: 18 For whofoeuer hath any blemith, shall not come neere : ar a man blinde or lambe , or that

hath m a flat nose, or that hath any n mishapen m which is de-19 Or, a man that hath a broken foote, or a proportion, or ha

broken hand, 20 Or, is crooke backt, or bleare eyed, o or more or leffe. hath a blemish in his eye, or be scuruie, or scab- o Or that hash a bed or have his stones broken

bed, or haue bis stones broken. 21 None of the feed of Aaron the Priest that hath a blemish, shall come neere to offer the facrifices of the Lord made by fire, having able-

22 The bread of his God, even of the a most

holy, and tof the holy shall he eate: 23 But he shall not goe in vnto the fvaile, nor x As of the tenths come neere the altar, because he hath a blemish, and first smits. leaft he pollute my Sanctuaries: for I am the Lord 2116. that fanctifie them.

24 Thus fpake Mofes vnto Aaron and to his fonnes, and to all the children of Ifrael.

CHAP, XXII. 3 Who ought to abstaine from cating the things that were offeed, 29 What oblation should be offered.

Nd the Lord spake vnto Moses, saying, 2 Speake vnto Aaron, and to his fonnes,

that they be a separated from the holy things of a Meaning, that the children of Itrael, and that they pollute not the Priess abstract the children of Iirael, and that they had long as they are mine holy name in those things, which they had long as they are polluted.

3 Say vnto them , Whofoeuer hee be of all your feed among your generations after you, that b toucheth the holy things which the children b To ease thereof of Ifrael hallow vnto the Lord , having his vn-

cleannesse vpon him, even that person shall be cut off from my fight, I am the Lord. 4 * Wholoeuer also of the feede of Aaron is * Chap. 15.20 a leper, or hath a running iffue, he thall not eate of the holy things vntill he be cleane : and who

dead, or a man whose iffue of feede runneth from ing at burial of Or the man that toucheth any creeping

thing, whereby hee may be made vncleane, or a man by whom he may rake vncleannesse, + what ... + Etr. 4cording to foeuer uncleanneffe he hath,

6 The perforthat hath touched fuch . shall therefore be vncleane untill the euen, & shall not eate of the holy things, Hexcept he have washed I or, vntille.

preferred to the other Priefts, and

the Priests. Who may

all Ifrael 1 By marrying any

formed or braifed n As not of equaluing in number

milh : hee shall not prease to offer the P bread of p As the shewe bread, and mease offering.

for finne

fo toucheth any that is evencleane by reason of the e Bytouching any the dead.

all his vneleanne ffe

g He shall vie no as the mounters obliqued.

Chap.XXIII. eate of the holy things.

his flesh with water. 7 But when the Sunne is downe, he shall be

cleane, and shall afterward eat of the holy things: for it is his I food. 8 * Of a beaft that dieth, or is rent with beafts,

whereby he may be defiled, he shall not eat : I am

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it : I the Lord fanctifie them.

10 There shall no d stranger also eate of the holy thing , neither . the gheft of the Prieft , neie some Reade, the ther shall an hired servant eat of the holy thing: II But if the Priest buy any with money , hee shall eat of it, also he that is borne in his house:

they shall eat of his meat. 12 If the Priefts daughter also be maried vnto a f stranger, the may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widow or divorced, and have no childe, but is returned vuto her fathers house, she shall eat of her fathers bread, as thee did in her * youth : but there thall no stranger eat thereof.

14 If a man eat of the holy thing vnwittingly, he shall put the s fift part therevoto, and give it vnto the Priest with the hallowed thing.

15 So shall they not defile the holy things of the children of Ifrael, which they offer vnto the

Lord, 16 Neither cause the people to beare the iniquitie of their h trespasse, while they eate their holy thing : for I the Lord doe hallow them.

17 And the Lord Ipake vnto Moses, faying, 18 Speake vnto Aaron, and to his fonnes, and to all the children of Ifrael, and fay vnto them,

Whofoener he be of the house of Ifrael, or of the strangers in Israel, that will offer his facrifice for all their vowes , and for all their free offerings, which they vie to offer vnto the Lord for a burnt 19 Tee shall offer of your free minde a male

without blemish of the beenes, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish : for that shall not be acceptable for you.

21 * And whofoeuer bringeth a peace offring vnto the Lord to accomplish his vow, or for a

free offring of the beenes, or of the sheepe, his free offring shalbe perfect, no blemish shalbe in it. 22 Blinde, or broken, or maimed, or having a

f wenne, or skiruie, or skabbed : these shall ye not offer vnto the Lord, nor make an offring by fire of these vpon the Altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any * member superfluous, or lacking, such mayft thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offring thereof in your land,

25 Neither i of the hand of a stranger shall ye offer the bread of your God of any of these , because their corruption is in them, there is a ble-

mish in them : therefore shall they not be accepted for you. 26 T And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shalbe brought forth, it shalbe even seven dayes vnder his damme : and from the eight day forth it shalbe accepted for a facrifice made by fire vngo the Lord,

Sólemne feafts. 4. 28 As for the cow or the ewe, ye shall not * kill * Deut. ez, 6,

her, and her youg both in one day. 29 So when ye will offer a thanke offring vnto the Lord, ye shall offer willingly.

30 The fame day shall it be eaten, ye shall leade + Clap 7,151 * none of it to the morrow : I am the Lord.

31 Therefore shall yee keepe my Commande-

ments and doe them : for I am the Lord.

nts and doe them: for I am the Lord.

Reither shall ye k pollute my holy Name, doth otherwise but I will be hallowed among the children of If- then God com

mandeth, pollutetk rael , I the Lord fanctife you, 33 Which have brought you out of the lande his Name,

of Egypt, to be your God : I am the Lord, CHAP. XXIII.

a The feastes of the Lord. 3 The Sabbath. 5 The Passecuer. 6 The feast of whetauered bread. 10 The feast of first fruites. 16 Whitsantide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

Nd the Lord spake vnto Moses, saying, 2 Speake vinto the children of Itrael and fay vnto them, The feafts of the Lord which yee Er, concentions; fhall call the holy | aftemblies , even thefe are my * Fxed. 20, 9, 10.

3 * Sixe dayes I shall worke be done, but in the Or, Jemin feuenth day shall be the Sabbath of rest, an holy Il conuocation : ye shall doe no worke therein, it is

the Sabbath of the Lord, in all your dwellings. 4 These are the feafts of the Lord, and holy connocations, which ye shall proclaime in their

6 In the fift moneth and in the fourteenth was heptemery day of the moneth at evening shalbe the Passeover weeke, and these other were keps of the Lord. but once every

6 And on the fifteenth day of this moneth years, Chalbe the feast * of vnleauened bread vnto the Lord : feuen dayes yee shall cate vnleauened * Emd. 12,15.

7 In the first day yee shall have an holy conuocation : ye shall doe no b fernile worke therein, b Or bodily la-

8 Alfo ye shall offer facrifice made by fire vn- bour, faue above to the Lord feven dayes, and in the e feventh day that which one Shalbe an holy conuccation: ye shall doe no feruile must este, Exodworke therein.

a The fire Jay of 9 1 And the Lord spake vnto Moses , saying, the feath and the 10 Speake vinto the children of Ifrael, and fay feuenth were kept vinto them, Whe ye be come into the lend which holy: in the sea the lend which they might worke they may be used to be the season they might worke

Namb. 28, 17.

I give vnto you, and reape the harvest thereof, except any feath then yee shall bring # a steafe of the first fruits of were intermedled, as the feast of vnyour hamest ynto the Priest, our hathest vinto the Priest,

11 And hee shall shake the sheafe before the sheast dry,

Lord, that it may be acceptable for you: the mor-and the feath of row after the & Sabbath , the Prieft thall thake it. Geanes the fis-And that day when you thake the theafe, trenth day

shall yee prepare a lambe without blemish of a reade yeere olde, for a burnt offering vnto the Lord; 13 And the meate offering thereof fhalbe two Rath 3,12.

tenth deales of fine floure mingled with oyle, d That is, the fefor a facrifice made by fire vinto the Lord of fweet cond subbath of fauour; and the drinke offering thereof the fourth the Passeoner e Which is , the part f of an Hin of wine. 14 And ye shall eare neither bread nor parched rphah, or two

corne, nor Il greene eares vntill the felfe fame day Omers: vesde that ye have brought an offring vitro your God: Exed. 16. 16. that ye have brought an offring vitro your God: f Resde Ered.

this shalbe a Law for ever in your generations and

20, 40.

in all your dwellings.

in all your dwellings. 15 ' Ye shall count also to you from the morow after the & Sabbath , even from the day that ye g That is , the fe-

shall bring the sheafe of the shake offering, ferien menth day after Sabbaths, they fliabe complete.

the fire Sabbath 16 Vnto the morow after the fenenth Sabbath of the passener. shall yee number fiftie dayes ; then ye shall bring

fernant which had biseare bored, and would not goe free, Enod. 21,6. f Who is not of the

d which is not

of the tribe of

\$ 00 , bread. + Enal. 12,31.

52/60+4 314

Priefts kinted. # Chip. 10, 14,

g He thall give that and a fifth are oner. h For if they did not offer for their errone, the people by their example might commit the like offence,

Deut. 15, 211 Seelus. 31, 13.

B Or . war.

P Ci.p. 21, 18.

i Ye thall not receint any unperfed thing of a Rranger, to make it the Lords offring : which he of the Lord.

Solemne feasts, and

h Becaufe the

Irrien ihould eat

and they don't

the Lord vpon

he altar.

nor be offered to

zelt thould be ter

a That is , about

the end of Sep-

to the Lord.

m Wp.chblow-

them in ementbrance of the nit-

mifold fearts that

neth , and of the Tubile.

m Which contei-

day : yet they cooke ie bur for

† Ebr. rest your Sabbath.

Lobn. 7.2,37

₩ Exal. : 9:18.

* Numi 29, 12,

Hamb 10,7.

grayer.

ing was to put

semler.

Se Prieds,

a new meat offering vnto the Lord.

17 Yee shell bring out of your habitarions bread for the thake offering : they thall be two loaner of two tenth deales of fine floure, volich thall be baken with h leaven for first finits vnto

them, as Chap. 7, 13 the Lord.

18 Also wee shall offer with the bread seven lambas without blemith of one yeere old, and a yong bullocke and two rams : they shall be for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a facrifice made by fire of a fweet fations vinto the Lord.

19 Then yee shall prepare an hee goat for a finne offring, and two lambes of one yeere old for

peace offrings,

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord.

and with the two lambes : they thalbe holy to the Thatis, officed to Lord, for the i Prieft. the Lord, and the 2.1 So ye shall proclaime the fame day, that it

may be an holy connocation vnto you; ye thall

doe no feruile worke therein: it shall be an ordinance for ever in all your dwellings, throughout your generations. 22 1 * And when you reape the haruest of your

+ Chip 12, 2. land, thou thalt not rid cleane the corners of thy D Hirota 199 field when thou reapeft, neither thalt thou make my after-gathering of thy harueft , but thalt leane them viito the poore and to the ftranger : I am the

Lord your God. 23 And the Lord spake vnto Moses, saving,

24. Speake vnto the children of I freel, and fay. In the k fellenth moneth, and in the heft day of the moneth shall yee I have a Sabbath, for the re-1 or, an holy day membrance of m blowing the trumpers, an holy

> 25 Ye shall doe no feruile worke therein, but offer facrifice made by fre vitto the Lord.

26 I And the Lord fpike vnto Mofes, faying, 27 The * tenth also of this fenenth moneth, we e in that moshalbe a day of reconciliation; it shalbe an holy connocation vnto you, nd ye ihai a humble your * Chap. 19.29,30. foules, and offer facrifice made by fire vnto the

u Lyfalling, and Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For enery perion that humbleth not himfelfe that iame day, that even be cut off from his

30 And every person that shall doe any worke tha. iame day, the iame person also will I destroy

from among his people. 31 Ye thall doe no maner worke therefore: this

finall be a law for ever in your generations, therev v = out all your dwestings.

32 This shall be vinto you a Sabbath of rest, and ye that humble your tooles : in the ninth day

of the moneth at even, from even to even thall ye meth a night and a t celebrate your Sabbath,

33 € And the Lord ipske vnto Mofes , faying, chair namall day. 34. Speake into the children of Itrael, and tay, *In the bfteenth day of this feurn h moneth, shall be for feuen dayes the feaft of Tabernacles vnro the Lord.

35 In the first day shall be an holy conuocation on ; ye that doe no feruile worke therein,

36 Setten dayes ye thall ofter * factifice made by fire voto the Lord, and in the eight day shaibe an holy echaocarion ento you, and ye shall offer facrifices made by fre vito the Lord; it is the

Leuiticus.

P folemne affembly, ye shall doe no fernile worke P Or, a day where-37 These are the feastes of the Lord (which ye works, fbail call holy conuocations) to offer facrifice

made by hire vinto the Lord, as burnt offering, and meate offering, 4 facrifice, and drinke offerings, q or, perce offer

euery one vpon his day, 38 Befide the Sabbaths of the Lord, and befide your gifts, and befide all your vowes, and befide

all your free offrings, which ye shall give vnto the 39 But in the fifteenth day of the feuenth monoth, when yee have gathered in the fruite of the land, yee shall keepe an holy feast vnto the Lord

feuen dayes: in the first day shall be ar Sabbath: likewise in the eight day shall be a Sabbath. 40 And yee shall take you in the first day the feat. fruit of goodly trees, branches of palme trees, and the boughes of thicke trees, and willowes of the

brooke, and shall rejoyce before the Lord your gor, of bouches God feuen dayes. 41 So yee thall keepe this feaft vnto the Lord feuen dayes in the yeere, by a perpetual ordi-

nance through your generations; in the feuenth moneth thall yonkeepe it. 42 Yee thall dwelt in boothes fenen dayes: all

that are Israelites borne, shall dwell in boothes, fin the wider-43 That your potterity may know that I have neffe, for smuch 45

made the children of Ifrael to dwell in boothes, they would not when I brought them out of the kind of Egypt: I stedit tothin and am the Lord your God. 44 So Mofes declared vnto the children of If-

rael the feaftes of the Lord.

CHAP. XXIIII.

2 The oyle for the tamper. 5 The flow bread. 14 The blafelemen

Realbe ftoned. 17 He that kellet fralle killed. Nd the Lord spake vnto Moses, saying,

2 a Command the children of Itrael that they bring vnto thee pure cyle oline beaten, for 2 Reade Exed.

the light, to cause & lampes to burne continually. 3 Without the vaile b of the Testimony, in b which vailesethe Tabernacle of the Congregation, thall Aaron perated the holiest dresse them, both even and morning before the of all, where was Lord alwayes : thu shalbe a law for ever through Tenimony , from

your generations. 4. He ih il dreffe the lampes vpon the * pure * Ewd31,8, Candletticke before the Lord perpetually.

5 Alfo thou shalt take fine floure, and bake twelue *cakes thereof: two e tenth deales shall be * Emd. 25,30, in one cake.

6 And thou shalt fet them in two rowes , fixe Exed. 16, 10, in a row upon the pure table before the Lord.

7 Thou thalt also put pure incense vpon the rowes, that d in Itead of the bread it may be for a d For it was burnt remembrance, and an offering made by fire vnto every sabbath, the Lord.

8 Every Sabbath he shall put them in rowes before the Lord euermore, receiving them of the

children of Hrael for an enerl Iting Concuant. 9 * And the bread thathe A irons and his tonnes, * Exed. 19,33 and they shall eate it in the hosy place : for it is Chap 8 3 .

most hory vino him of the offerings of the Lord Math. 12, 1,3, made by fire by a perpetuall ordinanc -10 And there went outamong the children e Meaning, our

of Ifrael the tonne of an I fraelitith woman, whose of his tent. f ther was an Egyptian : and this fonne of the Itracritish women, and a man of I frael strone together in the hoatte.

11 So the Ifraelicish womans forme f blasphe - f by swearing at med the Name of the Lord, and curfed, and they

Rayed from all

holy conuocations. The

thicke with lane.

Caleb, when they remmed from fpying the land of Canaan

e That is, two Omere, reade

was isken away,

brought

blasphemer stoned.

Numb. 15.34.

* Deut. 13.9.

g Shallte puni-

* Exad. 21.12.

+ Ebr. Smiteth the

† Ebr. foule for

deut. 19,4, 11.

17,7g

ibed.

Chap. XXV. brought him vnto Mofes (his mothers name alfo was Shelomith, the daughter of Dibri of the tribe

of Dan.) 12 And they * put him in ward, till hee tolde

them the minde of the Lord. Then the Lord tpake vnto Mofes, faying, 13 Then the Lord ipake vnto Moies, faying, 14 Bring the blaffhemer without the hoafte,

and let all that heard him , * put their hands vpon his head, and let all the Congregation stone

And thou shalt speake vnto the children of Ifrael, faying, Wholoeuer curleth his God, flall

& beare his finne. 16 And he that blafphemeth the Name of the Lord, shalbe put to death; all the Congregation fhall ftone him to death : aswell the ftranger, as he that is borne in the land : when he blafphemeth

the Name of the Lord, let him be flaine. 17 5 * He also that † killeth any man, he shall be put to death.

18 And he that killeth a beaft, he fluil reftore it. † beaft for beaft.

19 Alfo if a man cause any blemish in his neighbour; as he hath done, fo thall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: fuch a blemith as hee hath made in any, fuch shalbe repayed to him. 21 And he that killeth a beaft, shall restore it :

but he that killeth a man, halbe flaine,

22 Yee il ali haue one * law : it shall be aswell for the stranger as for one borne in the countrey, for I am the Lord your God.

23 Then h Mofes told the children of Ifrael, and they brought the blasphemer out of the hoafte, and stoned him with stones : so the children of Ifrael did as the Lord had commanded Mofes,

CHAP. XXV.

2 The Subbath of the finenth years. 8 The Intile in the fiftieth yeere. 14 Not to oppreff their bretbren, 23 The file and redeeming of lands, boufes and perfons.

Nd the Lord spake vnto Moses in mount Si-Anai, saying,

2 Speake vnto the children of Ifrael, and fay vnto them , When yee shall come into the land which I give you, the * land shall † keepe Sabbath vnto the Lord.

3 2 Sixe yeeres thou shalt sowe thy field, and fixe yeeres thou thalt cut thy vineyard and gather the fruit thereof.

But the fenenth yeere shall be a Sabbath of all the fruits were rest vnto the land : it shall be the Lords Sabbath : thou that neither fow thy field nor cut thy vine-

> That which groweth of it bowne accord of thy harnest, thou shalt not reape, neither gather the grapes that thou haft left willaboured: for it shall be a yeere of rest vnto the land.

6 And the 4 rest of the land shaibe meate for you, even for thee and for thy fernant, and for thy maid, and for thy hired fernant, and for the ftranger that followneth with thee:

7 And for thy cartell, and for the beafts that are in thy land, thall all the increase thereof be

8 f Alfo thou flialt number feuen ii Sabbaths. of yeeres vnto thee even fetten rimes feuen yeere; and the space of the seuen Sabbaths of yeeres will be vnto thee nine and fourty yeare.

9 . Then thou shalt cause to blow the trum- . In the beginning pet of the Inbile in the tenth day of the fenenth was the libile, for moneth ; even in the day of the reconciliation called because the thall yee make the trumpet blow throughout all postful tidings of your land. your land.

to And yee shall hallow that yeere, even the by the lound of a fiftieth yeere, and proclaime libertie in the land corner to all the i inhabitants thereof: it shall be the Iu- f which were in bile vnto you, and ye shall returne enery men vn-g because the to his g possession, and enery manshall returne vn-trice should nesto his family.

which groweth of it felfe , neither gather the . grapes thereof that are left unlaboured. 12 For it is the Iubile, it shall be holy vnto

you : yee shall eate of the increase thereof out of the field.

13 In the yeare of this Jubile, ye shall return enery man vnto his possession. 14 And when thou felleft ought to thy neigh-

bour, or buyest at thy neighbours hand, yee shall h not oppresse one another: h By deceir, or 15 But according to the number of i yeeres otherwise.

after the Iubile, thou fhalt buy of thy neighbour : come be notes, also according to the number of the yeeres of the thou Galt fell revenues he shall fell vnto thee, 16 According to the multitude of yeeres, thou leaver,

it be fatte off, flialt increase the price thereof, and according to the fewnesse of yeeres thoushalt abate the price of it : for the number of k fruits doth he fell vnto k And northe full

Oppresse not yee therefore any man his neighbour, but thou shalt feare thy God : for I am the Lord your God,

18 " Wherefore yee shall obey mine ordinances, and keepe my lawes, and doe them, and ye fhall dwell in the land | in fafetie.

19 And the land thall give her fruit, and yee feat. shall eate your fill, and dwell therein in fafetie.

20 And if ye thall fay, What shall we eate the fenenth yeere, for we shall not fowe, nor gather in out increase?

2.1 I will t fend my bleffing upon you in the + F'r 1 mit in me fixt yeere, and it shall bring foorth fruit for three # 16.73.

22 And ye shall sowe the eight yeere, and eate of the old fruite vntill the ninth yeere: vntill the fruit thereof come, ye thall eate the olde.

off from the family : for the land is mine , and yee fold for ener, but multicture to be but ftrangers and foiourners with me, 24 Therefore in all the land of your poffeffion tabile.

m) e ihall fell it ye fl all m grannt a redemption for the land, 25 ! If thy brother be impouerified, and fell in may be redeehis poffession, then his redeemer thall come, euen med his neere kinfemen, and buy out that, which his i or, kerfeman.

brother fold. 26 And if hee have no redeemer , but thath ! Ebr. Liz band back gotten and found to buy it out,

27 Then shall he a count the yeeres of his fale, a Abating the and reftore the oneiplus to the man, to whom he money of the

fold it: fo shall he returne to his possession. 28 But if hee cannot get fufficient to reflete paying for the to him , then that which is folde , thall remaine to come. in the hand of him that hath bought it , untill the yeere of the Iubile : and in the Iubile it shall come o out, and hee thall returne viito his pol- o From his hands

feffion. 29 Likewise if a man fell a dwelling house in a walled city , he may buy it out againe within a whole

likely proclaimed

The Jubile. 47

II This fiftieth yeere shall be a yeere of Jubile possessions or favnto you : yee shall not sowe, neither respect that not confounded.

berier cheape : if

* Ex.d. 21,24. deut. 10.21. matth, 5.38,

* Fued. 12.49. h Because the pu-- niftment was not yet appointed by the law for the bfaiphemer, Moter contulted with she Lord, and told che people what Sod commanded. 54

2.

* Emd 23.10. T Ebr Shall vest a ret. a The Lewes began the count of this yeere in Sepcamber . for then

gathered.

b By regfon of the sorne that fellout of the eares the veere paft. e Or, which thou haft feparated from thy felfe. and confectated

to God for the poore. d That which the land bringeth forth in her reit,

@ Or, werker.

A Or, beigh W.too. 2

23 Alfo the land shall not be fold to be 1 cut 1 Ircontainer be the family in the

yeere pair, and red of the years

that bought it.

Vsurie forbidden. Sale and Leuiticus. redeeming of feruants. Bleffings. whole yeere after it is fold: within a yeere may he . 49 Or his vncle, or his vncles sonne may buy him out, or any of the kinred of his flesh among buy it out. his family , may redeeme him : either if hee can a If he beable,] 30 But if it be not bought out within the space of a full yeere, then the house that is in the walled " get fo much , he may buy himfelfe out. city, shall be stablished, P as cut off from the fami-50 Then he shall reckon with his buyer from p That is , for ener; reade verf. 33. lie, to him that bought it, throughout his generathe yeere that he was fold to him, vnto the yeere of Iubile; and the money of his fale fhaibe accor- x which remains rions ; it shall not goe out in the Iubile. 31 But the houses of villages which have no ding to the number of x yeeres : according to the yet to the intile. walks round about them, shall be esteemed as the time of an hired feruant thall he be with him. 51 If there be many yeeres behind, according field of the countrey: they may be bought out againe , and shall # goe out in the Iubile. to them shall he give againe for his deliverance, Or , Yelurat . 32 Notwithstanding, the cities of the Leuites, of the money that he was bought for. and the houses of the cities of their possession, 52 If there remaine but few yeeres vnto the t Ebr for ener. yeere of Iubile, then he flull count with him, and may the Leuites redeeme † at all feafons. 33 And if a man purchase of the Leuites , the according to his yeeres give againe for his rehouse that was fold, and the citie of their possesdemption. fion shall goe out in the Iubile : for the houses of 53 Hee shall be with him yeere by yeere as an hired feruant; he thall not rule cruelly over him the cities of the Leuites are their possession Thou fhold not among the children of Ifrael. in thy y fight. q Where the Le-34 But the field of the 9 fuburbes of their cifuffer him to in-54 And if hee be not redeemed thus, bee shall trease him rigomires kept their goe out in the yeere of Iubile, he, and his children rouly, if those ties thall not be folde : for it is their perpetual cattell. with him. 35 Moreouer, if thy brother be impoueri-55 For vnto me the thildren of I frael are ferg in Ebiew it is, flied, and fallen in decay with thee, thou shalt mants: they are my fernants whom I have brought if his hand thake. out of the land of Egypt: I am the Lord your relieue him, and as a stranger and to iourner, so meaning , if hee meich forthhis God. thall he live with thee. hand for helpe as 36 * Thou thalt take no vfury of him, nor van-CHAP, XXVI. one in mifery. * Exod. 21, 25, Done tage, but thou thalt feare thy God, that thy bro-1 Idolatry forbidden. 3 A bleffing to them that heeps the tommande-23, 19.4 ron 28,8. ther may little with thee. ments. 14 The curfe to the fethat break them. 42 God groeze, 18,8, and 22, 12. 37 Thou thalt not give him thy money to mijeté to remember bis couenant. Y Ee shall make you none idoles nor grauen vitirie, nor lend him thy vitailes for increase. 38 I am the Lord your God , which have image, neither reare you vp any * pillar , nei- * Emd. 20,42 * Exad. 21.,2, brought you out of the land of Egypt, to give ther shall ye fet I any image of stone in your land Dent. 5.8 Dest. 15, 12, you the land of Canaan, and to be your God. to bow downe to it : for I am the Lord your God. Pfalm. 97.7. bow downe to it; for 1 am the Lord your God, Jor, fine cantes 1:rem 34, 14. 39 1 * If thy brother also that develleth by thee be impoterished, and be solde vnto thee, my Sanctuary : I am the Lord. * Chap. 19.30. 3 1 * If yee walke in mine ordinances, and * Dent. 23, 5. thou shalt not compell him to serue as a bond keepe my commandements, and doe them, 40 But as an hired feruent, and as a foiourner 4 I will then fend you raine in due feafon, a by promising and the land shall yeeld her increase, and the trees wundance of he shall be with thee; he shall serue thee vnto the of the field thall give their fruit. earthly things ,

yeere of Iubile. 41 Then thall he depart from thee, both he and his children with him, and thall returne vnto his

family, and viito the possession of his fathers thall he returne: 42 For they are my fernants, whom I brought out of the land of Egypt ; they shall not f be fold

as bondmen are fold Vate perpetuall 43 * Thou thalt not rule ouer him cruelly,

but thalt feare thy God. 44 Thy bond fernant also, and thy bondmaid, which thou thalt have , shalbe of the heathen that

are round about you : of them thall yee buy feruants and maides. 45 And moreouer, of the children of the ftran-

gers that are folourners among you, of them thall ye buy, and of their families that are with you. which they begate in your land: thefe shalbe your e postession. 46 So yee shall take them as inheritance for

For they & all nor be bought out your children after you to possesse them by inheat the lubile. ritance, ye thall vie their labours for euer : but ouer your brothren the children of Ifrael yee shall not rule one oner another with cruelty.

ferniende.

* Ephof. 6, 94

4 Ebr. Rieband

subs bolde.

Coloff. 4, 1.

47 If a foiourner or a stranger duvelling by thee f ger riches, and thy brother by him be impourrished, and fell himfelfe vnto the stranger or followiner dovelling by thee, or to the fto cke of the strangers family,

48 After that he is fold he may be bought out: one of his brethren may buy him out,

5 And your threshing shall reach vnto the stirreth the minde to confider the vintage, and the vintage shall reach vinto fowing rich treasures of time, and you shall eate your bread in plenteous- the spiritual neffe , and dwell in your land fafely. 6 And I will fend peace in the land, and yee

shall sleepe, and none * shall make you afraid : also * 106 11.19. I t will rid enill beafts out of the land, and the + Ebr. mill confe the suill besft to 1 b fword shall not goe thorow your land, ceafe. 7 Allo ye thall chafe your enemies , and they b Ye thallhave

and an hundreth of you shall put ten thousand to flight,and your enemies thall fall before you vpon + Ebr. I will turzs the fword. 9 For † I will have respect vnto you, and make c Persorme that

8 * And fine of you thall chafe an hundreth, * 10/h. 23,19.

thall fall before you ypon the fword.

your God, and ye shallbe my people.

you increase, and multiply you, and ftablish my which I have proconenant with you. 10 Ye shall eate also old store, and cary out old * Etck 37.16.

because of the new.

11 * And I will fet my d Tabernacle among d 1 will be dayly you, and my foule shall not loathe you. prefent with you. 12 Alfo I will walke among you, and I will be

13 I am the Lord your God which have brought than fet you a you out of the land of Egypt , that ye should not as before ye were be their bondmen, and I have broken the e bonds as beaus syed in of your yoke, and made you goe vpright. bands.

14 (* But if ye will not obey me, nor doe all * Deut :8.15. these commandements, Males. 3. 3 .

15 And if ye thall despite mine ordinances ei-

ther

no waite

will not doe all my Commandements, but breake my f Couenant. f Whish I made 16 Then will I also doe this vnto you, I will with you in chufing you to be my appoint ouer you | featefulneffe, a confumption, people. 1 Or, an toffie plague.

17,10.

* prou. 28, 1.

h That is, more

plagues to chance

I Of your chil-

daie paffe theicby

№ 2.Sam 22.97.

m That is, the

med, Ezek. 4, 16.

o One onen fiall

the lile is faftei-

and 5, 16,

" be fulficient for

sen femilies.

Dent. 28. 53.

* 2. Chren. 4.7.

Dr, emions.

Brength, whereby

Pfal, 18, 26,

for feare of beads.

dien. 2. kin 17,25. m Because none

and fortune.

extremely.

and the burning ague to confume the eyes, and make the heart hearie, and you fisall fowe your feede in vaine : for your enemies shall eare it ;

g Peade Chap. I 17 And I will fer 8 my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, * and yee shall flee when none purfueth you.

13 And if yee will not for these things obey me, then will I punith you h seven times more, ac-

cording to your finnes, 19 And I will breake the pride of your power, and I will make your heatten as i yron, and your

f Ye (hall have drought and barearth as braffe : 20 And your # ftrength shalbe spent in vaine: sennelle, Agge.

y, 10. neither shall your land give her increase, neither Cr, Labour. shall the trees of the land give their fruit. 21 1 And if yee walke k stubburnely against k Or, at teme reade by fortune, me, and will not obey me, I will then bring Teuen in patting my

times moe plagues voon you, according to your finnes. 22 I will also send wilde beafts vpon you,

which flull 1 spoile you, and destroy your cattell, and make you fewe in number : lo your high m waves thall be defolate.

23 Yet if by these ye will not be resormed by me,but walke stubburnery against me,

24 Then will I also waske * stubburnely against you, and I will smite you yet seuen times for your finnes.

25 And I will fend a fword vpon you, that fhall auenge the quarrell of my Couenant : and when ye are gathered in your cities , I will fend the peftilence among you, and yee shall be deline-

red into the hand of the enemie. 26 When I shall breake the n staffe of your bread, then ten women shall bake your bread in one onen & they shall deliner your bread againe by weight, and ye shall eate, but not be fatisfied.

27 Yet if yee will not for this obey mee, but waike against me stubburnly,

28 Then will I walke ftubburnely in mine anger against you, and I will also chastise you seuch

times more according to your finnes. 29 * And yee thall care the Resh of your

fonnes, and the flesh of your daughters shall yee denoure. 30 I will also destroy your hie places, and * cut

away your images , and cast your carkeites vpon the | bodies of your idoles, and my foule shall abhorre you.

31 And I will make your cities defolate, and septyour facilities, bring your Sanctuary vnto naught, and P will not fmell the favour of your fweet odours.

32 I will also bring the land vnto a wilderneife, and your enemies which dwell therein, thall

be aftonished thereat. 33 Alfo I will icater you among the heathen, m Signifying that and I will draw out a fword after you , and your

no enemic can land shalbe waste, and your cities shalbe desolate. some without 34 Then shall the land enjoy her * Sabbaths, Gods fending. * Chip. 25.2. as long as it lieth voide, and yee shall be in your enemies land: then thall the land reft, and enjoy

her Sabbaths. 35 All the dayes that it lieth voide, it shall reft, because it did not rest in your sabbaths, when ye dwelt vpon it,

36 And vpon them that are left of you, I will fend even a | faintneffe into their hearts in the | or, common ffe. I'nd of your enemies , and the sounde of a leafe flaken fiall chafe them , and they thalif flee as f As if theirene-Recing from a fword, and they shall fall, no man them. puriting them,

37 They thalifull alfo one ypon mother, as before a fword, though none purive them, and ye thall not beable to fland before your enemies : 38 And yee thall periff among the heathen,

and the land of your enemies thall eate you vp. 39 And they that are left of you, thall pine

away for their iniquity, in your enemies lands, and for the iniquities of their fathers thall they pine away with them allothey reculpable

40 Then they fhall confesse their iniquity, and of their fathers the wickednes of their fathers for their trespasse, factor, it ey thatbe which they have respected against me, Sc allo be- tunis ed as well cause they have walked stubburnely against me. 41 Therefore I will walke stubburnly against

them, and bring them into the land of their enemies : fo then their vncircumcifed hearts shall-e hambled, and then they shall I willingly beare I Or, 11-19 for their the punishment of their iniquitie.

42 Then I will remember my Couenant with Laakob, and my Conenant also with Izhak, and alfo my Couenant with Abraham will I remember, and will remember the land.

43 "The land also in the meane feason shall be " whitesthey a left of them, and shall enjoy her Subbaths while without reprathe lieth wafte without them , but they thall wil- tance, lingly fuffer the punishment of their iniquitie, becaule they despited my Lawes, and because their foule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies , * I will not cast * Deut. 4.37; them away neither will I abhorre them, to deth oy Fom. 11, 26, them viterly, nor to breake my Couenant with them : for I am the Lord their God :

45 But I will remember for them the " Coue- 8 Made to their nant of old, when I brought them out of the land forefathers, of Egypt in the fight of the heathen, that I might be their God : I am the Lord.

46 These are the Ordinances, and the Indgements, and the Lawes, which the Lord made betweene him, and the children of Ifiael, in mount y traited wes y Sinai by the hand of Moles. out of Fayer,

CHAP. XXVII. 2 Of diners vewer , and the red imption of the fame. 28 A thing feparate from the s fe of man , cannot be fold ror redeemed ; bit remaineth to the Lord.

M Oreoner, the Lord fpake vinto Moles, laying, 2 Speake vnto the children of Ifraci, and

fay vnto them, If any man thall make apow of a a 2 As of his foans person vnto the Lord, by brky estimation, or his danghier.

3 Then thy estimation shall be thus : a male b Which air the from twenty yeere old vnto fixtic yeere olde fhall e Reade the value be by thy estimation even fifty ? thekels of filter, of the shekel, Lxod. 30, 13,

after the thekel of the Sanctuary. 4 But if it be a female, then thy valuation shall

be thirty flickels. 5 And from fine yeere odle to twentie yeere

olde , thy valuation thell be for the male twenty thekels, and for the female ten thekels.

6 But from a d moneth olde vino fine you'd d Hefpestern of old , thy price of the male thall be fine thekels (thote vowes where old , thy price of the male mail be full free fickels of by the father defilier, and thy price of the female, three fickels of dicated their childien to God, which

7 And from fixtie yeere old and aboue, if he were not of link be amale, then thy price shall be fifteene slickels, force, burdey and for the female ten slickels mea from them; and for the female ten flickels,

8 Bitt

w Which I comsnanded you to

keepe,

Redeeming of houses,

Leuiticus.

and fields

e If he be not 8 But if he be poorer e then thou halt efteeable to pay after med him, then thall he prefent himfelfe before the thy valuation. Priest, and the Priest shall value him, according to the abilitie of him that vowed , so thall the Priest

from common vies: the possession thereof shalbe 22 If a min also dedicate vinto the Lord a fielde which he hath bought, which is not of the

E Which is cleane, Chap. 11,1,

9 And if it be at beaft, whereof men bring an offering vnto the Lord, all that one giveth of fuch vuto the Lord, shallbe holy.

23 Then the Priest thall fet the price to him, as * thou esteemest it , vnto the yeere of Iubile, and * voye is. he shall give m thy price the same day, as a thing m The Prices holy vnto the Lord,

ground of his inheritance.

10 He shall not alter it nor change it , a good for a bad, nor a bad for a good : and if he change

24 But in the yeere of Inbile, the field thall returne vnto him, of whom it was bought: to him I say, whole inheritance the land was.

beaft for beaft, then both this and that, which was changed for it, shalbe g holy. g That is, confe .. Att to the Lord II And if it be any vncleane beaft, of which

25 And all the valuation shall be according * Exed. 30, 13 to the shekel of * the Sanctuarie : a shekel contei- Numb 3.47. neth twentie gerahs.

men doe not offer a facrifice vnto the Lord, hee shall then present the beast before the Priest,

thall dedicate fuch be it bullocke, or theepe : for n it was the Lords

12 And the Prieft shall value it, whether it be good or bad : and as thou valueft it, which are the Pricft, fo shall it be.

> it is the " Lords. 27 But if it be an vncleane beaft, then he shall redeeme it by thy valuation, and give the fift part

13 But if he will buy it againe, then hee shall give the fift part of it more, above thy valuation.

> more thereto: and if it be not redeemed, then it shall be fold, according to thy estimation. 28 * Notwithstanding, nothing separate from * 10 ft. 9, 19. the common vie that a man doth feparate viito the

14 Alfo when a man shall dedicate his house to be holy vnso the Lord, then the Priest shall value it, whether it be good or bad, and as the Prieft shall prife it, t so shall the value be 15 But if he that fanctified it, will redeeme his house, then hee shall give thereto the fift part of

money more then thy estimation, & it shalbe his.

ground of his inheritance, then shalt thou esteeme

it according to the hieede thereof, an i Homer of

barley feede shalbe at fiftie shekels of filner.

16 If also a man dedicate to the Lord any

17 If he dedicate his fielde immediatly from

Lord of all that he hath (whether it be man or beaft, or land of his inheritance) may be fold nor redeemed : for enery thing separate from the common vie is most holy vnto the Lord.

tier, fo fballis Bette

> 29 Nothing Separate from the common vie. which thall be separate from man, shall be redee-

h Valuingthe grice thereof accoding to the seede that is Towen, or by the feed that it doeth

Homer is a mea-

fixe containing

ren Ephahs, reade

k For thefrowne

necesicie or god-

is dedicate to the Lord with a curfe

to him that douth

aurne it to his pri-

8 Deut. 13.15.

Ioh. +, 17,

ly vies.

of Ephah, Exod.

med, but o die the death. 30 Allo all the rythe of the land both of the rion, feed of the ground, and of the fruit of the trees is

the yeere of Iubile, it shall be worth as thou doest esteeme it. 18 But if he dedicate his field after the Iubile. then the Priest shall recken him the money according to the yeares that remaine vnto the yeare of Inbile, and ir shalbe abated by thy estimation.

the Lords : it is holy to the Lord. 31 But if a man will redeeme any of his tithe, he shall adde the P fift part thereto.

19 And if he that dedicateth it, will redeeme the field, then he shall put the fift part of the price. that thou esteemedst it at , therevnto , and it shall I That is, which

he final adde the rine parameters and of sheepe, in the rine grand of all that goeth under the ground, the tenth q all the which that

20 And if hee will not redeeme the field, but the Priest k fell the field to another man, it shalbe uste vie, Num. 11. redeemed no more.

33 Hee shall not looke if it be good or bad, is, every teach as neither shall hee change it : elfe if hee change it, he falleth by tale both it , and that it was changed withall , shall be on or respect. holy, and it shall not be redeemed,

21 But the field shalbe holy to the Lord, when it goeth out in the Inbile, as a field I feparate

34 These are the Commandements which the Lord commanded by Moses vnto the children of Ifrael in Mount Sinai,

+ So called beeaufe of the dinerfity and multitude of numbrings which are here chiefly contained, both of mens

mames and places

of Moses, called * Numbers.

FOVRTH BOOKE

THE ARGVMENT.

F Orasmuch as God hath appointed that his Church in this overld shallbe under the crosse, both because they should learne not to put their trust in vvoildly things, and also feele his comfort, when all other helpe faileth : he did not fraightwowy bring his people , after their departure out of Egypt , into the land which he had promised them: but ledde them to and fro for the space of source yeeres, and kept them in continuall exercifes before they entoyed it, to trie their faith, and to teach them to forget the world, and to depend on him. Vyhich triall did greatly profit, to discerne the weiched and the hypocrites, from and to separate them. Typical to who ferted him with pure heart, whereas the other, prefer-ting their carnall affections to Gods glory, and making Religion to ferue their purpole, murmured when they lacked to content their lufter, and dispifed them withom God had appoynted rulers over them. By reason wibercoft bey prosected Gods terrible sudgements against them, and are set foot has a most notable example for all ages, to beware how they abuse Gods word, preserve their swone sustents bus will, or despise his ministers. No two ithstanding, God is ever true in his promise, and governeth his by his haly Spirit, that either they fall not to such inconveniences, or else returne to him quickely by true repentance; and therefore hee continueth his graces towward them , hee giveth them ordinances and infructions , as well for Religion , as estuvard policie: hee preferued them against all craft and consperace, and gineth them manifold victories

alteadie.

o It thall remaine at

Belides the van

against

against their enemies. And to anoyde all controversies that might arise, hee taketh avvay the occasions, by dividing among all the tribes, both the lande vulneh they had vuonne, and that also vulneh hee had promised, as feemed best to his godly vvisedonse.

CHAP. I.

a Mofes and Aaton with the twelue princes of the tribes are commanded of the Lord to number them that are able SO go to WAYYE. 49 The Leustes are exempted for the fernice of the Lord.

a fathst place of that mar neeve to b Which conteimed part of Aprill and parcof May.

He Lord spake againe vnto Mo-fes in § wildernes of Sinai, in the Tabernacle of the Congre-gution, in the first day of the be-cond moneth, in the second yeere after they were come out of the land of Egypt, saying,

* 2 Take yee the fumme of all the Congregation of the children of Ifrael, after their families and housholds of their fathers, with the number of their names : to vvit , all the males , t man by

3 From twentie yeere old and aboue, all that goe forth to the warre in Ifrael; thou and Aaron thall number them throughout their armies

4 And with you shallbe emen of enery tribe, fuch as are the heads of the house of their fathers.

And these are the names of the men that shall & stand with you , of the tribe of Reuben , Elizur, the fonne of Shedeur. che pcople.

6 Of Simeon, Shelumiel the fonne of Zurithaddai: 7 Of Indah , Nahshon the sonne of Ammi-

madab:

8 Of Iffachar, Nethancel the fonne of Zuar:

9 Of Zebulun, Eliab, the fonne of Helon: 10 Of the children of Iofeph : of Ephraim, E-

lithama the fonne of Ammihud : of Manafich, Gamliel, the fonne of Pedalizur:

11 Of Benjamin , Abidan the fonne of Gideoni:

12 Of Dan, Ahiezer, the fonne of Ammifbaddai:

13 Of Ather, Pagiel, the fonne of Ocran: 14 Of Gad, Eliafaph the fonne of Deuci;

15 Of Naphtali, Ahira the fonne of Enan. 16 These vvere famous in the Congregation, e princes of the tribes of thier fathers, and heads

ouer thousands in Israes.

17 Then Moles and Aaron tooke these men which are expressed by their names. 18 And they called all the Congregation to-

gether in the first day of the second moneth, who declated f their kinreds by their families, and by the houses of their fathers according to the number of their names, from twentie yeere old and aboue, man by man.

19 As the Lord had commanded Mofes, fo he numbred them in the wildernesse of Sinai.

20 So were the fonnes of | Reuben Ifraels eldeit sonne by their generations, by their families, and by the houses of their fathers according to the number of their names, man by man enery male from twentie yeere old and aboue, as many as I went forth to war re:

21 The number of them, I fay, of the tribe of Reuben, vvas fixe and fourtie thousand, and fine

hundreth. 22 Of the fonnes of [Simeon by their generations, by their families, and by the houses of their fathers, the fumme thereof by the number of their names, man by man, enery male from twenty yere old and aboue, all that went forth to warre:

23 The fumme of them, I fay, of the tribe of Simeon vvas nine and fiftie thousand and three

24 Cof the formes of || Gad by their genera- || Gid tions, by their families, and by the hondes of their fathers, according to the number of their names from twentie yeere old and about, all that went foorth to warre

25 The number of them, I fay, of the tribe of Gad vvas five and fourtie thousand, and fixe hun-

dreth and fiftie.

26 1 Of the fonnes of # Judah by their gene- ; radik. rations, by their fimilies, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went foorth to warre:

27 The number of them , I fay, of the tribe of Indah, was threefcore and fourteene thousand,

and fixe hundreth.

28 C of the fonnes of | Iffachar by their ge- | imchar. nerations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeare old and aboue, all that went foorth to warre:

29 The number of them also of the tribe of Islacher vvas foure and fiftie thousand, and foure hundreth.

30 1 Of the formes of | Zebulun by their ge- | Zebulun, nerations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue; all that

went foorth to warre; 31 The number of them also of the tribe of Zebulun vvas feuen and fiftie thousand and foure

32 1 Of the fonnes of Tofeph, namely of the # Eplitaier. fonnes of # Ephraim by their generations, by

their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aLoue, all that wentforth to warie:

33 The number of them also of the tribe of Ephraim vvas fourtie thouland and fine hundreth,

3.4 1 Of the fonnes of [Manafleh by their generations, by their families, and by the houses of [Manafleh a their fathers, according to the number of their names, from twentie yeere old and aboue, all that went foorth to warre:

35 The number of them 1/10 of the tribe of Manafieh vvas two and thirty thousand and two hundreth.

36 Of the fonnes of Beniamin by their generations, by their families, and by the houses of Beniamia; their fathers, according to the number of their names, from twentie yeere old and abone, all that went foorth to warre:

37 The number of them also of the tribe of Benjamin vvas fine and thirtie thousand and foure hundreth.

38 Of the fonnes of | Dan by their genera- | Dan's tions, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and abone, all that went forth to warre:

Enod 30.11, † Eb . by their bests.

the wilderneffe

mount Sinzi

feft man of enery d And affift you when ye number

c That is the chie-

e Or expraines, and governours.

f In the wing enery onen histribe, and his anceffers.

& Thefe are the names of the ewelne mibes, 26 firft of Renben.

B Or, as were alle go beare meupons,

f Simren,

39 The

Numbers.

The Leuites charge.

1 Or, full cai at.

THE FIGURE OF THE Tabernacle erected, and of the Tents pitched round about it.

WEST.



EAST.

A B The length of the Court of an hundreth cubites on the South file : in the which fpice there were twentse pillars offine cubits neight a piece, whereto the cartaines were tyed to inclose the Court. C D The North fine, which was in all points like. BC The West ende, which was of fiftie cubites mide. In this space there were tenne and the control of th . wo tes long, fastened to forme pillars. E At the sides of the banging there were currames of fifteene entites in length, which were fallened on this fine of the hanging, to three piliars, and in the other tide to as many as three Figure pierocth

39 The number of them also of the tribe of Dan voss three core and two thoufand, and feuen bundreth.

d Adet.

Naghtali.

40 9 Off the formes of # Afher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went forth to ware:

41 The number of them also of the tribe of Ather, vous one and fourtie thousand and fine hundreth.

42 ¶ Of the children of || Naphraly, by their generations, by their families, and by the houses of their fathers, according to the number of their tiames, from twentie yeere old and aboue, all that went to the warre:

43 The number of them also of the tribe of

Naphtali, vvas three and fiftie thousand, and foure hundreth.

44 These are the fitmmes which Moses, and Aaron numbred, and the Princes of Ifrael, the twelve men vuhich were enery one for the house of their fathers.

45 So this was all the fumme of the fonnes of Ifrael, by the houses of their fathers from twenty yeere old and aboue, all that went to the warre in Ifrael,

46 And all they were in number fixe hundreth and three thousand fine hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not numbred among 8 them.

48 For the Lord had spoken vnto Moses , and were appoynted fayd, 49 Onely thou shalt not number the tribe of Tabernacle,

Leui, neither take the fumme of them among the children of Ifrael:

50 But thou thalt appoint the Leuites ouer the Tabernacle of the Testimony, and ouer all the inftruments thereof, and ouer all things that belong to it : they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and Eir, wares fhall † dwell round about the Tabernacle.

51 And when the Tabernacle goeth foorth, the Leuites shall take it downe : and when the Tabernacle is to be pitched, the Leuites shall fet it vp : for the h stranger that commeth neere , thall h whosoener is

52 Also the children of I frael shall pitch their tents every man in his campe, and every man vnder his standerd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, least vengeance i come upon the Congregation of the children i By not having of Ifrael, and the Leuites shall take the charge of Tabennale of the the Tabernacle of the Testimonie.

54 So the children of Ifrael did according to all that the Lord had commanded Mofes; so did

C H A P. 11. a The order of the Tente, and the names of the Captaines of the Haelites.

A Nd the Lord spake vnto Moses, and to Aaron, faying,

2 2 Euery man of the children of I frael fhall 2 In the twelve 2 a Euery man of the children of that the tribes were fourse campe by his ftanderd, and under the enfigne of principal fantheir fathers house : farre off , about the Taberna- derds, fo that eve-

cle of the Congregation shall they pitch. 3 On the East fide toward the rifing of the their flanderd. funne, shall they of the standard of the hoaste of Iudah pitch according to their armies : and Nah-

of the fonnes of Iudah. 4. And his hoaft and the number of them vvere feuentie and foure thousand and fixe hundreth.

5 Next voto him shall they of the tribe b of Islachar pitch , and Nethaneel the sonne of Zuar b Iedah, Machar, Shallbe the captaine of the formes of Islacher:

6 And his hoaft and the number thereof were were of the fire four and fift thou ind, and four hundreth. 7 Then the tribe of Zebulun, and Eliab the fonne

of Helon captaine over the fonnes of Zebulun: 8 And his hoatte and the number thereof fe-

uen and fiftie thousand and foure hundreth: 9 The whole number of the choatte of Indah e of them which are an hundreth fourefcore and fixe thousand, were consisted and foure hundreth according to their armies:

they shall first fet forth. 10 On the South fide fladibe the flanderd of

warriours . but

to the vie of the

not of the tribe of

ry three tribes had

thon the fonne of Amminadab fleatibe | captaine | or, printer,

and Zebulun the fonnes of Leah

The order of the Tents.

Chap. III.

The office of the Leuites, 50

e Whiler their

father lined.

Aarou for the vie

the inferious vies

meon, the fonnes of Lesh, and Gad the fonne of Zilpah her maide,

Eanderd,

be in equall di-

ferently have re-

course therevnto.

f Becaufe Ephra-

im and Manafich

supplied the place

of Tofeph their fa-

ther , they are 14-

ken to be Rahels

children, fo they and seniamin makesthe third flanderd,

g Ban and Neph

alithe fonnes of

with Ather the

foune of Zilpah

make the fourth

standerd.

16

the hoafte d of Reuben according to their armies: and the captaine ouer the fonnes of Reuben shall be Elizur the fonne of Shedeur.

II And his hoafte and the number thereof, fixe were of the fecond and fortie thousand and five hundreth.

12 And by him shall the tribe of Simeon pitch. and the captaine ouer the fonnes of Simeon (hall be Shelumiel the fonne of Zurishaddai:

13 And his hoafte, and the number of them, nine and fifrie thousand and three hundreth. 14 And the tribe of Gad, and the captaine

ouer the fonnes of Gad shallbe Eliasaph the sonne & Or, Read, of # Deuel:

15 And his hoafte and the number of them where fine and fortie thousand, sixe hundreth and fiftie.

16 All the number of the campe of Ruben vvere an hundreth and one and fiftie thousand. and foure hundreth and fiftie according to their armies, and they shall set foorth in the second

17 1 Then the Tabernacle of the Congregation shall goe voith the hoaste of the Leuites, in e Because it might the emids of the campe as they have pitched, fo shall they goe forward, every man in his order, according to their flanderds.

18 f The flanderd of the campe of Ephraim one, and allindif-

fhall be toward the West according to their armies : and the captaine over the fonnes of Ephraim fballbe Elishama the sonne of Amminud;

19 And his hoafte and the number of them voere fourtie thousand and fine hundreth.

20 And by him shallbe the tribe of Manasseh, and the captaine ouer the fonnes of Manasteh, (hallbe Gamliel the fonne of Pedahzur :

21 And his hoaft and the number of them vvere two and thirtie thousand and two hundreth. 22 And the tribe of Beniamin, and the cap-

taine ouer the fonnes of Beniamin shallbe Abidan the fonne of Gideoni :

23 And his hoafte, and the number of them vvere fine and thirtie thousand and foure hundreth.

24 All the number of the campe of Ephraim there an hundreth and eight thousand and one hundreth according to their armies, and they fliall goe in the third place.

25 The standard of the hoast of g Dan fnallbe toward the North according to their armies : and Bilha Rahels maid the captaine ouer the children of Dan Shallbe A-

hiezer the fonne of Ammithaddai: 26 And his hoaft and the number of them vvere two and threefcore thousand and seuen hundreth.

27 And by him thall the tribe of Afhur pitch, and the captaine ouer the sonnes of Asher shallbe

Pagiel the fonne of Octan. 28 And his hoaft and the number of them vvere

one and fourtie thousand, and fine hundreth. 29 Then the tribe of Nepthali, and the cap-

taine ouer the children of Nephtali shallbe Ahira the forme of Enan: 30 And his hoaft and the number of them were

three and fiftie thousand and source Hundreth.

31 All the number of the hoaft of Dan was an hundreth and feuen and fiftie thousand and fixe hundreth: they shall goe hindmost with their standerds.

32 Thefe are the h fummes of the children of Ifrael by the houses of their fathers, all the number of the hoaste, according to their armies, fixe hundreth and three thousand, five hundreth and fiftie.

33 But the Leuites were not numbred among the children of Ifrael, as the Lord had commanded Mofes.

34 And the children of Israel did according (For vuder energy to all that the Lord had commanded Mofes : fo one of the foure they pitched according to their i standards , and principall stanthey pitched according to their relatives and derds were divers for they iourneyed every one with his families, derds were divers figure to keepe every ry band in oider,

The charge and office of the Leustrs. 12. 35 Whithe Level (sparated the Leusies for hungliffe. 16 There number, families, and captaints, 40 The fiftherment of the charge Ifrael is redeemed by the Leuises. 47 The overplus is redeemed by money. T Hefe also were the a generations of Aaron a Or, families and

and Motes, in the day that the Lord spake hinteds. with Moses in mount Sinai. 2 So these are the names of the sonnes of Aa-

ron , * Nadab the first borne , and Abihu , Eleazar , * Ews. 6, 23, and Ithamar.

3 These are the names of the sonnes of Aaron the anounted Preists , whom Mofes did * con- * Emod. 21 3. fecrate to minister in the Priests office,

4 * And Nadab and Abihu died before the *Louit. 10, 1, 2.

Lord, when they offered * ftrange fire before the chip 25,611. these Lord in the wildernes of Sinai, and had no chil- b Or, before the dren : bur Bleazar and Ithamar ferued in the Alar. Priefts office in the flight of Aaron their father.

Then the Lord spake vnto Moses, saying, Bring the tribe of Leui , and d fer them be- d Offer them vnto

fore Aaron the Priest that they may ferue him, re Aaron the Priest that they may fertle him, of the Tabernacle
7 And take the charge with him, even the e which appercharge of the whole Congregation, e before the usined to the exe-Tabernacle of the Congregation to doe the fernice of the Tabernacle.

dement, tothe 8 They shall also keepe all the instruments onerlight of the of the Tabernacle of the Congregation, and have people, and to the the charge of the children of I freel to doe the fer-tenucle.

nice of the Tabernacle. 9 And thou shalr give the Levites vnto A2ron and to his f fonnes : for they are gipen him f Assons fonres freely from among the children of Israel. the Priefts ferned

Io And thou thalt appoint Aaron and his in the Sandwary fonnes to execute their Priefts office; and the in praying for the people and offring g ftranger that commeth neere, shallbe flaine.

II Alfo the Lord spake vnto Moses , say- nices ferned for

12 Behold, I have even raken the Levites from of the fame. among the children of Ifrael : for all the fift minifer notbeing borne that openeth the matrice among the chil- 2 Lemts. dren of Ifrael, and the Leuites shallbe mine,

13 Because all the first borne are mine: for the fame day, that I fmore all the first borne in the land of Egypt, *I fanchified vnto mee all the fift * Exit 13, r and borne in Ifrael, both man and beaft: mine fhall 34, 19, Lenit 17, 16. they be : I am the Lord.

1009, 8, 16, fr k. 1,23 14 Moreover, the Lord spake vnto Moses in the wildernesse of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families; euery male from a moneth olde and about thalt thou number.

16 Then Mofes numbred them according to the word of the Lord, as he was commanded.

17 And thefe were the fonnes of Leui by their names, * Gershon, and Kohath, and Merari.

* Gen. 46, 11, euz & 18 Alfo thele are the names of the fonnes of 6, 16.64.pp. 26,57. Gerfhon by their families : Libni and Shimei. 1. etro. 6, 1, 48 A 19 The fonnes also of Kohath by their fami- 23.6.

lies : Amram and Izehar, Hebron, and Vzziel. 20 And the fonnes of Merari by their families: Mahli and Mulhi. Thefe are the families of

h which were of ewentie yeeres and abouc,

G 2

Leui, according to the houses of their fathers. 2.1 Of Gerthon came the family of the Libnites and the family of the Shimeites; thefe are the families of the Gerthonites.

i Their charge

was to carie the

22 The fumme whereof (hafter the number or dy numbring of all the males from a moneth olde and aboue) was counted feuen thousand and fine hundreth.

23 The families of the Gerthonites thall pitch behinde the Tabernacle Westward. 24 The captaine and # ancient of the house of

1 Or, father, the Gershonites shallbe Eliasaph the sonne of

> 25 And the charge of the fonnes of Gershon in the Tabernacle of the Congregation , shallbe the 'Tabernacle, and the paullion, the couering thereof, and the vaile of the doore of the Taber-

conerings, and hangings of the nacle of the Congregation, Tabernacle,

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the fernice thereof,

27 ¶ And of Kohath came the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Vzzielites; these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue, vvas eight thousand and fixe

t Doing ellery one his duetto in the Sandwary.

hundreth , having the k charge of the Sanctuarie . 29 The families of the fonnes of Kohath thall pitch on the South fide of the Tabernacle,

30 The captaine and ancient of the house and families of the Kohathites shallbe Elizaphan the fonne of Vzziel:

31 And their charge shallbe the 1 Arke, and the

1 The shirfe things Table, and the Candlesticke, and the alters, and the within the Sanctuinftruments of the Sanctuary that they minister ary were commitwith, and the vaile, and all that ferueth thereto. ted to the Kohathire: 32 And Eleczar the fonne of Aeron the Prieft

y Or, prince of prinses.

- fhallbe | chiefe captaine of the Leuites, having the overfight of them that have the charge of the Sanétuarie.
- 33 9 Of Merari came the familie of the Mahlites, and the family of the Mushites : these are the families of Merari.

34 And the fumme of them, according to the number of all the males, from a moneth olde and abone vvas fixe thoufand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari shallbe Zuriel the some of Abihail : they thall pitch on the Northfide of the Tabermiele.

36 And in the charge and cultodie of the fonnes

ta The wood of the infirements were committed to their charge.

n That gone

thould carer into

contrarie to Gods

e 50 that the first

moe by 273. 35

73ELE 43;

borne of the chil-

the Tabernacle

appointment.

of Merari falibe m the boards of the Tabernacie, worke and therest and the barres thereof, and his pillers, and his fockets, and all the instruments thereof, and all that ferneth thereto,

37 With the pillars of the court round about, with their tockets, and their pins and their coards.

38

Alfo cu the forefront of the Tabernacle toward the East, before the Tabernacle, I fay, of the Congregation Eaftward shall Moses and Aaron and his fonnes pitch , having the charge of the Sinctuary, a and the charge of the children of Ifrael: but the franger that commeth neere thall be flaine.

39 The whole famine of the Leuites, which den of Ifrael were Mofes and Airon numbred at the commandement of the Lord throughout their families, enen all the males from a moneth old and above, vva: two and twentie thouland,

40 And the Lord faid vnto Moles, Number all the first borne that are males among the children of Ifrael from a moneth old and aboue, and take the number of their names.

41 And thou shalt take the Leuites to mee p for all the first borne of the children of Ifrael Pso thas now the (I am the Lord) and the cattell of the Lettites for tishe vnto the all the first borne of the cattell of the children of Lord for the first Ifrael.

42 And Mofes numbred, as the Lord com- faue for the 273. maunded him, all the first borne of the children then the Lewises, of Ifrael.

43 And all the first borne males rehearfed by Payed money, n me (from a moneth old and aboue) according to their number were two and twentie thousand, two hundreth feuentie and three.

44 And the Lord spake vnto Moses, saying, 45 Take the Leuites for all the first borne of the children of Ifrael, and the cattell of the Leuites for their cattell, and the Leuites shalbe mine,

(I am the Lord.)

46 And for the redeeming of the two hundresh feuentic and three, (which are moethen the Leuites) of the first borne of the children of Iirael,

47 Thou thalt also take five thekels for every person: after the weight of the Sanctuarie shalt thou take it : * the flekel conteineth twenty gerahs. * Find 30,15.

48 And thou shalt give the money, wherewith Luis. 27 25, 1649. the odde number of them is redeemed, vnto Aa- 18,16, 12/4+5,18 ron and to his fonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites: 50 Of the 9 first borne of the children of Itrael three, which were

tooke he the money : even a thousand three hun_ more than the dreth threefcore and five flekels, after the flekel Louises. of the Sanctuarie.

51 And Mofes gave the money of them that were redeemed, viito Aaron and to his fonnes according to the word of the Lord, as the Lord had commanded Moles.

CHAP. IV.

5 The offices of the Leuites , when the boufteremound, 46 The number of the three families of Kobath, Oershon, and Merai.

A Nd the Lord spake viito Moles, and to Aa-2 Take the fumme of the fonnes of Kohath

from among the fonnes of Letti, after their families, and houses of their fathers,

3 From a thirtie yeere old and aboue, euen rectinee fore, first vntill fiftie yeere olde, all that enter into the af- at a month old fembly to do the worke in the Tabernacle of the when they were Congregation.

This shallbe the office of the sonnes of Ko-yeare old when hath in the Tabernacle of the Congregation they were appoinabout the holiest of all.

5 1 When the hoafte remooneth, then Aaron 30 yeere olde to and his fonnes thall come and take downe bethe beare the bue. couering vaile, and shall couer the Arke of the thens of the Ta-Testimonie therewith.

6 And they shall put thereon a couering of the Sandmary from badgets skinnes, and thall I prend vponit a clouth the bolled of all badgets skillings, and man spread vpour to closest a chairs, pat then altogether of blowe falke, and put to che barres vpon their thoulthereof:

7 And upon the * table of thew bread, they the banes of the 7 And upon the rathe of files of the files and put thereon Arke could never thall fpread a cloath of blew files, and put thereon beremound. the dithes , and the incense cups and goblets , and Exad 25, 15. coverings to cover it with, and the bread that * Exed 15,36 be there on continually,

& And they shall spread vpon them a couering court the bread.

borne of lirgel, for whom they

a The Lenites were numbred af... Loid, next at 25. ted infe me in the Tabernacle, and at

b Which divided deis to cary it : for

d Meaning, to

* Exed. \$5.31.

* Exed, \$5,38.

e The Ebrew

two flaues or

f Which was to burne incenfe,

barres.

word fignifieth an

the congregation,

and onertight.

* Enst, 16, 15.

badgers skinnes, and put to the barres thereof.

9 Then they shall take a cloath of blew silke, and couer the * candlefticke of light with his lampes, and his inuffers, * and his fnuffedifhes, and all the oyle veffels thereof, which they occupie

about t. 10 So they shall put it, and all the instruments thereof in a couering of badgers skinnes, and put

it vpon the . barres. II Also vpon the golden f altar they shall inframent made of spread a cloath of blew tilke, and couer it with a

conering of badgers skins, and put to the barres

12 And they shall take all the instruments of reade Exod. 31, t. the ministerie, wherewith they minister in the Sanctuarie, and put them in a cloath of blew filke, and couer them with a couering of badgers skinnes, and put them on the barres.

13 Alfo they shall take away the ashes from

the galtar, and fpread a purple cloath vpon it, g Of the burnt offering.

14 And shall put vpon it all the instruments thereof, which they occupie about it, the cenfers, the fleshhookes, and the besomes, and the basens, enen all the instruments of the altar; and they shall spread vpon it a covering of badgers skins, and put to the barres of it.

15 And when Aaron and his fonnes haue made an end of conering the h Sanctuarie, and all the instruments of the Sanctuary, at the remoouing of the hoafte, afterward the formes of Kohath shall come to beare it, but they shall not i touch any holy thing leaft they die. This is the charge of the sonnes of Kohath in the Tabernacle of the

Congregation.

16 ¶ And to the office of Elegzar the fonne of Aaron the Priest pertaineth the cyle for the light, and the * fweete incense, and th kdayiy meate offering, and the * anoynting oy) with the overfight of all the Tabernacie, and of all that therein is , both in the Sanctuarie , and in all the inftruments thereof.

17 ■ And the Lord spake vnto Moses and to Aaron, laying,

18 Ye fhall not I cut off the tribe of the families of the Kohathites from among the Leuites:

19 But thus do vnto them that they may line and not die, when they come neere to the most holy things : let Aaron and his fonnes come and appoint m them, every one to his office, and to his charge.

20 But let them not goe in , to fee when the

Sanctuarie is folden vp, least they die.

21 And the Lord spake vnto Moses , saying, 22 Take also the summe of the sonnes of Gerfhon , every one by the houses of their fathers,

throughout their families: 23 From thirtie yeere old and aboue vntill fif-

tie yeere olde shalt thou number them, all that " enter into the affembly for to doe fernice in the Tabernacle of the Congregation.

24 This shallbe the service of the samilies of the Gershonites to serue and to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on high vpon it, and the vaile of mandement of the Lord. the o doore of the Tabernacle of the Congrega-

26 The curtaines also of the court, and the

of skarlet, and couer the same with a couering of P which is neere the Tabernacle and neere the altar round about, with their coards; and all the compared both instruments for their feruice, and all that is made the Tabernacle of

for them: fo shall they ferue, them: fo shall they serve.

27 At the commandement of Aaron and his butter of them. fonnes thall all the feruice of the fonnes of the Gerthonites he done, in all their charges and in all their feruice, and yee shall appoint them to

keepe all their charges.

28 This is the feruice of the families of the fonnes of the Gershonites in the Tabernacle of the Congregation, and their watch fnallbe under the 9 hand of Ithamar the fonne of Aaron the 9 Vider the charge

29 Thou shalt number the fonnes of Merary by their families, and by the houses of their

30 From thirtie yeere old and aboue, euen vnto fiftie yeere olde flialt thou number them, all that enter into the affembly, to doe the fernice of

the Tabernacle of the Congregation. 31 And this is their office and charge accor-

ding to all their feruice in the Tabernacle of the Congregation: the *boards of the Tabernacle with the barres thereof, and his pillars, and his

32 And the pillars round about the court, with their sockets and their pinnes, and their cords with all their inftruments, even for all their fernice : and by t name ye shall reckon the instru-t ve shall make

ments of their office and charge. all the thirg', 33 This is the feruice of the families of the which vecomini fonnes of Merary, according to all their feruice to their charge. in the Tabernacle of the Congregation under the hand of Ithamar the fonne of Aaron the

34 1 Then Mofes and Aaron and the Princes of the Congregation numbred the fonnes of the Koathites, by their families and by the houses of their fathers.

35 From thirtie yeere olde and abone, enen vnto fiftie veere old, all that enter imo the affembly for the feruice of the Tabernacle of the Con-

36 So the † numbers of them throughout † Elrithe num their families were two thousand, seven hundreth bred of them.

37 These are the numbers of the families of the Kohathites, all that forue in the Tabernacle

of the Congregation, which Moles and Aaron did number according to the commandement of food appointing the Lord by the f hand of Moles. 38 Alfo the numbers of the fonnes of Gerston minister and exe-

throughout their families and houses of their fa-cuter thereof, 39 From thirtie yeere olde and vpward, euen

vnto fiftie yeere olde : all that enter into the affembly for the feruice of the Tabeinicle of the Congregation. 40 So the numbers of them by their families,

and by the houses of their fathers vvere two thou-

fand fixe hundreth and thirtie. 41 There are the numbers of the families of

the fonnes of Gershon : of all that 'did fervice in twhich were of the Tabernacle of the Congregation, whom Mo- competent age to fes and Aaron did number according to the com- ferse therein, that is berweene 30.

42 1 The numbers also of the families of the 2nd 50. fonnes of Merari by their families , and by the houses of their fathers,

43 From thirtie yeere olde and vpward, enen G 3

soutred. * Exod. 30,34,35. k Which was of fered at morning

h That is, in fol-

ding up thethings of the Sandwarie,

as the Arke, &cc.

& Before it be

and ellening. * Lecod, 30,23,25,

I Committing by your negligence things be not well wrapped, and fo they by touching thereof perifh. m Shewing what patt enery men chall beare.

> n Which were received into the company of them that miniftred in the Tabernacle of the Congregation.

o which vaile hanged betweene the comt.

the Sanctuatie and

vaile of the entring in of the gate of the court,

an intentoric of

a Whofoener of

the Lenires that

x So that Moles

not diminid ed. from that which

the Indcom-

manded ni.n.

* Levit. 13.3. * Leuit 15. 2.

* Leuit 21.1.

of the boate

Afraelises.

* Cenie, 6 g. b Commicany

Tauls to this right.

neither added.

bernacle. 7 Elm. accerding to vnto fiftie yeere olde : all that enter into the affembly for the feruice of the Tabernacle of the Congregation. 44 So the numbers of them by their families

Sonnes of Merari, whom Mofes and Aaron num-

were three thousand, and two hundreth.

As These are the summes of the families of the bred according to the commandement of the Lord, by the hand of Moies.

46 So all the numbers of the Leuites, which Mofes, and Aaron, and the princes of Itrael numbred by their families and by the houses of their fathers,

47 From thirtie yeere old and vpward, enen to fiftie yeere old, enery one that came to do " his duety, office, fernice and charge in the Tabernahad anymaner of cle of the Congregation. charge in the Ta-

48 So the number of them were eight thou-

fand fine hundreth and fourescore.

te month, or mord. 49 According to the † commandement of the Lord by the hand of Mofes did Aaron number them, every one according to his feruice, and according to his charge. Thus vvere they of that tribe numbred, as the Lord commanded a Mofes.

> CHAP 2 The leprous and the polluted for liberaft foorth, 6 The purging of finne. 15 The trial of the f spected mife.

A NJ the Lord spake vnto Moses , saying, 2 Command the children of Ifrael that they *put out of the hoafte every leper, and every one that hath * an iffue, and whofoeuer is defiled by * the dead. Or . in a place out

3 Both male and female shall ve put out: [out of the hoafte thall ye put them, that they defile not s There were three their s tents among whom I dwell.

maner of rents: And the children of Ifrael did fo, and put of the Lord of the I enites, and of the them out of the hoafte, euenas the Lord had commanded Mofes, fo did the children of I frael.

5 9 And the Lord fpake vnto Mofes , faying, Speake vnto the children of Ifrae!, * When a min or woman shall commit any finne b that men commit, and transgresse against the Lord,

when that person shall trespasse. 7 Then they thall confesse their sinne which

they have done, & fhall reftore the dam of * with his principal), and put the fift part of it more theteto, and thall give it vnto him, against whom he hath trespassed

8 But if the c man have no kinfeman, to whom he should restore the damage, the damage flullbe restored to the Lord for the Priests vse, befides the ramme of the atonement, whereby hee thall m ke atonement for him.

9 And every offring of all the d holy things of the children of Ifrael, which they bring viro the Prieft, thallbe * his.

to And every mans hallowed things shall be his: that u, whatfocuer any man gineth the Prieft.

it shalibe his. II And the Lord fpoke vnto Mofes, faying,

12 Speake vinto the children of Irrael, and jay vnto them. If any mans wife turne to eaill, and

commit a trespasse against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witnesse against her, neither sheetaken with the

14 † If he be mooued with a ielous minde, fo

if he have a iclous mind, fo that he is iclous over his wife, which is not defiled,

15 Then shall the man bring his wife to the Prieft, and bring her offering with her, the tenth part of an Ephah of burley meale, but he shall not powre f oyle vpon it , nor put incense thereon: f Onely in the for it is an offering of ielousie, an offering for a this offring of leremembrance, calling the finne to aminde. loufie were nei-

16. And the Prieft firall bring her, and fet her ther oyle not incenfe offered. before the Lord Then the Priest shall take h the holy water since known, and

in an earthen vessell, and of the dust that is in the not pugging it. shoore of the Tabernacle, even the Triest shall take h. Which alto is called the water it and put it into the water.

and put it into the water.

of pumbration, or

After the Priest shall fet the woman before sprinking, teade the Lord, and vucouer the womans head, and put Chip. 19.9. the offering of the memoriall in het hands ; it is the ielousie offering, and the Priest shall have bitter and i curfed water in his hand,

19 And the Priest shall charge her by an oathe, by the effect, be and fay vnto the woman, If no man haue lien the woman to be with thee, neither thou half turned to vnclean-accaded, and unneffe from thine husband, be free from this bitter wed to her definand curfed water.

20 But if thou haft turned from thine hufband, and so are defiled, and some man hath lien

with thee besides thine husband,

21 (Then the Prieft fhall charge the woman with an oathe of curling , and the Priest shall fay vitto the woman:) The Lord make thee to be k Both becarfe k accurfed, and deteffable for the oathe among the had commitpeople, and the Lord cause thy thigh to trot, and red so hairons e thy belly to fwell:

22 . And that this curfed water may goe into her felfe in denythy bowels, to cause thy belly to swell, and thy ing the same. thigh to rot. Then the woman shall answere, ¹Amen, Amen,

23 After, the Priest shall write these curses in 25 thou withes a booke, and final m blot them out with the bit-deut.27.15.
m Shall wash the

24 And shall cause the woman to drinke the written, into the bitter and curfed water, and the curfed water tur- water in the veiled. ned into bittemesse thall enter into her.

25 Then the Priest thall take the isloufie offer ring out of the womens hand, and shall shake the offering before the Lord, and offer it youn the

26 And the Prieft shall take an handfull of the offring for a 11 memoriall thereof . and burne it 1 0, perf-we. vpon the n altar, and afterward make the woman n where the indrinke the water.

27 When he hath made her drinke the water, if thee be defiled and have trespassed against her husband, then shall the curfed water, turned into bitternesse, enter into ber, and her belly shall swell, and her thigh shall rot, and the women shall be accurled among her people,

28 But if the woman be not defiled, but be a cleane, the shall be free, and shall conceive and a or, innerne,

29 This is the law of ieloufie, when a wife turneth from her husband and is defiled,

30 Or, when a man is mooned with a ielous minde, being ielous ouer his wife, then shall bee bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shallbe o free from sinne, but o The man might this woman shall beere her iniquitie.

And

vpon fuspition , and not be reproqued.

CHAP: VI. The lam of the confecration of the Nagarites. 14 The manner sa bliffe the people.

s. If he be dres to whom the

* Livit 6 ..

wrong is done, and alto have no kinteman.

d Or, things offered to the Lord, as 6 ft terres, &c. * Livit 10.18.

e. By breaking the band of maria e, and playing the harlot.

4. Ebr . If the fphil of schoufe come ve an.bian.

that he is felous over his wife, which is defiled, or

It was fo called

fault, and indiware I That is, be it fo,.

as thou wifheft,

Of the Nazarite, and his

Chap. VI. VII. offering. The princes offrings. 52

A Nd the Lord spake vnto Moses, saying,

2 Speake vnto the children of Ilrael . and fay vnto them, When a man or a woman doth fea which fepareed parate themselves to vow a vow of a a Nazarite, to separate himselfe vnto the Lord,

3 Hee shall abstaine from wine and strong drinke, and thall drinke no fowre wine nor fowre drinke, nor shall drinke any liquor of grapes, nei-

ther shall eat fresh grapes nor dried. 4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine. neither the kernels nor the huske.

5 While he is separated by his vow, the * rafor fhall not come upon his head, untill the dayes be out, in the which hee separeth himselfe vnto the Lord, he shallbe holy, and shall let the locks of

the haire of his head grow. 6 During the time that hee separateth him-& Ar ae beriale, or felfe vnto the Lord, hee thall come at no b dead

mourninge. bodie:

chemfelnes from

the world, and

felges to God:

* Ind. 12.5.

1,S4M, 1, 11,

geä his hatte to

crace to God.

dedicale to God,

where the dead

W 25.

is purified. g Söthache hall begin his vow anew, "

, 124

A Linft. # 154

grow, he fignified that he was confe-

Chrift.

dedicted them-

which figure was eccomplished in

7 He shall not make himselfe vncleane at the death of his father or mother, brother, or fifter: e in that he fuffe- for the confectation of his God is vpon his

> head. 8 All the dayes of his feparation hee thallbe holy to the Lord,

9 And if any die fuddenly by him, or he bed which long hairs ware, then the d head of his confectation shallbe is a figure that he is defiled, and he shall shaue his head in the day of

his cleanfing: in the fewenth day he thall thane it. 10 And in the eight day he thall bring two turtles, or two yong pigeons to the Priest, at

the doore of the tabernacle of the Congregation. 11 Then the Priest shall prepare the one for a finne offering, and the other for a burnt offering, and thall make an atonement for him, because he Bybeing prefent finned by e the dead : fo thall he hallow his head

the same day.

Beginning at the 12 And ne man confecrate vnto the Lord the eight day, when he dayes of his separation, and shall bring a same 12 And he shall f confecrate vnto the Lord the of a yeere olde for a trespasse offering, and the first g dayes shallbe void : for his confecration was defiled

13 This then is the lawe of the Nezarite: When the time of his confectation is out he shall come to the doore of the tabernacle of the Con-

gregation.

14 And he shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemith, for a burnt offering, and a shee lambe of a yeere old without blemith, for a finne offring, and a ram without blemith, for peace offerings,

15 And a basket of vileauened bread, of * cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meate offring, and their drinke offerings :

16 The which the Priest shall bring before the Lord, and make his fin offering and his burnt

offering.

17 Hee shall prepare also the ram for a peace offering vitto the Lord, with the basker of vileamened bread, and the Priest shall make his meate offering, and his drinke offering.

18 And * the Nazarite shall shaue the head 9 4ffe \$1.24.

h of his confectation at the doore of the Takerhis vow is ended. nacle of the Congregation, and thall take the haire of the head of his confectation, and i put it in the

fire which is vnder the peace offering. 19 Then the Prieft thall take the fodden shoulder of the ramme, and an vulcauened cake out of vpon the hands of the Nazatite, after hee both flauen his confectation.

20 And the Priest shall * shake them to and * Exest. 19. 27. fro before the Lord : this is an holy thing for the Prieft | befide the flaken breaft , and befides the , Or, mit He to # heave shoulder: so afterward the Naz-rite may drinke wine.

21 This is the law of the Nazarite, which hee hath vowed, and of his offering vnto the Lord for his confectation, befides that that he is able to & Activities he bring : according to the vow which he vowed, fo fiall dor this, if he shall he do after the law of his confectation.

22 And the Lord spake vnto Moses, saying, 23 Speake vnto Aaron and to his fonnes, fay-

and fay vnto them, 24 The Lord bleffe thee, and keepe thee, The Lord make his face thine vpon thee,

and be mercifull vnto thee,

26 The Lord lift vp his countenance vpcn

thee, and give thee peace. 27 So they thall put my " Name vpon the m They hall prey children of Ifrael, and I will bleffe them,

CHAP. VII.

2 The heads or princes of Ifrael offer at the fetting up of the Tabernacle, to And at the dedication of the Aitar. 19 God Speaketh to Mofes from the Mercie feate.

Now when Mofes had finished the fetting vp of the Tabernacle, and * anointed it and fan * Earl 40.18; Aiffed it, and all the instruments thereof, and the altar with all the & inftruments thereof , and had a or, wife.

anointed them, and I notified them, 2 Then the | princes of Ifrael, heads oner the | Or, apraises houses of their fathers, (they were the princes of the tribes , who were ouer them that were num-

bred) offied,

3 And brought their offring before the Lord, fixe a couered charets, and twelve oxen; one cha- a Like hordiners, ret for two princes, and for every one an oxe, and to keep the things they offred them before the Tabernicle. them from weather.

4 And the Lord speke vnto Moses , saying, Take thefe of them, that they may be to do

the fernice of the Tabernecle of the Congregat h That is, to cary tion , and thou shalt give them vnto the Leuites, things and finfe to every man according vnto his office. 6 So Mofes tooke the charets and the oxen.

and gaue them vnto the Leuites. 7 Two chirets and foure oxen he gaue to the

fonnes of Gerthon , according vnto their of a Fortheir weets

8 And foure charets and eight oxen he gaue to the fonnes of Merari, according vnto their office , under the hand of Ithamar the fonne of Aaron the Priest.

9 But to the fonnes of Kohath he gaue none, d because the charge of the Sanctuary belonged a The hely theres to them, volich they did beare upon their thoul- of the Sanduny

10 The princes also offered in the dedica- and not drawen tion for the altar in the day that it was anointed; with oxen, chap, then the princes offered their offering before the + 15,

11 And the Lord faid vnto Moles, One prince was offied theseone day, and another prince another day, thall you by Auton. offer their offring, for the dedication of the al- Leuis, p. 1.

12 T So then on the first day did & Nahihon & The offing of the fonne of Amminadab of the tribe of Iudali Nahiron.

offer his offering. 13 And his offering was a filter charger of an hundreth and thirry frekels weight, a filter bowle

ing , Thus shall ye blesse the children of Brack, 1 That is, pray for thent, Eccuit. 36. 17

in my biame for

mun be carled vpon their Goulders

the fire lacrifice

f For the haires state to the Lord, might not be eaft into any prephane piere.

& In token that

which was confethe basket, and a wafer vnleauened, and put them

Numbers. Princes of the The offering of the of fenenty sheke's, after the stekel of the Sanctu-39 A yong bullocke, a ram, a lambe of a yeere ary, both full of fine floure, mingled with oyle, old for a burnt offering, 40 An hee goat for a finne offering, # Leuit . 2, 1for a * meate offring, 41 And for a peace offering, two bullocks, fitte 14 An incense cup of gold of ten shekels, full rammes, fine hee goats, fine lambes of a yeere old: of incente, 15 A yong bullocke, a ram, a lambe of a yeere this was the offering of Shelumiel the fonne of Zurifhaddai. old for a burnt offering, 42 The fixt day | EliaCaph the fonne of De- | The offring of 16 An hee goat for a finne offering, uel prince of the children of Gad offered. 17 And for peace offerings, two bullocks, fine rammes, five hee goats, and five lambes of a yeere 43 His offering vvas a filter charger of anhundreth and thirry shekels weight, a filter bowle of old : this was the offering of Nahshon the lonne feuenty shekels, after the shekel of the Sanctuary. of Amminadab. 18 The second day | Nethaneel, the sonne of both full of fine floure, mingled with oyle, for a I The offering of Nethaneel, Zuar, prince of the tribe of Islacher die offer, meate offering, 19 Who offered for his offering a filter char-44 A golden incense cup of ten shekels, full of ger of an hundreth and thirty shekels weight, a incense. filner bowle of fenenty thekels, after the thekel of 45 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring, the Sanctuary both full of fine floure mingled with oyle, for a meat offering, 46 An hee goar for a finne offering, 20 An incense cup of golde of ten shekels, full 47 And for a peace offering, two bullockes, of incenfe, fine rammes, fine hee goats, fine lambes of a yeere 21 A yong bullocke, a ram, a lambe of a yeere olde : this was the offering of Eliasaph the sonne old for a burnt offering, of Deuel, 22 An hee goat for a finne offring, 48 1 The fettenth day 4 Elishama the fonne I The offering of of Ammind prince of the children of Ephraim Elishama, 23 And for peace offrings two bullocks, fine rammes, fine hee go its, fine lambs of a yeere old: offered. this was the offring of Nethancel the fonne of 49 His offering was a filter charger of an hendreth and thirty flockels weight, a filter bowie of 24 The third day | Eliab the fonne of Hefeuency thekels, after the thekel of the Sanctuary, If the offering of lon prince of the children of Zebulon offered. both full of fine floure, mingled with oyle, for 25 His offering vvas a filter charger of an huna meat offering, dreih and thirty flekels weight, a filter bowle of 50 A golden incense cup of ten shekels, full of feuenty thekels, after the thekel of the Sancturry, incente, both full of fine floure, mingled with oyle, for a 51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering, meat offring, 26 A golden incense cup of tenshekels, full of 52 An hee goat for a finne offering, 53 And for a peace offeing, two bullockes, fine incenfe, rammes, fine hec gouts, fine lambes of a yeere old: 27 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering, this was the offering of Elishama the sonne of 28 An hee goat for a finne offering, Ammiud. 54 The eight day offered || Gamliel the fonne The offering of 29 And for peace offerings, two bullocks, fine of Pedazur , prince of the children of Manaf- Gamliel, sammes, fine hee goates, fine lambes of a yeere olde: this was the offering of Eliab the forme of Helon. 55 His offering vvasa filuer charger of an hun-30 5 The fourth day || Elizur the fonne of dreth and thirty shekels weight, a timer bowle of f The offering of Shedeur prince of the children of Reuben offefeuency thekels, after the thekel of the Sanctuary, El ric. both fell of fine floure, mingled with oyle, for 31 His offing was a filter charger of an huna meat offering, dreth and thirty shekels weight; a filner bowle of 56 A golden incense cup of ten shekeli, full of fenenty thekels . . frer the thekel of the Sanctuaincenfe, rie, both full of fine floure, mingled with oyle, 57 A yong bullocke, aram, a lambe of a yeere old for a burnt offering, for a meete offering, 32 A golden incense cup of ten shekels, full of 58 An hee goat for a finne offering, incente, 59 And for a peace offering, two bullocks, fine 33 A yong bullocke, a ram, a lambe of a yeere rammes, fine hee goats, fine lambes of a yeere old for a burnt offering, olde: this was the offering of Gamliel the fonne 34 An hee goat for a finne offering, of Pedazur. 60 The ninth day | Abidan the fonne of The offering of 35 And for a peace offering, two bullocks, fine Gideoni prince of the children of Beniamin of-

fored.

a meate offering,

vammes, fine hee goats, and fine lambes of a yeere

old : this was the offering of Elizur the fonne of Shedeur 36 5 The fifth day & Shelumiel the fonue of

Zurithaddai, prince of the children of Simeon offered. 37 His offering wwas a filter charger of , n hun-

dreth and thirty finekels weight, a filluer bowle of feventy thekels : after the thekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat offering. 38 A golden incense cup of ten shekels , full of

incenfe.

I The offeing of

Shelumiel.

63 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering, 64 An hee goat for a finne offering,

65 And for a peace offring, two bullocks, fine rammes.

61 His offring vvas a filter charger of an hurl-

dreth and thirty foekels weight, a filter bowle of

feuency thekels, after the thekel of the Sanctuary,

both full of fine doure, mingled with oyle, for

62 A golden incense cup of ten shekels, full of

Ahierer.

The offering of

Tag.cl, or Phe-

I The offering of Ahir z

giel,

of Gideoni.

Chap. VIII.

The offering of the Lea

fixty, the hee goates fixtic, the lambes of a yeere

66 The tenth day # Ahiezer the fonne of IF The offering of Ammithaddai, prince of the children of Dan of-

rammes, fine hee goates, fine lambes of a yeere

olde : this was the offering of Abiden the ionne

67 His offering vvas a filter charger of an hundreth and thirty (bekels weight, a filues bowle of fenenty thekels, after the thekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

68 A golden incense cup of ten flekels, full of incenfe,

69 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering, 71 And for a peace offring, two bullooks, fine

rammes, fine hee goates, fine lambes of a yeere olde : this was the offering of Aliezer the forme of Ammithaddai. 72 The eleventh day | Pagiel the fonne of

Ocran , prince of the children of Ather offered.

73 His offring was a filter charger of an hundreth and thirty shekels weight, a filmer bowle of feuenty thekels, after the thekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering,

74 A golden incense cup of ten shekels, full of incente.

75 A yong bullock, a ram, a lambe of a yeere olde for a burnt offering,

76 An hee goate for a finne offering,

77 And for a peace offering, two bullocks, fine rams, fine hee goats, fine lambes of a yeere olde: this was the offring of Pagiel the sonne of O-

78 The twelfth day | Ahira the fonne of Enan , prince of the children of Naphtali offered.

79 His offring was a filter charger of an hundreih and thirty fiekels weight, a filter bowle of feventy thekels, after the thekel of the Sanctuary, both full of fine floure, mingled with oyle, for amente offering,

80 A gorden incense cup of tenshekels , full of incenfe.

81 A yong bullocke, a ram, a lambe of a yeere old for a burnt offering,

82 An hee goate for a finne offering,

83 And for peace offerings, two bullockes, fine rammes, fine hee goats, fine lambes of a yeere olde, this was the offering of Ahira the foune of

84 This was the f dedication of the Alta by princes, when Ax- the princes of Ifracl, when it was anounted: twelve chargers of filner, twelve filner bowles, twelne incense cups of gold,

85 Every charger conteining an hundreth and thirty shekels of filter, and enery bowle fettenty: al the filter veffell contained two thousand and foure hundreth Thekels, after the thekel of the Sanctuarie.

86 Twelve incense cups of gold full of incense, sonteining ten thekels every cup, after the thekell of the Sanctuary : all the gold of the incense cups was an hundreth and twenty Shekels.

87 All the bullockes for the burnt offering vuere twelve bullocks, the rams twelve, the lambs of a yeere old twelne, with their meate offerings, and twelue hee goats for a finne offering,

88 And all the bul ocks for the peace offrings wvere foure and twenty bullockes, the rammes

olde fixtie : this was the dedication of the Ahar, after that it was a anointed. 89 And when Mofes went into the h tabeing- h That is, the

cle of the Congregation to tpeake with God, hee sandwary. heard the voyce of one speaking onto him from the Merci-feat, that was upon the Arke of the Te- i According as he flimony i betweene the two Cherubims , and hee had promited, fpake vnto him.

C H A P. VIII. 3 The order of the lamps. 6 The purifying and offring of the Leuites. 24 The age of the Leuites when they are received to ferusec, and when they are difmiffed,

A Nd the Lord spake vnto Moles, taying, 2 Speake vnto Aaron, and fay vntohim, When thou lightest the lampes, the seven lampes theil give light toward the a forefront of the Can- a To that par

efficke,
3 And Aaron did fo, lighting the lampes 383110 the candle.

Constitution of the candle ficke, ficke, kxod.15,17; thereof toward the forefront of the Candlefticke.

as the Lord had commanded Motes. 4 And this was the worke of the Candlefticke, euen of gold beaten out with the hammer, both the shaft, and the flower thereof * was beaten out * Exod #5.12. with the hammer: b according to the pateine b Ard not fee to-

the Candlesticke. I And the Lord spake vnto Moses, saying, 6 Take the Liuites from among the children

of Hrael, and purific them, 7 And thus shalt thou doe vnto them, when thou purifieft them, Sprinkle water of purification upon them, and let them shave all their fieth, e in threw it is

and wath their cloathes; fo they thall be cleane. called the water 8 Then they shall take a yong bullock with of sinne, because his meate offering of fine floure, mingled with it is made to oyle, and . nother yong bullocke shalt thou take Chap. 19,9.

for a finne offering 9 Then thou thalt bring the Leuites before the

Tabernacle of the Congregation, and affemble all the Congregation of the children of first, a training the Congregation of the children of first, and the state of the Lord, and the children of Ifraelthall put in prefere to the Lord, and the children of Ifraelthall put in prefere to them. their hands upon the Lenites.

II And Aaron shall offer the Leuites before taine of them in the Lord, as a flacke offering of the children of the name of the Ifrael, that they may execute the fernice of the whole,

12 And the Leuites shall put their hands your the heads of the bullocks, and make thou the one a finne offring, and the other a burnt offring vnto the Lord, that thou mayeft make an aronement for the Lenites.

13. And thou thalt fet the Leuites before Arron and before his fonnes, and offer them as a

14 Thus thou thait separate the Leuites from among the children of Ifrael, and the Leuites thall * Ci-p. 3,453

be * mine. 15 And afterward shall the Leuites goe in , to ferne in the Tabernacle of the Congregation, and thou thalt purifie them, and offer them as a thake

offering. 16 For they are ficely given * vnto mee from * Chap. 3.0.

any wombe : for all the fift borne of the chil- borne, dren of Ifrael haue I taken them ynto me. 17 * For all the first borne of the children of * Exod. 13. 14.

Ifrael are mine, both of man and beatt : fince Luk 1,14, the day that I fmote every fuft borne in the land of Egypt, I fanctified them for my felfe.

which the Lord had fliewed Moies, fo made hee gether of diners

thake offering to the Lord

among the children of livel, for fluch as open that is, they

18 And

f This was the offering of the che Altar.

Of the Passeouer.

Numbers.

The appearing of the cloud,

18 And I have taken the Leuites for all the

first borne of the children of Israel, 19 And have ginen the Leuites as a gift vnto

Aaron, and to his fonnes from among the children of Ifrael, to doethe feruice of the g children of Ifrael in the Tabernacle of the Congregation, and to make an atonement for the children of Ifrael, that there be no plague among the children of Ifrael, when the children of Ifrael come neere vnto the h Sanctuary.

& Because the Lenites goe into the Sanchiary in their mame,

ro Letve them.

à Sach o Bet 25

was painefull, as

co beare burthens

Pfalmes, inftrnet-

ing, counfelling and keeping the

chings in order,

and fuch like.

1 In finging

g Which fernice the Ifraclites

Chould els doc.

20 Then Mofes and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites : so did the children of Ifrael vnto them,

21 So the Leuites were purified, and washed their cloathes, and Aaron offered them as a flinke offering before the Lord, and Aaron made an at-

onement for them, to purifie them.

22 And after that, went the Leuites in to doe their feruice in the Tabernacle of the Congregui Sucheir prefence, tion, i before Aaron and before his fonnes : as the Lord had commanded Mofes concerning the Letites, so they did vnto them.

23 ¶ And the Lord spake vnto Moses, saying, 24 This also belongeth to the Leuites: from fine and twentie yeere old and vpward, they shall goe in , to execute their office in this fernice of

the Tabernacle of the Congregation. 25 And after the age of fiftie yeeres, they shall cease from executing the k office, and shall ferue

no more. 26 But they shall minister 1 with their brethren in the Tabernicle of the Congregation, to keepe things committed to their charge, but they shall doe no fernice : thus thalt thou doe vato the Leuites touching their charges.

CHAP, IX.

3 The Paffeauer is commanded agains. 13 The punifoment of him that herpeth not the Paffrourt. 15 The cloud conductith the If raclites through the wilder neff.

A Nd the Lord spake vnto Moses in the wildernesse of Sinai, in the first moneth of the fecond yeere, after they were come out of the land of Egypt, saying,

The children of Ifrael shall also celebrate the * Paffeouer at the time appointed therevoto.

" Fand 12.1 Leuit. 3 In the foureteenth day of this moneth at * euen, ye shall keepe it in his due feason : according to all the ordinances of it, and according to all the ceremonies thereof thall ye keepe ir.

4 Then Mofes spake vnto the children of If-

rael, to celebrate the Passeouer.

And they kept the Passeouer in the foureteenth day of the first moneth at even in the wildernesse of Sinai: according to all that the Lord had commanded Mofes, fo did the children of Ifrael.

& Sytouthing & at the butiall.

e Or,celebrate

the Paffeoner the

fourteenth day of

the firft moneth.

23 5.Сыр.28.16.

oines as the Lord

Saih inflituted it.

Deut. 14. 2. /

* Enod. 12.6.

a Enen in all

Den1. 16.6.

6 And certaine men were defiled by a dead man, that they might not keepe the Paffeeuer the same day; and they came before Moses and before Aaron the fame day.

7 And those men sayd vato him, We are defiled by a dead man: Wherefore are we kept backe that we may not . offer an offring vnto the Lord in the time therevato appointed among the children of Itrael?

Then Mofes fayd vnto rhem, Stand ftill, and I will heare what the Lord will command conceming you.

9 And the Lord spake vnto Moses, faying,

10 Speake vnto the children of Ifrael, and Tay, If any among you, or of your posteritie shall be vncle me by the reason of a corps, or be in a long iourney , d he shall keepe the Paffeouer vnto the d and cannot

II In the fourteenth day of the fecond mo- Tabernacle is, neth at even they shall keepe it: with valeauened it bread, and fowre hearbes shall they eate it.

12 They thall leave none of it vnto the mor- cleane, and they ning; knor breake any bone of it according to all that are not at the ordinance of the Paffeouer thall they keepe it, month longer

13 But the man that is cleane and is not in a granted vato fiourney, and is negligent to keepe the Paffeourr, them. the same person shall be cut off from his people: 1060, 10,36 because he brought not the offering of the Lord f when the pastein his due feafon, that man shall beare his I sinne. ouer is celebrated

14 And if a stranger dwell among you, and will of its fast, keepe the Passeoner vnto the Lord, as the ordinance of the Patteouer, and as the maner thereof is, fo thall he do: * ye thall have one law both for the stranger, and for him that was borne in the fame land.

15 F * And when the Tabernacle was reared * End +0,3+ vp , a cloud couered the Tabetnacle , namely , the Tabernacle of the Testimony : and at even there g Like ap War,

fire vnrill morning.

16 So it was alway: the cloud couered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the Tabernacle, then afterward the children of Ifrael journeyed: and in the place where the cloud abode, there the children of Ifrael pitched their tents.

18 At the † commandement of the h Lord + Ebr. Worth the children of Ifrael journeyed, and at the com- h who taught mandement of the Lord they pitched : as long as them white odoe mandement of the Lord they pitched : 45 long as by the cloude, 5 the cloud abode vpon the Tabernacle, * they † lay * 1. Cor. 10, 15 ftill.

19 And when the cloud taried still vpon the Tabernacle a long time, the children of Ifrael kept the i watch of the Lord, and journeyed not. They waited

20 So when the cloud abode tafewe dayes when the Lord vpon the Tabernacle, they abode in their tents would fignific eiaccording to the commandement of the Lord: for ther their departure, or their about they iourneyed at the commandement of the by the clouds. Lord.

21 And though the cloud abode vpon the Ta- number. bernacle from euen vnto the morning, yet if the cloud was taken up in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they journeyed.

22 Or if the cloud tarted two dayes, or a mometh, or a yeere upon the Tabernacle abiding theron, the children of Ifrael*abode still, and iourney- * Exid. 40,36,373 ed not: but when it was taken vp, they journeyed. Texts. 40,3

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at k vndet the charge the commandement of the Lord by the hand and government of Mofes.

CHAP. X.
2 The we of the fluor trumpers. 12 The Ifracities depart from Sinns. 12 The captaines of the heafte are
numbred. 30 Hebab refusch to gee with Masses his founc in law.

A Nd the Lord fpake vnto Mofes, faying,

2 Make thee two trumpets of filter : of in 2 or, of worke whole piece shalt thou make them , that thou beaten out with mayest vie them for the affembling of the Con- the hammer. gregation, and for the departure of the campe.

come where the e So that the vn-

was upon the Tabernacle, as the gappearance of seads Exod. 3, 12,

† Ebr. campeda

3 And

The campe departeth. Chap. X I. The people murmure. 54

3 And when they shall blow wish them, all the Congregation shall affemble to thee, before the doore of the Tabernacle of the Congregation. 4 But if they blow with one, then the Prin-

ces, or heads oner the thousands of Brael fhall

come vnto thee,

enfigne.

c Meaning, the hoafte of Reuben.

& So that onely the Priefts muft

blow the num-

e When yere-

iover that God

hath remooned

"Dor in hering this

Faran, Chap. 33,1.

a der in ibeiriour-

t from Sinai to

* Chap. 8,3.

A Chap. 1,7

g. With all the

appertinances

chereof,

any plague.

5 But if yee blow an alarme, then the campe b that it, the hoast of them that pitch on the b East part, thall goe of sudah and they forward. that me under his

6 If ye blow an alarme the second time, then the hoaft of them that lie on the South fide, fiell march : for they shall blow an alarme when they

7 But in the affembling the Congregation,

ye shall blow without an alarme.

8 And the formes of Aaron the Priest shall d blow the trumpets, and ye shall have them as a law for ever in your generations.

9 And when ye goe to warre in your land arets, fo long as the gainst the enemie that vexeth you, yee stall blow an alarme with the trumpets, and ye shall be remembred before the Lord your God, and shall be

fatted from your enemies

10 Alfo in the day of your egladuesse, and in your feaft dayes, & in the beginning of your moneths, ye shall also blow the trumpets I ouer your burnt facrifices, and ouer your peace offerings, that they may be a remembrance for you before or, when ye offer your God: I am the Lord your God, harms offerings. 11 1 And in the second veere is

11 And in the second yeere, in the second moneth, and in the twentieth day of the moneth, the cloud was taken up from the Tabernacle of

the Testimonie. 1.2 And the children of Ifrael departed on

their I journeys out of the defert of Sinai, and the cloud rested in the wildernesse of Paran. 13 So they f first tooke their journey at the

commandement of the Lord by the hand of Mo-

14 ¶ * In the first place went the standard of the house of the children of Iudah according to their armies : and * Nahshon the sonne of Amminadab vvas ouer his band.

15 And over the band of the tribe of the childien of Islachar vvas Nethaneel the fonne of Zuar. 16 And ouer the band of the tribe of the chil-

dren of Zebulun vva Eliab the fonne of Heion, 17 When the Tabernacle was taken downe,

then the tonnes of Gerton and the fonnes of Merari went forward bearing 8 the Tabernacle.

18 ! After, departed the flandard of the ho-fte of Reuben, according to their armies, and ouer his band vva: Elizur the fonne of Shedeur.

19 And over the bind of the tribe of the children of Simeon vvas Shelumielthe fonne of Zuri-

20 And over the band of the tribe of the children of Gad vvas Eliasaph the sonne of Denel.

21. The Kohashites also went forward and h bere the * Sanctuarie, and the i former did fet vp the Tabernacle against they came.

22 1 Then the standard of the hoaste of the children of Ephraim went forward according to their armies, and over his band was Eiithama the fonne of Ammiud.

23 And over the band of the tribe of the fons of Manasseh vvas Gamliel the sonne of Tedazur, 24 And over the band of the tribe of the fons

of Benjamin vvas Abidan the fonne of Gideoni .. 25 1 Last, the standard of the hoaste of the children of Dan merched , k gathering all the hoaftes according to their armies; and ouer his bene was Phiezer the fenre of Ar mill added. 26 And one that relation to of the chil-

dren of After tras P giordie tonte of Oci .n.

27 And over the bind of the tribe of the children of North-ali was Ahim the tonne of I nan. 28 1 The le were the removings of the childer of their house

dren of Hrael according to their armies, when when they remove

29 1 After, Mofes faid vinto m Holsab the forme in Some thinke of Reuel the Midianite, the father in law of Mo- Hobb, and Keni fes, Wee goe into the place, of which the Lord vee : Lone; faid, I will give it you. Come thou with vs , and Finth faith , that we will doe thee good : for the Lord hath proma- falle: 10 Hebib

fed good ento Hrael. 30 And he answered him , I will not goe : but in law, locke Exo. 30 And he answered wim, I will flot goe: that 2,18,111d 3,1,211d I will depart to mine swie conetrey, and to my 4,18, and 18,1,211d

31 Then he faid , I pray thee, leade vs not : for thou knowest our camping places in the wilder- | Ebr. 1972 ball \$24. nesse: therefore thou mayest be tour puide,

32 And if thou goe with vs , what goodnesse the Lord shall shewe ento vs , the fame will wee

thew vnto thee.

33 1 So they departed from the mount of the Lord, three dayes journey ; and the Arke of a Mount Street, the couenant of the Lord went before them in the or Horry. three dayes journey, to fearch out a refting place for them.

34 And the cloud of the Lord vvas vpon them

by day, when they went out of the campe.

35 And when the Arke went forward, Moles + p at 68, 1.2. faid, *ORi e vp Lord, & let thine enemies be feat - o Decla ethy tered, and let them that hate thee, fice before thee. might and power. 36 And when it rested, hee said, Returne, O i Ever, to tee time

Lord, to the f many thousands of Israel.

CHAP, XI, The people murmuyeth, and is punished with five. 4 The people insteth after fiesh. 6 They loath Manna. 11 The weake faith of Moses. 16 The Lerd divided the burde in the control of Moses. of Moses to seuentie of the Ancients. 31 The Lord sen-deth quartes. 33 Their kell is punified. W Hen the people became t murmurers , t it + Elv. as vrieft

diffleafed the Lord, and the Lord heard complainers it, therefore his wrath was kindled, and the fire of t Ebrarus and the Lord buint among them, and * confumed the in the eners of the vimeft part of the hoafte. 2 Then the people cryed vnto Mofes; and

when Mofes prayed vino the Lord, the fire was quenched,

3 And he called the name of & place I Taberan, ger, hand because the fre of the Lord burnt a long them,

4

And a number of a people that was among them, fell a lufting, and b turned away, and a which we e of the children of Ifiael also wept, and fayd, Who that exment of thall give vs fleth to cate?

5 We remember the fith which we did eat in Exply with them, 27pt for nought, the cutatrobane of the cutatrob Egypt for nought, the cucumbers, & the pepens, & From God, and the lockes, and the onions, and the garricke, price, or good

6 But now our foule is dived away, we can deage fee nothing but this M A N. 7 (The M A N alfo was as * con inder feede, * End 16,31,

and his cotour like the colour of . Idelium, 8 The people went about and gathered, and Ffor 78.3+ ground it in milles, or beat it in morters, and ba- i **n.*.31. keel it in a culture, and made cabuse fire and the which it, a

ked it in a cauldron, and made cakes of it, and the white prade, or tafte of it was like vnto the tafte of fresh oyle. 9 And when the dewe fell downe vpon the

heafte in the neight, the MAN fell with it) 10 & Then Mofes heard the people weepe throughout their families, every man in the doore of his tent, and the wrath of the Lord was

wa. Moter lather

1/6/ 78,21.

d for the gree he lon of refl

p ecioni dona,

grienoully

Sanldeet. * Goop . 4.4, and Gerthomites,

Neon their

h Leaning none behinde, nor any

of the former that famued in the way

The seventie Elders.

P Or, euill intrea-

I displeased thee?

g Am I their fa-

may have the

charge of them

to our fathers.

h Of Canasa pro-

mifed by an nathe

i I had rather die

griele and mifery

k I willdiftribnie

my fpiritameng

them . as I have

1 Prepare your

felnes that ye be

because ye refnfed

Manna, which he

appointed as most

n Who leadeth

meet for you.

the charge,

* If4 (0.2.

421 50,1.

not vneleane.

done to thee.

then to fee my

Numbers.

Miriam stricken with leprosie.

grieuoufly kindled : also Moses was grieued. 11 And Mofes fayd vnto the Lord, Wherefore hast thou I vexed thy feruant? and why have I not found f fanour in thy fight, feeing thou haft

f Or, wherein haue put the charge of all this people vpon me? 12 Haue I & conceived all this people ? or have I begotten them, that thou shouldest fay vnto me, Cary them in thy bosome (as a nurse beareth the fucking childe) vnto the h land, for the

which thou fwarest vnto their fathers? 13 Where should I have flesh to give vnto all this people? for they weepe vnto me, laying, Gine vs fleth that we may eate.

14 I am not able to beare all this people alone, for it is too heavie for me,

Therefore if thou deale thus with mee, I pray thee, if I have found favour in thy i fight, kill me that I behold not my mifery

16 Then the Lord fayd vnto Mofes, Gather thus daily increase vnto mee fettentie men of the Elders of Ifrael, by their rebellion. whom thou knowest, that they are the Elders of the people, and governours over them, and bring them vnto the Tabernacle of the Congregation, and let them frand there with thee.

17 And I will come downe, and talke with thee there, k and take of the Spirit, which is vpon thee, and put you them, and they shall beare the burthen of the people with thee: fo thou thalt not beare it alone.

Furthermore thou shalt say vnto the people, 1Be fanctified against to morrow, and ye shall eate flesh : for you have wept in the eares of the Lord, faying, Who thall give vs fleth to eate ? for we were better in Egypt: therefore the Lord will giue you fleth, and ye thall ear,

19 Ye shall not eat one day nor two dayes, nor fine dayes, neither ten dayes, nor twenty dayes, 20 But a whole moneth, vntill it come out at

your nostrels, and be lothfome viito you, because m Or, can him off, ye have m contemned the Lord, which is n among you, and have wept before him, faying, Why came we hither out of Egypt?

21 And Mofes fayd, Sixe hundreth thousand footmen are there of the people , among whom and gonerneth you. I am : and thou fayeft, I will give them flesh, that they may eat a moneth long.

22 Shall the theepe and the becues be flaine for them to finde them? either shall all the fish of the Seabe gathered together for them to fuf-

23 And the Lord fayd vnto Mofes, Is * the Lords hand shortened thou shalt see now whether my worde shall come to passe vnto thee.

24 So Mofes went out, and told the people the words of the Lord, and gathered feuenty men of the Elders of the people, and fet them round

about the Tabernacle. 25 Then the Lord came downe in a cloud, and fpake vnto him, and || tooke of the Spirit that was vpon him, and put it vpon the feuentie Ancient men : and when the Spiritrefted vpon them, then

they prophecied, and did not P ceale. 26 But there remained two of the men in the heafte : rhe name of the one vvas Eldad , and the name of the other Medad, and the Spiritrefted

vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoafte.

27 Then there ranne a young man, and tolde Moles, and fayd, Eldad and Medad doe prophecie in the hoafte.

28 And Ioshua the sonne of Nun the servan of Moses one of his a young men answered and a Or, a young man fayd, My lord Mofes, forbid them.

29 Bur Moses sayd vnto him, Enuiest thou for z such blind zeale my fake : yea, would God that all the Lords peo- was in the Apemy take : yea, would God that at the Lord would put files, Mark, 9, 50, Luke 9, 44, his Spirit vpon them.

30 And Mofes returned into the hoafte he and the Elders of Ifrael.

31 Then there went foorth a winde from the Lord, and * brought quailes from the fea, and let * Enod. 16. 13. them fall vpon the campe, a dayes iourney on this Pfal. 78.26.27, fide, and a dayes journey on the other fide, round about the hoafte, and they vvere about two cubites aboue the earth.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes . he that gathered the least, gathered ten f Homers full, and they spread them abroad for f of Homer, 122de their vie round about the hoafte.

33 While the fiesh was yet betweene their it fignifieth an teeth, before it was chewed, even the wrath of the 14, 11dg 15, 16, Lord was kindled against the people, and the Lord * fmore the people with an exceeding great * Pfd. 78-31,

34 So the name of the place was called, & Ki- 1 Or, graves of luft . broth-hattaauah : for there they buried the people that fell a lufting.

35 From Kibroth-hattaattah the people tooke their iourney to Hazeroth, and abode at Haze-

CHAP. XII.

3 Auron and Mirium gradge against Moser. 10 Missiam is strick a with leprofie, and healed at the prayer of Moses.

A Fterward Mirjam and Aaron f spake against or, market Moses, because of the woman of Ethiopia whom he had married (for he had maried a wo- a zipporah Mofes man of Ethiopia.)

2 And they fayd, What ? hath the Lord fpo- Midian bordered ken but onely by Moles ? hath he not spoken also on Ethiopia, it is by vs: and the Lord heard this.

3 (But Mofes vvas a very * 6 meeke man aboue all the men that were vpon the earth.) 4 And by and by the Lord fayd vnro Moles,

and vnto Aaron, and vnto Miriam, Come out ye with their gradthree vnto the Tabernaele of the Congregation: ging, although he and they three came foorth. Then the Lord came downe in the piller

of the cloud, and flood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he fayd, Heare now my words, If there be a Prophet of the Lord among you, I will be knowen to him by a vision, and will ipeake vnto c These were the him by dreame.

7 My fernant Mofes is not fo, who is faithfull d in all mine house,

8 Vnto him will I fpeake * mouth to mouth, which was his and by vision, and not in darke wordes, but hee * Exid 23.11, shalle fee the similitude of the Lord. Wherefore e so farre as any then were ye not afraid to speake against my fer- man was able to uant , euen against Moses?

Thus the Lord was very angry with them, his backepasts, and departed.

10 Also the cloud departed from the f Tabernacle; and behold, Miriam vvas leprous like inow: and Aaron looked vpon Miriam, and behold, The vvas leprous.

Then Aaron fayd vnto Mofes, Alas, my lord, I be seech thee, lay not the sinne upon vs. which

Leuit. 17.16.21fc heape, as Exod. \$.

fen from his youth.

wife was a Media. fome time in the Scripimescom-1 prehended under on this name.

* Eulus 45. new them.

two ordinacie meanes.

d In all Ifrael

comprehend, which he calleth

Exod. 33.23 f From the doore of the Tabernacle,

P. From that day the spirit of pro phec e did not Laile them,

1 C+ , figurateds verfe 17.

The lpies are lent to Canaan.

As a childe that

commeth out of

his mothers belly

dead, having as it

mere bin the skin.

Paran, Chap. 33, 18,

at of Moles, as it is

in Deut. 1,22, then

the Lord fpake to

Moles to to doo.

A Or. TRICTE.

Ør , bie country

a Plentifull 02

Danes,

b After the peo-

ple had required

Chap.xiii.xiiii.

They returne. Murmuring. 55

Ffreel , that is, of

which we have foolihly committed, and wherein 12 Let her not, I pray thee, be as one & dead, of whom the flesh is halfe confumed, when he commeth out of his mothers wombe.

13 Then Mofes cryed vnto the Lord, faying,

O God, I befeech thee, heale her now.

14 And the Lord faid vnto Mofes, If her fa-

ther hadh fpit in her face, should shee not have h In his difpleabeene alhamed fenen dayes i let her be * thut out of the hoafte feuen dayes, and after the shall be re-* Leuit, 13,46, ceined.

15 So Miriam was thut out of the hoafte feuen dayes, and the people removed not, till Miriam was brought in againe.

C H A P. XIII. bring of the fruit of the land. 31 Caleb comforteth the portie againft the difeouraging of the other fit ..

T Hen afterward the people remooued from Hazeroth, and pitched in the wildernesse of a That is, in Rith- a Paran. ma, which was in

2 And the Lord spake vnto Moses, saying, 3 b Send thou men our to fearch the land of Canaan which I give vnto the children of Ifrael: of enery tribe of their fathers shall ye fend a man, fuch as are all rulers among them.

4 Then Mofes fent them out of the wildernes of Paran at the commandement of the Lord all those men were theads of the children of If-

rael. 5 Alfo their names are these; of the tribe of Reuben, Shammua the fonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the fonne of Hori:

Of the tribe of Indah, Caleb the fonne of Iephunneh:

8 Of the tribe of Isfachar, Igal the sonne of Iofeph:

9 Of the tribe of Ephraim, I Ofhea the fonne of Nun:

10 Of the tribe of Beniamin , Palti the fonne

of Raphu: 11 Of the tribe of Zebulun, Gaddiel the sonne

of Sodi: 12 Of the tribe of Ioseph, to wit, of the tribe

of Manaileh , Gaddi the fonne of Sufi : 13 Of the tribe of Den , Ammiel the foune of

Gemelli: 14 Of the tribe of After, Sethur the fenne of

Michael: 15 Of the tribe of Naphtali, Nahbi the fonne

of Vophfi: 16 Of the tribe of Gad, Genelthe some of

Machi,

These are the names of the smen, which 17 e which in num-Mofes fent to fpie out the lande : and Mofes calber were swelne. according to the led the name of Other the forme of Nun , Ichosmelue tribes. fhua,

> 18 So Mofes fent them to fpie out the land of Canaan, and fail to them, Go vp this way toward the South, and goe vp into the # mountaines.

19 And confider the land what it is , and the people that dwell therein, whether they be firong, or weake, either few or many. 20 Also what the land is that they dwell in,

whether it be good or bad : and what cities they be , that they dwell in, whether they dwell in tents, or in walled townes:

21 And what the land is : whether it be fat or

And be of good courage, and bring of the fruit of the land (for then vvas the time of the first ripe

e which was in 22 ¶ So they went up, and fearthed out the the wildensite land , from the wildernesse of . Zin vnto Relieb, to of Paran. 23 And they afcended toward the South, and

and Talmai, the formes of f Anak. And 8 Hebson kirds of syants. was built feuen yeere before Zoan in Egypt. g Declaring the 24 * Then they came to the riner of Ethcol, alle Abishim, Sare, and cut downe thence a branch with one cluster likek, and liakeh and cut downe thence a praintin with one criate weekene were bringed there, of grapes, and they bare it vpon abarre betweene were bringed there. two, and brought of the pomegranates and of the for, the rall 7 of

came vnto Hebron , where were Ahiman , Sheihai, f which were a

25 That place was called the Briver Efficol, & rete. because of the cluster of grapes, which the children of Istael cup downe thence.

26 Then after fortie dayes they turned againe from fearthing of the land.

27 And they went and came to Moles and to Aaron , and vnto all the Congregation of the children of Ifraci, in the wilderneile of h Paran, healted sife vato Kadesh, and brought to them, and to all the Congregation tidings, and thewed them the fruit

of the land. 28 And they told i him, and faid , We came vn- 1 That is, Mofer. to the land whither thou haft fent vs , and furely it floweth with * milke and hony, and here is of * Exod 33,3.

the fruit of it. 29 Neuertheleffe the people be firong that dwell in the land, and the cities are walled and exceeding great; and moreover, wee faw the

k fonnes of Anak there. 30 The Amalekites dwell in the South cong- & Ahiman, Shitrey, and the Hittites, and the Jebulites, and the A- whom Caleb Levy morites dwell in the mountaines , and the Canan- afterward, 10th.

nites dwell by the fea, and by the coafts of Iorden, 11,13,22. 31 Then Caleh Rilled the people | before Mo- On mummings fes , and faid , Let vs goe up at once , and possesse gainst Most ..

it: for vndoubtedly we thall oucrcome it. 32 But the men that went vp with him , fayd, We be not able to goe up against the people : for

they are ftronger then we. 33 So they brought up an euill report of the land which they had fearched for the children of Ifrael, faying, The land which we have gone therow to fearth it out, is aland that leateth up the I The gyante inhabitants thereof; for all the people that wee were to eraell, these

they tpoyled and faw in it, are men of great stature. 34 For there we law gyants , the fennes of A- the and those nak, which come of the gyants, fo that wee feetned that control them, in our fight like graflioppers; and to we were in their fight.

CHAP. XIIII.

2 The people marmure so nieft Mefer to Tier mould be the first Cult and toffers. 1. Mefer preffect God britisers. 25 The profession would enter into the land contrary to Gods will, me flare.

T Hen all the Congregation lifted up their voyce, and cried; and the 2 people wept that a Smelt as were

2 And all the children of Hrael murmured a- afrau at the regainst M see and Aac. n : and the whole estembly in est. faid voto them, Would God we had died in the land of Egypt, or in this wilderneffe; would God

we were dead. 3 Wherefore now bath the Lord brought as into this land to fall upon the fword? our wives and our chitdren shalbe ba pray ; were it not bet - b To our anemes

ter for vs to returne into Egypt?

the Cansantes,

Jeane, whether there be trees therein, or not,

4 And

The prayer of Moses for the people. Numbers. Their infidelitie threatned. another k spirit, and hath followed mee still, euen k A merke and obedient spirit 4 And they fayd one to another, Let vs make him will I bring into the land , whether he went, and not rebelling a captaine and returne into Egypt. E Lamenting the Then Mofes and Aaron fell on their faces and his feede shall inherite it. people , and pray-25 Now the Amalekites and the Canaanites 1 And lie in Wait before all the affembly of the Congregation of ing for them. remaine in the valley : wherefore turne backe to for you. the children of Ifrael. * Ecclus. 46, p. morow, and get you into the m wildernes, by the m for 1 will not defend you. 6 * And Ioshua the sonne of Nun, and Caleb 1, Mite 2, 3 i. d Fortiotow , hez- the fonne of Iephunneh tovo of them that fearway of the red fea. eing their blafphe- ched the land, d rent their cloathes. 26 After, the Lord spake vinto Moses and to #F) 18. Aaron, faying,
27 * How long fnall I suffer this wicked mul- * Pfd, 106.26. 7 And spake vnto all the assembly of the children of Ifrael, faying, The land which we walked thorow to fearch it, is a very good land. t itude to murmure against me ? I have heard the 8 If the Lord loue vs , hee will bring vs into murmurings of the children of Ifrael, which they this land, and give it vs, which is a land that flowmurmure against me. 28 Tell them, As I * live (faith the Lord) I will * Chap. 26,65. eth with milke and hony. furely doe vnto you, euen as yee haue spoken in 4nd 32,101 9 But rebell not yee against the Lord , neither feare yee the people of the lande : for they e We Gull eafily 29 Your carkeifes shall fall in this wildernes, and all you that were * counted through all your * Demis, \$5, are but e bread for vs their shield is departed ouercome them. from them, and the Lord is with vs, feare them f This is the connumbers, from twenty yeere old and aboue, which dition of them that would per-10 And all the multitude fayd, f Stone them haue murmured against me. iwade in Gods with ftones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all 30 Ye shall not doubtlesse come into the land, caufe, to be perfe for the which I * tifted vp mine hand , to make * Gene, 14, 284 you dwell therein, faue Caleb the fonne of Ie. ented of the muleitude, the children of Ifrael. I I And the Lord fayd vnto Mofes, How long phunneh, and Ioshua the some of Nun. 31 But your children, (which ye fayd should n The word figwill this people prouoke me, and how long will it be yer they beleeve me, for all the fignes which be a praye) them will I bring in , and they shall nifeth to be thepknow the land which ye have refused: herds , or to wan-I have shewed among them? 12 I will fmite them with the peftilence and 32 But euen your carkeifes shall fall in this to and fro, der like thepherds deftroy them, and will make thee a greater nation wildernesse. o Your infidelity 33 And your children shall a wander in the and disobedience and mightier then they. wildernesse fourtie yeeres, and shall beare your against God. 13 But Mofes fayd vnto the Lord, * When the * Exed. 32, 12. o whoredomes, vatili your carkeifes be wasted in * Pfal. 95, 10. Egyptians shall heare it, (for thou broughtest this people by thy power from among them) the wildernesse. p Whether my 14 Then they thall fay to the inhabitants of 34 After the number of the dayes in the which promite be true the land, (for they have heard, that thou Lord, ye fearched out the land, even fourty dayes, * euery day for a yeere, shall you beare your iniquity, art among this people, and that thou, Lord, art # Ebr. metanye. feene t face to face, and that thy cloude standeth for * fourty yeeres, and ye p shall feele my breach 20,00 ouer them, and that thou * goest before them, by day time in a pillar of a cloude, and in a pillar of 35 I the Lord have fayd, Certainely I will doe fo to all this wicked company that are gathered fire by night.) g So that none 15 That thou wilt kill this people as gone together against mee : for in this wildernesse they shall efcape, man : fo the heathen which have heard the fame shalbe confumed, and there they shall die. 36 And the men which Mofes had fent to of thee, shall thus say, fearch the land (which when they came againe, 16 Because the Lord was not * able to bring 4 Deut. 9.28. this people into the land which hee sware vnto made all the people to murmure against him, and them, therefore hath hee flaine them in the wilbrought vp a flander vpon the land.) 37 Euen those men that did bring up that vile * 1. Cov. 10, 10. dernesse. flander vpon the land, *fhall die by a plague be- Hebr. 3.10, 17, 17 And now, I befeech thee, let the power of my Lord be great, according as thou half fpoken, fore the Lord. 38 But Ioshua the sonne of Nun, and Caleb the fonne of Iephunnels, of those men that went 18 The Lord is * flowe to anger, and of great mercy, and * forgiuing iniquity and finne, but not to fearch the land, fhall line. * Exed. 34.6. 39 Then Moses tolde these sayings viito all Pfil 103,8. making the wricked innocent, and * vifiting the the children of Ifrael, and the people forrowed wickednesse of the fathers upon the children, in * Exed. 20.5. the third and fourth generation: 47d 3+,7. 40 * And they rose vp early in the morning, * Ditt. 1144 19 Be mercifull, I befeech thee, vato the iniand gate them vp into the top of the mountaine, quity of this people, according to thy great mercie, and as thou haft forgiuen this people from faying, Loe, wee be ready to goe up to the place which the Lord hath promifed: for we have I fin-Egypt, euen vntill now. q They confe ffe k In that he de-

20 And the Lord fayd, I have for given h it, ac-

cording to thy request.

21 Notwithstanding, as I line, all the earth

freyed not them

wererly, but left

their pofferitie

and certaine to

i That is, fundry simes and often.

* 30 ft. 14,6.

shall be filled with the glory of the Lord. 22 For all those men which have seene my glory, and my miracles which I did in Egypt, and in the wildernesse, and have tempted mee this ten

times, and haue not obeyed my voyce, 23 Certainely they shall not see the lande, whereof I fware vnto their fathers : neither shall

any that prouoke me, fee it. 24 But my feruant * Caleb , because hee had

for in as much as yee are turned away from the being yed by any Lord, the Lord also will not be with you. 44 Yet they prefumed robstinately to goe vp

43 For the Amalekites and the Canaanites are

fo come well to passe.

41 But Mofes fayd, Wherefore transgresse yee betting against thus the commandement of the Lord? it will not God, but consider

you) least yee be ouerehrowen before your ene- mandement,

42 Goe not vp, (for the Lord is not among out God; com-

there before you , and yee shall fall by the fword: I They could not

they finned by re.

not they offended

Offerings, Chap. X V. The Sabbath broken. 56

> to the top of the mountaine : but the Arke of the collenant of the Lord, and Moles departed not out of the campe.

Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and

fmote them, * and confumed them vnto Hormah. CHAP. XV.
2 The off-rings which the Ifraelites fhould offer when they came
into the land of Canaan. 32 The punishment of him that brake

the Sabtach.

A Nd the Lord spake vnto Moses, saying, 2 Speake vnto the children of Ifrael, and

* Deut, 1.44.

* Leuit 23.10.

a Into the land of Canaan.

* Leuit 22.21.

* Exed 29.18.

* Leuit . 2 . 1 .

b Reide Exed,

s The liquor was

fo talled, becaufe

ir was powted on

the thing that was offered.

, hi

Or, three Omers.

d Enery facrifice

hane their meat

offring according

to this proportion.

* Enod. 12.49.

1600. 2. 14.

49.40.

8 Or, figarate.

fav vnto them, * When ye be come into the 2 land of your habitations which I give vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a facrifice * | to fulfill a vow, or a free offering, or in your feafts to make a * fweet fauour vnto the Lord, of the herd or of the flocke.

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine floure, mingled with the fourth part of an b Hin of Oyle.

5 Also thou shalt prepare the fourth part of an Hin of wine to be powred on a lambe appoin-

mingled with halfe an Hin of oyle.

ted for the burnt offering, or any offering. 6 And for a ramme thou shalt for a meate offering, prepare two tenth deales of fine flowre,

mingled with the third part of an Hin of oyle. 7 And for a c drinke offering thou shalt offer the third part of an Hin of wine, for a sweet sauour vnto the Lord.

8 And when thou prepareft a bullocke for a burnt offering, or for a facrifice to fulfill a vowe or a peace offering to the Lord,

9 Then let him offer with the bullocke a meat offering of I three tenth deales of fine flowre,

10 And thou shalt bring for a drinke offering halfe an Hin of wine , for an offering made by fire of a fweet fauour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid,

12 According to the number a that yee prepare to offer, fo shall ye doe to enery one accor-

offering and drinke ding to their number. 13 All that are borne of the countrey, fball do these things thus, to offer an offering made by

fire of fweet fanour vnto the Lord. 14 And if a stranger solourne with you, or whofoeuer be among you in your generations, &

will make an offering by fire of a fweete fauour vnto the Lord, as ye doe, so he shall doe. 19 * One ordinance shalbe both for you of the

Congregation, and also for the stranger that dwelleth vvith you, even an ordinance for ever in your generations : as you are, so shall the stranger be before the Lord.

16 One law and one manner shall ferue both for you and for the stranger that soiourneth with

you. 17 And the Lord spake vnto Moses, saying,

18 Speake vinto the children of Ifrael, and fay unto them, When yee be come into the land, to the which I bring you.

19 And when yee shall eate of the bread of the land, ye fliall offer an heave offering vnto the

e Which is made 20 Ye shall offer vp a cake of the first of your dough for an heave offring : * as the heave of-

21 Of the first of your dough ye shal give vnto the Lord an heave offring in your generations,

22 And if yee f haue erred, and not observed f Arby overlight all these commandements, which the Lord hath or ignorance, read ipoken vnto Mofes,

23 Even all that the Lord hath commanded you by the hand of Mofes , from the first day that the Lord commanded Moses, and hence forward

among your generations: 24 And if so be that ought be committed g some reade, ignorantly of the g Congregation , then all the from the eyes of Ignorabily of the g Congregation, then are the from the eyes of Congregation shall gine a bullocke for a burnt the congregation, offering, for a sweeter fautour vinto the Lord, with that is, which is hid from the Congregation.

the meate offring and drinke offring thereto, ac granton. cording to the * maner, and an hee goate for a * Limit 4.1, finne offring. 25 And the Priest shall make an atonement for all the Congregation of the children of Ifrael, and it shall be forgiuen them : for it is igno-

rance: and they shall bring their offering for an offering made by fire vnto the Lord, and their fin offering before the Lord for their ignorance. 26 Then it shall be forginen all the Congrega-

tion of the children of Ifrael, and the stranger that dwelleth among them : for all the people vvere in ignorance.

27 ¶ * But if any one person sinner through ignorance, then he shall bring a shee goate of a yeere old for a finne offering. 28 And the Priest shall make an atonement for

the ignorant person, when hee sinnerh by ignorance before the Lord, to make reconciliation for him: and it thall be forgiven him.

29 Hee that is borne among the children of Ifrael, and the stranger that dwelleth among them, shall have both one law, who so doeth finne by ignorance.

30 | But the person that doeth ought + pre- + Elv. with an 1/2 fumptuously, whether he be borne in the land, or sand, that is, in cona stranger, the same blasphemeth the Lord : therefore that person shall be cut off from among his

31 Because hee hath despised the word of the Lord, and hath broken his commandement : that person shalbe verely cut off: his h iniquitie shall h He hell susains

32 ¶ And while the children of Israel were in his sinue. the wildernesse, they found a man that gathered flickes upon the Sabbath day.

33 And they that found him gathering flicks, brought him vnto Mofes and to Aaron, and vnto all the Congregation,

34 And they put him in * ward: for it was not * Lenit, 24, 23, declared what should be done vnto him, 35 Then the Lord faid vnto Moles, This man

field die the death; and let all the multitude ftone him with stones without the hoaste,

36 And all the Congregation broughthim without the hoafte, and ftoned him with ftones.

and he died, as the Lord hath commanded Mofes. 37 And the Lord spake vnto Moses, saying,

38 Speake vnto the children of I frael, and bid them that they * make them fringes vpon the + Deut, 22. 184 borders of their garments throughout their ge- Math. 23, 5.

nerations, and put vpon the fringes of the borders aribband of blue filke. 39 And we shall have the fringes that when we

looke vpon them, ye may remember all the com- i By Jeaning Gods mandements of the Lord, and doe them; and that commandements yee feeke not after your owne heart, nor after your and following owne eyes, after the which yee goe a whoring: 14155,

* Leuit. 4.27.

hepunishment of

40 That

fring of the barne, so ye shall lift it vp.

of the first corne ye gather. * Leuit. 23:14.

The rebellion of Korah, Dathan

Claf. 27.3. Ecelus. +5, 18.

Or, took other

* Chap 26.2.

2 Or lat it fu lice

you : meaning, to have abused them

thus long. b Alla e alike ko-

ought to be pre-

other : thus the

Wicked region

against Gods or-

and to offer.

& Helayeth the

where with they

Congregation, 25

f Thus they fpake

contemptuoully.

preferring Egypt

g Wilethon make

ched the land be-

h At the doore of

the Tabernzele.

them that fear-

leenethat they

they faw? # C+x.44.3.

so Canaan.

fame to their

charge infly,

bim.

ferred shone

dinance & To be the Pried

Jude st.

with tim.

Numbers.

and Abiram: They periffi,

40 That yee may remember and doe all my commandenients, and be holy vnto your God. 41 I am the Lord your God, which brought

you out of the land of Egypt to be your God : I an: the Lord your God.

CHAP. XVI. 1 The ribellion of Korab , Dathan and Aliram. 21 Korah and his companie prifferto 41 The people the next day marmure,

N Ow * Korah the fonne of Izhar, the fonne of Kohath, the fonne of Leui I went apart with Dathan, and Abiram the fonnes of Eliab, and On the fonne of Peleth, the fonnes of Reuben;

2 And they role vp || against Moles, with cer-| Or . before Mofes . taine of the children of Ifrael, two hundreth and tiftie captaines of the affembly, * famous in the

Congregation, and men of renoume, 3 Who gathered themselves together against Motes, and against Aaron, and fayd varo them, a To take too much vpon you, feeing all the Congregation is holy, benery one of them, and the Lord is among them : wherefore then lift ye your

ly : therefore none felues about the Congregation of the Lord? 4 But when Moses heard it , he fell vpon his face,

And spake to Korah and vnto all his company, faying, To morow the Lord will shew who is his, and who is holy, and who ought to approch neere vinto him ; and whom he hath choicn , he will cause to come neere to him.

6 This doctherefore , Take you censers , both

Korahandall his company, 7 And put fire therein, and put incense in shem before the Lord to morowe; and the man whom the Lord doeth chuse, the same shall be holy: dye take too much vpon you, ye fonnes of

Leui. Againe Mofes fayd vnto Korah, Heare, I

pray you, ye fonnes of Leui. 9 Seemeth it a fmall thing vnto you, that the

wrongfully charged God of Israel hath separated you from the multitude of Ifrael, to take you neere to himfelfe, to do the fervice of the Tabernacle of the Lord, and to stand before the Congregation, and to minister vnto them?

e To feme in the

10 He hath also taken thee to e him, and all thy brethren, the fonnes of Leni with thee, and feeke yee the office of the Prieft also a in the verle before.

II For which cause, thou, and all thy companie are gathered together against the Lord; and what is Aeron, that ye murmure against him?

12 1 And Mofes fent to call Dathan, and Abiram the fonnes of Eliab : who answered, We will

13 Is it a small thing that thou hast brought vs out fof a land that floweth with milke and

hony, to kill vs in the wildernesse, except thou make thy felfe lord and ruler ouer vs also?

14 Alfo thou haft not brought vs vnto a land that floweth with milke and hony, neither ginen vs inheritance of fields and vineyards: wilt thou s pur out the eyes of these men? wee will not

come vp.
15 Then Mofes waxed very angrie, and fayd fix not that which vnto the Lord , * Looke not vnto their offering: I have not taken to much as an aile from them, neither have I hurt any of them.

16 And Mofes fayd vnto Korah, Be thou and all thy company h before the Lord : both thou, they, and Aaron to morrow.

17 And take every man his cenfer, and put in-

cente in them, and bring yee every man his center before the Lord, two hundreth and fiftie cenfers: thou also and Aaron, every one his cenfer. 18 So they tooke enery man his cenfer, and

put fire in them, and laid incenfe thereon, and itood in the doore of the Tabernacle of the Congregarion with Mofes and Aaron,

19 And Korah gathered all the i multitude i All that were of

against them into the doore of the Tabernacle of the Congregation : then the glory of the Lord appeared vnto all the Congregation. 20 And the Lord spake vnto Moses and to

Aaron, faying, 21 Separate your felues from among this Con-

gregation, that I may confume them at once, 22 And they fe I vpontheir faces and fayd, O

God , the God of the fpirits # of all fleth, hath not # C+, of oney reaone man onely finned, and wiit thou be wroth "inte. with all the Congregation?

23 And the Lord spake vitto Moses, saying, 24 Speake vnto the Congregation, and fay,

Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Mofes rofe vp, and went vnto Dathan and Abiram, and the Elders of Ifrael followed him.

26 And he fpake vnto the Congregation, Say-

ing, Depart, I pray you, from the tents of thefe wicked men, and touch nothing of theirs, leaft yes perith k in all their finnes. 27 So they gat them away from the Taberna- fo many finaes.

cle of Korah, Dathan, and Abiram on enery fide: and Dathan and Abiram came out and floode in the doore of their tents, with their wives, and their fonnes, and their little children.

28 And Mofes fayd, Hereby shall yee know that the Lord hath fent me to do all thefe works: for I have not done them of mine owne 1 minde.

29 If these men die the common death of all ged them of mine men , or if they be visited after the visitation of all owne braine, men , the Lord hath not fent me.

30 But if the Lord make manewthing, and the earth open her mouth, and fwallow them up mor, hew a with all that they have , and they goe downe frange fight. quicke into # n the pit : then yee flall understand that these men have provoked the Lord.

31 ¶ And affoone as he had made an end of n Or, deepe and speaking all these words, even the ground claue the earth, afunder that was under them,

32 And the earth * opened her mouth, and fwallowed them up with their families, and all * Chap 17134 the men that were with Korah, and all their Dist. 11, 4. goods.

33 So they and all that they had, went downe aliue into the pit, and the earth covered them : fo they perished from among the Congregation.

And all Ifrael that were about them, fled at the cry of them : for they fayd, Let viflee, leaft the earth (wallow vs vp.

35 But there came out a fire from the Lord, and confumed the two hundreth and fiftie men

that offered the incenfe. 36 And the Lord spake vnto Moses, saying,

37 Speake vnto Fleazar the fonne of Aaron the Priest, that he take up the censers out of the burning, and featter the fire beyond the altar: for they are hallowed.

38 The centers, I fay, of these sinuers that de-stroyed o themselves; and let them make of them o which were broad plates for a concring of the Altar : for they the occasion of offered them before the Lord, therefore they their owne death.

k With them that have committed

I I have not for-

Or, hell. darke places of

The people murmure. Chap. Xvij. xviij. p Of Gods indgeshallbe holy, and they shall be a figure vnto the nents against techildren of Ifrael, 39 Then Eleazer the Prieft tooke the brasen centers, which they that were burnt had offered, and made broad plates of them for a conering of

40 It is a remembrance vnto the children of Ifrael , that no stranger which is not of the feed of Aaron, come neere to offer incense before the

q Who prefumed Lord, that hee be not like 9 Korah and his comaboue his vocation. pany, as the Lord fayd to him by the hand of

41 Sut on the morrow all the multirude of the children of Ifrael murmured against Moses and against Aaron, saying, Yee haue killed the people of the Lord.

42 And when the Congregation was gathered against Moses and against Aaron, then they haurg Or, fled, to mit. ned their faces toward the tabernacle of the Con-Mofes and Auron. gregation; and behold, the cloud covered it, and

the glory of the Lord appeared. 43 Then Motes and Aaron were come before

the Tabernacle of the Congregation. 44 I And the Lord ip ke vino Moles, faying, 45 Get you vp from among this Congrega-

tion: for I will confume them quickly : then they fell vpon their faces.

46 And Mofes faid vnto Aaron, Take the cenfer, and put fire therein of the Altar, and put nawfull to take any therein incense , and goe quicklie vnto the Congregation, and make an atonement for them : for the alras of burne there is writh gone out from the Lord : the

plague is begun. 47 Then Aaron tooke as Mofes commanded him, and ranne into the middes of the Congrega-God hid begun to tion , and behold , the I plague was begun among

mails the people, the people, and he put incense, and made an atomement for the people. 48 And when he stoode betweene the dead,

and them that were aliue, the plague was staied. 49 So they died of this plague fourteen thoufed to gunifh them, fand and feuen hundreth, befide them that died in the conspiracie of Korah.

50 And Aaron went againe vnto Mofes before the doore of the Tabernacle of the Congregation,

and the plague was staied. CHAP. XVII. The twelve raddes of the twelve princes of the tribes of Ifenel.

\$ Acrone red buddets , and bravet blogeme, to For a teftimony egainft the rebellious prople.

while he wis A Nd the Lord spake vnto Moses, saying, in the doore of the A Speake vnto the children of Hrael, and take of enery one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers , even twelve roddes: and thou flight write enery mans name upon his

> 3 And write Aarons name upon the rod of Leui: for every rodde shallbe for the head of the

house of their fathers.

4 And thou flait put them in the Tabernacle of the Congregation , before the Arke of the teftimony,* where I will declare my felfe to you.

5 And the mans rod , whom I b chufe , shall bloffome : and I will make cease from mee the gradgings of the children of Ifrael, which gradge

6 Then Mofes spake vnto the children of Ifrael, and all their Princes gaue him a rodde, one rodde for enery prince, according to the houses of their fathers, even twelve roddes, and the rod

Aarons rod buddeth. 57 e of Aaron was among their rods.

c Though tofephs

doth continue ven

7 And Mofes layd the rods before the Lord the wood the dein the Tabernacle of the Testimony. firtuion of the 8 And when Mofes on the morow went into land yethere era the Tabernacle of the Testimony , behold , the mokethatibe rod of Aaron d for the house of Leni was budded, d To declare har and brought foorth buds , and brought fort blof- God d.a chare the fomes, and bare ripe almonds.

9 Then Mofes brought out all the rods from fe me him to the before the Lord vato all the children of Ifrael: and they looked upon them, and tooke energ man his rod.

10 After the Lord faid vnto Mofes, * Bring * Harrage Aarons rod againe before the Testimony to be kept for a token to the rebellious children, and thou thalt cause their emurmirings to cease from e Gridging that me, that they die not. 11 So Mofes did as the Lord had commanded hie tired.

him: fo did he. 12 And the children of Ifrael fpake vnto

Mofes, faying, Behold, f we are dead, we periff, f The calde less we are all loft: defermenth thus

13 Wholoeuer commeth neere or approacheth their minimizing to the Tabernacle of the Lord , shall die : shall we sweet, the earth be confumed and die? fwalloweth vs vp. the petitlence

CHAP. XVIII. 8.7. The office of Arcen and his fannes, 3 With the Leuit e.

8 The Vetefts part of the offerings. 30 Goats terr portion 86 The Lengies bame their tubes , and offer toe tenthes thereof

A Nd the Lord faid vnto Aaton , Thou , and thy fonnes, and thy fathers house with thee, finall beare a the iniquity of the Sanctuary : both thou a 18 you respecte and thy fonnes with thee shall beare the iniquity in any thing conof your Priests office.

monies of the San-2 And bring also with thee thy brethren of chary, or your ofthe tribe of Leui of the family of thy father, which hee, you thelibe shallbe joyned with thee, and minister vnto thee: pomitted, but thou, and thy fonnes with thee fhall munifer

before the Tabernacle of the Testimony: 3 And they shall b keepe thy charge, even the b That is, the charge of all the Tabernacle : but they thall not things which are come neere the infirmments of the Sanctuary, nor communed to thee, to the altar, leaft they die, both they and you.

4 And they shallbe joyned with thee, and keepe them. the charge of the Tabernacle of the Congregation for all the service of the Tabetnacle : and no c stranger thall come neere vnto you: e. Which was nos

Therefore shall ye keepe the charge of the of the nibe of Levis Sanctuary, and the charge of the Altar : to there thall fall no more wrath upon the children of

6 For loe , I have * taken your brethien the * Cha 1.45.

Leuites from among the children of Ifrael, vuluch as a gift of yours, are given vnto the Lord, to do the feruice of y Tab reacle of the Congregation,
7 But thou, and thy fonnes with thee shall

keepe your Triefts office for all things of the Altar, and within the vaile: therefore thail ve ferue: for I have made your Priests office | an office of | or zife. fertice: therefore the stranger that commesti neere shallbe staine.

8 Againe the Lord fpake vnto Agron , Behold, I have given thee the keeping of mine d of- d At the first finite. frings, of all the hallowed things of the children his boine, and she of Ifrael : vnto thee have I given them for the tent hes. anountings fake, and to thy topnes, for a perpe-

tuall ordinance. 9 This thallbe thine of the most holy things, not burned thould referred from the " fire ; all their offring of all be the Pricket,

& While he was

w For it was not

other fire, but of

offring, Lenit, 10.1

e God drew back

bis hand and cea-

Tabernacle,

a To be the chiefe Prieft.

* Exad. 25. 48.

The Priests	and Leuites portions and tithes. Num	bers. The facrifice of the red kow.
	their meat offering, and of all their finne offring, and of all their treipas offring, which they bring vnto me, that fhallbe most holy vnto thee, and to thy fonnes.	them, When ye shall take of the children of Israel the tithes, which I haue given you of them for your inheritance, then shall ye take an heaue offering of that same for the Lord, even the tenth
f That is, in the Sandwary, be- tweene the court and the Holieft of all.	To In the most tholy place shalt thou eat it; every male shall eat of it; it is holy vato thee, II This also shall be thing the heare enfering of their gift, with all the shake offerings of the children of Ifrael, I have given them who thee and to thy some and to thy some shall be	part of the tithe. 27 And your heate offering fhallbe reckened vito you, as the ocome of the baine, or as the abundance of the wineprefle. 28 So ye fhall also offer an heate offering yn-owre ground or to the Lord of all your tithes, which ye shall re- vineyad.
	thec, to be a duery for ever: al! the cleane in thine house shall eat of it.	thereof the Lords heave offring to Aaron the
h Thee is , the chiefen, or the best	12. All the blat of the copie, and all the fat of the wine, and of the wheat, which they find effer you the Lord for their bit fruits. I have given them you obtained. 13. And the first ripe of all that is in their land, which they shall bring you to the Lord shall be thine; all the cleane in thine house shall eace of it.	Prieft, 29 Vee shall offer of all your P gifts all the P which ye have Lords heate offrings: of all the a fat of the same received of the faulty effer the holy things thereof. 30 Therefore then thalt say wnto them, When P Readeverse 12, ye hate offred § fat thereof, then it shall be counted wnto the Lewittes, as the increase of the cone floore, or as the increase of the winepresse.
* Levit. 17.28. * Excd. 13.2.	14 * Euery thing separate from the common vse in Israel, shall be thine. 15 All that first openeth the * matrice of any	31 And ye shall ear it in all a places, yee, and c As in the 11, verf, your housholds; for it is your wages for your feruice in the Tabernacle of the Congregation,
ard 22.29, Ervit.27.26, 6449.3 13.	fleth, which they shall offer vnto the Lord of man or beaft, shallbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vn- cleane beaft shalt thou redeeme,	32. And ye shall fiberre no finne by the reafon f ve ball meter of it, when yee have offered the fat of it: nether positive therefore, that ye pollute the holy things of the children white the failites of lirael, leaft ye die.
	16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fine she-	2 The facrifice of the red kew. 9 The sprinkling water, 11 He that tendent bledead. 14 The man that dicth
* Exod 30.13, Lenit, 27.25, shap, 3.47, E(ck, 45, 12,	kels, after the shekel of the Sanctuary', * which is twenty gerahs. 17 But the first borne of a kow, or the first borne of a sleepe, or the first borne of a goate	A Nd the Lord spake to Moses, and to Aaron, saying. 2 * This is the ordinance of the Law, which a According to
i Because they are appointed for factifice.	thate thou not i redeeme; for they are holy i thou that fprinkle their blood at the altar, and thou that theme then fit; in in a facrifice made by fire for a fweet famour vito the Lord.	the Lord hath commanded, laying, Speake vnto this law and cere- the children of Ifrael that they bring thee ared mony, ye that the kow without blemith, wherein is no fpot, your the which never came yoke.
* Exed: 2.25. Leidt. 7.30,	13 And the fieth of them shall be thine; *as the shake breast, and as the right shoulder shall be thine. 19 All the heave offrings of the holy things which the children of lime! shall offer into the	3 And yee first give her with Eleazar the Prieft, that he may bring her *without the hoafte, * Hair, 13, 11. and cause her to be faine before his face. by another Prieft, take of her
	Lord, have I given thee, and thy formes, and thy daughters with thee, to be a duety for ever; it is	blood with his * finger; and fprinkle it before * Holr.9,13, the Tabernacle of the Congregation feuen times,
tible.	a perpetual conemant & of fair before the Lord, to thee, and to thy feed with thee. 20 And the Lord faid vnto Agron, Thou	5. And cause the kew to be buint in his sight, with her * skinne, and her slesh, and her blood, * Exed. 3, 14, and her doung shall he burne her. Lent + 11, 11, 11, 11, 11, 11, 11, 11, 11, 1
laof Canaas. → Deut 10.0. nd 18 2. (5.13 -4 -3. Loud 44.28.	fialt have none inheritance in their land; nei- ther that that have any part among them; * I am thy part and thine inheritance among the chil- dien of Ifiael.	6 Then shall the Priest take codar wood, and hysfope, and scales take, and cast them in the mids of the fire where the kow burneth. 7 Then shall the cPriest wish his cloathes, and c Meaning, Harray, and the shall be sha
	21 For behold, I have given the children of Levi all the renth in Itiael for an inheritance, for their feruice which they ferue in the Taberracle of the Congregation.	hee shall washhis shesh in water , and then come into the hoste, and the Priest shallbe vucleane vnto the even. 8 Also hee that d burneth her , shall washhis d The inferiour
on To ferrie there- in for the Leuries me part in their place.	22 Neither shall the children of Ifrael any more m come more the Tabernacle of the Congregation, leaft they fuffaine finne, and die. 23 But the Leunies shall doe the fernice in the Tabernacle of the Congregation, and they shall	cloathes in water, and wash his sless in water, and Price who killed be vincleane vintil einen. 9. And a man tribut is cleane, shall take up the ashes of the kow, and put them without the hoadle e. Or, the wast of
n If they farle in aheir ofnce, they shallbe purified.	beare "their finne: "i Dalaw for ever in your generations, that among the children of In aci they poffedle none inheritance. 24 For the tithes of the children of Heael,	in a cleane place; and it flatibe kept for the Con-Bepassion, seaming gregation of the children of Itacifor a stprin- distribution were thing water; it is a sinue offing. 10 Therefore hee that guithereth the afters of spoudked, there- the kept while wether the state of spoudked, there- the kept while wether the state of spoudked, there-
	which they shall offer as an offring vnto the Lord, I have given the Leuites for an inheritance, there- fore I have faid vnto them. Among the children of Hirael ye shall possession under inheritance.	the kow, shall with his clothes, and remaine vn. with and made cleene vnill cuent, and it shallbe vnto the children drive, thap 8.7. of Ifrael, and vnto the franger that dwelleth water, because among them, a feature for ever, 11. Here that troughts the dead look of any 10 and by 16.
	25 And the Lord spake vnto Moses, saying, 26 Speake also vnto the Leuites, and say vnto	11 Hee that toucheth the dead body of any to an holy vie, chaps 12. man, fhallibe vicleane euen feuen dayes. 12 Hee shall purifie himfelfe therewith the Hirg water, third

Congregation, and fel! upon their faces : and the glorie of the Lord appeared vinto them.

7 And the Lord fpake vnto Moles, faying,

8 Take the 4 rodde, and gather thou and thy thousandsen mibrother Aaron the Congregation together, and racles in Egypt, fpeake ye vnto the rocke before their eyes , and it the fea.

thall give forth his water, and thou thalt bring them water out of the rocke : fo thou shalt give the Congregation and the beaftes drinke,

9 Then Mofes tooke the rod from before the Lord, as he had commanded him.

10 And Mofes and Aaron gathered the Congregation together before the rocke : and Moles

faid vnto them, Heare now ye rebels : flull wee e The punishment bring you water out of this rocke? which tellowed

11 Then Moles lift up his hand, and with his besent, declased rod hee fmote the rocke twife, and the water came that Moles and Azron l'electied out abundantly : fo the Congregation , and their not the Lords promile, as appeareth,

beaftes dranke. 12 ¶ Againe , the Lord spake viito Moses, veile 12. and to Aaron, Because yee beleeved mee not, to

f functifie mee in the prefence of the children of f That the children Ifrael , therefore yee shall not bring this Con- of bring usens gregation into the land which I have given knowledge my

13 This is the water of & Meribah, because the nont mee. children of Ifrael ftroug with the Lord, and hee contention, Charles h was fanctified inthem. 14 Then Moles fent mellengers from Kadeth h By thewing

vnto the king of i Edom, faying, Thus faith thy and maintaining brother Ifrael, Thou knowest all the trauell that his glory we have had,

15 How our fathers went downe into Egypt, or Hraci was Elate and we dwelt in Egypt along time, where the E- called Edom,

gyptians handled vs euill and our fathers, 16 But when we cryed into the Lord, he heard our voyce, and fent an Angel, and hath brought

vs out of Egypt, and beholde, wee are in the citie Kadeth, in thine vtmoft border. 17 I pray thee that wee may paffe thorow thy

countrey : we will not go thorow the fieldes nor the vineyar.'s , neither will we drinke of the water of the welles : we will goe by the Kings way, or, ligh may, and neither turne vnto the right hand nor to the

18 And Edom enfwered him, I Thou fielt not | Or, come zer. patle by me, leaft I come out against thee with the 19 Then the children of Ifrael faid vnto him,

left, vntill we be past thy borders.

We will goe up by the hie way : and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on 20 Hee answered againe, Thou shalt not goe gor, sie Ehrifte

thorow. Then # Edom came cut against him with much people, and with a mightie power. 21 Thus Edom denied to give Ifrael paffage

thorow his countrey: wherefore Ifrael k runned k To passe by away from him. 22 1 And when the children of Ifrael with all

the Congregation departed from * Kadeth , they *Clip 33.37 came vnto mount Hor, 23 And the Lord fpake vitto Mofes and to A=

aron in the mount Hor necre the coast of the

land of Edom, faying 24 Acton thalibe 1 gathered vnto his people: 1 Reade Gen. 15 1

for he shall not enter into the land, which I have giuen vnto the children of Ifrael, because ye | dif- | or, robotted. obeyed my commandement at the water of | Me- I or Arife.

third day, and the feuenth day he shallbe cleane:

but if hee purific not himfelfe the third day, then the feuenth day he shall not be cleane.

13 Whofoeuer toucheth the corps of any man that is dead, and purgeth not himfelfe, defileth the Tabernacle of the Lord, and that perion thallbe was not sprinkled vpon him; he shallbe vncleane,

g So that he thould & cut off from Ifrael, because the sprinkling water and his vncleanneste shall remaine still upon him. 14 This is the law, When a man dyeth in a

tent, all that come into the tent, and all that is in the tent, shallbe vncleane seuen dayes.

15 And all the veffels that be open, which have no t covering fastened vpon them, shallbe vncleane.

16 Alfo who foeuer toucheth one that is flaine with a fword in the field, or a dead perfon, or a

bone of a dead man, or a grave, firall be vncleane feuen daves.

17 Therefore for an vncleane person, they shall h Of the red kow take of the burnt athes of the h finne offering, and pure water shallbe put thereto in a vessell.

18 And ak cleane person shall take hystope, and dippe it in the water, and fprinkle it vpon the tent, and upon all the veifels, and on the per-

fons that were therein, and vpon him that touched the bone, or the flaine, or the dead, or the 19 And the cleane person shall sprinkle vpon the vncleane the third day, and the feuenth day,

and he thall purific himfelfe the feuenth day, and wath his cloathes, and wath himselfe in water, and thaltbe cleane at euen. outle had touched 20 But the man that is vincleane, and purifieth 20 But the man that is vncleane, and purifieth

among the Congregation, because he hath defiled the Sanctuary of the Lord; and the sprinkling water hath not beene sprinkled upon him; therefore thall he be vncleane.

21 And it shallbe a perpetual law vnto them, that he that sprinkleth the sprinkling water, shall wash his cloathes; also he that toucheth the sprinkling water, thallbe vncleane vntill the euen.

22 And whatfoener the vncleane perfortoum Thatis vacleant, cheth shallbe vacleane : and the person that toucheth m him, shallbe uncleane untill the eucn.

CHAP, XX. 1 Miriam cieth. 2 The people murmure, 8 They beut mater 14 Edom derietbibelfradites poffige. 25. out of the rock 28 The death of Auron in mhofe roome Eleagar fueceedeth.

Hen the children of Ifrael came with the whole Congregation to the defert of Zin in the first moneth, and the people abode at Cadesh: where b Miriam died, and was buried

2 But there was no water for the Congregarion, and they affembled themselves against lion was in Raphi- Moles and against Aaron. 3 And the people chode with Mofes, and fpake, faying, Would God we had perifhed * when

our brethren died before the Lord. 4 * Why have yee thus brought the Congregation of the Lord vnto this wildernesse, that both we and our cattell fhould die there?

5 Wherefore now have ye made vs to come vp from Egypt, to bring vs into this miferable place , volich is no place of feede, nor figges , nor vines, nor pomegranats? neither is there any wa-

6 Then Moles and Aaron went from the affembly vnto the doore of the Tabernacle of the

bring

i becamle lankeb

not be effeemed to be of the holy people, but 152 polluted and excontmunicate person.

+ Ebr. a courring of cleate.

fondezine or riner. k One of the priess which is eleane,

burnt for finne.

i Water of the

1 Because he had that werewacleane 6

a This was foureie yeeres after cheir departure

from Egypt. tons finer. c Anothe tebel-* Chap. 11.33. * Bxod 17.2

b Moles and Atdim, Exo, 17.21d ehis was in Kadeth

25 Take * Aaron and Bleazar his fonne, and * Chap. 33,38.

Aaron dyeth. Fierie lerpents.

ron thirtie dayes,

that fearched the

dangers, found to be mon tafe.

Por, destruttion.

b Eor they wate

forbidden tode-

* Chap. 11.6. s Meaning, Man-

monght did not

* 11 i/d. 26, 1,5,

d For they that

siamed with the

4 2 . King 18,4.

& Or. retaxered.

9 Ogin the beapen

of Abarem, or tile

2 Which fremerh

so be she backe of

the indge, , or as

booke which is loft,

& D. H. m. Godde

Arryed Vaheb

spivally of

draes,

(the citie) with a

milit minds and

iome thinke, a

+ 64.2.33,+3.

i o h. 3, 14.

shey died.

werte ftengichere-

with were fo in-

2 Cer. 10, 9

mount ille.

aroy it, Dent. 2.5.

* Insg. 1, 17.

Numbers.

100

Sihon and Og are ouercome.

bring them vp into the mount Hor 26 And cause Aaron to put off his garments, and put them upon Eleazar his sonne . for Aaron

shallbe gathered to his fathers, and shall die there. 27 And Mofes did as the Lord had commanded ; and they went up into the Mount Hor, in the

fight of all the Congregation, 28 And Mofes put off Aarons cloathes, and put " Bent. 10, 6, and them vpon Eleazar his fonne: * fo Acron died 31.50.

there in the top of the mount : and Moles and Eleazar came downe from off the mount. 29 When all the Congregation faw that Aa-Or, mourned.

ron was dead, all the house of Ifrae is wept for A2-CHAP, XXI.

3 If rate vanquistints king aread, 6 The first frepents are fend for the rebellion of the people. 24, 33 Stron and Of are SHETTOM LIE battell.

W Hen * King Arad the Canaanite , which * Clap. 33.40. dwelt toward the South, heard rell that Ifrael came by the ' way of the fpies, then fought a By that way which their fpies,

he against Ifrael and tooke of them pritoners. 2 So Ifirel vowed a vow vnto the Lord, and fayd, If thou wilt deliner and gine this people into mine hand, then will I vtterly deftroy their ci-

3 And the Lord heard the vovce of I frael, and delinered them the Canaanites; and they vtterly destroyed them and their cities, and called the name of the place ? * Hormah.

4 After they departed from the mount Hor by the way of the Red lea, to b compafie the land of Edom; and the people were fore griened because of the way.

And the people pake against God, and against Moses Jaying, Wherefore haue ye brought vs out of Egypt, to die in the wilderneffer for here * neither bread nor water, and our toule * loatheth this light c bread.

6 * Wherefore the Lord feut d fierie ferpents among the people, which ftung the people, to that many of the people of Ifrael died. 7 Therefore the people came to Mofes , and faid. We have finned: for wee have fpoken against the Lord, and against thee : pray to the Lord, that

heate thereof, that hee take away the ferpents from vs : and Moles prayed for the p. ople. 8 And the Lord feid vnto Mofes, Make thee

? Or, upon apole. a fierie ferp int , and ferit up # for a figne, that as many as are bitten, may looke vpon it, and line.

9 * to Moles made a ferpent of braffe, and fet it up for a figne : and when a ferpent had hitten a man, then he looked to the ferpent of braffe, and haned.

* And the children of Israel departed thence, and pitched in Oboth.

11 C And they departed from Oboth, and pit-

ched I in Ite-abatim, in the wildernesse, which is before Monb on the Buft fide. 12 They removied thence, and pitched your

the riner of Zared. 13 5 Thence they departed, and pitched on the other fide of Arnon, which is in the wilderneffe, and commeth out of the coafts of the Amo-

rites: (for Amon is the border of Muzb, betweene the Mosbites and the Amorites.) 14 Wherefore it shall be spoken in the booke of the battels of the Lord, I what thing he did in.

the red fea, and in the riners of Arnonas And at the threame of the rivers that goeth.

downe to the dwelling of Ar , and lieth vpon the border of Moab. 16 And from thence they turned to Beer : the

fame is the well where the Lord faid vnto Moles, Affemble the people, and I will gine them water. 17 Then Ifrael fang this fong, Rife vp | well, f ye that receive f fing ye vnto it.

18 The princes digged this well, the captaines thereof, give peafle ! of the people digged it, even the glawgiver, with for it. their states. And from the wildernesse they same g Moss and Azto Mattanah,

19 And from Mattanah to Nahaliel , and finote the tocke from Nahaliel to Bamoth,

in the plaine of Moab, to the top of Pifgah, that were deepe digged, looketh toward Iethimon.

21 Then Ifrael fent meffengers vnto Silion, king of the Amorites, faying, * Dent . 2 , 24.

22 * Let me go thorow thy land : we will not intg. 11,19, turne afide into the fieldes, nor into the vineyards, neither drinke of the waters of the welles; we will goe by the kings way, vntill wee be paft

thy countrey, 23 * But Sihon gave Ifrael no licence to paffe * Deal \$2.73 thorow his countrey, but Sihon affembled all his people, and went out against Israel into the wil-

dernes, and he came to Tahoz, and fought against 24 * But Ifrael fmote him with the edge of the * 1. ff. 15, 1. 1 fall fword, and conquered his land, from Arnon vnto 135.11. ame 25.9 iword, and conquered his land, from Allon , for y h Theriner. h labok, euen vnto the children of Ammou, for y i For the people

border of the children of Ammon vvasi strong. 25 And Ifrael tooke all these cities, and dwelt Brong like control in all the cities of the Amorites in Heihbon, and Detr. s. so

all the t villages thereof.

26 For k Helbon was the citie of Sihon the berns the storin all the t villages thereof. king of the Amorites , which had fought before- bites, the freelites time against the king of the Moubites, and had might in hane taken all his land out of his hand, euen visto Ar-

27 Wherefore they that fpake in pronerbs, fay, Come to Hethbon, let the citie of Sihon be built

28 For 1 a fire is gone out of Hellshon, and a 1 Meaning, warra flame from the citie of Sihon, and hath confumed Ar of the Moabites, and the lords of Bamoth in

moth thou art yndone; he hath fuff, red his fonnes the idole of the to be purfued, and his daughters to be in captivity Mosbites, 1 king ! to Sihon the king of the Amorites, 30 Their tempire also is loft from Heshbon his worthippers,

vnto Dibon, and we have destroyed them vnto which rooks the Nophali, which reachetb vinto Medeba, 31 Thus Ifrael dwelt in the land of the A- + Ebr light.

morites.

32 And Mofes fent to fearth out Inazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 € * And they turned, and went vp toward * Drut 3, 2, 473 Bathan : and Og the king of Bathan came out 22.7. against them, hee, and all his people, to fight

34 Then the Lord faid vnto Mofes, Feare him not : for I have delivered him into thine hand, and all his people, and his land; * and thou thalt doe to him as thou diddeft vnto Sihon the king

of the Amorites, which dwelt at Healthon.

35 They fmote him therefore, and his fonnes. and all his people, vntill there was none left him; fo they conquered his land.

the commoditie people onely with the rod or faffe, which gau 20 And from Bamoth in the valley, that is water as a well that

29 We be to thee, Moab : O people of m Che- m chemofh was -

not able to defenel

* Pfal, 35, 33]

CHAR

i more.

Chap.XXII. 19 But now, I pray you, tary here this night.

> i B ecinfe be tem -20 And God came vnto Balaam by night, and ped God : o :e faid vnto him, If the men come to call thee, rife que him contravp , and goe with them : but onely what thing I ty to his comman ry to his commanfav vnto thee that thalt thou doe.

that I may wit , what the Lord will fay unto me

tion was granted, 21 So Balaam role vp early, and fadled his bucit turned to his owne condem affe, and went with the princes of Moab,

22 And the wrath of God was kindled, be- nation. cause he k went : and the Angel of the Lord stood k Moonedrathee in the way to be against him, as hee rode vpon his with concreculars, affe, and his two fetuants vvere with him, 23 And * when the affe fawe the Angel of the Index. * 2.PH.2,16.

Lord stand in the way, and his fword drawen in his hand, the affe turned out of the way, and went into the field, but Balaam imote the affe, to turne her into the way.

24 1 Agains the Angel of the Lord stood in a 1 The second time path of the vineyards, having a wall on the one fide,and a wall on the other.

25 And when the affe fawe the Angel of the Lord, the thruit her felfe vnto the wall, and daflit Balaams foote against the wall : wherefore here îmote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, either to the right hand, or to the left,

27 And when the affe fawe the Angel of the Lord, thee | lay downe vader Balaam : therefore | or, f.a. Bralaam was very wroth, and fmote the affe with

28 Then the Lord m opened the mouth of the affe, and the faid vnto Balaam, What have I done on Game her power to speake. vnto thee, that thou haft insitten me now three

29 And Balaam faid vnto the affe, Because thou haft mocked me: I would there were a fword in

mine hand, for now would I kill thee. 30 And the affe faid viito Balaam , Am not I thine afle , which thou hast ridden upon a fince in Since then hast

time to doe thus vnto thee ? Who faid, Nay,

Wherefore half thou now imitten thine affe three times ? behold, I came out to withstand thee, be-

cause thy P way is not straight before me, aute roy r way is not itraight before me,

33 But the affe faw me, and turned from me now is correct, and

me, furely I had even now flaine thee, and faved wicked, her aline.

Lord , I have finned ; for I wist not that thou floodest in the way | against me : now therefore or, before me , er

if it displease thee, I will turne † home againe, 35 But the Angel faid vnto Balaam, Goe with + Eir Imillren

themen: but 9 what I fay vnto thee, that that interferente. thou speake. So Balaam went with the princes of 9 Because his thou speake. his charge was

36 And when Balak heard that Balaam came, trouved, that he went out to meete him unto a city of Mool. thould not prehee went out to meete him vnto a city of Moab, thould not prewhich is in the " border of Arnon , even in the vt- r Netre the place

37 Then Balak faid vnto Balaam , Did not I camped. fend for thee to call thee? Wherefore camelt thou not vnto me ? am I notable indeed to promote

H 3

thy first time vnto this day > haue I vied at any beene my master. 31 And the Lord o opened the eyes of Bala- o For whose eyes

am , and he faw the Angel of the Lord standing in the Lord doeth the way with his fword drawen in his hand : then not open, they can he howed himfelfs and fell the on his farm he bowed himselfe and fell flat on his face, ger, not his lone.

32 And the Angel of the Lord faid ynto him,

three times : for elfe, if the had not turned from there enterprise

34 Then Balaam faid vnto the Augel of the

Balak.

most coast.

thee vato honour?

a Being at Tericho, it was beyond lorden: but where the Miraelices were, it was on this fide. @ Or, so 12 Vexed

b which were the heads and gouernours.

* 10 fb . 14.9 ..

« To wit, Euphrates, cpon the which thor.

d Thinking to bribe him with gifts to entle he ifraelfees!

1 6 3

e Whom before he called Elders: meaning the gonernours , and after stants : that is. Subiects to theis king.

f He warned him by a dreame, that he should not confent to the kings wicked request.

g Elche thewed himfelte willing, concreoufnette had fo blinded his heart.

h The wicked feeke by all means eo further their naughtie enterprifes, though they know that God is

againft them. Chap. 14.13. CHAP, XXII.

F. King Balak fendeth for Balaam tecurfe the Ifraelites.

12 The Lord forbiddeth him to gee.

12 The Lord metet the many and his afferbacketh.

23 Balaam protesses in the well speake nothing, but that which the Lord putteth in his mouth.

A Fter , the children of I frael departed and pit-ched in the plane of Moab on the a other fide of Iorden from Iericho.

2 1 Now Balak the fonne of Zippor faw all that I frael had done to the Amorites.

3 And the Moabites were fore afraid of the people, because they were many, and Moal II fretted against the children of Israel,

Therefore Moab faid vnto the b Elders of Midian, Nowthall this multitude licke vp all that are round about vs , as an oxe licketh vp the graffe of the field; and Balak the fonne of Zippor Thas King of the Moabites at that time,

5 * He fent messengers therefore vnto Bilaam the fonne of Beor to Pethor (which is by the criuer of the land of the children of his folke) to food this citie Pe- call him, taying, Behold, there is a people come out of Egypt, which couer the face of the earth,

and lie ouer against me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shallbe able to smite them, and to drive them out of the land ; for I know that hee,

whom thou bleffeft is bleffed and he whom thou curfeft, shallbe curfed.

And the Elders of Moab, and the Elders of Midian departed , having a the revvard of the foothfaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 Who answered them, Tary here this night, and I will give you an answere, as the Lord shall fay vnto me, Soe the princes of Moab abode with

9 Then God came vnto Balaam, and faid, What men are these with thee?

10 And Balaam faid vnto God, Balak the foune of Zippor king of Moab hath fent vnto me,

saying, II Behold, there is a people come out of Egypt, and couereth the face of the earth : come now, curfe them for my fike : fo it may be that I

thallbe able to ouercome them in battel, and to drine them out. 12 And God f faid vnto Balaam, Goe not thou with them, neither curse the people, for they

are bleffed. 13 And Balaam rose vp in the morning, and faid into the princes of Balak, Returne into your

land; for the Lord hath refused to give & me leave to goe with you. 14 So the princes of Moab role vp, and went

viito Balak, and faid, Balaam hath refuled to come

15 Salak yet fent againe more princes, and more honourable then they.

16 Who came to Balaam, and faid to him, Thus fayth Balak the fonne of Zippor , h Be not thou ftayed, I pray thee, from comming vnto me. 17 For I will promote thee vnto great honour,

and will do whatfoeuer thou fayeft vinto me; come therefore, I pray thee, curse me this people.

18 And Bulaam answered , and said vnto the feruants of Balak , * If Balak would gine me his house full of filter and gold , I cannot go beyond the word of the Lord my God, to doe leffe or more.

38 And

where the lingelist's

utter, feeme it good or bad. Or, of Atrest : or, ap pidous citie.

e Where the idole

a For among the

oft times vied to

Or, ment up

what to fay.

& Or, prophetie.

P Or Stride

tee them

d Caufe that all

may have and de-

e But Ghall have

1 The infinite

multimde, as the

duft of the earth.

God: judgement

g The feare of

to be founed to

the houshold of

Abraham: thus

the wicked have

their conferences

protended when

B Or , into the field

andgemente.

apari

Priefts.

Bazl was

two fbipped

f Of my felfe I

Lo, I am come vnto thee, and can I now fay f any en fpeike nothing: thing at all? the worde that God putterh in my weileth, that will I mouth that shall I speake. 39 So Balaam went with Balak, and they came

38 And Balaam made aniwers vnto Balak,

vnto the city of | Huzoth.

40 Then Balak offered bullockes, and sheepe, and fent thereof to Bulaam, and to the princes that were with him

41 And on the morow Balack tooke Balaam, and brought him up into the hie places of Bal, that thence hee might fee the vimoft part of the people,

CHAP XXIII.

a Balanm caufeth feuen altars to be built. 5 God teacheth him what to answere. S In stead of enring heeblesteth Israel. 29 God is not like man.

A Nd Balaam faid vnto Balak, Build mee here feuen altars, and prepare me here feuen bullockes, and feuen rammes.

2 And Balak did as Balaam faid , and 2 Balak Gentiles the kings and Balaam offered on energaliar a bullocke and fac. i fice, as did the

3 Then Balann faid vnto Balak , Stand by thy burnt offering, and I will goe, if to be that the Lord will come and meete mee; and what foeuer he theweth me, I will tell thee : lo he I went forth

bigber.

4 And God b met Balaam, and Balaam faid b Appeared vnto vnto him. I have prepared feuen alters, and have offered vpon every alter a bullocke and a ramme. And the Lord put an answere in Balarms c Taught him

mouth, and faid, Goe againe to Balak, and fay on 6 So when hee turned vnto him, loe, hee

flood by his burnt offering, hee, and all the prin-

ces of Moab. 7 Then he vittered his & prable, and faid ,Balak the king of Moth bath brought mee from Aram out of the mountaines of the East, faying,

Come, curfe I askob for my fake : come, and detell Ifriel.

8 How shall I curfe, where God hath not curfed or how shall I detest, wehers the Lord hath not detested?

9 For from the toppe of the rockes I did fee him , and from the hilles I did behold him : loe. the people shall dwell by themselves, and shall not

be reckoned among the enations. religion and lawes 10 Who can tell the f dust of Iaakob, and the number of the fourth part of I frael : Let meg die

the death of the righteous, and let my last ende be like his.

11 Then Balak faid vnto Balaam , What haft saided him to with thou done vinto mee ? I tooke thee to carfe mine enemies, and behold, thou haft bleffed them altogether.

12 And he answered, and faid, Must I not take heede to (peake that, which the Lord hath put in my mouth?

shey confider Gods 13 And Balak faid vnto him, Come, I pray thee , with me vato another place, whence thou mayeft fee them, and thou thalt fee but the vtmoftpart of them, and thalt not fee them all : therefore curfe them out of that place for my fake,

14 1 And he brought him into & Sede-fophim or them that three to the top of Pifgih, and built feuen alters, and mis should approsh. offered a bullocke and a ramme on every altar.

15 After, hee fayd vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and * put an an- * chap. 12:35. fwere in his mouth, and faid, Go againe vnto Balak, and fay thus.

17 And when hee came to him, beholde, hee flood by his burnt offering, and the princes of Moab with him : fo Balak faid vnto him . What hath the Lord faid,

18 And he vitered his parable, and faid, Rife vp Balak, and heare : hearken vnto me, thou fonne

19 h God is not as man, that he should lie, neî-h Gods enemies ther as the sonne of man, that hee should repent: a compelled to hath he faid, and shall he not doe it ? and hath he confesse that his fpoken, and thall he not accomplish it? 20 Behold, I have received commandement without change

to bleffe for he hath bleffed, and I cannot alter it. or repentance, 21 Hee feeth none iniquitie in Iaakob , nor feeth no transgression in Hrael the Lord his God is with him , and the i joyfull shout of a King is i They entumph

among them. 22 God brought them out of Egypt : their kings oner their strength is as an vnicome.

23 For there is no forcerie in Isakob , nor foothfaying in Ifrael : according to this time it & Confidering thallbe faid of Iaakob and of Ifrael, What hath worke this time God wrought?

24 Behold, the people shall rife vp as a lyon, sance of his peoand lift up himselfe as a yong lyon : hee shall not ple, all the world lye downe, till hee eate of the pray, and till hee drinke the blood of the flaine.

25 ! Then Balak faid vnto Balaam , Neither curfe, nor bleffe them at all,

26 But Balaam answered, and faid vnto Balak, Tolde not I thee , faying , All that the Lord speaketh that must I doe?

27 Againe Balak faid vnto Balaam, Come, I pray thee, I will bring thee vnto another 1 place, I Thus the wicked if to be it will pleafe God, that thou may eft thence imagine of God, curie them for my fake. 28 So Balak brought Balaam unto the top of he Will not grant

Feer, that looketh toward Jeffmon. 29 Then Balaam faid vinto Balak ,. Make me another, here feuen altars, and prepare me here feuen bul-

locks, and feuen rammes. 30 And Balak did as Balaam had faid, and offered a bullocke and a ramme on enery altar.

CHAP. XXIV. 5 Balaam prophecieth of the great prosperitie that so it come unto Israel. 17 Also of the comming of Christ- 20 The destruction of the Amalekites, and of the

Kenites. W Hen Balaam faw that it pleafed the Lord to bleffe Ifrael, then he went not, *as cer- * Cl-9.23.3.13taine times before, to fet divinations, but fet his

face toward the a wildernesse. 2 And Balaam lift up his eyes, and looked up- taelites camped. on Ifrael, which dwelt according to their tribes,

and the Spirit of God came ypon him. And he vitered his parable, and faid, Bar * Chap. \$3.7.28.

ham the fonne of Beor hath faid, and the man whose eyes b were shut vp, hath said, 4 Hee hath faid which heard the wordes of that up before in God, and fawe the vision of the Almightie, and cesped of the element

falling in a traunce had his eyes opened : f How goodly are thy tents, O Laskob, and reade, were open. thine habitations, O Israel!

6 As the valleys are they stretched foorth, as the eves of his gardens by the rivers fide , as the | aloe trees, mind were open. which the Lord hath planted , as the cedars be- His poffering fide the waters.

7. The d water droppeth out of his bucket, and be very great,

gouernement is

as victorious

for the deline-Gal! wonder.

that that which in one place. he will doe it in

2 Wherethe If-

b His eyes were

faw after : tome c Though he lay

and polierity fhat.

his.

and prophecieth.

Chap. XXV. XXVI.

The zeale of Phinehas. 60

e Which name

his feed shallbe in many waters, and his King shall was common to y hings of Amalek, be higher then e Agag, and his kingdome shallbe exalted.

> ftrength shallbe as an vnicorne : he shall eate the nations his enemies, and bruife their bones, and shoote them thorow with his arrowes. 9 * He coucheth, and lieth downe as a yong

8 God brought him out of Fgypt : his

Lion, and as a Lion; Who shall stirre him vp. bleffed is hee that bleffeth thee, and curfed is hee that curfeth thee. 10 Then Balak was very angry with Balaam,

f in tokenof anger.

compaffe theic

+ Ebr. wunfill. h He gane alfo

1981, 4.

& That is, the

princes.

all that refift : for

of Sheth came

all the world.

first made warre

against litzel, as

Cr, Midianters.

f Or, thou Kain

p Some reade, Oh

who thall not pe-

rith when the ene-

felte vp as God?

b The grecians

and Romanes. r Meaning, Eber,

or the lewes for

rebelling against

ಂಡ

Chap. 14.45.

419

canfe the Ifraelnes

* Gen 49 9.

and f smote his hands together : so Balak sayd vnto Balam . I fent for thee to curfe mine enemies, and behold, thou halt bleffed them now three times. II Therefore now flee vnto thy place: I thought

furely to promote thee vnto honour, but loe, the g Thur the wicked burden God g Lord hath kept thee backe from honour. whenthey cannot

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, wicked enterprifes.

> 13 If Balak would give me his house full of filter and gold, I cannot pade the commandement of the Lord, to doe either good or bad of mine owne mind : what the Lord iball command , that same will I speake.

14 And now behold, I goe vnto my people: come, I will the advertise three what this people wicked counfell to shall doe to thy folke in the latter dayes,

15 And he vitered his perable, and fayd, Balaco finne, that there. by God might for am the fonne of Beor hath fayd, and the man that the man the former whole ever more than under the found

whose eyes were that up hath fayd, 16 He hath faid that heard the words of God. and hath the knowledge of the moit High, and faw the vision of the Almighty, and falling in a

grance had his eyes opened: 17 I thall fee him, but not now : I thall behold him, but not neere; there shall come a 1 Starre of Meaning, Christ.

Iaakob, and a Scepter shall rise of Israel, and shall fmite the k coaftes of Moab, and deftroy all the fonnes of 1 Sheth.

18 And Edom shallbe possessed, and Seir shall be a postession to their enemies : but Israel shall doe valiantly.

Moah, and of Noah 19 Hee also that thall have dominion shallbe of Isakob, and thall deitroy the remnant of the

mOf the Edomites, m citie.

20 ! And when he looked on Amalek, he vtn The Amalekires tered his parable, and fayd, Amalek wwas the n first of the nations : but his latter end fhall come to de-

21 And hee looked on the # Kenites, and vtteo Make thy felfe as

Arong as thou cana, red his perable, and fayd, Strong is thy dwelling place, and o put thy neft in the rocke:

22 Nenertheleffe. I the Kenite shallbe spoyled. vntill Asihur cary thee away captine.

23 Againe he vttered his parable, and faid, Amie, test is, Anti- las,? who thall line when God doth this?

chrift, fhall fet him-24 The thips also thall come from the coastes of 9 Chittim, and fubdue Asthur, and thatl fubdue Eber , and t hee also shall come to destru-

ction. 25 Then Balasin role vp, and went and returned to his place; and Balak also went his

CHAP. XXV.

a The people commission formication with the daughters of Mont. 9 Phinehas killeth Zimire and Cogbi, si Ged ninkeih his cournent with Phinchas, 17 Ged commin desh to kill the Midianises.

N Ow whiles Ifrael abode in * Shittim, the * Coap 35.49. people began to commit whoredome with the daughters of Moab:

2 Which called the people vnto the facrifice of their gods, and the people atc, and bowed

downe to their go.ls.

3 And Hrael b coupled himfelte vnto Bial the idele of the Peor : wherefore the wrath of the Lord was kin- Meable , which dled against Ifriel: was in whill erea

4 And the Lord fayd vnto Mofes , * Take all 101 + 3 1-1. 11 *Dr + 3 1-1.22 19 the heads of the people and hing them up I before a Gently in the the Lord e against the Sunne, that the in lignation fight of all. of the Lords wrath may be turned from Brael.

Then Moles faid vnto the Judges of Hrack, them that a evader Eucry one flay his 4 men that were loyned vinto his charge. Baal Peor. 6 1 And behold, one of the children of I frael

came and brought vnto his brethren a Midishitith woman in the fight of Mofes, and in the fight of all the Congregation of the children of Ifrael, e Repenting that e who wept before the doore of the Tabernacle they had offended of the Congregation, * Pjul. No 6 30

7 * And when Pinehas the fonne of Eleazar 1. mate 1.54. the fonne of Aaron the Priest faw it , hee rose vp from the middles of the Congregation, and tooke a # speare in his hand,

8 And followed the man of Ifrael into the tent, and thruft them both thorow to vvir, the gor, inher train, man of Ifrael, and the woman, Mithorow her bell-cedit and Greek, ly : fo the plague ceafed from the children of Il- 18 eer fee etc. rael.

9 * And there died in that plague foure and * 1. Cot. 11. 1. twenty thousand.

10 Then the Lord ipake vnto Mofes, faying,

11 * Phinehas the ionue of Eleazar, the Jonne * Pfal. 106,30. of Agron the Priest, buth turned mine anger f He was realons to away from the children of Ilrael, while heef w. s maintaine my zealous for my take among them : therefore I glory. have not confumed the children of Itrael in my

12 Wherefore fay to him, Behold, *I give vnto * Ecelus +5. 44. him my couenant of peace, 1.m40.1 54.

13 And he shall have it, and his feed after him, euen the concurant of the Priefts office for euer, because he was zealous for his God, & huh made an \$ atomement for the children of Hrael.

3 atomement for the children of Brael.

3.4 And the name of the Braelite thus llatine, Gods weath. which was killed with the Midianitith woman, vvas Zimri the fonne of Salu, prince tof the fami-

lie of the Simeonites. 15 And the name of the Midianitish woman that was flaine, vvas Cozbi the daughter of Zur, who vous head oner the people of his fathers

house in Midian. 16 Againe the Lord pake vnto Moles, fay-

17 * Vexe the Midienites, and fmite them:

18 For they trouble you with their h wiles, porall and for rimwherewith they have beguited you as concerning all forantion by Peor, and as concerning their inter Cozl-i duighthan a concerning their new Cozl-i duighthan a concern

day of the plague because of Peor. CHAP, XXVI. 2 The Lord commandeth to number 'the children of Hael in the plaine of Minb, from twenty years cide and alone. 37 The Lenttes and their families. 64 Nove of them that were numbred in Sines got into Canada,

Caus Cairb and Isloua. A Nd fo after the a plague , the Lord fpake vato a which same Moles , and to Eleazar the tonne of Aaron for their whoredome and adolathe Prieft, faying,

2 Take the number of all the Congregation nie. 1: 1 · d

+ Ebr. of the horse of the father.

* Chap 21 1.

h caunng you re commit both cotter of a prince of Midian , which was flaine in the

The Ifraelites numbred Numbers. according to the tribes. of the children of Ifrael, * from twenty yeere milies vvere: of Sered, the familie of the Sardites: olde and aboue, thorowout their fathers houses, of Elon, the family of the Elonites: of Iahleel, the * Chap. 1, 3. all that goe foorth to warre in Ifrael. familie of the Iahleelites. 3 So Mofes and Eleazar the Priest spake vnto 27 These are the families of the Zebulunites, them in the plaine of Moab, by Iorden brownard after their numbers, threefcore thousand and fine b Where the riner is neere to Jericho, Iericho, faying, hundreth. 4 From twenty yeere old and aboue yee shall 28 The fonnes of Ioseph after their families number the people, as the Lord * had commanded vvere: | Minaffeh and Ephraim. 4 Ciep. 1, 1, * 10/b. 17, 1. Mofes, and the children of Ifrael, when they came 29 The fonnes of Manaffeh vvere : of * Maout of the land of Egypt. chir, the familie of the Machirites; and Machir f * Reuben the fift borne of I frael : the begate Gilead : of Gilead came the familie of the * Cin. 46 . 8 excd. 6. children of | Reuben were : Hanoch , of wwhom Gileadites. 14, 1 chron.5.1, eame the family of the Hanochites, and of Pallu 30 These are the somes of Gilead : of lezer, B Reuben. the familie of the Palluites: the familie of the Iezerites : of Helck , the familie 6 Of Hefron, the family of the Hefronites : of of the Helekites: Carmi, the family of the Carmites. 31 Of Afriel, the familie of the Afrielites; of 7 These are the families of the Reubenites: Shechem, the familie of the Shichmites, and they were in number three and fourty thou-32 Of Shemida, the familie of the Shemifand, feuen hundreth and thirty. daites : of Hepher, the familie of the Hepher-8 And the fonnes of Pallu, Eliab: 33 ¶ And * Zelophehad the fonne of Hepher * Chap. 27, 24 9 And the fonnes of Eliab , Nemuel , and Dathan and Abiram : this Dathan and Abiram were had no fonnes, but daughters : and the names of famous in the Congregation, and * strone against the daughters of Zelophehad vvere Mahlah, and * Ch.p. 16.2. Moles and against Aaron in the affemblie of Noah, Hoglah, Milcah and Tirzah. e In that tebellion Korah, when they stroue against the Lord. whereof Kersh 34 These are the families of Manasseh, and the was head. 10 And the earth opened her mouth, and number of them, two and fifty thousand and sefwellowed them up with Korah, when the Conuen hundreth. 35 These are the sonnes of || Ephraim af- || Ephraim gregation died, what time the fire confurned two hundreth and fifty men, who were 4 for a figne: ter their families : of Shuthelah came the familie d That is, for an example that ather thould not 11 Notwithstanding, all the sonnes of Korah of the Shuthalhites : of Becher, the familie of died not. the Bachrites; of Tahan, the familie of the Tamurmure and re-12 And the children of I Simeon after their bel against Cods families overe: Nemuel, of whom came the familie minifters. 36 And these are the sonnes of Shuthelah: of 1 Simeon, of the Nemuelites: of Iamin, the family of the Ia-Eran, the familie of the Eranites. minites : of Iachin, the family of the Iachinites: 37 These are the families of the sonnes of E-13 Of Zerah, the familie of the Zarhites; of phraim after their numbers, two and thirty thou-Shaul, the family of the Shaulites. fand and five hundreth; thefe are the formes of 14 These are the families of the Simeonites: Ioleph after their families. two and twenty thousand and two hundreth. 38 1 These are the sonnes of || Beniamin after | Beniamin | 15 The fonnes of | Gad after their families 1 Can. their families: of Bela came the families of the Bevuere : Zephon , of whom came the family of the laites : of Athbell, the familie of the Athbelites: of Zephonites : of Haggi, the familie of the Hag-A hiram, the familie of the Ahiramites: gites : of Shuni , the familie of the Shunites: 39 Of Shupham, the familie of the Shupha-16 Of Ozni the fimily of the Oznites: of Emites : of Hupham , the familie of the Huphari, the family of the Erites. 17 Of Arod, the familie of the Arodites : of 40 And the fonnes of Bela, were Ard and Na-Areli, the familie of the Arelites. aman , of Ard came the familie of the Ardites , of 18 These are the samilies of the sonnes of Gad. Naaman the familie of the Naamites. according to their numbers, fourty thousand and 41 Thele are the fonnes of Beniamin after fine hundreth. their families, and their numbers, fine and fourty 19 & The fonnes of | Iudah, Er and Onan, but I Indah. thousand and fixe hundreth. e Before laakob Er and Onan died in the land of e Canaan. 42 1 These are the ionnes of | Dan after their | Dan, went into Egypts 20 So were the fonnes of Iudah after their fafamilies : of Shuham came the familie of the Shu-Gen. 38,3,7,10, milies : of Shelah came the familie of the Shelahamites; these are the families of Dan after their and 46, 12. nites : of Pharez, the familie of the Pharzites, of houtholds, Zerah, the familie of the Zarhites. 43 All the families of the Shuhamites were af-2.1 And the fonnes of * Pharez vvere: of Hef-* Genef. 46, 12. ter their numbers, threefcore and foure thousand, ron, the familie of the Hefronites; of Hamul, the and foure hundreth. familie of the Hamulites. 44 1 The ionnes of [Afher after their families | Afher. 2.2 These are the families of Indah, after their vvere : of Iimnah , the familie of the Iimnites : of numbers, feuenty and fixe thousand and fue hun-Itui, the familie of the Ifuites : of Berish, the familie of the Beriites. 23 ¶ The fonnes of | Iffachar after their fami-45 The fonnes of Beriah vvere: of Heber, the I Wicher . lies vvere: Tola, of vv hom came the familie of the familie of the Heberites ; of Malchiel, the familie Tolaites : of Pua , the familie of the Punites: of the Malchielites, 24 Of Iathub the familie of the Iathubites: of 46 And the name of the daughter of Afher Shimron the familie of the Shimronites. vvas Sarah. 25 These are the families of Islachar, after 47 These are the families of the sonnes of Atheir numbers, threescore and foure thousand and ther after their numbers, three and fifry thousand three hundreth. and foure hundreth. & Zebalan, 26. The fonnes of 1 Zebulun, after their fa-48. 1 The fonnes of & Naphtali , after their fa- | Naphtali milies.

The Leuites. Zelophehads

milies were; of Iahzeel, the families of the Iahzeelites; of Guni, the familie of the Gunites.

49 Of lezer, the family of the Izrites : of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their housholds, and their number, hue and fourty thousand and foure hundreth. 51 These are the snumbers of the children of

time that they are numbred,

p Or, perfons.

* Chap. 33,54.

Enod. 6, 16, 17.

Exed 1,8,49d

* Leuit . 29 . 2 .

84,3,

shap . 3,4.2.coton

Wherein appea-

er of God, that fo

8, 107, 10, 5,6.

* Chap. 16,33, 42d

36,21,0/6.17.3.

£,20; ;

£\$, 19, verfes.

I Thickethe third Ifrael: fixe hundreth and one thousand: feuen hundreth and thirty. 52 1 And the Lord spake vnto Moses, saying,

53 Vnto these the land that be divided for an inheritance, according to the number of # names.

54 * To many thou thalt give the more inheritance, and to few thou that give lefte inheritance to enery one according to his number shall

be giuenhis inheritance, 55 Notwithstanding, the land shall be * divi-* 10/4.15,23.47d ded my lot: according to the names of the tribes

of their fathers they thall inherite: 56 According to the lot shall the possession

thereof be divided betweene many and few. 57 These also are the numbers of the Lenites, after their families : of Gerlhon came the

family of the Gershonites: of Kohath, the familie of the Kohathites : of Merari, the family of the Merarites. 58 These are the familles of Leui, the familie of the Libnites : the familie of the Hebronites :

the family of the Mahlites: the familie of the Muthites: the family of the Korhites; and Kohath begate Amram. 59 And Amrams wife was called * Iochebed the daughter of Leui, which was borne vnto Leui

in Egypt : and the bare vnto Amram Aaron , and Mofes, and Miriam their fifter. 60 And vnto Aaron were borne Nadab, and

Abihu, Eleazar, and Ithamar

61 * And Nad. b and Abihu died, because they offered strange hie before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth old and aboue, for they were not numbred among the children of Itrael, because there was none inheritance giuen them among the children of Ifrael,

63 1 There are the numbers of Mores and Eleazar the Priest which numbred the children of Ifraet in the plaine of Moab, neere Iorden, to-

wward Iericho. 64 And among these there was not a man of. them, 8 whom projes and Airon the Priest numreth the great pow- bred, when they told the children of Itraei in the wilderneile of Sinai.

65 For the Lord faid vnto them, * They shall creafed this people. die in the wildernette; to there was not left a man * Cbap. 14, 18, 19. of them, taue Caseb the tonne of Lephunneh, and Iothua the fonne of Nun.

CHAP. X'XVII.

2 The laws of the besitage of the daughters of Z-lophahad 12 The land of promife is shemed unto Moses. 16 Moses prayet b for a government vato the propie. 18 Ioshua is appointed in bla freud. T Hen came the daughters of *Zelophehad, the

fonne of Hepher, the fon of Gilead, the fonne

of Michir, the fonne of Manaffeh, of the family of Manaffeh, the fonne of Lofeph (and the names of his daughters were thefe, Mahlah, Noah, and Hoglah, and Mileah, and Tirzah) 2 And stood before Moses , and before E-

leazar the Prieft, and before the Princes, and all the affembly at the doore of the Tabernacle of

Chap.xxvij. daughte. Joshua appointed gouernour. 61 the Congregation, fayn, 3 Our father * died in the was not among the affembly ildernesse, and he affembled against the Lord in them that were + ctap 14,35. Korah , but died in his a finne , and had many of and 20,64,65.

Korah, but died in his ahme, and had worden.

4 Wherefore should the name of our there a recording as the taken away from among his familie, because all wender for he hath no fonne? give vs a posicision among the - much as they are brethren of our father, 5 Then Moles brought their b cause before

the Lord.

6 And the Lord spake vnto Moses, faving, 7 The daughters of Zelophehad speake right: midged, to knew thon thait give them a possession to inherite a- determine as he

inheritance of their father vnto them, 8 Alto thou thalt speake vnto the children of Ifrael, faying, If a man die and haue no fonne,

then yee thall turne his inheritance vnto his daughter. 9 And if he have no daughter, yee shall give

his inheritance vnto his brethren, 10 And if hee have no brethien, ye thall give

his inheritance vnto his fathers brethren. 11 And if his father have no brethien, ye shall giue his inheritance vnto his next kiniman of his family, and he thall poffesse it: and the shalbe vn-

to the children of Ifrael a law of sindgement, as the Lord had commanded Mofes. 12 1 Againe the Lord fayd ento Mofes, * Go ordinance to

vp into this mount of Abarim, & behold the land mage by. which I have give vnto the chitdren of Itraal. 13 And when thou halt feene it, thou thalt be

gathered vnto thy people alfo, " as Aaron thy + Chip 20 BC. brother was gathered.

14 For ye were * disobedient vnto my word: in the defert of Zin, in the strife of the affembly * Clay. 20, 12, to functifie mee in the waters before their eyes : * That is the water of | Meribah in Kadeth in the

wildernetle of Zin. 15 Then Motes ipake vino the Lord, faying, 16 Let the Lord God of the dipirits of an flein appoynt a man over the Congregation,

17 Who may goe out and in before them had cented, for and leade them out and in , that the Congrega- he gonerneth she tion of the Lord bee not as incope, which have heates of all men, not a thepheard,

18 And the Lord fayd vnto Mofes, Take thee doe his duetie, 25 I omnua the fonne of Nun , in whom is the Spirit, a. Chion. 1, 14. and f put thine nands ypon him, 19 And fet him before Eleazar the Prieft, and

before all the Congregation, and gaue him a fAnd forprone charge in their right,

20 And 8 gine him of thy glory , that all the Congregation of the children of Litaer may obey.

21 And hee thall thand before bleazar the g commend him Priest, who shall aske counsell for him * by the to the people as more e ter sheef. h judgement of Vrim before the Lord : at his hee and appoint worde they thall go out, and at his worde they red by God thall come in , both he, and an the children of It-

rael with him, and all the Congregation. 22 So Moles did as the Lord had commanded fying the the cihim, and he tooke Iofhua, and fet hun before E- mil magnitue him, and he tooke loftua, and let min before Leazar the Prieft, and before all the Congrega-nothing but that

23 Then he put his hands upon him, and gaue to be the will of him a i charge, as the Lord had spoken by the God. hand of Motes.

CHAP. XXVIII.

4 The dayle facifice 5 The facifice of the Salbath 11 Of the Monnibi 16 Of the Paffoner. 16 Of the firft fraite.

b That is, their mong their fathers brethren, and thalt turne the did all hard mat-

c Meaning, in

* Fxed 17 7. B Or, Strufe.

d Who ashee e That is , gnnen e them and

him goue none

his office igni.

which he k. e.w go ierne himfel. pe

in his oricks

And

Numbers. Three principall and Offerings. euery lambe, euen for the feuen lambes, . vnto Moles, faving, A Not the Lord II the children of Ifrael, and 22 And an hee goat for a finne offering, to 2 Compye shall observe to offer vnto mee make an atonement for you. fay vitto the feafon mine offering, and a my bread 23 Ye shall prepare these, beside the burnt of-8 By bread, hee in their tie feafon mine offering, and a my bread for m facrifices made by fire for a fweete fattour vn mee. meaneth all menfring in the morning, which is a continual burnt ner of facrifice. 3 Alfo thou fhalt fay vnto them, * This is the 24 After this maner ye shall prepare throughout all the fenen dayes, for the t maintaining of t Elm, bread. # Enod. 20,38 offring made by fire which ye shall offer vnto the the offring made by fire for a fweete fauour vnto. Lord, two lambes of a yeere olde, without ipot

dayly, for a continuall burnt offring. 4 One lambe flialt thou prepare in the morning, and the other lambe that thou prepare at euen. 5 * And the tenth part of an Ephah of fine floure for a * meate offering mingled with the

fourth part of an * Hin of beaten oyle. 6 This shall be a dayly burnt offering, as was made in the mount Sinai for a sweete sauour : it is a facrifice made by fire vnto the Lord.

* Engi 16,36,

of Escol. 29,40.

b The meat of-

offring of the guening factifice.

fring and drinke

e Of the meafine

d Which was of-

fred enery day.as

morning and at

e That is , the

Ecod, 12, 18 and \$3,15.

* Leuit. 23,7 .

Louis. 23,5.

lacrifice.

wine that fhalbe

powied vpon the

Ephait.

eneming.

* Leuit. 2, 1.

7 And the drinke offering thereof the fourth part of an Hinfor one lambe: in the holy place

cause to powre the drinke offring vnto the Lord-8 And the other lambe thou shalt prepare at enen: as the meate offering of the morning, and as the drinke offering thereof thalt thou prepare

this b for an offring made by fire of sweete sauour vnto the Lord. 9 \ But on the Sabbath day ye shall offer two lambes of a yeere olde, without fpot, and two tenth deales of fine floure for a meare offering

mingled with oyle, and & drinke offring thereof. 10 This is the burnt offering of enery Sabbath, befide the d continuall burnt offering, and drinke offering thereof. And in the beginning of your moneths, ye thall offer a burnt offering vnto the Lord, two

yong bullockes, and a ramme, and feuen lambes of a yeere old, without spot, 12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, and two tenth deales of fine floure for a meate

offering, mingled with oyle for one ramme, 13. And a tenth deale of fine floure mingled with oyle for a meate offering vnto one lambe,

for a burnt offring of sweete sauour : it is an offering made by fire vnto the Lord. 14 And theire drinke offerings shalbe halfe an Hin of wine vnto one bullocke, and the thirde

part of an Hin vnto a ramme, and the fourth part of an Hin vuto a lambe : this is the burnt offring of every moneth, throughout the moneths of the

15 And one hee goate for a finne offring vnto the Lord shall be prepared, besides the continuall burnt offring, and his drinke offering.

16 * Alfo the fourteenth day of the first mo-

neth is the Paffeoner of the Lord.

17 And in the fifteenth day of the same mo-

neth is the feast : seuen dayes shall unleauened bread be eaten. 18 In the * first day shall be an holy f contof Or folemme afcarion, ye thall doe no fertile worke therein.

> for a burnt offering vnto the Lord, two yong bullocks, one ramine, and feuen lambes of a yeere olde : fee that they be without blemith.

20 And their meate offering fhall be of fine floure mingled with oyle: three tenth deales thall for a ramme:

the Lord : it shall be done beside the continuall burnt offring and drinke offring thereof.

25 And in the feuenth day yee shall have an holy connocation, wherein ye shall doe no fernile worke.

26 1 Also in the day of your first fruits, when ye bring a new meate offring vnto the Lord, according to your & weeks ye thall have an holy co- g to counting

27 But yee shall offer a burnt offering for a from the Passen-fweete sauour vato the Lord, two yong bullocks, side, as Leut. 23, 18 a ramme, and feuen lambes of a yeere olde, 28 And their meat offring of fine floure min-

trocation : and ye shall do no fertile worke in it: fetten weekes

gled with oyle , three tenth deales viito a bullocke, two tenth deales to a ramme, 29 And one tenth deale vnto enery lambe

throughout the feuen lambes.

30 And an hee goare to make an atonement for you: 31 (Yee shall doe this besides the continual)

burnt offring , and his meat offring:) t fee they be they have without blemith, with their drinke offrings. CHAP. XXIX.

2 Of the three principall feafts of the fewenth moneth , to wit , the fraft of trumpets, o The feaft of reconciliation, 12 And the fraft of Tabernaches.

M Oreouer in the first day of the a seuenth mo- a which contain neth ye shall have an holy convocation: ye meth parcof Season shall doe no fernile worke therein: * it shall be a of Ochober. day of blowing the trumpets vnto you. 2 And yee thall make a burnt offering for a fweete fanour vnto the Lord : one yong bullock.

one ramme, and feuen lambes of a yeere old, without blemith. 3 And their meate offring fhalbe of fine floure mingled with oyle, three tenth deales vnto the

bullocke, and two tenth deales vnto the ramme, 4 And one tenth deale vnto the lambe, for the feuen lambes,

5 And an hee goate for a finne offering to

make an atonement for you,

6 Beside the burnt offring of the b moneth, and b which must his meat offring and the continual! burnt offring, be offered in the and his meate offring and the drinke offerings of beginning of

the fame, according to their manner, for a sweete enery moneth, fanour it is a facrifice made by fire vnto the Lord. mothing and 7 \ * And ye shall have in the tenth day of the evening fenenth moneth, an holy deconnocation; and yee * Leuit. 16.30.31. shall * humble your soules , and shall not doe any and 12.27.

worke therein. 8 But ye shall offer a burnt offering vnto the listion. Lord for a sweete favour : one yong bullocke, a * Linit 18, 19, ramme, and feuen lambes of a yeere old : fee they

be without blemith. 9 And their meate offering thall be of fine floure mingled with oyle, three tenth deales to a .

bullocke, and two tenth deales to aramme, 10 One tenth deale vnto enery lamb, through-

out the feuen lambes,

11 An hee goat for a finne offring, (befide the finne offring tomake the atonement, and the con- * That is, offered tinual * burnt offring and the meat offring thereof) and eneming.

and

21 One tenth deale shalt thou prepare for

aembly. 19 But yee thall offer a facrifice made by fire

yee prepare for a bullocke, and two tenth deales

and their drinke offerings. Meaning, the

feaft of the Ta-

bernacles.

12 And in the fifteenth day of the feuenth moneth, ye thall have an holy f convocation : ye shall doe no feruile worke therein, but yee shall keepe a feast vnto the Lord seuen dayes,

13 And yee shall offer a burnt offering for a facrifice made by fire of fweete fauour vnto the Lord, rhirteene young bullocks, two rammes, and fourteene lambes of a yeere olde : they shall be without blemith.

14 And their meate offering shall be of fine floure mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes , two tenth deales to either of the two rammes.

15 And one tenth deale vnto each of the foutteene lambes,

16 And one hee goat for a finne offering, befid: the continual burnt offering, his meat offering, and his drinke offering.

17 And the # fecond day ye shall offer twelve young bullockes, two rammes, fourteene lambes

of a yeere old without blemith,

18 With their meat offering and their drinke offerings for the bullockes, for the rammes and for the lambes according to their number, after

19 And an hee goate for a finne offering, (befide the continuall burnt offering and his meate offering) and their drinke offerings,

f The third day.

g According to

appointed there-

I The fourth day.

The fifth day.

& The feus ath day.

The feeond day

of the feast of Ta-

bernacles,

20 1 Also the third day ye shall offer eletten bullocks, two rammes and fourteene lambes of a yeere olde without blemith,

21 With their meat offering and their drinke offrings, for the bullocks, for the rammes, and for the lambes, after their number, according to the

22 And an hee goate for a finne offering, be-

fide the continual burnt offering, and his meate offering, and his drinke offering. 23 And the & fourth day ye shall offer ten bul-

lockes two rammes, and fourteene lambes of a yeere old without blemith.

24. Their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the

25 And an hee goare for a finne offering, befide the continual! burnt offering , his meat offering and his drinke offering,

26 In the I fith day also ye Shall offer nine bullockes, two rammes, and fourteene lambes of

a yeere olde without blemith, 27 And their meat offering, and their drinke

offerings for the bullockes, for the rammes, and for the lambes according to their number, after

- 28 And an hee goat for a finne offering, befide the continual burnt offering, and his meat offe-

ring and his drinke offering.

29 And in the I fixth lay ye shall off-reight 3. The fixth day. bullockes, two rammes, and fourteene lambes of

a veere olde without blemith, 30 And their meate offering, and their drinke offrings for the bullocks, for the rainmes, and for

the limbes according to their number, after the 31 And an hee goat for a finne offering, befide

the continual burnt offring , his meate offering and his drinke offerings.

32 In the & fewenth day also yee Shall offer feuen bullockes, two rammes and fourteene lambes

of a yeere olde without blemish.

33 And their meate offering, and their drinke offerings for the bollockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goat for a finne offering, befide the continual burnt offering, his meat offering and his drinke offering. 35 ¶ In the Buight day, yee shall have * a fo- # The eight day,

lemne affembly; yee thall doe no fertile worke * Leut. 13,20 therein,

36 But yee shall offer a burnt offering, a factifice made by fire for a fweete fauour vnto the Lord, one bullocke, one ramme, and feuen lambes of a yeere old without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the

38 And an hee goat for a finne offering, befide the continual burnt offering, and his meat offe-

ring, and his drinke offering.

39 These things ye shall doe vnto the Lord in h Beldethe sa your feastes, beside your h vowes, and your free existes that you offerings, for your burnt offerings, and for your Gallyow or offer

meate offerings, and for your drinke offrings, and of your owner for your mandes. for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vow of the maide, 7 Of the wife, 10 Of the midew or disorced. T Hen Moses spake vnto the children of Israel

according to all that the Lord had commanded thim.

2 Mofes also spake vnto the heads of the tribes a concerning the children of Ifrael , fay a Becanfe they ing , This is the thing which the Lord hath com- might declare minded,

3 Whofocuer voweth a vow vnto the Lord, or iweareth an oath to bind t himselfe by a bond, the tir feet. hee shall not t breake his promise, but shall the violatens doe according to all that proceedeth out of his moth.

mouth. 4 If a woman also vow a vow wnto the Lord, and bind her felfe by a bond, being in her fathers house, in the time of her yourh,

5 And her father heare her yowe and bond. wherewith thee hath bound her felfe, and her father hold his b peace concerning her, then all her b For in to doing vowes shall fland, and enery bond, wherewith she doth approons hath bound her felfe shall stand,

6 But if her father disalow her the same day c By not appoor that hee heareth all her vowes and bonds, where- ning or contenting with thee bath bound her felfe, they thall not be to her vow. of value, and the Lord will for give her, because

her father disalowed her; 7 And if the hane an husband when the yoweth or d pronounceth ought with her lips , where- d Eitherby outh;

with the binderh her telfe, 8 If her husband heard it, and holderly his mite. peace concerning her, the fame day he heareth it. then her yow shall stand, and her londs wherewith the bindeth her felfe thall fland in effect.

9 But if her husband difalow her the fame day that hee heareth it , then shall hee make her vow which thee hath made, and that that flee topics on to her hath pronounced with her lips , wherewith free husband, and can bound her e feife, of none effect; and the Lord performe nothing will forgine her.

10 But enery row of a widow, and of her that forthey are not is discoved (wherewith the hath bound her felfe) veder the authothall fland in feffect with her.

them to the 4ftat:

or folemne pro -

title of the man,

II. And

Of vowes. Balaam flaine. g Her husband being aline,

ber foule.

exercife

as verle 9.

or other bodily

é And warne her

not the fame day

It Not the fame

them , but fome

him and not to

* Chap. 25, 17.

* Chip 27,13.

a As he had com-

manded, Chap.

alfo that the iniu-

rie done again A

egainft him.

b For his great

seale that he bare

* 10fb. 13, 11.

a The false pro-

counfell how to

gaufe the Ifrae-

Lites to offend eheir God.

Ov places and

goverous buildings.

phet who gaue

this people is done

her,

day after, the finne thalbe impared to

day hee heard

Numbers.

The spoyle of Midian.

II And if the vowed in her hufbands g house, or bound her felfe straitly with an oathe, 12 And her hulband hath heard it, and helde his peace concerning her, not disallowing her, then all her vowes thall fland, and enery bond,

wherewith thee bound herfelfe, thall stand in 13 But if her hufband difanulled them the fame day that he heard them, nothing that proceeded out of her lips concerning her vowes or 4 Ebr. the lande of

concerning t her bones, shall frind in effect : for her hufband hith difamilled them; and the Lord will forgine her. 14 So every vowe, and every oathe or bond,

mide to h humble the foule, her hulband may ftah To mortifie her felie by abilinence, bliff it, or her hufband may breake it.

15 But if her hulband hold his peace concerning her from ; day to day , then he stablisheth all her vowes and all her bondes which thee hath made ; he hath confirmed them because he helde that he heareth it, his peace concerning her the fame day that hee heard them.

> 16 But if heek breake them after that he hath heard them, then shall he beare her iniquitie.

> 17 These are the ordinances which the Lord commanded Moles, betweene a man and his wife, and betweene the father and his daughter , being young in her fathers house.

CHAP. XXXI.
3 Fine Kings of Milian and Balaam are flaine. 18 Onely th maydes are referred aline. 27 The pray is equally divided. 50 A prefent giuen of Ifrael.

A Nd the Lord spake vnto Moses , saying, 2 * Renenge the children of Ifrael of the Midianites, and afterward thou shalt be * gathe-

red vnto thy people. 3 And Moles spake to the people, saying, Harneile fome of you vnto warre, and let them goe against Midian, to execute the vengeance of the

Lord a against Midian. 4 A thousand of enery tribe throughout all the tribes of I frael shall ye fend to the warre.

5 So there were taken out of the thousands of Ifrael, twelue thousand prepared vntowarre, of enery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of every tribe, and fent them with b Phine has the sonne of Eleazar the Priest to the warre: eo the Lord, Chap. and the holy inftruments, that is, the trumpets to blow wwere in his hand.

7 And they warred against Midian, as the Lord had commanded Moses, and slewe all the

males. 8 They flew also the kings of Midian among them that were flaine: * Eui, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they flewe Balaam the sonne of Beor with the

fword. 9 But the children of Ifrael tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all

their goods. 10 And they burnt all their cities, wherein they dwelt, and all their | villages with fire.

II And they tooke all the Ipoyle, and all the

pray both of men and beafts.

12 And they brought the d captines and that d As the women and little children, which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden teward Iericho.

13 Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Motes was angry with the captaines of the hoafte, with the captaines over thousands, and captaines overhundreds, which came from the warre and battell.

15 And Mofes fayd vnto them, What? have

ye faued all the ewomen:

16 Behold, * these caused the children of II- have spared none, rael through the * counsell of Balsam to commit * Comp. 15.1.

The converning Re- * 1.80 + 1.55. a trefpasse against the Lord, fas concerning Pe- *2. Pet 1 15 or , and there came a plague among the Congre- of Peor gation of the Lord.

17 Now therefore, * il ty all the males among * Indg. 21, 17 the g children, and kill all the women that have g That is, all men shildren. knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your felues.

19 And ye shall remaine without the hoaste seuen dayes, all that have killed any person, * and * Chap. 19, 12. all that have touched any dead, and purifie both your felues and your prisoners the third day and the fenenth.

20 Also ye shall purific enery garment and all that is made of skinnes, and all worke of goates haire, and all things made of wood.

21 And Eleazar the Prieft fayd vnto the men of warre, which went to the battell, This is the ordinance & of the law which the Lord * comman- the tame. ded Motes.

22 As for golde, and filuer, braffe, yron, tinne, and lead: 23 Euen all that may abide the fire, yee shall make it go through the fire, and it fliable cleane:

yet , it shalbe h purified with * the water of purifi- h The third day cation : and all that fuffereth not the fire , ye shall and before it be cause to passe by the water. 24 Ye shall wash also your cloathes the seuenth

day, and ye shalbe cleane; and afterward ye shall come into the hoafte. 25 And the Lord spake vnto Moses, saying, 26 Take the fumme of the praye that was ta-

ken, both of persons and of cattell, thou and Eleazar the Prieft, and the chiefe fathers of the Congregation. 27 And divide the pray | betweene the foul- " The pray is with

diers that went to the warre, and all the Congre-divided equally

28 And thou shalt take a tribute vnto the Lord of the k men of warre, which went out to k of the pray battell : one person of fine hundreth , both of the fouldiers, perfons, and of the beenes, and of the affes, and of the sheepe.

29 Ye shall take it of their halfe, and give it vnto Eleazar the Prieft, as an heave offering of the

30 But of the halfe of the children of Ifrael thou shalt take I one, taken out of fiftie, both of I The Ifratines the perfons, of the becues, of the affes, and of the which had not theper, even of all the cattell, and thou shalt give every fiftest paid them vnto the Leuites , which have the charge of one to the Lord: the Tabernacle of the Lord.

31 And Mofes and Eleazar the Prieft did as bundreth. the Lord had commanded Moses.

32 And the bootie, to wort, the rest of the pray which the men of warre had spoyled, was fixe hundreth feuentie and fine thousand sheepe. 33 And fouentie and two thousand beenes.

34 And

* Chap. 19, 12.

* Chap. 19,9. i It thalbe wather

among 211.

and the fouldiere

she bed of man.

m This is the portion that the fouldiers gane to the Lord,

n Mezning, of the maides, or virgins which had not companied with

. Of that pare which was given unto them in ditaiding the fpoyle.

which ha Z

beene a

f Ebr vader our

of The expraines

by this free offe-

ring acknowledge

ghe great benent

ming his people.

of God in prefer -

sands.

36 And the halfe, to writ, the part of them that went out to warre, touching the number of theepe,

was three hundreth feuen and thirtie thousand, and five hundreth.

37 And the m Lords tribute of the sheepe was fixe hundreth fenenty and fine:

38 And the beenes vvere fixe and thirty thoufand, whereof the Lords tribute vvas fenentie and

39 And the affes were thirty thousand and fine hundreth, whereof the Lords tribute vvas three-

fcore and one: 40 And n of persons sixteene rhousand, whereof the Lords tribute wwas two and thirty persons,

41 And Mofes gaue the tribute of the Lords offering vnto Eleazar the Prieft, as the Lord had

commanded Mofes. 42 And of the o halfe of the children of Ifra-

el, which Moses d'uided from the men of warre, 43 (For the halfe that perteined vnto the congregation, was three hundreth thirty and feuen thousand sheepe and fine hundresh,

44 And fixe and thirty beenes,

45 And thirty thousand affes , and fine hundreth 46 And fixteene thousand persons.) 47 Mofes, I fay, tooke of the halfe that per-

teined vnto the p children of Ifrael, one taken out of fiftie, both of the persons, and of the cattell, and gave them vnto the Leuites, which have the tharge of the Tabernacle of the Lord, as the Lord Phad commanded Motes.

48 Then the captaines which were over thousands of the hoaste, the captaines over the thousands, and the captaines oues the hundreths

came vnto Mofes: 49 And fayd to Mofes, Thy feruants have taken the fumme of the men of warre which are vnder † our authority, and there lacketh not one

man of vs. 50 9 We have therefore brought a prefent vnto the Lord, what enery man found of Tewels of gold, bracelets, and chaines, rings, earerings, and ornaments of the legs, to make an atonement for

our foules before the Lord. of And Mofes and Eleazar the Priest tooke

the gold of them, and all wrought iewels, 52 And all the gold of the offering that they offered up to the Lord (of the captaines oner thousands and hundreds) voas fixteene thousand

fenen hundreth and fifrie thekels. 53 (For the men of warre had fpoyled, enery

man for him : (clfe.) 54 And Mofes and Eleazar the Prieft tooke

the gold of the captaines over the thoulands, and oner the hundreths, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Hrael before the Lord,

CHAP. XXXII.

2 The request of the Ecubenites and Cadites, 16 and their promife unto Mofes, 2. Mofes grantests their request, 33. The Gastiers, Remembers, and buffe the tribe of Manufich, conquere and buildcicies on this fide lorden.

N Ow the children of a Reuben, and the children of Gad had an exceeding great mustitude of cattell; and they faw the land of lazer, and the Lind of b Gilead, that it was an apt place for cattell.

3. Then the children of Gad, and the children

of Reuben came, and spake viito Moses and to Eleazar the Priest, and vinto the Princes of the Congregation, faying, The land of Ataroth , and Dibon , and Iszer,

and Nimrah, and Hefhbon, and Flealth, and Shebam, and Nebo, and Beon,

4 Which countrey the Lord imote before the Congregation of Israel, is a land meete for cattell, and thy fernants have cattell: 5 Wherefore, fayd they , If wee haue found

grace in thy fight, let this land be given vnto thy feruants for a possession, and bring vs not over Jorden.

6 And Mofes fayd vnto the children of Gad, and to the children of Reuben , Shall your bre-

thren goe to warre, and ye tary here? Wherefore now † discourage you the heart of the children of Ifrael to go over into the land, + Ber. break;

which the Lord bath given them? 8 Thus did your fathers, when I fent them

from Kadeth-barnes to fee the land. 9 For * when they went up even unto the

I river of Eshcol, and saw the land, they discout * (19.13, 14) raged the heart of the children of Hrael, that they & Granding. would not goe into the land, which the Lord had giuen them.

10 And the Lords wrath was kindled the fame day, and he did fweare, faying,

II t None of the men that came out of Egypt, + Eler, if azy of the *from twenty yeere olde and about , fliall fee the min. hak, and to Iaakob, because they, have not & whol- to, passured

ly followed me: 12 Except Caleb the fonne of Jephunneh the Kenefite, and Ioshua the sonne of Nun; for they

have conftantly followed the Lord. 13 And the Lord was very angry with Hrael. and made him wander in the wildernetle fourtie yeeres, vntil al the generation that had done a cuil

in the fight of the Lord, were conjumed. E Beenifeiher 14 And behold, we are riten up in your fathers murmued, netflead at an increase of tinfull men, till to augment their would believe their teport, which the fierce wrath of the Lord toward Itrael.

15 For if ye turne away from following him, concerns a the hee will veragaine leave the people in the warder-land

netle, and dye thall deflroy all this forke. 16 And they went neere to him, and f. yd, We d Ly your oscillen; will build theepefolds heere for our theepe, and

for our eartell, and cities for our children. 17 But wee our felues will be ready armed to goe before the children of Ifinel, vitall we have brought them you their place; but our children e in the land of thail dwell in the defenced cities, because of the Canan

inhabitants of the land. 18 We win not returne vnto our houses, vn-

till the children of Ifrael haue inherited , enery man his inherit nee. 19 Neither will we inherite with them beyond

Io den and on that fide, because our inheritance is fallen to vs on this tide lorden Eaftward. -* lof.r. 1, 17.

20 1 And Moles tayd voto them , If ye will f retore the Aree doe this thing, and goe farmed before the Lord of the Lord. to warre:

23 And will goe enery one of you inhamefie ouer Iorden before the Lord , vntill he have cast a Thir is, the inout his genemics from his fight: habitants of the

22 And vittill the land be inbdued before the land high Lord will Lord, then ye shall recurbe and be innocent to- grannt yearns ward the Lord, and roward Ifrael ; and this fand land which years quire, losh in 154 fhall be your pufficition before the Lord.

33 But if yee will not doe fo, behold, yee have

I That the Lord might remember the children of

s And gails no

Captaines.

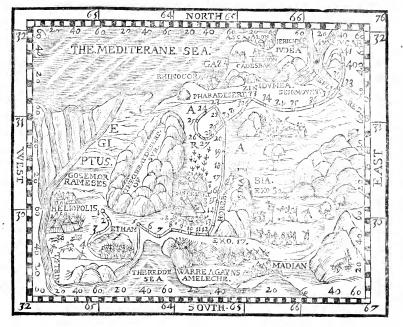
portion to their

2 Reuben came of Leah , and Gad of Zilpah her haud. mayde. b Which moun-

taine was fo named of the heape of stones that Isakob made as a lig .. e of the comenant betweene him and Laban.

Sen. 31,472.

Of vov; build	ed by Gad and Reuben. Num	bers.	The iourneyes,
g Her husb beine 21	finned against the Lord, and be sure, that your	3 Now they * departed from Rameles the moneth, even the fifteenth day of the first	
í Ye thall affired- ly be punithed for	finne will finde you out. 24 Build you then cities for your children.	neth, on the morrow after the Paileoner : an	d the
your finne.	and foldes for your sheepe, and doe that yee have spoken.	children of Israel went out with an high ha the sight of all the Egyptians.	
	25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy servants	4 (For the Egyptians buried all their borne, which the Lordhad smitten among	r first them: h mishar meantag
	will doe as my lord commanded:	vpon their ogods alfo the Lord did execution of I frael remooued	On,) their idoles, or
	26 Our children, our wittes, our sheep, and all our cattell shall remaine there in the cities of Gilead,		
* 10 fb. 4, 12.	27 But * thy feruants will go enery one armed to watre before the Lord for to fight, as my lord	6 And they departed from * Succoth pitched in Etham, which is in the edge	, and
* ** 6 *	fayth, 28 So concerning them, Moles & commanded	wilderneffe,	I the
k Mofes gate charge that his promise made to	Eleazar the Priest, and Ioshua the sonne of Nun,	ned againe vnto e Pi-hahiroth, which is b	efore c At the com-
che Renbenites.	and the chiefe fathers of the tribes of the children of Ifrael;	Baal-zephon, and pitched before Migdol. 8 And they departed from before Hahi	mandement of roth, the Lord, Exod.
be performed at- rer his death, fo	29 And Mofes fayd vnto them, If the children of Gad & the children of Reuben wil go with you	and * went thorow the middes of the Se the wildernesse, and went three dayes ion	a into * Enod 15,2 \$4
shat they brake not theirs.	ouer Iorden, all armed to fight before the Lord, then when the land is fubdued before you, ye shall	in the wildernesse of Etham, and pitched in	
	give them the land of Gilead for a possession:	9 And they removued from Marah, and	
	30 But if they will not goe over with you ar- med, then they shall have their possessions among	of water, and feuentic palme trees, and the	
	you in the land of Canaen. 31 And the children & Gad, and the children	ched there. 10 And they removed from Elim, and	cam-
I That is attri-	of Reuben answered, faying, As the 1 Lord hath fayd vnto thy feruants, so will we doe.	ped by the red fea. 11 'And they remooned from the red Sea lav in the * wildernesse of Sin.	an,1
buted to the Lord, which his messen-	32 We will go armed before the Lord into the		
ger fpeaketh,	land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.	12 And they tooke their journey onto	its in
* Dent . 3, 12. ioft.	33 * So Mofes gaue vnto them, enen to the children of Gad, and to the children of Reuben,	Dophkah. 13 And they departed from Dophkah, at	d Chap. 19, 12
	and to halfe the tribe of Manafich the fonne of Iofeph, the kingdome of Sihonking of the m A-	in Alufh. 14 And they removed from Alufh, and	av *
m The Amorites	morites, and the kingdome of Og king of Bathan,	* Rephidim, where was no water for the p	
dwelled on both fides of Iorden: but here he ma-	the land with the cities thereof and coafts, even the cities of the countrey round about.	15 And they departed from Rephidim	, and
keth mention of them that dwelt	34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,	pitched in the * wildernesse of Sinai, 16 And they removed from the desert	of Si-
on this fide : and I ofh. 10, 12, hee	35 And Atroth, Shophan, and Iazer, and Iog- behah,	nai, and pitched in *Kibroth Hattaduah. 17 And they departed from Kibroth F	latta= * Cb.p.31.34.
that inhabited be-	36 And Beth-nimrah, and Beth-haran, defen-	auah, and lay at * Hazeroth. 18 And they departed from Hazeroth	* Cb4P, 11.25.
youd lorden.	ccd cities: also sheepefolds. 37 And the children of Reuben built Heshbon.	pitched in Rithmah.	* Chap. 12. v.
	and Elealeh, and Kiriathaim, 38 And Nebo, and Baalmeon, and turned their	19 And they departed from * Rithmah pitched at Rimmon Parez.	
	names, and Sibmah: and gaue other names vnto the cities which they built.	20 And they departed from Rimmom I and pitched in Libnah.	arez, -
	39 And the children of Machir the fonne of Manaffeh went to Gilead, and tooke it, and put	21 And they remooned from Libnah, and ched in Riffah.	d pir-
* G:n.50 23.	out the Amorites that dwelt therein.	22 And they journeyed from Riffah, and ched in Kehelathah.	l pit-
	40 Then Moses gaue Gilead vnto Machir the fonne of Manasseh, and he dwelt therein.	23 And they went from Kehelathah, and	l pit-
* Deut. 3, 14 ?	41 * And I air the ionne of Manafleh went and tooke the small townes thereof, and called them	ched in mount Shapher. 24 And they remooted from mount Shap	pher,
n That is the vil- gages of Jair.	n Hanoth Iair. 42 Alfo Nobah went and tooke Kenath, with	and lay in Haradah. 25 And they remooned from Haradah	, and
	the villages thereof, and called it Nobah after his owne name.	pitched in Makheloth. 26 And they removed from Makheloth	•
-0.0	C H A P. XXXIII.	lay in Tahath.	
a From whence	1 Two and fourty is unreys of I free are numbred, 52 They are commanded to kill the Canaunities.	27 And they departed from Takath, and ched in Tarah.	•
chey departed, and whither they came,	T Hefe are the a journeyes of the children of If- rael, which went out of the land of Egypt, ac-	28 And they remoted from Tarah, and ched in Mithkah.	• .
•	cording to their bands under the hand of Mofes and Aaron.	29 And they went from Mithkah, and pit in Hafhmonah.	ched
	2 And Moses wrote their going out by their sourneys, according to the commandement of	30 And they departed from Hall-monal lay in Moferoth,	, and
	the Lord: fo these are the journeys of their going	31 And they departed from Moferoth	, and
	out	pitched in Bene-iaakan,	And



This Mappe declareth the way which the Uraelite ment for the space effortie years from Egype therew the wilderness of Arabia, antil they entred into the land of Camaan, as it is merticuld in Exclus. Nambers, and Pentermane. Tremaineth anotherms and feature faces, wherethey proched, then texts, which are nangea, Nambers, with the effectuation of the degrees, concerning the length and its is each by anathe faces of then abede , fet out by numbers.

3.2 And they removed from Bene-lackan, and Lev in Hor-higidgad. 23 and they went from Hor-hagidgad, and

pitched in Iotbath.h.

34 And they removued from Iotbathah , and lav in Ebronah,

as they departed from Ebronah, and lay

in Exion-coher. 26 And they removed from Ezion-gaber,

and ritched in the * wildernesse of Zin , which is

3- And they removed from Kadesh , and pitched in mount Hor, in the edge of the land of

38 (* And Aaron the Prieft went vp into mount Hor, at the commandement of the Lord, and died there, in the fortieth yeare after the children of Ifreel were come out of the land of Egypt, in the

fift day of the & fift moneth. 39 And Aaron was an hundreth and three and twenty yeere old, when hee died in mount

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heated of the comming of the children of Ifrael.)

41 And they departed from mount * Hor, and

pitched in Z imen h.

42 And they departed from Zalmenah , and picched in Punen.

43 And they departed from Punen, and pitched in Oboth.

44 * And they dop ited from Oboth , and pinched in Fle-ab. rim, in the borders of Moab. 48 At 3 they deplaced from Tim, and pitched

in Diben-gad 46 And they remodued from Dibon-gad, and

Ly in Amon-dilastiany

47 And they removed from Almon-diblathilm, and pitched arth, meantaines of Abatim, before Nebe.

43 And they depend here the mountaines of Aberira no project who plaine of Moab,

by Ic. den torvera I . the 49 And they picked vibriden, from Beth-iefhimoth vnto * Abel-mann., in the plaine of 664 25.22,

Mo.b. 50 f And the Lord pake vnto Mofes in the plaine of Moab , by Ichaen toward Iericho , fay-

ing, 51 C Speake vinto the children of Ifrael, and fay vinto them, * When ye are come oner Iorden to enter into the land of Canaan,

52 Yc

d Which the Ebrewes call Ab and anf we eth to part of July and

part of Augus.

Deut . 52,50.

* Chap, 20, 25.

* Chap. 20, 22.

* Chap. 21, 1,

4 Chip. 11,4,10,

ne borders of Canaan. Numbers. Who must divide the land. 52 Yee shall then drive out all the inhabitants ued their inheritance on this fide of Iorden toe Which were fet of the land before you, and destroy all their t pivvard Icricho full Eaft. wp in their hie pla-Eures, and breake afunder all their images of me-16 Againe the Lord fpake to Mofes, faying, ces to worth p. 17 There are the names of the men which thall tall, and plucke downe all their hie places,

53 And yee shall possesse the land and dwell

therein ; for I have given you the land to pol-

fesse it.

54 And yee shall inherite the 1 and by lot, according to your families : * to the more yee shall * Chap. 26.53.54. gine more inheritance, and to the fewer the leffe

inheritance. Where the lot shall fill to any man, that shall be his : according to the tribes of your fathers shall ve inherite.

₩ 10fb. 23,13, Lud. 1 3.

Or, afterding up

of scarpione.

B Which was

Nilus, or as fome

shinke, Rhinoco-

c Which is called

Mediterranenm.

mountaine neere

Tyle and Sydon,

and not that Hor

e Which in the

Gospel is called

the lake of Gen-

mazereth.

d Which is a

1 Or, kriner.

55 But if ye will not drive out the inhabitants of the Lind before you, then those which yee let remaine of them, shalbe * | prickes in your eyes, and thornes in your fides, and thall vexe you in

the land wherein ve dwell. 56 Moreouer, it shall come to paffe, that I shall

doe vnto you, as I thought to doe vnto them.

CHAP. XXXIIII. 3 The soufer and borders of the land of Canaan. 17 Certain nen

are affigned to divide the land. A Nd the Lord spake vnto Moses , saying, 2. Command the children of Itrael, and

fay vnto them, When yee come into the land of Canaan, this is the a land that shall fall vato your & Meaning, the description of the inheritance . that is, the land of Canaan with the coasts thereof. fand. * And your South quarter shall be from the # 10 Muss 14

wildernesse of Zin to the borders of Edom : so that your South quarter shalbe from the falt Sea coaft Eaftward. 4 And the border shall compasse you from the South to | Maaleh-akrabbim, and reach to

Zin, and goe out from the South to Kadeth-barnea: thence it thall Aretch to Hazar-addar, and goe along to Azmon. 5 And the border shall compasse from Azmon

unto the briner of Egupt, and shall goe out to the 6 And your West quarters shall be the great

fea: euen that border fhalbe your West coast. 7 And this shall be your North quarter, yee shall marke out your border from the great Sea

vate mount d Hor. 8 From mount Hor yee shall point out till it come vnto Hamath, and the end of the coast shall

in the wilderneffe 9 And the coaft shall reach out to Ziphton. Where Azion die 1. and go out at Hazar-enan, this shall be your North

10 And yee shall marke our your East quarter

from Hazar-enan to Shepham. 11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain; and the fame border shall descend and goe out at

the fide of the fea of . Chinnereth Eastward. 12 Alfo that border thall goe downe to Iorden and leave at the falt fea; this fhalbe your land

with the coasts thereof round about.

13 ¶ Then Mofes commanded the children of Ifrael, faying, This is the land which ye shall inherit by lot, which the Lord commanded to gine

vnto nine tribes, and halfe the tribe. 14. * For the tribe of the children of Reuben, # Chap. 32.33. according to the housholds of their fathers, and E.B. 14.2.3. the tribe of the children of Gad, according to their fathers houtholds, and halfe the tribe of Manatich have received their inheritance.

Is Two tribes and an halfe tribe hatte recei-

divide the land vnto you: * Eleazar the Prieft, and * 10/1. 10.51

Iothua the fonne of Nun. 18 And yee thall take also at prince of every fone of the heads tribe to distide the land.

or chiefe men of 19 The names also of the men are these : Of enery tribe, the tribe of Iudah, Catch the forme of Iephunnelt.

20 And of the tribe of the founds of Simeou, Shemuel the fonne of Ammihud.

21 Of the tribe of Bentamin, Elidad the fonne of Chillon.

22 Also of the tribe of the sonnes of Dan', the prince Bukki, the fonne of logli. 23 Of the fonnes of Iofeph, of the tribe of the fonnes of Manufleh, the prince Hanniel the fonne

of Ephod. 24 And of the tribe of the fonnes of Ephraim. the prince Kemuel, the fonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun. the prince Elizaphan, the fonne of Parnach. 26 So of the tribe of the fonnes of Islachar.

the prince Paltiel, the fonne of Azzan. 27 Of the tribe also of the sonnes of Alber, the

prince Ahihud, the fonne of Shelomi. ince Ahihud, the fonne of Sheloim,
28 And of the tribe of the fonnes of Naphtali, g Andbe findge oner energy piece the prince Pedahel, the fonne of Ammihud. of ground that 29 These are they, whom the Lord comman- Goodd fall to any

ded to g divide the inheritance vnto the children bylot, to the inof Ifrael, in the land of Canaan.

CHAP. XXXV. 2 Vato the Levites are given cities and fuburbs. 11 The cities of

might be done or-

derly and without

contention.

refuge. 16 The law of murther, 30 Forone mane witneffe Shall no man be condemned. Nd the Lord spake vnto Moses in the plaine

A of Moal by Iorden, toward Iericho, faying, * loft. 17, 8 2 * Command the children of Hrael, that they a Because they

give vnto the a Leuites of the inheritance of their had no inheritance

possessions cities to dwell in: yee shall give also assigned them in vitto the Leuites the substrbs of the cities round the land of Canasa. 3 So they shall have the cities to dwell in, and red thorow all the

their fuburbs shalbe for their cattel, and for their land, because the people might be substance, and for all their beasts. 4 And the suburbs of the cities, which ye shall in the obedience give vnto the Leuites, from the wall of the citie of God and his

outward shall be a thousand cubites round a- Law. were three thou... And yee thall measure without the citie of fand, and in the the East fide, etwo thousand cubites; and of the compasse of these

South fide, two thousand cubites: and of the cwothousand, they West fide, two thousand cubites; and of the North 10we. fide, two thousand cubites : and the citie shalle in the mids ; this thall be the measure of the suburbs of their cities.

And of the cities which yee thall give vnto the Leuines, * there shall be fixe cities for refuge, * Dent 4, 41. loft. which ye shall appoint, that he which killeth, may 20. , and 1.3. flee thither : and to them ye shall adde two and

fourtie cities moe. 7 All the cities which ye shall give to the Lenites , shall be eight and fourtie cities : them shall

ye give with their fuburbs.

8 And concerning the cities which yee fluil giue, of the possession of the children of Israel: of thany ye shall take moe, and of few ye shall take

inheriteth.

leffe : every one fhall give of his cities vnro the Leuites, according to his inheritance, which hee

9 5 And

Lawes touching murther.

* Exod 11.11.

& Meaning, from the next of the

so purfue the caule,

e Among the

Dent . 4 . 4 1 . * Ia/4.20,7.

* Enod. 11.14.

Willingly.

f Wittingly, and

g Thatis, with a bigge and dange -

ront ftone: in Ebr with a flone

of his hand.

BAH. SP. LE.

Exod 21,13.

& Bir erftrament.

is declared, that

our finnes could not be remitted,

bat by the death

of the hie Pried

Jefus Chrift.

of the ludge.

A law to indge

and 19 15.

B, Conintb, 13.1,

Deut. 19.1. 10/4.20.2.

Chap. X X X V I. 9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Ifrael, and fav vnto them . * When we be come ouer I orden into the land of Canaan,

II Ye shall appoynt you cities, to be cities of refuge for you, that the flayer, which flayeth any person vnwares, may fice thither.

12. And these cities shalbe for you arefuge from thy dauenger, that he which killeth, die not, vntill he stand before the Congregation in indgement. kinced, who ought

13 And of the cities which ye shall give , fixe cities shall we have for refuge.

14 Ye shall appoynt three t on this fide Iorden, Renbenites, Ga-dites, and halfe the and yee shall appoynt three cities in the land of * Canaan which thatbe cities of refuge.

eribe of Manalith, 15 These fixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him # Ebr. among them. that dwelleth † among you, that enery one which killeth any person vnwares, may flee thither.

16 * And if one f fmire another with an inftrument of iron that he die, he is a murtherer, and

the murtherer shall die the death,

17 Also if hee smite him by casting ag stone, wherewith he may be flaine, and hee die, hee is a murtherer, and the murtherer shall die the death,

18 Or if he fmite him with an hand-weapon of wood, wherewith he may be flaine, if he die, he is a murtherer, and the murtherer shall die the death. 19 The revenger of \$ blood himfelf that flay the

murtherer: who he meeteth him, he shall slay him, 20 But if he thrust him * of hate, or hurle at

him by laying of waite, that he die,

21 Or finite him through enimitie with his hand, that he die, he v tmote him thall die v death: for he is a murtherer: the revenger of the blood thall flay the murtherer when he meeteth him.

22 But if hee pusshed him & vnaduisedly, and * not of hatred, or cast vpon him any t thing

without laying of waite,

23 Or any stone (whereby he might be staine) and fawe himnot, or caused it to fall upon him. and he dy, and was not his enemie, neither fought him any harme,

24 Then the Congregation shall judge beh That is, his next tweene the flayer and the h avenger of blood ac-

cording to these lawes. kiniman.

25 And the Congregation shall deliner the flayer out of the hand of the avenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither hee was fled: and he shall abide there vnto the death of the i hie Prieft, f Vnder this figure which is anounted with the holy oyle.

26 But if the flayer come without the borders of the citie of his refuge, whither he was fled,

27 And the renenger of blood finde him without the borders of the citie of his refuge, & the revenger of blood flay the murtherer he shalbe k By the fentence guiltles.

28 Because he should have remained in the citie of his refuge, vntill the death of the hie Prieft; and after the death of the hie Priest, the slayer

shall returne vnto the land of his postession. 29 So thefe things shall be a 1 lawe of judgemuchers done, ei- ment vnto you, throughout your generations in ther of purpose, or vnaduisedly. * Deut 17.6.

all your dwellings.

30 Whofoeuer killeth any perfon, the Indge shall flay the murtherer, through *witneffes: but *one witnesse shall not testifie against a person to cause him to die.

31 Moreouer ye shall take no recompense for

The daughters of Zelophehad. 65 the life of the murtherer , which is m worthy to m which purpotely hash committed die: but he shall he put to death, mun:her.

32 Also ye shall take no recompense for him that is fledde to the citie of his refuge, that hee should come againe, and dwell in the land, before the death of the hie Priest.

33 So ye shall not pollute the land wherein ye fhall dwell : for a blood defileth the land : and the land cannot be a elenfed of the blood that is thed full of the blood therein, but by the blood of him that thed it.

34 Defile not therefore the land which yee that he maketh his shall inhabite, for I dwell in the middles thereof, demand ven-For I the Lord dwell among the childre of Itrael, geance dereof.

[Or miercher. wrong tally thed, domte c esm.es to

CHAP, XXXVI.

6 An order for the mariage of the daughters of Zelophehad

fonnes of Gilead , the fonne of Machin , the ded who might fonce of Manaffeh, of the families of the fonnes of marry there Ioleph, came, and spake before Motes, & before § dwghters to have princes, the chiefe fathers of § children of I fract, the three fathers of § children of I fract, and the error the

2 And fayde , * The Lord commanded b my former of toteph lord to give the land to inherit by lor to the chil- prop fed the metdren of Ifrael ; and my lord was commanded by tro Moles. the Lord, to give the inheritance of Zeiophehad 10ff. 17 1. our brother vnto his daughters.

3 If they be married to any of the fonnes of the other tribes of the children of Ifrael, then thall their inheritance be taken away from the inheritance of our fathers , and shalbe put vnto the inheritance of the tribe whereof they fluibe fo fluil it be taken away from the lot of our inheritance.

4 Also when the Iubile of the children of If- signifying that rael commeth, their shall their inheritance be put returne, to fine vnto the inheritance of the tribe whereof they tubile all things shall be: so shall their inheritance be taken away returned to their from the inheritance of the tribe of our fathers.

Then Mofes commanded the children of

Ifrael, according to the word of the Lord, laying,
The tribe of the fonnes of Ioseph haue faid 4 wel,
This is the thing that the Lord hath comcontinued, if the manded, concerning the daughters of Zelophe-inheritance which had, faying, They shall be wives to whom they was the maintethinke best, onely to the familie of the tribe of final hane been

their father (ball they marry: 7 So shall not the inheritance of the children others. of Israel remoue from tribe to tribe, for every one of the children of Ifrael shall joyne himselfe to

the inheritance of the tribe of his fathers. 8 And every daughter that possesseth any e in- e when there is no heritance of the tribes of the children of Ifrael, male to inherite, shalbe wife vnto one of the familie of the tribe of her father: that the children of I frael may enjoy

euery man the inheritance of their fathers. 9 Neither shall the inheritance go about from tribe to tribe : but every one of the tribes of the

childre of Ifrael shall stick to his own inheritance. 10 As the Lord commanded Mofes, fo did the

daughters of Zelophchad. II For * Mahlah, Tirz h, and Hoglah, and * Cla. 171

Mileah, and Noah the daughters of Zelophehad were maried vnto their fathers brothers fonnes;

12 They were wives to certaine of the families of the fonnes of Manaffeh the fonne of Ioleph; so their inheritance remained in the tribe of the familie of their father.

13 These are the f commandements and lowes, f Touching the which the Lord commanded by the hand of Moetermonial and
fes, vnto the children of Hirael in the plaine of

Mark the North and Commanded by the hand of Moindical limets Moab, by Iorden toward Iericho,

Then a the chiefe fathers of the f milie of the a tr feemeth that

b Meaning, Mofet.

shaliengted to

A repetition of

things done before.

THE FIFTH BOOKE OF MOSES. CALLED * DEVTERONOMIE.

ARGVMENT. THE

The avonderfull love of Godtovvard his Church is lively fet foorth in this booke. For albeit through their inord-here repeated, is titude and findly rebellion against God. for the space of force perers, Deut. 9,7, they had deferted to thought wice a titude and findly rebellion against God. for the space ever, Deut. 9,7, they had deferted to new Liw: 1 and haue beene cut off from the number of his people, and for ever to have beene deprived of the vole of his holy oword & this books is a facraments: yet he did ever preserve his Church even for his ovone mercies fake, and would full have his name commentarie or called upon among them. Where fore he bringeth them into the land of Cancan, destroyeth their enemies, giveth them expedition, of the sheir country, townes and goods, and exhorteth them by the example of their fathers (volving infidelitie, ments, idolarry, adulteries, murmutings and rebellions, hee had most frapely purificed) to feare and obey the Lord, to embrace, and keepe his lave vvithout adding therevate or diminishing therefrom. For by his vvoid he vvould be knowen to be their God, and they his people by his word he would governe his Church, and by the same they should learne to obey him: by his voord he voould discerne the fulle prophet from the true, light from darknesse, ignor once from knowledge, and his owne prophes from all the other nations and insidels: teaching them thereby to reful and detest, delt or and abolifive what for uer is not agreable to his holy will, feeme it other wife neuer fo gooden precious in the eyes of man And for this cause God promised to raise up Kings and governours for the setting forth of his word and prefernation of his Church : giving unto them an especiall charge for the executing thereof: vinors therefore he villeth to exercife themselves diligently in the continual study and meditation of the same, that they might learne to feare the Lord love their subjects, abhorre courteousnesse and vice, and what source off nel to the maiestee of God And as he had to fore instructed sheir fathers in all things appertaining both to his Spirituall fruite and also for the maintenance of that societie vulich is betweene men : so hee prescribeth heere anevo . Il fuch lavves and ordinances voluch either concerne his Dinine fernice, or els are necessarie for a common wweale: appointing unto every estate and degree their charge and duety: aswell, wow to rule and live in the feare of God, as to nourify friend frip toward their neighbours, and to preferve that order which God hath oftablified smong men: threatning vvithall most horrible plagues to them that transgresse his commandements, and promising all bleffings and felicity to fuch as observe and obey them.

CHAP. I.

2 A briefe reheavful of inings done before , from Hoveb unto K. left-barriea. 32 Mojes reproducts the people for these sucretaintie. 44 The Ifraelites are overcome by the Amorices . Eccarde they fought againft the commandement of the Tivi

Hese be the wordes, which Moses spike vnto all Israel, on a this fide Torden in the wildernesse, in the plaine, bouer against the red fea, betweene Paran and Tophell, and Laban, and Haze-

roth and Di-zahab.

ten in number:

2 There are eleuen dayes journey from 6 Horeb ente Kadein-bernea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth; in the fourtieth yeere that Mofes 'pake vnto the children of Ifrael according vnto all that the Lord hath given him in commandement vnto them,

4 After that he had flaine da Sihon the King . of the Amorites which dwelt in Helhbon, and Og king of Ballan, which dwelt at Aflitacoth in Edrei. 5 On this fide Iorden at the land of Moab

e began Mofes to declare this lawe, faying, 6 The Lord our Gcd spake vnto vs in Horeb, faying, Ye have dweltlong enough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amorites, and vito all places neare therevato: in the plaine, in the mountaine, or in the valley: both Southward, & to the Sea fide to the land of the Canamites, and vnto Lebanon: enen voto the great river, the tiver # Perath.

8 Beholde, I have fer the land before you; go in and * possesse that land which the Lord sware, of leano my father vnto your fathers, Abraham, Izhak, and Iaakob to in law, Exc. 18 16 give vnto them and vnto their feed after them.

9 ¶ And I spake g vnto you the same time, faving. I amnot able to beare you my felfe alone: 10 The Lord your God hah's multiplied you: and beholde, ye are this day as the flarres of hea-

11 (The Lord God of your fathers make you a thousand times to many moe as ye are, and blesse you, as he hath promited you,)

12 How can I alone i beare your cumbrance i Signifying how and your charge, and your strife?

13 Bring you men of wifedome and of vinderpeople.

Attaching, and knowen among your tribes, and I k whose godlinesses

and vprightneffe is. will m ke them rulers over you: knowen. 🤌 14 Then ye answered me, and faid, The thing is

good that thou hast commanded vs to doe. ned that thou har commenced we to doc.

15 So I tooke the chiefe of your tribes, 1 wife 1 Declaring what four of men eughs and knowen men, and made them rulers ouer you, to have a publike

captaines ouer thousands, and captaines ouer hun-charge, reade

dreds, and captaines over fiftie, and captaines over Emd, 18,25, tenne, and officers among your tribes. 16 And I charged your Indges that fame time, faying, Heare the controverfies betweene your bre-

thren, and * indge righteoufly betweene every * 1067.75743 min and his brother, & the stranger y is with him. 17 Ye shall have no respect of person in judgement, * but shall heare the finall as well as the * Leuis, 19.17 great : ye shall not seare the face of man : for the Chap. 16.19.

indgement is in Gods : and the canfe that is too 1. Sam. 16.7. hard for you, bring vnro mee, and I will heare it. 18 Alio I commanded you the fame time all Ecclus. 42. 7. the things which ve thould doe.

19 Then we departed from Horeb, and went Lieutenants. through all that great and terrible wildernesse (as ye have feene) by the way of the mountaine of the Amorites as the Lord our God commanded vs: and we came to Kadeth-barnea.

20 And n I faid vnto you, Ye are come vnto n so that the fault the mountaine of the Amorites, which the Lord was in themfelness our God doeth give vnto vs.

21 Behold, the Lord thy God hath layde the footer poffere that inheritance the God of thy fathers hash fails much have for the God of thy fathers hath faide vnto thee; feate not, neither be discouraged,

22 Then ye came vnto me enery one , and o Reade Hitm. 170 faide, We will fend men before vs to fearch vs out +3.

* That is, a'fecond law: fo called, be-Catife the Law which God gane in mount Singi, is

grear a borden it

is, to gonerne the

e In the countrey of b so that the der reife ora beswerne he sea and this plaine of Moss.

e in Horeb, or Si nai, fourtie yeeres before this the Layy was ginen: but becanfe all thar . were then of age and Judgement . were no a dead, Moles repe te:h the fame to the youth which either then were not bonne, or had not . udeement. by thefe examales of Gods faword, their mindes are piegaled in secripe he Law. * Namb. 21. 4. t The fecon teime I in the lecond yee.e and fecond montth, Num 10,

Gene. 1: 18. and 17 7 8 .Sy the counfell h Not to much by the course of naeng, as miracu-Lopdie

Prov.24 22.

m And you are his

that they did not

Who shall goe into the land of promile.

Chap. II. Against whom Israel may not fight. 66 the land, and to bring vs word again, what way we must go vp by, & vnto what cities we shall come. 23 So the faying pleafed me well, and I tooke

twelve men of you, of every tribe one. 24 * Who departed, and went vp into the * Num. 13, 14 # Or, vating of the

mountaine, and came vnto the griner Ethcol, and Chufter of grapes. fearched out the land,

25 And tooke of the fruite of the land in their hands , and brought it vnto vs , and brought vs worde againe, and p faid, It is a good land, which and Ioshua : Mofes the Lord our God doeth give vs. preferreth the bet-

26 Notwithstanding, ye would not go vp,but were disobedient vnto the commandement of the

Lord your God,

p Tewit, Caleb.

eer part to the

awo to ten.

greater, that is.

nes, that they

counted Gods

efpeciall lone.

E The other ren,

not Caleb and

* Num. 13, 19.

f Declaring that en renounce our

owne force , and

confiantly to fol-

low our vocation, and derende on

ehe Lord is the

agreeable to God

* Exed. 13, 11.

* Num. 14, 23.

* Tolk . 14. 6.

and 27, 14.

* Coap 3.16

A.eth vnio thee

n Which were

g This declareth mans nature, who

* Num :0, x1.

hatred.

I officea.

27 And murmured in your tents, and fayd, Because the Lord a hated vs , therefore hath hee a Such 'was the Lewes vachankfullbrought vs out of the land of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we goe vprour v brethren have discouraged our hearts, laying, The people is greater, and taller then wee: the cities are great, and walled up to heaven; and moreover, wee have feene the fonnes of the * Anakims there.

29 But I fayd vnto you, Dread not, nor bee

afrayd of them.

30 The Lord your God , I who goeth before you, hee shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wildernette, where thou haft feene how the Lord thy God bare thee, as a man doeth beare his tonne, in all the way which yee haue gone, vnrill ye came vnto this place.

32 Yet for all this ye did not beleeve the Lord your God,

33 * Who went in the way before you, to

fearch you out a place to pitch your tents in , in fire by night, that we might fee what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and iware, faying

35 * Surely there shall not one of these men

of this froward generation, fee that good land, which I fwere to give vnto your fathers,

36 Saue Coleb the fonne of Tephunneh; hee fhall fee it, * and to him will I give the land that hee hath troden vpon, and to his children, because hee hath constantly followed the Lord.

37 * Alfo the Lord was angry with me for your fakes, flying, * Thou alto thalt not goe in thither, 38 But Iothua the fonne of Nun which Handeth e before thee, hee thall go in thither : encourage

him: for he shall cause Israel to inherit it. and ,2 . and 34 4 39 Moreouer, your " children, which yee fayd should be a praye, and your sonnes, which in that day had no kowledge betweene good and enill, under twenty years they shall go in thither, and vnto them will I give

old, as Num. 14,31 it, and they thall possesse it. 40 But as for you, turne backe, and take you. iourney into the wildernetle by the way of the

> 41 Then ye inswered and faid vnto me, We have finned gainft the Lord, we will go vp, and fight. according to all that the Lord our God hath commended vs : and yee armed you every man to the

warre. & were ready to go vp into the mountaine, 42 But the Lord faid vnto me , Say vnto them, Gee not vp, neither fight, (for I am y not among

you) leaft ye fall before your enemies, 43 And when I told you, yee would not heare,

but rebelled against the commandement of the Lord, and were prefumptuous, and went up into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chied you (as bees vie to doe) and deftroyed you in Seir, enen vnto Hormah.

45 And when we came againe, ye wepth for the next you the Lord , but the Lord would not 2 heare your me upont ce voyce, nor incline his eares vnto you.

46 So ye aboade in Kadeth a long time according to the time that ye had remained before.

Lypne i e , then arbei İmenai g the lone of your bierh en, then tepenting for your

Pecenfe se va

CHAP. II. 4 Ifrael is forbidden to fight with the Edomites, 9 Modittes, 19 and Ammonicis. 3 Sibon King . f H Shion.

T Hen we turned , and tooke our journey into a They cheek, the wildernesse, by the way of the red Sea, as ther that is a hold the Lord spake vitto mee ; and wee compassed them. mount Seir 6 long time.

2 And the Lord spake vnto me, faying, 3 Yee have compalled this mountaine long enough: turne you North and.

4 And wome thou the people diving, Yee did go through the cook of your bother the chil- This was the isdren of Etatt, which dwell in Seir, and they thath cond time : for bebe afrayd of you : take we good heede therefore. fed he Historia

yee shall not prottoke them ; for I will not to temme, Name, giue you of their land formuch as a foote breadth, 20, 4 Gen. 36. 3. * because I houe given mount. Seir visto Esau for a poffeition.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hith & bloffed thee a And give thee in all the workes of thine hand; he knoweth thy medie. he e-walking through this great wildernesse, and the with thou moved mide compare Lord thy God hith beene with thee this fentile the God will di-

yeere, and thou haft lacked nothing:

8 And when we were depirted from out bre you dente, as he hash dive. thren the children of Etau which dwest in Soir: through the way of the & plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderneffe of Moab.

o Then the Lord ford ynto mee, Thou failt

not I vexeMosb, neither pronoke them to bestell: for I will not give thee of their land for a postoffion , because I have given Ar voto the children of Lot for a p. floffing.

10 The f Emins dwelr therein in times post, . people great and many and tall as the An kims. If signifying the

II They also were token for giants as the A-as there gives nakims; whom the Morbites call Emims

12 The * Horims alf dwelt in Sein before to the wicked time, whom the children of Efruchafed out and when there where deftroyed them before them, and dwelt in them a e tipe cannot fteade : as Ifrael shall doe vinto the land of his snovae Gods possession, which the Lord harbonian at the story of the st possession, which the Lord hath given them.

13 Nowrife vp. f2y4 I and get you once the

river *Zered; and we went over the finer Zered. * Namberta .

14 The 8 space also wherein wee came from the ti-le eby, that as uer Zeted, vvas eight and thirtie y etes, entill ali Goal one in his the generation of the manef ware were wifted the manego are out from among the hoafte, is the Lord fwire vitto no in vane

For indeede the h hand of the Lord was fund meer to de against them , to destroy them from among the twenty scere olds and above, hoafte, till they were confumed.

tie yeere, in veil. 14

Or. belieft. e which were me

Moubilet and secred the on for the finite * Cen. 30,29.

h His plague and

that which hee cominar deth y Signifying that man bath nu frength, but when God is at hand to helpe hun.

wild: e that which God forbiddeth, and will not doe

16 ! So when all the men of warre were confumed and dead from among the people:

17 Then the Lord ip ke vnto mee, faying, 18 Thou shalt goe thorow Ar the coast of

Mo b this day:

19 And thou fhalt come neere over against the children of Ammon : but shalt not lay siege voto them, nor moone warre against them : for I will not give thee of the land of the children of Ammon any possession : for I have given it vnto the children of Lot for a possession,

i Who called them-Selues Rephaims: physicians to heale and reforme vices but were indeed Zamzennum , that is, wieked and

abominable.

Or. GAZA.

promife made to

the beaute of men are in Gods hands

either to be made

faint, or bold.

* Num. 21.22.

moone him he could not com -

phine of his inft

p Gad in hisele-

ction and reproba-

tion doeth not

onely appoynt the

meanesce.ding

* Numb 21.13.

o God had en fed

forche would not

presented.

+ Eir. Lefore vs.

to the fame.

defirmten.

20 That also was taken for a land i of giants: that is preferrers, or for giants dwelt therein aforetime, whom the Ammonites called Zanizummims:

21 A people that was great, and many, and tall, as the An kims : but the Lord destroyed them before them, and they succeeded them in their inheritance and dwelt in their flead:

22 As he did to the children of Efau which dwell in Seir, when hee deftroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day,

23 And the Auims which dwelt in Hazarim exen vnto # Azzah, the Caphterims which came out of Caphtor deftroyed them, and dwelt in their flead,

24 ! Rife vp therefore , fayd the Lord : take your journey, and passe ouer the river Arnon; beh According to his hold , I have given into thy hand Sihon , the h Amorite, King of Helibon, and his land : begin to Abraham, Gen. 15. possesse it, and prouoke him to battell.

25 This day will I ibegin to fend thy feare I This declareth that and thy dread 'vpon all people under the whole heaven, which thall heave thy fame, and thall trem-

ble and quake before thee. 26 Then I fent messengers out of the wilderneffe of Kedemoth vnto Sihon King of Hefbbon,

with wordes of peace, faying, 27 1 * Let mee patte thorow thy land : I will

go by the hie way : I will neither turne vnto the right hand nor to the left.

28 Thou thalt fell me meate for money, for to este, and thalt give mee water for money for to drinke : onely I will goe thorow on my foote, 29 (As the m children of Efau which dwell in

m Becaufe neither int eatie nor exam-Seir, and the Moabites which dwell in Ar, did ynples or others could to mee) vnrill I be come over Iorden , into the land which the Lord our God giveth vs.

30 But Sihon the King of Heilbon would not let vs passe by him : for the Lord thy God had a hardened his spirite, and made his heart obftin ite, because hee would deliuer him into thine hand, as appeareth this d.y.

31 And the Lord fayd vnto mee , Beholde , I have begun to give Sihon and his land before thee; begin to possesse and inherite his land,

32 * Then came out Sihon to meete vs , himfelfe with all his people to fight at Iahaz.

33 But the Lord our God delinered him tinto our power, and we imote him, and his fonnes,

and all his people. 34 And wee tooke all his cities the same time, and destroyed every citie, men, and o women, and Canaan , and therechildren; wee let nothing remaine.

35 Onely the cattel we tooke to our felues, and that any of the wireked see should be the spoyle of the cities which we tooke,

36 From Arost, which is by the banke of the riuer of Arnon, and from the citie that is youn the riper, even ento Gilead: there was not one civie that escaped vs : for the Lord our God deli-Continuous band. Berud up all a before ve

37 Onely vnto the land of the children of Ammon thou cameft not , nor vnto any place of the firiuer labbok , nor vnto the cities in the moun- g or, foored taines, nor vnto whatfoeuer the Lord our God forbade vs.

CHAP, III. 3 Og King of Bashan is staine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commanded to go oner Iorden armed before their trethren. 21 lofouais made captaine. 27 Mofes is permitted to fee the land, but not to enter albeit hee defired it.

THen wee turned, and went up by the way of * Num 17.32? Bafhan: * and Og King of Bafhan 2 came out #49.19.7

Bainan : r and Ug King or Busham Salled . Therefore before against vs.he, and all his people to fight at Edrei. 2 Therefore before the commande-2 And the Lord fayd vnto me , Feare him ment of the Lord, not, for I will deliuer him, and all his people, and they had infloces. his land into thine hand, and thou shalt doe vnto fion of his part to him, as thou diddeft vnto * Sihon King of the A- fight against him. morites, which dwelt at Hefl bon.

3 So the Lord our God delinered also vnto our hand, * Og the King of Bashan, and all his people; and wee fmote him, vntill none was left him aline.

4 And wee tooke all his cities the fame time. neither was there a citie which wee tooke not from them, even threefcore cities, and all the countrey of Argob, the kingdome of Og in Bashan,

5 All these cities vvere fenced with hie walles, gates and barres, befide b vnwalled townes a b As villagers imal townes. great many.

6 And wee overthrew them, as wee did vnto Sihon King of Heshbon, destroying enery citie,

with men, women, and children. with men, women, and children.

But all the cattell and the spoyle of the cities Gods appoyntment, therefore it may

wee tooke for our felues. 8 Thus wee tooke at that time out of the hand emell, of two Kings of the Amorites , the land that was on this fide I orden, from the river of Arnon vnto

mount Hermon: 9 (Which Hermon the Sidonians call Shirion. but the Amorites call it Shenir.)

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bafhan.

11 For onely Og King of Bashan remained of the remnant of the Giants, whose bed vvas a bed d The more terrole of yron; is it not at Rabbath among the children that this grant with of Ammon; the length thereof it nine cubites, and the greater occafoure cubites the breadth of it , after the cubite glorifie God for the of a man.

12 And this land which wee possessed at that time, from Aroer, which is ly the river Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the reft of Gilead, and all Bashan, the kingdome of Og , gane I vnto the halfe tribe of Manafich : euen all the countrey of Argob with all Bafhan, which is called, The land of giants.

14 Iair the fonne of Manafleh tooke all the countrey of Argob, vnto the coaftes of Gefhuit. and of Maachathi and called them after his owne name, Balban, * Hauoth Lair vnto* this day.

15 And I game part of Gilead vnto Machir,

16 And vuto the Reubenites and Gadites I fory.

gaue the reft of Gilead, and vuto the river of Ar- f which feparanon , halfe the river and the borders , even vnto test the Ammonies from the Ammonie the riner f labbok, which is the botder of the chil-ries, dren of Ammon:

17 The plaine also and Iorden, and the bor- Fifeth ders from Chinnereth euen vnto the fea of the plaine, to vvit, the falt Sea & under the fprings of

Nums. 21.24 * Num. 21.33a

b As villages aus

c Bacanfe this was nor be indged

* Num 32 ev. e Meaning, when he wrote this hi-

Pifgah Eastward.

* 10 % 11.4.

h So that the vi-

ctories came nor

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cording to the

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Zion, where the

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d Gods magements

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g That is, the Rev-benites, Gaditee, and faying, The Lord your God hath given you this halfe Manzfieh, land to possesse it : yee shall goe ouer armed be-21 Num.32.21, fore your brethren the children of Ifrael, all men of warre.

> 19 Your wines onely, and your children, and your cattell (for I know that ye have much cattell) fhall abide in your cities, which I have given you,

20 Vntill the Lord hane ginen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath given them beyond Iorde then thall ye * returne every men unto his possession, which I have given you.

21 ¶ * And I charged Iothua the Tame time, * Num 27. 18.19. faying, Thine eyes have seene all that the Lord your God hath done ento these two Kings : * fo shall the Lord doe vnto all the kingdomes whither by your owne wife- thou goeft.

22 Ye shall not feare them : for the Lord your * 10/h. 1.5. and 10. God he shall fight for you.

23 And I befought the Lord the same time, faying,

24 O Lord God, thou haft begunne to shewe thy feruent thy greatnesse and thy mighty hand: for where is there a God in heaven or in earth, i Hee fpeaketh ac- that can i do like thy works, and like thy I power?

25 I pray thee let me go over and fee the good ruptipesch of them land that is beyond Iorden , that goodly k moun-

taine, and Lebanon. 26 But the Lord was angrie with me for your fakes, and would not heare me, and the Lord fayd

vnto me. Let it suffice thee, speake no more vnto me of this matter. 27 Get thee vp into the rop of Pifgah, and I lift vp thine eyes Westward, and Northward, and

Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe over this I orden: 28 But charge Iothua, and encourage him, and

bolden him; for hee shall goe before this people, and he shall divide for inheritance vnto them, the his eyes were lifted land which thou shalt fee.

of nature to behold Beth-Peor.

CHAP. IV.

er diminifoing. 6 Therein flandeth eur misedome. 9 We muft teach it to our children. 15 No mage ought to be made to mersbip. 26 Threatnings against them that for sake the Law of God. 37 God chose the feede because he loued their fathers.

N Ow therefore hearken, O Ifrael, vnto the ordininces and to the lawes which I teach you to For this doctine a do.y yee may live & go in, and possesse the land, which the Lord God of your fathers giveth you. 2 * Ye than b put nothing vnto the word which

I comand you, neither thall ye cake ought therefrom, that ye my keepe the commandements of * Cfap 19.32. b Thinke nottobe the Lord your God which I command you.

3 Your 4 eyes have feene what the Lord did because of Back-Peor, for all the men that followed e God will norbe Bad-Peor, the Lord thy God hath deftroyed everise one from among you.

4 But yee that did cleane vnto the Lord your God, are aline euerie one of you this daye. executed upon other

5 Beholde, I have tenght you ordinances, and liwes, as the Lord my God commanded me, that ve should do even so within the land whither ye goe to possesse it.

6 Reepe them therefore, and doe them : for

that is your f wifedome, and your understanding in f. Becomes !! mea the fight of the people, which shall heare all these wited my he ordinances , and fieli fay , & Onely this people it the week how to wife, and of vnderstanding and a great nation." For what nation is 6 great, anto whom the 1 cr. furth.

Chap, IV.

gods come foreare vnto them , as the Lord our God is g neare vnto tis, in all that wee call vnto him? Helping vs, safe for

And what nation is fo great , that both ording, Same 2.43. nances and lawes forighteous, as all this Law, which I fet before you this day?

9 But take heed to thy felfe, and his epe that he tjeidsom all foule disigently, that thou forget not il e hims fresh weeks which thine eyes have feene, and that they deput rembered not out of thine heart, all the dayes of thy life; but every sleepe teach them thy formes, and thy formes formes:

To Forget not the day that thou stoodett before encreature the Lord thy God in Horeb, when the I are faid vnto me, Gether me the people together, & I will cause them heare my words, that they may be and to feare me all the dayes that they that five apon the earth, and that they may teach their chi, iren:

II Then came you neste and * stoods value + Fard to at. the mountaine, and the mountaine i burnt with fire : The law was vnto the mids of heaven , audthere vvas dake- g nen with ter e neffe, cloudes and mist.

12 And the Lord spake vnto you out of the was the redior middles of the fire, and ye heard the voyce of the thereof, and also words, but fawe no fimilitude, faue a voyce.

ords, but fawe no inmittude; iaue a 1070.

Then hee declared vinto you his couenant repair of the fame.

13 Then hee declared vinto you have the ten k God for teth this which he commanded you to k doe, even the ten k A commandements, and wrote them vpontwo cordines to his Tables of Stone.

14 And the Lord commanded me that fame rime, that I should teach you ordinances and lawes, which ye thould observe in the land, whi-

ther ye goe, to possesse it. 15 Take therefore good heede vnto your felues: for yee fawe no 1 image in the d. v that + Ear Cales.

the Lord spake vnto you in Horeb out of the distriction is getmiddes of the fire: 16 That ye corrupt not your felies, and make that male at y ima-

29 So wee abode in the valley over against you a graven image, or representation of any fingers represent gore : vohether it be the likenes of male or female, 17 The likenefic of any beaft that is on earth,

An extertains to offerme the law without adding thereto or the likenette of any fethered foule that flight in the cire:

> 18 Or the likeneffe of any thing the terespeth on the earth , or the like netic of any fift that is in the waters beneath the earth,

19 And leaft thou lift up thing eyes unto heatren, and when thou feeft the funns and the moone and the flarres with all the host of heaten, thouideft be dritten to worthip them and ferue them, m He bath appoint which the Lord thy God hoth m diffributed to all red them for to people vinder the whole heatien. feine man

20 But the Lord both taken you and brought vou out of the " yron formice , out of Egypt to n He hath delivered be vnto him a people and inheritance, as appeareth

21 And the Lord was angrie with me for your forait. words, and iware that I floud not goe ouer forden , and that I thould not goe in vitto that good land, which the Lord thy God gineth thee for an o Mofer good atinheritance.

22 For I muft die in this land, and il all not go in that the beirg oner Iorden : but " ye shall goe oner, and posterile an e-tellite estate, that good land.

23 Take heede vrto your felues, least ye forget them that must

that no reth was g criserate.

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They are threatned that for lake the Law. Deuteronomie. Three cities of refuge.

the conenant of the Lord your God which hee made with you, and leaft yee make you any grauen image, or likenefle of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is an confuming fire and a jelous Go.l.

han with lone and 25 When thou thalt beget children and childrens children, and thalt have remained long in the land, if ye a corrupt your felnes, and make any Mebr. 11,20. the land, if ye a corrupt your ternes, and make any a Meming, he shy gratten image or likenes of any thing, and worke a Maining, ac -enill in the light of the Lord thy God, to prouoke that femice of God. him to inger,

26 I reall heaven and earth to record against you this day, that we shall shortly perish from the you, yet the infenland, wherevinto ye goe ouer I orden to possesse ir: ye shall not prolong your dayes therein, but shall

viterly be defiroved.

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dayes.

27 And the Lord shall fleatter you among the a se that his for- people, and ye ibabe left few in number emor & the nations, whither the Lord shall bring you:

28 And there yee shall ferue gods ; euen the worke of mens hand, wood, and itoone, which neither fee nor heare not eate nor fmell.

29 But if from thence thou thalt feeke the Lord thy God , thou thalt find him , if thou feeke him with all thing theart, and with all thy foule.

a Not with ontward 30 When thou art in tribulation, and all thefe thew or ceremony, things are come upon thee, t at the length, if thou teraine to the Lord thy God, and bee obedient vnto his vovce. t the in the latter

31 (For the Lord thy God is a mercifull God) he will not forf ke thee, neither deftroy thee, nor forget the conemant of thy fathers, which hee

" fware vnto them.

3.2 For enquire now of the dayes that are paft. which were before thee , fince the day that God created min upon the earth, and aske from the x Mans negli, ence is partly carte, that one ende of heatten into the other, if there came to patte fuch a great thing as this, or whether any fuch like thing hath beene heard.

33 Did euer people heare the voyce of God fpe king out of the middes of a fire, as thou haft

heard, and lived?

34 Or hath God affayed to go and take him a nation from among nations, by 7 tent tions, by fignes, and by wonders, and by warre, and by a mightie hand, and by a stretched out arme, and by great feare according vuto all that the Lord your God did vnto you in Egypt before your eyes?

37 Vitto thee it was thewed', that thou mightelt 2 know that the Lord hee is God , and that

there is none but he alone.

35 Out of heatten hee made thee heare his voyce to instruct thee , and vpon earth he dewed thee his great fre, and thou heardest his voyce out of the middes of the fire,

a Freely, ar d not of elieir defe-ts.

37 And because he loued thy fathers, therefore hee chose their feede after them , and hath brought thee out of Egypt in his fight by his mightie power,

33 To thrust out nations greater and mightier then thou, before thee, to bring thee in , and to gine thee their land for inheritance : as appeareth

this day.

Vnderstand therefore this day, and confider in thine heart, that the Lord hee is God in heauen aboue, and vpon the earth beneath; there B none other.

49. Thou thalt keepe therefore his ordinances,

and his commandements which I commaund thee this day, that it may b go well with thee, and b God promifeth with thy children after thee, and that thou mayest award not for our prolong thy dayes upon the earth, which the Lord courage vs. and so thy God giueth thee for euer. affine vs that our

41 1 Then Mofes separated three cities on this labour shall not be fide of Iorden toward the funne rifing:

A2 That the flaver thould flee thither, which had killed his neighbour at vnwares, and hared him not in time part, might flee, I fay, vnto one of those cities, and line:

43 That is, * Bezer in the wildernesse, in the *116h, 20,8, plaine countrey of the Reubenites : and Remoth in Gilead among the Gadites; and Golan in Baflan among them of Manaffeh.

44 1 So this is the law which Mofes fet before the children of Ifrael.

45 Thefe are the "witnesses, and the ordinan- c The articles and ces, and the lawes which Moles declared to the poynts of the courchildren of Ifrael after they came out of Egypt. " name,

46 On this fide Iorden , in the valley ouer against Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Hefbbon, whom Mofes and the children of Ifrael * finote , after * Num. 21.44? chap . 1 . + . they were come out of Egypt:

47 And they possessed his land, and the land of * Og King of Bashan , two Kings of the Amo- * Nam. 21, 334 rites, which were on this fide Iorden toward the #2.3.3.

funne rifing.

48 From Aroer, which is by the banke of the river Arnon, even vnto mount Sion, which is

49 And all the plaine from Iorden Eastward, · 140 euen vnto d the Sea of the plaine, vnder the d That is, the fals * fprings of Pifgah. * Chap. 3. 17

CHAP. V. 5 Mofes is the means betweene God and the people. 6 The Law is repeated, 13. The people are afraide at Gods 2015e. 29. The Lord wishesh that the people would feare him. 32. They muft neither decline to the right hand nor left.

T Hen Moses called all Israel , and faide vnto them , Heare, O Itrael, the ordinances and the lawes which f I propose to you this day, that ye + Ebr. I fresketo may learne them, and take heede to observe them. your owes.

2 * The Lord our God made a couenant with * Exod. 19.5.60 vs in Horeb.

3 The Lord a made not this conenant with our 2 Someread. fathers onely, but with vs, even with vs all here aline God made not this

4 The Lord talked with you b face to face in and with fach the Mount out of the middes of the fire.

5 (At that time I stood betweene the Lord and dets. you , to declare vnto you the worde of the Lord; b So plaintly these for ye were afraid at the fight of the fire, and went doubt thereof.

not up into the mount) and he faid, 6 * I am the Lord thy God, which have * Essed 20.2. brought thee out of the land of Egypt , from the Levit. 26.1.

house of a bond ge. 7 Thou shalt have none other gods before c God binderh vs my face.

8 Thou shalt make thee no granen image or without superastion any likenes of that that is inheaten about, or which is in the earth beneath, or that is in the waters under the earth.

9 Thou shalt neither bowe thy felfe vaco * Emd 34.7? them, not ferve them; for *I the Lord thy God 100.32.18. am ad ielous God, visiting the iniquitie of the fa- d That is, of his thers upon the children , euen vnto the third and mitting it to be ; fourth generation of them that hate me:

Pf41.97.7.9.

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ginen to other, Io-And

The ten Commandements.

Chap. VI.

To keepe the Commandements.

30 Goe, fay vnto them, Returne you into your

10 And shewing mercy vnto thousands of them that " love me, and keep my commandements. 11 Thou thalt not take the Name of the Lord

thy God in vaine : for the Lord will not hold him guiltleffe that taketh his Name in vaine.

12 Keepe the Sabbath day to fauctifie it , as the Lord thy God hath commanded thee.

13 Sixe dayes fthou fhalt labour, and thalt doe all thy worke:

14' But the feuenth day it the Sabbath of the bboars, that we ought willingly to Lord thy God: thou shalt not doe any worke delicate the it- therein, thou, nor thy sonne, not thy daughter nor therein, thou, nor thy fonne, not thy daughter nor thy man ferucat, nor thy mayd, nor thine oxe, nor thine afte, neither my of thy cattell, nor the ftranger that is within thy gates : that thy man feruant and thy may d may teit aiwell as thou.

15 For , remember that thou walt a feruent in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand, and a fittetched out arme : therefore the Lord thy God commended thee to observe the Sabbath day.

16 C & Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 * Thou shalt not kill.

18 * Neither shall thou commit adulterie, 19 * Neither thalt thou fteele.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither thaith thou couet thy neighbours wife, neither fhalt thou defire thy neighbours house, his fielde, nor his man feru int, nor his mayd, his oxe, nor his affe, nor ought that thy neighbour hath.

22 These words the Lord spake vnto all your multitude in the mount out of the mids of § fire, the cloud and the darknes, with a great voyce, and i added no more thereto : and wrôte them vpon two tables of itone, and delivered them vato me.

23 And when yee heard the voyce or of the middes of the darkeneffe, (for the mountaine did burne with fire) then ye came to me, alt the chiefe

of your trib :s, and your Elders: 2.4. And ve faid , Beholde , the Lord our God hith thewed vs his glory and his greatnesse, and * wee have heard his voyce out of the middes of the fire : we have feene this day that God doeth

talke with man, and he * lineth. 25 Now therefore, why should we dye ! for this great fire will confame vs : if we heare the voyce of § L rd our God my more, we shall dye.

26 For what I fleth woar here e tier that heard the voyce of the lining God (peaking out of the

middes of the fire as vve haue, and lined; 27 Go thou neere and heare all that the Lord our God fayth; and declare thou vnto vs all that the Lord oin God faith vnto thee : * and we will

heare it and doe it. 28 Then the Lord heard the voyce of your & Hee requireth of wordes, when ye fpake vntome; and the Lord faid vnto me, I have heard the voyce of the wordes of

vinothing but onto me, I have near a the voice of the people, which they have fowled the full that they have fow have fucken. they have well foyd, all that they have fpeken, 29 Ohk hat there were such an heart in them

to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for eucr.

tents.

31 But fland thou here with me, and I will tell thee all the Commendements, and the ordinances, and the lawes, which thou featt teach them; that they may doe them in the land which I give them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hith commanded you; I turne I've a ill neather not afide to the right hand not to the left.

33 But waske in all the wayes which the Lord m As by o'ediyour God hath commended you , that yee may thee, God gairs in line, and that it may goe well with you ; and vestiteled to that he my prolong your dayes in the land which o'd or ring God ye thall potletle. miler.e .

CHAP, VI.

An exhortation to feare God, and keepe his committed demonts, 5 Which is, to love him with all thine beaut, 7. The fame must be taughts the posterity. On Notice tempt God. 15 Rightenspress contained in the Latte.

T Hefe now are the commandements, ordinances, an I glawes, which the Lord your God 100, indemnate. commanded me to teach you other you might doe

them in the land whither ye goe to possesse it: 2 That thou mighteft a feare the Lor thy a Arenevent feare God , and keepe all his ordin nees , and his com- and lone of God mandements which I commend thee, thou, and is the ine begin-thy fonne, and thy fonnes fonne all the dayes of God commande thy life, enenth it thy dives may be prolonged, means,

3 Heare therefore, O I frael, and take haude to doe it, that it may goe well with thee, and that ye may encrease mightily b in the land that floweth b which bath awith milke and hony, as the Lord God of thy fa-bundance of all thers hath promifed thee. ning to mans life,

4 Heare, O Hrael, The Lord our God is Lord onely.

And * thou shalt love the Lordthy God * Mit. 21- 37with all thine heart, and with all thy foule, and lake 15. 27.

with all thy might,
6 * And these wordes which I commaund * Chip. 11. 18. thee this day, shalbe in thine heart.

7 And thou fluit rehearle them continually a some reade, vnto thy children , and thalt t lke of them when thou walt whet thou tarieft in thine house, an I as thou walkest by them spon thy thou tarieff in thine house, and as thou with the way, and when thou lieft downe, and when that they may

thouriseft vp: 8 And thou fluit binde them for a figne vpon dee, el, in methine hand, and they thatbe # as frontlets between more. | O. , fig es of

thine eyes. Alto thou first write them upon the \$ pofts d that when thonem ett in. of thine house, and upon thy gites.

10 And when the Lerd thy God hath brought mean or them. thee into the land, which he fware vnto thy fathers Abraham, Izhak, and Iaakob, to give to thee, with great and goodly cities which thou buildedit nor,

11 And houses full of all miner of goods which thou filledit not , and welles digged which thou digged a not, vineyards & oline trees which

thou plantedft not, and when thou haft eaten and art full. 12 Beware leaft thou forget the Lord, which and eve canfe there brought thee out of the land or Fgypt , from the forget Gods n.er-

house of Lond ge: wall delinered one 13 Thou shalt feate the Lord thy God , and of miles f We must feare ferue him, and thalt I tweate by his Name.

14 Ye shall not wake ofter other gods , after God, feme him any of the gods of the people which are round feder his Name,

which is done by about you, 15 (For the Lord thy God is a iclous God five aring law-

among tally,

g Not for a thew, dience, and dae renerence.

e The first degree

to keepe the com-

mandemente, is

f. Metning, fince

God permitteth

fixe dayes to our

wenth to feine

him wholly.

to love [God.

* Mare. 5.21. * Lnke 18, 20,

* Rom: 13.9.

* Rom 7.7 h Hee Speakerh not ontly of that zefolute will , but that there be no motion of theandrion.

i Teathing vs by his example cobe content with his word, and adde nothing thereto.

* Exod. 19, 19.

* Chap. 4 33.

E Or, man.

* Eved . 10. 10.

felues we are vn-Willing thereento.

g By doubting of his power, ie a in g In whill meanes, and abuling his 212665.

h Here hee con-

dem: eth 1 mans

good intensions.

i Godregni eih

wee iale pames

may et torth his

glo y.

among you:) least the wrath of the Lord thy God bee kindled against thee , and destroy thee from the face of the earth. 16 ! Ye shall not g tempt the Lord your God,

as ye did tempt him in Maffah;

17 But ye thallkeepe diligently the commandements of the Lord your God, & his testimonies & his ordinances, which he hath commanded thee. 18 And thou thalt do that which is right and

good in the h fight of the Lord : that thou mayeft prosper, & that thou maiest go in, & possesse that good Lind which the Lord fware vnto thy fathers, 19 To cast out all thine enemies before thee,

as the Lord hath fiyd.

20 When i thy fonne shall aske thee in time not one y that wee to come, frying, What meane these testimonies, and ordinances, and Lawes, which the Lord our hife, but all a that God hath comminded you? that our polierity

21 Then thait thou fay vnto thy fonne, Wee were Pharaohs bond-men in Egypt; but the Lord brought vs out of Egypt with a mightie hand,

2.2 And the Lord thewed fignes and wonders great and cuilt ypon Egypt, ypon Pharaoh, and ypon all his houthold before our eyes,

23 And brought vs out from thence, to bring vs in, and to give vs the land which he fware vnto our fathers.

24 Therefore the Lord hath commanded vs.to doe all these ordinances, and to feare the Lord our God, that it may goe ener well with vs, and that he may preferue vs aliue at this prefent.

1 But becaufe none 25 Mor ouer this shalbe our 1 righteonines before the Lord our God, if we take heed to keepe all thele commanded vs. CHAT. VII.

1 The Ifraelites may make no concenant with the Gentiles. In a litacities may make no enterior as in the Genisies.

They must destroy the ideles.

The experience of the power of God.

The experience of the power of God ought to confirme us.

To aneyde all

secasion of edulatry.

WHen the Lord thy God shall bring thee into the land whither thou goeft to postesse it, * and shall roote out many nations before thee: the Hittites, and the Girgalhites, and the Amorites, and the Canganites, and the Perizzites, and the Histites, and the Iebulites, feuen nations greater and mightier then thou,

2 And the Lord thy God shall gine them abefore thee, then thou shalt smite them : thou shalt viterly deftroy them : thou it alt make no * couen nt with them, nor have compassion on them,

3 Neither thalt thou make marriages with them, neither gine thy daughter vnto his fonne,

nor take his daughter vnto thy fonne, 4 For B they will cause thy sonne to turne away from mee, and to ferue other gods : then will

the wrath of the Lord waxe hor against you, and deftroy thee finddenly. 5 But thus ye shall deale with them, b Ye shall

operthrowe their alters, and breake downe their piltars, and ye thall cut downe their groues, and burne their granen images with fire.

6 * For thou art an holy people vnto the Lord thy God, * the Lord thy Godh th chofen thee, to be a precious people vnto himfelfe, aboue all people that are upon the earth.

7 The Lord did not fet his love you you nor chule you, because ye were moe in number then my people: for ye were the fewest of all people: 3. But because the Lord cloued you and becie which he tware vnto thy fathers. is gounded up

which he fware vnto thy fathers to give thee.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the euill diferies of * Fgypt (which thou knoweft) vpon * Enod . 9 . 14 and

thee, bu, will tend them you all that hate thee, 16 Thou shift therefore consume all people which the Lord thy God thall give thee : 8 thine which the Lord thy God than give thee : string g wee oright not eye shall not space them, neither shall thou ferrie g wee oright not be mercially.

their gods, for that thalbe thy * destruction. 17 If thou fay in thine heart , Thefe nations mandeth feneritie,

are moe then I how c n I cast them out? 18 Thou thair not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnro all Egypt:

19 The great | tentations which thine eyes | o, plagat, ortric fawe, and the fignes and wonders, and the migheie als, cop. 19.3.45 hand, & ftretched out arme, whereby the Lord thy exta. 15. 15, and God brought thee out: fo that the Lord thy God 10.4. do vnto all the people, whose tice thou tearest,

20 * Moreover, the Lord thy God will fend * Empl. 23. 28. h hornets among them, small they that are left, and influent hide themselves from thee, be desiroyed,

21 Thou thair not fearethem: for the Lord mall acreamre, which I will not thy God is an ong you, a God raighty & dreadfull, arme to fighten

22 And the Lord thy God will roote out thele thy fide against nations before thee by little & little; thou mayeft them not confume them at once, seall the i beaftes of i so that it is your the fielde increase vpon thee,

23 But the Lord thy God shall give them be- God accomplish fore thee , and thall destroy them with a mightie for foone as you destruction, vnrill they be brought to nought.

24 And he thall de incr the r Kings into thine hand, and thou thair deftroy their name from vnder heauen : there thall no man be able to ft nde before thee, vntili thou halt deftroyed them.

25 The grauen images of their gods thell yee * burne with fire, and * court not the filter and golde, that is on them, nor t. ke it vnto thee, leaft * chip. 12, 34 thou k be mared there with ; for it is an abomina- cod 23.24. tion before the Lordthy God,

on before the Lordiny God,

3 Bring not therefore abomination into a Andbeemiled

cause hee would keepe the oathe which hee had e Freely finding fworne unto your fathers, the Lord hath brought no coule in you you out by a mightie hand, and definered you out more then in of the house of bondage from the !.. nd of Pharach there so to do.

King of Egypt. That thou mayest know , d that the Lord d And so por difthy God, he is God, the faithfull God, which kee- terente between peth coucnant and mercy vnto them that lone him and idoles, him and keepe his commandements, even to a

thousand generations, 10 And rewardeth them to their face that Meaning, manihate him, to bring them to destruction; he will not life. deferre to reward him that he teth him to his face.

11 Keepe thou therefore the commandements. and the ordinances, and the lawes, which I commaund thee this day to doe them.

12 For if ye hearken vnto thefe lawes, and observe and doe them, then the Lord thy God shall keepe with thee the cournent, and the f mer-finisconenant

13 And he will love thee, and breffe thee, and on his free grace multiplie thee: he will also bleffe the fruite of thy therefore intewombe, and the fruite of thy land, thy corne and obedience, he hath thy wine, and thine oyle . and the increase of thy respect to his merkine, and the flockes of thy sheepe in the land, sie and not to their merits.

14 Thou shalt bee biefled at one all people: * there shall bee neither male nor female barren * Enod. 23.26, among you,nor among your catteil.

where God com-* £xed, 23.33.

h There is not for

commeditie that, would with.

* 10 fb. 7.1.27. thine to idelary,

& Nothing ought to moone vs more to tille obedienie then the g ear benefits which wee haue received of God.

sould fally obey

the law, we must

haue our recointe

innined by rank.

to Chall to bee

* Chap. 31. 2.

3 Into thy power. * Enod 23.31.47d

34. 54.

Or, any of them.

head woulde have his ferure pore without all idolanous ceremontes and fuper-Rimons, Chap, 22 4.

* Chap 14.2. and ₩.18 10. * Epied. 19.5. 9.20,2.2.

God chastiseth his children.

it is * accurfed.

thine house, least thou be accurred like it, but vtterly abhorre it, and count it most abominable; for

CHAP. VIII.

1 God humbleth the Ifraelites to trie what they have in their heart . God cha tifeth them as his thildren. 14 The heart ought not to be proude of Gods benefites. 19 The forgetfullnesse of Gods benefites can cib destruition.

a She wing that it is not enough to heare the worde, except v t example of lite.

* Chap. 13. 14.

b Which is declared in afflichions, either by patience, or by gradging againít Gods vilitation.

e Man lineth not by meat onely, but by the power of God , which ginech it ftrength to nours in ve d At they that goe barefooted e So that his afflictions are fignes of his fatherly loue toward vs.

i where there are mines of metall.

g For to receine Gods benentes. and not to bee thanke full, is to contemue God in them.

a Ey attributing thine owne wifdome and labour, or to good forme.

* Num 20, 11.

* Ened, 16,15.

good at the litter end.

17 Bevvare leaft thou fay in thine heart , My power, and the strength of mine owne hand hath

Y E that! keepe all the commandements which command thee this day, for a to doe them: that ye may time, and be multiplied, and goe in, & possesse the land which the Lord sware vinto your

fithers. 2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in § wilderneffe for to humble thee, & tesproue thee, to know what was in thirde heart, whether thou wouldeft keepe his commandements or no.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewoft not, neither did thy fathers know it, that he might teach thee that man liueth not be bread onely, but by enery vvord that proceedeth out of the mouth of the Lord, doth a man live.

4. Thy rayment waxed not olde upon thee, neither did thy foote & swell those fourtie yeeres.

5 Know therefore in thine heart, that as a man nourtereth his fonne, fo the Lord thy God . nourtereth thee.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that then mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which rivers of water and fountains, and I depths that ipring out of valleys and mountaines:

8 A land of wheate and barley, and of vineyardes, and figurees, and pomegranates: a land of oyle, orine and hony:

9 A land wherein thou shalt eate bread without fearcide, neither thalt thou lacke any thing therein: a landf whose stones are yron, and out of whose mountaines thou shalt digge brasse.

10 And when thou half eaten & filled thy felfe. thou thait & biefle the Lord thy God for the good land, which hee hath given thee.

11 Bewire that thou forget not the Lord thy God, not keeping his commanden.ents and his lawes, & his ordinances, which I commande thee this day:

12 Leaft wohen thou haft eaten & filled thy felfe, and half built goodly houses and dwelt therein,

13 And thy be iftes, and the theepe are increafed, and thy filter and golde is multiplied, and all that thou hast is increased,

14 Then thine heart h be lifted up, and thou forget & Lord thy God , which brought thee out of the and of Egypt, from the house of bondage, 15 Who was thy guide in that greate and ten ible wildernesse (vuherein vuere try ferpents, and

fcorpions & drought, where vvas no witer,* who brought forth water for thee out of \$ rock of flint: 16 Who fedde thee in the windernesse with * MAN, which thy fathers knew not) to humble thee, and to proone thee, that he might doe thee

prepared me this abundance,

Chap. VIII. IX. The free mercies of 18 But remember the Lord thy God : for it is

hee which guert thee power to get fulfance to if fining ten-eft blith his comeant which hee tweet vitto thy proceed only fathers, as appearer b his day. 19 And if thou forget the Lord thy God, and much more uping wike after other gods, and ferue them, and wor- to the gods and ferue them, and wor- he contains, thip them , Ik teffifie vnto you this day , that you he enemaning.

finall furely perith. 20 As the nations which the Lord destroyeth be- and the earth , 22

fore you, fo ye flall perith, because ye would not Chap 4.15 be obedient viito & voyce of the Lord your God, CHAP. IX.

1 God doth not them good for their owne right con 'hesse, but for his owne sake. 7 Moses putteth ikem in renem-brance of their sunnes. 17 The two tables are broken. 26 Majes prayers for the people.

H Eare, O Iirael , Thou ibelt paffe over Iorden a this day, to goe in and to policife nations a Meaning, greater and mightier then thy felfe, and cities great and walled up to heaten,

2 A people great and tall , even the children of the Anakims , whom thou knowett , and of volom b By the report, thou haft bheard fay , Who can ftand before the of the free. children of Anak?

3 Understand therefore that this day the Lord thy God is hee which a goeth over before thee as a To quide thee a contuming fire : he shall destroy them , and hee and governe thee, thall tring them downe before thy face : to thou thalt caft them out and destroy them suddenly, as the Lord hath faide vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) d Man of himfelfe faying , For my a righteouineffe the Lord hath an delete nothing brought mee in , to possesse this land ; but for the tur Gods anger, wickednesse of these nations, the Lord hath cast and if God spare them out before thee.

5 For thou entrest not to inherite their land for thy righteoutnesse, or for thy vpright heart: but for & wickednes of those nations, & Lord thy God doth cast them out before thee, and that he might performe the word which & Lord thy God Iware vino thy fathers, Abraham, Izh k, and Lakeb.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteonines; for thou art a . ftiffenecked

7 (Remember and forget not , how thou masses yoke. prouokedft the Lord thy God to enger in the wil- f Heeprometh by dernes : f tince the day that thou diddeft depart the length of time, out of the land of Egypt, untill yee carre into this that the crebellion place, yee have rebuiled against the Lord.

8 Alfo in Horeb ye proucked the Lord to anger, fo that the Lord was wroth with you, even to deftroy you.

9 When I was gone vp into the mount, to receive the Tables of itone, the Tables, I fay, of the * Emd. 14.18. Couenant, which the Lord made with you; and *I * Estal, 14 abode in \$ mount fourtie dayes & fourtie nights, and I neither ate breade nor yet dranke water:

10 * Then the Lord definered me two tables of * Food, \$1.18. ftone, written with the finger of God, and in them g That is, missenvvascontained according to all the wordes which foully, and not by the Lord had faide vnto you in the mount out of the band of man, the middes of the fre, in the day of the affembly,

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gaue mee the two

tables of itene, the tables, I fay, of the couenant, * Exad; 31-712 And the Lord faid vnto me, *Arife, get thee downe quickly from hence; for thy people which

his great mercy,

* Life Autborns oven which will not endute their

was moft great and

To deftaye	eth for the people.	Deuteron	omie.	Our duetie to	ward God
h So foone as man declineth from	thou hast brought out of Egypt, have their nowyes: they are soone tuned out which I commanded them, they have a molten image. 13 Furthermore the Lord spake vnt	of the way made them	I N the fame time the Lord fa thee two tables of from lik come vp vnto me into the mot an Atke of wood, 2 And I will write vpon the	int, and make thee	* Ened, 34 Eq
i Signifying that the prayers of the	ing, I have feene this people, and beh ftiffenecked people. 14 i Let mee alone, that I may de- and put out their name from voice hea	old, it is a		oles , which thou in the Arks.	Which wood is of ongcontinuance,
faithfull me a barre to flay Gods angee that he confusto not all,	will make of thee a mightie nation a then they be. 15 So I returned, and came down mount (and the mount burnt with fire, a	ne from the	mine hand. 4 Then he wrote vpon the to the first writing, (the tenne	e Tables according to commandements,	
	Tables of the Couenent voere in my tw 16 Then I looked, and behold, yet against the Lord your God: for ye had a molten calfe, and had turned quickly	had finned d made you y out of the	which the Lord spake vnto yo of the middles of the fre, in the bly) and the Lord give them of 5 And I depirted and or	day of the baffem- b into me. 2 ne downe from the t	Tembled to recente
& That is, from the Lawe wherein he declareth what is the carfe of our prediction.	Is way which the Lord had commanded 17 Therefore I tooke the two Table them out of my two handes, and brak fore your eyes. 18 And I fell downe before the Lo	es, and cast te them be-	Mount, and put the Tables is had mady; and there they bee manded me. 6 \$ And the children of ioarney from Beeroth of the children.	Ifrael tooke their	
K,	dayes, and fourty nights, as before : I bread nor dranke water, because of all which yee had committed, in doing with fight of the Lord, in that yee pro	neither ate your finnes wickedly in	Mofera, where Aaron died , Eleazar his fonne became Prie 7 f From thence they de dah , and from Gadgodah to	end was buried, and the first his freed, parted vnto Gudgo-	This morniaine was also called Hor, Num, 20, 28;
	vnto wrath. 19 (For I was afraid of the wrath at tion, wherewith the Lord was mooned a even to defroy you) yet the Lord h	nd indigna- against you,	running waters. 8 1 The tame time the tribe of Leui to beare the Ark	Lord separated the of the Couenant of	d That is, to offer
I Whereby hee Sheweth what dan-	that time also. 20 Likewise the Lord was very angrenon, even to 1 destroy him; but at that the	y with Aa-	the Lord, and to stand before the runto him, and to bleffe in day. 9 Wherefore Leui hath no with his brethren: for the 1	his Name vnto this part nor inheritance Lord is his sinheria	declare the Law to the people to the people to So God turned the curie of Isakoba
ger they are in, that have authoritie and neuft not wicked- meife.	which ye had made, and burnt him wi flamped him and ground him finall, eue duft; and I caft the duft thereof into the defeended out of the mount.	th fire , and in vnto very	tance as the Lord thy God had 10 And I taried in the n time, fourty dayes and fourty in heard mee at that time also, not destroy thee.	h promifed him, nount, as at the first nights, and the Lord and the Lord would	Gen. 4917. vnto blefsing
m Horeb, or Sinai. * Num. 11.1.3. * Exod 17.7. * Numb.11.34.	22 Alfo*in Taberah, and in *Maffah, † broth-hattaauah ye prouoked the Lord 23 Likewife when the Lord fent yo delh-barnea, faying, Go yp, and poffe	to anger, ou from Ka- effe the land	in the Lord faid vntor in the iourney before the pe goe in and pofferfie the land, their fathers to give vnto then 12. And now Ifrael, who	ople, that they may which I fware vnto	= 6
M At the returne of the spies.	which I have given you, then you rebe the commandement of the Lord you believed him not, nor hearkened with 2.4 Ye have bene rebellious vnto the the day that I knew you.	ic God , and his voyce,	God f require of thee, but to God, to wake in all his wayes to ferue the Lord thy God wi wirh all thy foule?	ofe we the Lot I thy and to love him, and thall thine heart, and	God requireth non thing but to turne to him and obey.
 Whereby is fignified that God requirect earnest continuants in prayer. 	- dayes, and fourty nights, as I fell down could § Lord both faid that he would d 26 And I prayed who the Lord, a Lord God, deftroy not thy people and	ne before be- leftroy you, and faid, O I thine inhe-	13 That thou keepe the the Lord and his ordinances thee this day, for thy wealth? 14 Behold, heaven, and the the Lords thy God, and the	, which I command to heatten of heattens	
p The godly in	greatnes, whom thou haft redeemed to greatnes, whom thou haft brought oby a mighty hand. 2.7 P. Remember thy ferrants Abrai	through thy out of Egypt ham Izbok	therein is. 15 g Notwithstanding, the in thy fathers to love them seed after them, even you ab peareth this day.	, "na ala chale their	nen and easth wen
their players groun on Gods promife, and contesse their finnes. or Num. 14. 16.	28 Leaft the countrey, whence thou them, fay, *Because the Lord was not a them into the land which hee promise	their inne, u broughtest ble to bring ed them, or	16 h Circumcife therefore heart, and harden your necker 17 For the Lord your Go Lord of lords, a great God, r	d is God of gods, and nightie and tertible,	h Cut offall your enillaffections, le- tem 4.44
	because he hated them, he caried ther them in the wildernes. 29 Yet they are thy people and t tance, which thou broughtest out by newer, and by the treatched our work.	hine inheri- thy mighty	which accepteth no * perform 18 Who doeth right vn widow, and loueth the ftrang and raitment. 19 Loue ye therefore the	to the father:effe and er, giuing him food	iob 3+.19.
	power, and by thy firetched out arme. CHAP. X. The freed Tables put in the Arke STh is deducate to the firmice of the Tabernacle, abe Lord required of bis. 16 The circ ibetter. 17 Ged regardeth not the perfor. 2	betrike of Loui	ftrangers in the land of Egyp 20 * Thou shult feare the shalt ferue kim, and thou sl and i shalt sweare by his Name	t, Lord thy God: thou alt cleaue vnto him,	mat 4.10. i Rezde Chap.
	the praife of Ifrael.			21 Hc	6.13,

Their commodities that serue God. Chap. XI. XII. 21 Hee is thy praise, and he is thy God, that fraite, and ye perish quickely from the good land,

Bleuing and Cu. png 7

had done for thee thele great and terrible things, which thine eyes have feene. 22 Thy fathers went downe into Egypt * with

feuenty persons, and now the Lord thy God hath made thee, as § * starres of § heaven in multitude.

CHAP. XI.

a An exhertation to love God , and keepe his lam. to The proifes of Canaan, 18 To medicate continually the round of God. 19 To teabit unto the etildren. 26 Eleffing and eurfing.

T Herefore thou shalt love the Lord thy God, and fhalt keepe that, which he commandeth to be kept; that is, his ordinances, and his lawes

and his commandements alway. 2 And a confider this day (for I speake not to your children, which have neither knowen nor feene) the chaftifements of the Lord your God, his

Gen.45.:7.

Exed. 1 5.

* Cen 15.5.

a. ye, which have

teene Gods graces

mooned, then your child:en, which

b; As well concer-

ning his benefites,

as his corrections.

& Ebr was at their

& Becaufe ye hane

felt both his cha-

Aitements and his

bente fites.

Or bour.

a Asby making

of the river Nilus

co water the land.

gnerers for the

fett.

hane onely heard

of them.

with your eves, oughe rather to be

greatnesse, his mighty hand, and his stretched out 3 And his fignes, and his actes, which he did in the middes of Egypt , vnto Pharaolithe King

of Egypt, and vnto all his land; 4 And what hee did vnto the hofte of the E-

gyptians, vnto their horses, and to their charets, when he caused the waters of the red Sea to ouerflowe them, as they purfued after you, and the Lord deftroyed them vnto this day:

5 And b what he did vnto you in the wilder-

neffe, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the fonnes of Eliab the fonne of Reuben, when the earth opened her mouth, and fwallowed them with their houshold and their tents, and all their substance that I they had in the middles of all Ifrael.

7 For your eyes have feene all the great actes

of the Lord which he did.

8 Therefore shall ye keepe all the commandements, which I command you this day, that ye may be firing, and goe in and possesse the land whither ye goe to posserie it:

9 Alio that ye may prolong your dayes in the land, which the Lord sware vnto your fathers, to give vnto them and to their feede, enen a land that

tioweth with milke and honie.

10 1 For the land whither thou goest to posfeffe it, is not as the land of Egypt, from whence ye came, where thou fowedft thy feede, and wateredft it with thy I d feete as a garden of herbes:

11 But the land whither ye goe to possesse it, waters to come out is a land of mountaines and valleys, and drinketh

water of the raine of heaven.

12 This land doth the Lord thy God care for: the eyes of the Lordthy God are alwayes vpon it, from the beginning of the yeers, even vnto the end of the yeere.

13 ¶ If yee shall hearken therefore visto my commandements, which I commaind you this dry, that ye love the Lord your God and ferue him

with all your heart, and with all your foule, 14 I also will give raine vnto your land in due

2 In the feederime, time, the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle. 15 Also I will fend grafte in thy helds for thy cattell, that thou mayeft eate, and have ynough.

16 Eur beware leaft your heart f deceine you, and leaft ve turns afide, and ferue other gods, and

worship them.

17 And fo the anger of the Lord be kindled against you, and he shut vp the heaven, that there be noe rame, and that your land yeelde not her

which the Lord gineth you. 18 Therefore thall ye by vp thefe my words in your heart and in your foule, and * binde them * class 6.0.8 for ... gne vpon your hand , that they may be as a

from let betweene your eves. 19 And ye indi * teach them your children, * Chap. 4 10 404 6

fpeaking of them when thou fitteft in thine house, 4.7 and when thou waskeft by the way, and when thou lieft downs, and when thou rifeft vp. 20 And thou malt write them you the poffes

of thine house, and voon thy gates,

21 That your dayes may be multiplyed, and the dayes of your children, in § land which the Lord fware vnto your fathers to give them, as long as 8 the beauens are about the earth.

22 ! For if ye keepe diligently all these Commandements, which I command you to doe : that is, to love the Lord your God, to walke in all his wayes, and cleane vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall posterile great nations and mightier then you.

24 * All the places whereon the foles of h your * 10 % 1.1. feete shall tread, shalbe yours : your cooft it lbe h rins was second fro the wildernesse and from Lebanon, & fro VR1- 14.6 ed in Dauds

ner euen the river Perach, vinto the vitermost 1 Sea.

25 No man shall shand against your for the realist statement. Lord your God full cast the scare and dieade of neura.

you vpon all the land that yee shall treade vpon, as he hath faide vnto you.

26 ! Behold, I fet before you this day a blefsing and a curfe:

27 * The bleffing, if you obey the commande + cl.q. 28, 2, end ments of the Lord your God, which I commande 30.1. you this day:

23 And the *curse, if ye will not obey the Com- * Chm. 28.15. mandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye have not knowne.

29 When the Lord thy God therefore hath brought thee into the land, whither thou goeft to which is certains . possessing the into the fact, within the spessing upon to follow that mount Gerizim, and the cuttle vpon mount Eball. certaine.

30 Are they not beyond forden on that part, * (149. 7 13.10) where the Sunne goeth downe in the land of the 8 33 where the Sunne goeth downe in the land of the 1 Meaning, in Canzenites, which dwell in the plaine ouer against Sameria. Gilgall, befide | the groue of Moreh? 31 For yee in Il paste ouer Lorden, to goe in to

pollefle that land which & Lord your God gineth you and ye shall possesse it, and dwell therein. 32 Take heede therefore that ye " doe all the

commandements and the lawes, which I fet before youthis day.

CHAP, XII.

3 To deferor the idolatrious places. 5, 8 To freae God mbere br commardien, and usne commandete, and not as mine families. ebilde neo tuci geds, to aust nothing to Gods word.

T Hele are the ordinances and the lowes , which ye thall observe and due in the land, (which the Lord God's of thy fithers greetly they are admonifed felle it; as rong as we like upon the earth.

2 Yee mall viterly deftroy all the places sed wherein the nations which ye that postesse, deruced * 640 7 5. their gods upon the high mountains, and upon the hilles, and under enery greene tree.

a * Alto yeefhall overthrow their alters, and b wherein they breake down their pillars, and burne their groues facilities to their with fire; and we shall how down & grand images of idoles,

g As long as the

heanens endere. 2. PR 3. 10.32.

k Hereprooners the mel ce of men as buch feate that

Dr. Flight.

* Chip 5.380

to reeke none othe

denotions according to your owns taniakis,

I gy demifing co your felues toolife

and toward harneft,

To serve God as he willeth:

Deuteronomie.

and not as the heathen doe.

e Ye thall not ferne the Lord with fuper fitions. * 1 King . 8 . c o . & chr. 6.5. and 7. 11 16.

fruitts.

thalbe.

e Were his Arke

I Northat they

God would be

in the land of

enough to conquer, except God had

maintained them

Cor, that which ye

chafe out for your

* Chap. 10:9

It As was declared

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res, and in other

ple was bnile.

As God bath gi-

nen thee power

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ice, as the other.

so the Lord, might

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where he had ap-

poynted.

and abilitie.

in reft under his

mouthien.

DOMES.

Canaan.

fantafies, bir that

their gods, and abolish their names out of y place, 4 Ye shall e not do so vnto the Lord your God, But ye shall feeke the place which the Lord your God shall * choose out of your tribes , to put his Name there, and there to dwell, and thither

thou fhalt come, 6 And ye shall bring thither your burnt offerings, and your facrifices, and your tithes, and the d Meaning, the first d offring of your hands, and your vowes, and your

free offrings, and the first borne of your kine and of your sheepe.

7 And there yee shall eate . before the Lord your God, and ye shall rejoyce in all that ye put your hand voto , both ye , and your houtholds, because the Lord thy God hath bleffed thee.

8 Yee shall not doe after all these things that we doe f here this day : that is , every man whatfoeuer feemeth him good in his owne eyes.

facrificed after their 9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee, 10 But when ye go ouer Iorden, and dwell in the ferurd more purely land, which the Lord your God hath gluen you to inherit, and wwhen he hath given your reft from all g It had not beene

your enemies round about, and ye dwell in fafetie, 11 When there shalbe a place which the Lord your God shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you : your burnt offrings, and your facrifices, your tithes, and the offring of yours hands, and all your If speciall vowes which ye vowe vnto the Lord:

12 And yee shall reloyce before the Lord your God, ye, and your fonnes and your daughters, and your feruents, and your maidens, and the Leuite that is within your gates : * for hee hath no part

nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in every place that thou feeft:

14 But in the place which the Lord thall h chuse oner by the placing in one of thy tribes , there thou shalt offer thy Shiloh 2+3 yeeres, burnt offrings , and there thou thalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate more then 300. yeeflesh in all thy gates, whatsoener thine heart deplaces till the cem.fireth, according to the i bleffing of the Lord thy God which he hath given thee ; both the vncleane and the cleane may eate thereof, k as of the roe & Buery one might bucke, and of the hart.

16 Onely ye thall not eat the blood, but powre it voon the earth as water.

17 Thou maiest not eat within thy gates the 1 Meaning, what- 1 tithe of thy come, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy foeuer was offered sheepe, neither any of thy vowes which thou vowest nor thy free offerings, nor the offering of thine hands,

18 But thou fhalt eat it before the Lord thy God , in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy fernant, and thy maid, and the Leuite that is within thy gates : and thou shalt reloyce before the Lord thy God, in all that thou putteft thine hand to.

19 * Beware, that thou for take not the Leuite,

as long as thou livest vpon the earth.

20 1 When the Lord thy God thall enlarge thy border, as * he hath promised thee, and thou flight lay, I will eat fleth, (because thine heart longeth to eate fleth) thou mayeft eate fleth, whatfoener thine heart defireth.

21 If the place which the Lord thy God hath

chosen to put his Name there, be fatre from thee. then thou thalt kill of thy bullockes, and of thy sheep which the Lord hath given thee, as I bave commanded thee, and thou shalt eate in thy gates, whatfoeuer thine heart defireth.

22 But as the roe bucke, and the hart is eaten, fo flialt thou eat them : both the vncleane and

the cleane shall eate of them alike.

23 Onely bee † fure that thou eate not the blood : for the blood m is the life, and thou mayelt the frong on

not eate the life with the flesh. 24 Therefore thou shalt not eate it , but powre of beanes is in their it upon the earth as water.

25 Thou shalt not este it, that it may goe well with thee, and we thy childre after thee, when thou thalt do y which is right in the fight of the Lord:

26 But thine " holy things which thou haft, " That which thou and thy vowes thou that take vp, and come vnto walt offer in facrithe place which the Lord thall chuse.

27 And thou fhalt make thy buint offerings of the flesh, and of the blood upon the altar of the Lord thy God, and the blood of thine offerings shall be powred upon the altar of the Lord thy God, and thou thalt eate the fleth.

28 Take heede, and heare all these wordes which I commaunde thee , that it may goe o well which I commainde thee, that it may goe o well of God by promife with thee, and with thy children after thee for binded himfelfe to euer, when thou doeft that which is good and right doe good to them in the fight of the Lord thy God.

29 When the Lord thy God shall destroy the nations before thee, whither thou goeft to possesse them, and thou shalt possesse them and dwell in their land.

30 Bewere , left thou be taken in P fnare after P By following their funerstition them, after y they be deftroyed before thee, & left and idolaties, and thou aske after their gods, faying, How did thefe thinking to ferue

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods; for they haue 9 burned both rheir fonnes and their daughters q They thought with fire to their gods.

32 Therefore whatfoeuer I commaund you, to offer to their take heede you doe it: * thou shalt put nothing * Chap. 4. isfb. 1.7 thereto, nor take ought therefrom.

CHAP. XIII.

5 The enticers to idolatrie must be staine, seeme they never so holie. 6 So neare of kindred or of friendsbip. 12 Or great in multitude or tower.

I F there arise among you a Prophet or a dreamer a which faveth that of a dreames, (and give thee a figne or wonder, he hath things re-

2 And the figne and the wonder, which hee nealed vato him in hath tolde thee, come to pafle) faying, b Let vs go dreames. after others gods, which thou haft not knowen, and wherever the false let vs ferue them.

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto thet dreamer of dreames : for the Lord your Gode producth you, to knowe whether you loue the Lord your God with all your all these things that heart, and with all your foule.

4 Yee shall walke after the Lord your God knower, and feare him, and thall keepe his commandemen's, and hearken vnto his voyce, and ye thall ferue him, and cleaue vnto him,

5 But that Prophet, or that dreamer of dreames, he shall be staine, because he hash spoken to turne you away from § Lord your God (which brought testimonies, and you out of the land of Egypt , and delinered condemned by the you out of the house of bondage) to thrust indge.

m Le canfe the life blood.

that obey his worde

nations ferue their gods, that I may do fo likewife? me thereby.

nothing too deate pro. 30.6 , reuel , 28

prophers tend.

e God ordeineth " his may be

W G:Re, 18, 14. chep. 19.8.

* Erda 7.32.

Punishment for entilers to idolatrie.

Chap, XIV. Vncleane beafts, fishes and birds. 71

thee our of the way, wherein the Lord thy God commanded thee to waske : fo fi .: t thou take the enill away foorth of the middes of thee. 6 1 If thy brother, the forne of thy mother,

e Al natural affeécions mue giue place to Gods or thine owne fonne, or thy daughter, or the wife, that leeth in thy botome, or thy friend, which is f Whom they loveft as thine owne floule, entife thee fecretly, faying, as thy life. Let vs go and ferue other gods, (which thou haft not knowne, thou, I fay, nor thy fathers.)

7 Any of the gods of the people which are round about you , neere vnto thee or far off from thee, from the one end of the earth vnto the other:

8 Thou shalt not confent vnto him, nor heare him, neither shall thine eye pittie him, nor shew mercy, nor keepe him fecret:

g As the witnes is, charged. Chap . 17.7

* Chep. 174130

& Elg. children of

sed to fee faults

idolacry is fo

grienoully to be

punished, then of

them which once

professed God.

that idolatrous and

entfed estie, Roade

Chap 7.26.2nd

100.7.11.

punifted,

9 But thou shalt even kill him : 8 thine hand shall bee first upon him to put him to death, and then the hands of all the people.

10 And thou thalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from § house of bodage)

11 That * all Hraelmay heare and feare, and do no more any fuch wickednes as this among you.

12 ¶ If thou shalt heare say (concerning anie of thy cities, which the Lord thy God hath given thee to dwell in) 13 1 Wicked men are gone out from among

you, and have drawe away the inhabitants of their city, faying, Let vs go and ferue other gods, which

ye haue not knowen, h Which arrappoin-14 The h thou shalt seeke, and make search & enquire diligently; and if it be true, or the thing cer-

taine, y fuch abomination is wrought among you, Is Thou thalt even flay the inhabitants of that citie with the edge of the fword: destroy it vtterly, and all that is therein, and the cattell thereof

wirh the edge of the Iword.

i Signifying that no 16 And thou shalt gather all the spoile of it into the middes of the streets thereof, and burne exectable, nor more with fire the citie and all the spoile thereof enery whit, ynto the Lord thy God ; and it shall be an heape for ever, it shall not be built againe.

17 And there shall cleave nothing of the &damned thing to thine hand, that the Lordmay turne from the herceneffe of his wrath, and flewe thee mercy, and have compatition on thee, and multiplie thee, as he hath twome vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commendements which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV. The maners of the Gentiles in marking themselves for the dead, may not be followed 4 What weatts are cleane to be eaten, and what not 29 The tithes for the Lenies, franger, fatherieffe, and widowe.

Y E are the children of the Lord your God.*Ye shall not cut your selves, nor make you any baldnesse betweene your eyes for the dead

2 * For thou art an holy people voto the Lord thy God, and the Lord hath chofen thee to be a stone of y Graniles. a Precious people vnto himfelfe, aboue all the

3 1 Thou shalt eate no maner of abomination. 4 These are the beasts, which ye shall eate, the

fpirituall pureness, 4 These are the beatts, while enen in their meate beefe, the sheepe, and the goate,

The hart, and the roe bucke, and the bugle

wilde oxe, and the chamois.

6 And every beaft that partern the hoofe, and cleaveth the clift into two clawes, and sof the be. Its that cheweth the cude, that fhall ye eate.

7 But there ye fitall not eate, of them that chew the cud, and of them that divide and cleaue the hoofe onely: the c. mell, nor the hare, nor the cony : for they chew the cud , but divide not the hoofe: therefore they shallbe vncleane vnto you:

8 Also the fwine , because hee dinideth the hoofe, and cheweth not the cud, shall be vncleane vnto you : yee shall not eate of their fleth, nor

touch their dead carkeifes.

9 5 * These shall ye eate, of all that are in the * Iroli. 11, 94 waters; all that have finnes and feales shall ye eate.

10 And whatfoeuer hath no finnes nor icales. ye shall not eate : it shall be vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate. 12 But these are they whereof yee shall not

eate : the egle nor the golhawke nor the ofprey, 13 Nor the glead, nor the kite, nor the vulture,

after their kinde, 14 Nor all kinde of rauens,

15 Nor the offrich , nor the nightcome , nor for, where

the I feameaw, nor the hawke after her kinde. 16 Neither the little owle, nor the great owle,

nor the redfhanke, 17 Nor the pelicane, nor the fwanne, nor the

cormorant: 18 The storke also, and the heron in his kinde,

nor the lapwing, nor * the backe. 19 And every creeping thing that flieth . fliall

bee vncleane vnto you : it shall not be eaten, 20 But of all cleane foules ye may eate.

21 Ye shall cate of nothing that e diethalone. but thou fhalt give it vnto the d ffranger that is a Because their within thy gates, that hee may eate it or thou blood was not fired, mayeft feel it vnto a ftranger : for thou art an ho- them. ly people vnto the Lord thy God. Thou thalt not d which is not of

* feeth a kid in his mothers milke. 22 Thou falt & give the tithe of all the in- and 1, 16. crease of thy feede, that commeth foorth of the e Then her were

held yeere by yeere.

23 And thou stait eate before the Lord thy maintenance of the God (in the place where healthly chute to cause none inhetitance, none inhetitance, his Name to dwel there) the tithe of thy come, of thy wine, and of these cyle, and the fift borne of thy kine, and of thy theope, that thou mayeft learne to feare the Lord thy God alway

24 And if the way be too longe for thee, fo that thou art not able to cary it , because the place is farre from thee , where the Lord thy God ft., il chuse to set his Name, I when the Lord thy God

shall blesse thee,

25 Then thalt thou make it in money, and give thee abiling, I take the money in thine hand, and goe vinto the for indexes place which the Lord thy God fhall chofe.

26 And thou thalt bettowe the money for whatfoener thinc heart detireth; whether it becoxe, or freepe, or wine, or ftrong drinke, or whatteener thine heart defreth, & and it ait eate it there before the Lord thy God, and reloyee both thou, and hath sees and the thine houst old,

27 And the Leuite that is within thy gates, he felides the years) that thou not for lake; for hee hath neither part trihe that were

nor inheritance with thee, 28 At the end of three yeers thou find h bring utes, thete were foorth all the tithes of thine increase of the same utepore. yeere, and lay it up within thy gates,

* Leuit. 13, 19

* Emod.13,19. ordained for the

f When her tha B

ginen to the Le-

4 Lewit, 19, 18. * Chap. 7.6. and 26.18.19. a Therefore shou howe the fuperfii-

onghieù not to fel-Lawe infireded the Reweste feeke a

and drinks.

and the wilde goate, and the vnicome, and the

29 Then

Of the poore, and freedome of fernants. Deuteronomie.

The three folemne feafts.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, & the ftranger, and the fatherlesse, and the widow, which are within thy gates, and thall eate, and be filled, that the Lord thy God may bleffe thee in all the worke of thine hand which thou doeft,

CHAP. XV.

Reepe his commandements. 7 To heep the poore, 12 The freedome of sernants. 19 The first borne of the cattell must be offered to the Lard.

T the terme of leven veeres thou shilt make a A freedome:

2. And this is the manner of the freedome: euery: creditor thall quite the lone of his hand which he hath lent to his neighbour; he shall not aske it againe of his neighbour, nor of his brother : for the yeare of the Lords freedome is proclaimed.

3 Of a ftranger thou mayeft require it:but that which thou haft with thy brother, thine hand shall

a He Galf onely

celesfe his deb-

tors which are not able to pay

for that yeere.

b For if thy deb-

cor be rich, hee

Chap. 28. 18.

For, any of thy

4 Ebr. thine eye io

4 Ebr. let not thine

-beart be eaill.

c To try your

liberall.

charity, Match. a 6. 11. d Thon thait be

* Fred. 21, 1, icre. 34.24.

e Intocken that

chou doeft acknowledge the

benefite which

God hath ginen

thee by his la-

baures.

ned to pay.

4 b Saue when there findl be no poore with thee : for the Lord shall blesse thee in the land, may be confirerwhich the Lord thy God gitteth thee, for an inheritance to possesse it.

5 So that thou hearken vnto the voyce of the Lord thy God, to observe and doe all these commandements, which I command thee this day.

6 For the Lord thy God hath bleffed thee , as he hath promised thee: and * thou shalt lend vnto many nations, but thou thy felfe fhair not borow, and thou shalt reigne over many nations, and they thall not reigne ouer thee.

7 If one of thy brethren with thee be poore within any of thy gates in thy land, which the I ord thy God gineth thee , thou shalt not harden thine heart, nor thut thine hand from thy poore

8 *But thou shalt open thine hand vnto him, and * M.H. S. 48. luke shalt lend him sufficiet for his need which he hath. 9 Beware that there bee not a wicked thought

in thine heart, to fay, The fenenth yeere, the yeere of freedome is at hand: therefore t it grieueth the to looke on thy poore brother, and thou gineft him nought, and hee crie vnto the Lord against thee, fo that finne be in thee:

10 Thou shalt give him, and † let it not grieve thine heart to give vnto him: for because of this the Lord thy God shall blesse thee in all thy works, and in all that thou puttest thine hand to.

II & Because there shall be ever some poore in the land, therefore I command thee, faying, Thou thalt dopen thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

12 5 * If the brother an Ebrew fell himfelfe to thee, or an Ebreweffe, & ferue thee fix yeere, enen in the fementh yeere thou shalt lethim goe free from thee:

13 And when thou fendeft him out free from thee, thou shalt not let him goe away emptie,

14 But shalt e give him a liberall rewarde of thy theep, and of thy corne, and of thy wine : thou first give him of that wherewith & Lord thy God hath bleffed thee.

15 And remember that thou wast a fernant in the land of Egypt, & the Lord thy God delivered

thee therefore I command thee this thing to day. 16 And if he fay vnto thee, I will not goe away from thee, because he loueth thee and thine house, and because he is well with thee,

17 * Then shalt thou take an awle, and pierce * Exed 21.6. his eare through against the doore, and he shall be f To the reere of thy fernant for ever : and vnto thy maid formant lebile, Len. 3 1404 thou fhalt doe likewife.

18 Let it not grieue thee, when thou letteft him goe out free from thee; for hee hath ferued thee fix yeeres, which is the double worth of g an hired feruant femed bon feruant: and the Lord thy God shall bleffe thee in three yeares, and all that thou doeft.

that thou doert.

19

All the first borne males that come of $\frac{*Exol 34.19}{6}$. For they are thy cattell, and of thy theepe, thou fbalt fanctifie the Lords, unto the Lord thy God, h Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt ease it before the Lord thy God yeere by yeere, in the place which the Lord thall

chuse, both thou, and thine houshold.

21 * But if there be any blemith therein , as if * Leat. 12. 10. 12] it be lame, or blind, or have any euill fault, thou dap. 17.1. ecdas, thalt not offer it vnto the Lord thy God, 35.11.

22 But thalt eate it within thy gates : the vncleane, and the cleane finall extent alike, i as the i Thou thalt as roe bucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, other Wilde beats, but powre it upon the ground as water,

CHAP, XVI. 1 Of Easter. 10 Whitsontide, 13 And the feast of taber-nacles. 18 What officers ought to be ordained. 21 Idolatrie forbidden.

T Hou shalt keepe the moneth of Abib, and thou shalt celebrate the Passeouer vnto the table celebrate the Passeouer vnto the table to the table table to the table t Lord thy God : for in the moneth Abib the Lord

thy God brought thee out of Egypt by night. 2. Thou shalt therefore b offer the Pissoner with the Lord thy God, of sheepe and bullocks the Easter Lambe, * in the place where the Lord shall chuse to cause + Chip. 12.5.

his Name to dwell,

3 Thou * shalt eate no leauened bread with + Exad 1 4.15 it : but feuen dayes shalt thou eate valeauened bread therewith, even the bread of tribulation: e whi I missfor thou cameft out of the land of Egypt in hafte od at a iction, y thou maiest remember the day when thou carrest a hade out of the land of Egypt, all the dayes of thy life

And there the be no leaven teene with thee all thy coaftes fenen d yes long neither shall there remaine the night any of the helb virill the morning which thou offeredft the first day at even.

Thou maiett d not offer & Paffeouer within any d This was chief. of the gates, which the Lord thy God gineth thee: when the Temple 6 But in the place which the Lord thy God thal was built. chuse to place his N me, there thou that offer the Paffeouer at euen , about the going down of the e which was in-

7 And thou shalt roste and eat it in the place in remembrance which the Lord thy God thall chufe, and shalt re- of their deliverance out of Fgypt; and turne on the morrow, and goe vnto thy tents.

8 Six dayes that shou eat unleasened bread, and in the hope of Iethe feuenth d y finall be a folemne affembly to fus Christ, of whom the Lord thy God; thou thalt do no worke therein, this lambe was a

9

Senen weekes thalt thou f number vnto t Beginning at the thee, and thalt begin to number the feuen weekes, next morning afwhen thou beginnest to put the fickle to the corn: terthe Passeouer,
10 And thou that keepe the feast of weekes ynexod. 13.4.

to the Lord thy God , Henen a free gift of thine & or, as thou art hand, which thou thalt give vnto the Lord thy able millingly, God, as the Lord thy God hath bleffed thee.

11 And thou fialt rejoyce before the Lord thy God, thou and thy fonne, and thy daughter, and thy fernant, and thy maide, and the Leuite that is within thy gates, and § ftranger, and the fatheries,

welleare them, 25 the roe bucke , and

funne, in the featon that thou come it out of Egypt. Ritured to put them

of the fenenth

* Enod \$3.15.

* Estlus. 35.4.

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hath ginen him.

ee that people for a

sime to chufe

abemfelues ma-

& The magiarate

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nothing decline

On imize

hom janler,

'n

₹ Ciap. 15.28.

a Then thalt not

feme God for fa-

erime cannot be

excufed by the

frailtie of the

* Name. 35.30.

d Wherebythey dealated that they

perfon.

ded.

erites doe.

gificares,

489 34.23.

and the widow, that are among you, in the place which the Lord thy God fhall chafe to place his Name there.

12 And thou shalt remember that thou wast a feruant in Egypt : therefore thou a alt observe

and doe these ordinances. 13 Thou shalt sobserve the feast of the Tag That is, the 13 day bernacles feuen dayes, when thou haft gathered in moneth, I suit 23.

thy corne, and thy wine. 14 And thon thalt rejoyce in thy feast, thou and thy fonne, and thy daughter, and thy fernant, and thy maid, and the Leuite, & the ftranger, & the

fatherleffe, & the widow, that are within thy gates. 15 Seuen dayes shalt thou keepe a fealt vnto the Lord thy God in the place which the Lord fhall chuse : when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 !* Three times in the yeere thall all the males appeare before the Lord thy God in the place which he shall chuse : in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacle : and they shall not appeare before the Lord * emptie.

17 Every man shall give according to the gift A According to the of his h hand, and according to the bleffing of the

Lord thy God, which he hath given thee. 18 fi Judges and officers shalt thou make i He gane auchoritie thee in all the cities, which the Lord thy God giueth thee, throughout the tribes : and they shall iudge the people with righteous iudgement.

19 Wrest not thou the Law, nor respect any perfon, neither take reward : for § reward blinderh the eies of the wife, and peruerteth § words of § iust.

20 That which k is just and right shalt thou

followe the tenous follow, that thou mayeft line, and possesse the land of the Lawe, and in which the Lord thy God giveth thee.

21 Thou thalt plant thee no groue of any trees neare voto the Altar of the Lord thy God. which thou shalt make thee.

22 Thou fhalt fet thee vpno | pillar, which thing the Lord thy God hateth.

CHAP. XVII.

The puniforment of the idulater. 9 Hard controuch its are brought to the Wift and the Ludge. 12 The contemner must sic.
15 The election of the King. 16 and 17 What things be

ought to audid to T Hou thalt offer vito the Lord thy God noe bullocke nor sheepe wherein is * a blemish or any euill fauoured thing : for that is an aboningtion vnto the Lord thy God.

2 If there be found among you in any of thy cions fake, as hypocities, which & Lord thy God glueth thee , man or b woman that hath wrought wickednes in § fight b Shewing that the of the Lord thy God, in transgresting his concuat, 3 And hath gone and ferued other gods, and worthipped them; as & funne.or & moone, or any of & & Whereby he conhoft of heaven, which I have not a commanded,

demneth all religi-4 And it be tolde vnto thee and thou haft on and feming of God which God heard it, then thalt thou enquire diligently; and if it be true; and the thing certaine, that fuch abohash not-comman-

mination is wrought in Ifrael.

7 Then fluit thou bring forth that man, or that woman (which hath committed that wicked chap. 10. 15 mat. 18, thing) vnto thy gates, whether it be man or wo-+ Ebr of 1000 mit- man, and thalt from them with fromes, till they die, meffer et shiver mit ...

6 * At the mouth + of two or three witnesses fhall he that is worthy of death, die : but at the mouth of one witnesse, he shall not die.

staifed the mutha . 7 The hands of the d witnesses shall be first

vpon him, to kill him; and afterward the hands of all the people to thou that take the wicked away . To fignife: from among you.

8 1 If there rife a matter too hard for thee in herour 2-4 true indgement betweene blood and blood , betweene religion, plea and plea, betweene plague and plague, in the matter of controversie within thy gates, then shalt thou arife, and goe up unto the place which the Lord thy God shall chule,

9 And thou thalt come vnto the Priefts of the Leuites, and vnto the f Indge that shall be in those f who hall give dayes, and aske, and they fhall thewe thee the fen-fentence as the tence of indgement,

10 And thou that to according to that thing himby the Law el which they of that place (which the Lord hath God, chosen) thew thee, and thou thalt observe to doe according to all that they informe thee.

11 According to the Lawe, which they fluit teach thee, and according to the judgement which they shall tell thee , shalt & thou doe ; thou shalt g Then Gast obey not decline from the thing which they fealt show their fentence that thee, neither to the right hand, nor the left.

12 And that man that will doe prefumptuouf- may have an end, ly , not hearkening vnto the Prieft (that flandeth before the Lord thy God to h minister there) or h so long at he is vnto the Judge, that man shall die, and thou shalt the time minister of take away enill from Ifrael,

13 So all the people thall heare and feare, and notineeth according do no more prefumptuoufly,

14 5 When thou thalt come vnto the land which § Lord thy God gineth thee, and shalt posfeffe it, & dwell therein, if thou fay, I will fet a king ouer me, like as all the nations that are about me,

15 Then thou shalt make him King ouer thee, whom the Lord thy God fhall chuse : from among | Cr. mareft not. thy brethren thalt thou make a King over thee; a who is not of the thou I shalt not fet a i stranger over thee which is nation lean bee not thy brother.

16 In any wife he shall not prepare him manie bring the to flahorfes, nor bring the people agains to & Foynt, nery for to encrease the number of horses, seeing the k lotenenge their injuries, and to take Lord hath faid vnto you, Ye thall henceforth goe them of their bett no more againe that way.

17 Neither shall he take him many wines least 4 King. 10 28. his heart 1 turne away , neither shall he gather him God. much filter and golde.

18 And when he shall fit you the thrane of his Deuteronomie. Kingdome, then flall he write him this m law repeated in a booke, by the Priefts of the Leuites.

19 And it shall be with him, and hee shall reade write it by their therein all dayes of his life, that he may learne to example. feare the Lord his God, and to keepe all § wordes of this Law, and thefe ordinances to do them-

20 That his heart bee not lefted up about his e meanigh a Kings brethren, and that he turne not from the cotoman-dement to the right hand or to the left, but that a reference of a he may prolong his dayes in his kingdome, he and brother tolone his formes in the mids of I trael,

CHAP, XVIII,

3 Tre parties of the Leuites. 6 Of the Leuter comming from anotr-relace. . To anoide the acominati mo of too Gentiles. 15 God will not leanethem mithout a true Propoet

THe Priefts of the Leuites, and all the tribe of Leni *thall have no part nor inheritance with + Nam 18.202 Ifrael, *but shall eate the offrings of the Lord * Crap. 10, 9. made by fire, and his a inheritance:

2 Therefore shall they have no inheritance pureshis inheritance among, their brethren : for the Lord is their inhe inner ritance, as he hath faid voto them,

common confent to maintaine Gods

the controvertie

God, and proto his word,

change tiue religion into idolutry, and

horfes, 1 From the Law of m Meaning, the

n lie Bull canfe ft to be witten b them, or he 0 all

o Wherehvis

a That is the Lords

3 \$ And

ane Leuites portion.

Deuteronomie.

The punishment of a falle withere.

3 1 And this shalbe the Priests duetie of the people, that they which offer facrifice, whether be bullocke or sheepe, shall give vnto the Priest the b fhoulder, and the two cheekes, and the maw.

4 The first fruites also of thy corne, of thy wine , and of thine oyle , and the first of the fleoce of thy theepe thalt thou give him,

For the Lord thy God hath chofen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his fonnes for ever-

6
Alfo when a Leuire shall come out of any of thy cities of all Ifrael, where he remained, and e Meaning, to ferue come with all the defire of his heart vnto the

God vnfainedly, and place, which the Lord shall chuse, noe to feeke eale. 7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Leuites,

which remaine there before the Lord. 8 They shall have like portions to eated beside

to line of himfelfe. that which commeth of his fale of his patrimony. 9 When thou shalt come into the land which y Lord thy God giveth thee, thou thalt not learne

to doe after the abominations of those nations. esignifying they 10 Let none be found among you that maketh were parged by this his fonne or his daughter to ** goe through the ceremony of palling fire or that vieth witcheraft, or a regarder of times, or a marker of the flying of foules, or a forcerer, 11 Or *a charmer, or that counfelleth with spirits, or a foothfayer, or that * asketh counfell at & dead. 12 For all that do fuch things are abomination

vnto the Lord, and because of these abominations the Lord thy God doth cast them out before thee. 13 Thou shalt be f vpright therefore with the

Lord thy God. 14 For these nations which thou shalt possesse,

hearken vnto those that regard the times, and vnto forcerers: † as for thee, the Lord thy God hath not † suffred thee so.

15 The Lord thy God will saife vp vnto thee a g Prophet like vnto me, from among you, even of thy brethren : vnto him ye shall hearken,

16 According to all that thou defiredft of the musii tuccetion of Lord thy God in Horeb, in the day of the affem-prophets, rill christ christ the the day of the affem-the end of all Proof my Lord God no more, nor feethis great fire any more, that I die not.

17 And the Lord faide vnto me, They have well spoken.

18 * I will raise them up a Prophet from among h which promife is their brethren like vnto thee, and will put my wordes in his h mouth, and he shall speake vnto them all that I shall commound him.

19 And whofoener will not hearken vnto my wordes, which he fhall fpeake in my Name, I will

i require it of him. 20 But the Prophet that shall presume to speake

a word in my Name, which I have not commanded him to speake, or that speaketh in my name of other gods, even the fame Prophet shall die.

21 And if thou thinke in thine heart, How thall we know the word which the Lord hath not ipoken

22 When a Prophet speaketh in the Name of the Lord, if the thing k followe not nor come to paffe, that is y thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuoufly : thou shalt not therefore be afraid of him.

CHAP. XIX. a The franchifed townes 14 Not to remove the neighbours bunndes 16 The punifement of bim that beareth falfe mitnes,

W Hen the Lord thy God * shall roote out the * Cha, 12.29. nations, whose land the Lord thy God giveth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 * Thou shalt separate three cities for thee * Exed. ar. fain the middes of thy land which the Lord thy num 15.9.11. God gineth thee to possesse it.

3 Thou shalt prepare thee the way, and divide the coaftes of the land, which the Lord thy God ready way. giueth thee to inherite, into three partes, that b Which killerh aenery & minflayer may flee thither.

4 This also is the cause wherefore the manslayer gainst his will, and thall flee thither, & line: who fo killeth his neigh- his heart, bour ignorantly, & hated him not in time paffed:

5 As he that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe y tree, if the head flip from the helue, and hit his neighbour that he dieth, the fame ihall flee vnto one of the cities, and line,

6 Leaft the * auenger of the bloode followe not committed vpon after the manflayer while his heart is chafed, and mutther. ouertake him, because the way is long, and slay him , although he benot # worthy of death , be- | Or, cannot be judged to death. cause he hated him not in time passed.

7 Wherefore I command thee, faying, Thou flialt appoint out three cities for thee.

8 And when the Lord thy God d enlargeth d when then goes thy coasts (as he hath sworne vnto thy fathers) and seef lorden to posgiveth thee all the land, which hee promised to of Canaan, gine vnto thy fathers,

9 (If thou keepe all thefe Commandements to do them, which I command thee this day : to vvii, that thou loue the Lord thy God, and walke in his wayes for ever) * then thalt thou adde three * 10th, 10 7. cities moe for thee befides those three,

10 That innocent blood be not shed within the land, which the Lord thy God gineth thee to inherite, e left blood be vpon thee.

e Lengton be round be remined.

II

But if a man hate his neighbour, and lay the design occur. waite for him, and rife against him, and smite any blood. man that hee die, and flee vnto any of these cities,

12 Then the f Elders of his citie thall fend and fet him thence, and deliner him into the hands of f The Magistrates. the agenger of the blood, that hee may die.

13 Thine & eye shall not spare him , but thou & Then who seemer shalt put away the cry of innocent blood from offendeth against Ifrael, that it may goe well with thee,

14 Thou shalt not remoone thy neighbours marke, which they of olde time have fet in thine inheritance, that thou fault inherite in the land, which & Lord thy God giveth thee to possesse it, * chap. 17.6,

15 1 * One witnes shall not rife against a man mar 18.6. for any trespasse, or for any sinne, or for any fault * .cor. 13.1. that he offendeth in , * but at the mouth of two Hebr. 10.88. witnesses, or at the mouth of three witnesses, shall the matter be stablished.

16 If a false witnesse rise vp against a mon ro accuse him of trespasse,

17 Then both the men which strine together. shalt stand before the h Lord , even before the h Gods presence is, Priefts & the Indges, which shalbe in those daies, where his mue

18 And the judges shall make diligent inqui- ministers are fition : and if the witnesse be found falle, and hath assembled. ginen falle witnesse against his brother,

euill away foorth of the middes of thee. 20 And the rest shall heare this, and feare, and thall herefoorth commit no more any fuch wic-

kedneffe

the word of God.

19 * Then shall ye doe vnto him as hee had Dan, 13.62, thought to doe vnto his brother, fo thou thalt take

The right fhoul-

der, Num. 18.18.

d Not conftrained

betweene two fires. * Leute. 18.2 L. * Leuit. 20 27. * 1 Sam. 28.7.

f Without hypottific. or mixture of talfe religion.

f Ehr.but then not 4 Abr.ginen or apprynted. AH . 7 . 37 . g Meaning, a conti-

phets come. * lofh. 1.45. after. 3 21. not onely made to Chrift, but to all

chat teach in his mame, 1fs. 5,9 21. å By executing punithment vpon him.

P Vnderthis fare note he compriferh

ell the other tokens.

Of going to warre.

* Fred. 21.23.

a Meaning, vpon

suft occasion : for

his people to fight

when it tee neth

good to them,

Chap. 28 7.

b to prefence de-

fend you with his grace and power.

c For when they

in an house, they

fignineth to make

common o pro-

* Iud 7.30

* Ntm. 21.22.

a li it accept peace.

Chap 2 16.

N Teth 8,2.

f For God had

appointed that the

Canzanites thould

be defroyed, and

exernrers of his

will, chap 7.14

Leuft. 14. 10.

Mat, 5.38,

Chap. XX. XXI.

Inquifition for murther, 72

kednesse among you. 21 Therefore thine eye shall have no co wpif-

fion, but * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX. 3 The exbortation of the Drieft when the Ifraelites goe to battel.

The experiation of the officiers thereing was should gete tell. 10 Penermustbee sust produined. 19 The trees that beare fruit must not be destroyed W Hen a thou thalt goe foorth to warre against

thine enemies, and shalt see horses and cha-God permitreth not rets, and people moe then thou, he not afraid of them : for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell , then the Priest shall come foorth to speake

unto the people,

3 And shall sey vnto them, Heare, O I frael: yee are come this day vnto battell against your enemies: * ler not your hearrs faint neither feare, nor be amifed, nor adread of them.

4 For the Lord your God b goeth with you, to fight for you against your enemies, and to sauce

¶ And let the officers speake vnto the peo-. ple , faying , What man is there that hath built a new house, and hath not e dedicate it > let him go entred ara to dwell and returne to his house, left he die in the battell. and another man dedicate it. gaue thankes to God, acknowled-

6 And what man's there that hath planted ging, that they had a vineyard, and hath not deaten of the fruit ? let that benefite by his. him go and returne againe vnto his house, left he The Ebrew word die in the battell, and another eate the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and phane, Lenit, 19.25 returne againe vuto his house, lest hee die in bat-

tell, and another man take her. 8 And let the officers (peake further vnto the people, and fay, * Whofocuer is afraid and f fint hearted, lethim goe indireturne vinto his house,

left his brethrens heart faint like his heart. 9. And after that the officers have made an

end of speaking vnto the people, they shall make captaines of the armie to gonerne the people. 10 When thou commest neere vnto a cirie

to fight against it, * thou shalt offer it peace. II And if it answere thee agains e peaceably,

and open vnto thee , then let all the people that is found therein, be tributaries vnto thee, and lerue

12 But if it will make no peace with thee, but mike warre against thee, then that thou befrege it.

13 And the Lord thy Godthall deliner it into thine hands, and thou fhalt finite all the males

thereof with the edge of the fword, 14 Onely the women, and the children, # and

the cattell, and all that is in the city, euen all the fpoile thereof thalt thou take vnto thy felfe, and fhalt eate the (poile of thine enemies , which the Lord thy God bath given thee.

If Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these fnations here.

16 But of the cities of this people, which the Lord thy God shall give thee to inherite, thou made the threlites shalt fatte no person afitte,

17 But thilt viteriy destroy them, to vvit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Lebufites; as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all

their abominations, which they have done vnto their gods , and fo yee thould finne against the Lord your God.

19 1 When thou haft befreged a citie long time, and made warre against it to take it, destroy not the trees thereof, by fmiting an axe into them; for thou mayefteat of them : therefore thou shalt not cut them downe to further thee in the fiege, (for the stree of the field is mans life.)

20 Onely those trees which thou knowest ate man shibe in steads not for meate, those thalt thou destroy and cut of the tree of the downe , and make fortes against the city that ma- fielde, to come out in the fiege against keth warre with thee vntill thou (ubdue it.

CHAP. XXI.

a Insulficion for murther, it Of the moman taken in marre. 15 Toe stithright carnet le charged for affiction. difubrifient child. 23 The body may not being all night.

I F one bee found a flaine in the land, which the a This law decia-Lord thy God giveth thee to perfette it, lying in reth how herrible the field, and it is not knowen who barh flein him. a thing murther is,
Then thine Elders and thy Judges flall come feeing that tor one

2 Then thine Elders and thy Judges shall come man a whole forth, and measure unto the cities that are round conn rey shalbe about him that is flaine.

3 And let the Elders of that city, which is semedie be found next viro the flaine man, take out of the droue an heifer that hath not beene put to labour, nor hath drawen in the voke.

4 And let the Elders of that citie bring the heifer vnto a # stonie & valley , which is neither ! Or, vongb eared nor fowen, and strike off the heifers necke field of the ingethere in the valley.

5 Alfo the Priefts the fonnes of Leui (whom litarreplace, might the Lord thy God hath chosen to minister, and to the fact. blefie in the Name of the Lord) shall come forth, Ec by their word shall all strife & plague be tried.

6 And all the Elders of that citie that came neere to the flaine men, shall wash their hands over the heifer that is beheaded in the valley:

7 And shall testifie, and fay, Our hands have not flied this blood, neither have our eyes feen it. This was the

rael, whom thou hast redeemed, and lay no inno Priess made in cent blood to the charge of thy people I strael, and the audient of the blood (by ll be for given them.) the blood thall be forgiven them. 9 So thalt thoutake away the cry of innocent

blood from thee, when thou fhalt doe that which is right in the fight of the Lord.

10 1 When thou fluit goe to warre against thine enemies, and the Lord thy God shall delitter them into thine hands , and thou shalt take them

11 And shalt see among the captines a beautifull woman, and haft a defire vnto her, and wouldeft take her to thy wife,

12 The thou shalt bring her home to thine house,

13 And the field thrue ther head, and pare her nailes, a signifying the 13 And the field put off the gament that fit, her formet life was taken in , and the thall remaine in thine house, multi-multi e and bewaile her father and her mother a moneth be joined to the long : and after that shalt thou goe in vnto her, people of God. and marry her, and the thalbe thy f wife.

14 And if thou have no favour vitto her, then and country. thou mayeft let her go whither the will , but thou f This onely was thalt not fell her for money , nor make merchan- permitted in the dife of her, because thou hast humbledher.

15 If a man have two wives, one loved and not marry firm another g hated , and they have borne him chil- gest declareth dren, both the lowed and allo the hated: if the first g This declareth that the pluralities of the first g this declareth that the pluralities of the first g this declareth that the pluralities of the first g the first borne be the fonne of the hated,

16 Then when the time commeth , that hee compressed in

8 e O Lord, bee mercifull vnto thy people If- prayer, which the

appointeth

Divers ordinances.

Lucth.

forne.

k For it is the

to influet her children,

blafph mees and

diffob y the parents

is most norrible.

4 Ex. d. \$ 1.4

lawell it not.

b Shewing that

e. Much more are

e If and dereft

bird how much

according to his.

image?

ecity,

a As though their

Deuteronomie.

The punishment of adultery.

If Or, will the fance appointed his formes to be heires of that which he hath, hee may not make the fonne of the beloued first borne # before the sonne of the hated,

which is the first borne:

17 But he shall acknowledge the sonne of the has much actorwa hated for the first borne, and give him h double of the others. portion for all that hee hath; for he is the first of i Exc pt he bee his strength, and to i him belongeth the right of wnworthy, as mas Reuben laskaba full borne.

18 1 If any man have a fon that is flubburne and disobedient, which will not hearken vito the voyce of his father, nor the voyce of his k mother, mothers do ryalfo and they have chaftened him, and he would not

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his city, and vnto the gate of the place where he dwelleth,

20 And shall fav vnto the Elders of his cirie. This our fonne is flubburne and disobedient, and he will not obey our admonition: he is a riotour, and a drunk ard.

21 Then Il the men of his citie shall I ftone a which do it was him with flones unto death : fo thought take plin a point d for away enili from among you, that all Ifrael may

he are it, and feare. Sanlerers: to that to 22 If a man also have committed a trespasse worthy of death, and is put to death, and thou

hange it him on a tree, 23 His body thall not remaine mall night vpm For Gods Law by his death is faon thatree, but thou that buty him the fane day: risked, and name for the * curse of Godss on him that is hanged. iohoroth cuelty. * Gil# 3,13. Defile not therefore thy land which the Lord thy God gineth thee to inherite.

CHAP. XXII.

. Hee commandeth to have care of our neighbours goeds, & The wearsta may not weave man; apparel, nor man the womants, & Of the damme and her yought ds. 8 Why they flowed have battlements, o Not to mixe diners kinds together. 13 of the wife nat being found a vergin. 23 The punishment of

T Hou * flight not fee thy brothers one nor his ficepe goe aftray , and a wishdraw thy telfe from thein , but that bring them againe vinto thy

And if thy brother be not b neere vnto thee, protherly affection must be showed, not or if thou know him not , then thou shalt bring it on: ly to them that into thine house, and it shall remaine with thee, dwell neare vato untill thy brother feeke after it, then thalt thou vs , but alforo them which are fame off, deliner it to him againe:

In like maner thalt thou do with his caffe, shou bound to doe and to thalt thou doe with his raiment, and thalt for thy neighborns to doe with all loft things of thy brother , which he hash loft; if thou haft found them, thou that not withdraw thy felfe from them. "

4. I Thou fluit not fee thy brothers afte not his exe fall downe by the way, and withdraw thy felfe from them, but thalt lift them up with him.

7 5 The 4 woman shall not weare that which a Format were to spectement vino the nian , neither shall a men put name, and to the on womans raiment; for all that doe io, are abomination who the London

6 I If thou finde a birdes nest in the way, in any tree, or on the ground, walkther they be yong or egges, and the damme firting vpon the yong, crushy done to little or ypon the egges , thou fluit not take the dant

with the yong, more to man, made 7 But that in any wife let the dam goe , and take the young to thee , that thou mayelt prosper

and prolong thy dayes

8 1 When thou buildeft a new house, thou shalt mike a bittlement on thy roofe, that thou by not blood your thine house, if any man fall thence.

diners kinds of feedes, left thou defile the increase Law, is to welke in of the feede which thou half fowen, and the fruite fimplicity, and not of the vineyard. 10 Thou that not plow with an oxe and an new insentions.

9 1 Thou fhalt not flowe thy vineyard with f The tener of this

affe together.

11 Thou shalt not weare a garment of divers
**Numb, 15, 38,

forts, as of woollen and linnen together. 12 Thou shalt make thee fringes vpon the foure quarters of thy vefture, wherewith thou

concreft thy felfe. 13 If a man take a wife, and when he hath

lien with her,hate her, ich with ner, afte ner. 14. And lay & llanderous things vinto her charge, occasion that the it-

and bring vp an euill name vpon her , and fay , I dandared. tooke this wife, and when I came to her, I found her not a mayd,

15 Then thall the father of the maide and her mother take and bring the fignes of the maydes virginitie vnto the Elders of the city to the gate.

16 And the maydes father shall fay vnto the Elders, I give my daughter vnto this man to wife, and he hateth her:

17 And loc, he layeth flanderous things vnto her charge, faying, I found not thy daughter a maide : loe, there are the tokens of my daughters virginitie: and they mad spread the h vefture before the Elders of the city.

18 Then the Elders of the city shall take that signes of het virgiman and chaitife him,

19 And thalf condense him in an hundreth Thekels of illuer, and give them vnto the father i of 1 For the fath of the the miyde, because hee bath brought up an euill child redoundath risme upon a mayd of Ifrael ; and the shall be his to the hame of the wife, and he may not put her away all his life.

20 But if this thing bee true, that the mayd when the true

be not found a virgine, 2.1 Then they shall bring foorth the mayde to the doore of her fathers house, and the men of her city thall from her wish fromes to death for thee hath wrought folly in Ifrael, by playing the whore in her fathers house: so thou shalt put euill away

from among you,
22 1 * If a man be found lying with a woman * Lant, 20, 10, married to a man, then they fluil die euen both tweine, to vvit, the man that ley with the wife, an I the wife . fo thou flak pur away cuill from Ifrael,

23 If a maydbe betrothed vnto a husband, and a man finde her in the towne and lie with her,

24. Then thail vee bring them both out vnto. the gates of the fame city, and shall stone them with stones to death : the moyd because the cryed not, being in the city, So the man, because hee both I humbled his neighbours wife: fo thou thalt put. I or define. away euill from among you,

25 S But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with beralhall die alone;

26 And vinto the maid thou fluit do nothing, because there is in the maid no I cause of death; for no finne more for as when a manifeth gainst his neighbour and thy of seath, wounderth him to death, so his matter.

thed myde cryed, and there was no man to fuc- be pusified. cour bei.

28 1 * If a man find a maid that is not betro. * End. 12, 15. thed, and take her, and lie with her, and they bee found,

29 Then the man that lay with her, shall give ynto the maydes father fiftie f hekels of filner : an 1.

h Mcaning, the theete, wherein the nine were.

parents thereforeho faultleife; 4

k Moaning that 27 For he found her in the fields : the betro- the inrecenteanner

To avoide all vncleannesse.

degrees torbidden,

a Either to beare

b This was to

cause them to line

charly, that their

poficitie might not be relected.

demneth all that

further not the

taieir vocatien.

* Nem. 22.5.6

d Then Galthane

mothing to doc

e If the fathers

hane renounced

their idolattie. and received cir-

i For the necessicies of nature.

g Meaning hereby

both in body and

the headien, who

fed to: their ma-

Bers cruelife, and

imbraced the title

by that any gaine

gotten of enill

things (honld be

applyed to the

ternice of God, Atichah, r.g.

religion.

+ Eur gates.

shachis prople

should be pure

foule.

with them,

. * Nibe, 13. 1,

a write

Lutt. 19,

Chap.XXIII. XXIIII.

A bill of vritten in stones, 75

a As Gods minister.

the shalbe his wife, because he hath humbled her, are abomination into the Lord thy God. with his ftomohe cannot put her away all his life. ther, meaning hereby all other

30 \$ No man shall 1 take his fathers wife . nor shall vncouer his fuhers skirt.

C. H. A. P. X. X. I. I. V.
What men ought not to bee admitted to office. 9 What they

ought to associae when they goe to warre. 15 Of the fuzi-time fermant. 27 To fee all Linde of whoredome, 19 Of Viuree. 21 Of verves, 24 Of the neighbours wine and

N One that is hurt by burfling, or that hath his prime member cut off , a shall enter into the Congregation of the Lord.

office, or to marrie 2 b A b Itard shall not enter into the Congregation of the Lord - even to his tenth gener mon thall he not enter into the Congregation of the

> 3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: even to their tenth generation shall they not enter into the Congregation of the Lord for ener,

4 Because they a met you not with bread and c Hereby hee conwater in the way, when yee came out of Egypt, and * because they hired against thee B daam the children of God in foune of Beor of Pethor in Aram-naharaim to curfe

Neuertheleffe, the Lord thy God would not hearken vnto Balaam, but the Lordthy God turned the cutte to a bleffing vnto thee , because the

Lord thy God loued thre

6 Thou dihait not feeke their peace, nor their prosperity all thy dayes for euer.

7 Thou fhair not abhoire an Edomite: for he is the brother, neither thalt thou abhorre an Egyptian,because thou wast a stranger in his land.

8 The children that are begotten e of them in their third generation, shall enter into the Congregation of the Lord,

9 1 When thou goeft out with the hoafte against thine enemies , keepe thee then from all wickedpeffe.

Iο ! If there bee among you any that is vncleane by that which commeth to him by night, he shall goe out of the houte, and shall not enter into the hoafte.

II But at euen he shall wash bimselfe with water, and when the funne is downe, he thall enter in-

to the hoafte. 12 Thou flialt have a place also without the

hoafte, whither thou fhalt fiefort,

13 And thou shalt have a paddle among thy weapons, and when thou wouldest fit downe without, thou finds dig therewith, and returning, thou thait g courthine excrements.

14 For the Lorde thy God walketh in the mids of thy campe to deliner thre, and to give thee thine enemies before thee; therefore thine hoafte thall be holy, that he fee no filthy thing in thee, and turne away from thee.

15 Thou shalt not h deliuer the servant vnto h This is meant of his mafter, which is escaped from his mafter vnto

16 He shall dwell with thee, even among you, in what place he shall chuse, in one of thy † cities where it liketh him befrethou fhalt not vexe him. i Forbidding here-

17 1 There thalbe no whore of the daughters of I frael, neither shall there be a whore keeper of the formes of I fract.

18 5 Thou thelt neither bring the thire of a whore, nor the price of a dogge into the house of the Lord thy God for any vow: for even both thele

19 * Thou shalt not gitts to vitirie to thy * End charged with brother: as vitirie of money, vitirie of meate, vitiry Lettine fame. of any thing that is put to viurie,

20 Vino a k ftringer thou maieft lend vpon k The vfurie , but thou facilt not lend upon vitrie unto for the he thy brother , that the Lord thy God may I bleffe of their beau thee in all that thou festeft thine hand to , in the I lt thou bew ing his chat there thy land whither thou goeft to potteffe it. brother, God will

21 When thou thalt vowe a vowe vnto the declarable lone Lord thy God, thou finit not be flacke to pry it: toward diec, for the Lord thy God wil furely require it of thee,

and fo it should be sinne voto thee.

22 But when thou abstainest from vowing , it shalbe no finne vnto thee.

23 That which is gone out of thy lippes, thou fhale in keepe and performe, as thou halt vowed to If the vowe be it willingly vnto the Lord thy God; for thou hat lawfull and goaly (poken it with thy mouth.

2.4 ! When thou commest vnto " thy neigh - z Being hird for bours vineyard, then thou maieft eate grapes at to labour, thy pleafure, is much as thou wilt; but thou fhalt

put none in thy o veffel. 25 When they comment vito thy neighbours to thine house.

coine, *thou maiest plucke the eares with thine * Mau, ... hand, but thou shalt not moone a fickle to thy neighbours come.

CHAP. XXIIII.

Dissortement is permitted. 5 Hee that is newly married

Dissortine to permitted. 5 tree that is minimarited is exempted from marrie. 6 Of the pledge. 14 Wages must not be reterred. 16 The good must not be pumified for the bad. 17 The case of the fixanger, fasheriefie, and WHen a mint keth a wife, and marrieth her,

if to bee thee finde no fauour in his eyes , because he hath espied some filthinesse in her, a then a Hereby God spe let him write her abil of divorcement, and put it prometh not that in her hand, and fend her out of his house.

2 And when the is departed out of his house, to avoide further and gone her way, and many with another man,

3 And if the latter husband hate her, and write Matt. 19.75 her a letter of dinorcement, and put it in her hand, and fend her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which fent her away, may not take her agains to be his wife, after that thee is b defiled for that is abomination in the fight b Seeing that by of the Lord, and thou shalt not cause the land to dimining her ne finne which the Lord thy God doth give thee to vad and and de-

When a man taketh a new wife, he shall not goe a worker , a neither flall bee charged a That they might with any bufineste, but it all bee free at home one learne to know yeere, and rejoyce with his wife, which hee hath ditions, and to aftaken.

6 I No min shall take the nether nor the vp- godly peace. per d militane to pledge ; for this gage is his li- d Nor anything

If any man bee found steeling any of his gettethhis luing, brethren of the children of Ifrael, and maketh marchandize of him, or felleth him, that thiefe shall die: fo shalt thou put evill away from among

8 7 Take heed of the * plague of leprofic, that * Lanti, 13 24 thou observe diligently, and doe according to all that the Priests of the Lenites shall teach you take heed ye doe as I commanded them.

FOII.

9 Remember what the Lord thy God did vnto * Miriam by the way after that yee were come * Num. 1200; out of Egypt,

10 7 When thou shalt aske againe of thy neighbour

to Totring hame

light danoscements bu permitteth ic incontenience.

terward line in

whereby a man

Divers ordinances

aAs much act

of the others

i Except hel

vn werthy

f Though hee

would be vn-

shankefull, y t

God will not for-

* Leuie 19.13. 205 4 14.

2.King. 14.6. 2 Chron ac 4

Tere. 31.29 30.

E22k 19. 20.

g. Because the

esteeme these

forts of people,

most care over

chem.

23.21,

chy sineyard.

to others.

a Whether there

4. a plaintife or

one, the magi-

out faults, and

to the crime,

defiruali no:

death.

panish according

c The lewes of

ward tooke one

* . Cor. c. c.

w Tim c. th

Matth, 22.24

Marke. 12. 19.

Luke 20.28,

* Ruth 4.3.

fuperflition after-

world did haft

Donke

Deuteronomie.

raise seede to the kinsman.

nifieth a brother,

that digree which

might marce.

to fee a woman

f Or, wille the fonce appointnger. To of the bated he Ilineth.

ir any thing lent , thou shalt not goe a into his

house to fetch his pledge. II But thou shalt stand without, and the man that borrowed it of thee , shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou thalt not fleepe with his pledge,

13 But thalt reftore him the pledge when the funne goeth downe, that he may fleepe in his raiment, and bleffe thee; and it thalbe righteournes

unto thee thefore the Lord thy God.

14 Thou thalt not oppresse an hyred feruant that is needy & poore, neither of thy brethren, nor of & ftranger that is in thy land within thy gates.

15 * Thou thalt give him his hire for his day, neither thall the funne goe downe vpon it : for he is poore, and therewith fulfaineth his life: leaft he

crie against thee vnto the Lord, and it be finne vnto thee.

16 € * The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his own: finne.

17 Thou shalt not peruert the right of the g stranger, nor of the fatherlesse, nor take a wid-

dowes raiment to pledge.

28 But remember that thou wast a seruant in sherefore God hash Egypt, and how the Lord thy God delivered thee thence. Therefore I command thee to doethis

19 4 When thou cuttest downe thine har-* Lenit. 19, 9, 2nd uest in thy fields, and hast forgotten a sheafe in the fielde, thou fhalt not goe againe to fetch it, but it

shalbe for the stranger, for the fatherlesse, and for the widowe: that the Lord thy God may bleffe thee in all the workes of thine hands.

20 When thou | beatest thine olive tree, thou

8 Or, gatherejt thalt not goe ouer the boughes againe, but it stine olinez. shalbe for the stranger, for the fatherlesse, and for the widowe. B Or, the grapes of

2.1 When thou gatherest thy il vineyard, thou thalt not gather the grapes cleane after thee , but they thall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast h a feruant b. &ad judged them not mindfull or his in the land of Egypt; therefore I command thee to

benefit, except they doe this thing. CHAP. XXV.

3 The beating of the offenders, 5 To raife up feed to the kinfmen. 11 In what case a woman hand must be cut off.
13 Of tust weights and measures. 29 To destroy the Amalekites.

W Hen there shall bee ftrife betweene men. and they thall come vnto indgement, a and fentence shall bee given upon tham, and the righteous shall be instined, and the wicked confinance ought to trie demned,

2 Then if fo be the wicked be worthy to bee beaten , the judge shall canse him to lie downe, b When the crime b and to bee beaten before his face, according to fruit of the earth, and bring it out of the land that nie they acknow. his trespasse, vnto a certaine number.

3 . Fourtie gripes thall hee caute him to have, and not palt, leaft if he flould exceed and beat 2way, 2. Cox, 22.24 him aboue that with many ftripes, thy brother should appeare despised in thy fight.

4 4 * Thou thalt not moufell the oxe that treadeth out the come.

c . If brethren dwell together, and one of them die and have no fonne, the wife of the dead shall not marrie without, that is, vnto a stranger,

but his & kiniman shall goe in vnto her , and take & Became the her to wife, and doe the kinfemans office to her. Ebrew word fig. fr to wife, and doe the kimemans office to her.

6 And the first borne which she beareth, shall turall brother, and

fucceed in the name of his brother which is dead, the word that figthat his name be not put out of Ifrael,

7 And if the man will not take his kinfewoman, kinfeman it fer then let his kinfewoman goe vp to the gate vnto meth that it is not the Elders, and fay, My kinfeman refuseth to raife meant that the navp vnto his brother aname in Ifrael ; he will not mould make his doe the office of a kinfeman vnto me. 8 Then the Elders of his citie shall call him, some other of the

and commune with him : if hee fland and fay , I kmred that was in

will not take her.

9 Then thall his kinfwoman come vnto him in the prefence of the Flders, and loofe his flood from his foot, and fpir in his face, and answere, and fay , So thall it bee done vnto that man that will not build up his brothers houle.

10 And his name thall be called in Ifrael, The house of him whose shooe is put off.

II f . When men firine together, one with a . . This law impornother, if the wife of the one come neere, for to teth that godly tham failinglished rid her husband out of the handes of thim that preferred ; for it fmiteth him, and put forth her hand, and take him is an homible thing by his prinities, 12 Then thou flight cut off her hand; thine eye patt thame.

shali not spare her.

Loyd.

13 1 Thou thalt not have in thy bag two maner of 1 weights, a great and a finall:

14 Neither thalt thou have in thine house di- ffone. uers i measures, a great and a small;

rs i meainres,a great and a imall: 15 Eut thou fhalt haue a right and just weight: Ephab, read Empl. a perfit and a just measure shalt thou have, that thy 16.36 dayes may be lengthened in the land, which the. Lord thy God giueth thee.

16For all that do fuch things, and all that doe vn-

righteoutly are abominatio vuto & Lord thy God. 17 * Remember what Amalek did unto thee * End. 17.3!

by the way, when ye were come out of Egypt: 18 How hee met thee by the way, and imore the hindmost of you, all that were feeble behind thee, when thou wait fainted and wearie, and he

feared not God. 19 Therefore, when the Lord thy God hath given thee reft from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to possesse it , then thou

thalt put out the f remembrance of Amalek from f This was pairing under heaten: forget not. CHAP, XXVI.

The offering of the fift fruits. 5 What they must protest seem and when they offer them. 12 The tribes of the pirty seems. 13 Their protestation in offering it. 19 To what henous God preferreth them which acknowledge him to be their

A Lto when thou shalt come into the land which the Lord thy God giveth thee for inheritance, and thalt poffesse it, and dwell therein,

2 a Then shalt thou take of the first of all the a By this seremothe Lord thy God gineth thee, and put it in a baf- ledged that they ket and goe vnto the place which the Lord thy research the land God shall chuse, to b place his name there.

3 And thou fhalt come vnto the Priest , that b To be called fhalbe in those dayes, and say vnto him, I acknow- vpon ferred, and ledge this day vnto the Lord thy God, that I am worthipped fpicome vnto the country which the Lord fware vn- 12.5, to our fathers for to give vs.

4 Then the Prieft shall take the basket out of thine hand, and fet it downe before the altar of the

accomplished by Saul, about 450.

Lord

Lord thy God.

And thou shalt answere and say before the Meaning, laskob, Lord thy God, A . Syrian was my father, who bewho ferred 20 years ing ready to perish for hunger, went downe into Egypt, and foyourned there with a small company in Syria. and grew there vnto a nation great, mighty a and d Onely by Gods full of people.

mercy, and not by sheir fathers defes -

ham, Izhak, and

Taakob.

6 And the Egyptians vexed vs , and troubled vs, and laded vs with cruell bondage.

But when we cried vnto the Lord God of our fathers, the Lord heare our voyce, and looked e Alledging the pro-miles made vnto on our aduerfirie, and on our labour, and on our our fathers, Abraoppression :

And the Lord brought vs out of Egypt in a mighty hand, and ftretched out arme, with great terriblenesse, both in signes and wonders.

9 And he hath brought vs into this place, and hath given vs this land, even a land that floweth

with milke and hony. 10 And now, loe, I have f brought the first

f In tooken of a shankfull hearr, and mindfull of this benefit,

g Signifying that

God gineth vs not

committed to our

h without hypo-

* Chap 14 37

contempt

i Of malice and

so any prophane

m As farre asmy

finne full namre

would inffer : for

elfe, as David and

charge.

erilie.

fruites of the land, which thou, O Lord, haft given me, and thou thalt fet it before the Lord thy God, and worthip before the Lord thy God: 11 And thou shalt rejoyce in all the good things

which the Lord thy God hath given vnto thee, and to thine & houshold, thou and the Leuite, and goods for our felues the stranger that is among you,

12 1 When thou haft made an end of tithing onely, bur for their viesalfo which are all the tythes of thine increase, the third yeere, vubich is the yeere of tything, and hast given it vnto the Leuite, to the ftranger, to the fatherleffe, and to the widowe, that they may eate within thy gates, and be fatisfied.

13 Then thou shalt h fay before the Lord thy

God, I have brought the halowed thing out of mine house, and also have given it to the Leuites and to the strangers, to the fatherlesse and to the widow, according to al thy *comandements which thou hast commanded mee : I have i transgressed none of the commandements, nor forgotten them, kor, for any neselli-

14 I have not eaten thereof in my k mourning, By putting them flor fuffered ought to perith through vicleannes, nor given ought thereof for the dead , but have hearkened vnto the voyce of the Lord my God: I haue done m after all that thou hast comminded me.

15 Looke downe from thine holy habitation, euen from heaven, and bleffe thy people Ifrael, and the land which thou hast given vs (as thou swarest Paul fay, there is not one inft, Plal. 14,3. vnto our fathers) the land that floweth with milke

16 This day the Lord thy God doeth command thee to do these ordinances & lawes: keepe n With a good and them therefore, and do them with n all thine heart, Emple conscience. and with all thy soule.

17 Thou hast set up the Lord this day to be thy God , and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken vnto his voyce.

18 . And the Lord hath fet thee vp this day, to be a * precious people vnto him (as he hath proband betweene God mifed thee) and that thou shouldest keepe all his commandements.

19 And to make thee * high aboue all nations (which hee hath made) in praise, and in name, and in glory, * and that thou shouldest be an holy people vnto the Lord thy God, as hee hath faid,

CHAP. XXVII. a They are commanded to write the law upon flones for a remembranee. 5 Alfo to build an altar, 23 The surfing are gi-

T Hen Mofes with the Elders of Ifrael 2 com-and charged with manded the people, faying, Keepe all the com-and charged with mandements, which I commanded you this day. 2 And when ye shall passe * oner Lorden vnto * 10sh. +. +.

the land which the Lord thy God gineth thee, thou thalt fet thee vp great fromes, and plaister them with plaister,

3 h And shalt write vpon them all the words hood would that his of this Law, when thou shalt come ouer, that thou vp in the bookers of mayeft go into the land which the Lord thy God the lard of Canaan, gineth thee : a land that flowerh with milke and that all hat looked # heny, as § Lord God of thy fathers hath promifed thereon might

Therefore when ye shall passe ouer Iorden, did care to his ye shall fet up these stones, which I command you fernice. this day in mount Eball, and thou that plaister them with plaister.

5 * And there shalt thou build vitto the Lord 16th 8.31 thy God an altar, euen an altar of stones; thou shalt a Thealtar should lift none vron infrument vpon them.

6 Thou thait mike the altar of the Lord thy thould continue but

God of whole stones , and offer burns offerings for a time: for God thereon vnto the Lord thy God. 7 And thou halt offer peace offerings, and that attar in Indah.

eate there and reloyce before the Lord thy God:

8 And thou thur write vpon the ftones all the d That every one wordes of this Law, a well and plainely. may well reade it,

9 And Mofes and the Priettes of the Leuites, and underfland it, fpake vnto all Ifrael, faying, Take heede and heare, O Ifrael ; this day art thou become the people of the Lord thy God.

To Thou's that hearken therefore vnto the a This condition the hand ound thee very voyce of the Lord thy God, and doe his comman- to, that if thou wils dements and his ordinances, which I commaund be his people, thou thee this day.

11 ¶ And Mofes charged the people the fame day,faying,

12 Thefe shall stand vpon mount Gerizzim, to bleffe the people when ye fhall paffe ouer Iorden: Simeon , and Leui , and Tudah , and Islacher , and f Iofeph, and Beniamin.

13 And thefe shall stand upon mount Eball, to Scurle: Renben, Gad, and Aiber, and Zebulun, Dan, g Signifying, that if and Naphtali,

14 And the Leuites shall answere and fay vnto they should be made all the men of I frael with a loud vovce,

15 Curfed be the man that shall make any carned or molten h image, which is an abomina- hyuder this he contion vnto the Lord, the worke of the hands of the tainerhall the corcraftefman, and putteth it in a fecret place: And ruptions of Gods all the people shall answere and say: So be it.

16 Curfed be he that i curfeth his father and his first Table. mother: And all the people shall fay; So be it. 17 Curfed be he that em soueth his neighbours the app. arm the

* marke : And all the people shall fay : So be it. 18 Curfed be he that m keth the I blind go out all miuries and

of the way : and all the people thall fay : So be it. 1 Meaning, that hel-19 Curfed be he that hindreth the right of the pech not and courftranger, the fatherlesse, and the widow: And all lell th not his

the people thall fay : So bee it. 20 Curfed be he that lieth with his fathers wife: for he hath vincouered his fathers mikirt: And all mite committing the people shall fay : So be it.

21 Curfed be he that lieth with any beaft: And him, Leaf 22, 11. all the people shall fay: So be it.

22 Curfed be he that lieth with his fifter , the daughter of his father, or the daughter of his mother : And all the people shall say : So be it.

23 Curfed be he that lieth with his n mother n Manite his in law; and all the people shall say; So be it.

land was

* Fxor 20.20. not be curionly

wrought, because it

and Manailen.

th voteld not oncy Gon for lone to obey for trace.

transgedion of the iOr, contempeth: &

k He condemned extortions neighbour.

v 11. jagainst

and chip 11.30., es 2 22,10.

wittes mother,

24 Curied

P.om 3.10,

v fe

o Signifying that there is a mutuall

and his people. * Chap. 7. 6. and. 14 2. * Chap 4.7. and 28.1. * @ap 7.6,

and s+,2,

ven on mount Shall.

Curfings, and bleffings.

teneng . it. * Ez:k.22. tt.

lent of all people.

waves.

2 Cod will bloffe

vi, if we doe our diter, and not be

h. In that he is thy

God, and then are

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* Chap 15 A

tor, ibel mil

™ Ioda 23.0.

* Lettit 26 14.

Lament a 17.

M.1,

Vention 1 20.

Gar, fore.

his people,

Deuteronomie.

Curfings, plagues and threatnings.

24 Curfed bee he that smiteth his neighbour o For God that o fecretly: And all the people shall say: Sobe it. feeth in fecret, will

25 * Curfed be he that taketh a reward to put to death innocent blood: And all the people shall

26 * Curfed be he that confirmeth not all the * Galar, 3, 10. words of this Law, to doe them : And all the people thall fay : So be it.

CHAP. XXVIII. a The promifes to them that obey the Commandements. 15 The threatnings to the contrary.

If * thou thalt obey diligently the voyce of the Lord thy God, and observe and doe all his com-+ Leuit. 26.3. maundements, which I commaund thee this day, 2 He will make then the most excel- then the Lord thy God will a fet thee on high a-

boue all the nations of the earth, And all these blessings shall come on thee. b When thou thin-

and b ouertake thee, if thou shalt obey the voice of k. Pahy felfe forthe Lord thy God, faken. 3 Bleffed thalt thou be in the citie, and blefe Thou fialt life wealthily fed also in the field.

4 Bleffed shall be the fruit a of thy body, and d Thy children and the fruit of thy ground, and the fruit of thy cat-Inccession, rell, the increase of thy kine, and the flocks of thy

fheepe Bleffed shalbe thy bas ket and thy dough. z All thine enter-Bleffed fhalt thou be when thou a commest prifes thall have good fucceffe. in, and bleffed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee bef Meaning, many

fore thee f feuen wayes. The Lord shall command the bleffing to be with thee in thy store houses, and in all that thou fetteft thine 3 hand to, and will bloffe thee in the

land which the Lord thy God giveth thee, 9 The Lord fliall make thee an holy people vnto himselfe, as hee hath sworne vnto thee, if

thou thalt keep the commandements of the Lord thy God, and walke in his wayes, 10 Then all people of the earth shall see that

the Name of the Lord is h called vpon over thee. and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, & in the fruit of thy ground, in § land which & Lord fware vnto thy fathers, to give thee.

The Lord shall open vnto thee his good treasure, even the i heaven to give raine vnto thy land in due feafon, and to bleffe all the worke of thine hands ; and * thou (halt lend vnto many netable, our when God tions, but thalt not borow thy felfe.

Enach his blomas 13 And the Lord itall mike thee the head, and not the I taile, and thou thait be about onely, and fluit not bee beneath, if thou obey the commandements of the Lord thy God which I command thee this day, to keepe and to doethers.

14 But thou thalt not decline from any of the words, which I commaund you this day, either to the * right hand or to the left , to goe after other

gods to forue them, 15 1 * But if thou wilt not obey the voyce of the Lordthy God, to keepe and to doe all his commaundements, and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Curfed fhalt thou be in the towne, and cutfed also in the field.

17 Curfed thall thy baf ket be, and thy # dough. 18 Carfed thall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheepe.

19 Curfed thait thou bee when thou commeft in, and curfed also when thou goest out.

The Lord thall fend vpon thee curfing, trouble, and I shame, in all that which thou settett I or, rebeted thine hand to doe, vntill thou he deftroyed, and perish quickly, because of the wickednesse of thy works, whereby thou haft for laken me.

2.1 The Lord shall make the pestilence cleane vnto thee, vntill he hath confumed thee from the land, whither thou goeft to possesse it.

22 * The Lord shall imite thee with a con- * Levic. 16, 16, fumption, and with the feuer, and with a burning ague, and with feruent heate, and with the fword, and with | blafting, and with the mildew, and they or, drought

shall pursue thee vntill thou perish. 23 And thine heaven that is over thine head, halbe k brafle, and the earth y is under thee, yron k It Gall give thee

24 The Lord shall give thee for the raine of thy no more moveure land, dust and ashes; even from I heaven shall it then if it were of come downe vpon thee, vntill thou be destroyed. brasse.

25 And the Lord shall cause thee to fall before at all raised with

thine enemies : thou shalt come out one way a- minde. gainst them, and shalt flee seven wayes before them, and thalt be I scattered through all the kingdomes of the earth.

26 And thy m carke is shall bee meat vnto all shalt be a terrour foules of the aire, and vnto the beafts of the earth, they hall heare and none shall fray them away.

Egypt, and with the emeroids, and with the I kab, in Thou thall be curfed both in the and with the itch, that thou canft not be healed. life and in thy 28 And the Lord shall smite thee with mad- death : for the bu-

28 And the Lord man name three with made right a tell mony neffe, and with blindnesse, and with astronying of the resurrection.

Thou shalt also grope at noone dayes, as wickednesse thou the a blinde gropeth in darkenesse, and shalt not shalt lacke, profper in thy wayes: thou fhalt neuer but be op- n In things mon preffed with wrong, and be powled euermore, and thou Gralt lacke no man fhall fuccour thee,

30 Thou thalt betroth a wife, and another man indgement; shall lie with her: thoushalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not † eat the fruit.

31 Thine oxe thall be haine before thine eyes, common. and thou shalt not eat thereof: thine affe shall be violently taken away before thy face, and shall not be restored to thee thy sheepe shall be given vnto thine enemies, & no ma that refeue them for thee.

32 Thy fonnes and thy daughters shalbe ginen vinto another people , and thine eyes o thall fill o When they hall looke for them, even ill they fail out, and there returns from their

shall be no power in thine hand, 33 The fruite of thy land and all thy labours

shall a people which thou knowest not , eate , and thou fluit neuer but fuffer wrong, and violence alway:

34 So that thou shalt bee madde for the fight which thine eyes thall fee.

35 The Lord fhall fmite thee in the knees, and in the thighes, with a fore lotch, that thou can't not be healed; euen from the fole of the foot vnto the top of thine head.

36 The Lord shall bring thee and thy P King nash, loachim, (which thou shalt set ouer thee) vnto anation, others, which neither thou nor thy fathers have knowen, and there thou flalt ferue other gods, euen wood and ftone.

1 Some reade, thou and feare, when how God hath 27 The Lord wil smite thee with the botch of Plagued thee.

> which figne for the enident and cleare differetion and

t Ebr make is

p As Sedid Ma-

Threatnings and plagues for

1!ag 1,6.

H Cv. he Shaken be-

defiroy the fruits

of the land : and

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cooken of Gods

Gods plagues fhall

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foretber be rige.

Chap. XXIX.

transgressing the Law. 76

37 And thou shalt * be a wonder, a prouerbe * Iere 24, 9. and and a common talke among all people, whither the 15.9. 1. king. 9,7. Lord shall cary thee. * Mich. 6,15.

38 * Thou shalt catie out much feede into the field, and shalt gather but little in: for the grashop-

pers shall destroy it. 39 Thou thalt plant a vineyard, and dresse it, but thalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

40 Thou shalt have Oline trees in all thy coasts, but shalt not anount thy felfe with the

oyle: for thine olives shall fall. 41 Thou shalt beget formes and daughters, but shalt not have them : for they shall goe into

q Vnder one kind 42 All thy trees and fruite of thy land a shall hee conteineth all the grashopper consume. she vermine, which

43 The stranger that is among you, shall climbe aboue thee vp on hie, and thou shalt come downe 44 He thall lend thee, & thou thalt not lend him:

he shall bee the head, and thou shalt bee the taile. 45 Moreouer, all thefe curfes shall come vpon thee, and shall pursue thee and ouertake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he com-

manded thee: 46 And they shall bee vpon thee for fignes shar her is offended and wonders, and vpon thy feed for euer, 47 Because thou serveds not the Lord thy God

with ioyfulnesse, and with a good heart, for the abundance of all thinges. 48 Therefore thou flialt ferue thine enemies which the Lord shall fend vpon thee , in hunger and in thirst, and in nakednesse, and in need of all

things: and he shall put a yoke of yron vpon thy necke vntill he have destroyed thee. 49 The Lord shall bring a nation upon thee

from farre, ouen from the end of the world, flying furift as an egle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a # fierce countenance, which f Or, brbarent, quell or impudent. will not regard the person of the olde, nor haue compassion of the yong.

The fame shall eate the fruit of thy cattell, and the fruit of thy land, vntill thou be deftroyed, and he shall leave thee neither wheate, wine, nor for, fift borne of oyle, neither the I increase of thy kine, nor the flocks of thy flieepe, vntill he have brought thee

to nought. 52 And he shall besiege thee in all thy cities, vitill thine high and ftrong walles fall downe, wherein thou truftedft in all the land; and hee shall befrege thee in all thy # cities thorowout all thy lande, which the Lord thy God hath given thee.

53 * And thou shalt eate the fruit of thy body, * Leufe. 26,20. 3. King. 6, 29. lam. enen the fleth of thy fonnes and thy daughters, 4,40, Battich 1.3. which the Lord thy God hath given thee, during the fiege and ftraimeffe wherein thine enemies shall inclose thee:

54 So that the man (that is tender and exceeding dainte among you,) * thall be grieued at his brother, and at his wife that lieth in his bosome, and at the remnant of his children, which hee hath vet left.

55 For feare of gining vnto any of them of the flesh of his children, whom he shall cate, because he bath nothing left him in that siege, and

ftraitnesse, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and daintie f woman among f As came to passe you, which neuer would venture to fet the fole of in the dayes of leher foot ypon the ground (for her fofteneffe and ram king of Hrael, tendernesse) shall be greined at her husband that when the Romanes beth in her bosome, and at her fonne, and at her besieged terusalem. daughter, 57 And at ther afterbirth (that shall come out halbeready to

which the thall beare : for when all things lacke, before it be dethe shall eate them fecretly, during the fiege and linered. straitnesse wherewith thine enemie shall beliege thee in thy cities. 58 1 If thou wilt not keepe and doe " all the "For he that offen-

from betweene her feete) and at her children, eate her childe

words of this Law (that are written in this book) dethis one, is guiland feare this glorious and fearefull Name, THÉ LORD THY GOD,

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy feede, euen great plagues, and of long continuance, and fore difeales, and of long durance.

60 Moreover, he will bringe vpon thee all the difeafes of Egypt, whereof thou wast afrayd, and they shall cleane vnto thee.

61 And every fickenesse, and every plague, x Declaring, that which is not " written in the booke of this Law, God hith infinite will the Lord heape vpon thee, vntill thou be de- meanes to plague ftroved.

62 And yee shalbe left few in number, where ordinate or ve were as the * starres of heaven in multitude, written. because thou wouldest not obey the voyce of the * Chap-o, az. Lord thy God.

63 And as the Lord hath reloyced our you, to doe you good, and to multiply you, fo he will reloyce ouer you to deftroy you and bring you to nought, and ye shall be rooted out of the land, whither thou goeft to possesse it.

64 And the Lord shall y scatter thee among y Signifying that is all people from the one end of the world vnto the God to be in a other, and there thou thalt ferue other gods, which place whereas we thou haft not knowen, nor thy fathers, euen may worthip God

wood and stone. 65 Alfo among these nations thou shalt finde ligion. no reft, neither thall the fole of thy foot have reft: for the Lord shall give thee there a trembling heart, and looking to returne till thine eyes fall out,

and a forrowfull mind. 66 And thy life shall | hang before thee, and | Oe, then finals be thou shalt feare both night and day, and shalt have is dealt of the

none affurance of thy life. 67 In the morning thou falt fay, Would God it were evening, and at evening thou shalt fay, WouldGod it were morning, for the feare of thine heart, which thou shalt feare, and for the fight of

thine eyes, which thou shalt fee, 68 And the Lord shall bring thee into Egypt a Because they were againe with z hips by the way, whereof I fayde vnmindful of that vnto thee, Thou shalt fee it no more againe: and misses, when the there yee thall fell your felues vnto your enemies them to paste for bondmen and bondwomen, and there fhalle thorow,

CHAP, XXIX,

a The people are exhorted to observe the commandements. 10 The whole people from the highest to the lowest are com-prebanded under Gods constrain. 19 The punishment of him that stateveth himself in his wickednesse. 24 The cause of Gods writh against his people.

Hefe are the a words of the couenant which cles, or condi-These are the a words of the Cod make with tions.

the Lord commanded Moses to make with tions.

the wicked , befides

our faith and re-

a That is, the arri-

6 by bullocke.

Or , gates.

Chap. 15,9,

no buyer.

The punishment of the obstinate.

of the law, which was fourty yeeres

z The proofes of

it is not in mans

power to vnder-Band the me Beries

gitten him from

· Made by mans

arte, but Manna,

breed of Angels.

Chap. 4, i.

1 King. 1.3.

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gAlinding rethem,

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ne parts divided.

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beaff in twaine, and pail betweene

Sen. 15,10,

uniformie.

abcine.

Deuteronomie.

Mercy promised to the repentant.

the children of Israel, in the land of Moab, beside the contenant which hee had made with them in b At the Erfl gining b Horeb.

2 ¶ And Mofes called all Ifrael, and faid vnto them. Ye have seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh and vnto all his fernants, and vnto all his land,

3 The e great tentations which thine eyes hatte feene, those great miracles and wonders: 4 Yet the Lord hath not d given you an heart

mv p wer. to perceine, and eyes to fee, and eares to heare, vnto this day.

of God, if it be not 5 And I have led you fourty yeeres in the wildernesse: your cloathes are not waxed olde vpon you, neither is thy theoe waxed olde vpon thy foote.

6 Yee have eaten no e bread, neither drunke wine, nor ftrong drinke, that ye might know how that I am the Lord your God. which is called the

7 After, yee came vnto this place, and Sihon King of Helbbon, and Og King of Balban came out against vs vnto battell, and we slew them,

And tooke their land, and gaue it for an inheritince vnto the Reubenites, and to the Gadires, nd to the halfe tribe of Manaffelt.

9 * Keepe therefore the wordes of this conenant and doe them, that yee may prosper in all that ve thall doe.

10 Ye ft nd this day enery one of you before the Lord your f God : your heads of your tribes, your Elders and your officers, even all the men of Ifrael:

Your children, your wines, and thy ftran-11 ger that is in thy campe, from the hewer of thy wood water,

12 That thou thouldest's passe into the couenine of the Lord thy God, nd into his othe which the Lord thy God m keth with thee this day,

13 For too Robbith thee this day a people vnto him eife, not that he may be voto thee a God, as he hash taid vinto thee, and as he hash fworms vinto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither m ke I this couenant and this oathe with you onely,

15 But afvell with him that ft indeth here with vs this day before the Lord our God, as with

4 Mesning, their him h that is not here with vs this day. 16 For ye knowe, how we have dwelt in the land of Egypt , and how wee paffed thorowe the

middes of the nations, which ye paffed by 17 And we have feene their abominations and

their idoles (wood and ftone , fouer and goide) which were among them,

18 That there should not be among you man nor wemen, nor f. milie, nor wibe, which fl ould turne his heart away this day from the Lord our God, to goe and terue the gods of thefe nations, and that I such finne, 22 the there should not be among you i any roote that butter fruits thereof bringeth foorth * gall and wormewood,

19 So that when he heareth the wordes of this curfe, he | bleffe himfelfe in his heart, faying, I thall have peace, although I walke according to E flub burnne He of mine owne heart, thus adding Adrunkennesse to thirst.

20 The Lord will not be mercifull vnto him. but then the writh of the Lord and his ieloufie thall fmoake against that man, and enery curse that is written in this booke, shall light vpon him. , and the Lord thall put out his name from -

under heatten.

21 And the Lord shall separate him vnto enill out of all the tribes of Ifrael, according vnto all the curfes of the couenant, that is written in the booke of this Law.

22 So that the 1 generation to come, even your 1 Gods plagues vpour children, that shall rise vp after you, and the street against him, a slike ger that shall come from a forre land . shall fay, so frange, that all when they that fee the plagues of this land, and the 2ges halibe aftodifeases thereof, wherewith the Lord shall smite it: milhed.

23 (For all that land fhall burne with brimstone and falt : it shall not be sowen , nor bring foorth, nor any graffe shall growe therein, like as in the overthrowing of * Sodom and Gomorah, * Gen. 19,24,2; Admah, and Zeboim, which the Lord ouerthrew in his wrath and in his anger.)

24 Then shall all nations fay , * Wherefore * 1. Ring. 9, 8. hath the Lord done thus vnto this land ? how leve. 22. 8, fierce is this great wrath?

25 And they shall answere, Because they have forfaken the couch nt of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and ferued other gods, and worshipped them: eum gods which they knew not, and if which had given them nothing,

and || which had given them nothing,

27 Therefore the wrath of the Lord waxed I was to possible for the hot against this land, to bring upon it every curse m Most hereby m that is written in this booke.

28 And the Lord hath rooted them out of those things that their land in anger, and in wrath, and in great in- are onely knowen dignation, and hath cast them into another land, as to God: and their appeareth this day.

29 The m fecret things belong to the Lord our which God hath God, but the things revealed belong vinto vs, and to revealed winto them, our children for ever , that wee may doe all the 25 the Law. words of this Law.

f Or, which had

producth their en negligense that

C H A P. XXX.

1 Mercle Themed when they repent. 6 The Lord doth circumsise the beart. 11 All exce fe of ignorance is taken away. 19 Life and death is fet lefore them. 20 Tee Lord is their life which obey bim.

N Ow when all these things shall come vpon a By calling to rethee, either the bleffing or the curle which I membrance, both have fet before thee , and thou shalt a turne into his metries and thine heart, among all the nations whither the Plagues. Lord thy God hath driven thee,

2 And fhalt returne vnto the Lord thy God. and obey his voyce in all that I command thee this day : thou, and thy children with all thine b heart and with all thy foule.

3 Then the Lord thy God will cause thy cap- unteris none, tines to returne, and have compellion upon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou wereft caft vnto the vtmoft part of a heave, from thence wil the Lord thy God a Enen to the gather thee, and from thence will be d take thee, would s unde-

5 And the Lord thy God will bring thee into d And bring the the land which thy fathers possessed, and thou into thy countrey thalt poffeste it,and bee will show thee fauour, and will multiply thee aboue thy fathers.

6 And the Lord thy God will c circumcife e sod will purge thine heart, and the heart of thy feede, that thou ill thy wished mayest loue the Lord thy God with all thine affectious, heart, and with all thy foule, that thou mayest line. which thing is no.

7 And the Lord thy Cod will lay all these gower to dot, curfes upon thine enemies, and on them that hate thee, and that perfecute thee.

b In true repen-

8 f Returne

might choke and defirov you. # Or , fluter. k For as he that is thirdie difreth to dranks much, fo he that followeth his appetits, feeketh by all meanes, and yet cannot be ferissid.

Exhortations to loue the Lord.

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Spirit, wee muft

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h The Law is fo

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* Rom. 10 6,

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m So that to lone and obey God, is

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* Chap 4.260

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o That is, lotte and

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Chap. XXXI.

Of reading the Law. 77

8 f Returne thou therefore, and obey the voyce f If wee will have of the Lord, and doe all his commaundements, God to works in which I command thee this day.

9 And the Lord thy God will make thee plenturne againe to him teous in every worke of thine hand, in the fruite of thy body, and in the fruit of thy cattell, and in g Ha meaned not the fruite of the land for thy wealth : for the Lord that God is fabricat will turne againe, and g reloyce oner thee to do

thee good, as he reloyced ouer thy fathers, to thefe pations , to 10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements and

his ordinances, which are written in the booke of this Law, when thou halt returne vnto the Lord thy God with all thine heart & with all thy foule, II for this commandement which I comsan pretend igno-

mand thee this day, is h not hid from thee, neither is it farre off.

12 It is not in heaven, that thou shouldest isy heaten and the fay, * Who shall go up for us to heaten, and bring fea he meaneth platit vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyonde the i fea, that thou ces mon farre dishouldest say, Who shall goe over the sea for vs, and be Euen the law and bring it vs, o cause vs to heare it, y we may do it? 14 But the k word is very neare vnto thee :enem 1By faith in Christ.

in thy mouth, and in thine heart, for to 1 do it. 15 Beholde, I have fet before thee this day

life and good, death and euill, 16 In that I commande thee this day, m to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinanpromifer to fignifie ces, and his lawes, that thou mayest a line, and be multiplied, and that the Lord thy God may bleffe thee in the land, whither thou goest to possesse it. him and not for

17 But if thine heart turne away , fo that thou wilt not obey, but thalt be feduced and worthip

other gods, and ferne them,

18 I pronounce vnto you this day, ye first furely perish, ye shall not prolong your dayes in § tand, whither thou passest ouer Iorden to possesse it. 19 *I call heaven and earth to recorde this

day against you, that I have fer before you life and death, bleffing and curfing : therefore o chuse life, that both thou and thy feede may line,

20 By louing the Lord thy God, by obeying Gods Spirite onely his voyce, and by cleaning vnto him: for hee is thy life, and the length of thy dayes : that thou worketh it in his mayest dwell in the land which the Lord sware vnto thy fathers, Abraham, Izhak, and Iaakob, to give them.

CHAP. XXXI.

2, 7 Mofes pregaring himselfe to dy, appointeth Ioshna to rule the people. 9 He grueth the law to the Lenites , that they should read it to the people. 19 Ged grueth them a fong as a witnesse betweene him and them. 13 God confirmeth Loftbaa. 19 Mofes sbeweth them that they will rebell after his death.

T Hen Mofes went and spake these wordes vnto all litael,

2 And faide vnto them , I am an hundreth and twenty yeere olde this day : I a can no more goe a I can noe longer out and in : also the Lord hath saide vinto mee,

execute mine office. * Thou thalt not goe over this I orden. 3 The Lord thy God he will goe over before thee : hee will destroy these nations before thee, and thou shalt possesse them. * Ioshua, he shall goe

* Num 27.18 before thee, as the Lord hath faide. 4 And the Lord shall doe vnto them, as hee 4 Nam . 21.84.

did to * Sihon and to Og kings of the Amorites, and vnto their land whom he destroyed.

5 And the Lord shall give them b before you,

* commandement which I have commanded you. 6 P'ucke | vp your hearts therefore, and be or, be of good

firong : dreade not, nor be afraide of them : for the courage. Lord thy God himfelfe doeth goe with thee : hee will not faile thee, nor for fake thee.

7 And Mofes called Ioflina , and faide vnto e For he that mutt him in the fight of all Ifrael, Be of a good con- governe the people, rage and firong ; for thou shalt goe with this peo- hith needs to b ple onto the I nd which the Lord hath (wome vinto their fathers, to give them, and thou shalt give it or maintaine verthem to inherite.

8 And the Lord himselfe doeth d goe before d Signifying that thee hee will be with thee: hee will not faile thee, of good courage, neither forfake thee: feare not therefore, nor be except he be per (waded of Gods fadiscomforted.

9 ¶ And Mofes wrote this law, and deliuered "our and affinance, it vnto the Priests the sonnes of Leui (which bare the Arke of the conenant of the Lord) and vnto

all the Elders of Ifrael. 10 And Moses commanded them, saying, * E- * Chap. 15.10 nery feuenth yeere * when the yeere of freedome

fhalbe in the feaft of the Tabernacles:

II When all Ifrael shall come to appeare e be - e Before the Arke fore the Lord thy God, in the place which hee which was the shall chuse, thou shalt reade this Law before all figne of Godspre-Ifrael that they may heare it.

12 Gather the people together : men, and women, and children, and thy ftranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and observe all the wordes of this Law,

13 And that their children which fhane not f which were not knowen it, may heare it, and learne to feare the borne when the Lord your God, as long as ye live in the land, whi- law was given.

ther ye goe ouer I orden to possesse it.

14 Then the Lord faide vnto Mofes, Behold, thy dayes are come, that thou must dy : Call Iothua, and stand ye in the Tabernacle of the Congregation that I may give him a # charge. So Mofes and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a g cloude, and the pillar of the cloude flood ouer the doore of the Taber- 8 in a cloude that

nacle. 16 ¶ And the Lord faid vnto Mofes ,Behold, thou shalt seep with thy fathers, and this people will rife vp, and go a whoring after the gods of a Strange land (whither they goe to dovell therein) and willforfake me, & breake my couenant which I haue made with them.

17 Wherefore my wrath will waxe hote against them at that day, and I will forfake them, and them at that day, and I will fortake them, and hthat is, I will the will h hide my face from them; then they flell be my fanour from confumed, and many advertities and tribulations them: as to turne thall come vpon them : fo then they will fry , Are his face towardy, mot these troubles come vpon mee, because God is sero thew vs his

18 But I will furely hide my face in that day, because of ail the euill which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this long for you, i Topreferne you and reach it the children of Israel: put it in their and your children mouthes, that this form may bee my witnesse timenbring Gods: against the children of Israel,

20 For I will bring them into the land (which bearthisis the nz-I fware vnto their fathers) that floweth with milke the of feb, read and hony; and they shall eate and fill themselves. and hony : and they shall eate and fill themselves, then it is vader the and waxe fat : k then shall they turne vnto other rad, gods, and ferue them, and contemns mee, and treake:

* Nehem 9.4.

fence, and the figure

benefites.

* Nmm.20, 11.

shap.3.26.

Into your hands.

that ye may do ento them according vino euerie

voyag s vpen the Sea. Gen. 49 13. Or, mount Sion .

m The tribe of

thers on this fide

foknowen.

the fea.

tance,

tolh, 19.9

fontaine.

iccion.

fall in illite as a

q Thoushalt be

Ir feemeth that Si-

Indah, and his por-

Zebulun.

18 And of Zebulun he faid, Reioyce, Zebulun, in thy m going out, and thou Isihachar in thy

19 They shall call the people vnto the | mountaine : there they fhall offer the facrifices of righteoufnetle: for "they shall fucke of the abundance of the fea, and of the treasures hid in the fan.l.

20 Also of Gad he saide, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catch-

eth for his praye the arme with the head. 21 And hee looked to himselfe at the begino So the portion

ning, because there was a portion of the . Lawof Gadites, and ogiver hid : yet hee shall come with the heads of the people, to execute the inflice of the Lord, and Iorden was Gods, though it was not his judgements with Ifrael.

22 And of Dan he faid , Dan is a lions whelp:

he thall leape from Bathan.

23 Alfo of Naphtali he faid, O Naphtali, fap Meaning , neere tisfied with fauour , and filled with the bleffing of

the Lord , possesse & the West and the South. 24 And of Ather he faid , Ather finalbe bleffed with children : he shalbe acceptable vnto his

brethren, and shall dippe his foote in oyle. 25 Thy shoos shalbe & yron and brasse, and

Group, or thy count thy firength shall continue as long as thou livest, arey full of mentall. 26 1 There is none like God, O righteous people, which rideth upon the heatens for thine meon is left out, because he was under helpe, and on the cloudes in his glorie.

27 The Eternall God is thy refuge, and under eion of his inherihis armes thou art for ever : he shall cast out the enemie before thee, and will fay, Deftroy them.

r Who was plenti-28 Then I fisel * the fountaine of Iaakob thall dwel alone in fafetie in a land of wheate and wine: alfo his heatiens shall drop the dewe.

29 Bleffed art thou, O Ifrael : who is like vnto thee , O people faued by the Lord , the shielde of Thine enemies for thine helpe, and which is the fword of thy glofaine to be in fub rie; therefore f thine enemies shall be in subjection to thee, and thou shalt tread upon their high

CHAP. XXXIV.

a Mofes feetball the Land of Canaan. 5 Her dietb.

жегревь. y loshun suteerdeth in Mofes vonme. praife of Mofes.

T Hen Moles went from the plaine of Moab vp into mount a Nebo vuto the top of Pifgah that a Which was a part is ouer against Iericho; and the Lord shewed him of mount Abarim, Num. 27, 12. * all the land of Gilead, vnto Dan,

2 And all Naphtali , and the land of Ephraim 2.man. 2 4. and Manafleh, and all the land of Iudah, vnto the vimost b sea:

3 And the South, and the plaine of the valley raneum. of Iericho, the citie of palme trees, ynto Zoar,

And the Lord faid vnto him , * This is the * Gra. 12.7.48d land which I fware vnto Abraham, to Izhak and to 13.15, Iaakob, faying, I wil giue it vnto thy feede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moles the feruant of the Lord died there in the land of Moab, according to the worde of the Lord.

6 And 6 he buried him in a valley in the land of Moab ouer against Beth-peor, but no manknow - " To wit, the eth of his sepulchre vino d this day.

7 Mofes was now an hundreth and twentie d That the lewes yeere olde when he died, his eye was not dimme, might not have nor his naturall force abated:

8 And the children of Ifrael wept for Mofes in the plaine of Moab thirtie dayes; fo the dayes of weeping and mourning for Mofes were ended.

9 And a Iothua the fonne of Nun was full of a Mareby appeared the spirit of wisedome: for Moses had put his hands the favour of God, that leaterth nor his vpon him. And the chitaren of Harael were obedi- church definite of ent vnto him, and did as the Lord had commanded a governous,

10 But there arose not a Prophet since in Israel like vnto Mofes (whom the Lord knewe fface f vnto whom the to face.)

11 In all the miracles & wonders which § Lord limitelte in plaine-fent him to do in § land of Egypt before Pharaoh 19, as Expd - 33, 11

and before all his feruants, and before all his land, g Meaning, the
12 And in all that mighting hand and all that power o God worgreat feare, which Motes wrought in the fight of king b, Mofes in

* Chap 3.27.

b Called, Mediter.

Angel of the Lord, occasion thereby to commit Idolatry,

Lord did reneale

the wildernes,

THE BOOKE OF IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghoft fetteth most lively before our eyes the accomplishment of Gods promise, who as hec promised by the mouth of Moses, that a Prophet should be raised up unto the people like unto him, whom hee willesh to bey , Deut. 18.15 : so hee sheweth himselse here true in his promise, as at all other times , and after the death of Moses his faithfull servant, he raiseth up Ioshuato be ruler and governour over his people, that neither they should bee discouraged for lacke of a captaine, nor have occasion to distrust Gods promises hereafter. And because that Ioshua might be consirmed in his vocation, and the people also might have none occasion to grudge, as though he were not appropued of God : hee is adorned with most excellent gifts and graces of God, both to governe the people with counsell, and to defend them with strength, that he lacketh nothing which either belongeth to a valiant captaine, or a faithfull minister. So he overcommeth all difficulties, and bringeth them into the land of Canaan : the wwhich according to Gods ordinance he divide: h among the people and appointeth their borders: hee established lawves and ordinances, and putteth them in remembrance of Godi manifold benefites, affuring them of his grace and fauour, of they obey God, and contrarievvise of his plagues and vengeance, if they disobey him. This historic doth represent Iefus Chrift the true Iofinia, who leadeth vs into eternall felicitie, which is fignified unto us by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteined 2567 yeeres. For from Adam unto the flood are 1656 from thee flood onto the departure of Abraham out of Caldea 423, and from thence to the death of lofeph 290. So that the Genefis conteineth 2369, Exadus 140, the other three bookes of Mofes 40. Iofinea 27. Co the wuhole maketh 2576 secrei.

Ioshua commanded to inuade the land.

Chap.I.II.

Rahab receiveth the spies 79 of your possession, and shall possesse it, which land

as God is with

flat about, fo that

CHAP. I. 2 The Lord encourageth lofbun some adetheland. 4 The borders and limits of the land of the livacities. 5 The Lord promifeth to affect I-found, of he oley his word. xt Iober commanders the people to prevare themfelues to paffe over lorden, 12 and exharteth the Reubenites to

Moles the Lords ferumt i gaue you on this fide i by vour reques. Iorden toward the funne rising.

the ver by Gods 16 Then they answered Iofhua, faying, All that fecret appointthou haft commended vs, we will doe, and whither _ ment, Dear. 33.21. focuer thou fendett vs, we will goe.

execute their charge. Ow after the a death of Mofes the fer-uant of the Lord, the Lord fpike vnto Ioflua the forme of Nun, Mofes mini-ther faving.

17 As we obeyed Mofes in all things , k fo will k They doe noe we obey thee : onely the Lord thy God bee with orely promife to thee, as he was with Mofes.

fter, faying, 2 Moses my fernant is dead : now therefore ari-

18 Whoeloeuer shall rebell against thy com- him; but to he'pe mindement, and will not obey thy wordes in all to pinnib all that that thou commaunded him, let him beeput to telell again@him death : onely be strong and of good courage.

fe, goe over this forden, thou, and all this people vnto the land which I give them , that is, to the children of Ifrael.

CHAP, II.

3 * Every place that the fole of your foote shall tread upon , have I given you , as I said unto Mofes

I Ioshua sendeth men to spie Icricho, whem Rahab hideth. 11 She confesset the God of Ifrael. 12 Sherequireth 4 figne for ner deliuerance. 11 The fpies returne to Lofona with comfortable tidings-Hen Ioshua the sonne of Nun sent out of

4 * From the b wildernesse and this Lebanon Kadeth and Paran, even vnto the great river, the river | Perath : all the lande of the Hittites, euen vnto the greatd Sea toward the going downe of § funne, fhall be your

Goe view the lande, and also Iericho, and they was in the plaine went , and * came into un | harlots house , named of Moab neers vnto lorden. Rahab, and lodged there. * Helr. 11.31.

5 There shall not a man be able to withstand thee all the dayes of thy life; as I was with Mofes, fo will I be with thee : * I will not leave thee, nor

ritance, which I fware vnto their fathers to gine

2 Then report was made to the king of Icri- times 2.25. cho, faying, Behold, there came men hirher to hor, imernes night, of the children of Ilrael, to fpie out the book, serbolleft, countrey,

forfake rhee, 6 * Be strong and of a good courage : for vnto

3 And the king of Iericho fent vnto Rahab, faying, b Bring foorth the menthat are come to wicked teather wicked teather than the same to be sucked teather than the same to be sucked teather than the same to be sucked teather than the same transfer to the same t thee , and which are entred into thine house : for hand of God vpon they be come to fearch out all the land.

* Deut. 31,22. this people that thou divide the lande for an inhe-

> them vestley re-4 (But the woman had taken the two men , and rent not, but feeks hid them.) Therefore faid the thus, There came their power and how they may by men vnto me, but I wift not whence they were. policie refin his

Ov, grow Bronger and ftronger.

a The beginning

of this booke dependeth on the

Deut. which was

written by Ioshna

as a preparation to

last chapter of

his history.

* Chip. 14.9.

* Deut TT. 14.

6 Of Zin, called

1 Or, Euperates. & Meaning the

whole land of

d Called Medi-

cerraneum.

* Hebr. 13.5,

5 And when they that the gate in the darke, working. the men went out, whither the men went, I wote not : follow yee after them quickly , for yee thall

Onely be thou ftrong, and | of a most valiant courage, that thou mayest observe and doe according to all the Law which Mofes my feruant hath commaunded thee : * thou shalt not * Dedig 32 turne away from it to the right hand, nor to the and 23614 e Hee the weth left, that thou mayeft a prosper whitherforcer thou wherein confideth anne profiperity, word of God.

6 (But the had brought them up to the roofe & Meaning, upon of the house, and hid them with the stacks of flax, their houses were which the had (pread abroad vpon the roofe,)

ouertake them.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and I night, I Showing, that it that thou mayest observe and doe according to all that is written therein : for then fluit thou make without comingall thy way profperous, and then that thou I have

7 And certaine men purfued after them, the they might dos way to Iorden , vnto the foordes , and affoone as therebunne therevoon, they which purfued after them, were gone out, they thut the gate,

good fucceffe. 9 Haue not I commanded thee, faying, Eee ftrong and of a good courage, feare not, nor bee difcouraged? for I the Lord thy God vvill be with

8 And before they were affeepe, thee came vp vnto them vpon the roofe. 9 And fayd vnto the men, I know that the

Lord hath given you the land, and that the difeare a For fo Codpre-

10 Then Ioshua commanded the officers of the people, faying,

thee whitherfoener thou goeft.

of you is fallen upon vs, and that all the inhabi_ miled, Dent, 28,7, tants of the land faint because of you. 10 For wee hane heard how the Lord * dried * Fand, 14, 21, 22 vp the water of the red Sea* before you, when yee * Cop 4 23.

11 Paile through the hofte, and command the people, faying, Prepare you victuals: for & after three dayes ye shall passe ouer this Iorden , to goe in. to possesse the land, which the Lord your God gineth you to possesse it.

came out of Egypt, and what you did vnto the two kings of the Amorites, that were on the other fide Iorden, vnto * Sihon and to Og, whom we yt- * Nonb. \$1.24.

12 And voto the Reubenites, and to the Gidites, and to halfe the tribe of Manaffeh ibake Io-

terly destroyed: II And when wee heard it, our hearts I did or, finit e Herein zppga .

13 * Remember the worde, which Mofes the

faint, and there remained no more I courage in a- reththe great ny because of you: for the Lord your God, he is mercy of God, the God in heaven aboue, and in earth beneath, thet in this com-

feruant of the Lord commanded you, faying. The Lord your God hath given you rest, and hath given you this h land. 1.4 1 Your wives, your children, and your cat-

warre, and shall helpe them,

ie God in neatien aboue, and in earth beneath, mondefraction 12 Now therefore, I pray you, tweate vnto me by he would draw 2 the Lord, that as I have foewed you mercy, ye will most milerable also shew mercy vnto my fathers house, and give since to repeat,

me a true roken, 13 And that yee will faue aliue my father and [or, hars, my mother, and my brethren, and my fifters, and all f we warm 1700

ged to Sihon the king of the Amosites, and Og king of Balhan. Or, beyond lorden from lerisbo.

that they have; and that yee will deliner our on paine of our A foules from death,

17 Untill the Lord have given your brethren rest as well as to you, and vntill they also shall possesse the land, which the Lord your God giweth them; then shall yee returne vnto the land.

tell shall remaine in the land which Moles gaue

you I on this fide Iorden : but ye shall goe ouer

before your brethren armed, all that be men of

14 And the men answered her , 1 Our life for

to generne well, fludie of Gods word. Or, gauerne mifily.

was het possible

g Meaning from the day that this tvas proclaimed, Chap, 3.2,

* Num. 32, 20.

h which belon-

you to die, if you veter not this our businesse ; and the couenant, and went before the people. when the Lord both given vs the lande, wee will deale mercifully and truely with thee.

Then the let them downe by a coard thorow the window; for her house was vpon the

g Which was neere s nto the citie.

h Wee Shalbe dif-

It So that others

thould thinke to

escape by the

borden.

a.Which accer-

Ebrewes was in March, and about

40 dayes after

them victuales,

Or , a mile.

Chap 1,11.

h Which time was

ginen tor to prepare

Mofesteach

ding to the

fame meanes.

towne wall, and the dwelt upon the wall. 16 And the faid vnto them , Goe you into the g mountaine, left the purfuers meete with you, and hide your felues there three dayes, vatill the purfuers be returned; then afterward may ye goe your

17 And the men faid vnto her , h Wee will be blumelette of this thine oath which thou haft made

charged of our othe, vs (weare. f thou decit performe this condi-18 Behold, when we come into the land, thou tion that folthat binde this coard of red threed in & window, Low eih: for fo fhalt whereby thou lettest vs downe, and then thalt bring shou and thine be thy father and thy mother, and thy brethren, and deline ed.

all thy fathers houthold home to thee. 19 And whofoeuer then doeth goe out at the doores of thine house into the streete, i his blood

. He shalbe guiltie shall be upon his head, and wee will be guiltlesse: of bis ewne dezin. but wholoeuer thall bee with thee in the house, his blood shall be on our head, if any hand touch

20 And if thou ytter this our k matter, we will be quite of thine oath, which thou haft made vs fweare.

2.1 And thee answered, According yoto your words, fo be it: then the fent them away, and they departed, and the bound the fred cord in the win-1 Cr, farlet mier- dow.

22 1 And they departed, and came into the mountaine, and there aboade three dayes, vntil the partners were returned; and the purfuers fought kiem thorowout all the way, but found them not.

23 So the two men returned, and defcended from the mountaine, and paffed I oner, and came I To wit, the riner to Iothua the fonne of Nun, and tolde him all

things that came vnto them. 24 Alfo they faid vnto Ioshua, Surely the Lord hath delinered into our hands all the land; for even all the inhabitants of the countrey faint because of VS.

CHAP, III. 3 Iobus commanders them to depart when the Arke venues-

notified by The Lord promises to the exait Softmabefore the people.

9 Toftmas exhortation to the people, 16 The waters partiafunder while the people passe.

T Hen Ioshua rose very earely, and they remooued from Shittim, and came to a Iorden, hee and all the children of Ifrael, and lodged there before they went oner.

2 And after b three dayes, the officers went throughout the hoafte.

3 And commanded the people, faying, When ve feathe Arke of the covenant of the Lord your God, and the Priests of the Leuites bearing it, yee

shall depart from your place, and goe after it. 4 Yet thall there be a space betweene you and it , about | two thousand cubites by measure : yee thall not come neere vnto it, that yee may know the way , by the which ye fhall goe : for yee have

not gone this way in times paft. 5 (Now Ioshua had layd veto the people, * Sanctifie your felues : for to morrow the Lord will doe wonders among vou.)

6 Alfo Iofhua fpake vnto the Priefts , faying, Take up the Arke of the conenant, and goe over before the people; fothey too styp the Arke of

7 Then the Lord faid voto Ioshua, This day will I begin to magnifie thee in the fight of all If- * chap.r.s. raci, which shall know, that * as I was with Mofes, to will I be with thee.

Thou finds therefore command the Priests that beare the Arke of the conen int, faying, When vee are come to the brinke of the waters of Iot-

den, ye thall fland flille in Iorden. 9 1 Then Iofhua faid vnto the children of If- Breame had mune, rael, Come hither, and heare the wordes of the as verie 17.

Lord your God. 10 And Iothua faid, a Hereby ye shall know & By this micrele in that the living God is among you, and that he wil disiding the water, certainly cast out before you the Can unites , and the Hittites, and the Hittites, and the Perizzites, & the Girguhites, and the Amorites, and the Iebu-

11 Beholde, the Arke of the couenant of the Lord of all the world paffeth before you into Ior-

12 Now therefore take from among you etwelue e Which from the men out of the tribes of Hruel, out of every tribe tomestrance of

13 And affoone as the foles of the feete of the Prietts (that beare, the Arke of the Lord God the Lord of all the world) thall flay in the waters of forden, the waters of forden shall be cut off : for * political; the waters that come from aboue, * shall stand still vpon an heape.

14 Then when the people were departed from their tents to goe ouer Iorden , the Priefts hearing the * Aske of the couenant, went before * 4842,455.

the people. 15 And as they that bare the Arke, came vnto Iorden, and the feete of the Priests that bare the

Arke were dipped in the brinke of the water, (*for * Ecise. 14. 13. lorden vieth to fill all his f bankes all the time of f before the harueft)

16 Then the waters that came downe from a- thistime to be full boue , ftayed and rose vpon an heape, and depirted the miracle is for farre from the citie of Adam that was belide Zare tan: but the voaters that came downe toward the Sea of the wilderneffe, euen the falt Sea, failed and were cut off; so the people went right oner against Iericho.

17 But the Priestes that bare the Arke of the fill the people were couen nt of the Lord, flood drie within Iordes rea- pas, or assome dy prepared, and all the liraelites went ouer drie, iead, fure, as though untill all the people were cleane gone ouer the drie land. through Lorden.

CHAP, IIII,

God commandath Iofina to fet up twelve flores in Iorden. 13 The waters teturne to their eld courfe. 20 Other

twelve stones are fet vo in Gilgal. 12 This miracle must bee declared to the peficistie. Nd when all the people were wholly gone A * oner Iorden (after the Lord had spoken vnto * Dout. 17.4;

2 Take you twelve men out of the people, out

of every tribe a man,

3 And command you them, faying, Take you hence out of the middes of Iorden, out of the place where the Priefles flood in a 2 reading He, twelve flones, which we shall take away with you and leave a As Chap. 3. 17 them in the a lodging, where you shall lodge this picht)

4 Then Ioflina called the twelve men, whom campe, he had prepared of the children of Ifrael, out of enery tribe a man,

i where the

the benefite,

much the greater.

b Meaning, the place were they frould

4 And

@umb.11.18. Chap 7.13. 2-544, 16.5,

Leait. 20. 5.

that not oxely we

our felnes profitby

worker, bet that

our poseritie may

know the caufe

his Name,

d. Defides the

swelne flones

vp in Gilgal,

prefence or fight.

of the people.

@ Os, reneren ced.

g Feegule the Arke

eftifica Gods pre-

fence , and the Ta-

bles of the Law

h Called Abib or

for a limther con-

demnation to the

wicked, and fire -

paus of Aprill.

Chap. V.

Manna ceaseth, 80

7 And Ioftua faid vnto them, Go over before the Atke of the Lord your God, even through the middes of Iorden, and take vp euery man of you a Rone vpen his shoulder according vnto the number of the tribes of the children of Ifrael,

6 That this may be a figne among you, that when FGod commandeth come Children thall aske their fathers in time to come, faying, What means you by these stones?

7 Then yee may answere them, That the waters of Iorden were out off before the Arke of the Couenant of the Lord : for when it passed through Iorden, the waters of Iorden were cut off : thereshereof and glorifie fore these stones are a memoriall vinto the children of Ifrael for ever.

8 Then the children of Israel did even so as Ioihua had commannded, and tooke up twelve ftones out of the mids of Iorden as the Lord had faid vnto Ioftum , according vnto the number of the tribes of the children of Ifrael, & caried them away with them into the lodging, and laid them

downe there.

9 And Joshua set up a twelue stones in the mids of Iorden, in the place where the feet of the which were carried Priefles , which bare the Arke of the Couenant by the tr. be, and fet flood, Se there have they continued vnto this day,

10 1 So the Priefts, which bere the Arke, flood in the mids of Iorden , vntid enery thing was finithed that the Lord had commanded Iothua to fay vnto the people, according to all that Mofes charged Iolinia; then the people hafted and went oner.

11 When all the people were cleane passed oner, the Arke of the Lord went over also, & the Priests

before the people,

. Meaning, in the 12 * And the fonnes of Reuben, and the fonnes of Gad, and haife the tribe of Manafieli went ouer * Nem 32,27,29. before the children of Ifrael armed, as Moles had charged them.

13 Euen fourtie thousand prepared for warre, * That is, before the went before the Lord vnto battelf, into the plain

14 That day the Lord magnified Ioshua in the fight of all Ifrael , and they I feared him , as they feared Moles all the dayes of his life,

15 And the Lord fpake vnto Iofhua, faying, 16 Command the Priefts that beate the & Arke

of the testimonie, to come vp out of Torden. 17 Iothua therefore commanded the Priests,

faying, Come ye vp out of Iorden.

contained therein. 18 And when the Priofts that bare the Arke of fignified Gods will the Conenant of the Lord, were come up out of loward his people. the mids of Iorden, and affoone as the foles of the Priofts feete were fet on the drie land, the waters of Iorden returned vnto their place, and flowed ouer all the binkes thereof, as they did before.

19 C So the people came up out of Iorden the tenth day of the h first moneth, and pitched in

Nifan, conteining Gilg l, in the Eastfide of Iericho.

20 Alfo the twelue ftones, which they tooks out of Iorden, did Iofhna pitch in Gilgal.

21 And hee space vnto the children of I Grael, faving, When your children mall as'te meir fathers in time to come, and fay, What meane thele ftones?

22 Then ye thall thew your children, and fay, * Exed 14.21.22. Ifrael came ouer this Iorden on drie land: iGods benehts terne 23 For the Lord your God dried up the waters

of Torden before you, vnrill ye were gone ouer as the Lord your God did thered Sea, * which hee vp historene:eme dried vp before vs, till we were gone oner, bun, and obey hun-

24 That all the people of the I world m y know shat the hand of § Lord is mightic, that yee might . feare the Lord your God continually.

CHAP. V.
1 The Canaanites are afraide of the Ifraelites. 2 Civenmeisson is commanded the second time. 10 The Passecuer is kept. in Manna ceafeth, 13 The Angel eppeareth unto Iofonn.

N Ow when all the Kings of the Amorites, were on both fides which were beyond Iorden Wekward, and Jorden, whereof all the Kings of the Canaanites which were by the two kings were Sea, heard that the Lord had dried up the waters of faine already on the Iorden before the children of I freel untill they fiction and Moit, were gone over, their heart fainted; and there was no courage in them any more because of the chil-

dren of Hrael. 2 That fame time the Lord faid vnto Iofbua, * Fxod A.15.

* Make thee flarpe knines , b and returne, and cir- b for now they had cumcife the fonnes of I frael the fecond time. 3 Then Ioflus made him therpe kniues, and to years.

circumcifed the fonnes of Ifrael in the hill of the called, because they were there circum fores kinnes. 4 And this is the cause why Ioshua circumci- offed.

fed all the people, even the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

For all the people that came out, were circumcifed: but all the people that were borne in the wildernesse by the way after they came out of dayly to tomoone at

Egypt, were 4 not circumcifed.

6 For the children of Ifrael walked fourtie dement, which yeeres in the wildernesse, till all the people of the thing they that were now circumcifed, men of warre that came out of Egypt, were con-could not doe fumed, because they obeyed not the voyce of the without great dan-Lord : vnto whom the Lord iware that he would get Hamb. 14, 11, not flew them the land, * which the Lord had fweine vnto their fathers, that he would give vs, euen a land that floweth with milke and hony,

7 So their formes whom he raifed up in their flead, Ioflina circumcifed : for they were vncircumcifed, because they circumcised them not by

the way.

vnto this day.

8 And when they had made an end of circumcifing all the people, they aboade in the places in

the campe till they e were whole, 9 After, the Lord faid vnto Ioibus, This day I fogitions, that they were notable have taken away the filhame of Egypt from your to remove wherefore he cailed the name of that place, Girgal, f By tringing you

10 1 So the children of Hizel aboade in Gilgal, the with dopini and kept the feath of the Paffeoner the fourteenth of the Expirative day of the moneth at even in § plaine of Iericho, the foreign where it And they did eare of the coole of the land, by year we like the foreign of the Expiration of the Expiratio

on the morrow after the Patheoner, vulcauened

bread, and purched come in the tame day, 12 And the MAN cealed on the morrowals

ter they had eaten of the come of the land, neither had the children of Ifrael M AN any more, but did eate of the fruite of the Lindof Canain that

13 1 And when Ioshya was by Iericho, he lift vp his eyes and looked ; and behold , there flood a * man ag lind him, having a fword drawen in his hand; and Iofhua went vino him, and faid vino * Emd 23, 23. himArrthou on our fide, or on our adderferies?

14 And he feld, Nay, but as a Captaine of the him, he acknowled? heafte of the Lord om I now come ; then Iothua guh hom tobe fell on his face to the earth, and & did worthip, Cod : and in these and faid vinto him, What faith my Letel vinto his keft the Lord Sep-

fernant? 15 And the Captaine of the Lords boofte fixed himidife to be vnto Ioibua, * Locie thy shooe off thy foote : fers Chist. * Enod 3.5. the place whereon thou standest, is holy; and Io- 1016+ 2 fana did lo. .

d For they looked the Lords comman-

lefe it off, about

For their fore W 13

into this promifed land, contrary to

hera worth preth zine, he declareth

4318 7 333

CHAP.

The siege of lericho:

Ioshua.

The destruction thereof. Achan-

CHAP. VI. a The Lord influeficth Toftun what he found doe as touching Ierecho: 6 Iofbua commandeth the Priests and

warriers what to de. 20 The wals fall. 22 Rahah 15 funed. 24 All is burni face gold and nettall. 26 The engle of him that buildeth the cire. 2 That none could N Ow Iericho was a flut vp , and b closed , c be-

- cause of the children of Israel , none might goe out nor enter in. 2 And the Lord faid vnto Iofhua, Beholde, I haue given into thine hand Iericho and the king
- thereof, and the strong men of warre. 3 All ye therefore that be men of warre, shall compasse the citie, in going round about the citie

which feemeth

g Meaning , the

the tribe of Dan,

For that day,

and gathered vp

of others.

whatforner was left

once for the space

ef fin dayes.

Numb, 10,15.

enoft frong.

come in.

Miraelites.

goe our. b That none could

e For feare of the

d once: thus thall you doe fixe dayes: & Enery day once. 4. And feuen Priefts shall beare seuen trume That the conquent pets of e rams hornes before the Arke : and the femight not be affig - uenth day ye shall compasse the citie seven times, med to manspower, and the Priests thall blow with the trumpets. but to the mercy of God , which with

5 And when they make a long blaft with the mon weakethings rams horne, and yee heare the found of the trumpet, all the people thall thout with a great thout: ean onercome that then shall the wall of the citie fall downe flat , and

the people thall afcend vp, every man ftreight before him. 6 1 Then Iofhua the fonne of Nun called the Priests and said vnto them, Take up the Arke of § Couemant, and let feuen Priefts beare feuen trumpets of rams hornes before the Arke of the Lord.

7 But he faid ento the people of Goe and comf This is chiefly passe the city, and let him that is armed, go forth meant by the Renbenies, Gadnes, and before the Arke of the Lord. 8 & And when Iofhuz had spoken vnto the halfe: he tribe of Manasseh. people, the feuen priefts bare the feuer trumpers of rams hornes, and went foorth before the Aike

of the Lord, and blew with the trumpets, and the arke of the Couenant of the Lord followed them. 9 ! And the men of armes went before the priefts and blew the trumpets : then the gathe-

kere ward, wherein ring botte came after the Aike, and they went and was the flandard of blew the trumpets. 10 (Now Ioshur had commanded the people, faying, Ye flad not thout, neither make any noise with your voyce, neither shall a word proceed out

of your mouth, untill the day that I fay vnto you, Shout then shall ye thout.) 11 So the Arke of the Lord compaffed the citie, and went about ith once : then they returned

into the hoaft, and lodged in the campe. 12 And Iothua arofe early in the morning, and

the Priests bare the Arke of the Lord: 13 Alfo feuen Priests bare seuen trumpers of rammes hornes, and went before the Arke of the

Lord, and going blew with the trumpets : and the I The tribe of pan men of armes went before them , but the i gathewas to called , be- ring boaste came after the Arke of the Lord, is they caufe it marched lait went and blew the trumpets.

14 And the fecond day they compassed the citie once, and rerurned into the hoafte; thus they did fixe dayes.

15 And when the feuenth day came, they rofe earely eneu with the dawning of the day, & com-& Befides every day passed the citie after the same manner k seven times; onely that day they compafied the citie fe-

nen times. 16 And when the priefts had blowen the trumpets the fewerth time. Joshua faid voto the people,

I That is appointed Shoute : for the Lord hath given you the citie, wholy to be 17 And the citie shall be I an execuable thing, defloyed. both it, and all that are therein, voto the Lord: onely Rahab the harlot shall line, shee, and all that are with her in the house; for * shee hid the of Chip, 9.4.

messengers that we sent. 18 Notwithstanding, be ye ware of the exectable thing, left ye make your felues execrable, and in taking of the execusble thing, make also the hoaste of Israel * execrable, and trouble it.

19 But all filuer, and gold, and veffels of braffe, * Leuit. 27.22. and yron shalbe m confecreate vnto the Lord, and num.21.3. deut. 13. shall come into the Lords treasurie.

20 So the people shouted, when they had blowen cannot be put to any trumpets: for when the people had heard the prinate vie, but must found of the trumper, they shouted with a great then ferre for the be first molten, and front ; and the * wall fall downe flat ; fo the peo- Tabernicle,

flour; and the "wan har government fraight be- "Hibraria".

**a.Mac.11.15,16. fore him: * and they tooke the citie. 21 And they viterly destroyed all that was in the citie, both man and woman, yong, and olde, and oxe, and theepe, and afte with the edge of the

2.2 But Ioshua had faid vnto & two men that had fpied out the countrey, Goe into \$ harlots house,

and bring out thence the woman, and all that the hath, * as ye tware to her. 23 So the young menthat were fpies, went in. and brought out Rahab, and her father, and her

mother, and her brethren, and all that thee had: alfo they brought out all her family, and put them " Fork was not a without the hoafte of I frael. e dwell among the 24 After, they burnt the city with fire, and all araclites, till they

that was therein : onely the filter and the golde, Fets purged and the veffels of braffe and yron, they put vnto o Meaning, the the treasure of the chouse of the Lord. 25 So Iol un faued Rahab the harlot, and her fathers hour old, and all that thee had, and thee

p dwelt in Irrael, even vnto this day, because she p For the Was p dwelt in tirzel, euch vnto this day, became has married to salman had hid the meffengers, which Iofhua fent to fpic prince of the rife out Iericho. of Indah, 26 And Iofhua fware at that time, faving, Manhara Curfed be the man before the Lord, that rifeth vp,

and buildeth the city Iericho : She thall lay the a He thall build it foundation thereof in his eldest fonce, and in his to the destruction of yongest sonne shall be set up the gates of it 27 So the Lord was with Ioinua, and he was thing was tabiled in Isiel of Beth el famous through all the world,

CHAP, VII.

Tir. Lové is angre with A.San. 4 They of Ai put the Ifracline to flight. a Influe grayeth to the Love. 16 Influe enquired. out bim that finned, and floneth kim and all bis.

B Vt the children of Ifrael committed a trespasse in the a excommunicate thing for * Aclim the a Intaking this fonne of Carmi, the funne of Zabdi, the fonne of which was com-Zerah of the tribe of Iudah , tooke of the excom- manded tobe demunicate thing: wherefore the wrath of the Lord * Chap 24.20. was kindled against the children of Israel.

2. And John t feat men from Jericho to b Ai, b This was zeitle which is befide Berhauen, on the Eastfide of Berhither, was another there was another el and spake vnto them, saying, Goe vp, and view to called among the the countrey. And the men went vp and viewed Ammonites, lere.

Αi, And returned to Joshua, and faid voto him, Aish, Ifa, 10, 16, Let not all the people goe vp , but let as it were two or three thousand men goe vp , and fmite Ai, and make not all the people to labour thither, for

they are few. 4 So there went vp thither of the people about three thousand men, and they fled before the men

of Ai. And the " men of Ai fmote of them vpon a c god would by thirty and fixe men; for they chased them from this onerthrowe before the gate vitro Shebarim, and fmote them make them more in the going downe; wherefore the hearts of the contrad quite the most and quite the

people melted away like water,

m And therefore

+ Cb.sp. 1 . 14 . bebr 11.31,

lawfull for firangers

Labernacie.

all his flocke, which 1. King. 26. 54.

1. CHYO Z 7.

The first Ai is called

Ioshua prayeth to the Lord. Chap. VIII. Achan put to death. 81 6 ¶ Then Iost urrent his cloathes, and fell to the earth ypon his face before the Arke of the Lord, wrill the eventide, he, and the Elders of Israel, and put dust ypon their heads.

And Iostua aid, Alas, O Lord God, where—

And Iostua iaid, Alas, O Lord God, where—

And Iostua iaid, Alas, O Lord God, where—

And Iostua iaid, Alas, O Lord God, where—

Then Iostua tooke A chan the glome of tong trade and the filter, and the filter, and the grown, and the manner of the months of the control of the change of the control of the change of the chang wedge of gold, and his m founes, and his daughto God, and to ters, and his oxen, and his affes, and his fheep, and when he will refore hast thou brought this people ouer I orden, to deliner vs into the hand of the Amorites , and to deftroy vs ? would God we had beene content his tent, and all that he had : and all Ifract with weale it, to man he him brought them was a should a contact with the commanded to dwell on the d other fide Iorden, him brought them upto the valley of Ackor. & This infirmity 25 And Ioshua said, n In as much as mou hast childe for the faof his faith thew-8 Oh Lord, what shall I say, when I srael turne eth how we are inclined of nature their backes before their enemies? troubled vs, the Lord shall trouble thee this day there fault, Deut, 9 For the Canaanites, and all the inhabitants and all Ifrael threw fromes at him, and burned 14.16 n He declareth te diftraft. of the land shall heare of it, and shall compasse vs. them with fire, and floned them with flones, that the is Gods 26 And they cast upon him a great heape of indgement, because and deftroy our name out of the earth ; and what stones vnco this day : and so the Lord turned from hered o ended, e When thint ene. Wilt thou doe vnto thy mightie e Name? his herce wrath; therefore he called the name of obstance. mies thall blaf-10 1 And the Lord faid vnto Iothua, Get thee pheme thee, and vp: wherefore lieft thou thus vpon thy face? that place, The valley of Achor, vnto this day. fay , that thou waft CHAP. VIII.
The fiege, 10 and winning of Al. 20 The kine thereof
sishanged. 30 Isflued circlet by an Altan. 32 Her writeth the Law of on flones, 35 and read that to all the 11 Ifrael hath finned, and they have tranfgrefnot able to defend fed my couenant, which I commanded them : for vs from them. they have even taken of § excommunicate thing, and haue also stollen , and distembled also , and A Fter, the Lord faid vitto Ioffria, * Fetre not, * Dent 1.19. haue put it euen with their owne stuffe. Therefore the children of Ifrael cannot neither be thou faint hearted: take all the men and 7.18. Rand before their enemies, but have turned their of warre with thee and ari'e, go vp to Ai : behold, backes before their enemies, because they be exe-I have given into thine hand the king of Ai , and crable:neither wil I be with you my more, except his people, and his city, and his land. E Then to fuffer ye f destroy y excommunicate from among you, 2 And thou first doe to Ai and to the king 13 Vp therefore, fanctifie the people, and fiv. wickedneife unpitthereof, as thou diddeft vnto * Iericho and to the * Chep. 6.27. milhed , is to refule Sanctifie your femes against to morow : for thus God willingly. king thereof neverthelesse the spoile thereof and faith the Lord God of Ifrael, There is in execrable * the cattell thereof shall ye take vnto you for a * Dentiso, it. thing among you, O Ifrael, therefore yee cannot pray: thou first lie in wait against the citie on the ftend against your enemies , vntill ye have put the ² backefide thereof. 3 Mesning, on the g execrable thing from among you. meaning, the 3 1 Then Ioiluz grofe, and all the men of Wallide, asverlis, man that tooke of 14 In the morning therefore ye fhall come acwarre to go vp against Ai ; and Ioshua chose out the thing forbidcording to your tribes, and the tribe which the thirty thousand strong men, and valiant, and fent den. Lord taketh, shall come according to the famithem away by night. lies, and the family which the Lord shall take, shall And he commanded them, faying, Behold, come by the housholds; and the houshold which ye b shall lie in wait against the citie on the back - 6 God worle nor the Lord shall take, shall come man by man, fide of the citie: goe not very farre from the city, 12cle 25 leucho. h That is found 15 And he that is h taken with the excommubut be ye all in a readinesse. to the intent that guilty , either by lottes , or by the nicate thing, thailbe burnt with fire, hee, and all And I and all the people that are with me, other nations that he hath, because he hath transgressed the cowill approach vnto the citie : and when they shall might ferre the indgement of uenant of the Lord, and because he hath wrought Vrim, Num. 27 . 8 # come out against vs , as they did at the first time, of hispeople, folly in Hreel. then will we flee before them. 16 So Ioshua rose vp early in the morning, 6 For they will come out after vs.till we have and brought Hrael by their tribes : and the tribe brought them out of the citie : for they will fay, of Indah was taken. They flee before vs as auche first time; to we will 17 And he brought the families of Iudah, and flee before them, tooke the familie of the Zurhites, and he brought 7 Then you shall rise vp from lying in waite the family of the Zarhites man by man, and Zab-Or, drive out like and I destroy the city for the Lord your God will intailiants) of the di was taken, deliner it into your hand. 18 And hee brought his houst-old, man by 8 And when ye have taken the cirie , yee fhall enter man , and Achan the fonne of C irmi , the fonne of fer it on fire : according to the commandement Zabdi, the sonne of Zerah of the tribe of Indah of the Lord shall ye doe : behold , I have charged was taken. 19 Then Ioshua faid vnto Achan, My fonne, I I ofhus then fent them foorth, and they befeech thee , gim glory to the Lord God of IIwent to lie in waite, and aboade between a Beth-el a by declating the rael, and i mak - conf fit in vero him, and thew me and Ai, on the Weftfide &f Ai : but I offing lodged nneth: fer God is now what thou haft done bide it not from me. that night among the people. glorified wen the at night simong the people.

10 And Iothus rose vpearely in the morning, of the armie of That is, viewed. 20 And Achan influered fothur, and fai 'Insmeth is conferred deede I have finned ag inft the Lord God of IIand a numbred the people : and he and the Elders or musted them, rael, and thus, and thus have I done. of Ilrael went up before the people a minft Ai. & for them in may. 21 I fiwe mong the spoile a goodly *Babyk Such a rich gar-II Also all the men of warre that were with ment as the fales lonith garment, and two hundreth thekers of filhim went vp and drewneere, and came against of Babylon did uer, and a wedge f good of bfile flekels weight. the citie, and pitched on the Northfide of Ai, and WEATE. and I consted them, and the ke them ; and behold. there was a valley betweene them and Ai they lie hid in the earth in the mids of my tent, 12 And hee tooke about five thouland men, and the filter sprierit. re and fer them to lie in waite betweene Beth-cl e He fentibefe 22 Then Iothu: fent meffengers, which ran and Ai,on the Westfide of the citie. few, that the other wato the tent, and behold, it was hid in his tent, And the people fet all the hoafte that was building brust and the filter vnder it. on the Northfide og sinft the city, and the liers in bed trouted.

Ai destrove	d: The Law tead.	ofhua	a. The crait of the Glocolites:
To the inten-	waite on the West, against the citie and Ioshu went the same night into the mids of the valley	, man	31 As Moles the fernant of the Lord had corn- anded the children of Ifrael, as it is written in
shat they in the sitie might the better discover his sunic.	14 € And when the king of Ai faw it, then the men of the city hafted and role vp early, and were out against Ifrael to battell, he and all his people	e the it who	e * booke of the Law of Moses, analter of * Fred.20.21. note stole, oner which no man had lift an Deut.27.5. on; and they offered thereon burn; offrings vn-
-	at the time appointed, before the plaine: for he knew not that any lay in waite against him on the backefide of the city.	e tot	the Lord, and facrificed peace offerings. 32 Alfo he wrote there vponthe flones, an re- n Meaning the refull of the Law of Mofes, which her wrote in ten commande-
a Arthey which fained to fige for	15 Then Iothua and all Ifrael sar beaten be fore them, fled by the way of the wildernesse. 16 And all the people of the city were called	2- the 3:	e prefence of the children of Ifrael. 33 And all Ifrael (and their Elders, and officers whele Law. 34 their Julges stood on this side of the Arke,
C#-14	together to purfue after them; and they purfue after Ioihua, and were drawen away out of il citie,	ed and he nire	d on that fide, before the Prieftes of the Le- tes, which bere the Arke of the conenant of the ord) as well the ftranger, as he that is borne in
	17 So that there was not a monleft in Ai, no in Both-el, that went not out fiter Ifrael; or they left the city open and purfued after Ifrael.	or the id moi moi	e countrey: halfe of them veere ouer against ount Gerizim, and halfe of them ouer against ount Ebal, * as Moses the servant of the Lord * Deut. 11.25?
A Or, Hit vp the banner, to lightly when they thall	18 Then the Lead faid unto Joshua, * Strete out the speare that is in thine hand: toward A for I will size it into thine hand: and Joshu	h had i; the	d commanded before , that they faculd bleffe and 17, 12, 13, e children of Ifrael. 3.4. Then afterward hee reade all the wordes of
gugile the eary.	frictched out the ipe pe that he had in his han toward the bly. 19 And they that my in wait, crofe quickly o	d, the	E Law, the bleffings and curlings, according to that is written in the booke of the Law. * Deut.31.11.13
	of their place, and a me as foone as he had fire ched out his head, and they entred into the citi and tooke it, and third and fet the city on fire.	t- had	de commanded, which lofting reade not before are elle, man not the Congregation of Ifizel, * as well before the empted from heat women, and the children, as the fit anger that ring the word so connertant among them.
	20 And the men of Ai looked behind ther and law it : for lorable moke of the city afcende		
Or, toward the	vn 8 to be men, and they had not power to flee th	115	CHAP, IX, Divers Kings aftenble themfelves against Leftera 3 Tie
houseng. A Gr. Places	way or thirty y: for the people that field to the wildernesses, and backe upon the pursuess. 21 Willia Iofland and all Hrach faw that the	nc . r	erafie ef the G besinues 13 Iofina maketh a icaque wesh them. 23 Forthebrevafi they are condemned to perpesual! flanery.
	that my in waire, had taken the city, and that if finally of the city mounted vp, then they turns agains and they the men of Ai.		No when all the Kings that a were beyond a Inrespect of the Iorden, in the mountaines and in the valleys, plaine of Meeb, d by all the coaftes of the b great Sea ouer b The maine fee
i Which came one of the ambuth.	against them: to were they in the middles of Israe these being on the one side, and the rest on the	he and	d by all the coaftes of the b great Sea ouer b the maine for gaint Lebanon, (ar the Hittites, and the Amo- sets, the Can unites, the Perizzites, the Hiuites, id the Jebutites) heard thereof,
F. Dept. 7.2.	other fide: & they iless them fo that they let not of them * temaine nor escape.	283	2. They gathered themselves together, to fight sainst Iothua, and against Israel with one † ac- † Eleconomonia.
~ * ~,	23 And the King of Ai they tooke aliue, ar brought him to Ioihua.	nd cor	ord. 3 5 * But the inhabitants of Gibeon heard * 1. Sam. 21, 1.
	24 And when I frael had made an end of flaying all the inhabitants of -i in the field , that in the wildernesse where they chased them, as	is, 2	hat Jothua had done vnto Jericho, and to A1, 4. And therefore they wrought craftily: for ney went, and fained themselnes ambastadors,
	when they were all fillen on the edge of the tword, with they were confumed, withe firstline	ne and	nd tooke olde fackes upon their affes, and olde ontels for wine, both rest and abound up, a necessite they
t For the fire, which they had	returned vnto Ai, and * fmote it with the edge of the fword.	of fee	5 And olde thooes and clouted upon their were all worne, hete: afforher aiment upon them was old, and all
before let in the titte, was not to toulisme it, but to	25 And all that fell that day, both of men at women, were twelve thousand, even all the toe	en e	neir prouition of bread was dried, and mouled, 6 So they came to Johna into the hoafte to
fignifie vinto 1c Sua that they were entred,	of Ai, 26 For Iofhua drewe not his hand back againe which hee had factched out with the	ce Ifr	iligal , and faid vitto him ; and vitto the men of fract, Wee be come from a faire countrey ; now
	figure, vinciline had viterly destroyed all the in lashitants of Ai.	1	nerefore make a league with vs. 7 Then the men of Irrel faid vnto the 4 Hi-d for the office air- ites, It may be that thou dwelleft among vs how tes and the Hinter
⇒ Norm 3128.26. 45 yesfe 3.	27 * Onely the cattell and the fpoyle of the citie, Ifrael tooke for a prey vnto themfelar's, as	is, the	8 And they faid vnto Ioihua, We are thy fer-
	cording vnto the worde of the Lord, which he commanded Ioshua. 28 And Joshua burnt Ai, and made it an hear	ano	ants. Then Iodicas faid unto them, Who are yet nd whence come yet 9 And they enfwered him, From a very faire
I That it could ; mouse be built agains.	for l'euer, and a wildefnesse vnto this day, 29 And the king of Ai hee hanged on a tre veto the euening. And associate vnto the euening.	e, the	ountrey thy fervants are come for a the Name of the Lord thy God: for wee have heard his fame in these for feare of the dark will precent death will precent
m According 2: 11 was commanded, Liggs, 20, 13.		ld it of t	10 And all that he hath done to the two kings to honour the time fithe Amorites that were beyond Iorden, to Si-bit alignment
70 Chip 7 25 26	thereon a great heape of stones, that remains	th wh	on king of Seinbon, and to Og king of Bashan; """ hich were at Ashtaroth, 14 Whetefore our Elders, and all the inhabi-
		ıd tan	nts of our countrey fp.ke to vs. faying, Take vi-
			them,

Their perpetuall flauerie.

f The wicked

fpare no lies re

fer forth their

fernants of God.

g Some thinke that the Ifraelites

ate of theirvichn-

als, and to made a

h Itom Gilgal.

a Fearing least for

plague of God . thould have light

Pon them all,

& "his dorh not

bur, the weth Gods

mercy toward his,

which would not

anish them for

I For the vies of

and of the temple

death for feare of

Temple, asverf 23.

Gods wrath. m That is, for the

Cernice of the

she Tabernacle

when it Chalbe

* Deut,7,19

baile

their fault.

sheir fauls the

lacke no arte, nor

Chap.X.

Fine kings befieged Gibeon. 82

them, and fay unto them, Wee are your feruants: now therefore make ye a league with vs.

This our f bread we tooke it hote with vs for victuals out of our houses, the day we deputted to come vnto you : but now behold, it is dripolicie, when they will deceme the

ed, and it is mouled. 13 Also these bottels of wine which wee fil-

led, were new, and loe, they be rent, and thefe our garments and our thoes are old, by reafon of the exceeding great iourney. 14 And the & men accepted their tale con-

cerning their victuals, and counfelled not with the mouth of the Lord. 15 So Lothua made peace with them, and made, Iragne with them. a league with them, that he would infer them to

live : also the Princes of the Congregation sware 16 I But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt

among them. 17 And the children of Ifrael tooke their h journey, and came vinto their cities the thirde

day, and their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. 18 And the children of Ifrael flew themnot, because the Princes of the Congregation had fworne unto them by the Lord God of Ifrael:

wherefore all the Congregation i murmured against the Princes. 19 Then all the Princes faid vnto all the Congregation, Wee have fworne vnto them by the

Lord God of Ifrael; now therefore we may not

20 But this we will doe to them, and let them liue least the wrath be upon vs because of the anablish rath caths, k outh which we fware vnto them,

21 And the Princes faid vnto them againe, Let them live, but they shall hew wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioihna then called them, and talked with them, and faid, Wherefore have yee beguiled vs, saying, Wee are very farre from you, when yee dwell among vs?

23 Now therefore yee are curfed, and there shall none of you be free! from being bond men, and hewers of wood, and drawers of water for

are deferoied.

1 the house of my God. 24 And they answered Joshua, and faid, Because it was tolde thy ieruants , that the Lord thy Godhad * commanded his fernant Mofes to gine you all the land, and to deftroy all the inhabitants of the landout of your fight, therefore wee were exceeding fore afraid for our lines at the prefence

of you, and have done this thing: 25 And beholde now , wee are in thine hand: doe as it feemeth good and right in thine eyes to

26 Euen so did hee vnto them, and delinered m Who were minthem out of the mhand of the children of Ifrael, ded to put them to that they flew them not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the n altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X. . I Five kines make wave against Ginem whom lessua disconsists. It The Lord varied baile stones and slew many, 12 The Sunne ftand that lofbuas prayer, 26 The fine kings are hanged. 19 Mauf more cities and kings

N Ow when Adoni-zedek king of Ierufalem had heard how Jothua had taken Ai and had destroyed it , (* for as he had done to Iericho and + Chop. 6.15.11. to the king thereof, to he had done to * Ai and to + compile 3, 28, 20; the king thereof) and how the inhabitants of Gibeon had made peace with Ifrael, and were among 2 Then they feared exceedingly: for Gibeon

was a great-citie, as one of the royall cities: for it was greater then Ai , and all the men thereof vvare mightie. 3 Wherefore a Adoni-zedek king of Ieru-

falem fent vino Holiam king of Hebron , and a Think is Dord of

vnto Pieam king of Larmuch , and vnto Lapin infice: fo cyrants

king of Lachith, and vnto Debirking of Eglon, glorious names, 4. Come up vnto mee, and helpe mee, that wee bevery enamies may finite Gibeon: for they have made peace with all inite. Iofmand with the children of Ifrael.

Therefore the fine kings of the Amorites, the king of Ierufalem, the king of Hebron, the

king of Larmuch, the king of Lachish, and the king of Eglon, gathered themielites together, and went up, they with all their hoaftes, and befieged b Sociations the Gibeon, and made b warre against it.

6 And the men of Gibeon went vnto Ioliue, any depart from euen to the hoaft to Gilg I, faying, Withdraw not their hand, thine hand from thy fernants : come up to us quickly, and fane vs, and helpe vs : for all the kings of the Amorites, which dwell in the mountaines, are gathered together against vs.

7 So Ioihua afcended from Gilgal, he, and all the people of warre with him, and all the men of might. 8 1 And the Lord faid vnto Ioshua, c Feare c Lead toffins

them not : for I have given them into thine hand: if ould have thought none of them shall stand against thee. 9 Ioil un therefore came unto them fudden- agamit han ter his

ly : for he went up from Gilgal all the night. 10 And the Lord discomfitted them before If- with the Gibearael, and flew them with a great flaughter at Gi- arentgthereth him,

been, and chased them along the way that goeth vp to Beth-horon, and imote them to Azekah, and to Makkedah. 11 And as they fled from before Ifrael , and were in the going downe to Berh-horon, the Lord

cast downe great stones from heaven upon them, vntili Azekah, and they died : they vvere more that died with the dhailestones, then they whom the d 50 we fee that children of Israel flew with the fword. 12 1 Then spake Joshua to the Lord, in the vengeznec again@

day when the Lord game the Amorites before the the wicked, children of Ifrael, and he faid in the Light of Ifrael, *Sunne, stay thou in Gibcon, and thou Moone, * 1/1.21, 21, order &

13 And the funne abode, and the moone flood still, vntill the people avenged themselves vpon their enemies: (is not this written in the booke of . Inther?) fo the Sunne abode in the middes of a somereide the the heaven, and hafted not to goe downs for a books of the

in the valley of Alalon.

whole day.

nor after it, that the Lord heard the voyce of a dethin the books man : for the Lord fought for I fract. 15 After, John returned, and all Ifrael with a books that it was

him vnto the campe to Gilgal: 16 But the fine kings fled and were hid in a 1:0

caue at Makkedah. 17 And it was told Tofbua , faying , The fine and defiroying them kings are found hid in a caue at Makkedah.

18 Then Iothuafaid, Roule great fromes upon J. 2

when indeed they

wick,d are when

this great power

value full league

nites, the Lord here

all things ferne

righteous, ma-1-14 And there was no day like that before it, Chalde textiesof the Law, but it

> med, which is now f Bycalling away the ememies hearts

with harle dones,

Ioshua. Cities and countreyes taken by Ioihua. Fine kings hanged. it with the edge of the fword, and all the foules the mouth of the caue, and fet men by it for to that were therein hee vtterly deftroyed the f.me keepe them. day, according to all that he had done to Lachille. 19 But stand ye not still : follow after your 36 Then Joshua went vp from Fglon, and all enemies, and † imite all the hindmost, fuffer them + Ebr cut of all beir traine or taile. not to enter into their cities : for the Lord your Ifrael with him vnto Hebron, and they fought against it. God hath ginen them into your hand. 37 And when they had taken | it , they fmote | Hebron is taken. 20 And when Joshna and the children of Ifit with the edge of the fword, and the king thererael had made an end of flaying them with an exof, and all the cities thereof, and all the foules that ceeding great flaughter till they were confumed, were therein: hee left none remaining, according and the reft that remained of them were entred into all as he had done to Eglon : for he deltroyed to walled cities, it vtterly, and all the foules that were therein. 21 Then all the people returned to the campe, 38 So Ioshuareturned, and all Israel with g Orin fatetie, fo to Iothu, at Makkedah ing peace no man mooued him to Debir, and fought against it. his tongue against the children of Israel. hem as much as 39 And when he had taken | it , and the king & Debnistaken 22 After, Iothua faid, Open the mouth of the an smill word. thereof, and all the cities thereof, they fmote them cane, and bring out these fine kings vnto mee with the edge of the fword, and vtterly deftroyed foorth of the cane. 23 And they did so, and brought out those fine ail the foules that were therein , hee let none remaine : as he did to Hebron, to hee did to Debir, kings vnto him foorth of the caue, euen the king and to the king thereof, as hee had also done to of Icrufalem , the king of Hebron , the king of Libnah, and to the king thereof. larmuth, the king of Lachith, and the king of 40 So Iohna imote all the hill countreyes, 24 And when they had brought out those kings and the South countreyes, and the valleyes, and the i hill fides , and all their kings , and let none fiedeth, which vnto Iofhua. Iofhua called for all the men of Ifrael. remaine, but viterly destroyed every foule, as the fignifiesh the de-Se faid vnto the chiefe of the men of warre, which Lord God of Ifrael had commanded. feents of the huls, went with him, Come neere, fet your feete vpon 41 And Ioihua imote them from Kadeih-barh signifying what the hneckes of these kings, and they came neere, nea enen vnto Azz.h, and all the countrey of Gothould become of and let their feete vpon their neckes, the rell of Gods 25 And Ioshua faid vnto them, Feare not, nor then, even vnto Gibeon. enemier, teein z 42 And all these kings, and their land did Iobe funt hearted, but be firing and of a good conthat kings themrage : for thus will the Lord doe to all your enethus take at k one time, because the Lord God of k In one barrell. I Where the arke Hrael fought for Hrael. Sparel. mies, ag linft whom ye fight. raci fought for 11raci.

43 Afterward, Ioshua and all Israel with him was, there to gue thanker for their 26 So then Iofle comote them, and flew them, and hanged them on five trees , and they hanged returned to the campe in 1 Gilgal. victories. CHAP. XI. Bill upon the trees untill the euening. Diners kings and cities, and countreys enercome by Infhus. 27 And at the going downe of the funne, Io-15 Ispun did all that Mofes had commanded him 20 God hardeneth the czemies hearts that they might be defive gaue commandement, that they fhould take * then downe off the trees, and caft them into the ¥ Duntation, shap 8.29, cane ("herein they had beene hid) and they laied And when Iabin king of Hazor had heard then he a fent to Iobab king of Madon, 2 The more than great itones upon the caues mouth, w which remains and to the king of Shimron, and to the king of Gods power appeared, the more vntill this day 28 4 And that fame day Iofhua tooke | Mak-I Iodena taketh the wicked rage Mahkedah. ked h and fmore it with the edge of the tword, 2 And vnto the kings that were by the North against it. and the king thereof destroyed he with them, and in the mountaines and plaines toward the South b which the Efide of b Cinneroth, and in the valleys, and in the unngelisscall the lake of cenemeth, I all the foules that were therein , he let pone re-3 Or, enery perfon. 7 Chap 6 21. mine : for he did to the king of Makkedah, * as borders of Dor Westward. er Tiberias, he had done vnto the king of Tericho. 3 And ento the Consenites, both by Enft, and 29 Then Iothua went from Makked, h, and all by West, and into the Amorites, and Hittites, Ifrael with him vnto Libnah, and fought against and Perizzites, and Iebufites in the mountaines, and vnto the Hiuites, under " Hermon in the land c Which was 30 And the Lord gaue | it also and the king I Libnah is taken. of Mizreh. mount Sibon, 25 thereof into the hand of Ifrica : and hee fmore it 4 And they came out, and all their hoafts with Dent. 4.48= with the edge of the fword, and all the I foules them, many people, as the fand that is on the fea-4 Or. 217/0 x3. that were therein: heelet none remaine in it : for thore, for multitude, with horses and charets exhe did vnto the king thereof, as he had done vnto ceeding many, the king of Iericho. So all these kings met together, and came 31 And Iothus departed from Librah, and and pitched together at the waters of Merom, for all Ifrael with him vnto Lachith, and belieged it, to fight against I freel. and affaulted it. 5 Then the Lord faid vnto Iothua, Be not 32 And the Lord gaue | Lachith into the hand I tashilb is maen. afraid for them: for to morow about this time of Ifract, which tooke it the fecond day, & trote wil: I deliner them all flaine before Ifrael: thou it with the edge of the fword, and all the fouries fhalt d hough their horfes , and burne their cha- d That neither that were therein, according to all as he had done rets with fire. to Libn. h. 7 Then came Iothugand all the men of warre to the vie of warre, with him, against them, by the waters of Merom fuddenly, and fell vpon them, 33 1 Then Horam king of I Gezer came up to I The king of 6ehelpe Lachith : but Tothua tmote him and his er is Haine, people, vntill none of his remained.
34 1 And from Lachish Ioshua departed vnto 8 And the Lord gaue them into the hand of

Eglon, and all I frael with him, and they befreged

35 And they tooke it the same day, and smote

it and affaulted it.

i Belon fe taken,

according to fome,

brine pits.

Ifrael; and they fmote them, and chafed them vnto

vntill they had none remaining of them.

great Zidon, and ynto Milrephothmain, and ynto e which fignifi-

the valley of Mizpeh Eastward, and imote them eth hot waters, or

Cities, countreys, and

I Backmen, Wo-

* Num. 33.524

g Which were

and not hurt by

* Deut.7.8.

ik So called, beezule te was bare

Or the valley of

* Chap. 9.3 .

I That is, to give

ehemfelues: and

conid not but re-

bell against God

owne de fruction.

and feeke their

m Out of the

which came Go-

them over to

therefore they

. 5 2 31.

waite.

Dent.7.3,

Chap. XII.

is befide the riner of Arnon, and from the middle

Kings conquered by Iofhua. 82 2 * Sihon king of the Amorites, that dwelt in * Nam. 81.24. Helbbon, having dominion from Aroer, which Deat. 3.6.

chap. 13.12.

And Iofhua did vnto them as the Lord bade him : Lee houghed their horses, and burnt their

charets with fire. 10 1 At that time also Iofinia turned backe,

all those kingdomes. II Moreover they fmote all the f persons that men and children. were therein with the edge of the fword, vtterly destroying all . leaning none aline , and hee burnt Hazor with fire. 12 So all the cities of those kings, and all the

kings of them did Ioshua take, and smote them with the edge of the fword, and vtterly destroyed commanded.

and tooke Hazor, and fmote the King thereof with the fword : for Hazor beforetime was the head of

them , * as Moses the servant of the Lord had 13 But Ifrael burnt none of the cities that flood ftill in their g ftrength , faue Hazor onely, fitong by fittation that Ioshua burnt. 14 And all the fpoile of thefe cities and the

cattell, the children of Ifrael tooke for their pray, but they smote energh man with the edge of the h All mankinde, fword untill they had dettroyed them, not leaving one aliue. 15 1 As the Lord * had commanded Mofes * Exed 34.11. his feruant, fo did Mofes * command Iothua, and fo did Ioihua : he left nothing vndone of all that

the Lord had commanded Mofes. 16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Gothen, and the low countrey, and the plaine, and the A That it, Samaria i mountaine of Ifrael, and the low countrey of the

fame, From the mount & Halak, that goeth vp to Seir, euen vnto | Baal-gad in the valley of Lebaand without trees. non, vnder mount Hermon : and all their kings he tooke, and fmote them, and flew them.

18 Ioshua made warre long time with all those Kings, 19 Neither was there any city that made peace

with the children of Ifrael', * faue those Hinites that inhabited Gibeon: all other they tooke by battel. 20 For it came of the Lord, to I harden their hearts that they should come against Ifrael in

battel, to the intent that they should destroy them viterly, and hewe them no mercy, but that they thould bring them to nought, as the Lord had commanded Mofes. 2.1 And that fame feafon came Ioshua, and destroyed the Anakims out of the mountaines:

as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Ifrael: Iothua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Ifrael, onely in Azzah, m in Gath, and in Ashdod were they left. Liath, 1. Sam. 17.4. 23 So Ioshua tooke the whole land, according

to all that the Lord had faid vnto Mofes : and Io-* Num. 16.53.55. thua gaue it for an inheritance vnto Ifrael , * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII. 3 What kings Tofina and the children of Ifrael killed on both fide: of lorden. 24 Which were in number thirtie and one.

A Nd these are the Kings of the land, which the children of Israel smote and possessed their land, on the a other fide Iorden toward the rifing of the funne, from the river Arnon, vnto mount Hermon, and all the plaine Eastward.

of the river , and from halfe Gilead vnto the riuer Labbok, in the border of the children of Am-And from the plaine vnto the fea of Cinneroth Eastward, and vnto the fea of the | plaine, for, wilderneffe,

euen the falt fea Eastward, the way to Beth-ieshimoth, and from the South vnder the I fprings of 1 or, tall files, to Deut 3.17. * Pifgah.

4 1 They conquered allo the coaft of Og king and 4 49.

which a power

of Balhan of the * remnant of the gyants , which + Dent. 3.164 dwelt at Ashtaroth, and at Edrei. 5 And reigned in mount Hermon, and in Sal-

cah, and in all Bashan, voto the border of the Geflurites, and the Machathites, and halfe Gilead, euen the border of Sit on king of Heshbon.

6 Moles the feruant of the Lord, and the com-dren of I frael fmore them: * Moles also the fer-butt.3:125 uant of the Lord gaue their land for a possession chap, 13.8, vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manaffeh. These also are the kings of the countrey.

which Ioshua and the children of Itrael smote

on this fide Iorden , West-ward from Baal-gad in

wildernesse, and in the South, vuhere vuere the

the vailey of Lebanon, even vnto the mount b Reade chap ra-b Halak that goeth vp to Seir, and foling game it before revnto the tribes of Ifrael for a possession, according to their portions: 8 In the mountaines, and in the valleyes, and in the plaines, and in the | hill fides, and in the | Or, in Africate.

Hittites, the Amorites, and the Canaonites, the Perizzites, and Hiuites, and the Jebufites. 9 1 * The King of Iericho vvas one : * the * Chap. 6 2. * Chap 8.26. king of Ai, which is besides Beth-el, one: 10 * The king of Ierufalem, one : the king of * Chap. 10, 23,

Mebron, one: 11 The king of Iarmuth , one : the king of Lachifh.one: 12 The king of Eglon, one: the * king of Ge- * Chap. 10.33;

The * king of Debir, one : the king of Ge- * Chap. 10,392

der.one: 14 The king of Hormah, one: the king of A-

rad,one:

15 The * king of Libnah, one: the king of A- * Chap. 10. 19, 30. dullam,one: 16 The * king of Makkedah, one: the king of * Chap. 10.28.

Beth-ellone: 17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lafharon.one:

20 The king of Shimron-meron, one: the king

19 The king of Madon, one : the * king of Ha- * Chap 11, 10;

of Achthaph, one:

21 The king of Taanach, one : the king of Megiddo,one:

22 The king of Kedesh, one; the king of Iok-

neam of Carmel, one: The king of Dor , in the countrey of Der, * Ger, 1, 1. one: the king of the * nations of Gilgal, one:

24 The king of Tirzah, one, All the kings overe thirtie and one.

CHAP. XIII. 3 The borders and coaffs of the land of Canaan. 8 The poffession of the Reubenites, Gadites, and of haife the tribe of Manaseh, 14 The Lord is the inherstance of Leui,

an Balaam mas flaine,

a From Gilgal where Joshua Camped,

I 3

The inheritance of Reuben. Iofhua. L ... and halfe Manalfeh. NOw when Ioshua was olde, and a striken in in the countrey. a Being almoftin hundreth and ten 22 And f Balaam the sonne of Beor the footh - I so that both yeeres, the Lord faid vnto him, Thou art olde yeeres olde. fayer did the children of Ifrael flay with the they which obeyed t Eir. communing and t growen in age, and there remaineth exceefword, among them that were flaine. ding much land to be b possessed; to yeeres b After that the 23 And the border of the children of Reuben counfelle: perithed. 2 This is the land that remaineth, all the 1 rewas Iorden with the coafts. This was the inheritance of the children of Reuben according to ment of God, enemies are ouergions of the Philiftims, and all Gefburi. come. 3 From † Nilus which is † in Egypt, enen vnp Or, borders. TELY Scient. their families, with the cities and their villages. to the borders of Ekron Northwards: this is Eir whon the 24 1 Also Moses gave inheritance voto the counted of the Canaanites, even five Lordthips face of FEFFI. of the Philiftims, the Azzithites, and the Ashdotribe of Gad, euen vnto the children of Gad according to their families. dites, the Estikelonites, the Gittites, and the Ekro-25 And their coasts were lazer, and all the cinites, and the Auites: ties of Gilead, and halfe the land of the children 4 From the South, all the land of the Canaaof Ammon vnto Aroer, which is before Rabbah; nites, and the II caue that is befide the Sidonians, 1 Or, Megrat. 26 And from Heihbon vnto Ramoth, Mizpeh, vnto Aphek, and to the borders of the Amorites: and Betonim; and from Mahanaim vnto the Lor-5 And the land of the Giblites, and all Lebaders of Debir: non toward the Sun riting from | Bahal-gad va-P Or the plaine of 27 And in the valley of Beth-aram, and Bethder mount Hermon, vntill one come to Hamath. nimrah, and Succosth, and Zaphon, the rest of the 6 All the inhabit arts of the mountaines from 6 Read Chap. 11.3 Lebanon vnto Milrephothmaim, and all the Sikingdome of Sihon king of Heshbon, vnto Iorden and the borders even vnto the fea coast of donians, I will caft them out from before the chil-Cinnereth, & beyond Iorden Eastward. dren of Ifrael; onely divide thou it by lot vnto the That is, in the 28 This is the inheritance of the children of hand of Moaba Ifraeittes, to inherite, as I have commanded thee. Gad, after their families, with the cities, and their Now therefore divide this land to inherite, vnto the nine tribes, and to the halfe tribe of Ma-29 1 Alfo Moses gaue inheritance vnto the naffeh. halfe tribe of Manafleh : and this belonged to the 8 For with halfe thereof the Reubenites and the halfe tribe of the children of Manafleh according Gadites have received their inherit nee, * which * Nam. 32.22. Deut. 3. 13. chap. Mofes gauethem beyond Torden Eaftward, euen to their families. 30 And their border was from Mahanaim, euen 22.4. as Moles the feruint of the Lord had ginen them, all Bashan, to vvir, all the kingdome of Og king of 9 From Aroer that is on the brinke of the ri-Bashan, and all the townes of Lair which are in uer Arnon, and from the citie that is in the mids Bashan, threescore cities, of the | river , and all the plaine of Medeba vnto @ Organite. 31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * vvere * Num. 31. 35, given vnto the h children of Machir the sonne of h Meaning, his 10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the Manaffeh to halfe of the children of Machir after nephewes and borders of the children of Ammon, their families. 11 And Gilead, and the borders of the Geshu-32 These are the heritages, which Moses did rites and of the Maachathites, and all mount diffribute in the plaine of Moab beyond Iorden Hermon, with all Bathan vnto Salcah: tovvard Iericho Eastward. 12 All the kingdome of Og in Bashan, which 33 * But vnto the tribe of Leui Mofes gaue * Chapits. 7] reigned in Athtaroth and in Edrei: (who remainone inheritance : for the Lord God of Ifrael is * Deit. 3. 21. shap ned of the * rest of the gyants) for these did Mo-* Num. 18.29. their inheritance,* as he faid voto them, fes fmite, and cast them out. 13 But the children of Hrael d expelled not CHAP. XIV. d Becanfe they the Geshurites nor the Marchathites; but the Ge-Be land of Canaan was divided among the nine tribes defitored not a'l and the halfe, 6 Caleb requireth the heritage that was promifed h m. 13 H bron was given him, flurises and the Marchathites dwell among the as God had commandad, they that Ifraelites euen vnto this day, remained were These also are the places which the children of 14 Onely vnto the tribe of Leui he gaue none Ingres and prickes inheritance, but the facrifices of the Lord God of Ifrael inherited in the land of Cana n, * which * Num. 34.12. Elegzar the Prieft, and Ioshua the sonne of Nun 15 1 Mofes then gate vitto the tribe of the and the chiefe fathers of the trites of the chil-2 Leui deall line children of Reuben inheritance, according to their dren of Ifrael, diffributed to them, by the tectifices, 2 * By the lot of their inheritance, as the Lord + Num. 16.554 families. Num. 12 5 1. 16 And their coast was from Aroer , that is had commanded by the hand of Motes , to give and 33.54. on the brinke of the river Amon, and from the to the nine tribes, and the halfe tribe. city that is in the middles of the river, and all the 3 For Motes had given inheritance vnto plaine which is by Medeba: 2 two tribes and an halfe tribe , beyond Iorden: 2 As Renben and 17 Helhbon with all the cities thereof, that but viso the Leuites he gaue none inheritance Gad and haife the are in the plaine : Dibon and I Bamoth-baal, and p Or, lieplane of among them. ong them.

4 For the children of Iofe h were two b so though Lens Beth-baal-meon: 18 And Ishazah, and Redemoth, & Mephasth; tribes, Manafich and Ephraim, therefore they gaue lacked, yet were no part vnto the Leuites in the land, faue ciries to there full twelus 19 Kiriathaim alfo, and Sibmah, and Zereththehar in the mount of # Emek: dwell in , with the suburbs of the same for their meanes. 9 Or, the milley. 20 And Beth-peor, and * Athdoth-pifgah, and beafts and their fubstance. * Deut 3 17. 5 * As the Lord had commanded Moles, fo the * Nom. 35.00 Beth-ieshimoth: 2.1 And all the cities of the plaine, and all the children of Ifrael did when they divided the land, chip 21,8.3. kingdome of Sihonking of the Amorites , which 6 Then the chi dren of Iudah came vnto reigned in Hellbon , whom Mofes * fmote with Infhua in Gilgal: and Caleb the Jonne of Jephun-₹ £1,000.31.8, the Princes of Midian, Bui, and Rekem, and Zur, neh the Kenezite faid vnto him , Thou knowest and Har, and Reba, the dukes of Sihon, dwelling what the Lord faid vnto Moles the man of God, concerning

out, as the Lord said.

e which was, that concerning thee and me in Kadesh-barnea. shey two onely Chould enter into che land, Namb.

7 Fourty yeere olde was I , when Mofes the fernant of the Lord fent me from Kadesh-barnea to espie the land, and I brought him word againe,

as I thought in mine heart 8 But my & brethren that went vp with mee, discouraged the heart of the people : yet I fol-

lowed still the Lord my God. Wherefore Moies fware the fame day, faying, Certainely the land whereon thy feere haue troden, shall be thine inheritance, and thy childrens for euer , because thou hast followed con-

stantly the Lord my God. 10 Therefore behold now, the Lord hath kept me aliue, as he promised: this is the forty and fift yeere fince the Lord spake this thing vnto Moses, while the children of Ifrael wandered in the wil-

Ecclas, 46, 9.

⇔ Namb.34.3.

2 The Ebrewe word fignifieth tougne, whereby is meant either the

arme of the Sea

that commeth into

the land, or a tock,

er cape that goeth

into the Sea.

* Numb. 33.36.

84.34.

A Which were

the ten other fpies.

dernesse: and now loe, I am this day sourescore and hue yeere olde: II And yet am as * strong at this time , as I was when Mofes fent me : as strong as I was then, fo strong am I now, either for warre, or t for go- t Ebr. to goe and some in. uernement.

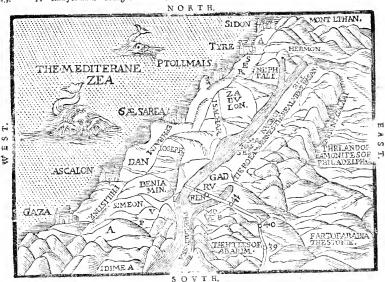
12 Now therefore give mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the Anakims vvere or, giante. there, and the cities great and walled) e if 10 be modeny, and nos the Lord will be with mee that I may drive them of doubting.

13 Then Iothua bleffed him, and gaue vnto Caleb the fonne of Lephunneh , Hebron for an inheritance.

14 * Hebron therefore became the inheritance * Chap. 22. 124 of Caleb the fonne of Iephunneh the Kenezite, Macc. 1.56, vnto this day: because hee followed constantly

the Lord God of Hrael. 15 And the name of * Hebron was before. * Chip 15.13. time, Kiri-th-arba: which Arba was a f great f Estinet for the

m n among the Anakims ; thus the land coafed power or pedian, from warre.



CHAP. XV.

The lot of the children of Indah, and the names of the cities and villages of the same. 13 Calebs portion.

(8 The request of Action.

T His then was the lot of the tribe of the children of Judah by their families : euen * to the border of Edom and the wildernesse of * Zin, Southward on the South coaft.

2 And their South border was the falt Sea coast, from the * point that looketh Southward.

And it went out on the Southfile toward Maaleh-akrabbin, and went along to Zin, and ascended vp on the Southfide vnto Kadesh-barnea, and went along to Hezron, and went up to Adar, and fet a compatte to Karkaa.

4 From thence went it along to Azmon , and

reached voto the river of Fgypt, and the ende of that co. ft was on the Westfilde; this shalbe your South coaft

5 Alfo the Fast border shallbe the Salt Sea, vnto the b ende of Torden : and the border on the b Meaning the North quarter from \$ point of the Sea, and from where it numbers the end of Iorden.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northfide of Beth-arabah : fo the border from thence goeth vp to the

ftone of Bohan the fonne of Reuben. 7 Againe this border goeth vp to Debir from marke to pare the valley of Achor, and Northward, turning to- their conneys ward Gilgal, that lieth before the going vnto Adummim, which is on the Southfide of the ri-

e Which was a

into the falt Sea,

The bound	s Iofh	ua, of Iud	of Iudahs portion.	
	uer : also this border goeth vp to the waters of	Zoreah, and Afhnah,		
# Or, the fountaine	En-shemesh, and endeth at * En-rogel.	34 And Zanoah, and Engannim, and Tappuah, and Enam,	11	
f 1. king 1.9.	8 Then this border goeth vp to the valley of the fonne of Hinnom, on the Southfide of the Ie-	35 Iarmuth, and Adullam, Socoh, and Aze-	ı.	
	bufites : the fame is Ierufalem. Also this border	kah,		
	goeth vp to the top of § mountaine that lieth be- fore the valley of Hinnom Westward, which is by	36 And Sharaim, and Adithaim, and Gederah, & Gederothaim: fourteen cities with their villages,		
- Ebr Repbaim.	the end of the valley of † giants Northward.	37 Zenam, and Hadafhah, and Migdal-gad.	•	
	9 So this border compaffeth from the top of	38 And Diseam, and Mizpeh, and Joktheel,		
	the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the ciries of mount	39 Lachifh, and Bozkath, and Eglon, 40 And Kabben, and Lahmam, and Kithlifli,		
	Ephron · and this border draweth to Baalah,	41 And Gederoth, Beth-dagon, and Nasmah,	•	
tor, the risk of mostly.	which is Kiri thieatim. 10 Then this border compaffeth from Baalah	and Makkedsh: fixteen cities with their villages, 42 Lebnsh, and Ether, and Afhan,		
X-1-141	Westwird vino mount Seir, and goeth along vinto	43 And Iiphtah, and Afhnah, and Nezib,		
	the fid of mount learin , which is Chefalon on	44 And Keilh, and Aczib, and Mareshah	:	
	the Northfide fo it commeth downe to Beth-she- mesh, and goeth to Timn h.	nine cities with their villages. 45 Ekron with her trownes and her villages,	. + Ele danalisme)	
	14 Allo this Lorder goeth out whro the fide of	46 From Ekton, even vnto the Sea, all that li-	1 more among a total	
	Ekron Northward :	eth about Ashdod with their villages' 47 Ashdod with her townes and her villages:	,	
	Shieron, and gooth along to mount Baalah, and fliescheth vino I breel; and the endes of this	Azzah with her townes and her villages, vnto the		
Meaning, to- ward Syria.	coaft are vn=oth 4 Se4.	inner of Egypt, and the great Sca was their coaf-	i Meaning, Nilate	
	12 And the West border is to the great sea; so this border shall be the bounds of the children of	48 ¶ And in the mountaines vvere Shamir, and Tattir, and Socoh,	д во спар. 13.3.	
	Indah round bout, according to their f milies.	49 And Dannah, and k Kiriath-fannath (whiel	k Which is alfo called Kittath-fe-	
	13 1 And vnto Caleb the fonne of Iephunneh	is Debir.)	pher, verfe 15,	
* Chap. 14.15.	did Jothua give a part among the children of Iu- d h, as the Lord commended him, even * Kiriath-	50 And Anaband Afhtemoh, and Anim, 51 And Gofhen, and Holon, and Giloh: eleuer	n	
	arba of the father of Anak which is in Hebron.	cities with their vill ges.		
e This was done, after the death of	14 And Calch droug thence three ionnes of An k, Shethai, and Ahimam, and Talmai, the fonnes	52 Ar. b, and Dum. h, and Eshean, 53 And Janum, and Berh-tappuah, & Aphekah		
Joihna, Indg. 1, 10.	of Anak.	54 And Humt h, and * Kiriath-arba (which i	S * Chap.re.11.	
± 2 φ	15 And he went up thence to the inhabitants	Hebron) and Zior: nine cities with their villages		
_	of Debir; and the name of Debir beforetime vva: Kiriath-fepher.	55 Maon, Carmel, and Ziph, and Intrah, 56 And Izreel, and Iokdeam, and Zanoah,		
•	36 Then Calebfaid, He that fmiteth Kiriath-	57 Kain, Gibeah, and Timnah : ten cities with	2	
	fepher, and taketh it, euen to him will I giue Ach-	their villages. 58 Halhul,Beth-zur,and Gedor.		
Or, coufin.	fah my daughter to wife. 1-7 And Othniel, the fonne of Kenaz, the bro-	59 And Maarah, and Beth-noth, and Elte-		
	ther of Caleb tooke it : and he gatte him Achiah	kon: fixe cities with their villages.		
	his daughter to wife, 18 And as the went in to him, the mooned him,	60 Kiriath-ball, which is Kiriath-learim, and Rabbah, two cities with their villages.		
l Becaufe her hul- band caried roo	to aske of her father a field: f and the lighted off	61 In the wildernes vvere Beth-arabah, Mid	•	
¹ ong	her affe, and Caleb faid vnto her, What wilt thou?	din, and Secaceh, 62. And Nibihan, and the ¹ city of falt, and Engedic fixed the swith their will, see		
Or , grant me thi	, 19 Then the answered, I Give mee a bleffing: for thou hast given me the South countrey: 8 give	gedi: fixe cities with their villages.	1 Of this title the falt fea hath his	
g_Because her conversy was bar-	me alto iprings of water. And hee gatte her the	63 Neuertheleffe, the Iebuntes that were the	name.	
ren, the defired of her father a field	iprings aboue, and the springs beneath. 20 This shallbe the inheritance of the tribe of	inhabitants of Ierufalem, could not the children of Iudah caft mout, but the Iebutites dwell with	h though they flew	
char had fprings,	the children of Indah according to their families.	the children of Iudah at Ierufalem vnto this day	· bu no heix cities	
1461114115	21 And the vimoft cities of the tribe of the	CHAP. XVI.	ludg 1.3.	
	Southward voere Kahzeel, and Eder, and Iagur,	The ist expect of Ephraim. 10 The Consenies swelled amon	_	
	22 And Kingh, and Dimonah, and Adadah,	A Nd the lot fell to the a children of Iofep	2 That is, to E-	
	 23 And Kedeth, and Hazor, and Ithnan; 24 Ziph, and Telem, and Bealoth; 	from Iorden by Iericho vnto the water of Iericho Eastward, and to the wildernes that go	of phraom and his _ ch ldrer : for Ma⊸	
	25 And Hazor, Hadattah, and Kerioth, Hefron	eth vp from Iericho by the mount Both-el:	followeth.	
	(which is Hazor,)	2 And goeth out from Beth-cite * Luz, and	1 * 1udg.2.26.	
	26 Amam, and Shema, and Moladah,27 And Hazar, Gaddah, and Heilmon, and	runneth along by the borders of Archistaroth, 3 And goeth downe Westward to the coast o	f	
	Beth palet,	Laphleti, vnto the coaft of Beth-horon the nether,	,	
	28. And Hazar-shual, and Beersheha, and Bizi- othich,	and to Gezer, & the ends b thereof are at the Sea 4 So the children of Iotoph, Manafich and E.	, o Ottheir inlie= ritance	
	29 Baalah, and Iim, and Azem,	phraim ctooke their inherit ice,	c Semirally, 61ft	
h Which before was call I Ze-	30 And Elrolad, and Chefil, and h Hormah,	5 1 Also the borders of the children of E-	- Ephraim, and then	
phain, sudg. 1.17.	31 An! Ziklag, & Madmanna, and Sanfannah, 32 And Lebaoth, and Shilhim, and Ain, and	phraim according to their families, even the bor ders of their inheritance on the Fattlide were A		
	Rimmon: all these cities are twenty nine with their	troth-addar, vnto Beth-boron the vpper.		
	sillages. 33. Thin flowe country were Thaol, and	6 And this border goeth out to the Sea vnt Michmethah on the Northfide, and this borde		
	25 an engresses and the vone the constitution	returned		

ftill in that land.

townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the towns of the same, even three countreys.

12 Yet the children of Manafich s could not deftroy those cities, but the Canaanites dwelled g For at the first they lacked cou-

rage , and after 13 Neuertheleffe, when the children of Ifrael agreed with them were strong, they put the Canaanites under tri- on condition, concrary to Gods bute, but cast them not out wholy,

14 Then the children of Loteph fpake vnto Iothua, faying, Why h. It thou given me but one lot. and one portion to inherite, feeing I am a great people, for asmuch as the Lord hath h blessed me h According to

hitherto > Ir Ioihua then answered them , If thou be prophecie, cen. much people, get thee vp to the wood, and cut 41.19. trees for thy telfe there in the land of the Periz-

zites, and of the gyants, i if mount Ephraim be i If this mount be too narrow for thee. 16 Then the children of Ioseph fayd, The why does not mountaine, will not be enough for vs : and all the thou get more by

the townes of the same, as they in the valley of Izreci. 17 And Ioshua spake vnto the house of Icfeph, to Ephraim and to Manaileh, faying, Thou

art a great people gand hast great power, and shalt not have one form. 18 Therefore the mountaine shall be thine; for it is a wood, and thou shalt cut it downe; and the ends of it thalf be thine, kand thou shalt east

the ends of it thalf be thine, * and thou mait cant out the Canaanites, though they have yron cha-first enlarge thy rets, and though they be fliong, CHAP, XVIII,

The Tabernacle fet in Shiloh. 4 Certaine are fent te divide the land to the other fewen tribes, 31 The let of

the children of Bensamin, A Nd the whole Congregation of the children of Hrael came together at Shiloh: for they let

after the land was subject vnto them, 2 Now there remained among the children fet it vp in Shiloit, of Israel seuen tribes, to whom b they had not di- d A: Elegzir, Io-

nided their inheritance. 3 Therefore Ioshua sayd vnto the children of of the tribes had done to ludah, Ifrael , How long are you to flacke to enter and Ephraim, and halfs

possesse the land which the Lord God of your fa- of Manadeh, thers hath gitten you? 4 Give from among you for every tribe three

men, that I may fend them, and that they may rife and walke through the land, and diffribute it ac-

cording to stheir inheritance, and returne to me. . That is into fe-5 And that they may divide it vnto them in- nen portions, to

to feuen ports , (Iudah shall abide in his coaft at every wibe one, the South, and the house of Toleph shall ditance d Forthelehad in their coaits at the North.)

6 Ye shall describe the land therefore into fe- already appointed, ven parts, and that bring them hither to me, and

I will call lots for you here before the Lord our . Before the Arke God,

7 But the Leuites shall have no part among you : for the f Pricithood of the Lord is their in f That is, the faheritan e alfo Gad and Reuben, and halfe the tribe tings, Chap 13, 141 of Manailch haue received their inheritance beyord Iorden Eaftward, which Moles the fernant of the Lord gane them.

8 Then the men grofe, and went their way: and Joshua charged them that went to describe.

F For fo farre the

soaftes reach.

ims tribe was far

greater then Ma

had, moc cities.

FGen. LT. ST. 47d

Nam. 32. 39.

* Num. 16.10

e For the other

halfe tribe had

youd lorden.

Among them

& In the land of

Canaan: fice to

she males : and

other fine to the daughter of Ze-

al Meaning , the

Or , the brooks of

gire it felfe.

of:Hitschat.

preder.

Jophehad.

of our trabe.

7 And goeth downe from Ianohah vnto Ataroth, and Naarath, and commeth to Iericho, d and goeth out at Iorden.

paffeth it on the Eaftfide vnto Isnoh h,

And this botder goeth from Tappuali Westward vnto the riner Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families. . Beennie Ephra-9 And the e separate cities for the children of

Ephraim vvere among the inheritance of the children of Manasseh; all the cities with their villages. nafieh, therefore he 10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among

the Ephraimites vnto this day, and ferned vnder CHAP, XVII.

I The portion of the halfe tribe of Manaffeh. 3 The

daughters of Zelophehad. 13 The Canaanstes are be-come tributaries. 14 Manasseh and Ephraim require a greater portion of heritage. T His was also the lot of the tribe of Monaffeh :

for he was the * first borne of Ioleph, to vvit, of Machir the first borne of Manaileh, and the father of Gilead: now became he was a man of war, 46. 10. and 50, 23. he had Gilead and Bathan.

2 And also * of the a reft of the fonnes of Manaffeh by their families, even of the fonnes of Abiezer, and of the ionnes of Helek, and of the fons of Azriel, and of the fons of Shechem, and of sheir portion bethe fonnes of Hepher, and of the fonnes of Shemi -. da : thefe were the males of Manaffeh, the fonne of Ioseph according to their families.

3 1 * But Zeiophehad the fonne of Hephir, the fonne of Gilead, the fonne of Machir, the fonne 34 Nam, 26 33.43d of Manaffeh; had no fonnes, but daughters; and 27,1. 48d 30,2.11. thefe are the names of his daughters, Mahlah, and

Noah, Hoglah, Mileah, and Tirzah: 4 Which came before Eleazar the Prieft, and

before Ioihua the fonne of Nun, and before the Princes, faying, The Lord commaunded Moles to gine vs an inheritance among our b brethren: therefore according to the commandement of the Lord, hee give them an inheritance among the brethren of their father.

5 And there fell ten portions to & Manafleh, belide the land of Gue d and Bathan, which is on the other fide of Iorden,

6 Because the daughters of Manasseh did inherite among his fonnes; and Manaflehs other fonnes had the land of Galead.

So the borders of Manaffeh were from After to Michmethan that lieth before Shechem, and this border goeth on the right hande, even

to the inhabitants of Entappuah. 8 The land of Tappuah belonged to Manaf-

feh . but d Tappuah befide the border of Manaileh belongeth to the tonnes of Ephraim,

9 Also this border goeth downe vnto the firiner Kanah Southward to the riner : these cities of

Ephraim are among the cities of Manaffeh; and the border of Mangilchii on the Northade of the river, and the ends of it sie at the . Sea. 10 The South partaineth to Ephraim, and the

North to Manafieh, and the fea is his border; and they met together in f Ather Northward, and in Iffachar Eaftward

11 And Manaffeh had in Iffachar and in Afher. Beth-them, and her townes, and Ibleam, and her

That is, toward ene maine lea, In the tribe of Ather, and tribe

towns, and the inhabitants of Dor with the towns

commandement. my father Jaskobs

Canaanites that dwell in the low countrey have defroying Gods charets of yron , aswell they in Bethshean , and in commanded?

position thereby,

up the a Tabernacle of their Congregation there, a For they had now remonted it

of the Lord,

The portion of Beniamin.

Ioshua.

Simeon, Zebulun, Iffachar,

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Ilfachar, 24 Of After, 32 Of Naghtali, 40 of Dan. 49 The possession of Iostua.

Nd the fecond lot came out to Simeon, even for the tribe of the children of Simeon, according to their families : and their inheritance a According to was in the * mids of the inheritance of the chil-

feattered among 2 Now they had in their inhetitance Beerthe other cribes. sheba, and Sheba, and Moladah, Gen. 40. 7.

3 And Hazar-thual, and Balah, and Azem,

4 And Eltolad, and Berhul, and Hormah. 5 And Ziklag, and Beth-marcaboth, and Ha-

zur-fufah. 6 And Beth-lebaoth, and Sharuhen: thirteene

cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure

cities with their villages. 8 And all the villages that were round about

Southward : this is the inheritance of the tribe "go. of the children of Simeon, according to their fa-9 Out of the portion of the children of Indah came the inheritance of the children of Simeon:

these cities , vnto Baalath-beer , and & Ramath, for, Remation

for the part of the children of Iudah was too b much for them: therefore the children of Simeon had their inherirance within their inheritance. 10 1 Also the third lot arose for the children them by Gods proof Zebulun, according to their families : and the aidence to declare theirine eate in -

coafts of their inheritance came to Sarid, time to come. 11 And their border goeth vp . Westward, euen to Maralah , and reachesh to Dabbashesh, e Meaning, toward and meeteth with the river that lieth before Iokneam.

12 And turneth from Sarid Eastward toward the Sunne rifing vnto the border of Chiflorh-tabor, and goeth out to Daberah, and afcendeth to Iaphia, 13 And from thence goeth along Eaftward

toward the Sunne rifing to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah. 14 And this border compaffeth it on the North

fide to Hannathon, and the ends thereof are in the valley of Liphrah-el.

15 And Kattch , and Nahallal , and Shimron, and Idolah, and d Beth-lehem : twelue cities with d There was ano-

their villages. 16 This is the inheritance of the children of in the tribe of Iu-Zebulun, according to their families, that is, thefe dah, cities and their villages.

17 The fourth for came out to Isfachar, even for the children of Islachar, according to their

18 And their coast was Izreelah, and Chefulloth, and Shunem, 19 And Hapharaim, and Sihon, and Anaha-

rath, 20 And Harabbith, and Kishion, and Abez,

21 And Remeth, and e Engannim, and En- name in the tribe

haddah, and Beth-pazzez. 22 And this coast reacheth to Tabor, and Sha-certaine sicies had hazimath, and Beth-shemesh, and the ends of all one name, and their coast reach to lorden : fixteene cities with were diffinded by

their villages;

cities with their villages : this is the inheritance of the children of Beniamin, according to their families.

the land, faying, Depart, and goe thorow the land,

mames of ener

with Gods ap-

k which Was in

the tribe of E-

Deintment.

g By writing the) and g describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh. countrey and city. 9 So the men departed, and passed through the land, and described it by ciries into seuen parts

in a booke, and returned to Iothua into the camp 10 Then Ioshua h cast lots for them in Shih That every one loh before the Lord, and there Ioshua divided the Could be content

land vnto the children of Ifrael, according to their

11 And the lot of the tribe of the children of Benjamin came forth according to their fami-

Their inheritance lies, and the coast of their lot lay i betweene the children of Iudah, and the children of Iofeph. bordered vpon In-

dah and toloph. 12 And their coast on the Northside was from Iorden, and the border went up to the fide of Iericho on the North part, and went vpthrough

the mountaines Westward, and the ends thereof

are in the wildernesse of Beth-auen; 13 And this border goeth along from thence to Luz, even to the Southfide of Luz (the fame is k Beth-el) and this border descenderh to Atroth-

addar, neere the mount, that lieth on the Southphraim: another fide of Berh-horon the nether. 14 So the border turneth, and compaffeth the sube of Beniamin. corner of the Sea Southward, from the mount that lieth before Beth-horon Southward; and the

ends thereof are at Kiriath-ba-A. (which is Kiriath-learim) a citie of the childs in of Iudah; this is the West quarter. 15 And the South quarter is from the end of

P Or, to the fed. Kiriath-iearim, and this border goeth out # Westward, and commeth to the fountaine of waters of Nephtoah. 16 And this border descendesh at the end of

the mountaine, that lieth before the valley of Benhinnom, which is in the valley of the I giants Or, Replaint. Northward , and descendeth into the valley of Hinnom by the fide of | Iebufi Southward , and 0 Or, lerufalem. goeth downe to En-rogel, 17 And compatieth from the North, and go-

eth forth to I Enthemeth , and stretcherh to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * ftone of Bohan the fonne of Reuben. 18 So it goeth along to the fide ouer against

the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the fide of Beth-hoglah Norrhward : . nd the ends thereof, that is, of the border, reach to the point of the falt Sea Northward, and to the m end of Iorden Southward : this is the South coaft.

20 Alfo Iorden is the border of it on the East fide : this is the inheritance of the children of Beniamin by the coaftes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz, 22 And Beth-arabah , and Zemaraim , and

Beth-cl. 23 And Auim, and Parah, and Ophrah, 24 And Chephar, Ammonai, and Ophni, and

Gaba: twelue cities with their villages: 25. Gibeon, and Ramah, and Beeroth, 26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Iebusi (which is in sibe of Iudah u Ierusalem,) Gibeah, and Kiriath : foureteene

23 This

ther Beth lehem

e There was and-

of Indah : for vn-

ther citie of this

* Chap. 15.6.

which is in the

cribe of Ephraim.

m To the very Brait, where the giner tanneth into

che falt fea.

n Which was not

wholy in the tribe

of Branamin, but

perset it was also

Ather, Naphtali, and Dan. Chap, XX. XXI. Cities of refuge. 86 the land by the coafts thereof, then the children 23 This is the inheritance of the tribe of the

children of Isfachar according to their families: that is, the cities and their villages.

24 1 Also the fift lot came out for the tribe

25 And their coast was Helcath, and Hali, and citie and dwelt therein,

Beten, and Achshaph,

and came to Carmel Westward, and to Shihor

E favnisch to the the valley of Liphtah-el, toward the North fide of trey. eribe of Zebulan, Beth-emek, and Neiel, and goeth out on the left which lay more Baffward. fide of Cabul, 28 And to Ebron, and Rehob, and Hammon,

and Kanah, voto great Zidon.

29 Then the coast turneth to Ramah and to the strong city of & Zor, and this border turneth g Which was Tyto Hof h, and the endes thereof are at the Sea from Hebel to Achzib,

30 Vmmah alfo and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Ather, according to their families:

that is, these cities and their villages. 32 1 The fixt lot came out to the children of

Naphtili, euen to the children of Naphtaliaccording to their families. 33 And their coast was from h Heleph, and

ney of Zaznannim, from Allon in Zaanannim, and Adaminekeb, and Labneel, euen to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South fide, and goeth to Ather on the Weitfide, and to Iudah

I by Iorden toward the funne rifing, 35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,

36 And Adamah, and Ramah, and Hazor, 37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-

anah , and Beth-shemesh : nineteene cities with their villages. 39 This is the inheritance of the tribe of the

children of Niphtali according to their families: that is, the cities and their villages.

40 The feuenth lot come out for the tribe of the children of Dan, according to their fami-

41 And the coast of their inheritance was Zorah, and Ethtaol, and Ir-themeth,

42 And Shaalabbin and Aijalon and Ithlah,

43 And Elon, and Temnath h, and Ekron, 44 And Eitekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gathrimmon.

46 And Me-iatkon, and Rakkon, with the border that tieth before k Iapho.

47 But the coast of the children of Dan fell out too little for them : therefore the children of D.n went vp to 1 fight against Leshem, and tooke it, and imore it with the edge of the fword, and possessed it, and dwelt therein, and called Lethem,

* Dan, after the name of Dan their father, 48 This is the inheritance of the tribe of the children of D.n according to their families , that

49 1 When they had made an end of dividing

of Ifrael gaue an inheritance vnto Ioshua the fonne of Nun among them. 50 According to the word of the Lord they of the children of Ather according to their fa- gaue him the citie which hee asked , even * Tim- * ciq.14. 30,

nath-ferah in mount Ephraim : and hee built the

51 * These are the heritages which Eleazar * Num. 34.374

26 And Alammetech, and Amad, and Mifheal, the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Ifrael divided by lot in Shiloh before the Lord at 27 And turneth toward the Sunne rifing to the doore of the Tabernacle of the Congrega-Beth-dagon, and commeth to f Zebulun, and to tion : fo they made an end of dividing the coun-CHAP. XX.

2 The Lord commandeth Iofha to appoint cities of refuge. 3 The vfe thereof, 7 and their names. f T He Lord alto spake vnto Ioshua, saying,

2 Speake to the children of Ifrael, and fay, * Appoint you cities of refuge, whereof I * Exed \$1.13. Num. 35.6.11,14 fpake vnto you by the hand of Moles,

3 That the flayer that killerh any person a by Dett. 19.2. ignorance, and vinwittingly, may slee thither, and andreating him

they shall be your refuge from the auenger of no guidge. blood. 4 And hee that doeth flee vnto one of those

cities, shall stand at the entring of the gate of the citie, and shall shewe his cause to the Elders of + Ebr. in the eares the citie : and they shall receive him into the city of the Elder 6. vnto them, and give him a place, that hee may dwell with them.

5 And if the b avenger of blood purfue after b That far the neehim , they shall not deliuer the slayer into his rest kinseman of hand, because he smote his neighbour ignorantly, him that is flaine,

neither hated he him beforetime: 6 But he shall dwell in that city vntill he stand before the Congregation in sindgement, * or vn- e Till his caufe till the death of the hie Priest that shalbe in those were procued.

dayes : then thall the flayer returne, and come vnto his owne citie, and vnto his owne house, even vnto the citie from whence he fled.

7 Then they appointed Kedesh in I Galil Bor, Galile. in mount Naphtaii, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in

the mountaine of Indah. And on the other fide Iorden toward Iericho Eaftward, they appointed * Bezer in the wildernesse vpon the plaine, out of the tribe of Reu-

ben, and Ramoth in Gilend, out of the tribe of 1. Chies. 6.7%. Ged , and Golen in Batt an , out of the d tribe of a out of the halfe tribe of Manafich Manafleh. 9 These were the cities appointed for all the beyond lorden,

children of Ifr el , and for the stranger that soiourned among them , that who locuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood , varill hee a Bafore she flood before the . Congregation.

CHAW. XXI.
The cities given to the Leuites, 41 Innumber cight and fourtie 44. The Lord according to his promisegane inc chillien of Ifrae, reft.

Hen came the | principall fathers of the Le-uites vnto Eleazar the Prieft, and vnto Ioshua | Or, the diefe of the ionne of Nun , and vnto the chiefe fathers of ier fathers.

the tribe of the children of Itr .el, 2 And fpake vnto them at Shiloh in the land of Canaan, Trying . * The Lord commanded 2 by * Nam 15.2.

the hand of Moles , to give vs cities to dwell in, a by Moles, by whole minimers. with the fuburbs thereof for our cattell,

God hewothbis 3 So the children of Irael gaue vnto the Le- power, nites, out of their inheritance at the commande-

men.

A According as Tazkob had prophecied, Genel.

& Called Toppe.

sus a firong citie

h Thefe cities

Or. enen unte

forden.

che lake of Gen-

perareth hash his

name,

in the feat

lud. 18,19,

is thefe cities and their villages.

Cities given to the Leuites, ioinua. with their indurps. ment of the Lord these cities with their suburbs. children of Kohath overe ten with their fuburbs. 27 Alfo vnto the children of Gershon of the 4 And the lot came out for the families of families of the Leuites, they gave out of the halfe the b Kohathites : and the children of Aaron the b lie meaneth tribe of Manaffeh, the city of refuge for y flayer, & Golen and Ke-Priest, which were of the Leuites, had by lot, out chem that were k Golan in Balben with her fuburbs , and Beelh- delb werethe ci-Priefte : for fome of the tribe of Iudah, and out of the tribe of Siwere but Lenites. terch with her fuburbs: two cities. cies of refuge vau meon, and out of the tribe of Beniamin e thir-C Buery mibe 28 And out of the tribe of Isfachar, Kihon der the Get thegane more or fewer teene cities. 5 And the rest of the children of Kohath had with her fuburbs, Dabereh with her fuburbs, cicies according 21 their inhericance by lot out the families of the tribe of Ephraim, 29 Iarrouth with her fuburbs , En-gaming war great or litle, and out of the tribe of Dan, and out of the halfe with her fuburbs: foure cities, Num. 35,8, 30 And out of the tribe of Asher, Mishal with tribe of Manafleh, ten cities. 6 Alfo the children of Gershon had by lot her tuburbs, Abdon with her tuburbs, 31 Helkah with her fuburbs, and Rehob with out of the families of the tribe of Islach trand out of the tribe of Ather, and out of the tribe of N iphher tuburbs : foure cities. 32 And out of the tribe of Naphtali, the city 10r. Galiles tali, and out of the halfe tribe of Manasteh in Baof refuge for the flayer, Kedeth in & Gelil, with her Chan, thirteene cities. 7 The children of Merari according to their fuburbs, and Hammoth-dor with her fuburbes, and Kartan with her fuburbs: three cities. families had out of the tribe of Reuben, and out 33 All the ciries of the Gershonites according of the tribe of Gad, and out of the tribe of Zebuto their families, were thirteene cities with their lun, twelne cities. fuburbs. 8 So the children of Istael gaue by lot vnto 34 Alfo vnto the families of the children of 1 They are here the Leuites these cities with their suburbs, as the Merari the 1 rest of the Leuites , they gave out of called the test , be-Lord had commanded by the hand of Mofes, the tribe of Zebulun, Iokneam with her fuburbs, eante they a elan 9 And they gave out of the tribe of the children of Iudah, and out of the tribe of the children and Kartah with her fuburbs. tari was the yon-35 Dimnah with her fuburbs, Nahalal with gerbiother, Genof Simeon, these cities which are here named. 10 And they were the childrens of d Aaron her suburbs : foure cities. 36 And out of the tribe of Reuben, m Bezer met werethe ziel For Agron came being of the families of the Kohathites, and of the of Kohach , and with her fuburbs, and Iahazah with her fuburbs, cies of refuge vnfonnes of Leui, (for theirs was the first lot.) cherefore the Priefi 37 Kedemoth with her fuburbs, and Mephaath der the Merarites 11 So they gaue them Kitiath-arba of the fa-ther of Anok (which is Hebron) in the mounoffice remained in and beyond forwith her fuburbs : foure cities. that family, 38 And out of the tribe of Gad they gaue for den, Chap. 20, 8, taine of Iudah , with the fuburbs of the fame a citie of refuge for the flayer, Ramoth in Gilead round about it. with her fuburbs, and Mahanaim with her fub-12 (But the land of the city, and the villages # Chap. 14.14. thereof,g we they to * Caleb the fonne of Iephun-E Chron. 6. 56. 39 Heshbon with her suburbs , and lazer with neh to be his possession,) her suburbs · foure cities in all. 13 € Thus they gaue to the e children of Aa-& That is, the Prient of the fami- ron the Prieft, a citie of refuge for the flayer, even 40 So all the cities of the children of Merari tes, of whom Azion Hebron with her fuburbs , and Librah with her according to their families (which were the reft of the families of the Leuites) were by their lor, pras chiefe. fuburbs. 14 And Lattir with her fuburbs, and Ethtemoa twelue cities. n Thesaccording 41 And all the cities of the Leuites n within to Isakobs prowith her fuburbs, the possession of the children of Ifrael, were eight phecie they were 15 And Holon with her fuburbs, and Debir and fourtie with their fuburbs. with her fuburbs. 42 These cities lay every one severally with which God wied 16 And Ain with her fuburbs, and Iuttah with their fuburbs round about them : fo were all thefe to this end, that tier faburbs. Beth-themeth with her fuburbs: nine his people might cities our of those two tribes. I So the Lord gaue vnto Ifrael all the land, the true religion 17 And out of the tribe of Beniamin they gaue f. The inburbes which he had fworne to give vnto their fathers ; by them. Gibeon with her I Suburbs, Geba with her Subwere a thouland and they possessed it, and dwelt therein. cubites from the wall of the cities 44 Alfo the Lord gaue them reft round about Anathoth with her fuburbs, and Almon 18 round about. according to all that hee had fwome vnto their with her fuburbs : foure cities. Num. 35.4 fathers: and there stood not a man of all their 19 All the cities of the children of Aaron enemies before them; for the Lord delinered all Priefts, were thirteene cities with their fuburbs. their enemies into their hand. 20 \$ But to the families of the children of Ko-* Chap. 23 14.15, g That were not Priefts, 45 * There failed nothing of all the good hath of the Lenites , g which were the rest of the children of Kohath (for the cities of their lot things, which the Lord had faid vnto the house of Ifrael, but all came to paffe, were out of the tribe of Ephraim.) 2.1 They gave them the citie of refuge for the h Hebrau and CHAP. XXII. flaver, h Shechem with her fuburbs in mount E-Sheehem were 1 Reuben , Gad , and the halfe tribe of Manaffeh are fens phraim, and Gezer with her fuburbs, the two cities of againe to their peffessions. 10 They builde an altar for amemoriall. 15 The Israelites reprodue thom, at Their refuge under the 22 And Kibzaim with her fuburbs, and Beth-Kehathites, answere for defence of the same. horon-with her suburbs : foure cities. a Afret that the T Hen a Ioshua called the Reubenites, and the issalites enjoyed 23 And out of the tribe of Dan, Eltekeh with her fuburbs, Gibbethon with her fuburbs, the land of Canaana Gadites, and the halfe tribe of Manaffeh, 2 And faid vnto them, Yee haue kept all that b which was to 24 Aijalon with her fuburbs , Gath-rimmon with her fuburbs : foure cities. Moses the servant of the Lord b commanded you, their brethren, i which dwele 25 And out of the i halfe tribe of Manaffeh, and have obeyed my voyce in all that I comman. Nam. 32.29. in Canaan, Tanach with her Suburbes, and Gath-rimmon ded you: with her fuburbs : two cities. 3 You have not forfaken your brothren this 26 All the cities for the other families of the long feafon vnto this day , but have diligently kept.

Reuben and Gad build an altar. Reuben Chap, xxij. and Gad accused, make answere, 87 18 Yee also are turned away this day from the kept the commandement of the Lord your God. 4 And now the Lord hath given rest vnto Lord; and feeing we rebel to day against the Lord, enen to morrow he will be wroth with all the your brethren, as hee promifed them : therefore Congregation of Ifrael. now returne ye, and goe to your tents, to the land 19 Notwithstanding, if the land of your posof your potteition, which Mofes the feruant of the * Num 32.33. feffion be k vncleane, come ye over vnto the land k In your Indge-Lord hath * given you beyond Iorden. Chap, 13.8. 5 But take diligent heede, to doe the comof the possession of the Lord, wherein the Lords ment, mandement and Law, which Mofes the fernant of Tabernacle dwelleth, and take possession among vs : but 1 rebell not against the Lord , nor rebell 1 To vse any other the Lord commanded you : that is, *that ye cloue * Deut . 10. 12. not against vs in building you an altar, beside the harh appointed, is e He theweth the Lord your God, and walke in ai his wayes, wherein confifteth and keepe his commandements, and cleave vnto altar of the Lord our God. o rebell againft the fulfilling of 20 Did not Achan the sonne of Zerah trespasse God, 1. Sam, 15-13. him, and ferue him with all your heart, and with the Law.

d He commended all your foule. 6 So Iothua d bleffed them, and fent them them to Ged, and

grayed for them.

a Which remay-

med at home and

went notte the

2, Sam. 30,24.

& Ebr. Geliloth,

solich country alfo

mess called Can aun,

because the Amo-

mere Willed Canaa-

f.That is, beyond

eime the whole

countrey on both

fides of Lorden is

meant by Canaan.

g Such now was

they would rather

their zeale, that

lo ofe their lives.

religion to be

3 Or, multitude,

h Not onely of the princes, but

alfo of the com-

mon people.

Num . 5 . 4

i Meaning, God

ad foralmuch as

be fufficient for

and idolatty,

fuch wichedneffe

supred.

changed or cor-

mitee.

warre, Num. 31, 27

away, and they went vnto their tents. 7 Now vnto one halfe of the tribe of Manaffeh Mofes had given a poff-ffon in Bathan : and vnto the other halfe thereof gaue Iothua among their brethren on this fide Iorden Westward:

therefore when Ioshua sent them away vnto their tents, and bleffed them, 8 Thus he spake vnto them, faying, Returne

with much tiches vnto your tents, & with a great multitude of cattell, with filter and with gold, with braffe and with yron, and with great abundance of rayment : divide the spoyle of your enemies with your e brethren.

9 1So the children of Reuben, and the children of Gad, and halfe the tribe of Manasteh returned, and departed from the children of Ifrael from Shiloh (which is in the land of Cansan) to goe vnto the countrey of Gilead to the lande of their poffession, which they had obteined accor-

ding to the word of the Lord by the hand of Motes. 10 And when they came viito the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad,

and the halfe tribe of Manaffeh, built f there an altar by Iorden, a great altar to fee too. 11 1 When the children of Ifrael heard fay,

Behold, the children of Reuben, and the children Iorden: for fomeof Gad, and the halfe tribe of Manasteh haue built an altar in the forefront of the land of Canaan, vpon the borders of Iorden at the passage of the children of Ifrael:

12 When the children of Ifrael heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh , to goe vp s to warre against them

13 Then the children of Israel fent vnto the children of Reuben, and to the children of Gad, then fuffer the true and to the halfe tribe of Manaffeh into the lande of Gilead, Phinehas the sonne of Eleazar & Priest,

14 And with him ten princes, of every chiefe house a prince, according to all the tribes of Isael : for every one vvas chiefe of their fathers household among the I thousands of Israel.

15 \ Sothey went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manafleh , vnto the land of Gilead , and fpake with them, faying,

16 Thus fayth h the whole Congregation of the Lord, What transgression is this that ye have transgreffed against the God of Itrael, to turne is not fully pacifiaway this day from the Lord , in that ye have built no punilhment can you an altar for to rebell this day against & Lord?

17 Haue we too little for the wickednetle * of Peor, whereof we are not i cleanfed vnto this day, though a plague came vpon the Congregation

prieuoufly in the execrable thing, and wrath fell on *all the Congregation of Hirael ? and this man * Chap 7:1.5. one m perifhed not in his wickednes.

m Signifying,
that if many units

Then the children of Reuben, and the reafor one mans alone m perifhed not in his wickednes.

children of Gad, and halfe the tribe of Manaffeh fault, for the fault answered, and fayd vnto the heads ouer the thou- of many, all hould-

fands of Hrael, 22 The Lord God of gods, the Lord God of gods, he knoweth, and I frael himfelfe fhall know:

if by rebellion, or Ly transgression against the Lord we have done it, fanc thou vs not this day. 23 If wee have built vs an alrar to returne away from the Lord, either to offer thereon burnt

offering, or meate offering, or to offer peace offerings thereon, let the Lord n himfelfe re- n Lethim pantis quire it: 24 And if we have not rather done it for feare

of this thing, faying, In time to come your children might fay vnto our children, What have ye to doe with the Lord God of Hirael? 25 For the Lord bath made Iorden a border

betweene vs and you, yee children of Reuben and of Gad: therefore ye have no part in the Lord; fo thall your children make our children o ceate from o Or, to own backe from the fearing the Lord. true God.

26 Therefore we fayd, We will now goe about to make vs an altar, not for buint offring, nor for

facrifice. * Gen.31.48 27 But it shall be a * witnesse betweene vs and Chap 24.37; you, and betweene our generations after vs, to ex. verf. 34. ecute the fertice of the Lord before him, in our

burnt offerings, and in our facrifices, and in our peace offrings, and that your children should not lay to our children in time to come, Yee haue no part in the Lord. 28 Therefore fayd we, If fo be that they flould lo fay to vs , or to our P generations in time to p They fignified .

come, then will wee antwere, Behold the fathion wonderfull care of the alter of the Lord, which our fathers made, that they bare to not for burnt offering, nor for facilitie, but it is wise that they not for burnt offering, nor for facilitie, but it is wise, that they a witneste betweene vs and you. 29 God forbid, that we thould rebell against true femice of the Lord, and turne this day away from the Lord, God.

to build an altar for burnt offering, or for meate offering, or for facrifice faue the aliar of the Lord our God that is before his Tabernacle, 30 And when Phinehas the Prieft, and the

princes of the Congregation and heads oner the thousands of Hrael, which were with him, heard the words that the children of Reuben , and childien of Gad, and the children of Manaffeh ipake, + Ebr.it was good -?

? they were well content. 31 And Phinchas the fonne of Eleazar the

Prieft faid ynto the children of Reuben, and to the children of Gad, and to the children of Ma- q By preferring naffeh, This day we perceive, that the Lord is 9 a- and gonerning mong vs , because ye have not done this trespasse whom if he had

in their eyee. with you.

might line in the

32 Then :-

against the Loid : now yee haue rdelinered the have punished children of lirael out of the hand of the Lord, of the Lord?

Tofhuas exhortation to the people.

Tofhua.

Tofhua rehearing Gods benefits,

32 ! Then Phineh's the sonne of Eleszar the Priest with the Princes , returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, vnto the land of Canzan, to the children of Israel, and brought them answere.

33 And the Gying pleafed the children of Itrael: and the children of Hirae. I bleffed God, and t minded not to goe against them in battell for to deftroy the land, wherein the children of Reuben

and Gad dwelt,

34 Then the children of Reuben, and the children of Gid called the air at Ed: for it shall be a witnesse betweeners, that the Lord is God.

CHAP, XXIII.

a Isfina exharteth the people, that they some not themfelius to the Geniles, 7 that they name not their idoles, 14 The promife of they feare God, to and threatnings, of they forfake him.

Nd a long to don after that the Lord had gi-A nen reft vnto Ifrael from all their chemics round about, and Johna was olde, and † thicken

+ Elt. commeniate in age. geeres.

. Shefe nations,

b Which verre-

* Deut. 5. 32.

which any thall, Soreare by their

2º Lewit 25.84

Dent. 31.30.

+ Ebr foules.

affinitis. of Or, baur conner-

1 Or, be of their

fution with them.

48d 28.141

242.

dued.

idoles.

Bor, prayfid.

Or, witneff , 40

Y Elr. [71.

Derfe .7.

2. Then Iofhua called all Ifrael, and their Elders, and their Heads, and their Judges, and their officers, and fayd vnto them, I am old, and stricken

3 Alfo yee haue feene all that the Lord your 4 Yottr eye; bea-God hath done vitto all these nations a before ring witnefle. you, how the Lord your God himfelfe hath fought for you. a Or, ounthrowen 4 Beholde, I have I divided vnto you by lot

thele intions that remaine, to be an inheritance

according to your tribes, from Iorden, with all the nations that I have deftroyed, even vnto the + Ebr. At the funne preat Sea † Westward. 7 And the Lord your God shall expell b them maine and are not

before you, and cafe them out of your fight, and oneccome, as shap ye thell possettle their land, as the Lord your God

hath fayd vnto you,

6 Be we therefore of t valiant courage to obferue and doe all that is written in the booke of the Law of Mofes, * that yee turne not therefrom to the right hand nor to the left,

7 Neither company with these nations : that 6 And not yet fith. is , with them that are e left with you, neither * make mention of the name of their gods, d nor * Ifd. 16,4.
d Let not the tudcause to sweare by them, neither ferue them, nor bow vnto them: ges admie an oathe

8 But flicke fast vnto the Lord your God , as

we have done vnto this day

9 For the Lord hath caft out before you great nations and mighty, and no man hath frood before your face hitherto.

10 * One man of you shall chase a thousand: for the Lord your God he fighteth for you, as hee hath promifed you.

II Take good heade therefore vnto your

if felues, that ye lone the Lord your God.

12 Elfe, if ye goe backe, and cleane vnto the rest of these nations : that is, of them that remaine with you, and shall I make marriages with them, and I goe vnto them, and they to you,

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: *but they thalbe a fnare &destruction vnto you, and a whip on your fides, and thornes in your eyes, varied yee perish out of this good land, which the Lord your God hath given you.

14 And behold , this day doc I fenter into the Most certainety, way of all the world, and yee know in all your course, that *northing harb

fulled of all the good things which the Lord your God promifed you, but all are come to passe vnto you : nothing hath failed thereof. 10r, promifie.

17 Therefore as all good things are come vpon you, which the Lord your God promifed you, COr, threatnings, asfo fall the Lord bring vpon you every |cuill thing, untill hee haue deflioyed you out of this good land , which the Lord your God hath given you. h He Geneth that

16 When yee shall h transgrette the Couenant no enill can come of the Lord your God, which hee communded voto man, excepyou, and shall goe and ferue others gods, and bow he offended God by your selues to them, then shall the weath of the Lord waxe hote against you, and yee shall perish quickly out of the good land which hee hath giuen you.

CHAP. XXIIII.

a Isbun rehearseth Gods benefits, 14 and exherteth the people to feare God, 1; The league tenewed betweene Gol and the people. 29 Iofona dieth. 32 The bones of Lofep's are buried, 33 Eleazar dieth.

A Nd Iothua affembled againe all the a tribes a That is, the nine of Ifrael to Shechem , and called the Elders of tribe: an the halts. Ifrael, and their heads, and their Judges, an i their b Before the officers, & they prefented the felues before God. Arke which was

2 Then Ioshua fayd vnto all the people, Thus brought to shefaith the Lord God of Iirzel, * Your fathers dwelt chem, when they beyond the . flood in olde time, even Terch the Sather of Abraham , and the father of Nachor , and * Gon. 11.31. ferned other gods.

3 And I tooke your father Abraham from he . Emphrates in vond the flood, and brought him thorow all the Gen. 11.26. land of Canan, and multiplied his feede, and * gane him Izbak.

4 And I give vnto Izhak, * Iaakob and Efau: and I gave vito * Efan mount Seir, to possesse it: but * Iaakob and his children went downe into

5 And * I fent Mofes also and Aaron, and I pla- * Exid. 3. 16; gued Egypt; and when I had fo done among them, I brought you out.

6 So I * brought your fathers out of Egypt, * Ened 12,37. and ye came vnto the Sea, and the Egyptiens purfued after your fathers with charees and horse- * Exed 14.50 men vnto * the red Sea.

7 Then they cryed voto the Lord, and hee for, a cloude. put I a darkenesse betweene you and the Egyptians, and brought the Sea vpon them, and colleted them; fo your eyes have feene what I have Jone & Even former in Egypt : also ye dwelt in the wildernes ad long yeeres. feafon.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they * Num. 21. 293 fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your fight.

9 * Alfo Balak the fonne of Zipporking of Deut. 23.44 Moab, arose and warred against Israel, and lent to Balaam the fonne of Beor for to curie you.

10 But I would not heare Balaam ; therefore he I leffed you , and I delivered you out of his

II And yee went ouer Iorden , and came vnto e Because it was Iericho, and the "men of Iericho fought against the chiefe citie, you, the Amorites, and the Perizzites, and the Ca- vade it he connaanites, and the Hirtites, and the Girgalhites, the countrey els they Hiuites , and the lebulites , and I delivered them of the any fought into your hand,

12 And I fent * hornets before you, which cast FEND 23.18. them out before you , even the two kings of the A- Chap, it is, morites, or not with thy fword, nor with thy bow.

13 And I have given you a land, wherein yee

went to buty for ferhs bones. Iudith. \$ 6.7. Melepotamia,

* Gen. 25.26

* Gen. 36.8 + G:# 46.6.

and fo the caufe of your destruction. cothe courfe of

Numb. 33.55. Deut. 7.15 e Meaning, they thalbe a continual. griefe vnto you,

exhorteth the people to feare God.

f This is the true

vie of Gods bene-

fites , to learne

cheteby to feare

an vpright con-

t Ebr if it be euill

g This teacheth

vs that if all the

world would goe

ty one of vs particularly is bound to

cleane vato him,

are we bound to

Christ , by whom

we have received

* Cbap .. 23.15.

E. If you doe the

centrary, your owne mouthes

thall comdemne

forus God in

out foules?

in your fight.

Chap.I.

Ioshua dieth, and Eleazar. 88

did not labour, and cities which ye built not, and ye swell in them, and eate of the vincyards and

oliue trees, which ye planted not. 14 Now therefore I feare the Lord, and ferue him in vprightenesse and intrueth, and put away

the gods, which your fathers ferued beyond the and ferue him with flood, and in Egypt, and ferne ye the Lord.

15 And t if it feeme entill vnto you to ferue the Lord, chuse you this day whom ye will serne, whether the gods which your fathers ferued (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: 8 but I and mine house will serue the Lord.

16 Then the people answered and faid, God from God, yerede. forbid, that we should forsake the Lord, to serue

> 17 For the Lord our God , he brought vs and our fathers out of the land of Fgypt , from the house of bondage, and he did those great miracles in our fight, and preferued vs in all the way that wee went, and among all the people through whom we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the ha How much more land: therefore will we also ferue the Lord, h for

19 And Iofhua faid vnto the people, Ye cannot ferue the Lord: for he is an holy God: he is a the redemption of ielous God; he will not pardon your iniquity nor

> 20 If ye forfake the Lord and ferue strange gods , * then he will returne and bring euill vpon you, and confume you, after that he hath done

21 And the people fayd vnto Iofliua, Nay, but

we will ferne the Lord. 22 And Ioffing fayd unto the people, Yee are witnesses against your selves, that yee have chofen you the Lord to ferne him : and they fayd,

VVe are witnesses.

23 Then put away now, faidhe, the ftrange 1 gods which are among you, and bow your hearts k Out of your vnto the Lord God of Irrael. 24 And the people faid vnto Ioshua, The Lord wife,

our God will we ferue, & his voyce will we obey.

25 So Ioiliua 1 made a couenant with the people the fame day, and gaue them an ordinance and 1 By forning 608

and the people tolaw in Shechem. 26 And Iothus wrote these words in the booke pested the promise of the Law of God, and rooke a great stone, and see and materials pitched it there voder and oke that was in the out of the Law, Sanctuary of the Lord,

27 And Ioshua sayd vnto all the people, Behold, this from final be a witnesse vnto vs : for it m hath mans difficultaheard all the words of the Lord which he spake tion frontlenor with vs : it shalbe therefore a witnes against you, be pumbed, the leaft you denie your God. 28 Then Ioihua lei the people depart , enery geance.

man vnto his inheritance. 29 And after thefe things, Ioshuathe sonne of

Nun, the feruint of the Lord died, being an hundreth and ten yeeres olde. 30 And they buried him in the border of his * Gin. 19 53.

inheritance in* Timnath-fer-h, which is in mount togges 2 9. Ephraim, on the North fide of mount Gaath, 31 And Ifiael n ferned the Lord all the dayes n Such are the

of Iostua, and all the dayes of the Elders that Propletomanoally outerlined Iostua, and which had known all the as their rulets are, workes of the Lord that he had done for Ifrael. 32 And the * bones of Ioseph, which the chil- * Gra 50.25

dren of Ifrael brought out of Egypt , buried they End. 14.19. in Shechem in a parcell of ground, which Isakob bought of * the lons of Hamor the father of Shechem, for an hundreth pieces of filuer, and \$ chil* Gen. 33-19. dren of Ioseph had them in their inheritance

33 Also Eleazar the sonne of Aaron died, + Ebr. Gibeath . whom they buried in the hill of Phinehashis Phinehas, fonne, which was given him in mount Ephraim,

THE BOOKE IVDGES

THE ARGVMENT.

A Lbeit there is nothing that more prouoketh Gods wurath, then mans ingratitude yet is there nothing so dispiea-fant and hainous that can turne backe Gods love from his Church. For nove when the Israeliues were entred into the land of Canaan, and fave the trueth of Gods promife performed in fead of acknowledging his great benefites and giving thankes for the fame, they fell to most korrible oblivion of Gods graces, contrary to their solemne premise made unto los hua, and so prouoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signes by the mutability of their state : (for he suffered them to be must crucky vexed and tormented by tyrants; he pulled them from libertie, and cast them is to saucrie, to the intent they might feele their coune miferies, and so call unto him and be deliucted.) So to she un that his mercies endure for ever, his rayled up from time to time fuch as f bould deliver them, and affire them of his favour and grace, if they we ould turne to him by true repentance. And these deliverers the Scripture calleth Indiges, because they were executers. of Gods sudgements, not chosen of the people nor by fuccession, but raised up as it seemed best to God, for the souermance of his people. They vvere four eteene in number beside los hua, and gous med from Ich hua with Saul the first King of Ifrael. Iof hus and these unto the time of Saul, ruled 377 yeeres In this booke are many notable poynts deelared, but to ve e specially: first, the battell that the Church of God hath for the maintenance of true Religion against adolatry and Superflition: next, wwhat great danger that common-uveal; his in, wwhen as God quieth not a Miso gistrate to retaine his people in the purenesse of Religion and his true forusce,

CHAP. I. n After Ioseua was dead, tudah was constitute captaine.
6 Adon-bezek is taken, 14 The request of Achsah.
16 The children of Keni. 28 The Canaantes are made.

tributaries, tut not definoyed.

Fter that Iofhna was dead, the children of Ifrael a asked the Lord, faying., b Who thall goe vp for vs against the Canaanites to fight first against them?

2 And the Lord fayd, Indah thall got vp : behold, I haue giuen the land into his hand,

3 And Iudah fayd vnto Simoon his brother, For the time of Come up with me into my lot, that we may fight inhaliance within against the Canamites : and I likewise will goe the tribe of Indah .. . with thee into thy lot; fo Simeon went with him. 10th, 1912.

4. Then Indah went vp, and the Lord delivered the Canaanites and the Perizzites into their hands. and they flew of them in Bezek rea thouland men.

2 By the indgement of Viim, reade Fxod. 28, 30. Num. .21. 1 fam 28. 6 b Who thall be our sammine?

Adoni-bez	ek taken. Achsahs request. Iu	dges. Canaanites dwell with the Ifraelites,	
Or, the lord of	5 And they found Adoni-bezek in Bezek:	thee, the way into the citie, * and wee will shew * 106.2,14.	
Bezek,	and they fought against him, and slew the Canca- nites, and the Perizzites.	25 And when hee had shewed them the way	
	6 But Adoni-bezek fled, and they purfued af-	into the citie, they fmote the citie with the edge	
d This was God; inft indgement, as	ter him, and caught him, and d cut off the thumbes of his hands and of his feete.	of the fword, but they let the man and all his houshold depart.	
the tyrant himfelfe confesseth, that as	7 And Adoni-bezek faid , Senenrie Kings ha-	26 Then the man went into the land of the	
he had done. to did he receive,	uing the thumbes of their hands & of their feete cut off, gathered bread vnder my table: as I have	Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this	
Leuit, 24. 19,20.	done, fo God hath rewarded me, fo they brought him to Ierusalem, and there he died.	day.	
	8 (Now the children of Indah had fought	27 ¶ * Neither did Manasseh destroy Beth-she- * 10th.17.17/ an with her townes, nor Taanach with her towns,	
e Which was af-	against Terufalem, and had taken it and finiten it with the edge of the tword, and had let the ecity	nor the inhabitants of Dor with her towns, nor the inhabitants of Ibleam with her towns, neither 1 wherefore God	
rerward built againe, and posses-	on fire.)	the inhabitants of Migiddo with her townes: 1 but remitted the Ca-	
fed by the Jebulices, 8, Sant 5. 6,	9 f' Afterward also the children of Iudah went downe to fight against the Canaanites, that	the Cantanites dwelled flill in that land. 28 Neuerthelesse when Israel was strong they teade chap.3.4.	
	dwelt in the mountaine, and toward the South,	put the Canaamtes to tribute, and expelled them	
	and in the low countrey. 10 And Indah went against the Canaanites	not wholly. 29 ** Likewife Ephtaim expelled not the Ca- ** 10th. 16, 10c	
* Chap. 15. 14.	that dwelt in Hebron, which Hebron before time	maanites that dwelt in Gezer, but the Canaanites	
- Thefe direc were gyants, and the	was cailed* Kiriath-arba; and they flew f Sheshai, and Ahiman, and Talmai.	dwelt in Gezer among them. 30 Neither did m Zebulun expell the inha- m That is, the	
children of Anak.	11 And from thence hee went to the inhabi- tants of Debir, and the name of Debir in old time	bitants of Kitron, nor the inhabitants of Naha-asisalforobevn-	
	vvas Kiriath-sepher.	lol, but the Canaanites dwelt among them, and dethood of the reftabecame tributaries.	
	12 And Caleb fayd, Hee that fmireth Kiriath- fepher, and taketh it, even to him will I give Ach-	31 Seither did Afber caft out the inhabitants of Accho, nor the inhabitants of Zidon, nor of	
	fah my daughter to wife.	Ahlab, nor of Achzib, nor of Helbah, nor of A-	
-	13 And Othniel the fonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Ach-	Phik, nor of Rehob, 32 But the Atherites dwelt among the Canaa.	
	fah his daughter to wife. 14 And when thee came to him, thee mooued	nites the inhabitants of the land; for they did	
g Reide lolb, 15.15	him to aske of her father a field, \$ and the lighted	not drive them n out. 33 Neither did Naphtali drive out the inha- pay tribute as the bitative R Rach Character pay their inhalt invested. where did.	
	off her affe, and Caleb faid into her, What wilt	Beth-anath, but dwelt among the Conganites the	
	15 And the answered him, Giue me a bleffing:	inhabitants of the land: Nevertheleffe the inhabi-	
	for thou haft given me a South countrey, give me also springs of water: and Caleb gave her the	tants of Beth-shemesh, and of Beth-anath became tributaries vnto them.	
	fprings about, and the springs beneath.	34 And the Amerites droue the children of or, affliffed them;	
h This wasoned	in law went up out of the citie of the palme trees	Den into the mountaine: so that they suffered them not to come down to the valley.	
fer father in law, reade Num. 10.29	with the children of Iudah, into the wildernesse of Iudah, that lieth in the South of Arad, and	35 And the Amorites I dwelt ftill in mount Heres in Aijilon, and in Shaalbim, and when the o Meaning, when	
	went and dwelt among the people.	hand of Lolephs familie preuailed, they became he was fronger then they	
	17 But Iudah went with Simeon his brother, and they flewe the Canaanites that inhabited Ze-	tributaries: y Which was a And the coast of the Amorites was from circin Arabia,	
	phath, and viterly destroyed it, and called the	Maaleh-akrabbim, euen from P Selah and vpward, or as fome reade, from the cooke,	
* Mamb. e.c. 3 i Thefe citie a and	name of the citie * Hormah. 18 Alfo Iudah tooke i Azzah with the coafts	CHAP, II,	
others were after- ward possessed of the Philistims,	thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof.	The Angel rebuketh the people, become they had made pears with the Communited. 11 The Iffratives feel to utilities for signal statut. 12 They are a discretists the encount hands: 16 G d diluterable them by Indees. 11 Why God inferred inducents to remaine.	
E, Same, 6, 17.	19 And the Lord was with Iudah, and he pof-	adolatry after Iospuas death. 1: They are a linered into the enemies hands; 16 G d delivereth them by	
	fessed the mountaines : for hee could not drive out the inhabitants of the valleyes , because they	Indies, it Why God suffered idolaters to remaine	
	had charets of yron.	A Nd an a Angel of the Lord came up from Gil- a That is, meren- gal to Bochim, and fayd, I made you to goe up to me thinke Phi-	
10 Name, 14. \$40	20 And they gaue Hebron vnto Caleb, as *Mofes had fayd, and he expelled thence the three	out of Egypt, and have brought you vnto the nehas.	
Iofh. 14, 13. and 15.14.	fonnes of Anak, 21 But the children of Beniamin did not caft	land which I had fworne vnto your fathers, and fayd, I will neuer breake my couenant with you.	
& For after that the tribe of Indah	out the Iebufites , that k inhabited Ierufalem:	* Vee also thall make no covenant with the * Deat 7.2.	
had burnt it, they built is againe.	therefore the Iebusites dwell with the children of Benjamin in Ierusalem vnto this day.	inhibitants of this land, * Int final breake downe * Deut. 12-3- their altars: but yee hauenot obeyed my voyce.	
	2.2 They also that were of the house of Io-	Why have ye done this?	
	feph, went up to Beth-el, and the Lord vvas with them,	3 Wherefore, I fayd also, I will not cast them * 10 th 43.13. out before you, but they shall be * as thornes you or, frame,	
	23 And the house of Ioseph caused to viewe Beth-el (and the name of the city before time was	your fides, & their gods shalle your # defirition. 4. And when the Angel of the Lord spake	
** Ge# . £ 8. 1.9 4	华 Luz.)	thele words vnto all the children of little, the	
	2.4 And the fpies faw a man come out of the citie, and they fayd vato him, Shew vs , wee pray	people lift vp their voyce, and wept. F Therefore they called the name of that	
		place.	

The peoples rebellions. Chap, III.

f Or , murping

6 Afret that he had

dinided to enery

lot, loin, 14.88.

c Meaning, the

the letters back-

Iob, 24.30.

of idoles.

* Chip. 10.6.

erne religion.

+ Ebr. repented.

& Seeing their

* Chap. 3 11.

I As the Hiuites,

bufites , Amo-

ward enemies,

and faife prophets

proone our faith,

Deut. 13.3.and

6hap. 3. 1

titet, &cc.

+ Bb. corrupt

chemfelues.

cineltie.

the Lord.

Othniel. Eglon, Ehud, 80 CHAP.

s The Canaanites were left to trie Ifrael. . Othniel de-

6 Now when Ioshua had b sent the people away, the children of I frael went enery man into man his portion by his inheritance, to peffeile the land.

7 And the people had ferued the Lord all the

place, & Bochim, and offered facrifices there ynto

dayes of Iothua, and all the dayes of the Elders that outlined Iofhua, which had feen all the great works of the Lord that he did for Ifrael.

wonders and mira-8 But Ioiling the fonne of Nun the feruant of the Lord died, when he was an hundreth and ten

yeeres old: 9 And they buried him in the coaftes of his d Hotes, by turning inheritage, in d Timnath-heres in mount Ephraim,

on the Northfide of mount Gaath. ward in Setch , 25 10 And fo all that generation, was gathered

vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Ifrael.

II Then the children of Hrael did wickedly e That it, all maner in the fight of the Lord, and ferned e Balim,

12 And forfooke the Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, euen the gods of the

people that were round bout them, and bowed vnto them, and prouoked the Lord to anger. 13 So they for looke the Lord, and ferued

* Bad, and f Athtaroth. fTheie were lasles, 14 And the wrath of the Lord was hoate against Ifrael, and he delinered there into the hands of forme of an ewe or theepe among fpoylers, that spoyled them, and he * fold them she Sidonians. into & handes of their enemies round about them, # Pfal 44,12. £ 50.1.

fo that they could no longer stand before their g In all their enterenemies. b The vengeause. 15 8 Whitherfoeuer they went out, the h hand of the Lord was fore against them, as the Lord had

faid, and as the Lord had fworne vnto them : to he punal ed them fore. 16 1 Notwithstanding , the Lord raised up | | Ov , magiftrates . | # Ebr. Aucd. B Indges, which t delinered them out of & hands

of their oppressours. 17 But yet they would not obey their I udges: for they went a whoring after other gods, and worthipped them, and turned quickly out of the Meaning, from the i way, wherein their fathers walked, obeying the

commandements of the Lord: they did not fo. 18 And when the Lord had raifed them vp Indges, the Lord was with the Indge, and delinered them out of the hand of their enemies all the dayes of the Indge (for the Lord † had compai-

fion of their gronings, & because of them that oppreifed them and tormented them.) 19 Yet * when the Judge was dead, they re-

turned, and † Jid worle then their fathers, in following other gods to ferue them and worship them : they ceased not from their owne innentions, nor from their rebellions way. 20 Wherefore the wrath of the Lord was

kindled against Israel, and he faid, Because this people hith transgressed my conenant which I commanded their fathers, and hath not obeyed

my voyce, 21 Therefore will I no more cast out before them any of the Inations, which Iothua left when

m So that both out-22 That through them I may m prooue Ifrael, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and droug them not out immediatly, neither delivered them into the hand of Iothua.

leuereth Ifrael. 21 Ehud killeth King Eglon. 31 Sham-Ear Killeth the Phileflims.

T Hese now are the nations which the Lord a which were lest, that he might prooue Israel by them (even architected by the

as many of Ifrael as had not knowen all the a war- hand of God, and res of Canaan, 2 Onely to make the generations of the chil- of man. dren of Ifrael to know , and to teach them watte, in God, and he

which doubtleffe their predeceffors knew b not.) fought for them. 3 Fine princes of the Philliftims, and all the Canaanites, and the Sidonians, and the Hinires

that dweit in mount Lebanon, from mount Baalhermon vntiil one come to Hamath. 4 And thefe remained to prooue Ifrael by them, to wit, whether they would obey the com-

mandements of the Lord, which he commanded their fathers by the hand of Mofes. 5 And the children of Ifrael dwelt among the Canaanites, the Hittites, and the Amorites, and

the Perizzites, and the Hiuites, and the Lebu-

6 And they tooke their daughters to bee their

wives , and g ne rheir daughters to their fonnes, commandement, and ferued their gods. 7 So the children of Ifrael did wickedly in the fight of the Lord , and forgate the Lord their

8 Therefore the wrath of the Lord was kind- d Trees or woods led against I tract, and he fold them into the hand of Chuman-rithathaim King of I Aram-naharaim, and the children of Ifrael ferued Chuthan-ri- 10, Mefipotamia, thathaim eight yeeres.

God, and ferued Bactim, and 4 Atheroth.

9 ¶ And when the children of Ifrael cried vnto the Lord, the Lord stirred up a Saujour to the children of Ifrael, and hee faued them , even Oth-

niel the fonne of Kenez, Calebs yonger brother. 10 And the Spirit of the Lord came vpon by the Spirit of the him, and he judged Ifrael, and went out to warre: Lord.

and the Lord delivered Chuthan-rithathaimking of [Aram into his hand , and his hand prevailed 1 or, Sprie. against Chuthan-rithathaim.

II So the land had rest fourty yeeres , and f Thatis, 32 undes Othniel the fonne of Kenaz died. 12 Then the children of Itrael againe com- vndet Othniel. mitted wickednes in the fight of the Lord: and

the Lord & strengthened Egion king of Moab goo that the enemies against Israel, because they had committed of Godspeople haue no po metouck wickednesse before the Lord.

13 And he gathered vnro him the children of appointment Ammon , and Amalek , and went and Imote Hrael,

and they pollefled the citie of palme trees.

14 So the children of Itrael ferued Eglonking of Moab eighteene yeeres.

15 But when the children of Ifrael cried vnto the Lord, the Lord itirredethem up a faniour, Ehad the some of Gerathe some of | Iemini , a or, Benianda.

man | lame of his right hand ; and the children of Ifrael fent a prefent by him vnto Eglonking of Moab. 16 And Ehud & made him a dagger with two : Or, canfed & dag-

edges of a cubite length , and he did gird it under gereo be made. his raiment upon his right thigh. 17 And he presented the gift vnto Eglonking

of Moab (and Egion was a very fat man) 18 And when he had now prefented the prefent, from the places of he fent away the people that bare the prefent,

19 But he turned agains from the h quarries, a pa to that were by Gilgal, & faid, I have a fecrer errand vnto thee, O King, Who faid, Keepe i filence: and

Deuc. 2. 7.

erected for idolarric

I oihna, and eight

them , but by Gods

Or , : fe bandid.

h Or, as forme reader

Ebud killet	h Eglon. Shamgar.	Iudg	ges.	Deborah. Iae	, eth Sifera.
	all that flood about him went out from him. 20 Then Ehud came vinto him, (and	he fate	the children of Naphtali , Zebulun		10, 2110,
	alone in a fammer parler, which he had) and fayd, I have a merfage vino the from God, he arose out of his throne,	l Ehud	7 And I will draw vn Kithon, Sifera, the captai his charces, and his multitue	ine of Labins armic with	
	21 And Ehud put foorth his left hand		into thine hand.		
	tooke the dagger from his right thigh, and it into his beliy.		8 And Barik faid vnto with me, I will goe: but	her, e If thou wilt go if thou wilt not go with	e Fearing his owne weakenes and his enomies power, hee
	22 So that the liast went in after the and the fatte closed about the blade, so t	blade,	me, I will not goe. 9 Then thee answered,		defireth the propher
	could not draw the dagger out of his belly,	that he	thee, but this i urney that	thou takeft, thall not be	him to affine him
	dirt came out.		for thine honour: for the	Lord thall fell Sifera	of Gods will from
8 Dr. Lall.	and that the doores of the parler upon him	porch,	into the hand of a woman, went with Barak to Kedeth		,
	locked them.	, 4114	10 And Barak called		
	24 And when hee was gone out, his fe	ernants	to Kedesh, and I he went s	vp on his feete with ten	
	came: who feeing that the doores of the	parler	thousand men, and Deborah		bim 10000 mez.
tel feete.	were locked, they faid, Surely the doeth his ment in his furnmer chamber.	is eate-		enite, which was of the	
•	25 And they t ried till they were after	amed.	I children of * Hobab the w s departed from the † T	Cambridge on Late of a district	* "
	and tering hee opened not the doores of the	he par-	tent f vntill the plaine of	Zasnaim, which is by	Eir from Kain.
	der, they tooke the key and opened them, ar	ndbe-	acception 1		Dollefferi a cross
	hold, their lord was fallen dead on the earth.		12 Then they shewed		patt of that coun-
	26 So Lhud efc ped (white they turied was paffed the quarries, and efcaped vnto Se	d) and	forme of Abinoam was gor		
P Or, saufed the	27 And when he came home, he blew a	inata,	13 And Sifera called in nine hundreth charges of y		
trumpet to be Elize neckum.	pet in mount Ephraim, and the children of	f Ifrael	that were with him from		
C9 2, 3.	went downe with him from the mountaine	, and	tiles, vnto the riner Kishon		
	he went before them.		2.4 Then Deborah said	vnto Barak, & Vp.: for	g She fill encon-
	28 Then hid he vnto them, Follow menthe Lord high felinered your enemies, even	e tor	this is the day that the Lor	a hath delinered Sileia	rageth him to this entererif by affir-
	ino you had. So they went downe after	r him	into thine hand. Is not the thee ? So Barak went dow	one from not be Tabor	ring him of Gods
	and tooke the paffages of Torden toward 1	Moab,	and ten houfand men after h	im.	ranont and syde,
	and suffered not a min to palle oner.		15 And the Lord deftr		
	29 And they flew of the Mosbites the	e fame	charets, and all his hooft		-3
G Or, firing and	time about tenne thousandmen, all # fedde and all voere warriours, and there escaped		iword before Barak, to the off his charet, and fled away		
	man,		16 But * Barak purfued	lafter the chatets, and	
Flatenihet.	30 So Mosb was ! Subdied that day,	vnder	after the hoafte vito Hard	otherh of the Gentiles:	* Pfal. 83. 100
k Mosning,the Misches	the hand of I irael: and the kland had rett f	foure-	end all the hoafte of Sifera		
Soma treno	teore yeeres.	c	the fword: there was not a		
the number, an one means that one	on Marin which Cam of the Phillippine Con-	L	17 Howbeit Sifera flede	h Haber the Kurita	1
tegard in, whe he	hethmen with an oxe I goade, and hee also	. aun- o deli-	the tent of Izel the wife of (for peace vas betweene	Labin the king of Ha-	h Whofe antitess
with gerials victory.	uered Itrael.		zor, and betweene the ho	ule of Heber the Ke-	worthipp d the time
	C H + P. IIII.		nite.)		God, and theretons
	I Ifrael finne and are given into the hands of Jakin.	A Dra	18 And Idel went out to	o meete Sifera, and faid	liracl

I Ifrael finne and are given into the hands of Jakin. 4 Debornh judgeth I finele, and exhorteth Barak to deliner the foogle. 15 S. fera fleeth, 17 and is kined by Incl.

77

4 Ebr. a. 3. d. or

continued to doe

e. along place,

e propii.cy.

A No the children of Hiraci t began agains to doe wickedly in the fight of the Lord when Ehod was dead.

a. And the Lord fold them into the hande of othere was another a Libin King of Canada, that reigned in Hazor, Jabin, whom towhose chiefe captaine was called Sifera, which dwelt in b Har-flieth of the Gentiles. burn h. c.ty Hagar, both sing

3 Then the children of Ifrael cried vnto the bThaci no a wood, Lord: (for ne had nine hundledy charets of yron, and twentie yeares hee had sexed the children of Heael very fore.)

4. And at that time Deborali a Propheraffe the wife of Lapi loth sindged In el.

g By ch. fpirit of 5 And this Deborah dwest under a palme ceph de letening il controlation iree, betweene Ramah and Beth-el in mount Eand a clatting the plinim, and the children of Hirsel came up to her will in Cos. for indeement

6 Then the fent and called Barak the fonne of Al ironn out of Kedeth of Napht Ji , and faid vne 7,-d res el.donto him , Hath not the Lord God of Hrael a coman one by the specie manded, faying, Goe, and draw toward mount Tabor, and take with thee ten thouland men of

18 And Iael went out to meete Sifera, and faid 1fract

vnto him, Turne in, my lord turne in tome: feare not. And when he had turned in voto her into her tent. fire concred him with a # mantell, 5 Ot, blanket. 19 And he faid vnto her. Gine me, I pray thee,

a little water to drinke : for I am thirfty. And the opened * a bottle of milke, and gaue him drinke, * chaps.as. and concred him. 20 Againe hee fayd vnto her , Stand in the

doore of the tent, and when any man dooth come and enquire of thee, faying, Is iany men there? i To wit, Sifera. thon th. lt fay, Nay. 21 Then I sel Hebers wife tooke at naile of & That is, the pin

the tent, and tooke a hammer in her hand, and of flake, whereby it was fallened to went foftly vitto him , and imote the naile into his the ground. temples, and fullened it into the ground, (for he was fast afleepe, and wearie) and so he died.

22 And behold, as Barck purfued fter Sifera, Iacl came out to meete him, and fayd ynto him, Come, and I will show thee the man, whom thou feekeft: and when he came into her tent, behold. Sifera lay 1 de id, and the naile in Lis temples,

23 So God brought downe Iabin the king of a woman had the Canaan that day before the children of Islael, 24 And the hande of the children of Ifrael prophesied,

7 profeered.

I So he faw thee honour, as Debatab

The long of Deborah.

mas frong.

tribes of Zebulan

and Naphizli.

* Dent 4. tf.

* Dett. 2.2.

* Pfal 97 5.

* Exod. 19. 18.

* Chap.3.31.

* Chap.4.18.

e Miraculonily

d. liner them .

enemies.

onemies.

Chap. V. VI. The Midianites oppresse Israel. 90

t profeered, and penalled against labin the king of Canaan, untill they had destroyed I abin king of Canaan.

CHAP. V. To forg and thank flining of Debotab and Barok, after the

Hen sang Deborah, and Barak the sonne of

Abinoim the same day, saying, 2 Praise yee the Lord for the avenging of Israel , and for the a people that offered themselves

d To wit, the two willingly. 3 Heare, ye kings, hearken ye princes : I, euen

I will fing vnto the Lord : I will fing praise vnto the Lord God of Ifrael.

4 Lord, * when thou wenteft out of Seir, when thou departedft out of the field of * Edom , the

earth trembled, and the heatens rained, the cloudes also dropped water. 5 * The mountaines melted before the Lord.

 as did that Sinai before the Lord God of Israel. 6 In the dayes of * Shamgar the fonne of Anath, in the dayes of * Iael, the hie wayes were

b enoccupied, and the trauellers walked through b For feare of the bywayes. The townes were not inhabited: they decayed, I fay, in Ifrael, vnrill I Deborah came vp,

which role vp a cmother in Ifrael. 8 They chose new gods ; then voas warre in the gates. Was there a dibield or speare seene

among fourtie thousand of Israels o Mine heart is fet on the governours of Ifrael, and on them that are willing among the people:

praise ye the Lord. 10 Speake ye that ride on white affes, ye that dwell f by Middin, & that walke by the way.

11 For the noise of the archeis appailed among g Fo. now you may

11 For the none of the archers appared among traw water without the g drawers of water; there shall they rehearse righteousnesse of the Lord , his righteousnesse of his townes in Ifrael: then did the people of the Lord goe downe to the gates.

12 Vp Deborah, vp, arife, and fing a fong:arife Birak, and leadeh thy captinitie captine, thou fonne of Abinoam.

13 For they that remaine, have dominion over the mightie of the people : the Lord hath given me dominion over the strong.

14 Of Ephraim their roote arose against Amaagainst Amalik and lek : and after thee Beniamin fhall fight against thy people , O Amalek , of M chir came rulers, and of

> 15 And the princes of Iffacher were with Deborah , and I Islacher, and also Birak : hee was fet

on his feet in the valley: for the divisions of Reuben vvere great m thoughts of heart.

16 Why aboadeft thou among the sheepefolds, to heare the bleatings of the flocks ? for the diuifions of Reuben vvere great thoughts of heart. 17 " Gilead aboade beyond Iorden : and why

them that came not cloeth Dan remaine in thippes? Ather fate on the to helps their bie- feathouse, and taried in his o decayed places. 18 But the people of Zebulun and Naphtali

Either by beating have icoparded their lines voto the death in the of the fee, or by mi- hie places of the field. 19 The Kings came and fought : then fought

the Kings of Canaan in Tanaach by the waters of Megiddo: they received no gaine of p money. 20 They fought from heaven, even the starres

in their courfes fought against Sifera. 21 The River Kithon of wept them away, that ancient river the river Kithon, O my foule, thou

haft marched valiantly. 22 Then were the horfe hooties broken with

the oft besting together of their mightie men. 23 Curfe yeer Meroz: (laid the Angel of the r 11 was a chiente

Lord) curfe the inhabitants thereof, lecanfe they to Taber, v. have came not to helpe the Lord , to helpe the Lord they fought. against the mightie. 24 I ael the wife of Heber the Kenite shall bee

bleffed aboue other women: bleffed fhall shee be about women do velling in tents.

25 He asked water, and thee gaue him milke: [Some reade thisthee brought foorth (butter in a lordly diff). 26 She put her hand to the naile, and har right med mike in a great

hand to the workemen, hammer; with the hammer freote the Sifera: the fmote off his head, after the had wounded and pearfed his temples.

27 Hee bowed him downe at her feete, hee feel downe, and lay still; at her feete hee bowed him downe, and fell: and when hee had funke † Ele. distripula downe, he lay there t lead.

28 The mother of Sifera looked out at a window, & cried thorow the latteffe, Why is his charet to long a comming? why tary the I wheeles of I or, feet.

his charets? 29 Her wife ladies answered her, Yea, ' Shee t That is, the comanswered her selfe with her owne words.

30 Haue they not gotten, and they divide the fpoilerenery man hath a maide or two. Sifera hath a pray of diners coloured garments, a pray of fundry colours made of needle worke : of diners colours of needle worke on both fides, "for the to recentle he was chiefe of the ipoile

chiefe of the armis. 31 So let all thine enemies perith, O Lord, but they that love him, that bee as the . Sunne when x shall grow duly hee rifeth in his might, & the land had reft fourtie more and more in Gods factors.

CHAP, VI.

yeeres.

I Ifrael is oppressed of the Milianites for their mickednesse, 14 Gideon is fent to bee their deinerer. 37 Hee askits

A Freeward the children of Ifrael committed wickednesse in the fight of the Lord, and the Lord gave them into the hands of Midian feven

2 And the hand of Midian prevailed against Ifrael and because of the Midianites the children of a For fear of the Midianites , uney Tirge: made them dennes in the mountaine: . . .

caues, and ftrong holds. nes of the moun-3 When Ifrael had fowen , then came up the raines Midianites, the Am lekites, and they of the | E. ft. | or, of Kedem. and came upon them.

. d into the dan-

of Goas publich.

to tepmance, that

they may fooke tos

4 And camped by them, and defiroyed the fruite of the earth, even till thou come vnrob Az b Fron almost the zah, and left no foode for Ifrael, neither theepe, ner whole country. oxe, nor affe.

For they went vp.and their cattell, & come with their tents as grathoppers in multitude : fo that they and their camels were without number:

and they came into the land to deflroy it. 6 So was Ifrael exceedingly impourished by

the Midianites : therefore the children of Ifrael a This is the ende cryed vnto the Lord. 7 And when the children of Ifiael cryed ments, to call his

vnto the Lord because of the Midiankes, 8 The Lord fent vnto the children of Ifrael a holpe of ham, Propher, who fayd vnto them, Thus faith the Lord God of Ifrael , I have brought you up fro Egypt, & have brought you out of the house of bondage,

.9 And I have delivered you our of the hand M 2

p They wanne noq As a beforme nic boule,

firred up of God to pitie them and d They had no heart to relift their

Yegonemours. f As in danger of your enemies. feare of your ene-

h To wit; them that kept thy people in captiuime.

i lolling fire fought Saul dearoyed him. & Enen the less ned Zebulun , they that handle the penne of the k wridid helpe to fight. ter.

1 Even the whole sribe. m They marneiled.

that they came not otter ford a to helpe them. n She reprocuesh all

thren in their necefsitie

flight.

d This came nor

which is in the

chey be innifed a That is , Chrift

f which thane

g 50 that we fre

enemie vnto Geds

vocation , which

cannot be perfiva-

h Of Ephah, stid

"Smod 16 37.

ded wither:

forme

ginen thee

Qu, fami) .

of the Egyptians, and out of the hand of all that oppressed you, and have cast them out before you, and ginen you their land

10 And I faid vnto you, I am the Lord your God * feare not the gods of § Amorites in whole *, Ring 17:25,38. Ind you dwell: but yee have not obeyed my voice.

11 1 And the Angel of the Lord came, and fate under the oke which was in Ophrah, that pertained vnto Ioath the father of the Ezrites, and his fon Gideon threshed wheate by the winepresse, Dr, to prophetit It to hide it from the Midi nites.

12 Then the Angel of the Lord appeared vnto him, and faid visto him. The Lord is with thee thou

13 To whom Gideon answered, d Ah my Lord, if the Lord be with vs. why then is all this of diffiull, but of come vpon vs: 8c where be all his miracles which weakereffe of taith, our fathers told vs of , and faid. Did not the Lord mon perfed : for bring vs out of Egyptobut now the Lord hath forno man in this life fiken vs.and definered vs into the hand of the Mican have a perfect faith . yer the chil- dianites.

14 And the c Lord looked vpon him, and faid, eme faith, whereby Go in this thy f might, and thou thalt faue I rael out of the handes of the Mids.nites : haue not I appearing in vibble fent thee?

15 And he answered him, Ah my Lord, whereby shall I saue I frael : behold, my I sather is poore in Manaffeh , and I am the least in my fathers

16 Then the Lord faid vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, If I have found favour in thy fight, then shew mee & a figne, that thou talkeft with me.

18 Depart not hence, I pray thee, vntil I come vnto thee, and bring mine offering, and lay it before thee, And he faid, I will tary vatill thou come

19 Then Gideon went in , and made readie a kidde, and unleauened bread of anh Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and prefented it.

20 And the Angel of God fayd vnto him, Take the fleft, and the volcanened bread, and lay them "pon this stone, and powre out the broth; and he did fo.

21 I Then the Angel of the Lord put foorth the end of the staffe that he held in his hand, and touched the fleth and the volcamened bread : and the facrince of He- the fleth and the villeationed bread , fo the Angel

there arose vp file i out of the stone, and consumed dias, 1, King. 18.32 of the Lord departed out of his fight. 22 And when Gideon perceined that it was an Angel of the Lord, Gideon then faid, Alas, my

Lord God: * for because I have seene an Angel of the Lord face to face, I fhalldie. 23 And the Lord faid vnto him , Peace be vn.

to thee : feare not, thou thalt not die, 24 Then Gideon made an altar there vnto the

Lord, and called it, I Ichough-theion: vnto this day it is in Ophrah, of the father of the Extites,

25 And the fame night the Lord faid vnto him, Take thy fathers young bullocke, and another bullocke & of feuen yeeres olde, and deftroy the altar of Baall that thy father hath, and cut downe the groue that is by it,

ypon the top of this rocke, in a plaine place; and take the fecond bullocke, & offer a burnt offering with the wood of the I groue, which thou thalt cut I which growed about Baals alear.

27 Then Gideon tooke ten men of his feruants. and did as the Lord bade him ; but because hee feared to doe it by day for his fathers houseold. and the men of the citie, he did it by night.

28 And when the men of the citic arose early in the morning, beholde, the alter of Baall was broken , and the groue cut downe that was by it, m Meaning, the fac and the m fecond bullocke offered vpon the altar ball, which wa that was made.

29 Therefore they faid one to another, Who vaio Easl, hath done this thing? and when they had inquired and at ked, they faid, Gideon the tonne of Ioath hath done this thing.

30 Then the men of the citie faid vnto Ioash. Bring out thy fonne, that he may die for he hath deftroyed the altar of Baall, & hath alfo cut downe the groue that was by it.

31 And Ioith faid vnto all that flood by him, Will yee plead Baals cause? or will yee saue him? n he that will contend for him, let him die or the morning. If hee be God, let him pleade for him- " Thus, we ought felfe against him that hath cast downe his altar.

32 And in that day was Gideon called Jerub- of God: cofe, basil, that is, Let Barl plead for himfelfe bec. uie though all the he hath broken downe his alt r.

33 Then all the Midirnites and the Amaleki- against vs. tes, and they of the East, were gathered together, and went and pitched in the varley of Izreer.

d went and pitched in the variety of tareet.

34. But the Spirit of the Lord † came vpon † Ebr. clad Oldon; Num. 10, 3. Gideon, * and he blew a trumpet, and o Abiezer chap 3,17 was ioyned with him.

35 And he tent meffengers thorowout all Ma- Abiezer, wheresf naffeh, which was also loyned with him, and hee fent meilengers vnto Afher, and to Zebulun and to Nephtali, and they came up to meet them.

36 Then Gideon faid vnto God, P It thou wilt faue Ifrael by mine hand, as thou haft faid,

37 Behold, I will put a fleece of wooll in the he might be conthreshing place : if the dewe come on the neece cation. onely, and it be drie upon all the earth, then that I be fore, that thou wilt faue I frael by mine hand, as thou haft faid.

38 And to it was: for he rofe vp earely on the morow, and thrust of fleece together, and wringed the dew out of & fleece, & filled a bowle of water.

39 Againe, Gideon faid vnto God, Be not an- * Gen. 18,35. grie with me, that * I may ipeake once more : let me proue once againe, I pray thee, with & fleece: let it now bee drie onely upon the ficece, and let a whereby he dew he vpon all the ground.

40 And God did to that fame night: for it was it was a mirasle 9 drie vpon the fleece chely, and there was dewe on all the ground.

CHAP. VII. 2 The Lord commandesh Gideon to send away a great part of his company. De The Midianites are discompted by a wondrous fort. as Oreb and Zeeb are flaene.

Then * Ierubbaall (who is Gideon) role up ea- * Chap. 8,3; rely, and all the people that were with him, and priched beside t the well of Harod, so that the , Etr. En-barrels hoafte of the Midianites was on the Northfide of them, in the valley by the hill of † Moreh.

2 And the Lord faid ynto Gideon, The people that are with thee, are too many for mee to give the Midianites into their hands, left Itrael make

kepi to be pfred

to maifiethem that are realong

o The familie of

p This ceaueff proceeded not of inndelieie, bur ilian

was affined that

† Bir . Hammareba

7 Exed 33.28. shap 13,22.

1 By the power of

God onely , as in

Or. the Lordo F

Brast. that is, as the

Chalde text wriwih, fed fenen Petst.,.

25 And build an altar vnto the Lord thy God

The number of Gideons armie.

Chap. VIII.

The Midianites discomfited. 91

any cremitte deprine faued me. 3 Now therefore proclaime in the audience of the people, and fay, * Who fo is timorous or

18 When I blow with a trimpet and all that are with me, blow ye with trumpets also on euery fide of the hoaste, and say, i For the Lord, and i That is, the victory for Gideon.

enen as I doe, so doe you.

fearefull, let him returne, and depart early from mount Gilead. And there teturned of the people which were at mount Gilead, two and twentie thousand; fo ten thousand remained,

19 1 So Gideon and the hundreth men that Gideons his ferwere with him, came vnto the outfide of the hoafte, in the beginning of the middle water, and they raifed up the warchmen, and they blew with their trumpets, and brake the pitchers that were

4 And the Lord faid vnto Gideon, The people are yet too many: bring them downe vnto the

in their hands. 20 And the three companies blew with trumpers and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blowe withall : and they cived , The

6 I will give the a water, and I will but e them for the e there; and groofe to know of whom I say vnto thee, This man shall goe with the that shall goe with the the same that shall goe with the same that shall go with the same thee, the fame thall goe with thee; and of whomwith thee, feeuer I fay vnto thee , This man shall not goe

a God will not that their a yount against me, and say, Mine hand hath

I fword of the Lord and of Gideon, k Shall delitoy the 21 And they food, every man in his place enemies.

with thee, the fame thall not goe. 5 So he brought downe the people vatothe water. And the Lord faid vnto Gideon, As many as lap the water with their tongues, as a dog lappeth,

round about the hoafte; and all the hoafte & ranne, g cr, brake thete and cryed, and fled. 22 And the three hundreth blew with trumpets, and * the Lord fet enery mans fword vpon * 1fa *.4-

them put by themselues, and enery one that shall bow downe his knees to drinke, e put apart. 6 And the number of them that lapped by putting

his I neighbour, and vpon all the hoafte; fo the I the Lord canfet hoafte fied to Beth-halbitrah in Zererah, and to hill one another, the hoafte of his muchely were light and to hill one another. the border of Abel-meholsh, vnto Tabbath. 23 Then the men of Hirael being gathered to-

& Let them depart as vnmeete for this their hands to their mouthes, were three hundreth men : but all the remnant of the people kneeled

> gether out of Naphtali, and out of Ather, and out of all Manafleh, purfued after the Midianites. 24 And Gideon fent messengers vuto all mount

downe vpon their knees to drinke water. 7 1 Then the Lord fayd vnto Gideon, By these three hundreth men that lapped, will I faue you,

> Ephraim, faying. Come downe against the Midianites , and take before them the m waters vnto m Meaning, the Beth-barah and Iorden. Then all the men of E-paffages or the phraim gathered together and tooke the waters locals, that they vnto Beth-bursh, and Torden.

and deliner the Midianites into thine hand: and let all the other a people goe every man vnto his place. 8 1 So the people tooke vitailes 7 with them, and their trumpets: and he fent all the rest of Is-

rael, enery man vnto his tent, and freteined the

three hundreth men: and the hoaft of Midian was

9 And the same night the Lord said vnto

him, Arife, e get thee downe vnro the hoafte; for

fo shall thine hands be strong to go downe vnto

the hoafte. Then went hee downe and Phurah his

feruant vnto the outfide of the fouldiers that were

beneath him in a valley.

in the hoafte.

25 And they tooke two * princes of the Mi- + Pfd 83.114 dianites, Oreb and Zeeb, and flew Oreb vpon the 162.29.4 rocke Oreb, and flew Zeeb at a the winepresse of n These places had Zeeh, and purfued the Midianites, & brought the actes that were heads of Oreb & Zeeb to Gideon beyond Torden, done there,

and thirtie thoufand, and yoo. Looke verfe 3. 2nd + Ebr. in their or, encouraged.

& That it, the one

enterprife.

him of his glory.

* Dett 20.8.

E. Mac. 8 . 56. 3

10 But if thou feare to goe downe , then goe thou, and Phurah thy feruant downe to the houte, 11 And thou shalt hearken what they say, and

CHAP. VIII. Ephraim murmureth again! Gideon, 2 who appealeth them. 4 He passeth the Iorden. 16 He reuengeth him-

doeth Arengthen hiff , that he faint wot in fo great an encerprife,

selfe on them of Succoth and Penuel. 27 He maketh an Ethed which was the cause of idolatrie, 30 Of Gideous fonnes and of his death. T Hen the men of Ephraim fayde vnto him.

12 And the Midianites, and the Amalekites and all * they of the East , lay in the valley like * Chip.6.33. grashoppers in multitude, and their cameis vvere without number, as the fand which is by the fea fide for multitude.

I have delivered it into thine hand.

Why haft thou ferued vs thus that thou cal- " They begin to ledft vs not, when thou wenteft to fight with the 'anil, because he Midimites, and they chade with him the roll.

13 And when Gideon was come, beholde, a man told a dreame vnto his neighbour, and faid, Behold, I dreamed a dreame, and loe, a f cake trembling noise of of barley bread tumbled from about into & hoaste of Midian , and came into a tent , and imote it ning, that one of that it fell, and ouerturned it, that the tent fell Midianites? and they chode with him tharpely. victory 2 To whom he faid , What have I now done, b which have flaine in comparison of b you ? is not the e gleaning of two princes, Oneb

fould make their downe. 14 And his fellow answered, and faid. This is nothing elfe faue the fword of Gideon the fonne of Ioath a man of Ifrael : for into his hand hath grapes of Ephraim better, then the vintage of and Zeeb Abiezera God hath deliuered into your handes the more famous, then princes of Midien, Oreb and Zeeb: and what was the whole enter-I able to doe in comparison of your and when her of one samily.

God delivered Midian and all the hoafte. 15 1 When Gideon heard the dreame tolde, had thus spoken, then their spirits abated toward 4 And Gideon came to Iorden to paffe oner, hee , and the three hundreth men that were with him, wearie, yet puriting them.

g Or, gane God chanker, 22 it is in the Chalde text. and the interpretation of the fame, he gworthipped, and returned vnto the hoafte of Itrael, and faid , Vp : for the Lord hath delivered into your hand the hoafte of Midian.

5. And he taid vnto the men of Succoth, Giue, I pray you, d moriels of bread vnto the people d Or, fome small Tthat follow me (for they be vocarie) that I may fol- portion. T Eler thet are at low after Zebah and Zalmunna Kings of Midian, my feete. 6 And the princes of Succoth faid , Are the

16 And hee divided the three hundreth men into three bandes, and gate enery man a trumpet in his hand with emptie pitchers , and I lamnes e handes of Zebah and Zalinunna now in thine e Recorde then hat handes, that wee should give bread vnto thine our to hand-

wildemesse and with briers.

h within the pitchets. 17 And he faid vato them, Looke on me, and do likewife, when I come to the fide of the hoafte;

7 Gideon then faid, Therefore when the Lord the whole? hath delinered Zebah and Zalmunna into mine hand, I will I teare your flesh with thornes of the ! Ble. It and In

to fignific that the same of him.

8 f And

M 3

e Thus the Lord by ditters meanes

> f come reade, 1 barley bread : mea-

no reputation

great armie to

szemble.

f Or, firebrande. h Thefe weake meanes Ged wied Indges.

malech.

Gideon dieth. Abimelech. Iothams

put it in Ophrah his citie; and all Ifrael went a whoring there after it, which was the deftruction of Gideon and his house,

28 Thus was Midian brought low before the children of Ifrael, so that they lift up their heads no more : and the countrey was in quiemeffe fourty yeeres in the dayes of Gideon.

29 Then Ierubbaal the fonne of Ioath went, and dwelt in his owne house.

30 And Gideon had feventy formes + begot + Ebr. milie care out of bis trigo. ten of his body; for he had many wines, 31 And his concubine that was in Shechem, ba e him a fonne also, whose name he called Abi-

32 So Gideon the fonne of Ioash died in a good age, and was buried in the sepulchre of Ioath his father in Ophrah, of the p father of the p Which city b --Ezrites.

33 But when Gideon was dead, the children of That is, Baal, to of Itrael turned away, and went a whoring after whom they had Baalim, and made a Baal-berith their god. 34 And the children of Ifrael remembred not a They were vn-

of the hands of all their enemies on every fide. 35 Neither hewed they mercy on the house him, by whom they of Ierubbaal, or Gideon, according to all the good- great a benefit, nesse which he had shewed vnto Israel.

CHAP. IX. I Abimelech vourgeth the kingdome, and putteth his brethren to death. 7 Istham proposeth a parable, 23 Hatred be-tweene Abinclech and the Shethemites, 26 Gaal conspireth against him, and is overcome. 53 Abimelech is wours.

ded to death by a weman. T Hen Abimelech the fonne of Ierubbaal went a Topracife with to Shechem vnto his a mothers brethren, and his knasolkes for communed with them, and with all the family, and the attening of the knasolkes the state of the attening of the knasolkes.

house of his mothers father, saying, 2 Say, I pray you, in the audience of all the men of Shechem. Whether is better for you, that all the fonnes of Ierubbaal, which are feuentie perfons, reigne ouer you, either that one reigne oner you? Remember alfo, that I am your bone, b of your kinred by and your flesh. my mothers lide.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all thefe words : and their hearts were mooned to follow Abimelech: for faid they, He is our brother.

4 And they gaue him fenentie pieces of filuer out of the house of Baal-berith, wherewith Abimelech hired I vaine and light fellowes which 1 07, tille fellowes

followed him. s. And he went vnto his fathers house at O-5 And no went vinto his landers found at 0-2 phrain, and 6 flow his brethren, the fonnes of Ie-6 Thurtyranti to subbash, wheat feuenty perfons upon one flone; yet enablish their ufur-

Iocham the yongest sonne of Icrubbach was left; not the innocent for he did himfelfe.

gether with all the house of d Millo, and came and townshouse, or made Abimelch King in the plaine, where the common hall, Stone was creeted in Shechem.

7 And when they told it to Jotham, he went verte 42. and stood in the top of mount Getizim, and left vp his voyce, and cried, and faid vnto them, Hearken unto me, you men of Shechem, that God may he delireth that

heaken vnto you. 8 The nees went foorth to anoint a King ambinous, are mon outer them , and faid vnto the Oline tree , Reigie worthy of honour,

thou ouer vs. 2 But the Olive tree faid vnto them , Should become bethto I leave my fatnesse, wherewith by meethey ho. their ownedenour God and man, and goe to advance mee about function and the tipes?

8 f And he went up thence to Tenuel, and spake vnto them likewise, and the men of Pennel answered him, as the men of Succoth answered, 9 And hee faid also vnto the men of Penuel,

(Maning somen the When I come agains f in peace, I will breake downe this towre.

will Linene where

the Suane role vp.

" 1. King. 12.25.

this thee.

3.4.

and or die to

count themse

(Cr. collars. m That is , thy

to their hindelfa

had so ain and d,

moned to men

pafluditie.

2.314

1 Cr , defrived.

10 ! Now Zabah and Zalmanna voere & in C A cirk Eaffword Karkor, and their heaftes with them, about fif-Levend torden .

teene thousand, all that were left of all the hostes of them of the East : for there was flaine an hundreth and twenty thou and men, that drew fwords. 11 ! And Gideon went through them that

dwelt in h Tabernacles on the Eafthide of Nobah h He want by the and logbehah, and finote the hofte : for the hofte the Arabiaas dwill was careleffe. 12 And when Zebah and Zalmanna fled , hee

followed after them, and tooke the two kings of Midian, Zabah and Zumunna, and discommed all the hofte.

13 1 So Gideon the fonne of Ioash returned i some reade, before from battell, ithe funne being yet hie,

14 And tooke a ferunt of the men of Succoth, and enquire I of him : and hee I wrote to him the princes of Succoth and the Elders thereof, euch Tenenty and feuen men.

15 And he came vnto the men of Succoth, and faid, Behold Zebah, and Zalmunna, by whom yee vpbraided me, frying. Are the hands of Zebah, and Z ilm.mn : ili eady in thine hinds , that wee flould glue bread voto thy weary men?

16 Then he tooke the Elders of the citie, and + The trine In plethornes of the wildernesse, and briers, and † did ces, as one thresheto teare the men of Succoth with them.

17 Also hee brake downe the towre of * Penuel, and flew the men of the citie.

18 Then faid he vnto Zebih and Zalminna, What miner of men were they, whom ye flew at o or, the mee like Tabor > And they answered, || As thou art, so were they enery one was like the children of a king.

19 And he faid, They were my brethren, enen my k mothers children : as the Lord liveth , if yee Is we came all out had faued their lines, I would not flay you.

of one bully: there-fore I will be tenen -20 Then hee faid vnto Iether his first borne fonne, Vp , and flay them ; but the boy drew not his sword for he feared, because he was yet yong.

21 Then Zebeh and Z dmunnafaid, Rife thou, and full upon us : for 1 as the man is , fo is his l Meaning, that they would be rid ffrength. And Gideon arefe and flew Zebah and aut of theirmaine at Zilm inna, and tooke away the floin aments, that were on their comela needs.

agar a volume man 22 Then the men of Hire! faid vnto Gideon, Reigne thou oner vs , both thou , and thy ionne, and thy m 'ennus formerfor thou batt delivered vs.

out of the hand of Midean, 23 And Gideon 1 id vnto them, I will not a His incent was reigne over you member shall my childe reigne

ouer you but the Lord thall reigne ouer you, thank, tallsfor en \$ 24 Againe Gideon faid vinto them, " I would wicth aby alluting defire a request of you, that you would give mee atidigich, ahah becall, twisper query min the erraings of his pray (for they had according as until golden earerings becaute they were Itimielia s.)

25 And they answered, Wee will gree them, And they spread a germent, and did cast therein cuery min thee rerings of his praye,

26 And the weight of the golden e reilings that he required, was a thousand and feuen hundreth fields of gold, befide collars hand levels, and purple raiment that was on the kings of Midian, and befide the chaines that were about their camels neckes.

27 And Gideon made an o Ephod thereof, and

3 C winner iller. o Branchich ming, a. percaired is they foot the

Tarernycle Locke more of Lpho l, Exod 49 .. o. - 5 mm 2.13. ard 1 Sim.8 14 304 whop. 17:04

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ly of the Earlies.

by conenant. the Lord their God, which had delivered them out mindfull of God and vakind toward

blood, z. king 10.7. which he calleth the

towie of Sheshem. those that are not

and that the ambitions abufe their

parable. C		p. IX. Abimelech, and is offercome. 9
	thou, and be king ouer vs. 11 But the figure answered them, Should I	mine hand: then would I pur away Abimelach,
	forfake my fweetnesse, and my good fruit, and go to advance me about the trees? Then said the trees vinto the vine, Come	30 ! And when Zebuil the ruler of the citie beene prilant, or
	thouland be king over vs. 13 But the vine faid vnto them, Should I leave my wine, whereby I cheere God and man, and goe	wrath was kindled. e 31 Therefore hee fent meffengers ynto Abi-
Or, etiftie, or boles	to advance me about the trees? Then faid all the trees you the thremble.	of Ebed, and his brethren be come to She-
	15 And the bramble faid vnto the trees, If ye will in deed anoint meeking ouer you, come, and pur your truft vnder my fieldow: & if not, the f fire	l people that is with thee, and lie in waite in the
f Abimelech (b21) defitor the nobles of Shechem,	fhall come out of the bramble, and confume the Cedars of Lebanon,	and rife early in the morning afformers the finne is up, and afford the citie; and when he
	16 Now therefore, if ye do truely and vncor- ruptly to make Abimelech King, and if yee haue dealt well with Ierubbaall and with his houte, and	against thee, doe to him I what thou cankt. 1 34 So Abimelech rofe vp, and all the people hand san finde.
† Eir. brooft He	hane done vnto him according to the deferring of his hands. 17 (For my father fought for you, and † ad-	against Shechem in four bands. 35 Then Gast the sonne of Ebed went out , 35
nje jarejumem.	uentured his life, and delivered you out of the hands of Midian. 18 And yee are rifen up againfr my fathers	Abimelech rose vp, and the solke that were with him from lying in waite.
	house this day, and have flaine his children, about seventy persons upon one stone, and have made Abimelech, the some of his made services, king	Zebul, Behold, there come recorde downe from the
	ouer the men of Shechem, because hee is your brother.) 19 If ye then have dealt truely & purely with largely and with his bould this day, than they	thee. 37 And Gaal spake againe, and faid, See, there
g That he is you kis subjects.	Ierubbaal, and with his house this day, then fre- ioyce yee with Abimelech, and let him reioyce with you. 20 But if not, let a fire come out from Abime-	another band commeth by the way of the plaine of Meonenim.
	lech, and confume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and	thy mouth that faid, Who is Abimelech, that we fbould ferue him? Is not this the people that thou
92.1	confume Abimelech. 21 And Jotham ran away, and fied, and went to Beer, and dwelt there for feare of Abimelech his	with them. 39 And Gael m went out before the men of mas their especiase
	brother. 22 So Abimelech reigned three yeere ouer Ifrael.	40 But Abimelech purfued him, and hee fled
h Because the peo- ple consented with the king in shedding	23 But Godh fent an euill spirit betweene A- bimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,	. 41 And Abimelech dwelt at Arumah; and Ze-
therefore God Eistroyeth both the	24 That the cruelty toward the feuenty fonnes of Ierubbaal and their blood might come and be layd upon Abimelech their brother, which had	42 ¶ And on the motrow the people went out into the field; which was told Ahimelech.
	flaine them, and upon the men of Shechem, which had ay ded him to kill his brethren. 25 So the men of Shechem fet men in wait for	them into three bands, and laid wait in the fields, his company, and Ic oked, and behold, the people were come our
	him in the tops of the mountaines: who robbed all that passed that way by them; and it was rold Abimelech.	them,
	26 Then Gaal the fonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.	of the gate of the citie: and the two other bands
I Before they were straid of Abimelechs power, and dust not go out of the	27 Therefore they i went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their	the people that was therein, and destroyed the ci-
citie,	gods, and did eate and drinke, and curfed Abime- lech. 28 Then Gail the foune of Ebed faid, Who is	46 And when all the men of the tower of vnf.nisfall.and ne- Shechem heard it, they entred into an holde of wer ferre to any vice
	Abimelech and who is Shechem, that we should ferue him a Is he not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hazers the should be something the son of Hazers the should be something.	47 And it was told Abimelech, that all the men benth, 25 chap. 8.33 of the tower of Shechem were gathered toge-
	-mor the father of Shechem; for why should wee ferue him;	48 And Abimelech gate him vp to mount M4 Zalmon,

Abimelech flaine. Tola. Iair. Ifrael Judges. punished for idolatry. Iphtah.

> Zalmon, hee and all the people that were with him; and Abimelech tooke axes with him, and cut downe boughes of trees, and tooke them, and bare them on his thoulder, and fayd voto the folke that were with him, What ye have feene me doe, make hafte, and do like me.

49 Then all the people also cut downe enery man his bough, and followed Abimelech, and put them to the boide, and fer the holde on fire with them : to all the men of the lower of Shechem

4 Mesengaharal 9 diedalto, about a thoutand men and women. 50 1 Then went Abirro, ch to Tebez, and be-

tower, as the other, fleged Tebez, and tooke it. 51 But there was a firong tower within the citie, and thirther field all the men and woman, and all the chiefe of the citie, and that it to them, and

went up to the top of the tower. \$ 2 And Abinielech came vnto the tower, and fought against it, and went hard vnto the doore of

the tower to fet it on fire.

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1 On Line

* Chap. . 12

4. Or, diffarred,

well they in the

53 But a certaine woman * caft a piece of a milftone vpon Abimelechs head, and brake his braine pan.

14 Then Abimelech called haftily his page that bare his hymette, and favd vnto him, Prawe thy fword and they mee, that men fey not of mee, A * Thus coaby fach woman flew h.m. And his page thrush him tho-

row and he died.

ss. And when the men of Ifrael faw that Abion tytents exen in melech was deed, they departed every man vinto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which hee did vinto his father in flaying his feuenty brethren.

57 Alio all the wickednes of the men of Shechem did God bring vpon their heads. So vpon them came the f cutie of Intham the fonne of Ie-

rnbbaal, CHAP. X.

Tola dieth. 9 lair a fo deeth. 7 The Ifranciles are punifted for their finnes, to They eric vnio God, 16 and

he bath pity on them. A Fter Abimeieen, there are to the Tola, the fonne of || Dodo, a Fter Abimelech , there crose to defend Ifreel. man of Iffachar, which dwelt in Shamir in mount

Tphroim. 2 And hee I judged I finel three and twenty yeere, and died, and was baried in Shamir.

3 And after him aro'e Lair a Gileadite, and indged I frael two and twenty yeeres.

4. And he had thirtie fonnes that a rode on thirty were men of autho- afte-colts, & they had thirty cities, which are cal-

Controvers of le ! [Hauoth-Lait voto this day, and are in the land in, a Dan. 3. 14. of Gilead r And Tair died, and was buried in Remon.

6 ** And the children of Ifrael wrought wie-* Cham. 2. 11 and 3 rand 4 cand o. i. ke Inoffe agains in the fight of the Lord, & ferued Bealim and * Albraroth , and the gods of || Aram, and the gods of Ziden, and the gods of Moab, and. the gods of the children of Ammon, and the gods of the Philiftims , and for looke the Lord and ferued not him.

7 Therefore the wrath of the Lord was kindled again & Ifraei, and hee & fold them into the hands of the Philiffims, and into the hands of the chil-

al en of Ammon:

8. Who from that yeere vexed and opprefied the Mar the Rollechildren of I releighteene veeres, beuen all the dites, Gad tes, and enildren of Ifraelahet were beyond forden , in nalle the tribe of .. the land of the Amorites, which is in Gilead, hinneich,

9 Merecuer, the calldren of Ammon went ouer Torden to fight against Iudah , and against Beniamin, and against the house of Ephraim; forthat Ifrael was fore cormented. 10 Then the children of Ifrael cried vnto the . They prayed to ?

Lord, inying, Wee have finned against thee, even the Lord, and conbecause wee have forsaken our owne God , and haue ferued Baalim.

11 And the Lord a faid vnto the children of II- d By firring them rac! , Did not I deliver you from the Egyptians and as Chip. 6,8.

and from the Philiftims? 12 The Zidonians alfo, and the Amalekites,

and the Maonites did oppresse you, and yee cried to me, and I faued you out of their hands, 13 Yet ye * haue for faken mee, and ferued other * Dest. 32. 154

gods: Wherefore I will deliner you no more. Ierem, 2.13, 14 Go, and crie vnto the gods which ye have choicn : let them faue you in the time of your tri-

bulation. 15 And the children of Israel faid vnto the Lord, We have finned: doe thou vito vs whatfocuer please thee; onely wee pray thee to deli-

uer vs e chis day. 16 Then they put away the strange gods from prefent danger. among them, and I lerued the Lord; and I his foule I This is the re-

was griened for the miterie of Itrael. 17 Then the children of Ammon gathered to ferue God aright. themselves together, and pitched in Gilead : and I or, to pitted. the children of Brael afferabled themselves, and

pitched in Mizpeh. 18 And the people and princes of Gilead faid one to another, Wholoever will begin the battell ag, inft the children of Ammon, the fame thall be

OHAP, MI. 2 Iphtah being chafed away by his brethren, was aftermade captaine over Ifrael. 30 Heemaketh a vaft vor. 32 Hee vanquesheth the Ammonites, 39 and fact ficeth bis daugh.

* head over all the inhabitants of Gilead.

ter according to his vow, Then Gilead begate Iphtah, and Iphtah the Gi-Jendite was † a valiant man, but the fonne of an a harlos.

2 And Gileads wife bare him formes, and when mighty force. the womans children were come to age , they 1 Or, vidualles thrust out Iphtah, and faid vote him, Thou shake not inherit in our fathers house ; for thou art the funne of a 2 strange woman,

of a a firange woman,
Then Iphtith fied from his brethren, and hader, as wefer,
bwhere the general dwelt in the land of b Tob : and there guthered nour of the connerg idle fellowes to Iphrah, and e went out with him. was called Tob

Ammon made warre with Ifrael, And when the children of Ammon aught dor, ambaffadours,

with Ifrael, the d Ellers of Gilead went to fet Iph_ fat for that pin-12h out of the land of Tob. 6 And they laid toto Iphtah , Come and be are confrained to

on captaine, that we may fight with the children defire telps of of Animon. 7 I phtah then answered the Elders of Gilead, they beat refuted.

Did not ye hate me, and f expell me out of my fa- things which men thers houses how then come you voto mee now in reien, and chases time of your tribulations

8 I hen the Elders of Gilead faid vnto Ipht.h, prifesby, Therefore we trane agains to the enow, that then mayelt go with vs , and fight against the children. of Amnion, and bee our head over all the inhabitants of Gilead.

9 And I phtah faid vnto the Elders of Gilead, If ye bring mee home agains to fight against the

from the Amorites, from the children of Aremon,

pentance, to pur away the suill . and

* Chip II. 6

F Ele a man 2 F

4 And in processe of time , the children of t loyned with him; as fome chinke agarnit hisbrethren.

them, whom befors :

to doe greatenter.

children .

Iphtah made captaine.

children of Ammon, if the Langiue them before

me,thall I be your head? & Ebr, be the bearer.

10 And the Elders of Gilead faid vnto Iphiah, The Lord t be witnesse betweene vs, if we do not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and I phrah rehearted all his wordes before the Lord in Mizpeh.

12 Then Iphtah fent messengers vnto the king of the children of Ammon , faying , What haft thou to doe with nice, that thou art come

against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the meilengers of Iphtah, *Because Ifrael tooke my land, when they came up from Egypt from Amon vnto Labbek, and vnto Torden: now therefore reftore those lands t quietly.

14 Yet Iphtah fent meflengers againe vnto

the king of the children of Ammon, * Dent. 2.9 15 And faid vnto him, Thus faith I phtah, * If-

rael tooke not the land of Moab, nor the land of the children of Ammon.

16 But when I frael came vp from Egypt, and walked through the wildernesse vnto the red sea-

then they came to Kadesh.

17 * And I frael tent meffengers vnto the king * Num, 80, 14.20, of Edom, aying, Let me, I pray thee, goe thorow thy land; but the king of Edom would not confent; and also they fent vnto the king of Moab, but he would not : therefore I trae! aboade in Kadesh,

18 Then they went through the wildernesse, and compafied the land of Edum, and the land of Mosb, and came by the Eastifide of the land of Mosb, and pirched on the other fide of Arnon, * & came not within the coast of Moab : for Arnon

vvas the border of Mosb.

19 Alfo Ifrael * fent meffengers vnto Sihon, king of the Amorites, the king of Heibbon, and Ifrael faid unto him, Let vs passe, we pray thee, by thy land viito out # place.

20 But Sihon's confented not to Israel, that he

should goe through his coaft ; but Sihon gathered all his people together, and pitched in Iahaz, and fought with Ifrael. 21 And the Lord God of Ifrael gane Sihon, and all his folke into the hands of Israel , and they

fmote them; so I frael possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coast of the Amorites, from Arnon varo Jabbok, and from the

wilderneise euen vnro Torden. 23 Now therefore the Lord God of Ifrael hath caft out & Amorites before his people Ifract.

and thouldest thou possesse it? 24 Wouldest not thou possesse that which

Chemoth thy god giueth thee to potteffe ? So bfor we organ more whomice uer the h Lord out Gad drive th out beto believe and obey fore vs, them will we possetle.

25 * And art thou now farre better then Balak

the fonne of Zipporking of Moab ? didhee not firine with I traci and fight against them,

26 When Ifrael dwelt in Hefhbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coaftes of Arnon , three hundreth yeares ? why did yearnot then recouer. i them in that fpace?

27 Wherefore I have not offended thee : but thou doest me wrong to warre against mee. The.

Chap. XII. Iphtahs rash vow. 4 Lord the Judge & be judge this day betweene the h Topanish the

children of Hrael, and the children of Ammon. 28 Howbeit the king of the children of Am-

mon hearkened not vnto the words of Iphtch, which he had lent him. aich he b-dienthim.
29 1 Then the I Spirit of the Lord came vpon of frengthand

I phiali, and he peffed oner to Gilead, and to Ma- 1:2le. nafich, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went vnto the children of 30 And I phtah in vowed a vow vnto the Lord.

and faid, If thou thalt deliuer the children of Am- m At the Apollo mon into mine hands, commendeth Iphtale

31 Then that thing that commeth out of the for his worthy 31 Then that thing that commette out of the sound winny doores of mine bonfe to meete me, when I come charpife inddi-home in peace from the children of Ammon, shall Habt. 11. 52 to by home in peace from the Commetted of Information, in the Profession of the State of the Australia of the State
Ammon to fight against them, and the Lord deli-victory was defaced:

uered them into his hands.

and here we fee that 33 And hee imote them from Aroes cuenting godly doe not ve-thou come to Minnith, twenty cities, and so forth telly exerging 33 And hee imore them from Aroer even till the linnes of the to a Abel of the vireyards, with an exceeding their faith great flaughter. Thus the children of Ammon or, the plain; were humbled before the children of Ifrael.

34 Now when Iphtah came to Mizpeh vntohis house, beholde, his daughter came out to meet him with n timbtels & dances, which was his one- n According to the

ly childe: he had none other forme, nor daughter, maner after the 35 And when he faw her, he o rent his cloathes, victory. and fayd, Ales my daughter, thou haft brought me with blird sale lowe, and art of them that trouble me : for I have and norconsidering a opened my mouth vnto the Lord, and can not goe whether the vow

36 And shee said vnto him, My father, if thou haft opened thy month vnto the Lord, doe with: mee as thou haft promifed , feeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Alfo shee fayd vnto her father , Doe thus much for me : luffer me two moneths , that I may go to the mountaines, and P bewaile my virgini- p Feri was contained tic, I and my fellowes.

38 And he faid, Go : and he fent her away two Ifrael, to die withmoneths: to the went with her companions, and our children, and therefore they re-

lamented her virginity upon the mountaines. 39 And after the ende of two moneths , shee ried. turned againe vnto her father, who did with her according to his vowe which he had vowed, and the had knowen no man, And it was a custome in Itrae1:

40 The daughters of Ifrael went yeere by yeere to lament the daughter of Iphtah the Gileadite, . foure dayes in a yeare.

CHAP. YII.

8 Iphenh kelleth two and forty thousand Ephraimites. After Iphink fucceefeth Ibgan, 11 Elon, 13 and

And the men of Ephrain gathered themselves a rogether, and went a Northward, and sayd vnto a After they had a

Iphtah , Wherefore wenteft thou to fight against passed torden, the children of Arrmon , and diddeft not call bys to go with thee : we will therefore burne thine a Thut ambificer house voon thee with fire. muierh Sods worke's

3 - And Iphtali faid vnto them , I and my peo in others, as they did illo agains ple were at great strife with the children of Am- Gideon, Chap, 8, 2, mon, and when I called you, ye deliuered me not out of their hands:

3 So when I faw that yee delivered mee note

EI pur

ioveed to be mer-

Mmn. 11,13.

f Ebr. in pram.

News. \$1.23. and 22. 14.

* Dent. 1, 16; # Cr , sountres.

He trufed them met to goe thate w

his countrey,

Dent, 1, 36,

God , then thou thine idoles. * Num 12.2dem. 13.4. 10th. 14. P.

pommes.

& Meaning , their

Abitahs feco	nd victory. Of	Iudges.	Samfon, Samfon is borne.
when mans helps failed, I put my suit onely in Gol.	I put my life in mine hands, and went tychildren of Ammon for the Lord deliuered in mine hands. Wherefore then are yet you me now to light against me? 4. Then Liphtch gatheted all the men of ad, and fought with Epitaiman die men of lead innote Ephraim, because they fail, Ye Clean in the property of the property o	them 7 But h come drinke no w Gile- any violear of Gi- Nazarite to Gilea- death,	he was, neither told he me his name, ee faid vnto mee, Behold, thou shalt beare a fonne, and now thou shalt inc, nor strong drinke, neither cette to thing, for the childe shall bee a God from his birth to the day of his
and chofe Gilead, and now in taffect of vs. years no- thing.	dires are runnagates of Ephrain among to phrainities, end among the Manalities. 5 Alio the Gile direct tooks the pullig Iorden before the Ephrainites, and when to phrainities that were effected, faid, Let me then the men of Gilead faid vitto him, At an Ephrainitie ? If he faid, Nay,	fayd , I progress of whom thou he is thou 9 And	Manosh de Frayed to the Lord, and de He Greweth him- y thee, my Lord, her the man of God, felter ady to obey feltereft, come againe now ynto vs. what wee shall doe vnto the childe know fatther, bother. God heard the voyce of Manosh, and of God came againe unto the wife, as
an este of corne.	6 Then faid they vnto him, Say now e boleth; and he faid Silboleth; for he cou fo pronounce; then they tooke him, and the at the pathages of Lorden; and there fell a time of the bipharinites two and forty thouth 7. And I phash indiged I fract fixe yeere	whim 10 ¶ A flowed her that flowed her the man ha	nd the wife made hafte and ranne, and husband, and faid vnto him, Behold, th appeared wito mee, that came vnto ett fermeth that de-
I Some thinke that this was Boaz the husband of Ruth.	died I phinh the Gileadire, and was buried of the cities of Gilead. 8	and god a me to the a the the a the	en Manoah fayd, Now let thy faying fermed, but he was chife; but how shall we order the childe, word, which at his too him? I the Angel of the Lord faid vixo Ma-same man,
† Ele formes formes. I Orskofsellus.	10 Then Ibzan died , and was buried at lehem. 11 S And after him judged Israel. Elon Eulomies, and he indiged Israel en yeeres, 12 Then Elon the Zebulonite died, a buried in Aijalon in the conarrey of Zebula. 13 S And after him Abdon the fonne lel the Pirathonire judged Israel. 14 And he had fortie fonnes and thirt phewes that rode on focunty § (Recolts: a indiged Israel eight yeeres. 15 Then died Abdon the fonne of Hill Pirathone, and was buried in Piathon. Land of Ephraim, in the mount of the kites. C H A P. XIII.	with her, 1.4 She the line is the line in the life the 1.5 M 1.5 M 1.6 M 1.7 A	to may ente of nothing that commeth of ee: the thal not drinke wine nor firong eactory & ruckean; thing: lec her ob- eactory & ruckean; thing: lec her ob- at I have commanded her, noth thea faid virto the Angelof the ty thee let ve retaine the eyntill we have y a kid for three. d the Angel of the Lord faid virto Ma- nighthou make me abide, I will not eat ad, and if they will make a butter offe- rit unto the Lord; for Manoah knew was an Angelof the Lord, ain. Manoah faid virto the Angell of the ain. Manoah faid virto the Angell of the ain is thy name, that y hen thy faying is was,
* Chap 2 v1.2nd 3 7. and 4.1. 2nd .6,1, and 10.6,	I final for their mickeling is especified of its final. 3 The Angel appeared to Idan also The Angel appeared to Idan also The Angel commanded that to facilities want 14 The botth of Sandon. By the children of I fired continued to mit * wickednes in the fight of the Lot the Lord definered them into the hander Philithins fortie yeers. 2 5 Then there was a man in Zorah	the Lord. 18 Air Why aske Why aske ocomed, and so fithe and the work of the 20 Fe	affe, we may honour thee? At the Angel of the Lord fild vnto him, At thou thus after my name, which is ten Manoah tooke a kid with a meat of- and offered it vpon a from vnto the Lord: agel did wondroully, whiles Manoah te looked on, when the flame came vp toward hea- crifte, to consigne
a Signifying, that their delinerance came onely of God, & norby manspo- wer.	art barren, and bearest not: but thou she ceiue, and beare a sonne.	ed vnto ded vp in his wife b ground.	the altar , the Angel of the Lord algentation him his his the flame of the altar , and Manoah and Promite, cheld it , and fell on their faces vinto the to the Angel of the Lord did no more into Manoah and his wife) Then Ma-
* Nem. 6, 1, 2, 1 * 1 Sam. 7, 11. b Meaning, he from the world, 8 dedicts to 60 cd. 1 if help he not able to able the light to 81 de the light to 81 de the prefered for 60 de decent of 60 de decent of 60 de decent of 80 de	band, faying, A man of God came vnto m	to eate a 2.2 An furely die 2.3 Br would kil burnt of the neither we nor would ee, and he An-	with it was an Angell of the Lord, al Manosh (aid wrto his wife, *Wee shall * Exod 31.40), the cause we have seene God. It his write foyd wrto him, If the Lord lys, he would not have received a tring, and a meat offring of our hands, we have testined of juid he have seeved was all these things, God and his accepting on the hard sample of the control of the lost owned sample and the childe grew, and the wife bare a sonne, and called of the lost owned sample and the childe grew, and the wife hard sample of the Lord beganne to the spirit of the Lord beganne to the sample of the sample

Samfon killetha lion: His riddle. Chap, XIV, XV. The foxes. Samfons wife burnt. 94

Or, to comerpon

+ Ebr, take ber for

me to mife.

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sante of Ifrael,

Or to take berto

bie mife.

verfe 4.

I strengthen him in the hoaste of Dan , betweene bim at discressimes. Zorah and Ethtaol.

CHAP. XIV. a Samson desireth to hive a wife of the Philistines. 6He killeth a lion. 12 Hee propoundsth a visite. 19 He killeth thirtie. 10 His wife forfakethbim , and taketh

N Ow Samfon went downe to Timnath, and faw a woman in Timnath of the daughters of

the Philistims, 2 And he came vp and told his father and his

mother, and faid, I have feene a woman in Timnath of the daughters of the Philistims : new

therefore † give me her to wife. 3 Then his father and his mother fayd vnto

a Though his pa-a Though his pa-tents did inalyte- him, Is there a neuer a wife among the daughters of thy brethren, and among all my people, that proone him, yet it appeareth that this thou must goe to take a wife of the vncircumcifed Philiftims ? And Samfon faid vnto his father, worke of the Lord, Gine me her, for the pleafeth me well.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an b To fight againft occasion against the b Philistims : for at that time them for the deline -

the Philiftims reigned ouer Ifrael, Then went Samfon and his father and his mother downe to Timnath, and came to the

vineyards of Timnath; and behold, a young lion roared vpon him. s Whereby he had 6 And the Spirit of he Lord came vpon him, Brength and boldand hee tare him, as one should have rent a kid, neile, and had nothing in his hand, neither told hee his

father nor his mother what he had done. 7 And hee went downe, and talked with the

woman whichwas beautifull in the eyes of Samfon, 8 And within a frow dayes, when hee returned I to receive her, hee went afide to fee the car-

keis of the lion, and behold, there was a fwarme of bees, and honie in the body of the lyon. 9 And hee tooke thereof in his handes, and went eating, and came to his father and to his mother, and gaue ynto them, and they dideate:

but he told not them, that he had taken the hony out of the body of the lyon, 10 So his father went downe vnto the wo-

man, and Samfon made there a d feast; for so yied the yong men to doe.

II And when they fawe him, they brought thirtie companions to be with him, 12 Then Samfon faid vnto them, I will now

pur foorth a riddle vnto you; and if you can declare it mee within feuen dayes of the feast, and finde it out , I will give you thirtie theets , and thirtie f change of gaments.

i Te weare at fea fis. ar folemne dayes.

5 Ot, drew neete:

Or, to impourtiffe

are of my nation,

fontch day.

d Meaning, when

he was maried.

e That is, her pa-

rents or friends.

13 But if you cannot declare it me, then shall yee give me thirtie theetes, and thirty change of garments. And they answered him , Put foorth thy riddle, that we may heare it.

14 And hee faid vnto them, Out of the eater came meate, and out of the ftrong came fweeteneffe: and they could not in three dayes expound

the riddle. 15 And when the fenenth day was scome,

they faid ento Samfons wife, Entite thine hufband that he may declare vs the riddle, left wee burne thee and thy fathers house with fire. Have ye called vs # to postlesse vs ? is it not fo?

16 And Samions wife wept before him, and faid, Surely thou hatest me, and sought me not : h Varo them which for thou haft purfoorth a riddle vato the h children of my people, and haft not told it me. And he faid vnto her, Behold, I have not told it my father

not my mother, and shall I tell it thee ?

17 Then Samfons wife wept before him' fe- i Or, to the fenenth uen d-yes, while their fe. A lasted; and when the day, beginning as the fourth. feuenth day came, he tolde her, because shee was importunate vpon him: fo fire tolde the riddle to the child en ofher people.

38 And the men of the citie faid vnto him the fenenth day before the funne went downe, What is fweeter two honie ? and what is stronger then a Lion ? Then fail he vitto them , k If ye had not h If ye had not view plowed with my heifter, r- had not found our my the helpe of my wife,

19 And the Spirit of the Lord came agon him. and he went downe 1 to Aff kelon, and flew tie 1 which was one men of them and spoiled them, and gaue change of the fire thiefe of garments vnto them, which expounded the interiodle; and his wrath was kindled, and he went vp lifting to his fathers house.

20 Then Samions wife was given to his companion, whom he had yied as his friend.

CHAP. XV.

4 Samfon tieth firetrands to the foxes tailes, 6 The Pills-Rims burnt his father in law and his wife, 15 With the sambone of an alle hee killeth a thousand men. 19 Gut of a great tooth in the saw Ged gaue him water.

B Vt within a while after , in the time of wheate harueft, Samfon vifited his wife with a kidde, faying, I will a goe in to my wife into the cham- a Thatis, I will ber : but her father would not fuffer him to go in.

2 And her father faid , I thought that thou hadft hated her : therefore gaue I her to thy companion. Is not her yonger fifter fairer then flee? take her, I pray thee, in stead of the other.

Then Samfon fayd vnto them, Now am I more b blameleffe then the Philiftims : therefore b Forthrough his

will I doe them displeasure, 4 And Samfon went out, and tooke three mooned against hundreth foxes, and tooke firebrands, and turned take vergiance of

them taile to taile, and put a firebrand in the mids the Philifims. betweene two tailes. 5 And when he had fet the brands on fire, he

fent them out into the standing come of the Philistims , and burnt up both the crickes and the c Or, that which standing corne, with the vineyards and olives, 6 Then the Philiftims faid , Wato hath done gathered.

this? And they answered, Samfon the sonne in law of the d Timnite, because hee had taken his d or, the citizen of wife, and gitten her to his companion. Then the Timnath. Philiftims came up and a burnt her and her father a so the wicked with fire.

7 And Samfon faid vnto them , Though yee but for feare of haue done this, yet will I be auenged of you, and danger, which elfa then I will reale might come to

8 So hee smoote them I hip and thigh with a them. mightie plague : then hee went and dwelt in the former top of the rocke Eram.

9 Then the Philiftims came vp, and pitched in Iudah, and I were spread abroad in Lehi.

10 And the men of fudeh toid , Why are yee come up unto us? And they answered, To f binde f And fo being out Samion are we come vp , and to doe to him as he mitoner to puntil hath done to vs.

II Then three thousand men of Indah went to the top of the rocke Eram, and faid to Samfon , Knowest thou not that the Phillistims are tulers ouer vs ? 3 Wherefore then haft thou done g such warthers thus vinto vs? And he answered them, As they did group squarance,

vnto me, fo have I done vnto them, 12 Agains they fail vinto his , Wee are come to be a plague vint to binde thee , and to definer thee into the hand them.

vic her as my wife,

father in lawes occasion, he was

was reaped and

cath not vice for lone of inflice, Or, borfemen and

B Or. wmord.

God's groat benefite

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e One ef the fian

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Oht merning.

Q Or, vitailer

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. thefe things in

countrey.

Iudges.

falshood. Samson is taken

fections , but at

of his baire, but for

of the Philistims. And Samfon faid vnto them. Sweare vnto me, that yee will not fall vpon mee

9 (And the had a menlying in waite with her in the chamber) Then thee faid vintohim, The simila store Philiftims be vpon thee , Samfon. And hee brake chamber, the coards, as a threede of tow is broken, when it feeleth fire : fo his ftrength was not knowen.

your felues. 13 And they answered him, faying, No,but we will bind thee and h deliuer thee vnto their hand,

e When fire come 10 S After Delfiat faid vnto Samfon. See, thou mein necreit, halt mocked me, and tolde me lies. I pray thee

& Three they had whether way their but we will not kill thee. And they bound has been standed by with two new coards, and brought him from the gitten for their de-14 When hee came to Lehi, she Philiftims

now, f tell me wherewith thou mightest be f Though her falbound. shood tended to? II Then hee answered her, If they binde me make him lose his

shouted against him , and the aparit of the Lord came upon him, and becoardes that were upon his armes , he aime as flaxe that was burnt with fire: for the bands loofed from his hands. f That is, of an affe

with new ropes that neuer were occupied, then life, yer his affection fo blinded him, that shall I be weake, and be as another man. he could not be-

15- And hee found a new iawhone of an affe, and put foorth his hand, and caught it, and flew a

12 Delilah therefore tooke new ropes, and ware, bound him there with, and faid vnto him, The Philiftims be upon thee, Samfon: (and men lay in waite in the chamber) and he brake them from his

thousand men therewith. 16 Then Samfon faid, With the law of an affe are heapes youn heapes : with the lawe of an affe

13 5 Afterward Dililah faid to Samfon, Hitherto thou haft beguiled me, and tolde me lies: tell me how thou mighte the bound g Andhee g It is impossible faid vnto her, If thou platted freuen lockes of it we gite place to our wicked at-

armes, as a threed.

haue I flaine a thousand men. 17 And when hee had left speaking, he cast away the lawbone out of his hand, and called that

mine head with the threeds of the woufe. 14 And the faftened it with a pinne, and faid length we halbe vito him , The Phillitims be upon thee , Samfon, defloyed,

or, the lifting up place, I Ramath-Lehi. 18 And he was fore athirst, and a called on the Lord, and faid, Thou haft given this great deliverance into the hand of thy fertiant : and now shall

And hee awoke out of his ileepe, and went away with the | pinne of the webbe, and the woufe. 15 Againe the faid voto him, How canfe thou h For this Samfoin fay , h I love thee , when thine heart is not with vied to fay , I loco

Sain, and fo with a I die for thirft, and fall into the hands of the vn-eme zaleto plerific incommissed 19 Then God brake the cheeke tooth, that was in the law, and water came thereout; and when he had drunke, his fpirit came againe, and hee was reuined: wherefore the name thereof is

me ? thou haft mocked me these times , and thee. haft not tolde mee wherein thy great firength 16 And because shee was importunate vpon him with her words continually, and vexed him,

or, the fountaine called , I lin-hakkore , which is in Lehi vnto this of bim that prayed. day. And hee judged Ifrael in the dayes of the

his foule was pained unto the death. 17 Therefore he tolde her all his i heart, and faid vnto her, There never came rafor upon mine i Thushis intihe. head; for I am a Nazarite vnto God from my derate affections mothers wombe: therefore if I be shauen, my woman caused him strength will goe from me, and I shall be weake, to lose Gods excel-

and be like all other men. 18 And when Delilah faw that he had tolde come flane varo her all his heart, the fent, and called for the Princes thould have ruled of the Philiftims, faying, Come vp once againet for he hath shewed me all his heart. Then the Princes of the Philiftims came vp vnto her, and

Philistims twentie yeeres.

brought the money in their hands. 19 And thee made him freepe vpon her knees. and the called a man, and made him to thave off the feuen lockes of his head, and shee beganne to vexe him, and his strength was gone from & Norfor the losse

20 Then the faid, The Philiftims be vpon thee, ordinance of Ged.
Samfon. And hee awoke out of his fleepe, and which war the thought , I will go out now as at other times , and cause that God deshake my felfe , but hee knew nor that the Lord Parted from him, was departed from him.

CHAP. XVI.

21 Therefore the Philiftims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters; and hee did

3 Samson earieth away the gates of Azzah. 18 He was decembed by Delilah. 30 Mee pulleth downe the house pon the Philistims, and deeth with them.

grinde in the prison house.

T Hen went Samson to Azzah, and saw there chiefe cities of the f an harlot, b and went in vnto her. 2 And it was told to the Azzahites . Samfon b That is, he lodged is come hither. And they went about, and layed wait for him all night in the gate of the citie, and

3 And Samfon flept till midnight, and are fe at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the bars, and pur them vpon his shoulders, and caried them up to the top of the mountaine that is before Hebron.

> 22 And the haire of his head began to 1 grow 1 Yethad he not his againe after that it was shauen.

4 And after this hee loued a woman by the A Gi , plaim. I river of Sorck, whose name was Delilah: 5 Vnto whom came the princes of the Phili-

Nor, to the light of were quiet all the night, faying, Abide I till the

morning early, and we shall kill him,

ftrength zgaine, till 23 Then the Princes of the Philiftims gathe- he had called upon red them together for to offer a great facrifice vn- God, and reconsiled to Dagon their god, and to reioyce : for they faid, himfelfor

ftims, and faid vnto her, Entife him, and fee wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, and every one of vs shall give thee e Of the value of a cleuen hundreth " (bekels of filuer.

> Our god hath delisered Samfon our enemie into our hands. 24 Also when the people saw him, they praised their god : for they faid, Our god hath delinered

6 ¶ And Delilah faid to Samfon, Tell me, I pray thee, wherein thy great frength lieth, and wherewith thou mighteft be bound, to doe thee

> into our handes our enemie and destroyer of our countrey, which hath flaine many of vs.

B Cr , new withte

. Shekell, reade

Gen. 23.15.

7 Samfon then answered vnto her, If they binde me with feuen I greene coards, that were neuer dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her feuen greene courds that were not drie, and

the bound him there with.

25 And

m That by Gods

suft indgements

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ding the faithfull,

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b Contrary to the

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of God and stile

religion practiled

under Jothus, they

forfooke the Lord,

* Chap. 8. a7. 6 He would ferue

bath God and Ideles.

* Gen.31.19.

d By Teraphim

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Chap 18 5 6.

* Chap 21.25.

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niel, or as lefephus

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the wicked

And when their hearts were merie, they fayd, Call Samfon, that he may make vs paftime; So they called Samfon out of the priton house, and he mwas a laughing flocke vnto them, & they fet him betweene the pillars.

26 Then Samfon fayd vnto the feruant that led which neglect their him by the hand, Leade me, that I may touch the pillars that the house standeth ypon, and that I may

leane to them.

27 (Now the house was full of men and women, and there vvere all the princes of the Philiftims : also vpon the roofe vvere about three thoufand men and women, that beheld while Samfon played)

B Or, mas mocked. 28 Then Samfon called vnto the Lord, and fayd, O Lord God, I pray thee, thinke vpon me : O God, I befeech thee, ftrengthen me at this time onely, that I may be † at once nationged of the n According to my Philiitims for my two eyes,

29 And Samion layd hold on the two middle pillars wherevoon the house stood, and on which it was borne vp:on the one with his right hand, &

on the other with his left,

30 Then faid Samfon, o Let me lofe my life with the Philiftims; and hee bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein; to the dead which he flewer his death, were moe then they which he had theine in his tife.

31 Then his prethren, and all the house of his father came downe and tooke him, and brought him vp and buried him betweene Zorah and Ethtaol, in the fepulchre of Manoah his father : now he had judged firsel twenty yeeres.

CHAP, XVII,

a Michahs mather according to her vow , made her fonne two sales. & He made his forme a Prieft for his sales, to and after be bired a Lenne.

Here a was a man of mount Ephraim, whose name was Michah.

2. And he tayd vnto his mother. The eleven hundreth shekels of filuer that were taken from diately after lothua. thee for the which thou curfedft, & ip kell it, even in mine hearing, behold, the niver is with me, I rooke it. Then his mother favd, Bleffed be my fonne of the Lord.

3 And when he had restored the eleven hundreth (hekels of filuer to his mother, his mother and fell to idolatrie, fayd, I had dedicate the fitter to the Lord of mine hand for my fonne, to make ba grauen and molten image. Now therefore I will give it thee againe.

4 And when he had reftored the money vnto his mother his mother tooke two hundreth frekels of filter, and gate them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

haning the likeneffe 5 And this man Michah had an house of gods, and made an * " Ephod, and " a Teraphin, and †confecrated one of his fonnes, who was his Prieft, 6 *In those d yes there was n King in Israel, but every man did that which was good in his

7 1 There was also a yong man out of Bethlehem Iud h, f of the familie of Iudah; who was a Leuite, and follourned there.

8 And the man departed out of the city, even out of Beth, hem Indah, to dwell where he could finde a place : and as hee journeyed , hee came to mount Ephraim to the house of Michah.

9 And Michah fayd vnto him , Whence com-ment thour And the Leuite antwered him, & I come dayer the fau ce from Beth-lehem Iudah, and goe to dwell where I of God wa cormay finde a place.

Then Michah fayd vnto him , Dwell with were not looked me, and bee vino me afother and a Priest, and I vino. will give thee tenfhekels of filter by yeere, and a fuce of apparell, and thy meate and drinke. So the Lenite went in,

11 And the Leuite was a content to dwell with a not confidering the man, and the youg man was vnto him as one thathe forfooke

of his owne fonnes. his owne formes.

12 And Michah confectated the Leuite, and maintainchis owner. the yong man was his Prieft, and was in the house belly,

of Michah. 13 Then faid Michih, Now I know that the i Thus the idola-Lord will beigood vnto me, feeing I have a Leuite ters perfwade to my Priest.

CHAP. XVIII. 2 The children of Din find men to sfearch the land, them.

Et Then come the fixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Lasso. 28 They built it againe. 30 And fet up Idolatry.

N thoic dayes there was no a king in Irrel, and a mary Magittan at the fame time the tribe of D. n lought them at to puttle at the fame time the tribe of D. n lought them at to puttle we are inheritance to dwell in : for voto that time all cording to Cods their inheritance had not fallen unto them among word. the tribes of Ifrael.

2 Therefore the children of Dan fent of their familie, finemen out of their coaftes, even men expert in warre, out of Zorch and Ethtaol to view the land, and fearch it out, and fayd vnto them, & For the postion b Goe, and fearch out the land. Then they came which tomas give to mount Ephraim to the house of Michah, and them, was not fullodged there.

3 When they were in the house of Michah, They knew him they knew the voyce of the yong man the Lettite: by his speech that and being turned in thither, they fayd vnto him, he was a stanger Who brought thee hithers or what makeft thou in this place? and what haft thou to doe here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Prieft.

5 Againe they fayd vnto him , Aske counfell now of God, that wee may know whether the way

which we goe, shall be prosperous. 5 And the Priest fayd vnto them , d Goe in d Thus God gran-

7 Then the fine men departed, and came to grafts to their de-Laith, and law the people that were therein, which light in errors, dwelt carelesse, after the maner of the Zidonians, quiet and fure, because no man't made any trouble t Els made them

were farre from the Zidonians, and had no bufine sie with other men. 8 9 So they came againe vnto their brethren

to Zorah and Ethtaol; and their brethren favd vnto them, What have ye done? 9 And they answered, Arife, that we may goe up

against them: for we have feene the land and forely it is very good, ande doe ye fit it is be not flouth e Lofe ye this It to goe and enter to possesse the land:

10 (If ye will goe, ye shall come vnto a care, seathfullesses full to goe and enter to puffeife the land:

leffe people, and the countrey is large) for God bath given it into yourhand. It is a piace which doeth lacke nothing that is in the world,

II Then there departed thence of the fa-

the true wo thip-

rupt in all effaiet,

themiclues of Gods fauour, when indeede he dorh dere &

rribe.

peace: for the Lord guideth your way which yee teth the idolaters for time their re-

in the land, or viurped any dominion : also they hamed.

is no magificate fearing God, here can be no true religion, or order. f Which Bethlehem was in the tribe of Budah_a :

milia

milie of the Danires, from Zorah and from Ethtaol, fixe hundreth men appointed with inftruments of

12 And they went vp, % pitched in Kiriath-iearim in Indah : wherefore they called that place Mihaneh-Dan vnto this day and it is behinde Kireath-iearim.

9 Or the tests of D48.

Goodd be encoura-

g So fime. Rition blimad them that

thould have good

fuccette by them.

cake them away.

th With the fixe

handreth mea.

that did puting

chem.

i Sufpe Ring them

& This declareth

idolaters have of

+ Elv. mbe baur

ebeir beart bitter,

their idoles.

what opinion the

13 And they went thence vinto mount Ephraim, and came to the house of Machah.

14 Then answered the fluementhit went to fole out the countrey of Laith, and faid vero their brethren, f Know yes not, that there is in thele houses an Ephod, and Teraphim, and a graven and f Becaufecterybea molten image? Now therefore confider what ye fore had had good fusceffe, they Would hatte to doe. that their brethren

15 And they turned thitherward, and came to the house of the yong man the Leute, eum vnto the house of Michah, and falured him peaceably.

god by hearing the 16 And the fixe hundreth men appointed with their weapons of warre, which were of the children of Dan, flood by the entring of the gate.

17 Then the fine men that went to fpie out the lande, went in thither, and tooke thee graven image

and the Ephod, and the Teraphim, and the molten , shey thought Gods image ; and the Priest stood in the entring of the power was in thele idoles, and that they gate with & fixe hundreth men that were appointed with weapons of warre.

18 And the other went into Michahs house, shough by violence and fet the granen image, the Ephod and the Teand robbery they did raphim, and the molten image. Then faid the Priest

anto them, What doe yes

19 And they answered him, Holde they peace: lay thine hand upon thy mouth, and come with vs to be our father and Prieft. Whether is it better that thou shouldeft be a Prieft vinto § house of one man, or that thou shouldest be a Priest vnto a trib. and to a family in Hirael?

20 And the Priefts heart was glad, and hee tooke the Ephod, and the Teraphini, and the grauen image, and went among the a people.

21 And they turned and departed, and put the children, and the cattell, and the fubstance ibefore

22 When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, & pursued after the childre n of Dan,

23 And cried vnto the children of Dan : who turned their faces, and faid vnto Michah . What

avieth thee that thou makeft an outcry? 24 And he faid, Ye have taken away my k gods. which I made, and the Prieft, and go your waves: and what haue I more ? how then fay yee vnto me,

What aileth thee? 25 And the children of Dan fay d vnto him, Let not thy voice be heard among vs, left † angry fellowes runne vpon thee, and thou lofe thy life with

the lines of thine houthold, 26 So the children of Dan went their wayes: and when Michah faw that they were too ftrong for him, hee turned and went backe vnto his

I Meaning, the ido. house, les, 25 veri. 18. 1 Or . deliuer them.

called Cefarea Phi-

liggi.

27 And they tooke the 1 things which Michah had made, and the Prieft which he had, and came vnto Laish, vnto a quiet people, and without miftruft, and fmore them with the edge of the fword, m which after was and burnt the citie with fire:

28 And there was none to thelpe, becanfe m Laish was farre from Zidon, and they had no bulineffe with other men; also it was in the valley

that lieth by Beth-tehob. After, they built the citie, and dwelt therein,

29 * An I called the name of the city Dan, after + 100; 19.47. the name of Dan their father, which was borne vnto Ifrael: howbeit the name of the citie was Laith at the beginning.

30 Then the children of Dan fet them up the Thus in flest of n grauen image : and Ionath in the forme of Ger giving glory to God thon , the fonne of Ministen, and his fonnes were they ruributed the the Priests in the tribe of the Danites, vntill the day victory to their ideof the o captility of the land.

31 So they fet them up the graven image, which o That is, till the Michah had made, all the while the house of God Aike was taken, was in Shiloh.

CHAP. XIX. 1 A Leuites wife being an harlot forfocke her huiband, and hee tongs her agains. 15 At Gibeih fee was moft will amoully abufed to the death. 19 The Leuite cutteth

A Life in those dayes, when there was no king in Ifrael , a certaine Leuite dwelt on the fide of * Chap. 17.64 mount Ephraim , and tooke to wife a * concubine and . 8 . 1. out of Beth-lehem Indah,

her in pieces, and fenderh her to the twelue tribes.

2 And his concubine played the whoref there, + Ehr befides him. and went away from him vnto her fathers house to to mit, with others. Beth-lehem Iudali, and there continued the space

of foure moneths. 3 And her husband arose and went after her, to + Elr. to berbeare fpeake tfriendly vnto her, & to bring her againe; he

had also his feruant with him, and a couple of affes: and the brought him vnto her fathers house, and when the young womans father faw him, he reioy- \$ 01.41 bit merting

ced fof his comming. 4 And his father in law, the yong womans fa-

ther received him; and he aboade with him three dayes: fo they did eat and drinke, & lodged there. 5

And when the fourth day came, they arofe

early in the morning, and † hee prepared to depart: + Elector to then the yong womans father faid vnto his ionne or , francei in law, || Confort thine heart with a morfell of bread, and then goe your way.

6 So they fate downe and did eate and drinke, both of them together. And the a yong womans a That is, his costfather faid vnto the man, Be content, I pray thee, subines father. and tary all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law was earnest: therefore he returned, nd beaning, that he lodged there.

8 And he avola un early the 6th days do ficeld refresh him-

8 And hee arose vp early the fifth day to de- felse with mease, 28 part, and the young womans father faid, Comfort verse >.. thine heart, I pray thee: and they taried vntill after

midday, and they both did eate. 9 Afterward when the man arole to depart with his concubine and his feruant his father in law, the yong womans father faid vnro him , Behold now, the day † draweth toward enen: I pray you, tary all night: behold, ithe funne goeth to reft: lodge here, that thine heart may bee merrie, and to morrow gets, get you early vpon your way, and goe to the frent.

10 But the man would not tary, but arofe, and towns or sine departed, and came over against Iebus, (which is where he dwole, Ierusalem) and his two asses laden, and his concubine vvere with him.

II When they were neere Iebus, the day I was dayes there were fore spent, and the fernant said vnto his master, mon har ible cor-Come, I pray thee, and let vs turne viito this citie implions, yet very of the Iebufites, and lodge all night there,

12 And his mafter answeerd him, 4 Wee will have to doe with not turne into the city of firangers that are not them that prefested of mot the aue God,

them therefore

Or , frengthen,

Or , ment domne. d Though in thefe necessity could not compell them, to

She is forced, and dieth. Chap. XX. The Leuites complaint, 96 of the children of Israel, but we will goe foorth to parts, and fent her through all quarters of Israel. 30 And all that faw it, faid, There was no ! fuch 1 For this was like thing done or feene fince the time that the chil-the finne of sedom, dren of Ifrael came up from the land of Egypt un-thind during the which ceating downe fire 13 And he faid vnto his feruant, Come, and let vs drawe neere to one of these places, that we may lodge in Gibeah or in Ramah. to this day : confider the matter, coufult and glue und brim come from 14 So they went forward upon their way; and the Sunne went downe vpon them neere to Gibe-CHAP. XX. 1 The Ifraelites affembled at Mirpeb to whem the Leuite declareth his wrong. 13 They fent for them that dat the willense. 45 The Ifraelites are twife euercone, ab, which is in Benjamin. 15 Then they turned thither to goe in and lodge in Gibeah : and when he came , he fate him 46 And at length get the victorie. down in a street of the city : for there was no man * Hof. 19. 9. T Hen * all the children of Ifrael went out, and & Or, gullered them that I tooke them into his house to lodging. the Congregation was gathered together as 16 And behold there came an olde man from a one man, from Dan to Beersheba, with the land a That is, all with his worke out of the field at cuen, and the man of Gilead, vnto the b Lord in Mizpeh. one content t To ask counfell. was of mount Ephraim, but dwelt in Gibeah: 2 And the 7 chiefe of all the people, and all | Est. within and the men of the place were the children of the tribes of Ifrael affembled in the Corgregation of the people of God foure hundreth thoue That is , of the 17 And when he had lift up his eyes, he faw a fand footmen that e drew fword, « Meaning men able eribe of Beniamin. I wayfaring man in the streets of the citie ; then 3 (Now the children of Beniamin heard that to handle their Or , a mas walthis olde man faide, Whither gooft thou, and the children of Ifrael were gone vp to Mizpeh) beng. whence camest thou? Then the children of Ifiael a faid, How is this I To the Leute. 18 And bee answered him, Wee came from wickedneffe committed? Beth-lehem Iudah, vnto the fide of mount Ephra-4 And the fame Leuite, the womans husband im : from thence am I : and I went to Beth-lehem that was fraine, answered and faid, I came vnto f To Shiloh of Iudah, and goe nove to the fhouse of the Lord; and Gibeah that is in Beniamin with my concubine to Mizzeh, where the Arke year, no man receiveth me to house, 19 Although we have ftrawe and propender 5 And the I men of Gibeah arose against me, Cr, chiefe, or lord. for our affes, and also bread and wine for me and and befet the house round about vpon mee by thine handenaid, and for the boy that is with thy night, thinking to have flaine mee, and have forfernant: we lacke nothing. ced my concubine that the is dead. 20 And the old man faid, | Peace be with thee: 6 Then I tooke my concubine, and cut her in a That is, het picees, Or, be of good as for all that thou lackeil, shalt thou finde with pieces, and fent the thorowout all the countrey to enery tribe a comfest. me; onely abide not in the fireet all might. of the inheritance of Ifrael : for they have com- piece, Chap. 19.22. 21 1 So hee brought him into his house, and mitted abomination and villeny in Itrael. gaue fodder vnto the affes : and they wasted their 7 Behold, yee are all children of Ifrael, give feere and did eate and drinke, your advise, and counsell herein. 22 And as they were making their hearts mer-8 Then all the people grofe as one man, fayrie, beholde, the men of the citie, † wicked men + Ebr. men of Being, There shall not a man of vs goe to his tent, Kal, tout is given befer the house round about, and 8 smote at the neither any turne into his f house. to all wickednoffe. f Refore we have > doore, and spake to this oldeman the master of 9 But now this is that thing which wee will rettenged this g To the intent the house, faying, Bring foorth the man that came they might breake. doe to Gibeah : vve vvill goe up by lot against it. wickedneffe, into thine house that we may know him. 10 And we will take ten men of the hundreth 23 And * this man the mafter of the house throughout all the tribes of Ifrael, and an hun-* Gen. 19.6. went out vuto them , and faid vuto them , Nay my dreth of the thousand, and a thousand of ten thou- g These onery fand to bring & vitaile for the people, that they thouse name the brethten, doe not fo wickedly, I pray you, feeing that this man is come into mine house, doe not may doe (when they come to Giberh of Benia- for visile for the this villenie. min) according to all the villenie, that it hath done rea. 24 Behold, here is my daughter, a virgine, and in Ifrael, h That is, abufe his concubine : them will I bring out now , h and 11 So all the men of Israel were gathered them, as Gen. 10.8. humble them, and doe with them what feemeth against the city, knit together as one man. you good : but to this man doe not this velinie 12 And the tribes of Ifrael fent men thorow 25 But the men would not hearken to him: all the h tribe of Beniamin, faying, What wicked- h That is, energy therefore the man tooke his concubine, and neffe is this that is committed among you? familie of the tribe. brought her out vnto them; and they knew her 13 New therefore deliner vs those wicked men and abused her all the night vnto the morning and which are in Gibeah, that wee may put them to when the day began to toring, they let her goe. death, and put away cuill from Irrael: but the chile i Because they 26 So the woman came in the dawning of the dren of Benjamin i would not obey the voyce of would not fuller 1 She fell downe day, and i fell downe at the doore of the mans their brethrenthe children of Hiael. the wicked to be dead, as verfe 29. house where her lord wes, till the light day. 14 But the children of Benjamin gathered them and ded themfelnes Or , busband. 27 And her | lord arofe in the morning, and selves together out of the cities vnto Gibeah , to to mainteine the men opened the doores of the house, and went out to come out and fight against the children of lired, in their cuill, and goe his way, and beholde, the woman his concu-15 ¶ And the children of Beniemin were nom-therefore were all and at the time out of the cities for were all and at the time out of the cities for the combine vvas fidead at the doore of the house, and her bred at that time, out of the cities, fixe and twenty Or , fallen. hands lay upon the threshold, thousand men that drew fword , beside the inha-28 And hee faid vnto her, Vp, and let vs goe: bitants of Gibeah, which were nombred feuen but the answered not. Then he tooke her vp vphundreth chosen men. Meaning, home on the affe, and the man rofe vp, and went vnto 36 Of all this people were feven hundreth cho- *. Chap. 3. 250 : vate mount his k place. fen men,being * left handed : all thete could fling a phraim. 29 And when hee was come to his house, hee flones at an haire breadth, and not faile. tooke a knife and laid hand on his concubine, and 17 4 Alfo the men of Ifrael befide Benjamin, dinided her in pieces with her bones into tweiner were nombred foure hundreth thousand men apat.

and the Benjamites. Battell betweene the Ifraelites. Ludges. Benjamites the same day flue and twentie thouthat drew fword even all men of warre. 18 And the children of I frael arofe, and went fand in Jan hundreth men; all they could handle vp & to the house of God , and asked of God , saythe fword. & That is , to the 36 So the children of Beniamin faw that they ing, Which of vs thall goe up first to fight against Arke which was were striken downe : for the men of Israel e gate themaster. in Shiloh : fome the children of Beniamin ? and the Lord faid , Iuchinke in M.zoch, place to the Beniamites, because they trusted to dah fhall be first. as verfe r. the men that by in wait, which they had laid be-19 Then the children of Ifrael rofe vp early and camped ag inft Gibeali. 37 And they that lay in wait hasted , and brake 00, made a land 20 And the men of Hrael went out to battell forth toward Gibealt , and the ambushment # drew found with a against Beniumin, and the men of I trael put themthemselnes along, and smote all the citie with the temper, felues in aray to fight against them beside Gibeah. edge of the fword. 21 And the children of Beniamin came out of 28 Alfo the men of Ifrael had appointed a cer-Gibeah, and flew downe to the ground of the Iftaine time with the ambuffinents, that they flould I This God permit- raelites that day I two and twenty thousand men. zed, betaufe the make a great flame and imoke arite vp out of the 22 And the people, the men of Ifrael plucked Tfraelites partly vp their hearts, and fet their battell again; in tray rrufted too much 59 And when the men of I frael retired in the in their Arength. in the place were they put them in aray the first bartell, Beniamin began to finite and kill of the for they were men of Ifrael about thirtie persons; for they faid, the two former and partly God would by this 23 (For the children of Ifrael had gone vp and mernerpanish their Surely they are firiken downe before vs , as in the vidotici, wept before the Lord vnto the evening, and had finres. asked of the Lord , taying , Shall I goe againe to first barrell 40. But when the flome began to rife out of the battell against the children of Benjamin my brecitie as a piliar of fmoke, the Beni-mites looked thren; and the Lord fail, Goe up guinft them.)
24 f Then the children of Ifrael came neere backe, and beholde, the Rame of the citie began to alcend up to heaten. against the children of Benjamin the second day. 41 Then the men of I frael turned againe, and their enchairs. 25 Alfo the fecond day Beniamin came forth the men of Benjamin were aftonied; for they faw to meete them out of Gibeah, and flew downe to that euill was neere vnto them. the ground of the children of Ifrael againe eigh-42 Therefore they fled before the men of If-4 All they drawing teene thousand men; fall they could handle the rael ento the way of the wildernesse, but the battell ite [Bord. ouertooke them : also they which came out of the 26 Then all the children of I frael went vp.an l cities, low them * among them. u For they were all the people came also vnto the house of God, and wept, and fate there before the Lord, and fa-43 Thus they competfed the Benjamites about, compaffed in on and I chated them at eate, and ouerran them, eucn enery fide. Red that day voto the evening, and offered burnt ouer against Gibeah on the Eastside. from they reft. offerings and peace offerings before the Lord. 27 And the children of Ifraelasked the Lord 44 And there were flaine of Beniamineighteene thousand men, which were all men of warre. mTo wit, in Shiloh (formthere was the Arke of the Couenant of God 45 And they turned and fled to the wildernes in those dayes, 28 And Phinchas the fonne of Eleazar, the vnto the rocke of Rimmon; and the Ifraetites o Or ferned in the glained of them by the way fine thousand men, * They flew them by one and one. fonne of Aaron " flood before it at that time) fay-Priefts office at and purfited after them vnto Gidom, and flew two as they were featthose dayes: for the ing, Shill I yet goe any more to battell against the thousand men of them. Sewes write, that he children of Beni-min my brethren, or shall I cease? tered abroad. lined three hundreth 46 So that all that were flaine that day of And the Lord faid, Goe vp : for to morow I will Beniamin , were y fine and twenty thousand men y Belidet elenen deliuer them into your hand. hundreth that had that drew (word, which were all men of warre: 29 And Ifrael fet men to lie in wait round a-47 * But fixe hundreth men turned and fled to former battels, bout Gibeah. the wildernes vnto the rocke of Rimmon , and * Chap. 21, 13. 30 And the children of I frael went vp against aboade in the rocke of Rimmon foure moneths. the children of Beniamin the third day, and put 48 Then the men of Ifrael turned vnto the themselues in aray against Gibeah, as at other children of Benismin, and Imote them with the edge of the fword, from the men of the city vnto o By the policie of the beafts, and all that came to hand; also they z If they belonged fet on fire all the z cities that they could come to the Beniamutes,

31 Then the children of Beniamin comming out against the people, were o drawen from the citie: and they beg in to fmite of the people and kill as at other times, even by the waves in the field (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirty men of Ifrael.

ene children of

wayer or pather to

a They hnew not

to deficey them,

ment was at hand

diners places.

Birgel.

32 (For the children of Beniamin fayd, They are fallen before vs , as at the first. But the children of Ifrael faid, Let vs thee and plucke them

8 Meaning , crefaway from the citie vnto the hie b wayes.) 33 And all the men of Hrael role vp out of their place, and put themselves in aray at Baal-

tamir; and the men that lay in wait of the Liraelites came foorth of their place, euen out of the medowes of Gibeah, 34 And they came over against Gibeah , tenne

thousand chosen men of all Israel, and the battell was fore: for they knew not that the senill was necte them.

35 And the Lord imote Benjamin before Ifrael, and the children of Ifrael destroyed of the and peace offerings.

afier they brake it.

their daughters.

b According to their

would confult with

ter vnto the Benjamites to wife. 2 And the people came vnto the house of God, in the mants to marry and abode there till euen before God, and lift vp with certaine of their voyces, and wept with great lamentation,

M Oreover, the men of Ifrael a fivare in Miz- a This cathe came

peh, faying, None of vs flall give his daugh- of judgement for

3 And faid , O Lord God of Hrael, why is this come to petfe in Ifrael, that this day one tribe of Lirael fhould want?

CHAP. XXI.

21 The Benjamites take the daughters of Shiloh.

1 The Ifraelites fiveare that they will not marry their

daughters to the Ternamites. . . They flay them of Ia-best Gi'ead, and give their virgins to be Beniamites,

4. And on the morow the people rose vp and chileme, when they made there and altar, and offered burnt offerings the Leng,

5 Then

appeareth verfe 15.

d Condemning

of vice, which

f Ebrichildren of

* Num. 31.17.

e To wit, about

foure moneths

Chap. 40.67

Or , friendly .

ewo hundreth,

f For there lacked

after the difcomfiture,

Arength.

of laskob.

Then the children of Ifrael faid, Who is he among all the tribes of Ifrael, that came not up with the Congregation vnto the Lord ? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, faying, Let him die the death.

6 And the children of Ifrael were fory for e Oc.repented that they had defroyed their brother, and faid, There is one their brother, as tribe cut off from Ifrael this day.

7 How shall wee doe for wines to them that remaine, feeing we have fworne by the Lord, that we will not give them of our daughters to wives ?

8 Alfo they faid, Is there any of the tribes of Ifrael that d came not up to Mizpeh to the Lord ? and behold, there came none of Tabeth Gilead ynehem to be fautours to the hofte, and to the Congregation.

would not put their 9 For when the people were viewed, behold, hand to punish it. Hone of the inhabitants of Iabeth Gilead were

10 Therefore the Congregation fent thither twelve thousand men of the f most valiant, and commanded them , faying , Goe and fmite the inhabitants of Iabeth Gilead with the edge of the fword, both women and children.

And this is it that ye shall doe : yee shall veterly destroy all the males, and all the women

that have lien by men.

12 And they found among the inhabitants of Iabeth Gilead foure hundreth maides, virgins that had knowen no man by lying with any male: and they brought them vnto the hofte to Shiloh, which is in the land of Canaan.

13 Then the whole Congregation fent and spake with the children of Beniamin that were in the rocke of Rimmon, and called | peaceably vnto

14 And Beniamin came againe at that time, and they gave them wives which they had faved aline of the women of Iabeth Gilead : but they

had not f fo ynough for them. 15 And the people were fory for Beniamin, because the Lord had made a breach in the tribes

16 Therefore the Elders of the Congregation faid, How shall we doe for wines to the remnant? for the women of Beniamin are destroyed.

r the women of Beniamin are dettroyed.

g Feniamin muß

17 And they faid, There must be g an inheri- be referued to have tance for them that be escaped of Benjamin, that the twelfth portion in the inheritance a tribe be not destroyed out of Israel.

18 Howbeit wee may not give them wives of our daughters : for the children of Ifrael had fworne, faying, Curfed be he that giveth a wife to

19 Therefore they faid, Behold, there is a feast of the Lord enery yeere in Shiloh, in a place, which is on the h Northfide of Beth-el, and on the Eaft- h He definiteth the is on the a Northnide of Beth-el, and on the East- place where the fide of the way that goeth vp from Beth-el to maides vied yearely Shechem, and on the South of Lebonah. to dannee, as the

20 Therfore they commanded & children of Ben-maner then was, iamin, faying, Goe, and lie in wait in the vineyards, and to fing 21. And when we fee that the danglework of the children and fongs

21 And when ye fee that the daughters of Shi- of Gods workes loh come out to dance in dances, then come yee among them. out of the vineyards, and catch you enery man a wife of the daughters of Shiloh, and goe into the land of Beniamin.

22 And i when their fathers or their brethren i Though they come vnto vs to complaine, wee will fay vnto thought hereby to them, Haue pitie on them for our fakes, because perswade men that we referred not to each man his wife in the war, oathe, yer before and because ye have not given vnto them hither- God it was broken. to, ve haue finned.

23 And the children of Beniamin did fo , and tooke wines of them that danced according to their k number : which they tooke, and went k Meaning, two away, and returned to their inheritance, and repai- hundreth. red the cities and dwelt in them.

24 So the children of Ifrael departed thence at that time, enery man to his tribe, and to his family, and went out from thence enery man to his inheritance.

25 * In those dayes there was no king in Israel, 484 19.1 but every man did y which was good in his eyes,

RVTH.

THE ARGVMENT.

This Booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein alfo figuratively is fet foorth the flate of the Church which is subject to manifold afflictions, and yet at length God giveth good and toyfull iffue: teaching us to abide vuith patience till God deliver us out of troubles. Herein allo is described hove lefus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord lesus did vouchsafe to come , notweithstanding shee was a Moabite of base condition , and a stranger from the people of God : declaring unto us thereby that the Gentiles should bee fantified by him , and joyned vith his people, and that there should be but one sheepefold, and one sheepheard. And it seemeth that this historie appertameth to the time of the Iudges.

CHAP. I.

3 Elimelech goeth with his mife and children into the lande of 3. He and his formes die. 19 Noomi and Ruth come to Beth-lebem.

N the time that the Indges f ruled, there was a dearth in the 1 land, and a man of Beth-lehem b Indah were for to following in the countrey of

Moab, hee, and his wife, and his two fonnes. 2 And the name of the man vvas Elimelech, and the name of his wife, Naomi: and the names of his two fonnes, Mahlon, and Chilion, Ephrathires of Beth-lehem Indah : and when they came

into the lan I of Moab, they continued there. 3 Then Elimelech the husband of Naomi died, and the remained with her two fonnes,

4 Which tooke them wines of the Moa- c By this wonderbites: the ones name vvas Orpah, and the name of full providence of the other Ruth : and they dwelled there about ten God Ruth cecame veeres. hold, of whom

5 And Mahlon and Chilion died also both Christeans, twaine: fo the woman was left defitute of her two fonnes, and of her husband.

6 Then thee arofe with her daughters in law, and returned from the countrey of Moab: for the had heard fay in the countrey of Moab, that the Lord had d visited his people, and given d Eyfending them them bread.

7 Wherefore thee departed out of the place where the was, and her two daughters in lawe with her, and they went on their way to returne vnto the land of Indah.

8 Then Naomi faid vnto her two daughters

plentic agains.

a In the lande of Canaait. b In the tribe of Iudah , which was also called Bethlehem Ephrathah, because there was another city fo ealled in the tribe

4 Bor indged.

of Zebalum.

Ruth continueth with Naomi.

dwelling among

h whereby appea-

of good reputation.

reth that the was of a great familie

Or, tennifall.

Aprill.

viches.

a Both for vertue,

b This her humi-Litte doclareth lier

as the iparcile no

to et bo.h their

Jidings,

coward her mother

authoritie and

great artection

idolaters, was

Ruth.

Boaz courtefie toward Ruth.

in law, Goe, returne eche of you vnto her owne mothets house : the Lord shew fauour vnto you,

as we have done with the dead, and with me. 9 The Lord grant you, that you may finde · Hereby it aprea- reft, either of you in the house of her husband.

reth that Baomi by And when thee kitled them, they lift up their vovce and wept. 10 And they faid vnto her, Surely we will re-

waxen cold in the turne with thee vnto thy people. time zeale of God, which rather hath

11 But Naomi fud, Turne againe my daughrefreit to the cafe ters : for what cause will ye goe with mee ? are of the body then to the comfort of the there any more formes in my wombe, that they may be your husbands?

12 Turne agains my daughters: go vour way: for I am 100 old to have an husband. If I thould fty, I have hope, and if I had an husband this night : yea , and if I had borne formes,

13 Would we tary for them, till they were of age? would yelle defored for them from taking of husbands? nav my daughters : for it grieueth Commentaryon, mee I much for your fakes that the hande of the Lord is gone out against me.

14 Then they lift vp their voyce and wept t when dectooke againe, and Orpah killed her mother in law, but

Icane and departed. Ruth abode flitt with her.

15 And Naoni faid, Behold, thy fifter in lawe is gone backe vnto her people, and vnto her gods: & returne thou after thy fifter in law.

st No perfivations 16 And Ruth answered, Intreate mee not to can presaile to ourne them backe leave thee, nor to depart from thee; for whither from God , whom thou goeft, I will goe : and where thou dwelleft, I he hath chofen to will dwell, thy people shall be my people, and thy be his. God my God.

17 Where thou dieft, will I die, and there will I be buried. The Lord do fo to me and more alfo, if ought but death depart thee and me.

18 9 When the faw that the was stedfastly minded to goe with her, the left fpeaking vnto her.

19 So they went both vntill they came to Beth-lehem : and when they were come to Bethlehem, it was h noised of them through all the citie, and they faid, Is not this Naomi?

20 And the infwered them, Call me not | Niomi, but call me | Mara: for the Almightie hath ginen me much bitterneffe.

21 I went out full, and the Lord hath caufed me to returne empty: why call ye me Nacmi, feeing the Lord hath humbled me, and the Almightic hath brought me vnto adnerfitie?

22 So Naomi returned and Ruth the Moabiiwhich was in the teffe her daughter in law with her, when the came moneth Nifan, that out of the countrey of Moab and they came to conteineth part of March and part of Beth-lehem in the beginning of i barley harueft,

C H A P , I I. . 3 Firth gathered corne in the fills of Boat. 8 The gentlereft of

T Hen Naomis husband had a kinfman, one of

great a power of the family of Elimelech, and his name vvas Boaz,

2 And Ruth the Motbiteffe faid vnto Naomi, I pray thee, let me goe to the field, and b gather eares of come after him, in whole fight I find fauour, And the faid vnto her, Goe my duighter.

an law, for afautch 3 5 And the went, and come and gleaned in painefull deligence the field after the reapers, and it came to paffe, that thee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and faid ento the reapers , The Lord be with you; and they intwered him , The Lord bleffe thee.

appointed ouer the respers, Whose meide is this?

6 And the fernant that was appointed ouer the respers, intwered, and faid, It is the Moabitish maid, that came with Nacmi out of the countrey of Moab:

7 And thee faid vnto vs , I pray you, let mee pleane and gather after the reapers | mong the | or cotains badthe tues : fo face came , and hath continued from fold, that time in the morning vnto now, faue that the taried a little in the house.

Then faid Boaz vnto Ruth, Hearest thou, my daughter ; goe to none other field to gather, neither goe from hence; but abide heere by my

9 Let thine eyes be on the field that they do cThat is, take heede reape, and go thou after the maidens. Haue I not decreape. charged the feruants, that they touch thee not? Moreover when thou art athirft, go vnto the veffels, and drinke of that which the feruants hath

Then shee fell on her face, and bowed her felfe to the ground , and faid vnto him, How have I found fattour in thine eyes, that thou thouldeft knowme, feeing I am 14 ftr.nger ?

11 And Boaz onfwered and fail vnto her, All bites, which are is tolde and thewed me that thou half done vnto enemies to Gods thy mother in law, fince the death of thine hul- People: band, and how thou haft left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thouknewest not

in time paft. 12 The Lord recompense thy worke and a full reward be given thee of the Lord God of Ifrael,

vnder whole e wings thou art come to truft. 13 Then the fayd. Let me finde fauour in thy want any thing, if fight, my lord : for thou haft comforted mee, and the put her truth spoken comfortably vnto thy maid, though I be in God, and line under his

not like to one of thy maides. 1.1 And Boaz faid vnto her. At the meale time come thou hither, and eate of the bread, and dippe thy morfell in & vineger. And the fate befide the

reapers, and hee reached her parched come : and the did eate, and was sufficed, and fleft thereof. I which thee 15 And when thee arofe to gleane, Boaz brought home to her mether in law commanded his feruants , faying , Let her gather

among the sheates, and doe not rebuke her. 16 Also let fall some of the theaues for her, & let it lie, that the may gather it vp, & rebuke her not.

17 So the gleaned in the field untill enening. and thee threshed that thee had gathered, and it was about an * Ephah of barley.

18 1 And the tooke it vp, and went into the city, and her mother in law faw what the had gathered : Alfo the s tooke forth , and gaue to her that g To wit , of her which the had referred, when the was fufficed. bagge, as is in the

19 Then her mother in law fayde vnto her, Chalde text, Where half thou greened to day? and where wroughtest thou; blessed be he, that knew thee, And thee thewed her mother in law, with whom fle had wrought, and faid, The mans name with

whom I wrought to day , is Bo z.

20 And Naomi faid vnto her daughter in law, Bleffed be he of the bord : for hee ceafeth not to h To my husband doe good to the living and to the h dead. Againe and children, when Naomi faid vnto her, The man is neere vnto vs, they were aline, and of our affinitie.

21 And Ruth the Moebiteffe faid, He faid also certainely vnto me, Thou fluit be with my feruants, vntill they have ended all mine harueft.

22 And Naomi enfwered vnto Ruth her daughter in law, It is best, my daughter, that thou goe

e Signifying, that the mall nener

* Exed, 16.36

5 Then faid Boaz vnto his feruant that was

mother in law.

of an husband,

with whome the

out with his maides, that they I meet thee not in will not be in reft , vntill he hath finished the mat-B Or, fall spon there another field.

23 Then the kept her by the maids of Boaz, ro gather vnto the end of barley harnest, and of # or, returned to ber wheat haruest, and # dwelt with her mother in law.

CHAP. III.

1 Naomi gineth Ruth counfell. 8 Sive fle-peth at Boat feete.
12 He acknowledgeth idmfelfe to be her kinfernan. Fterward Naomi her mother in law faid vn-

to her, My daughter, shall not I feeke a rest for

aMeaning, that the thee, that thou mayest prosper > would promide her 2 Now also is not Boaz our kinseman, with whose maides thou wast? Behold , he winoweth

might line quietly barley to night in the # floore. Wall thy selfe therefore, and anoint thee, and put thy raimet vpon thee, and get thee downe

b Bosz, nor yet any to the floore : let not the b man know of thee , vntill he have left eating and drinking. And when hee shall sleepe, marke the place

where he laveth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he nalitell thee what thou shalt doe.

5 And the enfwered her, All that thou biddeft

me, I will doe. 6 So the went downe vnto the floore, and

did according to all that her mother in law bade And when Boaz had eaten and drunken,

e That is , had te and c cheared his heart , hee went to lie downe at freshed himfelfe a- the ende of the heape of corne, and the came foftmong his fermans.

y, and yncouered the place of his feete, and lay

form one fifte same.

downe.

8 And at midnight the min was afriid || and caught hold : and roe, a woman lay at his feete. Then he faid, Who art thou? And thee an-

fwered, I am Ruth thine handmail: fpread there-· fore the wing of thy g rment oner thine handmaid: for thou art the kinfman.

Io Then he faid, Bieffed be thou of the Lord, d Thou hewen thy my daughter : thou haft d shewed more goodnes felfe from time to in the latter end, then at the beginning, in as much cime more as thou followedit not young men, were they vermous, poore or rich.

II And now, my daughter, feare not : I will do to thee all that thou requireft : for all the citie of my people doeth know that thou art a vertuous

woman, 12 And now, it is true that I am thy kinfman, howbeit there is a kinfman neeter then I. 13 Tarie to night, and when morning is come,

e If he will take thee to be his wife by the tite of so God: law, Dett. 25.5.

containg home,

saken her to his

wife , the was

adonica.

ther.

if he will doe the duetie of a kinfman vnto thee, well, let him doe the kinfmans duetie; but if hee affinitie, according will not doe the kinfernans part , then will I doe the duetie of a kinfeman, as the Lord lineth; fleepe vntill the morning. 14 And thee lay at his feete vntill the mor-

ning; and the grofe before one could know another · for he faid, Let no man know, that a woman

came into the floore. # Or . wrantie.

15 Alfo he faid, Bring the # theet that thou haft ypon thee, and hold it. And when the held it hee measured fixe measures of barley, and layed them on her, and the went into the citie.

16 And when thee came to her mother in law, f Perceining byher she faid, f Who art thou, my daughter ? And she told her all that the man had done to her,

17 And faid, These fixe measures of barley gaue he mee : for hee faid to mee , Thou shalt not come emptie vnto thy mother in law.

18 Then faid the, My doughter, fit ftill, vntill thou know how the thing will fall ; for the man ter this fame day.

CHAP. IIII.

Boal ffeabeth to Ruths next hinfemen touching ber married.
 The ancient cuffome in Ifrael.
 Bod married harb, of whom he begettete Obed.
 The generation of Pharel.

Hen went Boaz up to the a gate, and fate there, a which was the and beholde, the kinfeman, of whom Boaz place of indement, the Hebrewes had fpoken, came by : and he faid , b Ho fuch one, b The Hebi come, fit downe heere. And hee turned, and fate words which have downe.

2. Then he rooke ten men et al. Critic, and faid, Sit yee downe here. And they fate time prifon, as we fay, Ho firray, or 2. Then he rooke ten men of the Elders of the figuification, but

3 And he faid vnto the kinfernan, Naorni, that ho, fush a one. is come againe out of the countrey of Moab, will fell a parcell of land, which was out brother Elimelechs

4 And I thought to advertise thee, faying, Buy por, intelligate, it before the | affiftants , and before the Elders of my people, If thou wilt redceme it, redeeme it; but if thou wilt not redeeme it, tell me: for I know that there is none chefides thee to redeeme it , and I c For thou are the am after thee. The he answered, I will redeeme it, next of the kin,

Then faid Boaz, What day thou buyeft the field of the hand of Naomi, thou must also buy it of Ruth the Mosbite fle the wife of the dead, to ftir vp the name of the dead, vpon his 4 inheritance.

6 And the kinfernan infwered, I cannot re- his name that is deeme it, left I deftroy mine owne inheritance:re- dead. deeme my right to thee , for I cannot redeeme it.

Now this was the maner before time in Ifrael, concerning redeeming and changing for to stablish all things: a man did plucke off his shoe. and gaue it his neighbour; and this was a fure e witnesse in I frael.

8 Therefore the kinfeman faid to Boaz, Buy it Dem. 25.2.

for thee : and he drew of his thoe.

9 And Boaz faid vnto the Elders and vnto all the people, Yee are witnesses this day, that I have bought all that was Elimelechs, and all that was Chinons and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabiteffe the wife of Mahlon, haue I bought to be my wife to ftir yo the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his f place: ve are witnesses this day.

II And all the people that were in the gate, and remained, the Elders faid, VI are witnesses: the Lord make the wife that commeth into thine house, like Rahel and like Leah, which twain did baild the honfe of Hirzel : and that thou mayeft doe worthing in \$ E- g Ephra-hah & phrathah, and be famous in Beth-lehem.

12 And that thine house bee like the house of both one. Pharez (*wh5Thamar bare vnto Indih) of the feed which \$Lord fliali gine thee of this yong woman,

13 So Book tooke Ruth, and thee was his wife : and when hee went in vnto her , the Lord gate that the conceined, and bare a fonne,

14 And the women fail vnto Naomi, Bleffed be the Lord, which hath not left thee this day without a kinfeman, and h his name flubbe continued h He shall leans in I frael.

15 And this shall bring thy life againe, and cherith thine olde age ; for thy daughter in law which lougth thee, hath borne vitto him, and the

is better to thee then i feuen fonnes. 16 And Naomi tooke the childe, and laide it in fonnes,

her lap, and became nourse vnto it, 17 And

d That his inheria tence might beare

e That he had rengned his right.

f Or . of the cists where he

poffericie,

i Meaning, many

* 1.Chron.2.4. Mat. 1.3. k This genealogy as brought in , to of the house of

17 And the women her neighbours gaue it a name, faying, There is a childe borne to Naomi, and called the name thereof Obed : the fame was the father of Ithai, the father of David.

18 These now are the generations of *k Phaprooue that Dau'd by inccession came rez: Pharez begate Hezron,

19 And Hezron begate Ram, and Rambegate

Amminadab,

20 And Amminadab begate Nahlhon, and Nahfhon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Danid.

THE FIRST BOOKE

OF SAMVEL.

THE ARGVMENT.

A Coording as God had ordained, Deuc. 17.14. that withen the Israelites frould bee in the land of Canaan, be evould appaint them a king: so here in the soil booke of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demaunded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serve God, as being under the suspend of him wolneh did represent lesus Christ the true deliverer, therefore he gave them a tyrant & an hypocrite to rule ouer them, that they might learne that the person of a king is not sufficient to defend them, except God by his power preserve and keepethem. And therefore hee pronspets the ingratutude of its people, and sendeth them continuall vvarres both at home and abroad. And because Saul, vv om of nothing God had preferred to the howour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the ovord of God, and vas not zealous of his glory, he was by the voyce of God put down from his eftate, and David the true figure of Mesiah placed in his stead , volinge patience , modeftie , constancte , persecution by open enemies, fained friends, and diffembling flattorers, are left to the Church and to curry member of the same, as a paterne and example to beholde their It ate and vocation.

CHAP. I.

1 The genealogic of Elkanab father of Samuel. 2 His two money, 5 Hanna was barren, and prayed to the Lord.

15 Heranforceto-Eli. 20 Samuel is love. 24 Ste duth didicate him to the Lord.

a There were two as a man of one of the two Ramathi, fo that in this city in mount Ephaim were a the conner of Ieroham, the fonne of Ielihu, onne of Ieroham, the fonne of Ielihu, phim that is, the the fonne of Tohu, the fonne of Zuph, an Ephra-

2 And hee had two wines : the name of one voss Hannah, and the name of the other Peninnah : and Peninnah had children , but Hannah had

3 * And this man went vp out of his citie

Frophets.

* D. ut. 16, 16.

c Some reade, a

postion with an heattic cheese.

d Let this furfice

thee, that I lone

child:e.i.

Aike waj.

thee no leffe, then

enery yeere, to worthip and to facrifice ynto the b For the Aike was Lord of hoaftes in b Shiloh , where were the two there at that time. formes of Ely, Hophni, and Phinchas, Priefts of the Lord.

4 And on a day, when Elkanah facrificed the gaue to Peninnah his wife and to all her fonnes

and daughters portions,

5 But vino Hannah he gaue a worthy cottion : for hee loued Hannah , and the Lord had made her barren.

6 And her adversarie vexed her fore, for afmuch as the vpbraided her , because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as thee went up to the house of the Lord, thus thee vexed her that the wept and did not cat.

8 Then faid Elkanah her husband to her, Hannah, why weepelt thou; and why cateft thou not? and why is thine heart troubled ram not I bener to thee then tend tonnes?

9 So Hannah rofe vp after that they had easen and frunke in Shiloh (and Eli the Prieft fate vpon a flook by one of the poffes of the Temple of the Lord)

10 And thee was trouble? in her minde, and prayed vnto the Lord, and wept fore ;

11 Alfo the vowed a vow, and faid, O Lord of hoaftes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but give vnto thine handmaid a man- * Numb. 6.5. childe, then I will give him vnto the Lord all the 14/8 13 5; dayes of his life, * and there thall no rafor come vpon his head.

12 And as thee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moone onely but her voyce was not heard : therefore Eli thought the had beene drunken.

14 And Eli faid vnto her, How long wilt thon be drunke? Put away trhy drunkennesse from thee.

15 Then Hannah answered, and faid, Nay my frint Lord, but I am a woman t troubled in fririt: I have drunke neither wine nor flrong drinke, but have * Pfd.+2.5. * powred out my foule before the Lord.

16 Count not thine handmaide † for a wicked traf Belial,

woman : for of the abundance of my complaint

and my griefe haue I fpoken hitherto.

17 Then Eli aufwered, and faid, Goe in peace, and the God of Ifrael grant thy petition that thou haft asked of him.

18 She faid againe, Let thine handmaid finde f grace in thy fight: fo the woman went her way f That is, pray water and looked no more fed the Lord forms.

and did eate, and looked no more fad. 19 1 Then they rofe vp early, and worthipped before the Lord, and returned, and came to their

house to Ramah. Now Elkanah knew Hannah his wife, and the Lord gremembred her. 20 For in processe of time Hannah conceined g According to her

and bare a fon , and thee called his name Samuel, petition. Because, fuid she, I have asked him of the Lord. 21 So the man'h Elkanah, and all his house, it This Plkanah

went vp to offer vnto the Lord the yeerely facti- was a Leuite, fice and his vow: 22 But Hannah went not vp: for the faid vnto her once a yeare they

bushand, I vvill tarie untill the childe be weined, accustomed to apthen I will bring him that hee may appeare before he the I ord and there which for once the Lord, and there abide for ever.

23 And Elkanah her husband faid vnto her,

and as some write families,

if then hadd many e That is, of ile house where the

Mannahs fong: Elies fonnes

che Lords promife. * Exid. 16.36.

+ Bir. a childr.

+ Ele tent.

obtained a foune

by prayer , the gaue

e I can answere

mybarrenneile.

o They fell their

Labours for necelfary foode.

Deut. 32.39.

* P/d, 113.7

though mins

indgement be g Therefore he

downe according

to his owne will,

nay dispose all

things according eahis will.

h She grounded

Christ which was

i In all that Eli

k That is , they neglected his ordi-

co come.

RARCE.

Se ke.

Or , forms.

the Law, Leu 7.

* Chap. 7.10.

mifd. 16,13.

£06.13.2.

thanks.

the Lard

Cliap. II.

wicked. God threatneth Eli. 997

Doe what feemeth thee best : tary 'vntill thou hast weined him : onely the Lord accomplish his iBecmife her prayer i word. So the woman abode, and gaue her fonne fore it wascalled fucke vntill the weined him,

24 1 And when the had weined him, the tooke him with her with three bullocks and an * Ephah of floure and a bottle of wine, and brought him vnto the house of the Lord in Shiloh, and the

childe was t yong. 25 And they flew a bullocke, and brought the k That is, moft childe to Bli. serrainely.

26 And the fayd, Oh my lotd, as thy k foule liueth, my lord, I am the woman that flood with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath given me my defire which I asked of him.

28 Therefore also I have † given him vnto the Lord: as long as he liveth he thall be given vnto guer hanks to 604 the Lord; and he I worthipped the Lordthere, for her

CHAP. II. I The fong of Hannah. 12 The fonnce of Eli, miched. 13 The new enftome of the Priefts. 18 Samuel minifereth before the a After that the had Elit fith Elkinah and bee mife repropueth tie fennee. 27 God frodeth a Prophet to Eli. 3. Eli is menaced for not chaftifing bes children.

Nd Hannah a prayed, and fayd, Mine heart reb I haue reconered drength and glory ioyceth in the Lord, mine b horne is exalted by the benente of in the Lord : my mouth is enlarged over mine enemies, because I rejoyce in thy faluation.

2 There is none holy as the Lord: yearthere is them that reproduc none befides thee, &there is no god like our God.

d In that yer con-3 Speake d no more prefumptuoufly: let not denine my battenarrogancy come out of your mouth: for the Lord nelie, ye hew your pride against God, is a God of knowledge, and by him enterprises are established.

4 The bow and the mighty men are broken, and the weake have girded themselves with through, 5 They that were full, are hired foorth for

e bread, and the hungry are no more bired, to that the barren harh borne # feuen : and flee that had many children is feeble.

6 * The Lord killeth and maketh aliue : bringeth downe to the grave and raifeth vp.

7 The Lord maketh poore and maketh rich; bringeth low, and exalteth.

8 *He raifeth vp the poore out of the duft, and f He prefecreth to honour and putterh lifteth vp the begger from the dunghill to fet them among f princes, and to make them inheritthe feat of glory : for the pillars of the earth are the

g Lords; and he hath fet the world vpon them, 9 He will keepe the feet of his Saints, and the wicked shall keepe silence in darkenesse : for in

tis ovene might thall no man be ftrong. 10 The Lords aduerfaries shall be destroyed. and out of heaven thall he *thunder vpon them:

the Lord shall indge the ends of the world, and thall give power vnto his h King, and exalt the horne of his Anointed. her prayer on lefus

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord becommanded him, fore Eli the Prieft.

12 1 Now the fonnes of Elivvere wicked men. and k knew not the Lord.

13 For the Prieffs cuftome toward the people wasthis: when any man offred facrifice, & Prietls I boy came, while the fleth was feething, and a Hethhooke with three teeth in his hand,

1 Transgreffing the 14 And thrust it into the kettle, or into the order appointed in caldron, or into the panne, or into the pot: 1 all 31. for their bellies that the fleshhooke brought vp , the Priest tooke for himfelfe; thus they did vnto all the Ifraelites,

that came thither to Shiloh. 15 Yea, before they burnt the m fat, the Priefts mwhich was comboy came and faid vitto the man that offered, Gine manded first to

me fleth to roft for the Prieft ; for he will not have to God. fodden fleth of thee, but raw. 16 And if any man favd vinto him, Let them

burn the fat according to the # cuftome, then take as much as thine he rem defreth then he would n Not palong for answere , No , but thou shall give it now ; and if their owne profit, thou wilt not, I will take it by force.

17 Therefore the finne of the yong men was very great before the Lord; for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a young childe mi-thereof, niftred before the Lord, girded with a fumen

19 And his mother made him a little cost, and brought it to him from yeere to yeere, when the come up with her husband, to offer the veerely

20 And Eliblefled Elkanah an this wife, and fayd, The Lord give thee feed of this woman, for If the petition that the asked of the Lord; and they I Or forth thing dep rted vnto their place,

21 And the I ord vifited Haunah , for hat thee Samuel. conceiled, and bare three tonnes, and two daughters. And the child Samuel grew before the Lord.

22 So Eli was very olde, and heard all that his fonnes did vnto all Ifrael, and how they lay with the women that p affembled at the doore of

the Tabemacle of the Congregation, 23 And hee fived vinto them, Why doe we fuch when they cannot to things ? for of all this people I he we chill reports be purified, uside of you.

2.4 Doe no more, my fonnes for it is no good report that I heare, which is, that yee make the Lords people to 9 trefpaffe

25 If one men finne against another, the Judge dury to God, thall indge it:but it a man finne against the Lord, verte. 17. who will plead for him? Notwithstanding they obeyed not the voyce of their father, because the

Lord would lay them. 26 (Now the childe Samuel profited , and grew, and was in fauour both with the Lord and to ditabey them is alto with men.)

27 And there came a man of God vino Eli, and fayd vnto him, Thus faith the Lord, Did not I plainly appears vnto the house of thy father, frowit, Anona when they were in Egypt in Pharaolis house?

28 And I choic him out of all the tribes of Ifrael to be my Priefts, to offer upon my alrar, & to burne incenfe, and to we are an Ephod before me, * Leule 10.145 and * I game vitto the house of thy fither all the

offerings made by fire of the children of I frael, 29 Wherefore have you kicked against my t why have you facrifice and mine offering, which I comman led to nemned my fain my Tabernacle, and honoureft thy children were understem

of all the offerings of Ifrael my people? 30 Wherefore the Lord God of I'rael faith, I a God: promifer faid, that thine house, and the house of thy father are only effe mall should walke before mee for ever ; but now the to such as he give the Lord faith, " Ir shall not be so : for them that ho-fewe and obey nour me, I will honour, and they that despife me, him.

about me, to make your felties fat of the first fruits wider foore?

31 Behold, the dayes come, that I will cut off suchon it thine x arme, and the arme of thy fathers house, thall fee the glory that there thall not be an old man in thine house.

32 And thou I that fee thine enemie in the translated to anohibitation of the Lord in all things wherewith ther, whom they God thall bleffe Ifrael, and there thall not be n King. 2. 27,

to that God might be lerned aright.

o Steingthe horrible abute

* Exed 18.40

that the bull to to the Lord . to meta

p Which was far the Ibrews write afer their trausile. Fxnd. 48 8, Leur. 12.6.

a Because they contemne their

t So that to obey good admonitions his mil indgement

x Thypower and

old

fhall be despised.

N 3

God calleth Samuel.

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a That is, Gall be

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a The Chalde text

b Becaufe there

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g Such was the

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Loids appearing.

* 2. King. 11. 12.

what fudden feare

Atke is taken, and

bonfe defizoved.

alfofee Flies

ikali come vpon

Sim.

lued.

I.Samuel.

The Philistims take the Arke.

old man in thine house for euer.

33 Neuertheleffe, I will not destroy every one of thine from mine altar, to make thine eyes to faile, and to make thine heart forowfull: and all the multitude of thine house shall | die vohen they

mais to make age. 34 And this fhalbe a figne vnto thee, that fhall come vpon thy two fonnes Hophni and Phinehas:

in one day they thall die both. 35 And I will ftirre me vp a 2 faithfull Prieft, a Meaning, Zedok, that shall do according to mine heart, and accorwho insected the Abiahar, and was ding to my mind; St. I will build him a fure house, the figure of Christ. and he shall walke before mine Anointed for ever.

36 And all that are left in thine house, thall come and abow downe to him for a piece of filuer and a morfell of bread, and thall fay, Appoint me, I pray thee, to one of the Priefts offices, that

CHAP. III. a There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times. 11 And heweth what fail come von Eli and his house, 18 The same declareth Samuel to Els.

I may cate a morfell of bread.

N Ow the childe Samuel ministred vnto the Lord a before Fli: and the word of the Lord readeth, whiles Eli was b precious in those dayes : for there was no manifest vision.

2 And at that time, as Eli lay in his place, his Prophets to declare eyes began to waxe dimme that he could not fee. e In the Court next 3 And yer the d light of God went out, Samuel to the Tabernacle. flept in the Temple of the Lord , where the Arke

of God was.

4 Then the Lord called Samuel; and he faid, binnt in the night. e fofephus writeth Here I am. 5 And he ranne vnto Eli, and faid, Here am I, twelne veeres olde. for thou calledft me. But hee faid, I called thee

not: goe againe and fleepe, And he went and flept, 6 And the Lord called once againe, Samuel, And Samuel arofe, and went to Eli, and faid, I am here: for thou diddeft call me. And he answered, I

called thee not my fonne; goe againe and fleepe. 7 Thus did Samuel, before hee knewe f the Lord, and before the word of the Lord was renea-

led vnto him.

8 And the Lord called Samuel agains the third time; and he arose, and went to Eli, and said, I am here:for thou haft called me. Then Eli # perceited that the Lord had called the child.

9 Therefore Eli faid vnto Samuel, Goe and fleepe; and if he call thee, then fay, Speake Lord, for thy feruant heareth. So Samuel went, and flept in his place.

io And the Lord came, and flood, nd called as at other times, Samuel, Samuel, Then Sa-

muel aniwered, Speake, for thy feruant heareth. II Then the Lord feid into Samuel, Behold, I will doe athing in I frael, whereof who foe uer

fhall he ire, his two * eares fhall h tingle. 12 In that day I will raife vp against Eli all things which I have fooken concerning his house:

when I begin, I will also make an end, men, when shey thall heare that the 13 And I have told him that I will indge his house for euer, for the iniquitie which he know-

eth, because his sonnes ran into a slaunder, and hee frayed them not. 14 Now therefore I have fwome vnto the

house of Eli, that the wickednes of Elis house shall i Meaning, that his not be purged with facrifice nor offring for i cuer,

and opened the doores of the house of the Lord, and Samuel feared to thew Eli the vision.

16 Then Elicated Samuel and faid, Samuel

my sonne. And he answered, Here I am.

17 Then he faid, What is it, that the Lord faid vnto thee ? I pray thee hide it not from me. God k doe to to thee , and more also , if thou hide any k God prnish thee thing from me, of all that he tayd vnto thee.

18 So Semuel tolde him enery whit, and hid tell me much, norhing from him. Then he faid, It is the Lord : Ruth, 1.17 let him doe what feemeth him good,

19 And Samuel grew, and the Lord was with placed whattoener him, and let none of his words I fall to the ground. Hor, that Samuel

20 And all Ifrael from Dan to Beer-fliebaknew was the faithfull I that faithfull Samuel wvas the Lord's Prophet,

21 And the Lord appeared agains in Shiloh: for the Lord renealed himferte to Samuel in Shiloh by this word.

CHAP, IV.

t Iseael is ouercome by the Philissims. 4 They doe fet the Arke, where fore the Philissims doe feare. 10 The Arke of the Tarkettaken. 11 Ele and his children de of the Lord is taken. Els and his children die. 19 The death of the wife of Phineas the fonne of Els,

A Nd Samuel fpake vnto all Ifrael : † and Ifrael NG Someting the Philitims to batell, and the from the department out against the Philitims to batell, and the distribution of the Brashpitched befide I Eben-ezer; and the Philiftims terout of Egypt pitched in Aphek.

2. And the Philiftims put themselves in array samuel, are about against Israel; and when they isyned the battell, \$77, year.

Israel was smitten downed by fourth of history.

Israel was smitten downed by fourth of history. Hrael was smitten downe before the I hillitims : 1647.7.12. who flewe of the amie in the fielde about foure thoufand men.

3 So when the people were come into the a For it may feeting campe, the Elders of Ifrael faid, a Wherefore hath that this wane was the I crd fmitten vs this day before the Phili-muels commandeftims? let vs bring the Arke of the covenant of ment, the Lord out of Shiloh vuto vs, that when it commeth among vs , it may faue vs out of the hand of

our enemies. 4 Then the people fent to Shiloh, and brought from thence the Aike of the covenant of the Lord b For he vied to of hoftes, who be dwelleth betweene the Cherubims: & there vvere the two fonnes of Eli, Hoph- likelites between ni and Phinehas , with the Arke of the couenant dechembins over of God.

And when the Aike of the conenant of the vertize, Lord came into the hoafte, all Ifrael shouted a mighty floute, so that the earth rang againe.

6 And when the Philiftims heard the noise of the floute, they faid, What memeth the found of this mighty shout in the host of the Ebrewessend they viiderstood, that the Arke of the Lord was come into the hofte.

And the Philistims were afraid, and fayd, God is come in the hofte : therefore fayd they, e Before wee Woe vnto vs : for it hath not beene fo hereto- fought against

Wo vnto vs, who shall deliver vs out of the cod scome to hand of these mights Gods: these are the Gods of the strainfus, that smore the Egyptians with all the plagues in sea inthe wilderthe d wildernesse.

9 Be strong and play the men, O Philiftims, were destroyed, that ye be not ferth ms viito the Ebrewes, *as they of all hispliques. have ferned you : be valiant therefore, and fight. * lug. 13. 1. 10 And the Philiftims fought, and Ifrael was

fmitten downe, and fled euery man into his tent: and there was an exceeding great flaughter; for e David allading to there fell of Ifrael thirty thousand footmen.

II And the Arke of God was taken, and the were confumed two formes of Eli, Hoplini and Phinehas died. 12 And there ranne a min of Benjamin out of they were fuddenly

the army, and came to Shiloh the fame day with f in telenot his cloathes front, and earth ypon his head. 13 And when he came, loe, Eli fate vpon a mourning,

aties inis and that fort, except thou 1 The Lordaccom-Propha . fite Lord. t bir by the mond of the Luid.

vato the time of

the Arke of the comenant, Exad. 25.

men, and now nes the Egyptains

this place, Pfal. 78.63.frith they with fire; meaning foroug and

foat

poleritie thould mener earloy the chiele Prichs affice,

15 Afterward Samuel flept untill the morning,

enemies.

Ch. 4, 3, 2,

6 According 13

God hith stoce

cranitile.

P De, No glary, Or

where is the glory ?

h She verered her

e which was one

of the fine princi-

pall cities of the

b Which was their

shie:e idole, and

ward was like a

fift, and vaward like a man,

E Thus in field of

true God by this

* Pj4. 78. 66.

fition.

Philistims.

for the Arke of God : and when the man came into the citie to tell it, all the citie cried out, 1 14 And when Eli heard the noise of the crying, he fayd, What meaneth this noise of the tumult?

and the man came in haftily, and told Eli, 15 (Now Eil www.fourescore and eighteene

veere old, and* his eyes were dim that hee could not fee.)

16 And the man faid vnto Eli, I came from the armie, and I fled this day out of the hofte; and he

faid, what thing is done, my fenne! 17 Then the meffenger answered, and faid, Ifrael is fled before the Philiftims, and there hath bene also a great slaughter among the people; and

moreover thy two fonnes, Hophni and Phinchas h are dead, and the Arke of God is taken. 18 4 And when he had made mention of the

fryd. Arke of God, Elifell from his feate backward by the fide of the gate, and his necke was broken, and he died : for he was and old man and heatile : and he had # judged I frael fourtie yeeres. & Or, gowmid.

19 And his daughter in law, Phinchas wife, was with child, neere # her trauaile and when the heard & Or, to crie out. the report that the Arke of God was taken, and that her father in law and her husband were dead,

the i bowed her felfe, and travailed; for her paines i And feeled her body toward her came vn o her.

20 And about the time of her death, the women that flood about her, faid vnto her, Feare not: for thou haft borne a fonne; but the aniwered not, nor regarded it.

21 And the named the childe # Ichsbod , faying, The glory is departed from Ifrael, because the Arke of God was taken, and because of her father in law and her husband.

22 Shee fayd againe, 1 The glory is departed greatforow by refrom Ifrael: for the Arke of God is taken.

pesting het words. CHAP. V.

a The Philiftims bring the Ach ists the houfe of Dagon , which idele fell downe before it. . The num of Africa are plagued. 8 The Arke is ca ied into Gath, and after to Ekron.

T Hen the Philiftims tooke the Arke of God, and caried it from Eben-ezer vnto 2 Ashdod. Euen the Philistims tooke the Arke of God, and brought it into the house of Dagon and set it

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon as some write, from his face on the ground before the Arke of the

ehe nauill downe-Lord, and they tooke vp Dagon, and fet him in his place againe. 4 Also they rose vpearly in the morning the

next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands vere cut off upon threshold: onely the flumpe of Dagon was left to him.

Therefore the Priefts of Dagon , and all that come into Dagons house, e tread not on the threthold of Dagon in Athdod, vnto this day.

acknowledging the 6 But the hand of the Lord was heatile vpon them of Affidod, and deftroyed them, and fmote miracle, they fall them with the * emerods, both Aihdod, and the to a farther inpercoafts thereof.

7 And when the men of Afhdod faw this, they fayd, Let not the Arke of the God of Ifrael abide with vs : for his hand is fore vpon vs and vpon Dagon our god.

They fent therefore, and gathered all the princes of the Philiftims vnto them, and fayd,

What shall were doe with the Arke of the God d Thoughthey had of I fract? And they answered, Let the Arke of felt God powers, the Cod of Your law ever first. the God of Ifrael bee caried about vnto Gath: thereof, yet they and they caried the Arke of the God of Ifrael would father try about 9 And when they had caried it about, the destruction and lefe

hand of the Lord was against the citie with a very story. great destruction, and hee smote the men of the citie both small and great, and they had emerods in their fecret parts. 10 Therefore they fent the Arke of God to

Ekron: and affoone as the Arke of God came to Ekron, the Ekronites cried out, faying, They have brought the Arke of the God of Ifrael to vs to flay vs and our people.

11 Therefore they fent, and gathered together all the princes of the Philiftims , and fayd , Send . The wicked away the Arke of the God of Ifrael, and let irre- when they frele turne to his owne place, that it flay vs not and the hand of God, our people: for there was a destruction and death studes and refer thorowout all the citie, and the hand of God was yearly fore there. very fore there. themielnes, and

12 And the men that dyed not , were fmitten the formercy, with the emerods : and the cry of the citic went vp to heatien.

CHAP. VI. 1 The time that the Aike was wuh the Philiflims , whitle they fent agains with a gift. 11 It commeth to Beth-flowerb, 17 The Philimams offer gelden emercus. 19 The men of Beth fremilo are flucken for looking into the A.ke.

S O the Arke of the Lord was in the countrey of a They chought by the Philistims * feven moneths.

2 And the Philiftims called the Priefts and the simethe plague Southfayers, faying, What shall we doe with the would have existed, Arke of the Lords tell vs wherewith we shall fend lept the Arke and it home againe. 3 And they fayd, If you fend away the Arke of

the God of Ifrael, fent it not away emptie, but & The idelaters give vnto it ba finne offering : then findlyee bee confesse there is a healed, and it iliall becknowen to you, why his true God, who hand departeth not from you. 4 Then fayd they, What thall be the finne offe-

ring, which wee shall give vnto it? And they anfwered, Fine golden emerods, and fine golden mife, according to the number of the princes of the Philiftims : for one plague vvas on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the fimilitudes of your mife that deftroy the land fo yee thall give glory vnto e This is Gods the God of Ifrael, that hee may take his hand indgement upon from you, and from your e gods, and from your the idolners, that

6 Wherefore then should yee harden your him not aright. hearts, as the Egyptians and Pharaoh hardened * Emd. 12,31. their hearts, when hee wrought wonderfully among them, *did they not let them goe, and they departed?

7 Now therefore make a new cart, and take

two milch kine, on whom there hath come no a Meaning, the yoke ; and tie the kine to the cart , and bring the golden emerods calues home from them. 8 Then take the Arke of the Lord, and fer it e The God of if-

vpon the cart, and put the 4 iewels of gold which rael ye give it for a finne offring in a coffer by the fide f the wicked at-

thereof, and fend it away, that it may goe. 9" And take heede, if it goe up by the way of and shauce, wherehis owne coast to Beth-themeth, it is hee that did as indeed there is vs this great euill; but if not, we shall know then, nothing done that it is not his hand that fmote vs , but it was a proudence and f chance that happened vs.

God titreed to their

panitheth finns

God, they worthip

and the golden

tribute all:noft all qeette.

N 4

The Philistims send againe the Arke.

g For the triall of

A To wit, the men

of Berhliemeth.

Thefe were the

of the Philiftims,

sime of Danid.

& For it was not

lawfull to any ei-

the to souch or to

mes, Numb. 4, 15,

¥ 10€0 24,15,23.

* ludg .13

Limentation.

Lires.

the marter.

Israel repenteth.

10 And the men did fo ; for they tooke two kine that gaue milke, and tied them to the cart, and thut the calues at home.

I.Samuel.

11 So they fet the Arke of the Lord vpon the cart, and the coffer with the mife of goode, and

12 And the kine went the firaight way to Beth-shemesh, and kept one path, and lowed as they went, and turned neither to § right hand nor to the left; also the princes of the I huistims went

with the fimilitudes of their emerods

ofter & them vnto the borders of Beth-themesh. 13 Now they of Beth-themeth were reaping their wheat harueft in the valley, and they lift vp their eyes, and fpied the Arke, and rejoyced when

they faw it. 14 And the cart came into the field of Iothus a Beth-themite, and flood frin there. There was also a great stone, and a they claue the wood of the cart, and offered the kine for a burnt offe-

which were Ifize- ring vnto the Lord, 15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewers of golde were, and put them on the great stone, and the men of Beth-themeth offered burnt offering, and facrificed facrifices that same

day vnto the Lord.

16 And when the fine princes of the Philiftims had seene it, they returned to Ekron the same day. 17 1So these are the golden emerods, which the Philiftims gane for a finne offering to the

Lord for i Ait: dod one, for Gaza one, for Askeron five principall cities one, for Gath one, and for Ekron one,

18 And golden mife, according to the numwhich were not all conquered vato the her of all the cities of the Philiftims , belonging to the fine princes, both of wated townes, and of | Or , the plaint , or townes vinwalled vinto the great from of # Abel, whereon they fet the Arke of the Lord : vuhich ftone remaineth unto this day in the field of Io.hua the Beth-themite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he flew even among the people fiftie thoufand fee t, faue onely to men and threefcore and ten men ; and the people Agron and his ion - lamented , because the Lord had flaine the people with o great a flaughter.

20 Wherefore the men of Beth-shemesh fayd, Who is .ble to fland before this holy Lord God?

and to whom that he goe from vs? 21 And they fent messengers to the inhabitants of Kiriath-ieurim, faying, The Philiftims haue brought againe the Arke of the Lord : come

ye downe, and take it vp to you. CHAP VII.

2 The Arke in Inought to Kritub-Itariin. 3 Samuel exhortests
the people to forfick their finnes, and turne to the Lord.
10 The Diliflims fight against Ifaal, and are overteene, 16 Sumuel indgeth Ifinel.

Hen the men of Kirith-learin came, and A citie in the tribe tooke up the Arke of the Lord, and brought of tudah, called alfo Kiristh-ball, 10th, it into the honie of Abanadeb in the hill; and they 35,62. finckified Eleazar his Jonne, to keepe the Arke of

 (For while the Arke abode in Kiriath-iea-& Lame ned for rim, the time was long, for it was twentic yeeres) followed the Lord, and all the house of Hrael lamented after the

3 Then Samuel fpake vnto all the house of If re' faying. If ye be come againe vnto the Lord *Dent. 6,4. matt. 4. with all your heart , * put away the ftringe gods from mong you, and * Athtaroth, and direct your hearts vnto the Lord, and ferue him * onely, & he shall deliver you out of the hand of the Philistims. 4 Then the children of Ifrael did put away

*Baalim & Athteroth, and ferued the Lord onely. * Indg 2, 12, 13, 5 And Samuel faid, Gather all Ifrael to Miz. * For Shiloh was peh, and I will pray for you ento the Lord,

6 And they gathered together to Mizpeh, and had taken thence d drew water , and powred it out before the Lord, the Arke and fasted the same day , and said there , We have d The halde finned against the Lord. And Samuel judged the drew water out of children of Ifrael in Mizpeh. 7 When the Philiftims heard that the children wept abundantly

Princes of the Philiftims went up against I frael: and when the children of I freel heard that , they were afraid of the Philiftims. 8 And the children of I frael faid to Samuel, Ceafe not to crie vnto the Lord our God for vs, Signifying, that

that hee may faue vs out of the hand of the Phili- in the prayers of the 9 Then Samuel tooke a fucking lambe, and to be a vehement

offered it all together for a burnt offering vnto zeile, the Lord and Samuel cried vnto the Lord for I frael, and the Lord heard him.

10 And as Samuer offered the burnt offering, the Philitims came to fight against Israel: but the Lord f thundred with a great thunder that day f According to the vpon the Philiftims, and scattered them fo they prophecie of Hanwere traine before Itraet.

 And the men of I frael went from Mizpeh, and purfued the Philiftims, and fmore them vntill they came vnder Beth-car.

12 Then Samuel tooke a ftene, and pitched it betweene Mispeh and chen, and called the name gwhich was a thereof Eben-ezer, and he faid, Hitherto hath the great tooke ouez

Lord holpen vs. 13 So the Philistims were brought under, and they came no more gaine into the coafts of Ifrael; and the hand of the Lord was against the Philiftims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Tirael, were restored to Taraet, from Ekron even to Gath: and Itrael delivered the coafts of the fame out of the hands of the Philiftims ; and there was a peace betweene Hrael and the h Amorites. h Meaning , the

15 And Samuel judged Ifrael all the dayes of Philiftims his life,

16 And went about yeere by yeere to Beth-el, and Gilgall, and Mizpeh, and judged Ifrael in all i which was nee those places.

17 Afterward he retuined to Ramah; for there certaine place was was his house, and there he judged Israel : as fo he not appointed, built in faltar there vnto the Lord,

CHAP, VIII.

2 Samuel makett is formes ludges over lifted, who follow not lis fleps 5. The iffactives sake a King. 12 Samuel declarite in what flate they flould be under the King. 19 Notwith flanding, they aske one fill, and the Lord willeth Samuel to graunt unto them.

W Hen Samuel was now become olde, hee a made his formes Iudges over Ifrael, 2 (And the name of his eldeft fonne wis loel, the charge.

3 And his fonnes walked not in his wayes, but

tuined afide after lucre, and * tooke rewards, and * Dink. 16.19. peruerted the indgement.

4 1 Wherefore all the Elders of Ifrael gathered them together, and come to Samuel vnto e For there his

now defolate , betheir heart : that is, of Ifrael were gathered together to Mizpeh , the for their finner.

godly , there oughs

nah Samuels mother, Chap. 2, 10.

contrary to the Law: foi as ver a

a Becaufe he was not able to heare and the name of the fecond Abiah) even Judges in b who wasalfo called Vallini. 1. Chron. 6, 28.

house var.

Chap. 7. 17.

5 And faid vnto him , Behold , thou art olde,

that God had appointed, but would be governed as mere the Centiles.

will for fake their

wicked purpofe.

I Not that kings

in God: with

contrary to the

E Becaufe ye repent

not for your lini es,

whereinto ye call

yourfelnes willin-

I Crigiaune thin

Zigurft,

* Hofe. 13, 10.

were not content

acts 13,21

d Because they

with the o.der

fayd, Giue vs a king to judge vs : and Samuel prayed vnto the Lord. 7 And the Lord faid vnto Samuel, Heare the

and thy fonnes walke not in thy waves: * make vs

6 But the thing d difpleated Samuel, when they

now a King to indge vs like all nations.

voyce of the people in all that they fhail fay vnto thee : for they have not cast thee away , but they have cast me away , that I should not reigne over

As they have ever done fince I brought them out of Egypt even vnto this day, (and have forf.ken me, and ferued other gods) even to doe they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit, yet e teftifie vnto them, and shew them e To proone if they the mover of the king that shall reigne ouer them. 10 5 So Somuel to d all the words of the Lord vnto the people that asked a king of him.

11 And hee faid, This shall be the f maner of the king that shall reigne ouer you; he will take by their office, but your tonnes, and appoint them to his charets, nd to be his horfemen, and fome thall runne before

that fuch as reigne Chould vimpe this

12 Alfo he will make them his captaines over oner their biethien, thousands, and captaines over fifties, and to eare law, Deur. 17,20. his ground, and to reape his hartieft, and to make inftruments of warre, and the things that ferue for his charets.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers,

14 And he will t ke your fields, and your vineyards, and your best Oline trees, and give them

to his fern nts. 15 And hee will take the tenth of your feede, and of your viney rds, and gine it to his # Eunu-

or diefe officers ches, and to his feru nes. 16 And he win take your men ferurnts, and your maid feruants, and the chiefe of your yong

men, and your effes, and put them to his worke. 17 He will take the tenth of your sheepe, and

ye thall be his fernants. 18 And ye thall cry out at that day, because of your king, whom ye have chosen you, and the

Lord will not & heare you at that day, 19 But the people would not herre the voyce but because ye mare of Samuel, but did fay , Nay, but there shall be a

for your affictions, king over vs. 20 And we also will be like all other nations, and our king thall judge vs, and goe out before vs.

and fight our battels. 21 Therefore when Samuel heard all the words

of the people, hee rehearfed them in the eares of the Lurd.

22 And the Lord faid to Samuel , 4 Heatken vnto their voyce, and make them a king. And Samuel faid vnto the men of Ifrael, Goe ettery man

anto his citie. CHAP. IX.

3 Saul feeking tis futhers off i , ly the counfell of bis freare gotth to Sur il o The Prophets called Seria. 15 Tre Lord iques bett to Samuel Social comming , communding times arount bim king 22 Samuel vingeth Saul to terfooft.

a Thatis, both vali- T Here was now a men of Benismin , a mighty ant and rich. in power, named * Kith, the tonne of Abiel, * Chap 14.15. the fonne of Zeror, the fonne of Bechorath, the 2. Chron 8 33. fonne of Aphiah, the fonne of a min of Iemini.

b so that it might . 2 And he had a fonne cailed Saul, a b goodly feeme that God ap- veng men and a faire : to that mong the children of I traet there was none good ier then bee : from the fhontders vpward, he was higher then any of the people.

3 And the affes of Kifh, Sauls father, were lolt : therefore Kish faid to Saul his sonne , Take now one of the feru nts with thee, and arife, goe "and fleeke the affes.

went thorow the lande of Sha ifliah , but they vato God pronifound them not. Then they went thorow the land dence, whereby of Shalim, and there they were not hee went also appropried of God) thorow & and of I emini, but they found them not. was made king. 5 When they came to the land of 4 Zuph, Saul 4 Where was Ra fayd vnto his fermant that was with him, Come much zophim, the and let vs returne, left my father leave the care of site of samuel, affes, and take thought for vs.

6 And he faid vnto them, Behold now, in this

city is a men of God, and he is an honorable man: all that he faith commeth to paffe: let vs now goe thither, if to be that he can thew vs what way we Then faid Saul to his feruant, Well then,

let vs goe: but what shall we bring vnto the man? For the | bread is !pent in our vehicls, and there is | or , visites, no prefent to bring to the man of God: what have week

And the feruant answered Saul againe, and faid , Behold , I have found bout mee the fourth part of a thekell of filter; that will I gine the which is above man of God, to tell vs our way.

9 (Beforetime in Lirael when a man went to Gen. 23, 15. feeke an aniwer of God, thus he to ke, Come, and let vs goe to the f Seer : for heethat is called now a Prophet, was in the old time called a Seer)

10 Then faid Saul to his feru nt, Well fayd, he forefaw things come, let vs goe; fo they went into the citie to come. where the men of God was.

11 1 And as they were going up the hie way to the citie, they found maids that came out to draw water, and faid vnto them, Is there here a

12 And they answered them, and faid, Yea, loe, bee 11 before you: make hafte now, for hee e. me this day to the citie; for there is an & offe- g That is, a feath ring of the people this day in the high place.

13 When ye shall come into the citie, ye shall which should be find him straight way yer he come up to the high kept in an high piece to eate, for the people will not eate vntill he appending the come, because hee will be lefte the facrifice; and wie then ease there has been ease there is a left to the come. then eate they that bee bidden to the feaft : now h That is, give therefore goe up, for enen now shall ye find him. that is a reasonable the measureos-

14 Then they went up into the citie, and when ding to their tuthey were come into the middes of the citie, Sa- nome. mve. came out against them, to goe up to the hie

place. 15 F * But the Lord had reuecled to Samuel Aft. 13,21. + fecret.y (a day before Saul come) faying,

16 To morrow about this time I will fund thee a man out of the land of Benjamin, him thalt thou moint to bee governour over my people Israel, i Norwithfunding th the may I faue my people out of the hands of their wickedness as the Philiftims: for I have locked upon my peo-mindfull of his

ple, and their cry is come vnto me. 17 When Samuel therefore faw Saul, the Lord answered him, See, this is the man whom I Ip ke to thee cf, hee shall rule my people.

18 Then went Saul to Samuel in the middes of the gate, nd faid, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and faid, I amthe Seer : gee up before me unto the high place: for ye first eate with me to day, and to morow I will let thee goe, and will tell thee all that is in a Meaning, all that thine heart.

e All thefe circums 4 So he passed through mount Ephraim, and meanes to feme

flue pence, reads

f So called beennfe

+ Eir. in his sare.

then defireft to

know.

proced their requeil n appointing out fuch a perfon,

20 And

Samuel anointeth Saul.

eletice to be their

Fing , but thee !

24 A.C.

m That is , the

o That both by the

ming. p To freake with him feetetly: for

a In the Law this

. hat should rule.

& Samuel confir-

appoynted him

king.

meth him by thefe

.* Gen. 35,10.

10.14

I. Samuel.

Saul prophesieth : he is cholen.

dayes ago, care not for them; for they are found: 1 whom doen that and ton whom is fee all the defire of I frael? is it not upon thee, and on all thy fathers house?

20 And as for thine affes that were loft three

21 5 But Saul enfwered and faid , Amnot I the forms of Lemmi of the fmalleft tribe of I fract? and my familie to the least of all the families of the tribe of Benjamin. Wherefore then speakest

thou fo to me?

22 And Samuel rooke Saul and his feruant, and brought them into the m chamber, and made them an Where the feaft fit in the chiefest place among them that were bidden; which were about thirtie perfons,

23 And Samuel faid visto the cooke , Bring forth the portion which I gane thee, and whereof . I faid vnto thee, Keepe it with thee

24 And the cooke tooke vp the thoulder, and that which was a vpon it, and fet it before Saul. Choulder with the And Samuel faid, Behold, that which is left, fet it bread , which the Prieft had for his before thee, and eate; for hicherto hith it beene kept for thee, taying, Alfo I have called the family in all peace orferings, Leat. people. So Saul did cate with Samuel that day.

25 And when they were come downe from the high place into the citie, he command with Saul

vpon the top of the house.

affembling of the people , and by the people, state of the day , Samuel called Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the day , Saul to the P top of the knew of thy com-Saul arole, and they went out, both he, &c Samuel.

27 And when they were come downe to the the houses were Bat end of the citie, Samuel faid to Saul, Bid the feruant goe before vs, (and he went) but stand thou q Gods commande- ftill now, that I may thewe thee I the worde of ment as concerning God,

CHAP. X.

E Saul is encynted King by Samuel. . 9 God changeth Saule bearte and he propherett. 17 Samuel affembleto the propie, and factorib them their finnes. It Santes coofen King by lot. 25 Samuel mricet the Kinge office.

T Hen Samuel tooke a viole of a oyle, and powred it vpon his head, and kittled him, and layd, anointing figurated red it upon his head, and kifled him, and tayd, the gifts of the holy Hath not the Lord anointed thee to be gouernor Ghoft, which were ouer his inheritance ?

neceffary for them 2 When thou shalt depart from me this day, thou fhalt find two men by * Rahels fepulchre in the border of Benjamin, euen at Zelzah, and they will fay vnto thee, The b affes which thou wenteit to feeke, are found; and loe, thy father hath left the care of the affes, and forowerh for you, faying, fignes, that God hath What thall I doe for my fonner

3 Then that thou go forth from thence, and shalt come to the # plaine of Tabor, and there shall meet thee three men going up to God to Beth-el. one carying three kiddes, and another carying three loanes of bread, and another carying a bortell of wine:

4 And they will aske thee † if all be well, and will give thee the two lostes of bread, which thou

thalt receive of their hands.

5 After that thait thou come to the chill of God, where is the garifons of the Philiftims; and when thou art come thither to the citie, thou shalt meete a companie of Prophets comming downer from the hie place with a viole, and a tymbrell, and a pipe, and an harpe before them, and they shall prophefie.

6 Then the spirit of the Lord will come vpon thee , and thou fhalt prophecie with them , and thalt be turned into another man.

7 Therefore when these fignes shall come vn-

to thee, doe as occasion shall ferue : for God is And thou shalt goe downe before mee to Gilgal: and I also will come downs into thee to offer burnt offerings, and to facrifice facrifices of

peace. * Tarie for me feuen dayes, till I come to * Cip. 13.8. thee and thew thee what thou thait doe. 9 And when hee had turned his thicke to 30 t Ebr. Monters from Samuel, God gave him another d heart; and d He gave him facts yetters as wetters as well.

all those tokens came to passe that same day. 10 f And when they came thither to the hill

behold, the company of Prophets methin, and the Spirit of God came upon him, and hee # pro- por . fang proifes phecied among them.

II Therefore all the people that knew him before, when they faw that hee prophecied among the Prophets, fayd ech to other, What is come vnto the fonne of Kilh? * is Saul alfo among the * Cop. 19.14. Prophets?

12 And one of the fame place answered, and fayd , But who is their . father ? Therefore it e Meaning, that was a proucibe, Is Saul also among the f Pro- prophecie commende phets?

13 And when he had made an end of prophe-whomis pleased cying, hee came to the high place.

14 And Sauls vncle fayd vnto him, and to his f Noting thereby ferunt, Whither went yee? And he faid, To feeke him that from last the affect and when wee faw that they were no degree comment the affes : and when wee faw that they were no fuelenly to honour. where, we came to Samuel.

15 And Sauls vacle faid, Tell me, I pray thee, what Samuel faid vnto you.

16 Then Saul faid vuto his vncle, He tolde vs plainly that the affes were found ; but concerning the kingdome whereof Samuel fpake, tolde he him not.

17 f And Samuel & aftembled the people vnto g Both to declare the Lord in Mizpeli.

18 And hee fayd vnto the children of Ifrael, fault in a king a Thus faith the Lord God of Hracl, I have brought King, and alto to Ifrael out of Egypt, and delivered you out of the therein, hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But we have this day cast away your God. who onely delinereth you out of all your aduerfities and tribulations ; and ye faid vitto him , No, but appoint a king ouer vs. Now therefore stand ye before the Lord according to your tribes, and according to your thousands.

20 And when Samuel had gathered together all the tribes of Ifrael, the tribe of Beniamin was h taken.

21 Afterward hee affembled the tribe of Beniamin, according to their families, and the familie of Matry was taken, So Saul the fonne of Kish was taken, and when they fought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he i hath hid himselfe among i As though he

23 And they rame, and brought him thence; vawilling. and when he stood among the people, hee was higher then any of the people from the thoulders

24 And Samuel fayd to all the people, See yee not him , whom the Lord hath choten , that there is none like him among all the people ? and all the people showted and faid, t God fane the ter. Let the No.

25 Then Samuel tolde the people the duetie & A it is written of the kingdome, and wrote it in a booke, and in Dam, thip 17, layed

mtet fot a King,

norby fuccelsion. God.

h That is , by ca. ding of lot.

were vnworthy and

LOY. oks.

& Elt. of pext.

rin . where the Atke was , chap. 7.1:

e Which was 22 high place in the

Nahath the Ammonite discomfited. Chap.xj.xij. Samuels integrity and vprightnes. 102

the people away enery man to his house,

26 Saul also went home to Gibesh, and there followed him a band of men, whole heart God had touched.

1 Both to anovde fedition, and also to winne them by parience.

as Chap. 12,12.

b This declareth

the tyrants are to

their destruction.

the more cruell

e God gave him

the fpirit of firength and

& He addeen

Samuel, becaufe

Saul was not yet

appropried of alt.

* Eir as one man.

« Meaning , Saul

f That is , to the

shay had hope of

g By this victory the Lord wonne

the hearts of the

people to Saul.

mercy he thought

to ouetcome their

Ammonites, diffembling that

avde.

and Samuel.

they are.

27 But the wicked men faid, How shall be fatte vs ? So they despised him , and brought him no presents: but he I held his tongue.

CHAP. XI.

a Butaff the Ammonite morreth againft la' ofh Giland , who asketh belge of the I faulters. 6 Saul promifith helpe, 11 The 14 The kingdome is renewed. Ammonites me flarae.

T Hen Nahash the Ammonite 2 came up , and a Afrer that Sanl wer chofen king : befieged Jabeth Gilead : and all the men of for feare of whom Labeth faid vnto Nahath, Make a couenant with vs, they asked a king, and we will be thy feruants.

2 And Nahath the Ammonite answered them, On this condition I will make a couenant with you , that I may thrust out all your b right eyes, that the more neere and bring that thame upon all Ifrael. 3 To whom the Elders of labeth fayd, Give

vs feuen dayes respite, that wee may fend messengers vnto all the coaftes of Ifrael, and then if no man deliner vs, we will come out to thee. 4 1 Then came the messengers to Gibeah of

Saul, and tolde these tidings in the eares of the

people; and all the people lift vp their voyces and wept. 5 And behold, Saul came following the cattell out of the field, and Saul faid, What aileth this people that they weepe? And they told him the

tidings of the men of labeth. Then the Spirit of God came vpon Saul,

when hee heard those tidings, and hee was exceeagains this tytane, ding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, & fent them thorowout all the coasts of Hrael by the hands of mellengers, faying, Whofocuer commeth not foorth Litter Saul, and after d Samuel, fo shall his oxen be ferued. And the feare of the Lord fell on the people, and they came out t with one confent.

8 And when he numbred them in Bezek, the children of Israel were three hundreth thousand men, and the men of Indah thirty thousand.

9 Then they fayd vnto the meffengers that came, So fay vnto the men of Iabeth Gilead, To motow by then the Sunne be hote, yee thall have helpe. And the meffengers came and thewed it to the men of labeth, which were glad.

10 Therefore the men of Tabeth faid, To morow we will come out vnto f you, and ye shall doe

with vs all that pleafeth you.

11 5 And when thee morow was come, Saul put the people in three bands, and they came in i pon the hofte in the morning watch, and flewe the Ammonites vntill the heate of the day : and they that remained, were feattered, to that two of them were not left together.

12 Then the people faid vitro Samuel, g Who is he that feid , Shan Saul reigne over vs : bring

those men that we may flay them.

13 But Saul fayd, There shall no man's die this day : for to day the Lord hath faued Heacl, 14 Then faid Samuel vnto the people, Come,

that we may goe to Gilgal, and renew the kingdome there 15 So all the people went to Gilgal, and made

Saul King there before the Lord in Gilgal: and there they offred peace offrings before the Lord:

layed it up before the Lord, and Samuel fent all and there Saul and all the men of Ifrael reloyaed exceedingly.

CHAP. XII.

1 Simuel decloring to the people his integritie, represent their angruitude. 19 Cod by miracle caufett the people to confesse ther finne. 20 Samuel exterteth the people to follow the Lord S Amuel then faid vnto all Ifrael, Behold, I have hearkened vnto your voyce in all that yee a I have granted

fayd vnto mee, and have appointed a King over your petition.

2 Now therefore behold , your King walketh b before you , and I am olde and gray headed, and b To gone ne you behold, my fonnes are with you: and I have wal- in peace and ked before you from my childehood vnto this warre.

Behold, here I am: * beare record of me be- * Ecilus +6.15 fore the Lord, and before his anounted, Whose God would that oxe haue I taken? or whose affe haue I taken? or this confession whom have I dene wrong to ; or whom have I foodld been hurry or of whole hand haue I received any bribe, that have any to blinde mine eyes there with , and I will reftore charge or other

4 Then they favd, Thou hast done vs no wrong , nor haft hurr vs , neither haft thou taken

ought of any mans hand.

5 And he faid vnto them, The Lord is witneffe againft you, and his 4 Anoynted is witneffe this is anoynted by the day, that ye have found nought in mine handes, commandement And they enswered, He u witnesse.

6 Then Samuel faid vnto the people, It is the Lord that I made Mofes and Aaron , and that I or , exited. brought your fathers out of the land of Egypt.

Now therefore fland ftill, that I may reason with you before the Lord according to all the I righteousnesse of the Lord, which he shewed to you and to your fathers.

8 * After that Lackob was come into Egypt, * Gong. 46.56. and your fathers cryed vnto the Lord, then the Lord * fent Mofes and Aaron which brought your * Exid.4.16. fathers out of Egypt, and made them dwell in this

9 * And when they forgat the Lord their God, Captaine of he fold them into the hand of Sifera t captaine of labins hold King the hofte of Hazor, and into the hand of the Phi- of Hazor. liftims, and into the hand of the king of Moab,

and they fought against them. 10 And they eried unto the Lord, and faid, We have finned, because wee have for taken the Lord, and have ferued Baslim and Aflitatoth, Now therefore deliner vs out of the hands of our enemies,

and we will ferue thee. It Therefore the Lord fent Ierubbaal f and f That is, 5amfon, Bodan and * Iphrah, and * Samuel, and delivered * Indg 11 1 you out of the hands of your enemies on enery * Ct. p. 4. 1.

fide, and ye dwelled fafe.

12 Notwithstanding when you few, that Nahath the king of the children of Ammon came g Leming Codes againit you, ye faid into me & No.but a King fhall iecke the helpe of reigne ouer vs ; when yet the Lord your God was your King.

13 Now therefore behold the King whom ye have chosen, and whom ye have defired loe therefore, the Lord hath let a King oner you.

14 If ye will feare the Lord and ferne him, and heare his vovce, and not disobey the word of the Lord , both yee , and the king that reigneth oner h Yee hall be preyou, thall h follow the Lord your God.

15 But if ye will not obey the voice of the Lord, will but difobey the Lords mouth, then shall the hand i Meaning, the of the Lord be vpon you, and on your i fathers.

of the Lord.

ferried as they that follow the Lords

gonernour,

16 Now

i In figne of shankelgining for the victory.

Samuels exhortation.

Sauls prefumption: He is refused.

16 Now also stand and see this great thing which the Lord will doe before your eyes. 17 Is it not now wheat harueft? I will call vn-

of the Lord in asking you a king.

to the Lord, and he shall fend thunder and raine, that ye may perceine and fee, how that your wic-

kednes is k great, which ye have done in the fight

the Lord fent thunder and raine the fame day; and

18 Then Samuel called viito the Lord, and

& scattered from him.

I. Samuel.

came not to Gilgal, therefore the people were

g Thinking dies

9 And Saul fayd, Bring a burnt offering to the absence of the 9 And Saul layd, Bring a routh of Propher was a me and peace offrings; and he offered a burnt of figne, that they

thould lote the

befide 1 all our other finnes, 20 ¶ And Samuel faid vnto the people, Feare not, (ye have indeede done all this wickednesse,

to And affoone as he had made an end of of-victory, fering the burnt offering , behold , Samuel came: and Saul went foorth to meete him, to t latte + Etr. bleffe ding.

all the people feared the Lord and Samuel excee-19 And all the people fayd vnto Samuel, Pray for thy feruauts vnto the Lord thy God , that wee die not : for wee have finned in asking vs a King.

11 And Samuel faid, What haft thou done? Then Saul faid, Because I faw that the people was h Though these h feattered from mee, and that thou cameft not causes seeme suff-

1 Not onely as other times , bat now chiefr. m He thewe h that m yet depart not from following the Lord , but

It fit that ye have

forfaken him, who

hath all power in

his hand, for a mertall man

within the dayes appointed, and that the Phili-cient in mans ind-

thims gathered themiclues rogether to Michinath, gement yet because

12 Therefore said I, the Phinistims will come they had not the
word of God, they downe now upon mee to Gi gal, and I have not surned to his demade supplication vnto the Lord. I was bolde ancation, therefore and offered a burnt offering.

there is no sinne so ferue the Lord with all your hears, great , bue it shalbe forginen , if the to God.

n Of his free

your merits, and

21 Neither turne ye backe : for that foodld bee finaer turne againe after vaine things which cannot profit you, nor deliner you, for they are but vanitie.)

13 And Samuel faid to Saul , Thou haft done foolithly: thou hast not kept the commandement of the Lord thy i God, which hee commanded i who willed thee

thee : for the Lord had now itabilihed thy king- 10 obey him, and dome upon I trael for euer. 14 But now thy king dome thall not continue: poken by his Pro-

reft vpon the words the Lord bath fought him a kmm after his owne k That is, David.

have onesturne she

22 For the Lord will not for fake his people for his great Names fake: because it hath pleased the Lord to make you n his people. mercy, and nor of 23 Moreoner God forbid, that I should finne

heart, and the Lord hath commaunded him to be gouernour ouer his people, because thou haft not kept that which the Lord had commanded thee. 15 And Samuel arose, and gare him vp from Gilgal in 1 Gibeach of Benjamin : and Saul num- 1 And went to his

against the Lord, and cease praying for you, but I therefore he will will thew you the good and right way. uoe forfake you. 24 Therefore feare you the Lord, and ferue him in the trueth with all your o hearts, and con-

ye and your King.

bred the people that were found with him, about sing Ruman. fixe hundreth men. 16 And Saul and Ionath in his fonne, and the

o vnfainedly, and fider how great things he hath done for you. without hypocrefie.

> people that were found with them, had their abiding in Gibeah of Beniamin ; but the Philiftims pitched in Michmath. 17 And there came out of the hofte of the Or, the definerer

CHAP XIII.

25 But if ye doe wickedly, ye shall perish, both

Philliftims # three banks to deftroy , one band to mit, the captains turned vnto the way of Ophrah vnto the land of came out with three

3 The Philiftims are fruitten of Saul and Ionathan. The Philiftims are finitten of Saul and Ionathan. 13 Saul being difficult nt to Gods commundement, is florwed of Samu I that he shall not reigne. 19 The great flauery, mberein the Philistims kept the Ifrachites. S Aul now had beene King a one yeere, and hee

2 Then Saul chose him three thousand of I!-

with Ionathan in Gibeah of Benjamin; and the

rest of the people he fent enery one to his tent.

18 And another band turned roward the way to Beth-horon, and the m third band turned toward m So that to mans the way of the coast that looketh toward the indgement these valley of Zeboim, toward the wildernesse.

s While; thefe things weredone. b Before he tooke vpon him the fate of a King. rael : and two thousand were with Saul in Michmath, and in mount Beth-el, and a thoufand were

e Of Kirigeh.

Atke was Chap

fould prepare

chamfelues to

she tribe of Beniamin.

20.5.

SWALLE.

19 Then there was no fmith found thorowout whole countries, all the land of Ifrael; for the Philiftims faid, Left

fonne was there found.

the Ebrewes make them fwords or speares. 20 Wherefore, all the Ifraelites went downe to the Philiftims, to tharpen every man his share, his

And Ionathan imote the gariton of the Philiftims, that was in the 'hill; and it came to the searim, where the Philiftims eares : and Saul blew the d trumpet throughout all the land, faying , Heare, O yee Ed That every one brewes.

reigned two yeeres over Ifrael.

mattocke, and his axe, and his weeding hooke. 21 Yet they had a file for the shares, and for the mattocks, and for the pike-forks, and for the

4 And all Ifrael heard fay, Saul harh deftroyed a garifon of the Philiftims : wherefore I fraci was had in abomination with the Philiftims : and the people gathered together after Saul to Gilgal.

axes, and for to tharpen the goads. 22 So when the day of battell was come, there n To declare the was neither " fword nor speare found in the hinds the victory onely of any of the people that were with Saul and with same of God, and Ionath in : but onely with Saul and Ionathan his not by their force,

The Philiftims also gathered themselues together to fight with Israel, thirty thousand charets, and fixe thousand horsemen : for the people was like the fand which is by the feas fide in multitude, and came vp, and pitched in Michmath

were in a thrait (for the people were in distreffe) the

23 And the garifon of the Philiftims came out to the paffage of Michmath,

e Which was also Eaftward from e Beth-auen. called Beth-el,in 6 And when the men of Ifrael faw that they

CHAP. XIV. 14 Innathan and his armour heaver put the Philiftims to flight.

people hid themfelues in caues, and in holds and in rocks, and in towers, and in pits. 7 And fome of the Ebrewes went oner Iorden vnto the land off Gad and Gilead; and Saul was wites and the halfe yet in Gilgal, and all the people for feare follow-

24 Saul indet the people by an outh, not to care till evening. 24 Saul Andre ter proper of an oute.

38 Saul month put
a By this example Ionathan to death. 45 The people deliner bim.

ed him.

Then on a day Ionarhan the fonne of Sanl faild to like that the vinto the young man that bare his armour, confilm multimde 2 Come and let vs goe over toward the Philiftims or amour, but garison , that is wonder on the other fide , but hee onely came of his? told not his father.

2 And

Where the two

semained.

8 And he taried feuen dayes, according vnto the time that Samuel had appointed; but Samuel

fixe hundred men. * Chap. 4. 21.

Or like 4 tooth.

€ I will follow

d This hee fpake

by the spirit of

prophecie, toraf-

much as hereby

Cod gare him

affurence of the

* 1. Mac. 4, 30.

sontempmounty

and by derition.

f That is, he crept

vp, or went vp

with all hafe.

when they liewe

one another, and

Ifraclises chafed

h In that the in-

Consible creamres

remble for feare

ment, it declareth

how terrible his

vengeance fhalbe

against his enc-

mees.

of Gods indge-

eliera.

victory.

thou goe a.

3 And Ahiah the fonne of Ahitub, * Ichabods brother, the fonne of Phinehas, the fonne of Eli, wwas the Lords Priest in Shiloh, and ware an Ephod: and the people knew not that Ionathan

1 Now in the way whereby Ionathan fought to go ouer to the Phillitims garifon, there was a Il sharpe rocke on the one fide, and a tharpe rocke on the other fide: the name of the one vvas

called Bozez, and the name of the other Seneh. 5 The one rocke stretched from the North toward Michmas, and the other vvas from the

South toward Gibeah.

6 And Ionathan faid to the young man that bare his armour, Come, and let vs goe oner vnto the garifon of these b vncircumcifed: it nay bee b To wit, the that the Lord will worke with vs : for it is | not Philiffinis. UOr, none can let hard to the Lord * to faue with many, or with the Lord.

* 2. Cbron. 14.11. few. 7 And he that bare his armour , faid wnto him, Doe all that is in thine heart : goe where it pleaforh thee : behold , c I am with thee as thine heart

thee whitherfoener delireth. 8 Then faid Ionathan, Behold, we goe over vuto those men, and will shew our selues vuto

> 9 d If they fay on this wife to vs , Tarie vntill we come to you , then wee will fland itill in our

place, and not goe vp to them. 10 But if they tay, Come vp vnto vs, then we will go vp:for * the Lord bath delivered them in-

to our hand; and this thatbe a figne vnto vs. 11 So they both thewed themselves viito the garifon of the Philiftims : and the Philiftims faid,

See, the Ebrewes come out of the tholes wherein a Thus they fpake they had hid themselues. 12 And the men of the garifon answered Io-

nathan and his armour bearer, and faid, Come vp to vs : for we will thew you a thing. Then Ionathan faid vnto his armour bearer. Come vp after mee : for the Lord hath deliuered them into the hand of Ifrael.

13 So Ionathan went vp vpon f his hands and vpon his feete, and his armout bearer after him: and some fell before Ionathan, and his armour bearer flew others after him-

14 So the \$ first slaughter which Ionathan and g The fecond was his armour bearer made, was about twenty men, as it were within halfe an acre of land which two she third when the

oxen plovo. 15 And there was a feare in the hoafte, and in the field, and among all the people : the gatifon also, and they that went out to spoile, were afraid themselues : and the earth h trembled : for it was

fricken with feare by God. 16 I Then the watchmen of Saul in Gibeah of Benjamin faw: and behold, the multitude was

discomfited, and fmitten as they went. 17 Therefore fayd Saul vinto the people that were with him, Search now, and fee, who is gone from vs. And when they had numbred, Behold, Ionathan and his armour bearer were not there.

18 And Saul faid vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Ifrael.)

19 1 And while Saul talked vnto the Prieft, the noyfe that was in the hoafte of the Philiftims,

ple that were with him, and they came to the

battell : and behold , * enery mans fword was a- let the sphon battell : and behold , * gainst his fellow, and there was a very great dif- no lessure now to ske counfell of

21 Moreover, the Ebrewes that were with the God, Numb 27,21 withfrims before time, and were come with them Philiftims before time, and were come with them 1, Chion 20,23, into all parts of the hoaft, even they also turned to bee with the k I fracines that were with Saul and a Though before

22 Allo all the men of Ifrael which had hid Philiftims they declared themthemselues in mount Ephraim, when they heard selues as enemies that the Phillitims were fled, they followed after to their breaken, them in the battell.

23 And to the Lord faued Ifrael that day: and the bat ell continued vnto Beth-auen.

2.4 And at that time the men of Ifrael were prefied with hunger : for Saul charged the people with an oathe, aying.) Curied be the man that ea- 1 such was his hy-teth † foode ral night, that I may bee aucaged of pocasie and accemine on nie. : fo none of the people tafted any gancie, that hee

fuffenance. 25 A id all they of the land came to a wood, that which God where he av lay upon the ground.

26 And the people came into the wood, and hand of Ionathan, behold, the hony dropped, and no man mooued † Ebr. bread his hand to his mouth: for the people feared the

27 But Ionathan heard not when his father nithment, it they charged the people with the oathe; wherefore he oathe. put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to

his mouth, and his n eyes received light. 28 Then answered one of the people, and faid, dimme before les Thy father made the people to fweare, faying, weathere and Curfed bee the man that cateth fuftenance this

day : and the people were # faint. 29 Then faid Ionathan , My father hath o trou- o By making this bled the land : fee now how mine eyes are made well law.

cleare, because I have rafted a little of this hony: 30 How much more, if the people had eaten to day of the fpoile of their enemies which they found : for had there not beene now a greater

flaughter among the Philiflims? 31 And they imote the Philiftims that day, from Michmas to Aiialon; and the people were

exceeding faint. 32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues and slew them on the ground, and the people did eat then.* with * Levil *26. and

the blood. 33 Then men tolde Saul, faying, Behold, the people finne against the Lord, in that they care with the blood. And he faid , Ye have trespassed:

P roule a great stone vnto me this day. 34 Againe Saul faid , Goe abroad among the fralbe flaine, may people, and bid them bring one enery man his oxe, be preffed one and enery man his sheepe, and slay them here, and voon it. eate, and fin not against the Lord in cating with the blood. And the people brought every man his oxe in his hand that night, and flew them there.

35 Then Saul made an altar vinto the Lord, and that II was the first altar that hee made vnto II Or, of that flora

the Lord. 36 ¶ And Saul faid , Let vs goe downe after the Philiftims by night, and fpoile them vntill the morning fline, and let vs not leave a man of them. And they faid , Doe whatfoeuer thou thin- a To 2 ke conskest best, Then said the Priost, Let vs a draw sell of hum,

for feare of the

had g nen by the

m That is, the pn-

n Which were :

15, 26. dest. 12. 16.

p That the blood of the bean that

egan be to build

an alter.

The people faue Ionathan from death.

neere hither vnto God.

1432.20,2.

I Ebr. corners.

r Caufe the lot to

tell on him that

hath broken the

not confidet his

commanding the

The people shought it their

had but broken a

rath law, and by

whom they had

Ov , ouercame

* As the Lord had

et Called alfo Abi-

madab, chap. 31.2.

x Which was the

Wife of Danid,

y Whom Ioab the

captaine of Danid

z As Samuel had

Chap. 18, 27.

commanded

Deut. 25, 17.

chem.

benefite.

prefumption in

fanie oathe.

37 So Saul asked of God, faying, Shall I goe downe after the Philiftims wift thou deliner thom into the hands of I fraels But he answered him not

at that time. 38 And Saul faid , * All † yee chiefe of the people, come ye hither, and know, and fee by

whome this finne is done this day 39 For as the Lord lineth, which faneth Ifrael, though it be done by Ionathan my lonne, he shall die the death. But none of all the people answered

40 Then he faid vnto all I frael, Be ye on one fide, and I and I on than my forme will be on the

other fide. And the people faid vnto Saul, Doe what thou thinkest best. 41 Then Saut faid vnto the Lord God of Ifrael,

Giue x a perfect lot. And Ionathan and Saul were taken, but the people escaped. eathe: but he doeth 42" And Saul fayd, Caft lot betweene mee and

Ionathan my ionne. And Ionathan was taken, 43 Then Saul faid to Ionathan, Tell me what thou haft done? And Ionathan told him, and faid, I tafted a little hony with the end of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God do so and more alio , vnletfe thou die the death , Ionathan.

45 And the people faid vato Saul, f Shall Ionaduery to relene him than die, who hash to mightily definered Israel? who of ignorance God forbid. As the Lord flueth, there shall not one haire of his head fall to the ground; for hee hath wrought with God this day. So the people received fo great a deliuered Ionathan that he died not.

46 Then Saul came vp from the Philiftims, and the Philiftims went to their owne place.

47 ¶ So Saul held the kingdome over Ifrael. and fought against all his enemies on every side, against Moab, and against the children of Ammon , and against Edom , and against the Kings of Zobah, and against the Philistims; and whitherfoeuer he went, he I handled them as wicked

48 Hee gathered alfo an hofte, and fmote Amalek, and deliuered Ifrael out of the hands of them that fpoyled them.

49 Now the fonnes of Saul were Ionath in, " and Ithui, and Malchithua: and the names of his two daughters, the elder was called Merub, and

the yonger was named * Michal, 50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz ; and the name of his

chiefe captaine was y Abner the fonne of Ner, Sauls vncle.

51 And Kith vvas Sauls father: and Ner the fafle iv, 2. Sam, 3, 27. ther of Abner was the fonne of Abiel.

52 And there was fore warre against the Philiftims all the dayes of Saul; and 2 whomfocuer forewarned, chap. Soul faw to bee a ftrong man, and meete for the warre, he tooke him vnto him.

CHAP, XV.

3 Saul is commaunded to flay Amilik. 9 Her forreth Agag, and the left tlings is Samuel epiconeth him. 28 Saulis rejected of the Lord, and his king ome ginen to another, 33 Samuel bewerb agag in pieces.

Fterward Samuel faid vnto Saul, * The Lord A fent me to anount thee King ouer his people, ouer Ifrael:now therefore a obey the voice of the words of the Lord.

2 Thus faith the Lord of hoaftes, I remember what Amalek did to I frael, *how they laid vvaite

The Amalekites are destroyed. I.Samuel.

for them in the way, as they came vp from Egypt. 3 Now therefore goe, and imite Amalek, and defroy ye all that perteineth vito them, and have 5 That this might no compation on them , but b flay both man and be an example of woman, both infant and fuckling, both one, and gods vengeance

theepe, both camell, and affe. deale cruelly with I And Saul affembled the people, and finum- his people. bred them in Telaim, two hundred thousand I or, know their number by the lam. footemen , and ten thoufand men of Iudah.

otemen, and fen thousand men ex auden.

5 And Saul came to a ciric of Amalek, and rought.

6 or, foogle in the Il fer watch at the river.

6 And Saul faid vnto the Kenites, Goe, de-vally, c which were the part , and get you downe from among the Amale- posterity of Jethia

kites, left I destroy you with them: for ye shewed Moses father in d mercy to all the children of Ifrael, when they law.

came up from Egypt; and the Kenites departed to wife them, and from among the Amalekites. gaue them good 7 So Saul fmote the Amalekites from Hauilah, counfell, Exed,

as thou commeft to Shur, that is before Egypt, 18,19,

8 And tooke Agag the King of the Amalekites aliue, and deftroyed all the people with the edge of the fword.

9 But Saul and the people forred Agag, and the better theepe, and the oxen, and the fat beafts, and the lambes, and all that was good, and they would not deftroy them; but every thing that was vile and nought worth, that they deftroyed,

10 Then came the word of the Lord vnto Samuel, faying,

11 It e reponteth mee that I have made Saul e God in his eter-King ; for he is turned from me, and hath not per- nall counfell never formed my commandements. And Samuel was changeth not repen-

mooned, and cryed vnto the Lord all night. 12 And when Samuel arole early to meete Saul to ve to repent in the morning, one told Samuel, faying, Saul is when anything gone to Carmel; and behold, he hath made him goth contrary to there a place, from whence hee returned, and de-election. parted, and is gone downe to Giigal.

13 Then Samuel came to Saul, and Saul faid vnto him, Biefled be thou of the Lord, I have ful-

filled the f commandement of the Lord. 14 But Samuel fayd, What meaneth then the of hypotries to be bleating of the theepe in mine cares, and the low-implicant against

ing of the oxen which I heare ? 15 And Saul answered, They have brought condemne others, them from the Amalekites , for the people forted felues, the best of the sheepe, and of the oxen, to facrifice them vnto the Lord thy God, and the remnant haue we defrroyed.

16 Againe Samuel faid to Saul, Let mee tell thee what the Lord hath faid to me this night, And he faid vnto him, Say on.

17 Then Samuel faid, When thou wast 2 litle g Meaning, of bale in thine owne fight, wast thou not made the head condition, as shap, of the tribes of I rael; for the Lord anointed thee 9,21. King ouer Hrael.

And the Lord fent thee on a journey, and faid, Goe, and destroy those sinners the Amalekites, and fight against them, virill thou destroy

19 Now, wherefore haft thounot obeyed the voice of the Lord, but hast turned to the pray, and

haft done wickedly in the fight of the Lord? 20 And Saul faid vnto Samuel, Yea, h I haue obeyed the voyce of the Lord, and have gone the imputently in his way which the Lord fent mee, and have brought owne defence both Agag the king of Amalek, and have deftroyed the against Godaud his

Amalekites. 21 But the people tooke of the spoile, sheepe, and oxen, and the chiefest of the things which should have beene destroyed, to offer into the

teth , as verie 29.

the much , to and initifie them.-

owne confeience,

preferred thee to him. * Exod. 17.11.

* Chap. 9. 16. a Because beharb this hoaout , thou

are bound to obey Numb. 24, 19.

Lord

Lord thy God in Gilgal.

* Exlif 4, 17. k: fr 6,5,7. matt. 2, 15 . and 12.7. i God hateth nothing more then his Commandement , though the

to good to man.

his kingdome,

obey is better then facrifice, and to hearken is better then the fat of rammes. 23 For i rebellion is as the finne of witchcraft, and transgression is wickednesse and idolatry. Bethe disobedience of cause thou hast cast away the word of the Lord, therefore hee hath cast away thee from being

22 And Samuel faid, Hath the Lord as great

pleasure in burnt offerings and facrifices, as when

the voyce of the Lord is obeyed; behold, * to

24 Then Saul faid vnto Samuel, I have finned: for I have transgressed the Commandement of

the Lord.85 thy words, because I feared the peo-

ple,and obeyed their voyce, h This was not 25 Now therefore I pray thee, take away my ente recentance, k finne, and turne agains with mee, that I may but dissimulation fearing the loffe of worthip the Lord.

26 But Samuel faid vnto Saul, I will not returne with thee : for thou haft caft away the worde of the Lord, and the Lord bath east away thee, that thou thait not be King oner Israel.

27 And as Samuel turned himfeife to go away, he caught the lappe of his coate, and it rent. 28 Then Samuel faid vnto him, The Lord hath

I That is to Danid. m Meaning, God who maintaineth and preferreth his,

ger , in lands.

nothing leife then

death , or at forne

write , he pailed

not for death.

* Exed. 12,11.

chap. 19,7.

A As veile 11,

mim 14.45. o Where his house

n he fufreited

rent the kingdome of Ifrsel from thee this day. and hath given it to thy 1 neighbour, that is better 29 For indeed them strength of Israel will not

lye nor repent : for he is not a man that he should repent, 70 Then hee faid, I have finned : but honour

mee, I pray thee, before the Eiders of my people, and before Ifrael, and turne againe with me, that I may worship the Lord thy God.

31 So Samuel turned againe, and followed

Saul: and Saul worthipped the Lord.

32 Then faid Samuel, Bring yee hither to mee Agag the king of the Amalekites; and Agag came vnto him # picafantly, and Agag fayd, Truely the n bittemesse of death is passed.

33 And Samuel faid, *As thy fword hath made women childette, fo shall thy mother be childleffe among other women, And Samuel hewed Agag in pieces before the Lord in Girgal. 34 So Samuel departed too Remah, and

P Though Saul came Saul went vp to his house to Gibeah of Saul, where samuel was, 35 And Samuel came no more to P fee Sau 35 And Samuel came no more to P fee Saul vn-

till the day of his death : but Samuel mourned for Saul, and the Lord 9 repented that hee made Saul King oner Ifrael.

CHAP, XVI.

2 Sumuel is represented of God, and is fent to asseint Decid. 7 God regard to the beant. 12 The Spi it of the Lord commett up. on David 14 The wicked jri it is fent roon Saul. 19 Saul fendeth for Danid

The Lord then faid vnto Samuel, Howlong wilt thou mourne for Saul, a feeing I have a Signifying, that cast him away from reigning over Israeli all thine home with oyle and come, I will fend thee to Ithai the Bethlehemite: for I have provided me a more pitiful, then I that the Bethlehemite God, nor to lament King among his fonnes.

2 And Samuel faid, How can I go : for if Saul shall heare it, he will kill me. Then the Lord anfwered, Take an heifer t with thee, and fay, I am come b to doe facrifice to the Lord.

3 And call Ishai to the facrifice, and I will they thee what thou thalt doe, and thou thalt anovnt vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne were castonied at his comming, and faid, Commest e Fearing, less some thou peaceably? 5 And he infwered, Yea : I am come to doe been ecommitted,

facrifice unto the Lord : fanctific your felues, and became the Propher come with me to the facrifice. And hee fanctified come thither, Ithai and his formes, and called them to the facrifice.

And when they were come, hee looked on Eliab, and faid, Surely the Lords4 Anointed is be- 4 Thinking that fore him,

7 But the Lord faid vnto Samuel, Locke not is be made King. on his countenance, nor on the height of his ftature , because I have refused him ; for God feeth not as man feeth; for man looketh on the outward appearance, but the Lord beholdeth the

8 Then Ishai called Abinadab, and made him im. 11,20. ard 17, 10. come before Samuel, And he faid, Neither hath and 20, 11. Pfd.7.19.

the Lord choten this.

9 Then Ithai made Shamah come. And hee faid, Neither yet hath the Lord chofen him.

10 Againe Ithai made his feuen fons to come before Samuel, and Samuel faid vnto Ithai, The Lord hath chosen none of these.

11 Finally, Samuel faid vnto Ithai, † Are there † Ebr. arette stillno more children but thefe ? And he faid , There remaineth yet a little one behinde, that keepeth the theepe. Then Samuel faid vnto Ishai , * Send * 2. Sam. 7, 8 a and fet him : for we will not fit downe , till be be Pfd +3,76

12 And hee fent, and brought him in : and he was ruddy, and of a good countenance, and comly vifage. And the Lord faid, Arife, and anount

him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middles of his brethren. And the * Spirit of the Lord || came upon David, from * Affer 2.46. that day forward : then Samuel rofe vp , and went .md 13.12.

14 But the Spirit of the Lord departed from Saul, and an equil foirit fent of the Lord, vexed

And Sauls fervants faid vnto him , Behold fpirits are at Gods now, the cuill spirit of God vexeth thee.

16 Let our Lord therefore command thy fer- against y wicked, uants that are before thee, to feeke a man that is a cunning player vpon the horpe; that when the enill spirit of God commeth vpon thee, hee mry play with his hand, and thou mayeft be eased

17 Soul then faid vnto his fernants , Provide me a man, I pray you, that can play well, and bring

18 Then answered one of his servants, and foid, f Though David Behold, I have feene a f fonne of Ithai, a Bethle- was now snow the hemite, that can play, and is ftrong, valient, and King by the F.oa man of werre, and wife in matters, and a comely phetyer God person, and the Lord is with him.

19 1 Wherefore Saul fent meffengers vnto beforehee hadshe Ishai , and faid, Send me David thy fonne, which vie of his king-

is with the theepe.

20 And Ishai tooke an affekiden with bread and a flagon of wine and a kid, and fent them by the hand of Dauid Lis fonne vnto Saul.

21 And David come to Saul, and # stood before him a and he loved him very well, and he was his armour bearer.

22 And Saul fent to Ishai, flying, Let Dauid now remaine with me : for he hath found fauour in my fight

23 And so when the evill spirit of God came vpon Saul, Dauid tooke an harpe and played with

* 1.Chrcn. 28,5.

ind \$ 9,21,

Or , profpored .

e The wicked execute his will

would exe cife him

Or , ferurd him;

4 Elr. in thine band. a peace offering. which might be done though the

we ought not to

them whom hee

azfeth out.

thew ow felues

h That is, to make Arbe was not there.

Goliath defieth Ifrael.

Dauids hand : that

his condemnation

might be the more

ernell hate toward

Or, of the oke.

a Betweene the

Or controfplate.

b That 15, 156.

lib. 4. ounces after

halfe an ounce the

fiekel: and 600. thekels weight

amounte h to 18.

lib. 3. quarters.

& Rbe Smite me.

chap. 16. verf. 19.

d Though Islai

yet Gods proni-

denee dire led

meant one thing,

David to another

e ifthey have laid

any thing to gage for their necedity,

redceme it om,

1 Or, greauer.

two campes.

enident, for his

hum.

I. Samuel.

David is fent to his brethren.

g God would that his hand, and Saul was g refreshed and was cased: Saul thould receive for the enill fpirit departed from him. chis benefit as at

CHAP. XVII.

10 Golfath 1 The Philiftims make marre against Ifrael. defield if al. 19 De id is fent to tis Leetwen. 34 The frengto and bolden fir of Dauid. 47 The Lord functioned in Comments are formed as a few formed and by frootde nor france. so David killeth Goliub, and the Philippinis flee.

N Ow the Philistims gathered their armies to battell, & came together to Shochoh which is in Iudah, and pitched betweene Shochoh and

gor, in Ephilian- Azekah, I in the coast of Dammim. And Saul, and the men of Ifrael affembled and pitched in the valley | of Elah, and put them-

felues in battell aray to meet the Philiftims. 3 And the Philistims stood on a mountaine on the one fide, and Ifrael flood on a mountaine

on the other fide: fo a valley was betweene them. Then came a man betweene them a both out of the tents of the Philiftims, named Goliath

of Gath; his height vvas fixe cubites and an hand breadth. 5 And had an helmer of braffe vpon his head,

& a | brigandine vpon him; and the weight of his brigandine vvas five thousand b shekels of braffe. And he had | boots of braffe vpon his legs,

and a shield of brasse vpon his shoulders. 7 And the thaft of his speare was like a weaners beame : and his speare head vveighed fixe

hundreth thekels of yron : and one bearing a shielde went before him. 8 And he ftood, and cried against the hoaste of Israel, and faid vnto them, Why are ye come to

fet your battell in aray? am not I a Philistim, and you fernants to Saul ? chuse you a man for you, and let him come downe to me. 9 If he be able to fight with me, and † kill me, then will we be your fernants; but if I ouercome

him, and kill him, then shall yee be our feruants, and ferue vs. 10 Alfo the Philistim said, I defie the hoast of Ifrael this day: gine me a man, that we may fight

Or, band to land. I together. II When Saul and all Ifrael heard those words

of the Philistim, they were discouraged, and greatly afraid. 12 Now this David vvas the * fonne of an

* Chap. 16.1. Ephrathite of Beth-lehem Iudah, named Ishai, Or, be mus counted which had eight sonnes : and I this man was taamong them that ken for an old man in the dayes of Saul. tere office,

13 And the three eldeft fonnes of Ishai went and followed Saul to the battell : and the names of his three formes that went to battell vvere Eliab the eldeft, and the next Abinadab, and the third Shammah.

14 So Dauid was the least : and the three el-

dest went after Saul. 15 Danid alfoe went , but hee returned from

e To ferue Saul, 13 Saul to feede his fathers theepe in Beth-lehem. 16 And the Philistim drew neere in the morning, and enening, and continued fourtiedayes.

17 And Ishai sayd onto Danid his son, d Take now for thy brethren an Ephah of this parched corne, and thefeten cakes, and run to the hofte to thy brethren.

18 Alfo carie thefe ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receive their e pledge.

19 (Then Saul and they, and all the men of If-

rael overe in the valley of Elah, aghting with the

20 C So David rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ithai had commann ed him, and came

within the compatie of the hoafte: and the hoafte went out in aray, and shouted in the battell. 21 For Ifrael and the Philiftims had put themfelnes in aray, armie againft armie.

22 And David left the things which he bare, + Ebr. veffile. under the hands of the keeper of the t cariage, and ranne into the hoaft, and came, and asked his

brethren + how they did. 23 And as he talked with them, beholde, the man that vvas betweene the two armies, came vp,

(whose name vvas Goliath the Philistim of Gath) out of the parmy of & Philiftims, and spake for staller. f fuch words, and Dauid heard them. 24 And all the men of Ifrael when they fawe hearfed, verf. 8,

the man, ranne away from him, and were fore afraide. 25 For every man of Ifrael faid, Saw yee not

this man that commeth vp ? even to revile Ifrael is hee come up : and to him that killeth him, will the King give great riches, and will give him his *daughter, yea, and make his fathers househ free * 10/16, 15, 10, in Ifrael. 26 Then Dauid spake to the men that stood payments.

with him, and fayd, What shall be done to the man that killeth this Philiftim, and taketh away the h shame from I frael? for who is this vncir- h This dishonent cumcifed Philistim, that hee should reuile the that he doeth to hoafte of the liuing God?

27 And the people answered him after this maner, faying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldeft brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and fayd, Why cameft thou downe hither ; and with whom haft thou left those few theepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to fee the battell.

29 Then Dauid faid, What have I now done? For his fathers Is there not a i cause ? 30 And hee departed from him into the pre- occasion, and alto

fence of another, and spake of the same maner, he felt himselfe and the people answered him according to the by Gods Spirit, former words. 31 And they that heard the wordes which

Danid spake, rehearfed them before Saul, which caused him to be brought.

32 So Dauid fayd to Saul, Let no mans heart faile him, because of him : thy feruant will goe,

and fight with this Philiftim. 33 And Saul faid to Dauid , Thou art not k Here Satan pro-

kable to goe against this Philistim to fight with meth Danids faith,

from his youth. 34 And Dauidanswered vnto Saul, Thy feruant kept his fathers sheepe, and there came ally-

on, and likewise a beare, and tooke a sheepe out 1 Datid by the of the flocke, hath had in time

35 And I went out after him and smote him, past of Gods help. and tooke it out of his mouth: and when he arose nothing doubteth against me, I caught him by the beard, and smote danger, seeing he him, and flew him. was gealous ton

36 So thy feruant flew both the lyon, and the Gods honoux. beare : therefore this vectrouncifed Philistim thall bee as one of them, feeing he hath railed on the hoafte of the lining God.

+ Ebr. of pears,

f As are abone re

g From taxes and

fending was a inA

him : for thou art a boy, and he is a man of warre by the infidelity experience that hee

37 € More.

The faith of Dauid. Goliath flaine. Chap. XVIII. Dauid preferred before Saul. 105 37 Moreoner Dauid faid, The Lord that de-1 When Saul faw David goe forth against livered me out of the paw of the lyon, and out of

uid put them off him. 40 Then tooke he his n staffe in his hand, and n To the intent that by these weake chose him five smoothe stones out of a brooke, & meanes, God might put them in his thepheards bagge or fcrippe, and onely be knowed to his fling ovas in his hand, and hee drew neere to be the authour of the Philistim. chis victorie. 41 And the Philistim came and drew neere vntoDauid, and the man that bare the thield vvent 42 Now when the Philistim looked about and

brigandine vpon him.

yong, ruddie, and of a comely face. 43 And the Philistim said vnto Dauid, Am I a dog, that thou commeft to me with staues ? And the Philistim o curfed David by his gods. 44 And the Philiftim faid to David, Come to would defroy him. me, and I will give thy flesh vnto the foules of the heaven, and to the beafts of the field.

fawe Dauid, hee disdained him : for hee was but

the paw of the beare, he will deliuer me out of the

hand of this Philistim. Then Saul said vnto Dauid,m Goe, and the Lord be with thee.

put an helmet of braffe vpon his head, and put a

ment, and a began to go: for he neuer prooued it:

and Danid faide vnto Saul , I cannot goe with

thefe: for I am not accustomed. Wherefore Da-

38 And Saul put his raiment vpon Dauid, and

39 Then girded David his fword vpon his rai-

m For by thele ex-

that the power of

amples he fawe

God was with

Or, offered.

o Hefware byhis

gods that hee

cause and of his

calling, prophecieth of the defituetion

of the Philiflims.

& Being mooned

Gods Name.

* Ecclus. 47.4.

TOT, Cat the rity.

lekem,

F, M26.4.30.

him.

45 1 Then faid David to the Philistim, Thou commest to me with a fword, and with a speare, and with a thield, but I come to thee in the Name of the Lord of hoastes, the God of the hoaste of IIrael, whom thou hast rayled vpon. 46 This r day shall the Lord close thee in mine p David being af-fured both of his hand, and I shall smite thee, and take thine head

from thee, and I will give the carkeifes of § hoaft

of the Philiftims this day vnto the foules of the

heaven, and to the beafts of the earth, that all the

world may know that I frae! hath a God, 47 And that all this affembly may know, that the Lord faueth not with fword nor with speare, (for the battell is the Lords) and he will give you into our hands.

48 And when the Philiftim arose to come and draw neere vnto Dauid, Dauid hafted and ran to with a feme at zeals fight against the Philistim. sabe renenged vpon 49 And David put his hand in his bagge, and this blafphemer of tooke out a stone, and flung it, and imote the Phi-

listim in his forehead, that the stone sticked in his forehead.and he fell groueling to the earth. 50 So Dauid * ouercame the Philiftim with a fling and with a stone, and smote the Philistim,

and flew him, when David had no fword in his 51 Then Dauid ran, and ftood vpon the Philiftim, and tooke his fword and drew it out of his theath, and flewe him, and cut off his head there-

with. So when the Philiftims faw that their champion was dead, they fled. 52 And the men of Ifrael and Iudah arofe, and shouted, and followed after the Philistims, vntill they came to the | valley , and vnto the gates of Ekron: and the Philiftims fell down wounded by the way of Shaaraim, even to Gath and to Ekron.

53 And the children of Ifrael returned from pursuing the Philistims, and spoiled their tents. 54. And Dauid tooke the head of the Philior, bonfe # Beth - ftim, and brought it to Ierufalem, and put his armour in his ! tent,

the Philistim, he faid vnto Abner the captaine of his hoaft, Abner, whose fonne is this your man? r That is, of what and Abner answered, As thy soule lineth, Oking, family and tribe I cannot tell. 76 Then the King faid, Enquire thou whose had forgotten Defonne this yong man is.

resulted fo great 57 And when David was returned from the abenefit by him. flanghter of the Philistim, then Abner tooke him,

and brought him before Saul with the head of the Philistim in his hand. 58 And Saul fiide to him , Whole forme art thou, thou yong man ? And Dauid answered. I am

the fonne of thy fernant Ishai the Bethlehemite. C H A P. XVIII.

The aminie of Ionathan and Daued. 8 Saul enuieth Dauid for the praife that the women gaue bim. 11 Saul would baue flaine Danid. 17 He symifeth him Merab to roife, but queth him Michal. 27 Danid delinereth to

Saul two hundresh foreskinnes of the Philiftims, 29 Saul feare h Danid, feeing that the Lord is with him A Nd when hee had made an end of speaking

vnto Saul , the a foule of Ionathan was knit a His affection was with the foule of Danid , and Ionathan loued him, fully bent toward as his owne foule,

2 And Saul tooke him that day, and would not let him returne to his fathers house. 3 Then Ionathan and Dauid made a couenant; for he loued him as his owne foule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, even to his fword, and to his bow, and to his girdle,

5 And David went out whitherfoeuer Saul fent him, and behaued himfelfe b wifely : fo that b That is, he pre-Saul fet him ouer the men of warre , and hee was freed in all his

accepted in the fight of all the people, and also doings. in the fight of Sauls feruants. 6 1 When they came againe, and Dmidreturned from the flaughter of the Philistim , the c To wis, Celiath. women came out of all cities of Hrael finging and dancing to meete king Saul, with timbrels, with

instruments of ioy, and with rebeckes. 7 And the women t fang by course in their + Eir. experted, 7 And the women 1 mag 27 play, and faid, * Saul hath flaine his thousand, and plaing. Chap, 21, 11, 246

8 Therefore Saul was exceeding wroth , and 20.5 the faying displeased him, and he said, They have ascribed vnto David ten thousand, and to me they have afcribed but a thouland, and what can bee have more faue the kingdome? 9 Wherefore Saul a had an eye on David from him enuie and

Ecclus. 47:6 7.

f Meaning, he was

that day forward. 10 And on the morowe, the euili spirit of God came upon Saul, and hee e prophecied in the e That is, spake 25

hand like as at other times, and there was a speare people abused this in Sauls hand. II And Saul tooke the fpeare, and faid, I will could not vnds. fmire David through to the wall. But David anoi-

middes of the house : and David played with his fale : for fo the

ded twife out of his prefence. 12 And Saul was afraid of Dauid because the

Lord was with him, and was departed from

13 Therefore Saul put him from him , and made him a captaine over a thouland, and he went

fout and in before the people. 14 And David behaved himfelfe wifely in all captaine our the his wayes : for the Lord vvas with him.

15 Wherefore when Saul faw that he was very wife, he was afraid of him.

16 For all Itrael and Indah loued David . because he went out and in before them,

David marrieth Michal.

g, Fight against

them that waire

h By whom hea

to I ash as the re-

had an formes wich Dat i put

differences.

2.3 saufe hee thou, he hanf I'e

n Tobedepriu d of his kingdome.

o That is, David

had bester force of a ag. nitche thili-

firms then Sauls

2 L. Cor. Sant

Acres allera

againt Gods

poster.

I. Samuel.

Michal faueth David

eldest daughter Merab , her I will give thee to wife; onely be a valiant fonne unto mee, & 8 fight the Lords battels ; for Saul thought, Mine hand thall not be upon him, but the hand of the Phili-

ftims thall be voon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Ifrael, that I should be some in law to the King? 19 Howbeit when Merab Sauls daughter

fhould have beene gitten to David , h the was giuen into Adriel a Meholathite to wife.

20 f Then Michal Sauls daughter loved David; and they thaved Saul, and the thing pleafed him. giat of the Gibco-2.1 Therefore Saul faid, I will give him her, that mi.s, a San.21 8. iso his hypotrifie the may be a i frare to him, and that the hand of appearant for and a the Phillitims may bee against him. Wherefore presence of fanour he fought his Saul faid to Daid, Thou fhair this day bee my fonne in law in the one of the twaine.

2.2 And Saul commanded his fernants, Speake withDauld fecretly, and fay, Behold, the king bath a fattout to thee , and all his fertants love thee:

be now therefore the Kings fonne in law. 23 An i Sauls feruants fpake thefe wordes in 3. M. aning, that hee the erres of David. And David faid, & Seemeth is

was not able to to you a light thing to be a kings fonne in law. and ow his wife feeing § I am a poore man and of finall reputation? wich riches. 24 And then Sauls feruants brought him word

againe, faying, Such words fpake Dauid. 25 And Saul faid, This wife thall ye fay to Da-

aid, The King defreth no dowrie, but an hundred foreskinnes of the Philistims , to becauenged of the Kings enemies, for Saul thought to make Dauid fall into the hands of the Philippins.

26 And when his fernants tolde David thefe wordes, it pleafed David well, to bee the 1 Kings fonne in law and the dayes were not expired.

able to compade the 27 Afterward David crose with his men, and Kings requeil. went and flewe of the Philiftims two hundreth men; and Dauid brought their foreskinnes, and m Maning David m they gave them wholly to the King that hee might be the Kings forme in law : therefore Saul and his fouldiers.

gane him Michal his daughter to wife, 28 Then Saul Jave, and understood that the Lord vvas with David, and that Michaltha dangh-

ter of Saul loued him.

29 Then Saul was more and more afraid nof Divid, and Stul became alway Davids enemie,

30 And when the Princes of the Philiftims went forth, at their going forth . Dauid behaned himfeife more wifely then all the fermints of Sattle

fo that his name was much fet by, CHAP. XIX.

2 Innathan declareth to Danid the vvicked purpose of Saul. 11 Idichalhis voife frueth him. 18 Dauid commeth to Samuel. 33 The Spirit of prophecie commetto . . Saul.

' A.n. Soul fp ke to Ion than his fonne, and to all his fernance, the they fould a kill David: but Jonathan Sants come had a greatfatiour to

Inight Davids life technily, nare one a shiprio oter-D. 111 ! Sein tintio open

2 And Ionathan told David, faying, Soul my father speth about to flay thee : now therefore, I pray thee , take heed vnto it y feife vnto the mermine, and abide in a fecret place, and hide thy feife.

3 And I will goe out and frind by my father & that I may give in the field where then bart, and will commune

the warning wast with my fither of thee, and I will fee what bee wiles. faith, o twilrell thee.

4 And Ionahan spake good of Danid vnto Said his Jaher, and feld vino him, Let not the king

17 1 Then Saul faid to David, Beholde mine finne against his feruant, against David: for hee hath not finned against thee, but his workes have beene to thee very good,
5 For he tdid * put his life in danger, and + Ebr. beeput # 9

flew the Philiftim , and the Lord wrought a great foulein bit band. faluation for all Israel: thou fawest it, and thou re- * indg 12.3. invocedit: wherefore then wilt thou finne against 1. Sam 28.21. innocent blood, and flay David without a cause? 6 Then Saul heatkened vnto the voyce of Io-

nathan, and Saul fware, As the Lord liveth, he & whattoener he thall not die. 7 So Ionathan called Dattid, and Ionathan heart was fell ca

the wed him all those words, and Ionathan brought malies, David to Saul, and hee was in his presence as in times paft.

8 1 Againe the warre began, and Dauid went

ont and fought with the Philiftims, and flew them with a great flaughter, and they fled from him.

9 1 And the entill spirit of the Lord was vpon Saul, as hee fate in his house having his speare in his hand, and Dauid a played with his hand.

his hand, and Dauid a played with his nand,

10 And Saul intended to finite Dauid to the harpe to mitigate
wall with the speare: but hee turned afide out of spite, as chap, 15, Sauls prefence, and he fmote the speare against the wall : but David fied and efc ped the fame night.

11 Saul alfo fent meffengers vino Dauids house, to watch him, and to flay him in the morning: and Michal Davids wife told it him, faying, If thou faue not thy felfe this night, to morow thou

thalt be flaine. 12 So Michal e let Danid downe through a e Thus God moone

window: and he went, and fied, and escaped, 13 Then Michai tooke an image, and laid it in tyrant to favour the bed, and put a pillow fluffed with goars haire David against their vader the head of it, and concred it with a father, cloath.

And when Saul fent meffengers to take Danidahe faid He is ficke.

15 And Saul fent the meffengers againe to fee David, faying, Bring him to me in the f bed, that f Behold how the I may flay him.

16 And when the messengers were come in, plith their rage, behold, an image vous in the bed with a pillowe nor friendling, of goats hairs under the head of it.

17 And Saul faid vnto Michal, Why haft thou mocked me fo , and fent away mine enemie , that hee is escaped? And Michalanswered Saul, Hee faid vnto me, Let me goe, or els I will kill thee. 18 1 So David fled, and escaped, and came to

Samuel to Ramali, and told him all that Saul had done to him; and he and Samuel went and dwelt in g Naioth was a

19 But one told Saul, flying, Behold, David in schoole where the g Najoth.

at Najoth in Ramah. 20 And Saul fentmeilengers to take David, Ramah,

and when they faw a company of Prophets prophecying, and Samuel Handing has appointed h Being their ouer them, the Spirit of God feil vpcn the meffen- shiele infinater.

2.1 And when it was told Sanl, he fenr other mindes and praised merlengers, and they propher iedlikewife; againe God. Saul fent the third metlengers, and they prophe-

gers of Saul, and they also i prophecied.

cied alfo. 2.2 Then went hee himfelfe to Ramah, and came

to a great well that is in Sechu, and hee asked, and faid, Where are Samuel and Danid: And one faid, Behold, they be at Naioth in Ramah. 23 And hee k went thither, even to Najoth in k Wich a minders

Ramah, and the Spirit of God came yoon him alfo , and hee went prophecying untill hee came to Natioth in Raman,

pretended outwardly, yet his

d He played on his

tyrants to accomneither regard oath

word of God was Andica, neere to

i Changed their

24 And

Saul prophecieth. Ionathans loue Chap, XX. to Dauid. Saul reuileth Ionathan, 106 24 And he ftript off his 1 cloathes, and hee pro-MHir kingly ap-

parell. m He hambled ! himfelfe as other * Chap. 10. 11.

a For Saul Was

cied a day and a

f Ebr venealt it in

h I am in eteat

danger of death,

added peace offe-

rings and feaths.

23,48.

h 1 know that if

shou wereft naw

Kingdome, thou

woulden not de-

thy felfe hiendly

no my poferitie,

Broy mee, but the w

preferred er the

† Ebr. faith.

escepe.

mencea'e.

Rayed, and prophe-

CHAP. XX.
3 Innathanesmetelb Danid. 3 Theyvenue their league.
33 Saul vould have killed Ionathan. 38 Ionathan admertifeth Danid by three arrewessel his faithers furre.

phecied also before Samuel, and fell m downe na-

ked all that day and all that night: therefore they

fay, * Is Saul also among the Prophets?

A Nd David a fled from Naioth in Ramah , and came and faid before Ionathan, What have I

done? what is mine iniquitie? and what finne haue night by Gods pro-nidence, that David I committed before thy father, that he feeketh my might have time to life? 2 And hee faid vnto him , God forbid , thou

fhalt not die : behold, my father will do nothing great nor small, but hee will t shew it me; and why thould my father hide this thing from me ! he will not doe it.

3 And Dauid Sware againe, and faid, Thy father knoweth that I have found grace in thine eyes: therefore he thinketh, Ionathan shall not know it, least he be forie : but indeed , as the Lord lineth, and as thy foule liueth, there is but a b flep be-

tweene mee and death. 4 Then faid Ionathan vnto David , Whatfoeuer thy foule I requiretle, that will I doe voto

5 And Dauid faid vnto Ionathan, Behold, to morow is the 6 first day of the moneth, and I e At what time there thould be a should fit with the king at meate; but let me goe, folemne facifice, that I may hide my felfe in the fieldes vnto the

Num. 28 11. To the which they third day at even. 6 If thy father make mention of mee, then fey, David af ked leave of me, that hee might goe to d Reade Chap. 1,21. Bethlehem to his owne citie: for there is a d yeere-

ly facrifice for all that family. And if hee fay thus, It is well, thy feru nt

shall have peace: but if he be angry, be fure that wickednesse is concluded of him. 8 So thalt thou they metrie vnto thy feruent:

* thin 18.3. and * for thou halt joyned thy feruant into a couenant of the Lord with thee, and if there be in mee Iniquitie, flay thou mee: for why shouldest thou bring me to thy father? 9 1 And Ionathan answered, God keepe that

from thee ; for if I knew that wickednesse were e That he were concluded of my father to come vpon thee, fully determined. would not I tell it thee?

10 Then faid David to Ionathan, Who f Rall f 1f they father doe tell me ? how f hall I know , if thy father answere fanour me.

> 11 And Ionathan faid to Danid, Come and let vs goe out into the field : and they twaine went out into the field.

12 Then Ionathan faid to Dauid, O Lord God of I frael, when I have groped my fathers mind to morow at this time, or within this three dayes, and if it be well with David, and I then fend not vnto thee, and thew it thee,

13 The Lord & doe to and much more vnto Io-5 The Lord punish me most grienously, nothen : but if my father have minde to doe thee euill , I will thew thee also , and fent hee away, that thou mayeft goe in peace : and the Lord be with thee as he hath beene with my father.

14 Likewife I require not whiles I line . for I doubt not but thou will show me the mercy of the Lord, h that I die not.

15 But I require that thou cut not off thy mercie from mine house for ever : no , not when the Lordhath destroyed the enemies of David, every one from the earth.

16 So Ionathan made a bond with the house of David, faying, Let the Lord require it at the hinds of Dauids enemies,

17 And againe Ionathan fware vntc David because he loued him (for hee loued him as his

18 Then faid Ionathan to him, To morow is the first day of the moneth : and thou shalt bee

I looked for for thy place thall be emptie. Or, men loned 19 Therefore thou flight hide thy felfe three dayes, then thou thalt goe downe quickly and

come to the place where thou diddeft hide thy felfe, when this matter was in hand, and thalt remaine by the stone † Ezel. + Ely of the mai.

20 And I will moot three arrowes on the fide

a ligne to for mike thereof, is though I shot at a make. to term: to # 21 And for I will fend a boy , faying , Goe, 1 If the fecke the arrowes. If I by vnto the boy, See, the arrowes are on this fide thee , bring them , and

come thou : for it is t well with thee, and no hurt, + Eir, prate. as the Lord lineth. 22 But if I fey thus vnto the boy, Rehold, the

arrowes are beyond thee, goe thy way : for the Lord hath font thee away i The Lord is the 23 As touching the thing which thou and I and out of thy de-

have fpolen of, behold, the Lord be between thee Patture. and me for ener. 2.4 5 So Dauid hid himfelfe in the field; and

when the first day of the moneth came, the king fate to eate meate. 25 And the king fate, as at other times vpott

his feate, even upon his feat by the wall and Ionathen profe, and Abner late by Sauls fide, but Datiids place was emptie.

26 And Soul faid nothing that day : for hee thought, Some thing hath befallen him, though he were k cleane, or elfe because bee was not puri- k Yethe might hane fome bufineffe

27 But on the morow, which was the fecond to let him. day of the moneth. Dauids place was emptie againe : and Saul find vnto Ionathan his fonne, meate, neither yefterd y nor to day?

required of me, that hee might goe to Beth-lichem.

29 For he faid , Let me goe , I proy thee : for our familie offereth ma facrifice in the citie, and m That is, a peace my brother hath fent for me : therefore now , if I offering have found favour in thine eyes, let me go, I pray thee, and fee my n brethren : this is the cause that n Meaning, all his hee commeth not voto the kin, stable.

30 Then was Saulangry with Ion ahm, and find vnto him , Thou o fonne of the wick diebel- o Thouser over lious woman, doe not I know, that the b ft cho to the mother n. fen the fonne of Ithai to thy onfution, and to the

confusion and theme of the method 31 For as long as the forme of Ithni liveth upon the earth, though alt not be of abrifhed, not thy

kins dome : wherefore new tend and fer him and me,for he # fhali turely die. 34 And Ionathan an wered vnto Saul his for plor it we etco ther, and faid vnto him, Wherefore thall he p ! . : god mannero

what hath he done? 33 And Saul cast a speare at him to hit him; the saide why. whereby Ionachan knew, that it was determined

of his father to flay Douid, 34 So Ionathan arofe from the talle in a great anger, and did eate no meat the fecond day of the moneth . for he was fory for Dauid, and be-

cause his f ther had reuiled him. 25 On the next morning therefore Iona-

Wherefore commeth not I the ionne of Ishai to I Thus he speaksh 28 And Ionathan answered vito Saul , David David

contemptionly of

kinfelolke

+ Eir, forne of o dech

i the w

0 2

David eaterh of the shewbread.

He faineth himselfe mad.

For this was the than went out into the field, at the time appoin-

ented day, as it was ted with Dauid, and a little boy with him. 36 And he faid vnto his boy, Runne now, feeke

the arrowes which I shoote: and as the boy ran, he that an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had flot , Ionathan cryed after the boy , and faid, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, " Make e By their words speede, hatte and stand not still; and Ionathans boy gathered vp the arrowes, and came to his

miffer.

he admontthed

Danid what he ought to dee.

} Bo. infliumente.

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Danid

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* Btod/23.39. Lettis. 14.5.

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Saints of God.

39 But the boy knew nothing: onely Ionathan and D mid knew the matter.

40 Then Ionathan gaue his † bow and arrowes vnto the boy that was with him, and faid vnto him, Goe, carie them into the citie.

41 Affoone as the boy was gone , Dauid arole out of a place that was toward the South, he had thot on the and fell on his face to the ground, and bowed himfelfe three times; and they kiffed one another, Rone, leaft the boy and wept both twaine, till Dauid exceeded. should have efpyed

12 Therefore Ionathan faid to Danid, Goe in peace : that which we have ! fworne both of vs in Which oathe he salleth in the eight the name of the Lord , faying , The Lord bee betweene me and thee, and betweene my feede and vesle, the conenant betweene thy feed, let it stand for ener.

43 And hee grote and departed, and Ionathan

went into the citie. CHAP, XXI.

I David fleeth to Nob to Ahimelech the Prieft 6 Hee getteth of him the Shevubread to fattifie his hunger. 7 Doeg Sauls fermant wwas prefent. 10 Dasaid fleth to King Achifh, 13 and there faineth

himselfe mad. • Hen came Dauid to 2 Nob to Ahimelech the Prieft, and Ahimelech was aftonished at the sounded of the Lo.d. meeting of David, and faid vnto him, Why art thou atone, and no man with thee?

2 And David faid to Ahimelech the Prieft, The 5 King bath commanded me a certaine thing, and b Thefe infirmitiet hath faid vnto me, Let no man know whereabout I fend thee, and what I have commaunded thee: and I have appointed my feruants to fuch and fuch places.

> 3 Now therefore, if thou haft ought vnder thine hand, give mee fine cakes of bread, or what commeth to h nd.

4 And the Priest answered David , and faid. There is no common bread under mine hand, but heere is a hallowed bread, if the young men haue

kept themfelues, at least from women. g David then answered the Prioft, and faid vn-: If they have not seconganied with to him , Certainely women have beene feparate from vs these two or three dayes fince I came

out; and the d veffels of the young men were holy, though the way were prophane, and how much more then that sugry one thee fanctified this day sarefull to keep his in the veffelis

6 So the Prieft grue him hallowed bread, for he hall have eaten there was no bread there, fane the thew bread that of this holy tood? was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the fame day one of the fer-Tarying to wotnints of Saul f abiding before the Lord , named Doeg the Edomite, the # chiefest of Sauls heardmen.)

8 And I wid faid vnto Ahimelech , Is there not here under thine hand a speare or a sword?

for I have neither brought my fword nor mine harnesse with me , because the kings businesse required hafte.

9 And the Priest faid, The sword of Goliath the Philistim , whom thou flewest in the * valley * Chap. 19.2; of Elah, behold, it is wrapt in a cloath behind the S Ephod: if thou wilt take that to thee, take it: for 3 Echinde that there is none other faue that here; and David faid. clase, where the high Priess gar-There is none to that, give it me.

10 And Dauid arose and fledde the same day from the a presence of Saul , and went to Achisin h That is, out of the king of Gath. Sauls dominion.

I. Samuel.

11 And the feruants of Achifh faid vnto him, Is not this Danid the * King of the land; did they Chap 17 9. not fing vnto him in dances, faying, * Saul hath 2, 5, Ecclus, 47.6, flaine his thousand, and David his ten thousand? 12 And David + confidered these words , and moras in tis beat,

was fore afraid of Achish the king of Gath.

13 And hee changed his behaviour before them, and fained himfelfe mad in their hands, and i forabled on the doores of the gate, and let his i By making marks fpettle fall downe vpon his beard.

14 Then faid Achifb vnto his fernants, Lo, ve fee the man is belide himfeife, wherefore have ve

brought him vnto me?

15 Haue I neede of madde men, that yee haue brought this fellow to play the madde man in my prefence ? I shall be come into mine house? in a kings houles CHAP, XXII.

David hideth himselfe in a caue. 2 Many that vvere in trouble came unto him. 9 Doez accufeth Ahimetech. 18 Saul caufeth the Priests to be flaine. 20 Abiathar escapeth.

Auid therefore departed thence, and faned himselfe in the caue a of Adullam; and when a which was in the his brethren and . his fathers house heard it, they mere to Bethlehem. went downe thither to him.

2. And there gathered vnto him all men that were in trouble, and II men that were in debt, and all those that were vexed in minde, and hee was their of prince, and there were with him about a Or, superfine, foure hundred men.

3 5 And Dauid went thence to Mizpeh in b Moab, and faid vnto the King of Moab, I pray b For there was thee , let my fother and my mother come and abide another to called in with you, till I know what God will doe for me,

4 And he c brought them before the King of e for he feated tha Moab, and they dwelt with him all the while that rage of Saul against Danid was in a the hold.

5 And the Prophet Gad faid vnto Dauid , A- neh, which was a bide not in the hold, but depart and goe into the mong hold. land of Indah. Then David departed and came into the forrest of Hareth.

6 And Saui heard that David was a discoue- e That a great brings red, and the men y were with him, and Saul remai- went on him, ned in Gibeah under a tree in Ramah, hauing his speare in his hand, and all his servants stood about him.

And Saul faid vnto his fernants that flood about him , He are now, ye formes fof Iemini, will f ye that are of my the fonne of Ishai giue enery one of you fieldes aibe and linage, and vineyards? will hee make you all captaines ouer thousands, and captaines oner hundreds:

8 That all ye have conspired against me, and gHereby Hee would there is none that telleth me that my fonne hath that this confinitacie made a couenant with the fonne of Ithair and there was monthstuble. is none of you that is forie for me or sheweth mee, where the tenne that my & fonne hath ftirred vomy feruant to lie confpired againft the father, and the in waite against mee, as appearein this day?

9 Then answered Doeg the Edomite, (who maker.

t Bir. put thefe

fernant agains his

Sauls crueltie on the Priefts.

h Which were the

God threatned to

f Hang I not 20

other times alfo,

Or, foetmene

& For they knew

the innocents.

1 This was Gods

pronidence, who

according to his

Eli, Chap. 2, 33.

100,15,441

prom fe preferned

him?

punis,

Chap. XXIII. Dauid departeth from Keilah. 107

was appointed ouer the fernants of Saul\ and faid. I faw the forme of Ishai, when hee came to Noh. to Ahimelech the fonne of Ahicub.

10 Who asked counfell of the Lord for him, and gaue him victuals, and he gaue him also the

fword of Goliath the Philistim. 11 Then the King fent to call Ahimelech the

Priest the sonne of Ahitub, and all his fathers house, to voit, h the Priests that were in Nob ; and remnant of y house they came all to the King. of Eli, who fe houfe

12 And Saul faid, Heare now thou fonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul faid vnto him, Why have vee conspired against me, thou and the sonne of Ishai. in that thou hast ginen him victuall, and a sword, and haft asked counfell of God for him, that hee should rife against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and faid, Who is fo faithfull among all thy feruants as David, being also the kings sonne in law, and goeth at thy commandement, and is honourable

in thine house?

15 Haue I this day first begun to aske counfell of God for him; be it farre from me, let not when he had great affaires, confulted the king impute any thing vnto his fetuant, nor with the Lord for to all the house of my father : for thy servant knew nothing of all this, lefte nor more.

16 Then the King faid, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

17 And the King fayde vnto the | fergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with Dauid, and because they knew when he fledde, and fliewed it not to me. But the fernants of the King k would not moone their hands to fall vponthe that they ought not Priefts of the Lord. to obey the wicked

18 Then the king faid to Doeg, Turne thou commandement of the king inflying and fall vpon the Priefts. And Doeg the Edomite turned, and ranne upon the Priests, and slew that fame day fourescore and fine persons, that did weate a linnen Ephod.

19 Also Nob the citie of the Priests smoote hee with the edge of the fword, both man and woman , both child and fuckling, both oxe and affe, and sheepe with the edge of the sword.

20 But one of the fonnes of Ahimelech the fonne of Ahitub (whose name vvas Abiathar) i es-

caped and fled after Dauid. 21 And Abiathar thewed Dattid, that Saul

had flaine the Lords Priefts.

fome of the house of 22 And Dauid faid vnto Abiathar, I knew it the fame day, when Doeg the Edomite voas there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with mee, and feare not: for B Or, he that taketh f he that feeketh my life, shall feeke thy life also: thy life, foull take for with me thou thalt be in fafegard. mine aifo.

CHAP. XXIII. 5 David chafeth the Philiftims from Keilah. 13 Dauid departeth from Keilah , and remainsthin the vuildernesse of Ziph. 16 Ionathan comforteth Dauid.23 Sauls emerprise is broken in pursuing Dauid.

T Hen they tolde Dauid , Taying , Behold , the a Which was a city Philiftims fight againft a Keilah, and spoile in the tribe of ludah

2 Therefore Dauid asked counsell of the Lord, faying , Shall I goe and smite these Philistims? And the Lord answered David, Go and smite the Philiftims, and fage Keilah.

And Davids men faid vmo him, See, we be

afraid here in & Iudah , how much more if wee b Thirtis, in the come to Keilah against the hoaste of the Phili- b That is, in it mids of tudal. 4 Then David asked counfell of the Lord recome to the

ag tine. And the Lord answered him, and faid, borders a sind our Arife, goe downe to Keilah: for I will deliner the entmiss. Philiftims into thine hand. I So Duid and his men went to Keilah,

and fought with the Philiftims, and brought away their cattell, and fmore them with a great flaughter: thus Dauid faued the inhabitants of Keilah.

6 (And when Abiathar the fonne of Ahimelech * fled to David to Keilah, he brought an E - * Chap to, to phod t with him.)

7 And it was told Saul that Datid was come dence the Ephed to Keilah, and Saul faid, God hath delivered him kept with Danid the into mine hand : for hee is that in , feeing hee is true leng. come into a citie that hath gates and barres. Berrin me band

8 Then Saul called all the people together to warte for to goe downe to Keilah, and to befrege Danid and his men.

9 1 And Dauid having knowledge that Saul imagined mischiese against him , said to Abiathar & To confest with the Priest, & Bring the Ephod.

10 Then faid David, O Lord God of Ifrael, and Thummin. thy feruant hath heard, that Saul is about to come to Keilah to destroy the cirie for my take.

11 Will the lords of Keilsh deliver me vp into his hand? and will Saul come downe as thy feruant hath heard: O Lord God of Ifrael, I befeech thee, tell thy feruant. And the Lord faid, He will come downe.

12 Then faid David, Will the flords of Keilah Ongonernous deliuer me vp, and the men that are with me, into the hand of Saul ? And the Lord faid , They will deliuer thee vp.

13 ! Then Dauid and his men , which were about fix hundreth, arofe and departed out of Keilah , and went I whither they could. And it was told Saul , that Danid was fled from Keilah , and lords and fro ; as he left off his journey.

1 4 And David aboade in the wildernesse in the I holdes, and remained in a mountaine in the wil- or, frong places. dernesse of Ziph. And Saul fought him every day, but God e delivered him not into his hand,

15 And Dauid faw that Saul was come out for again # God; shilto feeke his life : and Dauid was in the wilder- dren, but when he appointeth the sime neffe of Ziph in the wood.

16 And Ionathan Sauls fonne atofe and went to David into the wood , and comforted † Eir. bi: band, him in God,

17 And faid vnto him, Feare not: for the hand of Saul my father shall not finde thee, and thou

shilt be fking ouer Israel, and I shall be next vnto f tonathan assure the thee; and also Saul my father knoweth it. 18 So they twaine made a couenant before will accomplish his

but Ionathan went to his house. 19 1 Then came up the Ziphims to Saul to conteience. Gibeah, faying, Dooth not David hide himfelfe by vs in holdes, in the wood in the hill of Hachilah,

which is on the right fide I of Iesbimon? 20 Now therefore, O king, come downe according to all that thine heart can defire; and our part shall bee to deliver him into the Kings hands.

21 Then Saul faid, Be ye bleffed of the Lord: thip for ye have had compation on me,

22 Goe, I pray you, and prepare ye yet better: know and fee his place where he t haunteth, and

much more when

the Lordby Vring

bautng no certaene

place to go to.

e No power nor policie can premaile

Danid, that God

the Lord; and David did remaine in the wood; his father firmeth againfi his owne

1 Or, of the milder.

g The Lord recom penfe this friend-Eur. mbere ble

forte back berer.

David spareth Saul in the caue.

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h A city of tudah,

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101.15.62.

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themielas one

from 2nother,

I. Samuel.

He pleadeth his innocencies

who hath scene him there : for it is faid to me , He is fubrill and craftie. 27 See therefore and know all the fecret pla-

ces where he hideth himfelfe, and come se againe to me with the certainty, and I will go with you: h In you country and if hee be in the bland I will fearth him our ef 2 ; h, which is throughout all the thoulands of Judah.

24 Then they grofe and went to Ziph before Soul , but David and his men vver in the wildernesse of Maon, in the plaine on the right hand of

25 Saul also and his men went to feeke him,

and they told Durid; wherefore he came downer vnto a rocke, and aboade in the wildernesse of ; which wer alfo i Mion And when Sautheard that , hee followed on the tribe of luafter D mid in the wilderneffe of Maon. Ash, 10th, 15.55.

26 And Soul and his men went on the one fide. of the mountaine : and Douid and his men on the other fide of the mountaine ; and Dauid made hafte to get from the prefence of Saul ; for Saul bridge of the tyrants and his men compaffed Danid and his men round and delines his out about to take them.

of the lyonsmon h. 27 But there came a k meffenger to Saul, fiving, Hafte thee, and come : for the Philiftims have inuaded the land.

28 Wherefore Saul returned from purfuing D mid, and went against the Philistims. Therefore they called that place, 1 Sela-hamm thickoth,

CHAP. XXIV. 1 David bit in a caus feareth Saul. 10 Heef hervoth to Saul his imprencie. 18 Saul acknowledgeth his fau'r. 12 He cufeth David to (vverre unto him

to be fauourable to his Nd Daniel went thence, and dwelt in a holds

a That is , in frong places, which were A at En-poli. defenced by name.

2. When Saul was returned from the Philiflims, they tolde him, 'aving, Behold, Danid it in the wilderneffe of b Engodi.

3 Then S il tooks three thousand chosen men out of all Heael, and went to feeke Datid and

his min upon the rocks among the wild gows. 4. And hee came to the fleepecoates by the + Elt. to countis why where there was a came, and S all went in † to

doe his essement . md Datid and his men sate in the t inward parts of the caue. + Eir in the Cites. 5 And the men of D' uidfuid vnto him , See, c. Here we fee how the day is come, whereof the Lord fayd unto

thee, Behold, I will deliact thing enemie into thine mile, if the occision hand, and thou that doe to him as it shall feeme time a mer foldile good to thee. Then Durid arofe and out off the d for freing it was I ip of S talk garment printily. 6 And afterward David was touched in his

canta be resented. 6. And alternand Dania was concare and that had onclud heart, bee mile hee had out off the L.p. which was en Sauls garment.

7 An the trid onto his men, The Lord keepe mee from Joing that thing visio my mailer the Lords anavored, to by mine hand upon him : for he is the Answnted of the Lord.

8 So Dould onercame his ferunats with thefe cords, and inffered them not to a life again't S .ul: for Sulfrofe vp out of the case and went away.

o David alto aroth afterward, and went out of the cone, and cryed fr t Stul, faying, Omy lord the King. And when Sail looked behinds him . David inclined his face to the earth , and bawed himselfe.

10 And David faid to Sant, " Wherefore gie Countrary to the ueft throughly e me to mens worder , that fity , Behold, Durid feekein enill againft thee?

11 Behold, this day think eyes have feene, that the Lord had delinered theo this day into mine hand in the caue, and fome bade me kill thee : but I had compaffion on thee, and faid, I will not lay mine hind on my mafter : for he is the Lords An-

12 Moreoner my fither, behold; behold, I fay, the 11p of thy garment is mine hand; for when I cut of the lap of thy garment, I killed thee not. Understand and see, that there is neither enill nor wickednesse in mee, neither have I sinned against thee, yet thou huntest after my foule, to take it. 13 The Lord be judge betweene thee and me,

and the Lord avenge mu of thee, and let not mine hand be vpon thee.

14. According as the | olde prouerbe fayeth, | Orthe prouerbe of Wickednesse proceeds the from the wicked, but mine hand be not upon thee.

out rafter whom doest thou purtue? after a dead dogge, and fier a flear 16 The Lord therefore be indge, and indge be-

tweene thee and me, and fee, & pleade my cause, and t deliner me out of thine hand. 17 When David had made an end of speaking f Though he was

these words to Stul, Stul faid, Is this thy voyce, montare llenemie my fonneDauid & Saul life up his voyce, & wept, to David, yet by his

18 And faid to Danid, Thou art more reighter grangent nefle out then I: for thou hast rendred me good, and I is continued to compelled him to have rendied thee evill.

19 And thou hast thewed this day, that thou haft dealt well with me : forafmitch as when the Lord had closed me in thine hands, thou killedst me not.

20 For who shall find his enemie, and let him depart t free ? wherefore the Lord render thee t Elvagood may. good for that thou halt done vnto me this day.

21 For now behold, I & know that thou thalt & Though this ribe King, and that the king ome of Ifrael thali be feffed the favour stablished in thine hand.

that thou wilt not deftroy my feede after me, and him againsh his that thou wilt not abolish my name out of my fa- owne conference, thers house. 23 So David fware ento Saul, and Saul went

home : but D. iid and his men went up vnto tire holde. CHAP. XXV.

1 Samueldicth, 3 Nabel and Abizail 38 The Lord killeth Nabal. 43 Abigail and Alineam Davids

voices, 44 Michal's ginen to Phali. Hen * Summer died , and all Ifried affembled, * Chp. 28.3 enth.) and mourned for him, and buried him in his +6.13.20.

2 owne house at Rumh. And Duid arose and a That is among his went downe to the wildernesse of Paran. 2 Now in b Maco swas a men, who had his pof b Maco and Carfeino in Cymel, & the min was exceeding mighthe the tribe of ludah.

tie, and had three shouland theepe, and a thousand Carnel the moungoats : and he was thearing his freepe in Carmel, taine was in Gable, 3 The name also of the man rows Nabal , and the name of his wife Abigail, and thee was a we-

man of fingular wifedome, and beautifull, but the man vva Churlish, and cuill conditioned, and was of the family of Caleb. 4 And David heard in the wilderneffe, that

Nabal did theare his theepe. 5 Therefore Danid fear ten young men, and

David faid vnto the young men, Goe vp to Car- Fir effects. mel, and goe to Nabal, and aske him in my name c some teade, for thow he doeth.

6. And thus shall ye fay " for falutation, Both Profperitie the next thou, and thine house, and all that thou haft, bee years, both then, 7 Behold, Feir far life; in peace, wealth and profperitie,

15 After whom is the king of Ifrael come

rant faw and con-

of God toward Da-22 Sweare now therefore vinto the by the Lord, uid , yet he ceafeth

mayeft thou line in

tallo report of them sharfud, Danid was Statis enumy. h romesh him-- 10 b. 1 15 :94.

7 Behold , I have heard , that thou haft fhearets: now thy thepheards were with vs , and wee them no hurt, neither did they miffe any thing all the while they were in Carmel.

8 Aske thy fernants, ind they will thewe thee, Wherefore let thefe young men finde fatiout in thine eyes: (for wee come in a good feafon) gine, I pray thee, whatfeever decomment to thine hand voto thy feruants , and to thy forme

d whatfoeter than balacady for vs.

9 5 And when Dauids yong men came, rhey told Nabul all those words in the name of David,

and held their peace. 10 Then Nabal answered Davids feruents. and fayd, Who is Dauid ? and who is the Thusthe conctons of forme of Ithai a there bee many formants now

wretched in flead of adayes, that breake away encry mun from his reliening the needs mafter. fity of Gods chil-11 Shall I then take my bread, and my water, dren, vie to ren le and my fleth that I have killed for my thearers, their persons, 2.1d condemne these and give it vino them, whom I know not whence caute.

they ber 12 So Dani Is for ants turned their way and went againe, and came, and told him all those

things.

13 And David faid vnto his men, Girdenery man his fword about him. And they girded energy man his fword. Durid also girded his sword. And about foure hundreth men went up after David. and two hundreth aboade by the feerings.

14 Now one of the ferning told Abiguil Nabals wife, faying, Behold, David fent mellengers out of the wildernesse to falute our master, and he

t railed on them.

4 Ebr droue stent 15 Notwithstanding, the men were very good A 387.79 . t when we kept our if vnto vs, and we had no displeature, neither miltheepe in the wilfed we any things as long as wee were connerfant

sernelle of Paran. with them, when we were in the fields. 16 They were as a wall vnto vs both by night and by day, all the while we were with them kee-

m fter, and vpon all his family: for he is to wic-

ping theepe, 17 Now therefore take heed, and fee what thou their due : for eaill t will furely come upon our

ked.th t a man cannot fpecke to him.

+ Elw is alsompli-

+ Ebr Fest.

Dor, deftere.

her enterprife.

4 Est refett,

18 Then Abigail made hafte, and tooke two hundred t cakes, and two bottels of wine, and fine flieepe ready dreffed, and fine measures of parched corne, and an hundred I frailes of raifins, and two hundred of figs , and laded them on affes.

19 Then the faid vnto her feruants, Go ve before me : behold , I will come after you : yet thee

g Betaufe three knew told not her g husband Nabil.
his trooked nature, 20 And as the route on her 20 And as the rode on her affe, the come down that he would raby a fecret place of the mountaine, and behold, ther have perfilled, David and his men come downe against her, and

the met them. 21 And David faid, In deed I have kept all in vaine that this fellow had in the wildernesse, so

that nothing was missed of all hit pertained vines him : for he hath required me equator good.

22 So and more also doe God vnto the enemies of David , for fixely I will not leade of all that he hath by the dawning of the day, any that

h piffeth against the will.

A Meaning by this 23 And when Abigail faw D mil . the hifted prouerbe, that he wenld defirer both and lighted off her affe, and fell bei a Dividion finall and great, her face, and bowed her felfe to the gound,

24 And fell at his feete, and fayd, Oh, my lord, I have committed the iniquity, and I cray

here thou the words of thine handmaid. 25 Let not my lord , I pray thee , regard this

wicked men Nebal : for as his name is , to is hee: I Nabal is his name, and folly is with him . but I ! Co. foll, thine hindmaid fawe not the young men of my lord whom then tensett,

26 Now therefore any Lor Las de Lei Huerh, and as thy foule lineth (the Lord , I say , that hat withholden thee from comping of addingl, and that thine I hard thould not feat thee; to now I That is, that then thine enemies thall be as Nabil, and they that in- a code of thine tend to doe my lord enill.

27 And now this I bloffing which thin, handmaid high brought vitto my lord , lord he gliren vinto the yong men that " follow try lor i.

23 I pray thee , for give the trespelle of thing force hindmaide for the Lord will make my lord a hindmode for the Lord will make my ford a k Confirm, his fure house, became my ford lighterth the bursels k Confirm, his fure house to be Engdometonia of the Lord, and none entill both beene found in posterier thee finall hy life.

29 Yetlaman in thriffen up to perfective thee and to feeke the foule, but the follering lead to me so dealy prethell bee bour I in the mbundle of life with the temesteelorg in Lord thy God; and the foods of hine enemies harter se, and de-

lord all the good has he both promifed thee, and

thall have mide thee ruler outer Hinel, 31 Then theil it be no griefe anto thee, nor

offence of min lento my ford, that he high nor n That be bish nor thed blood carteleffe, nor that my kird high and and a dimeter. preferred him elfe ; and when the Lord fletil have we change dealt well with my lord, remember thine hand- would have totconfeience.

32 Then David field to Abigail, Bleffed be the Lord God of Picel, which font thee this day to

meete me.

wall.

33 And bleffed be thy counfell, and bleffed be thou, which halt kept me this day from comming to fined blood, o and that mine hand both not fa- o Residence to: ned me.

34 For Indeed, as the Lotd God of First life p He with rich ie neth , who hith kept mee backe from hurting to the told meres, thee, except thou hadder hafted and met mee, a door to himfelfe forely there had not beene left voto Nahal by the was neved, dawning of the day, any that pitleth against the

35 Then Duild received of her hand that which the had brought him, and frid to her, Goz vp in peace to think house; behold, I have be aid

+ Flor realized the thy voyce, and have † granted thy perition. 36 So Abigail came to Nabil, and behall, hee made of raft in his house, like the fell of a

king, and N bala heart was mery within him for hee was very drunken : Wherefore il. to, thim P nothing , neither leffe nor more , vntill the moin : 110 confi . ning arole.

37 Then in the morning, when the wine was mak an dar g me out of Nabal , his wife to 2 him the le g that sace words, and his heart dyed within him, and he was like ra ftone.

rinclury of the 33 And about ten dives after , the Lord imore great danger.

Nibal that he dyed, 39 ! Now when David heard that Nabal was

deid, he faid, Bl fled be the Lord, ah a hath I indg - 10r. marge. ed the cause of my rebuke of the hand of Nabal, and both kept his fernant from early; for the Lord high recompanied the wickednes of Mabal vpon his owne head. Allo D mid tene to commune with from he had expen Abigail, to toke her to his wife.

Abigain, to take her to his wire.

40 And when the fernants of Danid were come dome and annuling

to

to hehadeness

f Er. in tilne rans.

16

thee, let thine handmaid fpeake t to thee, and

0 4

to Abigail to Carmel, they spake vnto her, faying, Dattid fent vs to thee, to take thee to his wife.

41 And the arole, and bowed her felfe on her face to the earth, and faid, Beholde, let thine handmaid be a feruant to wath the feete of the feruants

of my Lord. 42 And Abigail hafted, and arose, and rode vpon an affe, and her fine maids † followed her,

ferre. and the went after the meilengers of Danid, and was his wife. * 10/h. 15.56.

f Ebr. ment at ber

which was a place

Chap 23.19.

Or,in Giberb.

Or, the milder-

monfkilfell and

valiant fouldiers.

TOr to acertaine

Chap. 14-59.

AT 4 17.55.

raelite.

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(Dr. boff. r.

wenld make him.

e To wit, in his

for labutile or two

† Ebr. the beanie

mar fallen vpen

.....

Amprof the Lord

بديدوو

& Who afterward

was Danids chiefe

meffe. a That is, of the

bites.

43 Danid also tooke Ahinoam of * Izreel, and they were both his wines.

44 Now Saul had given * Michal his daugh-# 2. Sim. 3. 14. 15. ter. Daulds wife, to Phalti the fonne of Laith,

bordering on the ter, Davids wife, to sonerey of the Moo- which was of Gallim. CHAP. XXVI.

1 Dauid was discouered unto Saulby the Ziphims, 12 David taketh avvay Sauls Spears, and a pot of vvater that stood at his head. 21 Saul confesseth his Ginne.

A Gaine the Ziphims came vnto Saul to Gibeah , faying , * Doeth not David hide himfelfe I in the hill of Hachilah before I Iethimon?

Then Saul grose, and w nt downe to the wildernes of Ziph, having three thousand a chosen men of Israel with him, for to seeke David in the

wildernes of Ziph. And Saul pitched in the hill of Hachilah, which is before Iethimon by the way fide. Now Danid aboade in the wildernesse, and hee faw that

Saul came after him into the wildernesse. (For Dauidhad fent out spies, and vnder-

flood that Saul was come [in very deed.)

Then Dauid arose, and came to the place where Saul had pitched, and volen Danid beheld the place where Saul lay, and * Abner the fonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him.)

6 Then spake David, and faid to Ahimelech a who was a fran- the b Hittite, and to Abithai the fonne of Zermiah, get, and not an 1fbrother to Ioab, faying, Who will goe downe with me to Saul to the hoafte? Then Abithai faid,

I will goe downe with thee. So Dauid and Abilbai came downerothe people by night; and behold, Saul lay fleeping within the fort, and his speare did sticke in the ground at his I head; and Abner and the people

Lay round about him. 8 Then said Abishai to David, God hath closed thine enemie into thine hand this day; now therefore I pray thee, let me imite him once with a speare to the earth, and I will not limite him d Menning, hec -

dagaine. 9 And David faid to Abithai, Destroy him Inte at one firoke. not : for who can lay his hand on the Lords an-

owneprinate cause: ointed, and be guiltlesses 10 Moreover David fayd, As the Lord lineth. Kings at G:dsap -

younment, 2. King, either the Lord thall fmite him, or his day thall come to die, or he thall defeend into battell, and

11 The Lord keepe me from laying mine hand wpon the Lords anointed ; bur, I pray thee , take now the speare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the speare and the pot of water from Sauls head; and they gate them away, and no man faw it , nor marked it, neither did any awake, but they were all affeepe: for 7 the Lord had fent a dead fleeps ypon them.

13 Then David went into the other fide, and

stood on the top of an hill afarre off, a great space being betweene them.

14 And David cried to the people, and to Abner the sonne of Ner , faying , t Hearest thou not, t Elr. Answirst Abner ? Then Abner answered and sayd, Who art thou that crieft to the King?

15 And David faid to Abner, Art not thou af man? and who is like thee in Ifrael? wherefore a land who is like thee in Ifrael? wherefore valiant and meets then halt thou not kept thy Lord the King? for to falle the King? there came one of the folke in to destroy the king thy lord,

16 This is not well done of thee ; as the Lord liueth, yee are 7 worthy to die, because yee haue I dente, not kept your mafter the Lords anointed; and now fee where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Dauids voyce, and fayd, Is this thy voyce, 8 my fonne Dauid; and Dauid faid, 8 Hereby it appear It is my voyce, my lord, O King.

18 And he faid, Wherefore doeth my lord thus mid against his perfecute his feruant? for what have I done ? or owneconference what eaill is in mine hand?

19 Now therefore, I befeech thee, let my lord the King heare the words of his fernant. If the Lord hive ftirred thee vp against me, h let him h Let his anger tofmell the favour of a facrifice : but if the children by a facrifice. of men have done it , curfed bee they before the Lord: for they have cast mee out this day from abiding in the inheritance of the Lord, faying, Go,

ferne i other gods. 20 Now therefore, let not my blood fall to the led him to idolary, earth before the face of the Lord : for the King of because they forced Ifrael is come out to feeke a flea, as one would him to flee to the idolerers. hunt a partridge in the mountaines.

21 Then faid Saul, I have finned: Come againe, my fonne David : for I will doe thee no more h Because thou h:rme, because my foule was h precious in thine faneds my life this eyes this day : behold, I have done foolifhly , and day. haue erred exceedingly.

22 Then David answered, and fayd, Behold the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward every man accor- 1 Thus he provedeth ding to his righteousnesse and faithfulnesse: for his innocensie tothe Lord had delivered thee into mine hands this ward saul, rotdeday, but I would not lay mine hand upon the Lords fending hit inflice anointed.

24 And behold, like as thy life was much fet noneisrighteour, by this day in mine eyes : fo let my life be fet by Plal 14.3. and in the eyes of the Lord, that he may deliver mee 130.31 out of all tribulation.

25 Then Saul fayd to Duid, Bleffed art thou, my fonne Dauid : for thou thalt doe great things, and also prenaile. So Danid went his way, and Saul returned to his m place.

CHAP. XXVII.

2 Danid fleeth to Achifh King of Gath , wwho grueth him Ziklag. 8 David destroyeth certaine of the Philistims. 10 Achif h is deceived by David.

A Nd Dauid faid in his heart, I thall now a perith a Dauid diffrusach one day by the hand of Saul; is it not better Gods protection, for mee that I faue my felfe in the land of the and therefore reeth Philistims, and that Saul may have no hope of mee who were enemies to feeke mee any more in all the coafts of Itrael, to God people. and for escape out of his hand?

2 David therefore arose, and he, and the fixe providence chanhundred men that were with him, went vnto hearts, and miketh Achifh the fonne of Maoch king of Gath,

And Dauid b dwelt with Achilh at Gath, hee, in them necessity, and his men, every man with his houthold,

† Ebr. fonnes of

reth, that the hypocrite perfectued Daand contrary to his promife.

ward vs be pacified

i As much as lay in them, they compel-

in the light of God, in whose prefence

m To Gibeah of Boniamin.

b That God by his them to fanour his c Let thine officers

* Ebr. the number

a Albeit it wara great griefe to Da-uid to fight against the people of God,

yet tuch was his infirmitie, he durft

not deny him.

* Chap. 25. 2.

commandement of

God in his mifery, but is led by Satan

of the difte.

Chap.X X VIII.

Saul is with the witch. 109

Dani I with his two wines, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite. 4 And it was told Saul that Dauid was fled to

Gath: fo he fought no more for him-5 And Dauid faid vnto Achish , If I haue now appoint me a place. found grace in thine eyes, e let them give mee a place in some other citie of the countrey , that I

may dwell there: for why should thy sermint dwell in the head citie of the kingdome with thee? 6 Then Achieb gaue him Ziklag that fame day : therefore Ziklag pertaineth vnto the kings

of Iudih vnto this day. 7 And the time that Duid dwelt in the countrey of the Philiftims, was foure moneths and

certaine dayes. 8 Then Dauid and his men went vp, and inunded the d Gethurites, and the Girzites, and the d Thele were the

wicked "ansanites, Amalekites : for they inhabited the land from the whom God had ap pointed to be defito- beginning, from the way, as thou goeft to Shur, euen vnto the land of Egypt, 9 And Danid smote the land, and left neither

man nor woman aline, and tooke theepe, and oxen, and affes, and camels, and apparell, and returned and came to Achith.

Ov, against mbom. 10 And Achith fayd, Where hauc yee beene a rouing this day and Dauid answered, Against e which were a fa- the South of Iudah, and against & South of & e Iemily of the tribe of rahmeelites, and against the South of the Kenites.

Indah, 1. Chron.2.9 11 And Dauid faued neither mannor woman aliue, to bring them to Gath, faying, Leaft they should tell on vs, and fay, So did Dauid, and so vvill be his maner all the while that hee dwelleth in the

countrey of the Philistims. 1 Or , be doeth furely 12 And Achish beleeved David, saying, | Hee aiberrebis people. hath made his people of Ifrael vtterly to abhorre

him : therefore he shalbe my feruant for euer. CHAP. XXVIII. 1 Dauid hath the chiefe charge promised about Achish. 8 Saul consult eth with a witch . and snee causeth

him to speake with Samuel. 18 VI ho declareth N Ow at that time the Philiftims affembled their bands and armie to fight with Ifrael: therefore Achith faid to Danid , a Be fure , thou shalt go out with me to the battell, thou, and thy men.

2 And Dauid faid to Achith, Surely thou shilt know what thy feruant can doe, And Achith faid to David, Surely I will make thee keeper of mine head for euer.

3 (* Samuel was then dead, and all Ifrael had lamented him, and buried him in Ramah his owne b According to the citie; and Saul had b put away the forceters, and God. Ezod 21 18. the Soothfayers out of the land.)

4 Then the Philiftims affembled themselues, and Dout, 28. 10, 11. and came and pirched in Shunem : and Saul affembled all Itrael, and they pitched in Gilboa.

5 And when Saul faw the hoafte of the Philiftims, he was afraid, and his heart was fore aftonied. 6 Therefore Saul aiked countell of the Lord, and the Lord answered him not , neither by Meaning the hie dreames, nor by Vrim, nor yet by Prophets.

Pikeft, Brod. 28, 30, 7 5 Then faid Saul vnto his fernants , Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his servants faid to him, Behold, there is a woman at En-dor that hath a familiar fpirit. d He feeketh not to

& Then Saul d changed himfelfe, and put on other raiment, and hee went, and two men with to value will meanes him, and they came to the woman by night; and he faid, I pray thee, coniecture vnto mee by the I fliall name vnto thee.

9 And the woman faid vnto him, Beholde, thou knowest what Saul hath done, how he hath defroyed the forcerers, and the foothfryers out of the land : wherefore then teekest thou to take me in a fnare to caufe me to dies

10 And Saul fware to her by the Lord, faying, As the Lord liveth , no I harme shall come to thee for, punishment II Then faid the woman, Whom shall I bring vp vnto thee ? And hee answered, Bring mee vp

e Samuel. 12 And when the woman faw Samuel, thee cording to his groffe cryed with a loud voyce, and the woman ip ke to Edering the flate of

Saul, faying, Why haft thou deceived mer for thou the Saints after this art Saul. 13 And the king faid vnto her , Be not ofraid: hath no power oner them. for what faweft thou? And the women faid vnto

Saul, I faw I gods afcending out of the earth. 14 Then he faid vnto her, What fashion is hee perfin. of ? And the answered, An olde man commeth up

lapped in a mantle; and Saul knew that it was f Samuel, and he inclined his face to the ground, tion, albeit it was and bowed himfelfe. 15 And Samuel faid to Saul, Why haft then his eyes troke vpon

make warre against mee, and God is departed from mee, and answereth mee no more, neither 7 by Prophets , neither by dreames : therefore I + Elr by the band hane called thee, that thou mayeft cell mee, what I of Portone, shall doe.

16 Then faid Samuel, Wherefore then doeft thou aske of mee, seeing, the Lord is gone from

thee, and is thine enemie. 17 Euen the Lord hath done to \$ him , as hee g That is, to David, spake * by mine I hand : for the Lord will rent the

kingdome out of thine hand, and give it thy for, minifery, neighbour Dauid. 18 Because thou obeyedst not the voyce of

the Lord, nor executedft his fierce wrath upon the Amalekites, therefore hash the Lord done this vnto thee this day.

19 Moreover the Lord will deliner Ifrael with thee into the hands of the Philistims : " and to h Yes thall bee

morrow shalt thou and thy sonnes be with mee, dead, Chap. 31. 61 and the Lord it all give the hoafte of Ifrael into the hands of the Philiftims. 20 Then Saul fell ftraightway all along on the

earth, and was fore i afraide because of the words i The wisked, of Samuel, fo that there was no strength in him: When they heard Gods sudgements, for he had eaten no bread all the day nor all the tremble and deght, fpane, but cannot 21 Then the woman canie vnto Saul, and faw he for mercie by at he was fore troubled, and faid vnto him. See tepantance,

that he was fore troubled, and feid voto him. See. thine handmaid hath obeyed thy voyce, and I haue put my toule in mine hand, and haue obey- h 1 haue ventured

ed thy words which thou taideft vinto me 22 Now therefore, I pray thee, hearken thou also vnto the veyce of thine handmaid, and let mee let amorfell of bread before thee, that thou mayeft eate and get thee ftrength, and goe on thy

journey. 23 But he refused and faid, I will not eate: but his fernants, and the woman together compelled

him, and he obeyed their voyce : to he arose from the earth, and fare on the bed. 24. Now the woman had a fat calfe in the house, and the halted, and killed it, and tooke

fioure, and kneaded it, and baked of it! vnleauened! Besage is required -

which in his confrience he condem mush,

familiar spirit, and bring mee him vp whom

25 Then

e He speaketh ac-

life, and how Satan

| Or , on extellent

f To his imagina-Saran, who to blind

disquieted mee, to bring me vp? Then Saul an-him the forme of fwered, I am in great diffreste : for the Philistims of an Angel of lights

my life,

Daulu lamenteth Saul and Ionathan. David anoynted King ouer Iudah.

> CHAP. I. 4 It was tolde David of Sauls death. 15 Hee causeth him to be flaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan

Fter the death of Saul , when Danid was returned from the * flaughter of the Amalekites , and had beene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoafte from Saul with his a cloathes rent, and earth vpon his head; and when he came to Da-

uid, hee fell to the earth, and did obeitance. 3 Then Dauid faid vnto him , Whence commelt thou? And hee faid vnto him, Out of the hoaste of Israel I am escaped.

4 And Danid faid vnro him, What is done? I pray thee, tell me. Then he faid, that the people is fled from the battell, and many of the people are querthrowen, and dead, and also Saul and Ionathan his fonne are dead.

And Dauid faid vnto the young man that tolde it him, How knowest thou that Saul and Iona-

than his sonne be dead?

¥ 1, Sam. 30, 17.

meming to lament he onerthrow of

the people of Ifrael.

As I fled in the

lekite borne , but

trey, and ioyned

Ebr. ft and upon.

I am yet alitte.

* Chip. 3.31,

rian, hee esamined

him zgzine.

* Pfal. 105.15.

f Thou are inflig

gurithed for thy

and 13.31.

Or, captainer.

hafe.

6 Then the young man that tolde him, answered, b As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charets and I horsemen followed hard after him.

7 And when he looked backe, he faw me, and called me. And I answered, Here am I.

8 And he faid vnto me, Who art thou? And He was in Ama- I answered him, I am an a Amalekite.

9 Then faid he vnto me , I pray thee , † come renounced his counvpon me, and flay mee: for anguish is come vpon

with the Harelites, me, because my dlife is yet whole in me. 10 So TI came vpon him, and flew him, and

d I am fory, becaufe because I was fure that hee could not line, after t Ear, if rod you, that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his atme, and brought them hither vnto my II Then David tooke holde on his clothes,

* and rent them, and likewife all the menthat were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, and for the people of the Lord, and for the house of I frael, because they were flaine with the fword. eAfter the laments-

13 C Afterward David faid vnto the young man that tolde it him , Whence art thou ? And he answered, I am the sonne of a stranger an Ama-

14 And Dauid faid vnto him . How wast thou not afraid, to put foorth thine hand to de-

ftroy the Anoynted of the Lord? 15 Then Dauid called one of his young men,

and faid, Goe neere, and fall vpon him. And hee fmote him that he died.

16 Then faid David vnto him, f Thy blood be upon thine owne head : for thine owne mouth hath testified against thee, saying, I have staine the Lords Anoyn ed.

17 Then David morrned with this lamentation ouer Saul, and ouer Ionathan his fonne,

18 (Also hee bade them teach the children of Indah to shoote, as it is written in the booke of

19 O noble Ifrael, hhe is flaine vpon thy hie places : how are the mightie ouerthrowen!

20 * Tell it not in Gath, nor publish it in the ftreetes of Afrikelon, least the daughters of the circumcifed triumph. 21 Yelmountaines of Gilboa, vpon you be nei-

ther dewe nor raine , nor i be there fieldes of offe- i Let their fettie rings : for there the shield of the mightie is cast fields be barren, downe, the shield of Saul, as though he had not and bring forth no beene anointed with oyle.

22 The bow of Ionathan never turned backe, neither did the fwetd of Saul returne empty from the blood of the flaine, and from the fatte of the mightie.

23 Saul and Ionathan were louely and pleafant in their lines, and in their deaths they were fant in their lines, and in their deaths they were not k divided; they were swifter then eagles, they k They died both together in Gilbox. were ftronger then lions.

24 Yee daughters of Ifrael, weepe for Saul, which cloathed you in skarlet, I with pleatures, and hanged ornaments of gold vpon your appirell.

25 How were the mighty flaine in the middes of the battell ! O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde hast thou beene vnto me ; thy loue to m Either toward their husbands, ex men : how are the mightie ouerthrowen , and the their children. weapons of warre deftroved!

CHAP. IT.

I David is anoynted King in Hebron. 9 Abner maketh Ish-bosheth King over Israel, 15 The battell of the fernants of David and Ifh-boffieth. 32 The buriall of Asahel.

A Free this, David a saked counfell of the Lord, 2 By the meants of faying, Shall I goe up into any of the cities 1. Sam. 23. 1. 2nd of Iudah : And the Lord faid vnto him , Goe vp. 2. Sam. 5 19. And Dauid faid, Whither thall I goe ? Hee then b which chie was

aniwered, Vnto b Hebron. 2 So Dauid went up thither, and his two wives 2162, 10th. i4. 15,

alfo, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And David brought up the menthat were c In the time of his with chim, enery man with his houshold, and they pettermion, dwelt in the cities of Hebron.

4 Then the men of Indah came, and there they anoynted Danid King over the house of Iudah. And they told Danid, faying, * that the men of Iabeth Gilead buried Saul,

5 And David fent meflengers vnto the men of Iabeth Gilead, and faid vnto them, Bleffed are yee of the Lord, that yee have thewed such kindnesse vnto your lord Saul, that you have buried him.

6 Therefore now the Lord shewe mercy and d According to his & trueth vnto you ; and I will recompense you this promise, which is to benefit, because ye have done this thing.

Therefore now let your handes bee ftrong, that are mercitull, and be you valiant : albeit your mafter Saul bee dead, yet nevertheleffe the house of Indah hath

anounted me . King ouer them, 8 1 But Abner the fonne of Ner that was cap-not want a Captaine of Sauls hoaste, tooke Ish-bosheth the some taine and defender.

of Saul, and brought him to Mahanaim,

9 And made him King over Gilead, and over the Afburites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer fall I frael.

10 Ith-botheth Sauls fonne was fourtie yeere f Ones the clemen old when he began to reigne ouer Ifrael, and reigned two yeere: but the house of Iudah followed

II (And the time which David religious in wigned onetall the Hebron ouer the house of Judah, vvas jeuen yeere country 33 yeers, and fixe & moneths)

12 And Abner the forme of Ner, and the

1 As rich garments and comly iewels.

alfo called Kiriath-

recompense them.

e Sothat you hall

Chap.s.s.

g That they might be able to march their enemies the * lch.10.13.

Philidims in that

h Meaning, Saul. Misah, 1, 10,

Philiftims reloyce, leaft the daughters of the vn- feruants of Illi-botheth the fonne of Saul went

in.	Afahel flaine	. Cha	p. 111.	Abner turneth to Dauid. 111
		out of Mahanaim to Gibeon. 13 And Ioab the fonne of Zeruish, and the fer uants of Dauid went out and met one another by the poole of Gibeon: and they fate downe, the one on the one fide of the poole, and the other of the the ther fide of the poole. 14 Then Abner fide to Ioab, Let the young	dreth and three 32 And thee in the lepulchro lehem and Io vohenthey came	of Abners men, fothat three hun- enter men dyed, there men dyed, troke yp Af hel, and buried him his kredome by the e of his father, which was in Beth- adaesfatter, which was in Beth- adaesfatter. beth and his men went all night, and e to Hebron, the day arofe.
	sher can handle shelt wespons.	men now arife, and h play before vs. And Ioa faid, Let them arife. 15 Then there arofe and went ouer twelue o Beniamin by number, which pertained to In-lot fleth the fonne of Saul, and twelue of the feruant of Dauid.	The children neth to Danid, There was house of	CHAP, III. cef Dand in Hebron, 11 Abbertur- 17 Ioak Kitch birs. Saut and the horse of Danid; but instemifiencedors. Saut and the horse of Danid; but instemifiencedors. Character and he house of Sauter first two years.
	adneri arnes.	16 And enery one caught his fellow by the head, and thruft his iword in his fellowes filed, they fell downe together; wherefore the place was called a Heikath-hazzurim, which is in G	ie 2 ¶ And i i- Hebron and i	Aronger, and the houte of Saul wa- first two yester, which was the whole range of his eldeft fonne was Amnon of A-
	Or, Worfield of Brong men.	beon. 17 And the battell was exceeding fore the	at 3 And his to	reclite, econd, vvas b Chileab of Abigail the b who is called he Carmeiste: and the third, Abia- also Daniel,
	& After that thefe force and twenty were figure	fame day; for Abner and the men of Ifrael* fe before the fermants of Danid, 18 And there were three fonnes of Zerniz there, Iools, and Abitari, and Afahel, And Afah was as light on foote as a wilderoe, 19 And Arabel followed the Abner, and	lom the fonne ah mai the king c el 4 And the i gith : and th	of Maachah the daughter of Tal- "Chion. 2. !!
	Ov, spoile,	going he tunned neither to the right hand nor the left from Abner. 20 Then Abner looked behinde him, and fai Art thou Af-hel? And he aniwered, Yes. 21 Then Abner faid, Tune thee either to the right hand or to the left, and take one of the yer men, and take thee his a weapons; but Afsh	to 5 And the f thefe were bor d, 6 1 Now house of Saul he all his power s 7 And Saul daughter of I	ixt, Ithream by Elgah Dauids wife: ne to Dauid in "He bron, while there was warse betweene the word the house of Dauid", Abner made years and fix mo- ind the house of Saul, had a concubine named Rizpeh, the hijah. And Is-besters is you so Ab-
	I why does then prouose meto kill thee	would not depart from him. 22 And Abner faid to Afahel, Depart frome: 1 wherefore fhould I imite thee to the ground; how then from I be able to hold your face to Losb thy brother?	om concubine? ne 8 Then was ry Ith-hotheth, a against Iudah	ore haft thou gone in to my fathers a Abner very wroth for the words of end faid, Am I a dogs head, which do thew mercy this day vnto the dogs, for all my fat-
	an Somereade, in those parce, whereasthe linuly pars lie as the heast, the lungs, the lune, the mult, and the gall-	23 And when hee would not depart, Abn with the hinder end of the speare smore him val the m fift rib, that the speare came out behind him: and hee fell downe there, and dyed in h place. And as many as came to the place whe.	one of Saul ; that to him, the court Hracl, and Beer-flieba. If of the form the court Hracl, and the form the	in y father, to his premens, and to his asset one to my family have been been been been been been been be

the " fword denoure for ever? knowest thou not. that it will be bitternesse in the latterend? how long then thall it bee, or thou bid the people returne from following their brethren?
27 And Ioab faid, As God liueth, if thou had-

o If thou had finot pronoked them to deft not ofpoken, furely even in the morning the basell, ass verte 14. people had departed every one backe from his brother. 28 1 So Toab blew a trumpet, and all the people flood flill, and purfued after Ifrael no more neither fought they any more.

n Shall-we not

make an end of

Or, milden Be:

A Or, so the tents.

sunrthering?

night through the I pr ine, and went over Iorden, and passed through all Bithron till they came s to Mahanaim, 30 I oab also returned backe from Abner : and when hee had gathered all the people together, there lacked of Danids fernants nineteenemen. and Afahel.

29 And Abner and his men walked all that

31. But the feruants of David had Imitten of

this behalfe, faving. Whele is y land; who frould allo fay, Make conceant with me, and beholde, mine hand fhall be with thee, to bring all Itrael voto thee.

13 Who faid, Well, I will make a couenant with thee; but one thing I require of thee, that is , that thou fee nor my face , except theu bring Michal Sauis develter when thou commest to fee

14 Then David fent meffengers to Ifli-bo-

theth Sauls fonne, faying Deliver me my wife Michal, which I married for * an hundreth foretkins * 1. Cam, 18. 45.27 of the Philiftims her husband * Phaltiel the fonne of Laith,

weeping behind her vnto Bahurim ; then faid Ab- hat he bate toward ner vnto him, Goe, and returne, So he returned. 17 9 And Abner had I communication with to Cobates

the Elders of Itrael, faying, Ye fought for David David,

16 And her husband went with her, and came f Rather for malica

for him. Ish-boshett murthered. Ioab killeth Abner. Dauid mourneth II. Samuel. fore wicked men , so diddest thou fall. And all the in times past, that he might be your King. people wept againe for him. 18 Now then doe it : for the Lord hath spoken 35 Afterward all the people came to cause D1- o According to of D. uid, faying, By the hand of my feruant D wid uil care o meate while it was yet day , but David their canome, which I will faue my people I frael out of the hands of fware, faying, So doe God to mee and more alfo, was to banquee at the Philiftims, and out of the hands of all their eneif I take bread, or ought els till & funne be downe. p ft is expedient 36 And all the people knew it, and it p pleafed iometime not onely 4 Ebr in the extes 19 Also Abner spake to Beniamin, and afterthem : as whatfoeuer the King did, pleafed all the to conceine in watof Beniamin. ward Abner went to fpeake with Danid in Hebron, concerning all that I fract was content with , and the people. it may appeare to 37 For all the people and all Ifrael understood others, to the inwhole & house of Benjamin. g Who chalonged that day , how that it was not the Kings deed that tent that they may 20 So Abner came to Dauid to Hebron , hathe Kingdome , be-Abner the sonne of Ner was slaine. coale of their father ning twenty men with him, and David made a 33 And the King fail vnto his ferants, Know ye Szül. feast vnto Abner, and to the menthat were with not , that there is a prince and a great man fallen 21 Then Abner faid vnto Dauid, I will rife vp. this day in Ifrael? 39 And I am this day weake and nevely anovnand goe gather all Ifrael vnto my Lord the King, ted King; and these men the sonnes of Zeruiah be that they may make a couenint with thee, and too I hard for me : the Lord reward the doer of that thou mayest reigne over all that thine heart enistaccording to his wickednesse. defireth. Then Dattid let Abner depart, who went or, without barme. I in peace. CHAP. IIII, 22 1 And behold, the fernints of Dauid and Toah came a from the campe, and brought a great 5 Baanab and Rechab flog Ifh-be-fheeb the fonne of Saul. 12 Daniel is From water pray with them (but Abner was not with David in against the Philicommessable them to be fluxe. Hebron : for he had fent him away , and he depar-£ims, Nd when Sauls a fonne heard that Abner was a That is, In-boted in peace.) A dead in Hebron, then his hands were b feeble, theth, b Meaning that he 23 When Ioab, and all the hoast that was with him were come, men told Iosb, laying, Abner the and all Ifrael was afraid, was discontaged, fonne of Ner came to the King, and hee hath tent 2 And Sauls fonne had two men that were him away, and he is gone in peace. captaines of bands ; the one called Branch , and 24 Then Ioab came to the King, and faid, the other called Rechab, the fonnes of Rimmon, What half thou done? behold, Abner came vito a Beerothite of the children of Beniamin : (for there appeareth, thee, why hast thou fent him away, and hee is de-Beeroth was reckoned to Beniamin, 3 Because the Beerothites fled to d Gittaim, e Thit city Beeroth of 1029, who would parted? 25 Thon knowest Abner the sonne of Ner : for and followined there, vnto this day.) hane had the King Beniamin, loth, 4. 4 And Iogathan Sauls fonne had a fonne that 25.
was lame on his feete: he was fine yeere olde when b After the death of Saul, fer feare e to day Abnet for his he came to deceine thee, and to know thy outgriugte gradge, going and ingoing, and to know all that thou the tidings came of Saul and Ion than out of Ifra-the Philifilms. 26 ¶ And when Ioab was gone out from Dauid, el: then his nourfe tooke him, and fled away. And hee fent meffengers after Abner, which brought as the made hafte to flee, the child fell, and began him againe from the well of Strish vnknowing to to halte, and his name was Mephibotheth. 5 And the fonnes of Rimmon the Becrothite, 27 And when Abner was come againe to He-Rechab and Baan h went and came in the heate # 1, King 1.5. bron, * Ioab tooke him afide in the gate to fpeake of the day to the house of Ills-bosheth (who slept with him peaceably, and fmote him under the fift on a bed at noone.) for , feartly. rib, that hee dyed, for the blood of * Afahel his * Chap. 2.23. 6 And behold Rechab and Bran h his brother e They difgnifed come into the middes of the house as they would themselves a matbrother. h-ue wheate, & they f imote him under the fift rib, to buy wheate. 28 ■ And when afterward it came to Davids &The Lord knoweth eare, he faid, I and my Kingdome are k guiltleffe and fled. f There is nothing 7 For when they came into the house, hee fo vile and dangethat I did not con- before the Lord for ever, concerning the blood of flept on his bed in his bed chamber, Sthey fmote wicked all not wicked all not fent to his death, Abner the fonne of Ner. 29 Let the blood fall on the head of Ioab, and him, and flew him, and beheaded him, and tooke emergine in hope of on all his fathers house, that the house of Ioab be his head, and gate them away through the plaine luce and fair nr. 4 Or , mila sife. neuer withour fome that have running iffues, or all the night. leper, or that leaneth on a staffe, or that doeth fall 8 And they brought the head of Ith-botheth on the fword, or that lacketh bread. vntoD uid to Hebron, and faid to the king, Behold 1 Abilbai is faid to 30 (So Ioib and 1 Abithai his brother flew the head of Ish-bosheth Sauls sonne thine enemie, flay him with Loab, because he consented Abner, because hee had flaine their brother Asahel who fought frer thy life : and § Lord hath anen-2: Gibeon in battel.) so the murther. ged my Lord the King this day of Saul, and of his 31 And David fayd to Ioab, and to all the people that were with him, Rent your cloathes, 9 Then David answered Rechab and Baanah * Chap. T. 15. m Mesning, before and put on fackecloath, and mourne m before his brother , the fonnes of Rimmon the Bee- g Foralmuch as elte corps. Abner; and King Dauid himfelfe followed the rothite, and faid vnto them. As the Lord lineth, neither the example who had deliuered my foule out of all duern- of him that flew 32 And when they had buried Abner in He-Saulino dattieto 21 He declareth that their maffer nor the Abner dyed not as a bron , the King lift vp his voyce , and wept be-Io When one * tolde mee , and fayd that Saul innocercy of the wretch or vileper- fide the fepulchre of Abner, and all the people was dead, (thinking to have brought good ti- perfor, nor ronedings) I rooke him and flew hin, in Zikl g, who ner time did moont fon, but ac a valiant man might doe, 33 And the King lamented over Abner, and thought that I would have given him a reward for there, they defended

mon gricum, pu-

11 How 8 much more when wicked men have nifement,

flaine a righteous person in his owne house, and

being traiteroully deceined by the

weeked,

fayd, Dyed Abner nas a foole dyeth?

34 Thine hands were not bound, nor thy feete

ryed in fetters of braile : but as a man falleth be-

Dauid made King oner all Ifrael.

Chap. V. V I.

The Arke. Vzzah flaine. TI.

vpon his bedyfhall I not now therefore require his blood at your hand, and take you from the earth? 12 Then Dauid commanded his yong men, and they flew them, and cut off their hands and their

feete, and hanged them vp ouer the poole in Hebron : but they tooke the head of Ish-bosheth, and buri.d it in the sepulchre of * Abner in Hebron. C H A P. V.

3 David is made King over all Ifrael. 7 Hee taketh the fort of Zion. 19 He asketheounfell of the Lord.

20 And overcommeth the Philiftims to vife. T Hen * came all the tribes of Ifrael to David * 1. Chron. 11. 1

vnto Hebron, and faid thus, Beholde, we are 1 Wee are of thy thy a bones and thy flesh. kinsed, and most 2 And in time past when Saul was our King, neere ioyned vnte thou leddeft Ifrael in and out; and the Lord hath * Pial.78.71. faid to thee . * Thou shalt feede my people I srael,

and thou shalt be a captaine over Ifrael. 3 So all the Elders of Ifrael came to the king to Hebron; and King Dauid made a couenant with

b That is, taking the them in Hebron before the Lord; and they Lord to wrunelle: anounted David King oner Ifrael. for the Arke was as yet in Abinadabs 4 1 Danid wwas thirtie yeere olde when he began to reigne; and he reigned fourtie yeers.

7 In Hebron hee reigned oner Indah * feuen yeere, and fixe moneths; and in Tetufalem hee reigned thirty and three yeeres oner all Ifrael and Indah.

6 The King also and his men went to Ierufalem vnto the Ichusites, the inhabitants of the land : who spake vnto Dauid, saying, Except thou take away the 'biinde and the lame, thou shalt not come in hither; thinking that Dauid could

not correthither. 7 But Dauid tooke the fort of Zion; this is the citie of Dauid,

8 Now Dauid had faid the fame day, Whofoeuer smiteth the lebusites, and getteth up to the gutters and fmiteth the lame and blinde, which Danids foule hateth, I will preferre him: * therefore they faid, The blinde and the lame shall not d come into that house,

9 So Dauid dwelt in that fort, and called it the citie of Danid, and Danid built round about it, from . Millo, and inward.

10 And Dauid profpered and grewe : for the

Lord God of hoastes vvas with him, 11 ¶ Hiram alfo king of † Tyrus fent meffen-

gers to Dauid, and cedar trees, and carpenters, and masons for walles : and they built Dauidan house.

12 Then Dauid knew that the Lord had flablifhed him King ouer Ifrael, and that he had exalted his kingdome for his people Ifraels fake,

13. And David tooke him moe * concubines and wines out of Jerufalem, after hee was come from Hebron, and moe formes and daughters were

borne to Danid, 14 * And thefe be the names of the fonnes, that were borne vnto him in Ierusalem , Shammua , and

Shobab, and Nathan, and Salomai, 15 And Ibhar, and Elithua, and Nepheg, and

Iaphia. 16 And Elishama, and Eliada, and Eliphaler.

17 f * But when the Philiftims heard that they had anounted Danid king over Ifrael, all the Philiftims came up to feeke Dauid; and when Da-

nid heard, he went downe to a fort. 18 But the Philiftims came, and fpread them-Elues in the valley of Rephaim.

19 Then David f asked counfell of the Lord,

faying, Shall I goe up to the Philiftims, wilt thon f By Abiathar the deliner them into mine hands > And the Lord an- Ptieff, fwered Danid, Gce vp : fcr I will doutleffe deliuer the Philiftims into thine hands.

20 4 * Then Dauid came to Baal-perazim, and * 1f2 28.224 Imote them there, and faid, The Lord hat divided mine enemies atunder before me, as waters be divided afunder : therefore he called the name ; or, the place ! cfihat place, (Baal-perazim. 21 And there they left their images, and Da-

* Chron. 14 14. uid and his men * burnt them, 22 Againe the Philistims came vp , and spread

g Meaning, the themselnes in the valley of g Rephaim. valley of grants, 23 And when Dauid asked counfell of the Lord, which Dauid talled hee answered . Thou shalt not goe up , but turne Baalperazim, be saufe

about behinde them, and come vponthemouer of his victorie, against the mulberie trees. 2.4 And when thou hearest the noise of one going in the tops of the mulberie trees . then re-

moule for then shall the Lord go out before thee, h which was in to fmite the hoafte of the Philiftims. the trite of Ben-25 Then Dauid did fo as the Lord had com- 12min, but the Philip manded him, and fmote the Philiftims from Ge- flims did possesse in

ba, vntill thou come to h Gazer. CHAP, VI. 3 The Arke is brought forth of the house of Abinadab.

7 V72 ahis fricken , and dieth. 14 David daun eeth before it, 16 and is therefore despised of his | er, shirts vvife Michal.

A Gaine David gathered together all the I chofen men of Ifrael, eun thirty thousand,

2 * And David arofe, and went with all the * 1 Chron 17.5.6. people that were with him from Baale of Indah, in Indah salled to bring up from thence the Aike of God, whose also Kiriah-jenima Name is called by the Name of the Lord of 10 h, 15.2, hoaftes, that dwelleth upon it betweene the Che-

3 And they put the Aike of God vpon a new cart, and brought it out of the house of Abina- b which was an his dab , that was in b Gibeah. And Vzzah and Ahio Place of the city of the fonnes of Abinadab did drine the new cart,

4 And when they brought the Arke of Gcd + 1 Sam 7.1. out of the house of * Abmadab, that was at Gis. Prayfed God, and: beah, Ahio went before the Arke, 5 And David and all the house of Israel e play- fang Pfalmes,

ed before the Lord on all inftruments made of firre, and on harpes, and on Pfalterics, and on timbrels, and on cornets, and on cymbals. ≯ 1. Chion, 13.15

6 1* And when they came to Nachons thrething floore, Vzzah put his hand to the Arke of God, and held it ; for the oxen did shake it.

d. Here wee fee 7 And the Lord was very wroth with Vzzah, what danger it is and God d smote him in the same place for his to sollow good intenticus, or to des fault, and there he dyed by the Arke of God. 3 And David was diffleated because the Lord feture without his

had fimitten Vzz.h; and be called the name of expresse word. the place, Perez-Vzzah visil this day. † Elr. made a 9 Therefore I auid that day feared the Lord, or their ifen

and faid, How that the Arke of the Lord come of vices. to me?

to So David would not bring the Atke of the Lord vnto him into the city of David , but David ewho was a Lerfre-

caried it into the house of Ched-cdom a Gittire. and had welt in 11 And the Aske of the Lord continued in claim, school, the houfe of Obed-edom the Gittite, three mo- 13-21. neths, and the Lord bleffed Obed-edom, and all

his houthold. 12 And one tolde King David , faying, * The * 1, Chron, 15,35g-Lord both bleffed the house of Obed-exlom and

all that hee hath, because of the Arke of God:

therefore.

God called idoles blinde and lame guides : therefore

* Chap. 8, 12,

* chap.3.38.

proone that their gods were neither blinde nor lame * 1 Ch:on. 11.6. d The idoles Goodd enter no more into that place.

that they thould

c The children of

e He built from the towne house zomid about to his owne house. 1.Chron 11.9. † Eir Zo7.

* 1. Chron 3001

1. Chron. 3 5.

* 1 Chron. 14, 3. 28d 21, 16.

Dauid daunceth before the Arke. II. Samuel. Dauids thankelgiuing and prayer. bernacle. therefore Danid went and f brought the Arke of f Meaning, he can-7 In all the places wherein I have walked with Asconcerning the God from the honse of Obed-edom, into the citie 7 In all the places wherein I have ward with building of an all the children of Ifrael, ipake I one word with house: meaning beare it, according of David with gladnesse. 13 And when they that bare the Arke of the any of the tribes of Ifrael when I commanded the that without Gods so the Livr. Indiges to feed my people Ifrael? or faid I, Why express word, no-Lord had gone fixe paces, he offered an oxe, and a build ye not me an house of cedar trees? far beaft. 8 Now therefore to fay vnto my feruant Da- * 1. Sam. 16.18. 14 And Danid dinced before the Lord with g With a garment like to the Priests all his might, Stwas girded with a linneng Ephod. uid, Thus fairh the Lord of hoaftes, * I tooke thee pfal 78.70. 15 So Dinid and all the house of Ifrael brought from the sheepe-coate following the sheepe, that garment. the Arke of the Lord with thousing, and found of thou mightest bee ruler over my people, over Ifrael. trumpet. 9 And I was with thee wherefoetter thou haft 16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked walked, and have deftroved all thine enemies out d I have made thes of thy fight, and have made thee a d great name, the world, through a window, and fawe King Dauid leape, like vnto the name of the great men that are in and dance before the Lord, and the a despited him h The worldlings the earth. in her heart. are not able to 10 (Also I will appoint a place for my people 17 And when they had brought in the Arke comprehend the Ifrael, and will plant it, that they may dwell in a e Re promifeth motions that moone of the Lord, they fet it in his place, in the mids of place of their owne, and mootte e no more, neither them generneffe . if the children of God the Tabernacle that Dauid had pitched for it; then thall wicked people trouble them any more as be- they will walke in his feate and obepraife God by all David offered burnt offerings, and peace offerings maner of meaner. before the Lord. foretime, II And fince the time that I fet Indges over 18 And affoone as David had made an end * s. Claen. 16. s. of offering burnt offerings and peace offerings. my people of Ifrael) and I will give thee reft from all thine enemies: also the Lord telleth thee, that he * bleffed the people in the Name of the Lord he will make thee an house. 12 * And when thy dayes be fulfilled, thou fhalt 19 And gave among all the people, even among fleepe with thy fathers, and I will fet up thy feede the whole multitude of Ifrael, afwell to the women after thee, which thell proceede out of thy body, 6.12,1 chron 12.10 as men, to every one a cake of bread, and a piece of fleth, and a bottell of vvine; fo all the people and will ftablish his kingdome. 13 * Hee shall build an house for my Name, * Pist 89.31.32. departed enery one to his house, and I will stablish the throne of his kingdome for f That is , gently, I That is, to pray for 20 I Then David returned to i bleffe his house, his house, as he had and Michal the daughter of Saul came out to meete chaffile their childone for the people. David, and faid, O how glorious was the King of 14 * I will be his father, and he shall bee my doen, Ifrael this day, which was vncouered to day in the fonne : and if he * finne , I will chaften him with eyes of the maidens of his feruants, as a I foole the f rod of men, and with the plagues of the children of men. vncouered himfelfe! 21 Then Dauid fayd vnto Michal, k It vvas 15 But my mercy shall not depart away from # Or , wine man. k It was for no before the Lord, which chose me rather then thy him, as I tooke it from Saul whom I have put worldly affection, father, and all his house, and communded mee away before thee. 16 And thine house shalbe stablished and thy g This was begun but onely for that to bee ruler oner the people of the Lord, even zeale that I bate to ouer Ifrael; and therefore will I play before the king dome for euer before thee, euen thy throne in Salomon, as a Gods glory. figure, but accomthalbe & stablished for ever. Lord. plithed in Christ. 22 And will yet bee more vile then thus, and 17 According to all thefe wordes, and accorwill be low in mine owne fight, and of the very ding to all this vision, Nathan spake thus vnto 1 Which wis a pafame maid fernants, which thou hast spoken of, milhment because the mocked the fer- shall I be had in honour. 18 Then King Danid went in , and fate be-23 Therefore Michal the daughter of Saul had fore the Lord, and faid, Who am I , O Lord God, mantef God. I no childe vnto the day of her death. and what is mine house, that thou hast brought CHAP. VII. 19 And this was yet a small thing in thy fight, + Electricities a Danid would build God an house, but & forbidden by the Prophet Nathan. 3 God Jutteth Dauid in minte of hisben-fits. 12 He promifeth continuance of his kenz-O Lord God ,therefore thou halt ipoken allo of lam of man? thy feruants house for a great while : but I doeth hCommeth not this rather of thy free dome and posteritie. this appertaine to h man, O Lord God? mercy, then of any A Frerward * when the King fate in his house. 20 And what can Danid fay more vnto thee? worthinesse that s. Chron. 17,2. for thou, Lord God, knowest thy seruant ean be in man? and the Lord had given him reft round about 21 For thy words fake, and according to thine from all his enemies, 2 The King faid vnto Nathan the Prophet, owne heart haft thou done all thafe great things, Behold, now I dwell in an house of cedar trees, to make them knowen vnto thy fernant. a Withinthe Taand the Arke of God remaineth within the 2 cur-22 Wherefore thou art great. O Lord God; for bernacle contered there is none like thee, neither is there any God * Deut.4.7. befides thee, according to all that we have heard in Office. with thinnes. 3 Then Nathan faid vnto theking, Goe, and Escd. 26.7. doe all that is in thine heart : for the Lord is with with our eares. which is Ifrael. 23 * And what one people in the earth is like 1 From the Egyp-4 \$ And the fame night the word of the Lord thy people, like Ifrael? whose God went and re- tians and their deemed them to himfelfe, that they might bee his idoler. came vnto Nathan, faying, people, and that he might make him a name, and Gods free election 6 Meaning, hee 5 Goe and tell my feruant David , Thus faith fhould not : yet Nathan speaking the Lord, b Shalt thou build mee an house for my doe for i you great things , and terrible for k thy is the onely caufe, according to mans land, O Lord, euen for thy people, whom thou re- why the threelites deemed to thee out of Egypt, from the I nations, his people, indgement and not 6 For I have dwelt in no house since the time by the spirit of prothat I brought the children of Ifrael out of Egypt and their gods? beste , permitted Lim, vnto this day, but have walked in a tent and Ta-24 For thou hast m ordeined to thy felfe thy

Dauids prayer. His vice es, Chap. VIII. IX. and inftice. Mephibosheth. 112 13 So David gate a name after that hee returpeople Israel to be thy people for ener: and thou Lord art become their God.

Now therefore, O Lord God, confirme for euer the word that thou haft spoken concerning thy feruant and his house, and doe as thou hast

26 And let thy Name bee magnified for ever

by them that flall fay, The Lord of hoaftes is the uant Danid be stablished before thee.

God oner Ifrael: and let the n house of thy fer-

a This graver is mr fertechnall,

when we chiefy fecke Gods glory, and the accomplib- haft reuealed vnto thy feruant, faying, I will build ment of his pro-

27 For thou, O Lord of hoaftes, God of Ifrael, + Etr. found bis

thee an house : therefore bath thy feruant + beene bold to pray this prayer vnto thee. 28 Therefore now, O Lord God, (for thou art

God, and thy words be true, and thou haft tolde this goodnesse vnto thy servant.) 29 Therefore now let it please thee to blesse

the house of thy servant, that it may continue for J Therefore I firmely beleene it thall

r before thee: for thou, O Lord God, halt o tpoken it: and let y house of thy servant be blesfed for ever with thy bleffing.

CHAP. VIII. I Dauil overcommeth the Philifims, and other frange nations, and maketh them trivutaries to Ifrael. A Fter * this now , Danid more the Philliftims

and fubdued them, and Dauidtooke I the bridle of bondage out of the a hand of the Phili-Or, Meth-gam-2 And hee fmote Moab , and meafured them with a cord, and cast them downe to the ground: pares as at pleafed Lim, and referned he measured them with b two cords to put them

to death, and with one full cord to keepe them aliue : fo became the Moabites Dauids feruants. and brought gifts. 1 Dauid imore also Hadadezer the sonne of

Rehob king of Zobah, as hee went to # recouer his border at the river † Euphrates. 4 And Danid tooke of them a thousand and

feuen hundreth horsemen, and twentie thousand footemen, and Dauid | deftroyed all the charets, but he referred an hundreth charets of them. borfes of the charess.

5 Then came the # Aramites of # Damme-27, of Dimifest, fek to succour Hadadezer king of Zobah, but David flewe of the Aramites two and twentie thousand men.

6 And David put a garifon in e Aram of Dimmelek : and the Aramites became feruants to Dauid, d and brought gifts. And the Lord faued David wher foener he went.

7 And David tooke the shields of golde that belonged to the feruants of Hadadezer, & brought

e For the vie of the them to e Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezar) king Dauid brought exceeding much

braffe. Then Toi king of | Hamath heard how H Or, Antischia.

David had imitten all the houste of Hadadezer,

10 Therefore Toi fent I oram his foune vnto

of Rebob king of Zobah.

f Elv. to ask prace. king David, t to falute him, and to t freiovce Ebr. bl. fe tim. with him, because he had fought against Hadadef for feeing Danid victorions, het was zer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of filuer, glad to intreat of and veriels of gold, and veriels of braffe.

g Eir, in bie band . 11 And king David did dedicate them vnto the Lord with the filter and gold that he had dedi-

cate of all the nations, which he had subdued: 12 Of # Aram, and of Moab, and of the children of Ammon, and of the Philiftims, and of Amalek, and of the spoyle of Hadadezer the sonne ned , and had flaine of the Aramites in the | valley | Or, in Gemelat. of falt eighteene thouland men, 14 And he put a garifon in Edom : through-

out all Edom put he fouldiers , and all they of E. dom became Dauids fernants: and the Lord kept Danid | whitherfoeuer he went. ! Or, in all lisen-

15 Thus David reigned over all I frael, and exe- topifes. cuted & judgement and justice vnto all his people. Hee

16 And Ioab the fonne of Zernich was ouer fee, and was meteithe hoafte, and Ioshaphat the sonne of Ahilud was still toward the Recorder.

17 And Zadok the fonne of Ahitub, and Ahi- Chioni Lis. melech the sonne of Abiathar vverethe Priests, I or , misouerthe and Seraiah the Scribe. Serettites

18 And Benaish the fonne of Iehoiada & and and Polethies the h Cherethites and the Pelethites , and Davids were as the kings fonnes were chiefe rulers. guard, and had

charge of his CHAP. IX. perfon, 9 Dauid restoreth all the lands of Saulto Mephibosheth the some of Ionathan. 10 Heappoin-

teth Ziba to see to the profit of his lands. A NJ David faid , Is there yet any man left of the house of Saul , that I may shew him mer-

cie for 2 Iouathans fake? a Because of mine 2. And there was of the houshold of Saula made to loanban feruant whose name was Ziba, and when they had 1.5am, 10.15a. called him vnto D mid, the King faid vnto him,

Art thou Ziba? And he frid, I thy ferriant am he. 3 Then the King faid , Remaineth there yet none of the house of Saul , on whom I may thew the b mercie of God ? Zibathen answered the b such mercie 21

king , Ionathan hath yet a fonne * lame of his Gellbe acceptable feete. to God * Chap.4.4, Then the King saydveto him, Where is he a And Ziba faid vnto the king, Behold, he is in

the house of Machir the sonne of Ammiel of Lo-5 Then king Dauid fent, and tooke him

out of the house of Machir the sonne of Ammiel . Who was also of Lo-debar. called Eliam the 6 Now when Mephibosherh the sonne of Io-father of Bath-sher of Bath-s nathan, the fonne of Saul was come ynto Dauid.

he fell on his face, and did reuerence. And Dauid faid, Mephibotheth? And hee answered, Bchold thy ferment. 7 Then David faid vnto him, Feare not : for I will futely thew thee kindnes for Ionathan thy

Saul thy father, and thou thalt eat bread at my table continually. 8 And he bowed himselfe, and said, What is

thy feruant, that thou shouldest looke upon such d a dead dog as I am?

d Merning, a de-9 Then the king called Ziba Sauls feruant, and spifed person.

faid vnto him, I have given vnto thy mafters I fon I or, notice all that pertained to Saul and to all his house.

10 Thou therefore and thy somes and thy Reventouident

fathers fake, and will reftore thee all the I fields of I Or, laste,

feruants shall till the land for him, and bring in ourselets and gothat thy mafters fonne may have foode to eate, no nou softhis

And Mephibosheth thy misters found shall care lands, that they bread alway at my table (now Ziba had fifteene may be profitable) fonnes, and twenty teruants.) 11 Then faid Ziba vnto the king, According to

all that my lord the king hath communded his feruant , fo fhall thy feruant doe , f that Mephibo-f That Mephibo-

theth may eat at my table, as one of \$ kings fons. theth may had all 12 Mephibosheth also had a young some na things at commed Micha, and all that dwelled in the house of commetha higgs Ziba, vvere seruants vnto Mephibosheth.

13 And Mephibotheth dwelt in Ierufalem, for

beart diffosed.

come to paffe,

* r Chro.18.1.

Pfal. 60.2.

2 So that they

payde no more

b Heeflewtwo

tribute.

the third.

B Or, enluge.

f. Bir, Perasie.

& Or, bought the

neire Dimafeus.

e la that part of

Syria, whole Da-

mafens was.

d They payed

ve rely tribute.

Temple.

peace.

Or, the Spring.

Or, Syria, or Carlo froid.

Dauids fernants ill handled. II. Samuel. Daura lyeth with Bath-sheba. he did eate continually at the kings table, and was hoafte of Hadarezer wornt before them. lame on both his feete. 17 When it was thewed Dauid, then he gathered fall Ifriel together, and patied ouer Iorden, f Meaning, the CHAP. X, and came to Helom; and the Aramites fet them- greatest parts 4 The me Benzers of David are villanously entreated of felues in aray against Dauid, and fought with him: the king of Ammon. 7 loab is fent against the 18 And the Aramites fled before Ifrael; and Danid deftroyed g feuen hundreth characts of the g which were the Aramites; and fourtie thousand horfemen, and p incopall; for in Ammorites. A Ft r this the * King of the children of Am-* 1 Chron to. 1. mon died, and Hanon his tonne reigned in his fmote Shobach the captaine of his hoalte, who all he defloyed died there. 2 Then faide David, I will shewe kindnesse 19 And when all the kings, that were fernants on the fould ers voto Homm the fonce of Nahafb, as his father to Hadarezer, faw that they fell before Itrael, they which were in 2 The .h lder of 4 shewed kindnetTe vnto mee. And David fent his mide peace with I hael, and terried them. And the co. .. seis, find are not fernance to comfort him for his fither. So Davids vario il fa Ar mites feared to helpe the children of Ammon fern nts came into the lande of the children of benchereceated. any more. 3 And the princes of the children of Ammon CHAP. XI. 1 The citie Rabbah is befreged. 4 David committeth foid vnto Hanun their load, * Thinkest thou that A Ele intelneeve date Desur D uid doth honour thy father, that he hath fent adult rie. 17 Fruh is flame. 27 Dand marrieth comforters to thee ? hith not Datid rather fent Batt foeba. A Nd when the yeere was s expired in the time a Theyeere follow b Their acrogant his feruants vnto thee, b to fearth the city, and to when kings goe footh to battell, Dauid fent the spring in the toah, and his teruants with him, and all I frael, * 1.che, 10. to malies well d not fpic is out, and to overthrow it? In for them to fee 4 Wherefore H-nun tooke Danids fernants, the fimplication of Dan de hear; here and than doff the holfe of their beard, and out off who deftroyed the children of Ammon, and before their countell their germ mis in the middle, eucn to their butfieged R bbah; but David remained in Ierufalem. mond to the de-2 1 And when it was evening tide, D. uid arofe b wherevoon he tocks, and fent them away. out of his bed, and walked upon the roofe of the wied total at after kings palace; and from the roofe hee fawe a of the botheth. Run t on of their 5 1 When it was tolde vnto Dauid, he fent to countrey. meete them (for the men were exceedingly athamed) and the king faid, Tary at Iericho, vntill woman washing her felfe : and the woman was chap.+.7, your beards be growen, then teturne. very beautifull to looke vpon. 6 And when the children of Ammon fawe 3 And D. uid fent and inquired what woman it was and one faid. Is not this Bath-flebathe c who was not as that they chanke in the fight of Dauid, the chilc Tharrhey had deferu d Danids dren of Ammon fent and hired the | Aramites of daughter of Eliam, wife to Vrish the Hittite? Mraelite borne, bue defolatore, for the inferrie done to his the house of Rehob, and the Aramites of Zoba. away: and thee came vinto him and hee lay with meetilgida. 4 Then D uid ient meftengers, and tooke her connected to the twentie thousand footemen, and of king Macah ambaffadours. her: (now thee was * purified from her vnclean- and 18,10. Or, Systana. a thousand men, and of Ith-tob twelve thousand netfe) and the returned vnto her house. 5 And the woman conceived - therefore thee 7 And when Daniel heard of it, he fent Ioab, fent and a told David, and faid, I am with childe. d Fea ing leaf &c and all the hoafte of the ftrong men. 6 Then Dauid fent to Ioab, faying, Send according to the 8 And the children of Ammon came out and me Vrish the Hittite. And Ioab fent Vouch to Da- Law. put their armie in aray at the entring in of the gite, and the Aramites of & Zoba, and of Rehob, d There were dinert parts of the and of Ith-tob, and of Maze h vvere by themselves And when Vriah came vnto him , David decomarrey of Syria. manded him how lost did, and how the people in the field, whereby appeareth 9 When Ioab faw that the front of the battell fared, and how the warre prospered. that the Systans was against him before and behin I, he choic of all 8 Afterward Danid faide to Vriah , " Goe e Danid thought ferned where they might hatte enterdowne to thine house, nd wath thy feete. So Vii. that if vriah lay the choise of Israel, and put them in aray against sainment, as no w ah departed out of the kings palace, and the king failt might be the Aramites. . the Switzers doe. 10 And the rest of the people, he delinered infent a present ofter him. to the hand of Abilhai his brother, that hee might 9 But Vriah flept at the doore of the kings put them in aray against the children of Ammon. palace with all the fernants of his lord, and went 11 And he faid, If the Aramites be stronger not downe to his house. then I, thou thalt helpe me; and if the children of 10 Then they told Dauid, faying. Vriah went Ammon be too ftrong for thee, I will come and not downe to his house; and Danid sayd vnto Vriah, Commest thou not from thy ioutney? why faccour thee. 12 Be firong and let vs be valiant for cour didft thon not goe downe to thine house? a Here is declared 11 Then Vriah answered David, f The Arke f Hereby God wherefore warre people, and for the cities of our God, and let the sught robe underand Ifrael , and Iudah dwell in tents ; and my lord would conch Daniels conficience, that Lord doe that which is good in his eyes. raken : for the de-Ioab and the fernants of my lord abide in the feeing the fidelite feres of true reli-13 Then Ionb, and the people that was with gion and Gods him, joyned in battell with the Aramites, who fled open fields; that I then goe into mine house to eat and religion of his and drinke, and lie with my wife ; by the life and declare himfelf for people. before him. by the life of thy foule, I will not doe this thing. 14 And when the children of Ammon fawe forgerfull of God. that the Aramites fled, they fled also before Abi-12 Then Dauid feld vnto Vrtah, Tary yet this and minimions to his day, and to morrow I will fent thee away. So Vri- feruant, thai, and entred into the citie. So Ioab returned ah aboade in Ierusalem that day, and the morrow. from the children of Ammon, and came to Ieruaboade in terminem that day, and the months of the made him.

13 Then David called him, and he did eate g He made him drinke more like. falem.

15 And when the Aramites faw that they and drinke before him, and he made him & drunke tilly, then he was were smitten before Israel, they gathered them and ar even he went out to lie on his couch with wonte doe, the feruants of his lord, but went not downe to thinking hereby together. 300, Hillad 200 16 And Hiddrezer fent, and brought out the his house. hen by his wife. & Gr, Bupbrakes. 14 And on the morrow David wrote a letter Aramites that were beyond the & River: and they to loab and fent it by the hand of Vrish. came to Helam, and Shobach the captains of the IT And

Uriah is murdered.

t Elr. figing.

sinually uphold vs

with his mightie

fect fall headlong

into all vice and

aboutination.

Chap.XII.

Dauid reprooued, repenteth. 114 7 Then + David was exceeding wroth with the + Ele the anger of

Vrish in the forefront of the ftrength of the battell, and recule yee backe from him, that he may fpirit, the mon perbe smitten, and die. 16 So when Ioab befieged the citie hee afman, and feid vnto Nath n, As the Lord lineth, the man that hath done this thing, t shall furely die. 6 And hee shall restore the Lombe * foure fold, because he did this thing, & had no pitie thereof,

figned Vriah unto a place, where hee knew that frong men vvere.

IT And he wrote t thus in the letter, h Put vee

7 Then Nathan faid to Dauid , Thou art the man. Thus faith the Lord God of I frael, * I an-

17 And the men of the citie came out, and fought with loob; and there fell of the people of the fernants of Dauid , and Vriah the Hittite also

oynted thee King ouer Ifrael, and delinered thee out of the hand of Saul, 8 And gave thee thy lords b house , and thy b For David forcee-

dved. Then Ioah fent and tolde David all the

lords wines into thy bosome, and gaue thee the ded sail in his house of Israel, and of Jud h, and would mor ouer c The leves vn-(if that had beene too little) have given thee d fuch derhand this of

Fglah and Michal, and tuch things. 9 Wherefore haft thou despised the comman- Michal. or o' Rispah and dement of the Lord, to do entill in his fight a thou d That is, greater hast killed Vri h the Hittite with the sword, and this go then these hast taken his wife sobethy wife, and hast slaine so cods low and benefits successful.

things concerning the warre.

him with the fword of the e children of Am- toward his, if by their ingratinde 10 Now therefore the fword shall neuer depart they flay him not

19 1 And hee charged the messenger saving. When thou haft made an ende of telling all the matters of the warre onto the King.

20 8 And if the kings anger atife, fo that he fav

vinto thee, Wherefore approached ve vinto the

citie to fight? knew ye not that they would hurle

24 But the shooters shot from the wall against thy feruants, and fome of the Kings feruants bee

dead: & thy fernant Vriah the Hittite is also dead.

I Thus shalt thou say vnto Ioab, Let not this

as well as another make thy battell more frong

against the citie, and destroy it, and encourage

her husband Vrich was dead, thee mourned for her

fent and tooke her into his house, and the became

Dattid had done , t displeased the Lord.

26 And when the wife of Vriah heard that

27 So when the mourning was past, Dauid

25 Then Dauid fayde unto the meffenger,

e Then haft moft from thine house, because thou hast despited me, entelly given him and taken the wife of Vrish the Hittite to be thy into the hands of Gods enemies.

Or , thou fluit dee die, if

> II Thus faith the Lord Behold I will raife vp euill against thee out of thine owne house, & will

21 Who fmore Abimelech fonne of i Ierube-I Meaning, Gideon, theth > did not a woman caft a piece of a milftone Indg 0.52.53. vpon him from the wall, and he died in Thebez? why went you nigh the wall. Then fay thou, Thy

> * take thy wives before thine eyes, and give them + Dout 18:20. vnto thy neighbour, and hee shall sie with thy Chap 16 12.
> wites in the fight of this f sunne.
>
> f Meaning. f Meaning, openly,

fernant Viliah the Hittite is also dead. 22 So the meffenger went, and came and thew-

ed Danid all that Ioah had fent him for,

12 For thou didde tit fecretly: but I will doe as at noone dayes. this thing before all Ifrael, and before the funne. 13 Then David faid voto Nothen, * I have fin- * Ecclus 47. 25.

23 And the meffenger faid vnto David , Certainly the men prevailed against vs, and came our + Bie. were egginft vinto vs into the field, but we t purfued them vinto the entring of the gate.

> ned against the Lord. And Nathan faid vnto David. The Lord also hath & put away thy finne , thou g For the Lord shalt not die. finner would turne 14 Howbeit, because by this deede thou hast to him.

them.

caused the enemies of the Lord to h blaspheme, h in saying, that the childe that is borne vnto thee , shall furely the Lord hath appointed a wicked in an to reigne ones.

15 So Nathan departed vinto his house : and his people.

the Lord stroke the childe that Vriahs wife bare vnto Dauid, and it was ficke. 16 Dauid therefore befought God for the

k He diffembleth with the meffenger, thing trouble thee; for the fword denoureth t one to the intent that meither his cruell commandement, mor toabs wicked obedience might be

> child, and fafted, and i went in, and lay all night i To wit, to his vpon the earth.

efpied. 2 Bor. fo and fo.

> . 17 Then the Elders of his house arose to come vnto him, and to cause him to rise from § ground: but he would not , neither did hee eate k meate k Thinking by his

4 Bbr marenillin

inflar t praver that with them God would have 18 So on the feuenth day the child died; and reflored his child. the feruants of Danid fe ned to tell him that the but God had other child was dead : for they faid , Behold, while the wife determined child was aline, we spake vnto him, and he would not hearken vnto our voyce ; how then thall wee

the ges of the Lord.

fay vnto him, The childe is dead, * to vexe him * Ehr, and he said doe timfife enill. 19 But when Danid faw that his fernants whifpered, Danid perceived that the child was dead:

his wife, and bare him a fonne but the thing that CHAP, XII.

therefore Dauid faid unto his feruants, Is the child dead? And they flyd. He is dead.

I David reprodued by Nathan conf feth his finne. 18 The childs concerned in adultary, deth. 24 Salomon is borne .6 Rabhalisstaken. 31 The citizens are grieuously punished.

T Hen the Lord fent Nathan vnto Danid, who

two men in one cirie, § one rich. & § other poore.

came to him, and faid vnto him, There were

2 The rich man had exceeding many theepe

3 But the poore had none at all, fane one little

theepe which hee had bought and nourithed vp:

and it grew up with him, and with his children allo, and did eate of his owne morfels, and dranke

of his owne cup, and flept in his bosome, and was

man, who I refused to take of his owne sheepe, and

of his owne oxen to dreffe for the stranger that was come vnto him, but tooke the poore mans

theepe, and dreffed it for the man that was come

4 Now there came a I ftranger vnto the rich

Then Daniel arose from the earth, and I showing that our wathed and movinted himselfe , and chinged his lamentaring one on the apparell, and came into the house of the Lord, and but made and aneare and

a Becanfe Danid lav 1 ow drown-d in bane, the louing mercie of God which imtereth not his to percib, wa-

> apparell, and came into the nouncot of the wind into the working ped, and afterward came to his own houle, this we must praife and bade that they should fet bread before him, Cod in 1816 is doings. and he did eate.

keth his conference by this fimiliade, and bringeth him 86 Repentante.

and oven:

to him.

vnto him as his daughter.

21 Then m ford his feruants vnto him , What m As they which thing is this that thou haft done thou di Ideft fast confidered not that and weepe for the childe while it was time , but God g autoth many and weepe for the childe while it was true, the general when the childe was dead, thou diddetrile vp, and and of the

Or, mayfring

and cate meane. faichiell.

Or, fpared.

22 And

eaketh but chae the

prime chamber.

n By this confi-

detation he appeafed his ior-

* Matth. r 6. o To wit, the

a. Chron 12 9.

p To call him

Salomon.

Danid

q Meaning,

r That is, the

chiefe cirie and

duits are, is as

good as taken.

culled spon it.

God, to he put

them to citell

death.

by tacher.

b' And therefore

haufe, as virgins

twire accumomed.

Hope the Fee

il at il ere i, no

Lord.

I I. Samuel.

Amnons incel

- 22 And hee faid , While the childe was yet aline, I fafted, and wept : for I faid, Who can tell whether God will have mercy on me, that the child may liue?
- 23 But now being dead , wherefore should I now fast ? " Can I bring him againe any more ; I shall goe to him, but he shall not returne to mee,

2.4 1 And Dauid comforted Bath-shebahis wife, and went in voto her, and lay with her, * and the bare a fonne, and o hee called his name Salomon: also the Lord loued him,

25 For the Lord had fent † by Nathan the P Prophet: therefore 9 * he called his name Iedi-

+ Ebr 13 the hand dish, because the Lord loved him.

> 26 Then Ioab fought against Rabbah of the children of Ammon, and tooke the # citie of the Kingdome,

* 1. Chron. 21 . 9. 27 Therefore Ioab fent messengers to David, Or, the differentis. faying, I have fought against Rabbah, and have taken the citie of waters.

28 Now therefore, gather the rest of the peowhere all the conple together, & befiege the citie, that thou maiest take it, least t the victorie be attributed to me. 29 So Dauid gatheredall the people together, + Ely my name be

and went against Rabbah, and besteged it, and tooke it. * 1 (h on 20 %. 30 * And hee tooke their kings crowne from

I That is : threehis head, (which weighed a ftalent of gold, with feore pound afrer precious flones) and it was fet on Dauids head : she common talent. & hee brought away the fpoile of the citie in ex-

ceeding great abundance.

31 And hee carried away the people that was e signifying that therein, and put them under fawes, and under as they wrere mayron harrowes, and under axes of yron, and caft licious enemies of them into § tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierufalem.

CHAP, XIII.

14. Amnon Davids some defileth his lifter Tamar. 20 Tamar is comforted by her brother Abfalom. 20 Absalom therefore killeth Amnon.

N ow after this, so it was, that Absalom the fonne of Dauid having a sayre sister, whose a Temor was 4bname vvas a Tamar, Amnon the fonne of Dauid Talonis filter both Ly ta her a dino bit, loued her.

and Amnous outly 2 And Amnon was fo fore vexed, that he fell ficke for his fifter Tamar : for the was a b virgin, k.pc in her fachers and it feemed hard to Amnon to doe any thing

to her. 3 But Amnon had a friend called Ionadab, the fenne of Shimeah Dauids brother; and Ionadab

was a very fubtill man. 4 Who faid vnto him, Why art thou, the kings fenne, to leane from day to day? wilt thou not tell

me . Then Amnon answered him , I loue Tamar my brother Abfoloms lifter. 5 And Ionadab faid vnto him, Lie downe on

thy bad, and make thy felfe ficke; and when thy ent, pule to viteand the first that come to fee thee, fay voto him, I pray sounded to limber thee let my fofter Tawar come, and give mee meat, and let her duelle meat in my fight, that I may fee it, nd extit of her h nd.

6 5 So Amnon lay downe, and made himfelfe fiche; and when the king came to fee him, Amnon faid vnto the king I pray thee, let Tamar my fifter d Measure force come, and make me a couple of cakes in my det care and dam - fight, that I may receive meat at her hand.

7 Then David fent home to Tamar, faying, Coancaro thy brother Amnons house, and dresse hum meate.

So Tamar went to her brother Amnons house, and he lay downe : and shee tooke | floure, 1 or, paste, and knead it, and made cakes in his fight, and did bake the cakes.

9 And thee tooke a pan, and e powred them e That is, the fer] out before him , but he would not eat. Then Am- ved them on 2 non faid, Caufe yee enery men to goe out from diffi. f mee : fo every man went out from him, f For the wicked

10 Then Amnon faid vnto Tamar , Bring the are advanted to do meate into the chamber, that I may eate of thine that before me, hand. And Tamar tooke the cakes which the had afraide to commit made, and brought them into the chamber to Am- in the fight of non her brother.

11 And when thee had fet them before him to eat, hee tooke her, and faid vnto her, Come, lie with mee, my fifter.

12 But shee answered him , Nay , my brother, doe not force mee : for no fuch thing * ought to *Leuit, 18,5 } be done in Ifrael : commit not this folly.

13 And I, whither shall I cause my shame to gor, bow shall 2

goe? and thou thalt be as one of 8 the fooles in It- put away my floame? rael:now therefore, I pray thee, specke to the king, & As a lewde and for hoe will not denie my wind, specke to the king, & wicked surface. for hee will not denie me vnto thee, 14 Howbeit hee would not hearken vnto her

voice, but being ftronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, fo that § hatred wherewith hee hated her, was greater then the love wherewith hee had loved her: &

Amnon faid vnto her, Vp, get thee hence. 16 And the answered him, There is no cause: this euill (to put me away) is greater then the other

that thou diddeft vnto me : but hee would not heare her, 17 But called his I fernant that ferned him, and I or. by.

faid. Put this women now out from me, and locke the doore after her. 18 (And thee had a garment of h divers colours h For that which was of divers covpon her : for with fuch garments were the Kings was or amers codaughters that were virgins, apparelled) Then his those dayes was

feruant brought her out, & locked the doore after had in great effimation, Gen. 37,34 19 And Tamar put afhes on her head, and rent the garment of divers colours which was on her and laide her hand on her head, and went her way,

crying. 20 And Abfalom her brother fayd unto her, Hath Amnon thy brother beene with thee : New yet bee still, my fifter: hee is thy brother: let not this thing griette thine heart. So T2- i Forthough hee conce intended.

oute.
21 But when King Dauid heard all these semble real occathings,he was very wreth. 2.2 And Abfalom faid vnto his brother Amnon fier,

house.

neither good nor bad for Abiaiom hated Amnen, because he had forced his sister Tamer. 23 € And after the time of two yeeres, Abfalom

had thee pethearers in Baal-hazor, which is befide had thee pethearers in \$\mathbb{B}\$ and hazor, which is befide \$\mathbb{O} \cop \sigma_{\text{of the follow}} \mathbb{O} \cop \sigma_{\text{finite}} \mathbb{E} \mathbb{D} \math And Abfalom came to the King, and faid, ket, thinking the by

Behold now , thy feruant hath theepethearers : I to fulfill his pray thee, that the king with his ieruants would goe with thy fertiant. 25 But the King answered Absalom, Nay my

fonne, I pray thee, let vs not goe all, least wee be chargeable vnto thee. Yet Abfalom lay fore vpon him : howbeit hee would not goe , but t thanked + Etr. Wiffeld

25. Then faid Abfalom, But, I pray thee, shall

mar remained defolate in her brother Adaloms vengernee in his comformed his

k To wit, to a ban

Absalom slayeth Amnon. The widowes Chap. XIV. parable. Her request granted, 115 1 Pretending to the not my brother 1 Amnon goe with vs ? And the

king that Amnon was moft deare vuto him.

king answered him, Why should he go with thee? 2.7 But Abfalom was inftant upon him, and he fent Amnon with him, and all the kings children.

28 Now had Abfalom commanded his feruants, faying, Marke now when Amnons heart is merry with wine, and when I fay vnto you, Smite m Such is the pride Amnon, kill him, feare not, for haue not m I com-

of the wickid maffers, that in all their wicked commandements they thinke to be obered,

maunded you be bold therefore, & play the men. 29 And the fermints of Abfalom did vnto Amnon, as Abfalom had commended; and all the kings fonnes arole, and euery man gate him vp

vpon his mule, and fled. 30 And while they were in the way, tidings came to David, faying, Abfalom hath thine all the

Kings fonnes, and there is not one of them left, 31 Then the king arole, and tare his garments, n Lamenting, as he and lay on the n ground, and all his feruants flood

that felt the wrath of God vpon his house, Chap. 12.10.

3 2 And Ion 1dab the fonne of Shimeah D wids brother answered and faid, Let not my lord suppose that they have staine all the young men the + Ebr. becaufe it Kings fonnes: for Amnon onely is dead, t because mess put in Acfil-Absalom had reported fo, fince hee forced his fifter Tamar.

by with their clostnes rent.

Loms month. f Or, take it to

beart Or, but.

33 Now therefore let not my lord the King I take the thing to grieuoully, to thinke that all the Kings fonnes are dead : If for Amnon onely is de id.

34 Then Abfalom fled : and the yong min that kept the watch, lift vp his eyes, and looked, and behold, there came much people by the way f or , one after ano of the hill fide I behind him.

o That onely Amnon is dead.

35 And Ionadab faid vnto the king, Behold, the kings fonnes come ; as thy feruant faid, o fo it is. 36 And affoone as hee had left ipe king , be-

hold, the kings fonnes came, and lift up their voyces, and wepr; and the king also and all his feruants wept exceedingly fore.

p For Maachah his mother was Talmai, Chap. 3.3.

& Or , ceafed.

37 But Abfalom fled away, and went to P Talmii the sonne of Ammihur king of Gethur : and the daughter of this Dauid mourned for his sonne every day.

38 So Abfalom fled , and went to Gefhur, and was there three veeres.

39 And king Dauid a defired to go forth vnto Abfalom, because he was pacified concerning Amnon, feeing he was dead.

CHAP. XIV.

2 Absalom is reconciled to his father by the subtilise of Ioab. 24 Absalom may not feethe Kings face. 25 The beautie of Absalom. 30 Hee causeth Ioabs corne to be burnt, and is brought to his fathers presence.

T Hen Ioab § fonne of Zerttiah perceitted, that the Kings a heart was toward Abialom, 2 That the king fauoured him.

Or, mife.

+ Ebr. Saue.

moman.

Ber a midem

the deferibeth the

derh of Amnon

by Abfalom.

2 And Ioab fent to Tekoah, and brought thence a I lubril woman , and faid vnto her , I pray thee, faine thy felfe to mourne, and now put on mourning apparell, and b anoynt not thy felfe with b in tooken of mourning: for they oyle : but be as a woman that had now long time eled anoynting to moutned for the dead.

feeme cheerefull. 3 And come to the king, and speake on this + Bir put words in maner visto him , (for Ioab + taught her what the should fay.)

ber mouth.

4 Then the woman of Tekoth fpake vnto the king, & fell downe on her face to the ground. and dill obeisance, and said, † Helpe, O King.

5 Then the king faid vnto her , What aileth e Vnder this parable thee ? And the answered , I am indeed a t widow, and mine husband is dead:

6 And thine handmaid had two fonnes, and

they two ftroue together in the field, (and there was none to part them) fo the one fmote the other, and flew him.

7 And behold, the whole family is rifen against thine hindmaid, and they faid, Deliner him that imote his brother, that we may kill him for the d foule of his brother whom hee flewe, that d Becamfe he hath wee may deftroy the heire also: fo they shall laine h s brother, he quench my sparkle which is left , and shall not according to the leave to mine husband neither name nor posteri- Law, Gen 9.64 tie vpon the earth.

8 And the king faid vnto the woman , Goe to thine house, and I will give a charge for thee. 9 Then the womin of Tekoah faid vnto the

King, My lord, O King, this e trespasse be on me, a Astouching the and on my fathers house, and the King and his breach of the Law which punisheth

throne be I guiltleffe. blood , let me beare 10 And the King faid , Bring him to me that the blame speaketh against thee, and he shall touch thee no lor, innorms.

thall not reueng II Then faid the, I pray thee, let the king f re- the blood, which member the Lord thy God, that thou wouldest not are many in mine fuffer many revengers of blood to deftroy, leaft ber, they flay my fonne. And he answered, As the Lord litterh, there thall not one haire of thy fonne fall

12 Then the woman fiid, I pray thee, let thine handmayd fpeake a word to my lord the King.

And he faid, Say on. 13 Then the woman fail, Wherefore then haft thou & thought fuch a thing against the people & why does thou of God : or vohy doeth the King, as one which is give contrary tenfaultie, speake this thing, that he will not bring Abials me

againe his banithed? 14 For we must needs die, and vve are as water fpilt on the ground, which cannot be gathered vp againe : neither doeth God | fpare any person, | or, aurgs.

yet doeth hee appoint h meanes, not to caft out h God hath profrom him, him that is expelled. nctuaties) to fane 15 Now therefore, that I am come to speake them oft times. of this thing vnto my lord the King, the cause is whom man indgeth that the people i have made me afraid : therefore worthy death. thine handmay d faid, Now will I speake vnto the they would kill

King: it may be that the king will performe the this mine here!

request of his handmayd. 16 For the king will heare, to deliuer his handmayd out of the hand of the man that would deftroy mee, and also my some from the inheritance

cf God. 17 Therefore thine handmayd faid, The word of my lord the king shall now be t comfortable: + Etr. 10/6a for my lord the King is even as an k Angel of God k it of great wifin hearing of good and bad : therefore the Lord dome to differ ne right from wrong.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee, And the woman said, Let my

thy God be with thee.

lord the king now speake. 19 And the king faid, Isnot the hand of Ioab 1 Hast nor thou with thee in all this? Then the woman answered, done this by the

and faid, As thy foule liveth, my lord the King, I counfell of load? will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for even thy fervant Ioab bade me, and he put all thefe words in the mouth of thine handmayd.

20 For to the intent that I'm should change m By for thing rathe forme of speech , thy fernant Ioab hath done ther in a parable this thing, but # my lord is wife according to the then plainely. this thing, but | my lord is whe according to the | 1 or, nemeat bide wifedome of an Angel of God , to vinderitand all | 1 or, nemeat bide wifedome of an Angel of God , things that are in the earth, King.

21 And the king faid vnto Ioab , Behold

Absaloms returne: His ambition, n I have granted

thy request.

† Elr. Hoffid.

his arrection, and

of inflice to please

p Which wered

& Or, poffefften. q The wask date

no vela wfull

ded by revenging

my fine s d tho-

mont: thus the

wicked infilie

Blr. male bin.

2 Which were as 1 ,a d o fet forth

of what cirie or

a Knus by flander.

flacturie and laire

place he was.

Met.

Sis enace

enill.

th: sn.

impatient in their

Seckel,

halfe an onuce the

the people.

II. Samuel. now, I have a done this thing goe then, and bring

the yong man Abfalom againe. 22 And Ioab fell to the ground on his face, and bowed himfelfe and t thanked § King, Then

Ioab fayd, This day thy feruant knoweth, that I have found grace in thy fight, my lord the king, in that the king hath fulfilled the request of his 23 And Ionb grofe, and went to Geshur, and

brought Abfalora to Ierufalem, 24 And the King fayd, Let him o turne to his

. Concring hereby owne house, and not see my face. So Absaloin turthewing fone part ned to his owne house, and faw not the kings face. 25 Now in all Ifrael there was none to be fo

much prayfed for beauty as Abialom: from the fole of his foote even to the top of his head there

was no blemith in him. 26 And when he polled his head, (for at every veeres end he polled it : because it was too heavy for him, therefore hee polled it) hee weighed the

haire of his head at two hundreth p shekels by the 6 li 4 onnes after kings weight. 27 And Abfalom had three fonnes, and one day ghter named Taniar, which was a faire woman

28 So Abfalom dwelt the space of two yeeres

in Ierufalem, and law not the kings face. 29 Therefore Abfalom fent for Ioab to fend

him to the King, but he would not come to him: and when he fent againe, he would not come 30 I herefore he faid vnto his fermants, Behold,

Ioab hath a fifelde by my place; and hath barley therein; go, and fet it I on fire; and Abfaloms feruants fet the field on fire. atfections, and spare 31 Then Ioabarofe, and came to Abfalom vato

meanes to compatie his house, and tayd vnto him, Wherefore have thy fernants burnt my field with fire?

32 And Abfalom answered Ioab, Beholde, I font for thee, faying, Come thou hither, and I will lend thee to the king, for to fay, Whetefore am I come from Gethur: It had beene better for me to have beene there flill : now therefore let mee fee r If I have offen, the kings face ; and s if there be any trespasse in

mee, let him kill mee. 33 Then Ioab came to the king, and told him: and hee called for Abialom, who came to the king, themselves in their and bowed himselfe to the ground on his face be-

fore the king, and the king kirled Abfalom. CHAP, XV. 2 The practifes of Abfalom to a spere to the kingdome. 14 David and his fice. 31 Davids prayer, 34 Hus bai is fent to Abs lom to discover his coun-

Free this, Absolom + prepared him charets, and A hories, and fifty men to a runne before him.

2 And Abfalom role vp early, and flood hard by the entring in of the gate ; and every man that had any I matter, and came to the king for judge-W. Halmarfie. ment, him did Abfalom call vato him, and fayde, Of what city art thon? And hee answered, Thy fernant is of one of the bribes of I freel. * That is, noting

3 Then Abfalom fayd vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

 Abfalom fayd moreouer, 6 Oh that I were made Indge in the land, that enery min which promise the wis- hath any matter of controverse, might come to had seek prefer- meethat I might doe him justice. mee that I might doe him justice.

And when any man came neere to him, and did him obeyfance, hee put foorth his hand, and sooke him and kiffed him.

6 And on this maner did Abfalom to all Ifrael. that came to the King for judgement: fo Abfalom d stale the hearts of the mon of Ifrael.

vnto the King, I pray thee, let mee go to Hebron, father to himfelfe, and render my vow which I have vowed vnto the the time that the Lord, Ifrielites had af-8 For thy fermant vowed a vow when I re- kid a King of Sa-

mained at Gefbur , in Aram , faying , If the Lord muel, thall bring mee againe indeed to Ierufalem, I will f ferue the Lord. 9 And the King faid vnto him, Goe in peace, pose offering,

So he arofe, and went to Hebron. to doe in any place. 10 ¶ Then Abfalom fent ipyes throughout all

the tribes of Ifrael, faying, When yee heare the found of the trumpet, ye thall fay, Abfalom reigneth in Hebron,

11 ¶ And with Abfalem went two hundreth g And bid to his men out of Icrufalem, that were \$ called : and they leaft in Hebron, went in their fimplicitie, knowing nothing.

12 Alfo Abialom fent for Abithophel the Gi-Ionite Dauids counfeller, from his citie Giloh, while hee offered factifices: and the treafon was great: for § people † encreased still with Absalom | Bor. wint and

13 Then came a meflenger to David, faying, ince fed, The hearts of the men of Inselare turned after Absalom.

14 Then Dauid faid vnto all his feruants that were with him at Ierufalem , Vp , and let vs flee: for wee shall not escape from h Absalom : make h whose bearthe speede to depart, leaft he come suddenly and take saw that Satan had vs , and bring enill vpon vs , and imite the citie to possessed, that he would least no

with the edge of the fword, 15 And the Kings fernants faid vnto him, Be-tempted, hold, thy feruents are ready to do according to all

that my lord the king thall fappoint. 16 So the king departed and all his houshold * after him, and the king left ten concubines to + Ebr. at his feets

keepe the house, 17 And the king went foorth and all the people after him, and taried in a | place i fatre off.

18 And all his feruents went about him , and letofalem, all the & Cherethites and all the Pelethites , and all & Their were as the the Gittites, enen fixe hundreth men which were kings gard, or as come after him from G ch , went before the king . counfellers.

Wherefore comment thou also with vs ? Returne write warthe and abide with the King , for rhou are a stranger . Gath, depart thou therefore to thy place. 20 Thou cameft yestarday, and should I cause thee to wander to day and goe with va ? I will go

whither I can: therefore returne thou, and cary againe thy m brethren : mercie and n trueth be m Meaning, there with thee.

21 And Itai answered the King, and faid, As a God require the Lord lineth, and as my lord the king lineth, in and fidelitie.

what place my lord the king shall be , whether in death or life, even there furely will thy feruant be, 22 Then Dauid faid to Ittai, Come, and goe

forward. And Ittai the Gittite went, and althis men, and all the children that were with him,

23 And all the countrey wept with a loude voyce, and all the people went forward, but the o To wir, the fire King paffed ouer the brooke Kidson; and all the handreth men.

neffe. 24 And loe, Zadok also vasthers, and all the Leuites with him . phearing the Aike of the p which was the couenant of God : and they fet downe the Aike thatge of the Koof God, and Abiathar went q vp vntill the pecp.e q To Randby the

were all come our of the citie.

d By entifing 7 And after fourtie yeeres, Abfalom faide them from his

> [Byoffering 2 which was lawfull

and treason. Dauid fleeth.

1 Cr, boufe

19 Then faid the King to I Ittai the Gittite, I who as some

people went ouer toward the way of the wilder-

25 Then

The Arke returneth. Dauids prayer.

thew themfelnes

obedient to Gods

₩ 1, Sam, p. p.

wil!

focow.

enemie.

lation.

yet may we not

Chap. X V I.

Shimei curfeth Dauid. 116

ment of God for

are all that pertained vnto Mephibosheth. And Zibi faid, * I befeech thee, let me finds grace in * Ebr. 1 morfhip. thy fight, my lord, O King,

5 1 And when King David came to Bihurim, & Which was a behold, thence came out a man of the family of the house of Saul, named Shinner, the some of

Gera: and he came out and curfed. 6 And hee cast stones at Dauid, and at all the

ferumts of King Dauid; and all the people, and all the men of watte vvere on his dright hand, and on d That is, round abont him,

7 And thus fayd Shimei when he curfed, Come forth, come forth thou * murtherer, and * wicked * Ebr. man of Blood.

8 The Lord hath brought upon thee all the e blood of the house of Saul , in whose stead thou eReproaching him, haft reigned : and the Lord hath delinered thy as though by his kingdome into the hand of Abfalom thy fonne: meaner thhocheth and behold, thou art taken in thy wickednesse, be-

cause thou art a murtherer. 9 Then faid Abishai the sonne of Zerniah vnto the King , Why doth * this dead dog curie my * 1.5 m. 14.15. lord the King ? let me goe , I pray thee , and take and Chap 3. 8.

10 - But the King favd, What have I to doe with you, yee fonnes of Zernish ? for he curfeth euen because the Lord hath f bidden him curse i David feleshat David: who dare then fay, Wherefore halt thou this was the indge.

done for his finre, and II And David fayd to Abishai, and to all his therefore humbleth feruants , Behold , my forne which came out of himfelfe to his mine owne bowels , feekerh my life : then how "od. much more now may this sonne of Iemini? Suffer

him to curse; for the Lord hath bidden him. 12 It may bee that the Lord will looke on I mine affliction, and g doe me good for his cur- 10r. mr trans g Meaning,that

fing this day. the Lord will fend 13 And as David and his men went by the way, comfort to his. Shimei went by the fide of the mountaine ouer when they are against him, and curfed as hee went, and threw opposited

ftones against him, and coft dust,
14 Then came the King and all the people that were with him weary, and refreshed them-

h To wir, at Ea-15 And Abfalom, and all the people the men hum.

16 And when Hufhai the Archite , Dauids friend, was come vnto Abfalom, Hufhai fayd vnto

Absalom , * God saue the King , God saue the * Elizate birg 17 Then Absalom sayd to Hushri, Is this thy

kindnesse to thy friend? Why wentest thou not i Meaning, David. with thy friend? 18 Huthai then answered vnto Absalom, Nay,

but whom the Lord, and this people, and all the men of Ifree chuse, his will I be, and with him

feruice ? not to his fonne ? as I ferued before thy time. \ father, so will I before thee.

20 1 Then Ipake Absalom to Ahithophel, Giue & suspeding the

counfell what we shall doe. char good the King. 21 And k Ahithophel fayd vnto Abfalom , Go dome and to his

in to thy fathers concubines , which hee hath left be grach fuch to keepe the house; and when all I trael thall he are counted as might that thou are abhorred of thy father, the hands of monthinder his all that are with thee, shall be strong.

22. So they spread Ahsalom a tent upon the top declare to the peaof the house, and Abialom went in to his fathers pie that Abialom therny.

25 Then the King faid vnto Zadok, Cary the Arke of God againe into the citie : if I shall finde fauour in the eyes of the Lord, he will bring mee or, bis salernacle. againe, and thew me both it, and the ! Tabernacle

thereof. 26 But if he thus fay, I have no delight in thee, e? The faithfull in

behold, there am I, let him doe to me as seemeth all their afflictions good in his eyes. 2.7 The King faid againe vnto Zadok the

Prieft, Art not thou a * Seer ? returne into the citie in peace, and your two fonnes with you, to vit, Ahimaaz thy fonne, and Ionathan the fonne of Abiathar.

28 Behold, I will tarie in the fields of the wildernesse, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Atke of God againe to Ierusalem, and they taried

30 And Dauid went up to the mount of olines, and wept as he went vp, and had his head cone-red, and went barefooted; and all the people that bne sedle thiw b dust in figne of was with him, had enery man his head couered,

and as they went up, they wept.

31 Then one tolde Danid, faying, Ahithophel is one of them that have conspired with Abfalom: and David faid, O Lord, I pray thee, turne the counfell of Ahithophel into foolifhnesse,

e The counfell of the trafty world-32 ¶ Then Danid came to the top of § mount lings deth more where he worshipped God : and behold, Husbai liarme then the Archite came against him with his coate torne, open force of the and having earth vpon his head. 33 Vnto whom David fayd, If thou goe with

me, thou thalt be a burthen vnto me.

34 But if thou returne to the citie, and fay vnto e Though Hulhai Abfalom, I will be thy " fernant, O King (as I have diffembled here at beene in time past thy fathers fernant, fo will I the Kings request, now be thy fernant) then thou mayeft bring me vie this example to the counfell of Ahithophel to nought,

excufe out diffirmu-35 And haft thou not there with thee Zadok and Abiathar the Priefts ? therefore whatfoever thou that heere out of the Kings house, thou thalt thew to Zidok and Abiathar the Priefts.

> 36 Beholde, there are with them their two fonnes : Ahima z Zadoks fonne , and Ionathan Abi thats forme: by them alto thall yee fend mee enery thing that ye can heare. 37 So Hushai Davids friend went into the ci-

tie; and Abfalom came into I erufalem.

CHAP, XVI.

I The infidelity of Ziba. 5 Shi nei curfeth David. 16 Huf hai commeth to Abfulom. 21 The counsell of Ahishophel for the concubines.

W Hen D.mid was a little past the a top of the 2 Which wa'the hill, behold, Ziba the fernant of Mephibotheth met him with a couple of affes fadled, and vpon them two hundretheaker of bread, and an hundreth bunches of raifins, and an hundreth of # dried figges, and a bortle of wine.

1 Or, figge cake

vader p erence of

friendihip acente

m:hers.

hill of Olines.

Chap. 15 30.

b Commonly there thou by thefe ? And Zib faid, They beb affes for are no viler traitors the kings houshold to ride on & bread, and dried eben they, which figges for the yong men to eate, an I wine, that the faint may drinke in the wilderneffe. 3 And the King faid, But where is thy mafters

2 And the King faid vnto Ziba, What meanest

fonne : Then Ziba aniwered the King, Behold, he remaineth in I erufalem : for he faid, This day shall the house of Litachrestore mee the Kingdome of myf ther,

4 Then faid the King to Ziba, Behold, thine

23 And

rion: and alto

was in highests#

P 4

of Ifrael, came to Ierufalem, and Ahithophel with

away his head.

19 And † moreover, vnto whom shall I doe + Ele. 16 front

concubines in the fight of all I frael,

Ahithophels counfell is ouerthrowen.

greedy to execute their malice, that

safion, that may

B DROJEH.

e Huthzi iheweth

himfelse faithfull

to Dauid, in that

wicked counfell

and purpofe.

* Elr. meil.

counfiim.

one.

Suther the fame.

II. Samuel.

Ahithophel hangeth himselfe.

And the counfell of Ahithophel which he counfelled in those dayes, was like as one had af-It was so effected ked I counsell at the oracle of God: so vvas all the counfell of Ahithophel both with Dauid and with for the faccesse shereof. Abfalom.

CHAP, XVII.

7 Akithophels counsell is overthrowne by Hushai. 14 The Lord had so ordained. 10 The Pri sts somes are hidde in the well. 22 David goeth over Iorden. 23 Ahithophel hangeth himselfe. 27 They bring victuals to David.

a The wicked are fo M Oreouer, Ahithophel faid to Abfalom, Let me chuse out now twelve thousand men, and they leans none oc- I will up and follow after David this night,

2 And I will come upon him ; for he is weary, and weake handed ; fo I will feare him, and all the people that are with him thall flee, & I will fmite

the king onely, 3 And I will bring againe all the people vnto Meaning, David thee, and when all thall returne, (b the man whom thou feckeft being flaine) all the people shall be in

+ Ebr. marrichtin 4 And the faying † pleafed Abfalom well, and

she gis of sifulum. all the Elders of Tirael. 5 Then faid Abfalom, Call now Hushai \$ Ar-+ Ebr. wtat is in chite alfo, & let vs heare likewife twhat hee faith. tis mouth. 6 So when Hushai came to Absolom, Absolom fpake vnto him, faying, Ahithophel hath I fpo-Or given Just kenthus: shall we doe after his faying, or no? tell

thou. 7 Hushai then answered vnto Absalom, The counfell that Ahithophel hath given, is not good

at this time. 8 For, faid Hushai, thou knowest thy father, and heersprooneth this his men, that they be firong men, and are chafed in minde as a beare robbed of her whelps in the field; also thy father is a valient warriour, and will

not I lodge with the people. Or , tary all right. 9 Behold, hee is hid now in some caue, or in fome_place: and_though fome of them be outerthrowne at the first, yet the people shall heare, and * Abr. hauc alreach, fay , The people that follow Abialom , * be ouer-

throwne. Then he also that is valiant, whose heart is as the heart of a lion shall * shrinke and faint : for all Ifrael knoweth that thy father is valiant, and they which be with him, fout men.

11 Therefore my counfell is that all I frael be gathered vnto thee, from Dan even to Beer-sheba as the find of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come upon him in some place, POr the soil campe where we thall find him, and I wee will upon him as the dew felleth on the ground; and of all the men that are with him, wee will not leaue him

> Moreover, if he be gotten into a citie, then frall all the men of Ifreel bring ropes to that citie, and we will drow it into the river, vntill there be not one im: Il ftone found there.

> TA . Then Abfalom and all the men of Hirael. faid. The counfell of Hufbaithe Archite, is better then the counfeil of Ahithophel: for the Lord hac I determined to defittoy the d good comfell of Abithophel, that the Lord might bring entil apou Ablalon

17 Then faid Hushai vnto Zadok and to Abiathan the Prieft , Of this and that moner did Ahithophel and the elders of Hrael counfell Abfalom: and thus and thus have I counfelled.

15 Now therefore fend quickely, andfhew

David, faying, Tarie not this night in the fields of the wilderneile, but rather get thee fouer, least f That is, over the king be demoured, and all the people that are lorden. with him.

17 Now Ionathan and Ahimaaz aboade by # En-rogel: (for they might not be seene to come into the citie) and a maid went , and told & thern, 10, the mell of and they went and shewed king David.

18 Neuerthelesse, a young man faw them, and g Meaning, the told it to Abfalom. Therefore they both departed mellage from their fathers. quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 Andh the wife tooke and spread a courring h Thas God fendeth ouer the welles mouth, and fpread grounde come their greatest danthereon, that the thing should not be knowen.

20 And when Abfaloms feruants came to the wife into the house, they said, Where is Ahimaaz and Ionathan? And the woman answered them, They bee gone over the i brocke of water, And They bee gone over the Drocke of water. And i The Chalde text when they had fought them, and could not finde treadeth: Now they them, they returned to Ierusalem,

21 And affoone as they were departed, the other lorden, came out of the well, and went and toldking Dauid, and faid vnto him, Vp, and get you quickly ouer the water : for k fuch countell hath Ahitho- k To wit, to purfue

phel giuen against you. 22 Then Dauid grofe, and all the people that were with him, and they went ouer lorden 1 untill the dawning of the day , fo that there lac- 1 They translied all ked not one of them, that was not come oues night, and by mor-

Iorden. 23 1 Now when Ahithophel few that his coun-company pasted fell was not followed, hee tacked his affe, & arote, and hee went home vnto his citie, and put his

houshold in order, and m hanged himselfe, and died, and was buried in his fathers grave. ned, and was builed in his fathers grave.

24 Then Dauid came to Mehanaim. And life is powed on Abilion patied over Iorden, hee, and all the men them which are

of Hrael with him. 25 And Abfalom made Amala captaine of the his church. hoaste in the stead of Lo.b : which Amasa was a mans fonne named Ithra, an I freelite, that went in

uich Ioabs mother. 26 So Israel and Absclom pitched in the land Father, of Gilead.

27 And when David was come to Mahanaim. Shobi the fonne of Nahalh out of Rabbah of the children of Ammon, and Machir the fonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 o Brought beds, and basens, and earthen o God hewerh vellels, and wheat, and barley, and floore, and par-himielte n on libeched come, and beanes, and lentiles, and parched rall to his, when they feeme to be vecorne. terly deflituta.

29 And they brought honie, and butter, and theepe, and cheefe of kine, for Dattid, and for the people that were with him, to eat; for they faid, The people is hungry, and wearie, and thirftie in the wildernesse.

CHAP. XVIII.

2 David divideth his armie into three parts. o Abfalom is hanged, flaine, and caft into a pit. 33 Danid 2 For certaine of the lamenteth the death of Absalom. Reubenites, Cadites

and of the halfe Hen Dauid a numbred the people that were tube, could not Hen Dauid a numbred the people that were interested the infolence of thouse the infolence of the forme against the father, and

2 And Dauid fent foorth the third part of the therefore invest people under the hand of Ioab, and the third with Danie!

hane paffed the

thee with all hafte.

ning had all there

m Gods faft venenemies, traiteuts, or perfecutous of

to Abigail the daughter of " Nahafh, fifter to Zer- n who was also called Ishan Daniss

₹ Ov. sommended. 4 That courtell which ie med , ocd geib, fir te Atia-Tom with a

. For by the counfell of Huftan, bec wented the battell, where he was do-No 2701.

part under the hand of Abishai Ioabs brother, the fon of Zeruiah : and the other third part under the hand of Ittai the Gittite. And the King faid vnto the people, I will goe with you my feife also.

3 But the people answered, Thou thalt not go forth : for if we flee away, they will not regard vs. neither will they passe for vs , though halfe of vs signifying, that a were flaine : but thou art b now worth ten thoufand of vs : therefore now it is better that thou

enghe to be fo deare fuccour vs out of the citie. vnto his people, that they will rather 4 Then the King faid vnto them, What feemeth you best, that will I doe. So the king stood by the

gate fide, and all the people came out by hundreths and by thousands.

5 And the king commanded Ioab and Abiliai, and Ittai, faying, Entreate the yong man Absalom gently for my fake. And all the people heard when the King gane all & Captaines charge concerning Abfalom .

6 So the people went out into the fielde to \$ 50 salled, because meete I frael, and the battell was in the e wood of

she Ephramites (22 fome fay fed their cattell beyond forden in this wood

This is a terrible

example of Gods

vengance againft

or difobedient to

their parents,

good gotternour

Ioofe their lines,

then hat ought thould come vato

h:m.

Ephraim: 7 Where the people of Israel were slaine before the feruants of Danid : fo there was a great flaughter that day, even of twintie thousand.

8 I For the battell was scattered over all the countrey; and the wood denoured much more

people that day then did the fword,

I Now Abfalom met the fernants of David, and Abfalom rode upon a mule, and the mule came under a great thicke oake; and his heade caught hold of the oake, and he was taken up I betweene the heaven and the earth; and the mule that was under him went away. shem that are rebels

10 And one that faw it, told Iorb, faying, Behold, I faw Abfalom hanged in an oake.

II Then Ioab faid voto the monthst tolde him, And haft thou indeed feener why then diddest not thou there smite him to the ground, and I would have given thee ten *finekels of filter, and a girdle?

* Sen-22.15. t Ebr. meigh upon meine bund .

+ Ebr. a lie against

+ Ehr in the beart

faloms dattery.

* G13.14.17.

24 27 9

f It feemed that

God had punithed

E Thus God mirned

his vaine glory to fhame,

of Abialom.

my foule,

12 Then the man faid vnto loab, Though I should treceive a thousand shekels of filter in mine hand, yet would I not lay mine hand you the Kings fonne; for in our hearing the King charged thee, and Abithai, and Ittai, faying, Bewate leaft any touch the yong man Abfalom,

13 If I had done it , it had beene t the danger of my life; for nothing can be hid from the King; yea, thou thy felfe wouldest have been against

me.

14 Then faid Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thrust them † through Absalom, while he was yet a liue in the mids of the oake,

15 And ten feruents that bore Ioahs armour,

compaffed about and fmote Abfalom, & flewe him. 16 Then Ioah blew the trumpet, and the d For he had pity of

people returned from purfuing after Ifrael: for the people, which was feduced by Ab-Io b held backe the people.

17 And they tooke Abfalom, and cast him into a great e pit in the wood, and laid a mightie great heape of itones upon him; and all Ifrael fied euery

18 Now Abfalom in his life time had taken and reared him up a pillar, which is in the * Kings dale : for he faid , I have no foune to keepe my him in taking away name in remembrance; and he called the pillar his children, thip, after his owne name, and it is called vnto this day, Abfaloms place.

19 Then faid Ahimaaz the fonne of Zadok,

I pray thee, let mee runne and beare the King tidings that the Lord hath I delinered him out of I Ebr. indged. the hand of his enemies. 20 And Ioab faid vnto him, Thous shalt not a For 102bbare 2

bee the messenger to day, but thou shalt beare ti- good affection to dings another time, but to day thou shalt beare Ahimazz, and conbnone for the Kings fonne is dead. would take there. 21 Then fayd Toab to Cuthi, Go tell the King perr of Abialams what thou haft feene. And Cushi bowed himselfe death,

vnto Ioab, and ranne.

22 Then fayd Ahimaaz the fonne of Zadok againe to Ioab, What, I pray thee, if I also runne after Cushi? and Ioab fayd, Wherefore now wilt thou runne my senne, leeing that thou hast no tidings to bring?

23 Yet what if I tunne ? Then hee fayd vnto him, Runne. So Ahima z ranne by the way of the plaine, and overwent Cuft i.

24 Now David fate betweene the two h gates. he fate in the care And the watchman went to the top of the gate of the city of Mahavpon the wall, and lift up his eyes, and fawe, and naim. behold, a man came running alone.

25 And the watchman cried, and told the king. And the Kirg fayd, If he te alone, thee bringeth + Ele tiding : are

tidings, And he came apace, and drew neere. in lis mouth. 26 And the watchman few another man running, and the watchmen called vnto the porter, and fayd, Behold another min it nieth alone. And

the King fayd, He alfo bringeth tidings, 27 And the watchmen favd, † Me thinketh the + Fir. I for theres. running of the foremost so like the running of A- + 22.

himasz the fonne of Zodok. Then the King fayd, Hee is a i good man , and commeth with good ti- i Fe had experience of his Edulity, Chap, 28 And Ahimaaz called, and find unto the

King , Peace be with thee; and he fell downe to the earth spon his face before the King, and fayd, Bleffed be the Lord thy God, who hath I that up tor, delivered up. the men that lift vp their hands against my Lord

29 And the King fayd, Is the yong man Abfalcm f.fe ? And Ahima, z answered, When Ioab fent the Kings I fernant , and no thy fernant , I faw I To wit, coldi, a great tumult, but I knew not what, to bo was an Lihios

30 And the King flyd vmo him, turne afide, and fland here : to be turned afide, and flood flill,

31 And behold, Cuthi come, and Cuffri fayd, * Tidings, my lord the King: for the Lord hath de- + Flor distres if linered thee this day out of the hand of all that rought. rose against thee.

32 Then the King fayd vnto Cuff i, Is the yong man Abfalom fafe and Cuibi answered, The enemies of my lord the King, and all that rife against thee to doe thee hort, be as that young man is.

33 And the King was I mooned, and went vn to 1 Becaute he confithe chamber oner the gate, and wept : and as hee decid both the indwent, thus he faid, O my lonne, Abfalom, my fenne, gains his finne, and my fonne Abfalom : would Ged I had died for sculd no other-

thee, O Abfalom, my fonne, my fonne. CHAP. XIX,

7 Ioab encourages h the king. 8 David is restored, 22 Shimei is pardoned. 24 Maphibofieth meeteth the king. 30 Ear-illai departeth. 41 Ifrael frineth voith Indah,

A Nd it was told Io b Behold, the King weepeth and mourneth for Abfalom.

2 Therefore the t victory of that day was tur- + Bir. falling ion . ar ned into monrning to alto people : for the people delinerante. heard fay that day . The King for oweth for his

3 And

wite hide his fa-

ward his found,

therly affection toe

II. Samuel. Shimei pardoned. David returneth. the king should mke it to his heart. And the people went that day into the citie I fecretly, as people confounded hide themselues 20 For thy fernant doeth knowe, that I have Cor, by fralth. done amitie: therefore behold, I am the first this when they flee in battell. 4 So the King 2 hid his face, and the king cried day of all the house of I loseph that am come to i By toseph hee a As they do that meaneth Erbraime monene with a loud voyce, My fonne Abfalom, Abfalom goe downe to meete my lord the king. 21 But Abithai the fonne of Zerniah answered, iamin (whereof he Manaileh and benmy fonne, my fonne. 5 Then Ioab came into the b house to the and faid, Shall not Shimei die for this, because he was because these b At Mahanaim. three were vnder King, and fayd, Thou haft thamed this day the facurfed the Lords anounted? 22 And David fail, What have I to doe with one flandard. ces of all thy ieruants, which this day have faned thy life, and the lines of thy fonnes, and of thy you, ye fonnes of Zeruiah, that this day ye should be aduerfaries vnro me ; thall there any man die daughters, & the lives of thy wives, and the lives this day in Ifriel ; for doe not I know that I am of thy concubines, 6 In that thou louest thine enemies, and hathis day king over Hrael? 23 Therefore the king faid vnto Shimei, Thou k By my hands, or teft thy friends : for thou haft declared this day. that thou regardeft neither thy | princes, nor ferthalt not k die, and the king fware vnto him. Or, captaines. during my life, as 24 ¶ And Mephibotheth the fonne of Saul teade 1. King. came downe to meete the king, and had neither ** 8.9. uants : therefore this day I perceive, that if Abfalom had lived, and we all had died this day, that * Ebr. been right in then it would have t pleafed thee well. wathed his feete, nor dreffed his beard, nor wa-7 Now therefore vp, come out, and speake flied his clothes from the time the king departed, thine eyes t comfortably vnto thy fernants ; for I fweare by vntill he returned in peace. till he returned in peace.

25 And when he was come to Ierufalem and thembering at letter + Ebr to the beart the Lord, except thou come out, there will not tary of thy feruint. one man with thee this night; and that will be met the king, the king faid vnto him, Where fore falem had met the worfe vnto thee, then all the euill that fell on thee wenteft not thou with me, Mephibotheth? from thy youth hitherto. 26 And he answered, My lord the King, my 8 Then the king arole, and fate in the c gate: feruant deceined me : for thy feruant faid, I would & Where she mod refore of the people and they told vnto all the people, faying, Behold, have mine affe fidled to ride thereon, for to goe haunted. the king doeth fit in the gate ; and all the people with the king, because thy fernant is lame. * Chap. 16.32 came before the king : for I frael had fled every 27 And he hath * accused thy servant vnto my lord the king ; but my lord the king it as an man to his tent. mAble for his wife-9 Then all the people were at 4 ftrife thom Angel of God : doe therefore thy pleafure. dom to mage in all d Engry one blamed an ather and firette rowont all the tribes of Ifrael, faying, The King 28 For all my fathers house were n but dead motters men before my lord the king , yet diddeft thou fet " Warthy to die Who fould fre faued vs out of the hand of our enemies, and hee for Sauls emelry bring him home, delinered vs-out of the hande of the Philiftims, and thy fertiant among them that did eate at thine toward thee. now he is fled out of the land for Abfalom. owne table : what right therefore have I yet to 10 And Abfalom whom we anounted over vs. crie any more vnto the kings is dead in battell : therefore why are ye fo flow to 29 And the king faid vnto him, Why fpeakeft thou any more of thy matters ? I have faid, Thou, David did enil bring the king againes 11 But King Dauid fent to Zadok and to Abiand Ziba, divide the olands. in taking his lands a That they should athar the e Priefts, faying, Speake vnto the Elders 30 And Mephibotheth faide vnto the king, Yez, from him before he reproons the negli- of Iudah, and fay, Why are yee behinde to bring let him toke all, feeing my lor I the king is come knew the cause, but g-nce of the Elders. leeing the people much worfe, that the King againe to his house, (for the faying of all home in peace. kno wing the 31 Then Barzillai the Gileadite came downe tueth, he did nor were to forward. Ifrael is come vnto the King, even to his house.) 12 Ye are my brethren; my bones and my fleth from Rogelin, and went ouer Iorden with the renorethem, ere ye : Wherefore then are ye the last that bring king, to conduct him over Iorden. 32 Now Barzillai was a very aged mm, euen fourefcore yeere olde, and hee had prouided the the King againe? 13 Alfo fay yee to Amafa, Art thou not my bone and my Resh? God doe so to mee, and more king of fustenance, while hee lay at Mahanaim, for also, if thou be not captaine of the hoste to me for hee was a man of very great substance. ener in the f roome of Joab. 33 And the king faid vnto Batzillai, Come E by this politie Danid thought that oner with mee, and I will feede thee with mee in 14 So he bowed the hearts of all the men of by winning of the gapraine, he fhould Iudah, as of one man : therefore they fent to the 34 And Barzillai faid voto the king , † Howe † Elv. bow many King, faying, Returne thou with all thy feruents. hatte the hearts of all the prople.

15 So the king returned, and came to Iotden. And Indah came to Gilgall, for to goe to

meete the king, and to conduct him over Iorden. 16 And & Shimei the Sonne of Gera, the sonne of temini, which was of Bahurim, hafted and came downe with the men of Indah to meete king David.

g Who had before

reuited him,

Chap 10.13.

* Ciap. 16.8.

Ciap. 16.15.

Grie he was his

moft cruell enemie,

and new in his

inte fauent.

17 And a thousand men of Beniamin with him, and * Ziba the feruent of the house of Saul , and his fifteene fonnes and twenty feruants with him: and they went ouer I orden before the king.

18 And there went ouer a boate to cary ouer the kings houshold, and to do him pleasure. Then h For in his adner - Shimei the fonne of Gera fell before the king, when he was come over Iorden,

19 And faid vnto the king . Let not my lord profestice, seeketh impute * wickednes unto mee, nor remember the lord the king departed out of lerufalem , that

long have I to live, that I should goe vp with the king to Ierufalem? 35 I am this day fourescore yeere olde; and can I discerne betweene good or enill? Hath thy

Can I heare any more the voyce of finging men and women? wherefore then flould thy fernant p He thought ft not be any more a P burthen vnto my lord the meete to telefite king 36 Thy feruant will goe alittle away ouer Ior- whom he was not

feruant any rafte in that I eat, or in that I drinke?

den with the king , and why will the king recom- againe,

penie it me with fuch a reward? 37 I pray thee, let thy fernant turne backe againe, that I may die in mine owne citie, and be buried in the grane of my father and of my mo-

ther ; but behold thy feruent 9 Chimham, let him 9 My foune, goe with my lord the King, and doe to him what fhall please thee.

38 And the king answered, Chimham stall go

With

benefits of him so

able to de femice

Shebas rebellion, Ioab

Chap.XX.

killeth Amasa traiterously. 118 dir.pear.

Or, chuft.

with mee, and I will doe to him that thou shalt be content with: and whatfoever thou thalt I require of mee, that I will doe for thee.

39 So all the people went over Iorden : and the king passed over : and the king kissed Barzillai, and beeffed him, and he returned vnto his

1 Or, bade bim fare-# Where the tribe of Indah saried to

owne place. 40 Then the King went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the kirg, and also halfe the peo-

part with the King, ple of I Ifrael. 41 And behold, all the men of I frael came to the king, and faid ve to the king, Why haue our brethren the men of Judah stollen thee away, and

s Toward letufakm,

have brought the king and his houshold, and all Davids men with him over 1 Iorden? 42 And all the men of Iudah answered the men of Ifrael . Because the king is neere of kinne

to vs : and wherefore now be yeangry for this matter ; have we eaten of the kings cost , or have we taken any bribes? 43 And the men of I frael answered the men of Iudah, and faid, Wee have ten parts in the king, and have also more right to David then yee : why

then did yee dispife vs , I that our adulte frould

not be first had in restoring our king a And the

f Or.bant not me first spoken to bring some the Kirg? verfe 11,

fpeaking contemp-

so firre the people

rael to depart,

words of the men of Indah were hercer then the words of the men of Ifrael. CHAP. XX1 Sheba raifeth Ifrael against Dand. 10 Ioab killeth Amasa traiterousty . 2: The head of Sheba is deline-

(named Sheba the sonne of Bichri, a man of

red to loab. 23 Danids chiefe officers. a Where the ten T Hen there was come thither a wicked man mibes contended againft Indah Iemini) and hee blew the trumpet, and faid, Wee At they of lacah & Hee thought by

haue no part in David, neither haue we inheritance in the sonne of Ishai; every man to his tents, O Ifrael. monfly of the hing, 2 So enery man of Israel went from David nather to fedicion, or and followed Sheba the forme of Bichri : but the

elfe by causing Ifmen of Iudah claue fast vnto their King, from thought that they of a lorden even to Ierufalem. Indah would hane 3 When Dauid then came to his house to Ieleffe efteemed him. rufalem, the king tooke the ten women his * concubines, that he had reft behind him to keepe the house, and our them in ward, and fed them, but

* Ciap. 16.82. e Who was his shiefe eaptaine in loabs roome. Chap. 19, 13.

d From Gilgal,

loiden.

which was neere

lay no more with them : but it ey were encloted vnto the day of their death, liuing in widowhood, 4 Then faid the King to Amafa, Affemble mee the men of Iudah within three dayes, and be

thou here prefent. So Amaia went to affemble Indah, but hee taried longer then the time which he had appoin-

6 Then Dauid faid to Abishai , Now shall Shebathe fonne of Bichri do vs more harme then did Abialom: take thou therefore thy flords fer-

f Either them Which had beene under loab, or Damids men. * Chan. 3 18.

some, that he vied

to weare in the

DESITE OF

u.nrs and follow after him, leaft he get him walled cities, and efcape vs. 7 And there went out after him Ioabs men, and the * Chererhites and the Pelerhites , and all

the mighty men; and they departed out of Ierufalem, to follow after Sheba the sonne of Bichri. 8 When they were at the great stone, which is in Gibeon, Amala went before them, and Ioabs g Which was his

8 garment that hee had put on , was girded vnto him, and ypon it was a fword girded, which hanged on his loynes in the theath, and as he went, it vied to fall our. 9 And Ioab fayde to Amaia . Art thou in

thealth, my brother; and Ioab tooke Amafa by

the beard with the right hand to hiffe him.

10 But Amafa tooke no heede to the fword that was in Ioabs hand; for therewith hee fmote him in the fift ib, and flied out his bowels to the

12 And Amila wallowed in blood in the

Davids pirt let lam coe after Ioab.

mids of the way : and when the man faw that all the people flood still, he remooned Amasa out of the way into the field, and caft a cloath upon him, because he saw that enery one that came by him, flood ftill.

13 1 When he was removed out of the way. enery man went after Ioab, to follow after Sheha the fonne of Bichri.

14 And hee went through all the tribes of Ifrael vnto Abel, and i Bethmaach h and all places i vnto the citie of Berim : and they gathered together , and went neets to Bethrasalfo after him.

15 So they came, and befreged him in Abel. neere to Bethmaaclah, and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Ioab, defroyed and cast downe the wall.

16 Then cryed a wife wom n out of the citie, ", Heare, heare, I pray you, fay vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman faid, Art thou Ioab ? And he enswered, Yea, And thee faid to him, Heare the words of thine handmaid. And he answered, I doe heare.

old time , faying . They thould aske of Abel : and the olde cutteme fo they have continued. 19 I am mone of them that are peaceable, and was offered, Deat, faithfull in Ifrael; and thou goeft about to defiroy 20.10 11

faithfull in Ifrael; and thou goen about to certoy in Sheefpeakah a citie, and a mother in Ifrael; why wilt thou deign Sheefpeakah noure the in heritance of the Lord? citie. 20 And Icab answered, and faid, God forbid,

God forbid it mee, that I should denoure or defrov ir. 21 The matter is not fo, but a man of mount is Hearing his fault

the city. And the woman faid vnto Ioab, Behold, thetreason, his head shalbe throwen to thee ouer the wail. 22 Then the woman went vnto all the people with her wifedome, and they cut off the head of Sheba the fonne of Bichi i and cast it to Iosbithen

he blew the trumper, and t they retired from the + Ear they mere city, every man to his tent; and Ioab teturned to faires. Ierusalem vnto the King. 23 5 * Then Ioab worsongr all the hoafte of If- * Ch.p 8.16.

reel, and Benzich the fonne of Ichoiada ouer the Chererhites, and ouer the Pelethites, 24 And Adoram over the tribute, and Iofha-

phat the tonne of Ahilud the Recorder,

25 And Sheia vvas Scribe, and Zadok and Abiat har the Priefts,

26 And also Ira the Idirite 2001 o chiefe about o Either in digni-Dauid, CHAP, XXI, I Three deare yeeres. o The vengeance of the sinnes of

the Philiftims.

Saut light ath on his fewen fannes, vulach are hanged. 15 Foure great battels, which David had against

Thea

ground, and t smore him not the second time : so +# In doubled not he died : then Ioab and Abistrai his brother fol- iit fick. lowed after Sheba the Sonne of Bichri.

11 And one of Iozbs men's flood by him, and Amasa at Iozbs apfaid , Hee that f noureth Ioab , and hee that is of pointment,

h That is, he went about to operation

18 Then thee fp.ke thus, 1 They fp.ke in the 15he heweth that

Ephraim (Sheba the fon of Bichi i by name) hath place to staten, and lift up his hand against the king, even against Da- required onely ham. vid : deliner vs him onely, and I will deport from that was an hor of

Sauls seuen sonnes hanged.

A Bir fought the

fice of the Land

a Thinking to

your wrath be

people:

appeafed, that you

6 Saus onely of

e To pacifie the

45d 10,8,42,

f Here Michal is

named for Meiab

Adriels wife, as appeareth, 1. Sam

was the wife of

moneth Abib or

and part of April,

h Tomak hera

tent wherein the prayed to God to

turne away his

wrath

& Ebr. fell .

18, 19 for Michal

Loid,

Sauls flocke.

Abraham. * 1.fn.9.3.16.17.

II. Samuel. Dauids victories: His long. with him, and they fought against the Philistims,

T Hen there was a famine in the dayes of Da-4 Bbr geereafter uid three yeeres t together : and David tafked countell of the Lord, and the Lord answered, It is for Sul, and for his bloody house, because he gratifie the people, flew the 2 Gibeonites. Because thele were 2 Then the King called the Gibeonites, and nor of the feed of

faid vnto them, (Now the Gibeonites were not

of the children of Ifrael , but * aremnint of the

Amorites , vnto whom the children of Ifrael had

fworne; but Saul fought to flay them for his zeale

toward the children of I friel and Ind th)

and David fainted 16 Then Ishi-benob which was of the sonnes of 1 Haraphah (the head of whose speare weighed three hundreth m shekels of braste) even he being 1 That it, of the girded with a new foword, thought to hatte flaine m which amount

b wherewith may b What shill I doe for you, and wherewith shall I make the atonement, that ye may bleffe the inheritance of the Lord?

to nine pound three 17 But Abishai the sonne of Zeruiah succou- quarters, red him, and fmote the I hiliftim, and killed him. Then Dattids men sware vitto him, faying, Thou thalt go no more out with vs to battell , leaft thou n For the glory 2nd

may pray to God to remoone this plagne from his

quench the n light of Itrael. wealth of the conn-18 And after this also there was a battell mey flandeth in the with the Philistims at o Gob, then Sibbechai the preservation of the Hathathite flew Saph, which was one of the fons godly magistrate.

O Called Geart, and

The Gibeonites then answered him, Wee will have no filter nor golde of Saul nor of his house, neither for vs that thou kill cany min in I frael. And he full, What ye that fay, that will I

of Haraphah. 19 And there was yet another battell in Gob : Chron. 20 4 with the Philiftims , where Elhanah the lonne of PThat is, Lahmi the with the Philittims, where emanan the foliath the brother of Goliath, laare-oregim, a Bethlehemite flew p Goliath the whom Datid flew,

doe for you. Then they answered the king. The min that

Girrice: the staffe of whole speare vvas like a wea- 1. Chron. 20.5, uers beame. 20 Afterward there was also a battell in Gath, where was a min of a great stature, and had on

confumed vs, and that imagined cuill against vs, fothat wee are destroyed from remaining in any couft of I frael,

enery hand fixe fingers, and on enery foote fixe toes, foure and twentie in number; who was also the fonne of Haraphah. 21 And when he reuiled Ifrael, Ionathan the

6 Let feuen men of his a fonnes be deliuered dofSaule kinfnten. vnto vs , and wee will hang them vp vnto the Lord in Gibeah of Saul, the Lords chofen, And the king faid, I will give them,

fonne of * Shima the brother of Duild flew him. * 1, Sam, 16, 16 2.2 Thefe foure were borne to Haraphah in Gath, and died by the hand of Danid, and by the

But the king had compassion on Maphibotheth the forme of Ionath in the forme of Saul, becaule of the * Lords oath, that was betweene # 1 Sam 18.3.

CHAP. XXII.

hands of his fernants.

me from violence,

to his eares.

fonne of Saul. 8 But the king tooke the two fonnes of Rizpali the daughter of Aiah, whom thee bare vinto Stul, even Armoni and Maphibotheth, and the fine fonnes of Michal, the daughter of S ral, whom

them, even betweene David and Ionathan the

2 Dauid after his victories praifeth God. 8 The anger of God towward the wicked. 44 Hee prophecieth of the relection of the levves , and vocation of the Gen-A Nd David spake the words of this 2 fong vn- 2 In tooken of the

flue bare to Adriel the fonne of Bazillai the Meholathite. 9 And hee delivered them vnto the handes of the Gibeonites, which hanged the n in the moun-Paltiel, r. Sam.as. trine before the Lord: fo they I died all leven to-4+ and neuerhid childe, 2 Sam 6, 13. gether; and they were flaine in the time of har-

red him out of the hands of all his enemies, and fits that he received of God. out of the hand of Saul. tt of the hand of Saut.

2 And he faid, *The Lord is my brocke and * pfd 18.2.

b By the different mee, b By the different my fortreffe, and he that delinereth mee.

to the Lord, what time the Lord had deline- wonderfull bene-

For thee pangs of death have compassed c As Dauid (who

ueft ; in the s first dayer, and in the beginning of g Which was in the barley harnest. 10 Then Rizpih the diughter of Aish tooke Mifan , wh ch conrained parcot Maich he facked loath and hanged it up for her upon the rocke, from the beginning of harueft, vntill i water dropped upon them from the heauen, and fuf-

3 God is my | strength , in him will I trust : of these comformy shield, and the horne of my faluation, my hie table meaner, he faceweth how his tower and my refuge: my Sauiour, thou haft faued faith was fireng-

fered neither the birdes of the aire to I light on them by day, nor beafts of the field by night. II I And it was tolde David , what Rizpih i Beraufe diought

4 I will call on the Lord, who is worthy to be tentations. praised: so shall I be safe from mine enemies,

the daughter of Aiah the concubine of Saul had this famine, God done.

me : the floods of vigodlineffe have made me was the figure of afraid. 6 The forowes of the grave compaffed mee nered from all

12 And Dmid went and tooke the bones of Saul and the bones of Ionathan his fonne from the citizens of Jabeth Gilead, which had stollen them from the street of Beth-Ihm, where the Philiftims had * hanged them, when the Philiftims about : the frares of death ouertooke mee.

hal flaine Saul in Gilbon, 13 So hee brought thence the bones of Stul,

7 But in my tribulation did I call upon the and his Church Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter in- dangers, syranny

and the bones of Ionathan his fonne, and they guthered the bones of them that were hanged.

8 Then the earth trembled and quaked : the foundations of the heavens mooued and shooke, because he was angry. 9 d Smooke went out at his noftrels, and con-d That is, sloudes

14 And the bones of Saul and of Ionathan his fonne buried they in the countrey of Beniamin in Zelah, in the grave of Kish his father: and when they had performed all that the King had commanded, God was then kappeafed with the

furning e fire out of his mouth : coales were kin- and vapours died thereat. 10 Heef bowed the heavens also, and came thundring. downe, and darkenesse voder his feete.

I Againe the Philistims had warre with

II And hee rode vpon & Cherub and did flie, darke. and he was feene upon the wings of the winde. 12 And hee made darkeneile a Tabernacle ment thorow the

Ifrael : and Dauid went downe, and his feruants

e Lightening and when the gire is

thened in all

1 Or, rocke.

Chrift) was by

Gods power deli-

dangers: fo Chris

all ouercome

most griessons

and death,

13 At

round about him, euen the gatherings of waters,

k For where the magificate fuffereth faults unpanished, there the plague of God lieth vpon the land.

by fending of raine

was the caule of the wed that he was preffied

| Or, reft.

and the cloudes of the aire.

Dauids fong, and h By this descriptiof God again a his

enemies.

Sea,

miracle of the red

it I was fo befer.

chat all meanes

Seemed to faile,

mine enemies,

thing without his

gonimandement,

m Their Wicked-

neile is caufe that

o The maner that

God wieth to fne-

p Hevfeih extra-

A He acknowled-

ge h that God was

the author of his

bim arength,

erong holds,

4 Or, Beelse

com his, never fai-

metcy,

lath,

that thou feemest to

Chap. XXIII. 13 At § brightnesse of his presence h the coales declared the power of hre were kindled.

The Lord thundred from heatten, and the most High gatte his voyce.

15 He shot arrowes also, and scattered them: to vvit, lightning, and deftroyed them.

i He alludeth to the

16 The i chanels also of the sea appeareth, euen

the foundations of the world were discourred by the rebuking of the Lord, and at the blaft of the

breath of his nostrels. 17 Hee fent from aboue, and tooke mee : hee drew me out of many waters.

18 Hee delinered me from my strong enemie, and from them that hated mee; for they were too

19 They k prenented me in the day of my calamitie but the Lord was my ftay, 20 And brought me forth into a large place : he

delivered me, because he fauoured me. 21 The Lord rewarded mee according to my

I Toward Saul and Irighteousnesse: according to the purenesse of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did

m I attempted no- not m wickedly against my God.

23 For all his Lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpright alfo toward him, and have

kept me from my wickednesse. 25 Therefore the Lord did reward me accor-

ding to my righteoufnes, according to my purenetle before his eyes. 26 With the godly thou wilt shew thy selfe

godly: with the vpright man thou will thew thy felfe vpright.

27 With the pure thou wilt flow thy felfe pure, and with the n froward thou wilt thew thy felfe

28 Thus thou wilt faue the poore people: forget thy wonted but thine eyes are upon the hautie, to humble

29 Surely thou art my light, O Lord: and the Lord will lighten my darkeneffe.

30 For by thee haue I broken thorow an hoafte,

and by my God haue I leaped ouer a wall, 31 The way of God iso vincorrupt; the word of

the Lord is tried in the fire the is a shield to all that trust in him.

32 For who is God befides the Lord? and who is mighty, faue our God? 33 God is my strength in battell, and maketh

my way vpright, 34 He maketh my feete like P hindes feets, and

ordinary meanes to hath fer me upon mine high places.

make me win moft 35 He teacheth mine hands to fight, fo that a

bowe I of braffe is broken with mine armes. 36 Thou haft also given me the shield of thy

faluation, and thy louing kindnesse hath caused

me to increase.

3.7 Thou haft enlarged my fteps vnder me, and

mine heeles have not mid.

38 I have purtued mine enemies, and destroyed

them, and have not turned againe vatili I had confumed them. 39 Yea, I have confumed them and thrust them thorow, and they that not arife, but shall fall

vnder my feere. 40 For thou haft a girded mee with power to

battell, and them that arole against mee, hast thou fub fued vnder me. victories, who gatte

41 And thou nuft gluen mee the nockes of mine enemies, that I might definoy them that hate me,

44 Thou haft also delivered me on the contentions of my I prople; thou haft preferred mee I Meaning, of the to be the head over nations; the people which I lewes, who confriknew not, doe ferue me.

ftreex, and did fpread them abroad.

42 They looked about, but there was none to

the earth: I did tread them flat as the clay of the late.

faue them, even vnto the Lord, but he answered The wicked in

43 Then did I beate them as small as the dust of God, but it is too

45 Strangers thall be in fubication to me : af- t Not willingly ofoone as they herre, they shall obey me. 46 Strangers thall thrinke away, and feare in

their priny chambers. 47 Let the Lord live , n and bleffed bee my " Let him few his frength: and God, euen the force of my faluation the government of all

be exalted. 48 It is God that giveth mee forver to revenge me, and fubdue the people vnder me, 49 And rescueth me from mine enemies : (thou

alto haft lift mee up from them that rose against me, thou hast deliuered me from the cruell man, 50 Therefore I will praise thee, O Lord, among

the * nations, and will fing voto thy Name.) 51 Hee is the tower of faluation for his King, and theweth mercy to his anounted, even to David, and

to his feede * for ener,

CHAP, XXIII.

1 The last words of David. 6 The wicked Gall bee tiuckt up as thornes. 8 The names and fastes of as mighty men. Is Hee defireth voater, and vould not drinke it.

' Hefe also be the a last words of David, David the fonne of Ithai faith, even the man who was a Which he space fet vp on high , the anounted of the God of Iaa- made the Pialmes. kob,and the Iweete finger of Ifrael faith, 2 The Spirit of the Lord spake by me, and his

word vvas in my brongue. 3 The God of I frael ipake to me, the ftrength of ipake nothing bet Hirsel faid , Thou foalt beare rule ouer men , being by the motion of

just, and ruling in the feare of God.

4 Euen as the morning light when the funne ri-

feth, the morning, I fay, without clouds, fofball by the bright raine.

it d grow lo

hards,

place.

hee bath made with mee an enerlafting conenant, perfort in all points, and fure; therefore all mine health and whole define is, that hee will not make

do, the fonne of Ahohi, one of the three worthies

gene vp. 10 Hee are fe and finote the Philiftims , vntill from the batte! his hand was wearie, and his \$ hand claue vino 8 av a cramps the fword : and the Lord gave great victorie which came the the same day , and the people returned after manning,

of Ezni, he new eight hundreth at one time.

7 But the man that shall touch them, must bee

8 These bee the names of the mighty men

9 And after him was * Eleazar the fonne of Do-

defenced with yron , or with the shaft of a speare:

and they thail bee buint with fire in the tame

femblingly.

thankesgiuing. His worthies. 119

Cod. Spirit,

mine house be , and not as the e graffe of the earth is e which groweth quickely, and fadeult 5 For to thall not mine house bee with God, for toone,

6 But the wicked shalbe enery one as thornes domeiray contines thrust away, because they cannot bee taken with for ener according to be premife.

whom David had : Hee that fate in the feate of a As one of the

e wiledome. Leng chiefe of the princes, wes Adino king scantell * r. Chion is, in.

with David, when they I cefiled & Philiftims ga- Cr. of alled with with Datid, when they given, ed y rimining ga-thered there to batte, when the men of Hrael were har

Dauids wort	thies. II. San		nuel. The people numbred.		
	him cnely to spoile.		33 Shammah the Hararite: Ahiam the fonne		
	II After him vvas * Shammah the four Age the Hararite : for the Philiftims affemble a towne, where was a piece of a field full of len	ed at 3 ntils, Ma	sharar the Hararite: 4 Eliphelet the fonne of Ahasbi, the fonne of achathi: Eliam the fonne of Ahitophel the		
	and the people fled from the Philiftims. 12 But he ft od in the middes of the field. defended it, and flew the Philiftims: fo the I	Land 3 Lord 3	lonite: 35 Hezrai the Cirmelire: Paarai the Athite: 36 Igal the fonne of Nuthan of Zobah;Bani the		
h which hath nei-	giue h great victory. 13 Afterward three of the thirty captawent downer, and came to Duid in the har	Gines	dite: 37 Zelek the Ammonite: Naharai the Beero- te: the armour bearer of Ioab the foune of		
he will thew his	time vnto the caue of Adullim, and the hoaf thePhiliftims pitched in the valley of Reph 14 And Dauid vv u then in an holde, and	fle of Ze	ruish: 38 - Ira the Ithrite: Gateb the Ithrite: 39 - Yrijah the Hittite, o thirty and fenen in all. I	Thefo came to Danid, and helped	
i Being ourcome	garifon of the Philiftims vow then in Beth-let 15 And Danid Honged, and faid. Oh. that	hem. it one	CHAP. XXIIII.	is Kingdome.	
with weatinelle and third.	would give me to drinke of the water of the of Beth-lehem which is by the gate. 16 Then the three mighty brake into the b	hoaft I	Dauid caufeth the people to be numbred. 1 The re- conteth, and chufeth to fall into Gods hands. 15 Seventie thousand perify viith the pestitence.		
	of the Philiftims, and drew water out of the of Buth-lehem that was by the gate, and tooks brought it to Danid, who would not drinke the	e well teand A	Nd the wroth of the Lord was a gaine kindled p		
k Brideling his affection, and also destring God not to	of, but k powered it for an offering onto the Lord 17 And faid, O Lord, be it farre from me, I thought do this. It not this the blood of the	the the luce men	m, in that he faid, Goe, number Israel and	Fibe Lord per- nvered Saran, 18 1, Chren. 21.2.	
be offended for that rath enterprife.	that went in icopatdy of their lines a therefor would not drinke it. These things did these	ore he the	houste, which was with him, Go speedily now ough all the tribes of Itrael, from Dan cuen to		
¥ 1,Сbтоп.11,20.	mighty men. 18 1 Ani Abishi she brother of Iob fonne of Zeruih, was chiefe among the three	e, the kno	3 And Ioub fayd vnto the King, The Lord thy		
† Eit. fläze.	hee lifted up his speare against three hund f and slew them, and hee had the name among three,	ig the the Ki	od increase the people an hundreth folde moe on they bee, not that the eyes of my lord the ng may see it: but why doeth my lord the King	God, els it was lawfull to number the people, Exod.	
	19 For he was most excellent of the three was their captaine, but hee attained not voi first three.	nto the	hre this thing? 4. Notwithstanding the Kings word prenailed sinst Ioab & against the captaines of the hoste;	30.11.Namb, 1.1.	
2 0 r, 1/h-bai.	20 And Benaiah the fonne of Iehoiad fonne of #a valient man, which had done actes, and was of Kabzeel. Hew two ftrong m	many on	erefore Ioab and the captaines of the hoste went it from the presence of the King to number the ople of Israel.		
	Moab he went downe also, and slew a lion mids of a pit in the time of snow.	in the	5 And they peffed over Iorden, and pitched Aroer at the right fide of the city that is in the		
Or , a comely min.	2-1 And he flewan Egyptian a f man of	fgreat mi	ds of the I valley of Gad, and toward Iazer.	(Or, viner.	
1 Which was as big as a weatters deame a, Chron 11.23.	ked the fpeare out of the Egyptians hand	l pluc- tir d, and to	n-hodshi, to they came to Dan Iaan, and to about Zidon,	land newly inhabited,	
	flew him with his owne speate. 22 These things did Ben ish the sonne- hoiada, and had the name among the three	e of ie - all e wor - an	the cities of the Hiuites and of the Canaanites, id went toward the South of Iudah, even to	101, 201,	
m He was more valiant then the shirty that follow,	thies. 23 He was honourable among m thirty, 1 attained not to the first three: and Dauid mad	but he	eer-sheba. 8 1 So when they had gone about all the land, sey returned to Ierufalem at the end of nine mo-		
and not fo valisat asthe fixebefore. * Chap 2, 18.	the thirtie: Elhanan the fonne of Dodo of	rone of fBeth- of	oths and twenry dayes, 9	loabscount; for	
	lehem: 25 Shammah the Hirodite: Elika the dite:	halo- di	free 14 eight hundreth thousand strong men that rew fwords, and the men of Iudah were stiue undreth thousand men.	thousand, a. Chros	
* 1 Chron 11.27. Or. Pelenie. n Diners of these	26 Helez the * Paltite : Ira the forme kesh the Tekoite : 27 Abiezer the Anethothite : * Mebum	naithe L	To Then Dauids heart fmore him, after that he ad numbred the people; and Dauid f. id ynto the ord, I have finned exceedingly, in that I have	had burfeme hon-	
had rive names, appeareth 1. Chro. 21. and alfo man more are there	28 Zalmon an Ahohite : Maharai the phathite :	e Neto- a	lone: therefore now, Lord, I befeech thee, take way the trefpatte of thy ternant: for I have done ery foolithly.	dreth and fenenty	
mentioned.	29 Heleb the fonne of Banaha Netoph: Ittai the fonne of Ribai of Gibeah of the cl of Beniamin:	hildren tl	11 1 And when Douid was up in the morning, he word of the Lord came unto the Prophet Gad Dauids f Seet, faying,	appointed for Danid	
	30 Benaiah the Pirathonite: Hiddai of wer of Gaath: 31 Abi-albon the Arbathite: Azmaue	ftheri-	12 Goe, and fay vnto Dauid, Thus faith the Lord, I offer thee three things, chuse thee which of them I shall doe vnto thee.	for the Gibeonius matter: this was the fourty-ere to	
	Barhumite: 32 Elihaba the Shaalbonite: of the for Iashen, Ionathan;	onnes of a	13 So Gad came to Danid, and shewed him and faid onto him, Wilt thou that a seuen yeere amine come upon thee in thy lande, or wil	s other three yeeres t more.	
			tho	u .	

h From the one

1.51m. 15,11.

L Danid faw not

God plagued the

himfelfe to Gods

sorrettions as the

enill,

onely cause of this

to the other.

there.

thou fee three moneths before thine eremies, they following thee, or that there he three dives peffilence in thy land a now adulfe thee , and fee, what answers I il als give to him that tent mee,

14 1 And D. uid feld vmo Grd. I am in a wonderfuit first : let vs fall now into the hand of the Lord (for his mercies are great) and let meenot fall into the hard of man.

15 So the Lord four a peffilence in I freel from the morning eucn into the time appoynted; and

there died of the people from a Dan even to Beerfide of the country flieba fenentie the ufond men. 16 And when the Angel stretched out his h. nd vpon Ierutalem to defrioy it , the Lord * re-

pented of the enil, and told to the Angel, that dei The Lord Spired throyed the people, It is tufficient, i holde now chis place, becaufe thine hand. And the Angel of the Lord was by he had choten it to the threfling pi ce of Araun h the Inbunte. build his Temple 17 And D uid 'p ke vnto the Lord (when he

few the Argel that imote the people) and faide, Behold, I have finned, yea, I have done wickedly: but these theepe, what has e they & done; let thine hand, I pray thee, be against mee and against my she ish cause why fathers house. people, and there-

18 \$ 50 Gad came the fame day to Danid, and faid vnto him, Go vp, reere an altar vnto the Lord in the thrething floore of Araun h the Lebutite.

19 And David (according to the faying of

Gad) went vp, as the Lord had commanued. 20 And Ar. unah woked, and towe the king and his term nts comming towards him, and Arounah

went out, and towed himselfe before the King en his f. ce to the ground. 21 And 1 Aratin h faid. Wherefore is my lord fran, 1, Chion 18

the king come to his teruent? Then David an- 10. fwered, To buy the threft is g floore of thee for to build in after viito the Lord , that the plague may ceafe firm the people.

22 Then Araunah faide vinto Dauid, Let my lord the King take and offer what feemeth him good in his eyes; behold the oxenfor the burnt officing, and charets, and the infaraments of the oxenter wood,

23 (All these things did Araund, masaking m That is, about give vnto the king; and Ar unth told vnto the danity for a forme king. The Lord thy God be favor ble vnro thre) write, he was King

24 Then the king i id vnto Araunch, Norie, of tentalem before but I will buy it of thee at a price, and will not Danid wanne the cover. offer burnt officing anto the Lord my God of that which doth coft nee nothing. So Danid Fought the threshing floore, and the exen for a liftie itekels of filner.

25. And Dauid built there en alter vnto the survey nibe gang Lord, and offred burnt of rings & peace offrings, or that afterward he and the Lord was appealed toward the land, and bought as much as the plague ceased from Itracl.

n Some write that came to scothekels. 1. Chron 21,25.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

B Example the children of God frould looke for no continuall rift and quietnesse in this voorld, the holy Ghost setteth before our cyrs in this booke the varietie and change of that is, which came to the people of sifteet from the death of Dau d , Salomon , and the rest of the Kings , unto the death of Ahab, declaring how w that flow if hing kingdomes , except they be preferred by Gods protection. (who then favoureth them when his wio distruly felforth, vertue esteemed, vice punished, and onco d maintain d) fall to d cay and come to nought: as appeareth by the dividing of the kingdome under Roboam, and Ierobeam, which before were but all one people and nove by the just pumpo ment of God vvere made to vo, vuher of Indah and Bertammelane to Robours, and this was called the kingdome of Ludah : and the other ten tribes held with I-roboam , and this was called the kingdome of Ifrael The King of Indah had his throne in Ierusalem , and the king of Ifrael in Samaria, after it was built by Ami Ababs sather. And because our Sausour Christ according to the stefn, should come of the stocks of David, the genealogie of the Kines of Iudah is here described from Salomen to Ioram the some of lojaphat, who rained over Iudah in lerusakm as Ahab did ouer If ael in Samaia.

CHAP. I.

3 Abifrag keepeth David in his extreeme age. & Adonijah usur peth the kinadome. 30 Salomon is anounted king . 10 Adonijah fleeth to the altar.

Ow when King Dinid was a olde, and firsken in yeeres, they concred him with cloathes, but no beate came vnto him.

2 Wherefore his fernants fayd vnto him, Let eway with trauels, there be fought for my lord the king a yong virgin, an I let her & Stand before the king, and cherish him : and let her lie in thy bosome , that my lord the King may get heate.

3 So they tought for a faire yong maide thorowout all the coults of Ifrael, and found one Abishag a Shunammite, and brought her to the

4 And the maid was exceeding faire, and cherithed the king, and ministred to him, but the king

5 9 Then Adonijah the sonne of Higgith, ex-

alted himfelfe, faying, I will be king. And he gate him charets and hottemen , and d hity men to run d Reade 2 Sam, 15. before him.

6 And his father would not displease him from his + chi.dhood, to fay, Why haft thou done + Ebr. Lagra, for And he was a very goodly man, and his mother bare him next after Ablatom.

And he tooke counfell of Io b the fonne + Elir His mer de a of Zeruiah , and of Abiathar the Prieft ; and they ** co with took, e helped forward Adonijah.

8 But Zidok the Priest, and Benziah the sonne parcind followed of Ichoiada, and Nathan the Prophet, and Shimei, him. and Rei, and the men of might, which were with Dauid, were not with Adoniph.

9 Then Adonijah facrificed sheepe and oxen, & fat cattell by the ftone of Zoheleth, which is by 8 En-rogel, and called all his brethren the kings fons, and all the men of Indah the kings fernants, 'On the fountaines,

10 But Nathan the Prophet, and Benaich, and f As the Cheref the mighty men, and Salomouthis brother hee thires and Pelson called not.

thites,

a Rc was about 78 veete olde. 2.51m.5.4. b For his naturalf heate was worne

Cor, firme bim.

s Which sity was in the tribe of Hifacher, as 3mth. 19, 18,

knew her not,

31 Where-

Adomjato reason vitered by Nathan. Salomon is anoynted King. II Wherefore Nathan spake vnto Bath-sheba fonne shall reigne after me, and he shall fit vpon

Vill defiroy thee and thy found, if he reighe.

2 Sum. 3.40

g For Adon ish

reigne, and Daui I our lord knoweth it not? 12 Now therefore come, and I will now give thee counfell, how to fine thing owne & life, and the life of thy fonne Salomon.

the mother of Salomon, faying, Hast thou not

heard that Adoniish the fonne * of Haggith doth

13 Goe, and get thee in vato King David, and fay vnto him, Diddeft not thou my lord, O King, five are vnto thine handmaid, faying, Affaredly, Salomon thy fonne shall reigne after me, and he fhall fit upon my throne ? why is then Adonijah

1.4 Beholde, while thou yet talkest there with h 3y declaring fuch the King, I also will come in after thee, and h confirme thy words.

15 So Bath-sheba went in vnto the King into the chamber, and the king was very olde, and Abifing the Shunammite ministred vnto the

16 And Bith-Right bowed and made obeyfance vnto the king. And the king faid, What is

thy matter? 17 And the answered him, My Lord, thou fwireft by the Lord thy God entothine handmayde, faying, Affuredly Salomon thy fonne thall reigne

after me, and he shall fit upon my throne. 13 And behold, now is Adonig the king, and now my Lord, O King thou knowest tit not.

19 And he hath offred many oxen, and fat catto the affaires of the tell, and sheepe, & hath called all the sonnes of the King, and A hiath it the Prieft, and Ioab the Cap-Adonii ih had many taine of the houte; but Salomon thy fernant hath

> he not bidden. 20 And thou, my lord, O King, knowvest that the eyes of all Hirael are on thee, that thou thouldeft tell them, who should fit on the throne of my

lord the King .fre: him. 21 For els when my lord the King shall sleepe with his fathers, I and my fonne Salomon thalbe

a reputed f vile. 22 And lo, while the ve talked with the king, Nathan also the Propher are in.

23 And they told the King, faying, Beholde, Nathan the Prophet. And when he was come in to the King , he made obeyfance before the king vpon his face I to the ground,

24 And Nathan faid, My lord, Oking, haft thou faid , Adonijah shall reigne after me , and he as the figure of nus thall fit vpon my throne?

25 For hee is gone downe this day, and hath flaine many oxen, and far cattell, and theepe, and hath called all the kings fonnes, and the captaines of the hoafte, and Abiathar the Prieft: and behold, they eate and drinke before him, and fay, + God

faue king Adoniiah. 26 But mee thy fernant, and Zadok the Prieft. and Benaish the fonne of Iehoiada, and thy fer-

uant Salomon hath he not called.

27 Is this thing done by my lord the king, and m Meaning, thathe thou haft not thewed it vnto thy m feruant, who thould fit on the throne of my lord the king after attaires enterprife

> 28 Then king David answered, and faid, Call me Bath-theba. And the came into the kings prefence, and stood before the King.

29 And the King fware , faving, As the Lord lineth, who hath redeemed my foule out of all ad-

30 That as In fware vnto thee by the Lord God of Ifrael, faying, Affuredly Salomon thy

my throne in my place : fo will I certainely doe this day. 31 Then Bath-sheba bowed her face to the earth, and did reverence vnto the king, and faid, God fane my lord king Dauid for euer.

32 And king Danid faid, Call me Zadok the Prieft, and Nathan the Prophet, and Benaiah the fonns of Ichoiada. And they came before the

33 Then the king faid vnto them, Take with you the ofernants of your lord, and cause Salo- o Meaning, the mon my fonne to ride vpon mine owne mule, and kings fetuants and mon my fonne to ride vpon mine owne mule, and fuch as were of his cary him downe to Gihon.

34 And let Zidok the Priest and Nithan the Prophet anoynt him there king ouer Ifrael, and blow ye the trumpet, and fay, God faue King Sa-

\$ 7 Then come vp afrer him, that he may come and fit upon my throne : and he shall be King in my stead; for I have t appointed him to be prince + Ebr command co

ouer Ifrael, and ouer Indah. 36 Then Benaiah the fonne of Iehoiada anfwered the king, and fiid, So be it, and the Lord God of my lord the king t ratifie ir. + Ebr Say for

37 As the Lord hath beene with my lord the king, fo be he with Salomon, and exalt his throne aboue the throne of my lord king Danid.

38 So Zadok the Priest, and Nathan the Propher, and Benaiah the fonne of Jehoiada, and the Cherethithes, and the Pelethites went downe and caufed Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an home of poyle out of the Tabernaele, and anoynted Salo-accisioned to mon : and they blew the trumpet, and all the peo- anount the Priess ple faid, God faue king Salomon, and the holy influt-

40 And all the people came vp after him, and ments, Frod. 30.23. the people piped with pipes, and reioyced with great ioy, to that the earth trang with the found of them.

41 And Adonijah and all the gheftes that were with him , heard it .: (and they had made an end of eating) and when Ioab heard the found of the trumpet, he faid, What meaneth this noise and vproare in the city?

42 And as he yet fpake , behold, Ion than the fonne of Abiathar the Priest came : and Adonij.h faid , Come in : for thou art a t worthy man , and + Elr. a man of bringest a good tidings.

43 And Ionathan answered , and fold to Ado- 9 Her praised tongnijah , Verely our lord king Dauid hath made Sa- have heard comferlomon king. tablene . s. bur

44 And the king bath fent with him Zadok God weight the Priest, and Nathan the Prophet, and Benei h his eye ration, and the fonne of Iehoiada, and the Cherethites, and the fodid beare downe Pelethites, and they have saufed him to ride upon his pude.

45 And Zadok the Prieft, and Nathan the Prophet have anounted him king in Gihon, and they are gone up from thence with ioy, and the city is mooued : this is the noise that yee have heard.

the kings mule.

46 And Salomon also fitteth on the throne of the king lome,

47 And moreover the kings fervants came r to r To fainte him. bleffe our lord king David, faying, God make the and to pray and name of Salomon more famous then thy name, prayleGod for hims

and exalt his throne about thy throne: therefore

the king worshipped vpon the f bed. 48 And thus fayd the king also , B! fled bee thankes for the

THe gane God

the Lord God of Ifrael, who hath made one to good fuscate,

things, as may Emther the fame.

i The king being worne with age, could not attend tealme, and alfo

flatterers which

kept it from the

Ling.

& And to put to

Ebr. finners. 1 Acknowledging him to be the trus and worthy King appointed of God.

death as wicked

eranfgreffors.

+ Ebr. let the king danny ab line.

Chrift.

ought in fuch

nothing except he had confulred with the Lord.

m Mooned by the Spirit of God to to doe, because hee forefaw that Salomon irould be the figure of Chrift.

arge to Salomon.

The

e Which David

his father had

of Araunah , as

3, \$2m. 14,15.

E am ready to

die as all men

b He theweth

ic is to gouerne,

he obey God.

* Deut. 29.9. iojh. 1,7.

H Or , dot wifily.

s And without

3. Sam. 7, 11 t Ebt . a man fhall not be cut off to

thee from of the

* 2. Sam. 3.27.

d He fhed his

* 1 Sam. 29.10.

blood in time of

peace, as if there

e Hee put the

bloody fword

into his theath,

* 2 Sam. 19,31.

f That is , they

dealt mercifally

with me,

throne.

hypocrifie,

muß.

Chap.II.

He dieth. Adonijah flaine. 121

fit on my throne this day, even in my fight.

49 Then all the ghestes that were with Adonijah, were afraid, and rose vp, and went enery

man his way.

50 5 And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the hornes of the altar.

51 And one told Salomon, faying, Behold, built in the floore Adonijah doeth feare king Salomon : for loe , he

hath caught hold on the hornes of the altar, faying, Let King Salomon fweare vnto me this day, that he will not flay his fernant with the fword. 52 Then Salomon faid, If hee will shew him-

felfe a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.

53 Then king Salomon fent, and they brought him from the altar, and hee came and did obeyfance vnto King Salomon. And Salomon fayd ynto him, Goe to thine house.

CHAP. II.

Dauid exhorteth Salomon, and giueth charge concerning lash, Barzillas, and Shimei.
 10 Adonyah aiketh Asifhag te wife.
 15 Adonyah aiketh akifhag te wife.
 16 Sadok was placed in Absabbat seome.

T Hen the dayes of Dauid drewneere that hee should die, and hee charged Salomon his fonne, faying,

2 I goe the a way of all the earth; be ftrong

therefore, and thew thy felfe a man,

how hard a thing 3 And take heede to the b charge of the Lord thy God, to walke in his wayes, and keepe his and that none can doe it well except flatutes, and his commandements, and his judgements, and his testimonies, as it is written in the Law of Mofes , that thou mayeft * | profper in all that thou doeft, and in every thing wherevito thou turnest thee,

That the Lord may confirme his worde

which hee spake vnto me, saying, If thy sonnes take heede to their way, that they walke before mee in trueth, with all their hearts, and with all their foules, * † thou thalt not (faid he) want one of thy posteritie upon the throne of Israel.

Thou knowest also what Ioab the some of Zeruiah did to mee, and what hee did to the two captaines of the hoaftes of Ifrael, vnto Abner the fonne of Ner, and vnto * Amafathe fonne of Iether, whom he flew, and diffied blood of battell in peace, and e put the blood of warre vpon his girdle that was about his loynes, and in his thooes

that were on his feete.

6 Doe therefore according to thy wifedome, and let thou not his hoare head go downe to the

graue in peace.

with g blood.

7 But thew kindnes vnto the fonnes of * Barziliai the Gileadite, and let them be among them that eate at thy table : f for fo they came to mee

when I fledfrom Abialom thy brother.

8 And beholde, with thee *i Shimei the ♥ 2. Sam. 16,5. fonne of Gera, the fonne of Iemini, of Bahurim, which curfed mee with an horrible curfe in the day when I went to Mahanaim; but hee came ₹ 1,5am, 19,23. downe to meet me at Iorden, and I fware to him by the Lord, faying, * I will not flay thee with the

fword. 9 But thou thalt not count him innocent: for thou art a wife man, and knowest what thou oughteft to doe vnto him : therefore thou shalt cause his hoare head to goe downe to the grave

10 So * Dauid flept with his fathers , and was * Aft 1 19 and buried in the citie of Dauid.

II And the dayes which Dauid* reigned vpon *2 54m.1.4 and Ifrael, were fourtie yeeres : feuen yeeres reigned 1,6000,29,16,27, he in Hebron, and thirtie and three yeeres reigned he in Ierufalem.

12 T * Then fate Salomon vpon the throne of * s. Chron. 19.13. Danid his father, and his kingdome was establithed mightily.

13 And Adonij h the fonne of Haggith came to Bath-sheba the mother of Salomon; and shee faid , h Commest thou peaceably ? and hee fayd, h For the fe ared

14 He faid moreoner, I have a fute vnto thee, worke treaton And flee faid, Say on.

15 Then he faid, Thou knowest that the kingdome was mine, and that all I fract fet i their fa- i In figne of their

ces on mee, that I should reigne : howbeit the fauous & confern. kingdome is turned away, and is my brothers : for it came to him by the Lord, 16 Now therefore I aske thee one request, tre- + Ebr. saufe not my

fuse me not. And the fail vnto him, Say on.

17 And he faid, Speake, I pray thee, vnto Salomon the King, (for he will not fay thee nay) that he give me Abishag the Shunammite to wife,

18 And Bath-shebasaid, Well, I will speake

for thee vnto the King.

19

¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah : and the king rose to meete her , and bowed himselfe kintoken of revnto her, and fate downe on his throne : and hee uerence, and ther caused a feate to be fet for the kings mother, and others by his exthe fate at his right hand.

20 Then thee faid, I defire a small request of her in greater hathee, fay mee not nay. Then the King faid vnto her , Aske on , my mother : for I will not fay thee

21 She faid then, Let Abishag the Shunammite be given to Adonijah thy brother to wife. 22 But king Salomon answered and said vnto

his mother, And why doeft thou aske Abifhag the Shunammite for Adonijah? aske for him the kingdome also: for he is mine elder brother, and hath for him both Abiather the Prieft, and Ioab 1 Meaning, that it the fonne of Zemiah.

23 Then King Salomon swate by the Lord, which was so faying, God doe to to me and more alto, if Ado-deste to his fanijah hath not spoken this worde against his ther, hee would af . owne life.

24 Now therefore as the Lord liueth, who dome. hath established me, and set mee on the throne of Dauid my father, who hath also made mee an house, as he * promised, Adonijah shall surely die * 1,51m. 7, 12,122

25 And King Salomen fent by the hand of or, fell voon bing Benaiah the sonne of Iehoiada, and hee # imote

him that he died. 26 Then the King faid vnto Abiathar the 10, pell fions.

Prieft, Go to Anathoth vnto thine owne 1 fields: 1 Eth. man of

for thou art t worthy of death ; but I will not m when hee field this day kill thee, because thou m barest the Arke before Abiziom, of the Lord God before David my father, and be- 1.5am. 15,24. cause thou hast suffered in all, wherein my father hath beene afflicted.

27 So Salomon cast our Abiathar from being Priest vnto the Lord, that hee might "fulfill the words of the Lord, which hee ip ke against the n He tooke Afto-

house of Eli in Shiloh. oute of Eli in Shilon.

28 I Then ridings came to Ioab: (for Ioab vinjed the kinghad a turned after Adonijah, but hee urned not dome, Chap. 2, 7.

least hee would againd the king.

face to turne amen.

ample might haue

terward have afired to the king.

* 1.S.m. 2. 33.33;

nitahs part where

g Let him be punithed with death, isoke werfe 46,

after Abfalom) and Ioab fled vnto the Taberna-

I.Kings. Salomons petition orng.

cle of the Lord, and caught holde on the homes of the altar. 29 And it was told king Salomon, that Ioab

o Thinking to be I med by the holineile of the place.

p For it was law.

from the altar.

Exod. 21, 14,

\$1.S.m. 3,27.

w And fo sooke

the o fice of the

house of Eli, and

refored it to the

f Thus God sp-

tobiling his inft

'r His cone one

his life , then to

culing and doing

indgements upon

poynted the

the wicked.

full to take the

was fled vnto the Tabernacle of the Lord, and beholde, he is by the altar, Then Salomon fent Benaish the sonne of Iehoiada, saying, Goe, fall voon him.

30 And Benaiah came to the Tabernacle of the Lord, and faid vnto him, Thus faith the King, Come out. And he faid, Nay, but I will die here.

Then Benaish brought the king word againe, faying, Thus faid Ioab, and thus he answered me. 31 And the king faid vnto him, Do as he hath faid, and P fmite him, and bury him, that thou willfall martherer maiest take away the blood, which Ioab shedde

causeles from me, & from the house of my father. 32 And the Lord shall bring his blood vpon his owne head, for he fmore two men more righteous and better then hee, and flew them with the

fword, and my father Danidknew not : tovvit, * Abner the fonne of Ner, captaine of the hoalt of * 2.Sam. 10, 10, If tel, and * Amifa the fonne of lether captaine

of the hoafte of Iudah.

33 Their blood shall therefore returne vpon q toab shallbe the Thead of Ioab, and on the head of his feede infily put thed for the blood that he for euer: but vpon Dauid, and vpon his feede, and vpon his house and vpon his throne shall there hath cruclly thed. be peace for ever from the Lord.

> 34 So Benaiah the fonne of Iehoiada went vp, and imore him and flew him, and he was buried in his owne house in the wildernesse.

35 And the King put Benaiah the fonne of Ichoiada in his roume ouer the hoafte; and the king fet Zadok the "Prieft in the roume of Abi-

hie Prefifem the 3.6 Afterward the king fent, and called Shimer and faid vnto him , Build thee an bouse in Ierusalem, and dwell there, and depart not thence house of Phinehas any whither.

37 For that day that thou goeft out, and paffest over the river of Kidron, know affuredly, that thou shalt die the death : thy blood shallbe vpon thine own head.

38 And Shimei faid vnto the king, The thing is good : as my lord the king hath faid, so will thy feruant doe. So Shimei dwelt in Ierufalem many

daves.

3.9 And after three yeeres two of the f feruants of Shimei fled away vnto Achith fonne of Maawaves and meanes chah king of Gath : and they told Shinei , faying, Behold, thy fernants be in Gath.

40 And Shimei grofe, and fedled his affe, and went to Gath to Achith, to feeke his feruants: and a Shimei went, and brought his feruants from mind mooned him G.th.

tather to venture 41 And it was tolde Salomon, that Shimei lofe his wouldly had gone from Ierufalem to Gath, and was come profit, which he had by his formants. againe,

42 And the King fent and called Shimei, and faid vnto him , Did I not make thee to fweare by the Lord, and proftested vnto thee, faying, That dry that thou goeft out, and walkest any whither, knowe afforedly that thou thalt die the death? And thou faideft vnto me, The thing is good, that I have heard.

u For though thou 43 Why then haft theu not kept the oathe of wonlden den e, the Lord, and the commandement wherewith I vet shing owne confeience would charged thee? accide thee for re-

44 The King said also to Shimei . " Thou wro grompto- knoweth all the wickednesse wierevisto time was a same soft heart is privile, that thou diddleft to David my fa-

ther ; the Lord therefore shall bring thy wickednesse vpon thine owne head. 45 And let king Salomon be bleffed, and the

throne of Dauid established before the Lord for

46 So the king commanded Benaiah the fonne # Eccasie all his of Iehoiada; who went out and fmote him that enemies wate dehe died. And the * kingdome was * cftablifhed in aroyed., the hand of Salomon.

CHAP. III. s Salomentaketh Pharachs daughter to wife. 5 The Lord appeareth to him, and giveth him wisedome. 17 The pleading of the two hariots, and Salomiess fentence

S Alomon * then made affinity with Pharach king of Egypt, and tooke Pharoahs daughter, and brought her into the a citie of Dauid, vn- a which was till hee had made an end of building his owne

house, and the house of the Lord, and the wall of Ierusalemround about. 2 Onely the people facrificed in the b hie pla- b wers appointed ces, because there was no house built vito the before the tempts

Name of the Lord, vntill those dayes. 3 And Salomon loued the Lord , walking in vato the Lord. the ordinances of Dauid his father ; onely hee for his father

facrificed and offered incense in the hie places. 4 And the King went to a Gibeon to facrifice Lord and walke in there, for that was the chiefe hie place; a thou- his wayes, chap. 2, 3

fand burnt offrings did Salomon offer vpon that Tabernacle was 5 In Gibeon the Lord appeared to Salemon

in a dreame by night ; and God faid , Aske what I shall give thee.

6 And Salomon faid, Thou hast shewed vnto thy fernant Danid my father great mercy, I when he walked before thee in trueth, and in rightcoufneffe, and in vprightneffe of heart with thee : and thou haft e kept for him this great mercie, and e Thou haft perhaft given him a fonne, to fit on his throne, as ap- formed thy propeareth this day.

7 And now O Lord my God , thou haft made thy fernant king in stead of David my father : and I am but a yong childe, and know not how to f goe out and in.

8 And thy fernant is in the mids of thy people, executing this which thou hast chosen, enen a great people, charge of ruling, which cannot be told nornumbred for mulritude. *2. Ciron. 1, 12,

9 * Give therefore vnto thy fervant an | vn- | v derstanding heart, to indge thy people : that I may differene betweene good and bad : for who g which are for is able to judge this thy a mighty people?

10 And this pleased the Lord well, that Salo-

mon had defired this thing.

11 And God faid vitto him, Because thou haft asked this thing, and haft not asked for thy felfe long life , neither haft asked riches for thy hThat is, that think felfe, nor haft asked the life of thine henemies: anmie foodd det. but haft asked for thy felfe understanding to heare indgement,

12 Beholde, I have done according to thy wordes : loe , I have given thee a wife and vuder ftending heart, fo that there hath beene none like thee before thee, neither after thee shall arise the like vnto thee

13 And I have also & given thee that , which * Aluth. 6,334 thou haft not asked, both riches and honour, to #1/2.7.11.
that among the Kings there # thall be none like # 00, but brest vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, * as thy father David did walke, I will prolong * cba. 15. thy dayes.

4 Chap. 7.8;

wasbuilt, to offer

him to obey the 3.Chion.1,34

f That is, behane himfelfe in

anany in number;

w.s. And

he The two barlots pleading. Chap. IV. Salomons officers, and provisions. 122 15 And when Salomon awoke, behold it was a dreame, and he came to Ierufalem, and flood I He knew that before the Arke of the conenant of the Lord, and God had appeaoffered burnt offerings and made peace offerings, ced vato him in a dreame. and made a feast to all his feruants.

16 Then came two I harlots vnto the king,

17 And the one woman faid, Oh my lord, I

18 And the third day after that I was deliue-

and this woman dwell in one house, and I was

red, this woman was delinered also, and we were

in the house together; no stranger vous with vs in

19 And this womans fonne died in the night:

20 And the arose at midnight, and I tooke my

21 And when I arofe in the morning to give

22 Then the other woman faid , Nay , but my

fonne lineth, and thy fonne is dead. Agains thee '

23 Then faid the king, She faith, This that li-

24 Then the king faid, "Bring mee a fword: and they brought out a fword before the king.

25 And the king faid , Divide yee the living

26 Then fpake the woman, whose the living child was, vnto the king, for her compassion was

childe in twaine, and give the one halfe to the

kindled towardher fonne, and shee said, Oh my

lord, give her the lining child and a flay him not:

but the other faid, Let it be neither mine nor

her the living child, and flay him not; this is his

the king had judged, and they feared the king: for

they faw that the wifedome of God was in him

CHAP. IV.

a The princes and rulers under Salomon. 22 The purney ance for his victioals, 16 The number of his horfes. 32 His

Nd king Salomon was king ouer all Ifrael.

3 Elihoreph and Ahiah the fonnes of Shifha,

4 And Benaiah the sonne of Ichoiada was

5 And Azariah the fonne of Nathan was ouer

6 And Ahishar was ouer the houshold, and

Scribes, Ichothaphat the fonne of Ahilud, the Re-

ouer the hoafte, and Zadok and Abiathur, Priefts,

the officers, & Zabud the fonne of Nathan, Prieft,

2 And these were his princes, Azariah

27 Then the king answered and faid, Gine

28 And all I frael heard the judgement which

one, and the other halfe to the other.

faid, No, but thy fonne is dead, and mine aliue;

weth is my fonne, and the dead is thy fonne; and the other faith, Nay, but the dead is thy fonne, and

fonne from my fide, while thine handmaide flept,

and layed him in her bosome, and layed her dead

my forme fucke, behold, he was dead; and when I had well confidered him in the morning , be-

hold, it was not my fonne, whom I had borne.

thus they fpake before the king.

the liuing is my fonne.

thine, but divide it.

mother.

to doe justice.

bookes and writings.

voas the kings friend,

the fonne of Zadok the Prieft,

deliuered of a childe with her in the house.

and h stood before him.

the house faue we twaine.

for the onerlay him.

fonne in my bosome.

and his houshold : each man had a moneth in the yeere to prouide victuals. 8 All these are their names : the sonne of

Hur in mount Ephraim. 9 The fonne of Dekir in Makaz , and in Shaalbim and Beth-shemeth, and # Elen and Beth- 8 ab-man.

10 The fonne of Hefed in Aruboth , to whom perteined Shochoh, and all the land of Hepher: II The tonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the fonne of Ahilud in Taanach,

and Megiddo, and in all Beth-frean, which is gor, to the plane, by Zartanah beneath Izreel, from Beth-shean # to Abelmeholah, euen till beyond ouer again@ Iokmeam.

13 The fonne of Geber in Ramoth Gilead, and his were the townes of dlair, the fonne of Manasseh, which are in Gilead, and under him d which townes Manafleh, which are in Gueau, and vince that ber lairs same, was the region of Argob, which is in Bafhan; ber lairs same, threefcore great cities with walles and barres of them of the Causa-

nites, Numb 31,41. 14 Ahinadab the fonne of Iddo had to Mahanaim: 15 Ahimazz in Nephtali, and hee tooke Bafmath the daughter of Salomon to wife:

16 Baanath the fonne of Huthai in Afher and in Aloth:

17 Ichoshaphat the sonne of Partiah in e Issachar:

18 Shimei the fonne of Elah in Beniamin: 19 Geber the fonne of Uri in the countrey of made, but divided Gilead, the land of Sihon king of the Amorites, it as might be and of Oo king of Rathan, and was of hear along in feme for his parand of Og king of Bashan , and was officer alone in pole,

20 Iudah and Ifrael vvere many, as the fand of the fea in number, f eating, drinking, and ma-

21 * And Salomon reigned oner all king-fecuritie. domes, from the &River vnto the land of the Phin- * Bedur. 47, 15. ftims, and vnto the border of Egypt, and they which is Ea-brought prefents, and ferued Salomon all the parates, brought prefents, and ferued Salomon all the dayes of his life.

22 And Salomons victuals for one day were thirtie † measures of fine floure , and threescore + Els. Coring mealures of meale: 23 Ten fat oxen, and twentie oxen of the paflures, and an hundred theepe, befide harts, and

buckes, and bugles, and fat foule. 24 Forheruled in all the region on y other fide for, Gaza. of the River, from Tiphfah euen vnto I Azzah, h For they were

ouer all the h kings on the other fide the River: to him. and he had peace round about him on every fide. 25 And Indah and Ifrael dwelt without feare

enery man under his vine, and under his fig-tree, from Dan, even to Beer-sheba, all the dayes of iffred. i Throughout all

26 And Salomon had * fourtie thousand stalles of horses for his charets, and twelve thoufand horfemen. 27 And these officers prouided victuall for king Salomon, and for all that came to king Sa-

lomons table, euery man his moneth, and they fuffered to lacke nothing. 28 Berlay also and straw for the horses and

mules, brought they vnto the place were the of *Ealus.47.74.

ficers were, enery man according to his charge.

**And God pane Salomon wisodome and Meaning, great 29 ¶ * And God gaue Salomon wifedome and understanding

★ Adoniram the fonne of Abda vvar ouer the tri-¶ And Salemon had twelve officers over all Ifrael, which provided victuals for the king

Or.viffuallers. Ir By this example

it appeareth that God kept promife with Salomon in grounting him wifedome.

I she Atle the quicke childe away , because the might both anoide ghe thame and ponishment.

m Ferept God gide lindges vn -derftanding, the impudencie of the creipaffer thall wuerthrow the inft

canfe of the in-

mocent.

frize,

a Her motherly affection herein appeareth that the had rather induce ehe rigont of the Law, then fee her childe emelly

a That is, his chiefe offcets.

b Hee was the

forme of Achi-

mais and Zadoks zephew. € Nor Abischar whom Salomon

hed put from his office, Chap. 1,27. but another of ehat Name. * Cheg. S, Le.

vnderstanding exceeding much, & a large heart, and able to comprehend all things

* a. Cbron , 9, 25.

e Salomen obset-

ued not the dini-

fion that Ioshua

all peace and

30 And

cuen as the fand that is on the fea there. Qz

wiie.

m Which for the

most part are

chought to have

perithed in the

captimicie of Babylon

n From the hieft

Or, his enemies.

that he was bound

to fet forth Gods

fent him reft and

peace. + 2 Son. 7, 13.

2.chron. 22, 10.

b This was his equitie , that hee

e In Hiram is

prefigurare the

vocation of the

Gentiles, who

Could belpe to

all Temple,

Or, flotes,

d While my fer-

EIRIILS AVE OCCU-

pied about thy

+ Eir, Corim.

and vitailes,

Chip. 3, 14,

furnisher of wood

bulld the Spiritti-

would not receine

a benefite without

a He declareth

se the loweft-

30 And Salomons wifedome excelled the wifdome of all the children of the I East, and all the 1 To wit, the Phiwifedome of Egypt. Iosophers and A-Aronomers, which were judged most

31 For hee was wifer then any man : yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the fonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon spake three thousand m prouerbs : and his fongs were a thouland and fine.

33 And hee spake of trees, from the cedar tree that is in Lebanon, even voto the hyflope that fpringeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of

3.4 And there came of all people to heare the wiledome of Salomon, from all kings of the earth, which had heard of his wifedome.

CHAP. V.

I Hiram fendeth to Salemon, and Salemon to him, purpofing to build the house of God. 6 He prepareth the fluffe for the building. 13 The number of the workemen.

& Or, Zor, A Nd Hiram king of | Tyrus fent his feruants vnto Salomon, (for hee had heard that they had anounted him king in the roome of his father) because Hiram had ever loved David. # g. Chron. 2, 2.

2 * And Salomon fent him to Hiram, faying 3 Thou knowest that David my father could

not built an house vinto the name of the Lord his God, for the warres which were about him on enery fide, vntill the Lord had put I them vnder the foles of his feete. 4 But now the Lord my God hath ginen me

glory, for as much 2 reft on enery fide, fo that there is neither aduerfarie nor euill to relift. 5 And beholde, I purpose to build an house

vnto the Name of the Lord my God, *as the Lord fpake vnto Danid my father , faying , Thy fonne, whom I will fet vpon thy throne for thee , he shall build an house vnto my Name.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my fernants thall be with thy fernants, and voto thee will I give the b hire for thy fernants, according to all Come recommence. that thou shalt appoint: for thou knowest that there are none among vs , that can hew timber like vnto the Sidonians.

7 And when G Hiram heard the wordes of Salomon, he rejoyced greatly, and faid, Bleffed be the Lord this day, which hath given vnto David a wife fonne ouer this mightic people.

8 And Hiram fent to Salomon, faying, I have confidered the things , for the which thou fenteft vnto me, and will accomplish all thy defire, concerning the cedar trees and firre trees,

9 My fernants shall bring them downe from Lebanon to the fea; and I will conuey them by fea | in rafts vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receive them : now thou shalt doe mee a pleafure to minister food for d my fa-

10 So Hiram gave Salomon sedartrees and firre trees, even his full defire.

11 And Salomon gaue Hiram twenty thoufand i measures of wheate for foode to his houfhold, and twentie measures of # beaten oyle. Thus

much gaue Salomon to Hiram yeere by yeere. 12 And the Lord gaue Salomon wifedome as hee * promifed him. And there was peace betweene. Hiram and Salomon, and they two my judgements, & keepe almy commandements,

made a couenant.

13 And king Salomon raised a summe out of all Ifrael, and the furnme was thirty thousand

14 Whom hee fent to Lebanon, ten thousand a moneth by courfe : they were a moneth in Lebanon, and two moneths at home. And * Adoniram vvas ouer the fumme.

15 And Salomon had fenentie thousand that bare burdens, and fourescore thousand masons in the Mountaine.

16 Befides the # princes, whom Salomon appointed ouer the worke , exer three thousand and I or, masters of the three hundreth, which ruled the people that mork, wrought in the worke.

17 And the King commanded them, and they brought great stones and costly stones to make

the foundations of the house, sum hewed ftones, f The Ebsew

18 And Salomons workemen, and the work-word is Giblim, men of Hiram, and the f masons hewed and pre-which some lay, pared timber and stones for the building of the were excellent

* Chap. 4,63

CHAP. VI. 1 The building of the Temple and the forme thereof. 12 The promise of the Lord to Salomon.

Nd * in the foure hundreth and fourescore * 2. Chron. 3, 12 A Not in the route manager ... out of the land of Egypt) and in the fourth yeere of the raigne of Salomon ouer Ifrael , in the mo- a which moneth neth 2 Zif, (which is the fecond moneth) he built containeth part of

the b house of the Lord. 2 And the house which king Salomon built hisy, b whereby is for the Lord, was threefcore cubites long, and meant the Temple twenty broad, and thirty cubites high.

3 And the court before the Temple of the court house voas twentie cubites long according to the where the people breadth of the house, and ten cubites broad be-before the place fore the house.

4 And in the house he made windowes, broad burnt officings

y And by the wall of the house he made || gal-te floor.

5 And by the wall of the house he wals of the house || Gov. te spin and the second about, even by the wals of the house || Gov. te floor. round about the Temple and d the oracle, and fpake betweene made chambers round about.

6 And the nethermost gallery 2 vas fine cubites called afforthe broad, and the middlemost fixe cubites broad, most holy places. and the third feuen cubites broad : for hee made e rests round about without the house, that the beames should not be fastened in the walles of the certaine sones

7 And when the house was built, it was built the wall, as Rayes of itone perfite , before it was brought , fo that for the beames to there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in buil-

ding. 8 The doore of the middle & chamber was in 100, Gallerie; the right fide of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

9 So he built the f house and finished it, and f in Execusivis fieled the house being vawted with fieling of ce-nacle: and the

of the house of fine cubites height, and they were Orzale the most ioyned to the house with beames of cedar.

II And the word of the Lord came to Salomon, faying:

12 Concerning this house which thou buildest. if thou wilt walke in mine ordin inces, & execute

Aprill and part of

and the Oracle. where the altar of

the Chernbims.

e Which were comming out of

Temple is here

10 And he built the galleries vpon all the worll called the San-Augrie, and the holy place,

Exad. 30, 1.

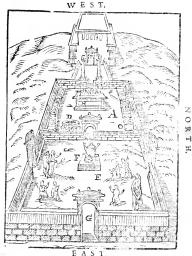
22 And he overlaid all the honfe with golde, untill all the house was made perfite. Also he co- 1 Meaning, the nered the 1 whole altar, that was before the ora- altar of incenfe,

cle, with golde. 23 And within the oracle he made two Che- 10r, Pine tree,

rubims of & Office tree, ten cubites high. 24 The wing also of the one Cherub vvas fine cubites , and the wing of the other Cherub was fine cubits: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, vvere ten cubites.

25 Al.o the other Cherub was often cubites: both the Cherubims were of one measure and one fife.

THE TEMPLE COVERED.



This figure representeth the great court separated into three parts whose sepa-

ration was made of three orders of hewen flou. and one of Ceder-boardes. A The court of the Priettes next to the porch, called the inner court, for it was neeres the Temple then was the peoples. B. The Astar of burns faculties, which was much greater then Moses was. For the length hereof was twentse cubits, and the breadth at much and ten in height. C. Ten lauers, a chron, 4,6. D. T. fea, 1. Chron. 4, 2 E The court of the people, 1 chro 4, 9 and 6, 12, which is eall the great porch, and in Adles 3, 11. the porch of Salomon. This court is of taken in the Scripture of the New Westament for the Tempe , Matth. 21, Ailes 3,2,3 for the people did not passe up further , but did worship in this cer Alits 3,3,3, for the people did not pople oppositions a caram woppy on too and this step lates wherein Christ and his Apolles wied to preach, and who Christ did not however and cities. F. A flage of traffe, whereen Sair prayed, that he might be better from and heard of the people. It was fine traffe. Christ. C. A steen the Ragiff. 4.73. long, fine broad, and in height three, 2. Chren. 6,13. G Agate on the East. the gace of Sur, or Serr, 2. kings 11,6. and the gate of the foundation, 1. Chr. It is also called beautifull, Alls 3, 2, for the Prince shed onety enter in and not the people, Enck. 44, 3, for the people entred in by the North the South , Ezek, 46,9.

26 For the height of the one Chernb, was ten cubites , and fo was the other Cherub.

27 And he put the Cherubans within the inner house, * and the Cherubins stretched of

Hers. peoples hearts, bu their wings , to that the wing of the one tourthou to grant them their ferue ind petition;

them.

coffin

TEMPLE VNCOVERED. BILLIA

The cause why we unconeved and set open the Temple, without setsing fourth the wall that is before it, is, that the order of those things that are within, might be feene more lively. A B The length of the Temple of three flore cubites. A C The breadth of twentie cubites within I not measuring the thicken fe of the walles. This also to 10 the length of the porch without the Temple. C D The height of thirtie cubites. EF The chambers of the Priests, which compassed about the Temple on three fides. South, Weft, and North, and were of three heights. GH The breadth of the porth ten cubi es. I The windowes of the Temple. KThe high chamber was fine cubites broad. L The fecond fixe. M The third fenen. NOP The refles or flayes 2 Intercentillace, a 200 continuence. ANT of the reference per of the wall, which have a per like polit, that all defeatest chamber from chamber. The halp place, R The builty of all where the Ask of the contents was. I the give to enter into the most body place. The piec cashlefticks on enery fide of the Comple. Under the first but fished for the Browbread. X The incents attar.

オセ、Sam. 7,13.

to walke in them, then will I performe vnto thee my promife,* which I promifed to David thy father.

And I will & dwell among the children of

g According 25 he promifed visto Mofes, Exo 25,22.

Itrael, and will not forfake my people Ifrael. 14 So Salomon built the house, and finished it.

15 And built the walles of the house within, with boards of Cedar tree from the pauement of the house vnto a the walles of the fieling, and

h Meaning, vito within he concered them with wood, independent the floore of the house with was also field, 16 And he house with planks of firre. 16 And he built twentie cubites in the fides of the house with boards of Cedar, from the floore to the walles, and hee prepared a place within it

for the oracle, euen the most holy place. 17 But the i house, that is, the Temple before it, was fourtie cubits long.

Tpake of the house 18 And the Cedar of the house within was carned with f knops, and graven with floures; all vuas Cedar . fothat no stone was leene.

19 Also he prepared the place of the oracle in the mids of the k house within, to set the Arke of the conemant of the Lord there.

20 And the place of the oracle within 20 as twentie cubites long, and twentie cubites broad, and twentie cubites high; and he conered it with pure gold, and concred the altar with Cedur,

in the first verfe, he meant both the Oracle, and the Temple. A Or, wilde euen k That is, in the mon inward place

of the house.

i For when he

m For the other

which Mofes made of bearen gold,

weie taken away

with the other

iewels by their enemies, whom

God permitted

divers times to

ouevoome them

for their great Innes,

a So that the fa-

Ition of the car.

231 appeare.

ied wo ke might

the one wall, and the wing of the other Cherub touched the other wall ; and their other wings

touched one another in the mids of the house. 28 And hee m overlaide the Cherubims with

29 And hee carued all the walles of the house round about with graven figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house bee covered with gold within and without,

31 And in the entring of the oracle hee made two doores of Oline trees; and the upper post and fide postes vere fine fquare.

32 The two doores also vvere of Oline tree, and he graved then with graving of Cherubims, and Paime trees, and grauen floures, and couered them with golde, and laid a thin golde vpon the Cherubims and upon the Palme trees,

33 And so made he for the doore of the Temple, postes of Oliue trees foure square,

34 But the two doores vvere of fire tree , the two fides of the one doore were | round, and thee | or . filling. two fides of the other doore vvere round.

35 And he graved Cherubims, & Palme trees, and carned floures, and conered the carned worke

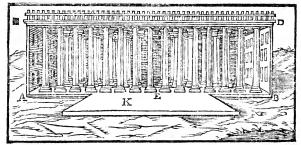
with gold finely wrought, 36 f And hee built the court within with Priest were, and three rowes of hewed stone, and one rowe of was thus called in

beames of Cedar. 37 In the fourth yeere was the foundation of called, Act. 13,11, the house of the Lord laid in the moneth of Zif:

38 And in the eleventh yeers in the moneth of men, where the P Bul, (which is the eight moneth) he finithed the people vied to house with all the furniture thereof, and in every p which contain point: fo was he feuen yeere in building it.

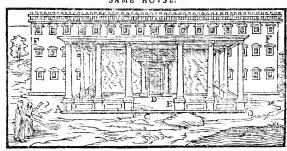
o Where the respect of the great court , Which is the porch of Saloneth part of October and part oi Nonember.

THE FIRST FIGURE OF THE KINGS HOVSE IN WOOD OF LEBANON.



This fleure is made without wall or purch, that the order of the pillars within might be frene. A. B. The length of an hundreth exhites. B. C. The details of fiftie. B. D. The height of thirtie. E. F. G. H. The four events of pillatts. I The three rows of pimulowes. K. The probe of galletie before the heaft.

THE SECOND FIGURE HOVSE.



This fecond figure forweth the maner of the house without , and the porch thereof, which was fiftie substes longe A B and thirtie broad. C D The pauement. E The windowes F.

Chip. 3, 12. furnime of wood and vitailes,

CHAP, VII. The hilling of the Loufe of Silomon. 15 The emillent morks-Thip of Hiram in the pieces robich be made for toe Temple.

Salomon, was building his owne house thirteene yeeres, and finished all his

2. He built also an honse b called the forest of b For the beauties Lebanon , an hundreth cubites long, and fiftie cu- of the place, and bites broad, and thirtie cubites high, vpon foure great abundance of cedar nees that rowes of Cedar pillars, and Ced ir beames vone went to the baillaid upon the pillars:

3 And it was conered about with Cedar vpon wascompared to mount Labanom.

ding the cof, ie

workemanship of the two

Chap. VII. pillars, and sea for the Temple. 124

the beames, that lay on the forty and fine pillars, fifteene in a rowe.

4 And the windowes verein three rowes, and window vvare against window in three rankes. And all the doores, and the fide posts vvib

other, and arenery the windowes were fourefquare, and window was ouer against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirty cubits broad, and the porch

was before a them, even before them vvere thirty pillars. 7 Then he made a porch for the throne.

where he judged, even a porch of judgement, and it was fieled with cedar from patternent to pattement.

8 And in his house where he dwelt vvas another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

9 All these were f of coftly stones , hewed by meafine, and fawed with fawes within and without, from the foundation vnto f the stones of an I hand breadth, and on the outfide to the great

10 And the foundation vvas of costly stones, and great stones, even of stones of ten cubits, and stones of eight cubits. II F Aboue also were costly stones squared by

g!From the foan-dation ypward. h As the Lords

house was build,

Salomons house

up men, and ginech

ehem excellent

gifts for the acson plifament of

the fame , Exod.

Ebrithe fecond.

21,8,3.

was vncouered.

U Or, Zor.

c There were se many, and like

preportion on the

end euen three in

d Before the pil-

lars of the house. e For his hottle

which was at Ie-

a row one about

another.

mefalem.

Clap.3, t.

1 Or , precious. which were

ells and flayer

for the beamer

o lie vpan.
Or , Spanne.

one fide as the

rule, and boards of cedar. 12 1 And the great court round about your with three rowes of hewed stones, and a row of

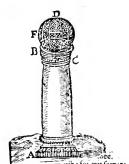
cedar beames: hio vvarit to the inner court of the fo was this : onely house of the Lord, and to the porch of the house. 13 1 Thenking Salomon fent , and fet one Hithe great court of ram out of | Tyrus, 14 Hee was a widowes sonne of the tribe of

i Thus when God Niphtali, his father being a man of Tyrus, and will have his glory wrought in braffe : the was full of wisdome , and feeforth, he raifeth understanding, and knowledge to worke all maner of worke in braffe : who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse : the height of a pillar was eighteene cubites, and a threed of twelve cubites did compafie t either of the pillars.

THE FORME OF THE PILLAR.

A B The height of a pillar eighteene cubiti,the compaffe of a pikar mas emelus entits. D E The height of the chapiter or round bad upon she pallar of fine cubits beight. F In the middes mere two rowes of pemegranates: the reft is the networke and Asuredelists, er refes.



16 And hee made two | chapiters of molten brafle to fet on the tops of the pillars: the height | or , pummels of one of the chapiters vvas fine cubites, and the height of the other chapiter vvas fine cubits,

17 He made grates like networke and I wre- I or, cortelike then worke like chaines for the chapiters that chainer. were on the top of the pillars, even feiten for the one chapiter, and feuen for the other chapiter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were youn the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars vvere after killie worke in the porch, k At was feene

commonly foure cubites. wronght in coffie 20 And the chapiters upon the two pillars had porches. also aboue . If over against the belly if within the # or, round about

ther of the chapiters. 21 And he fet up the pillars in the I porch of the inner court 2.1 And he fet vp the pillars in the porch of betweene the the Temple. And when hee had fet vp the right Temple and the pillar , he called the name thereof m Iachin : and oracle. when he had fet up the left pillar, hee called the m That is, he will

fablish, to wit, has name thereof n Boaz, 22 And upon the top of the pillers voas worke this house. of lilies : so was the workemanhip of the pillars a That is, in

23 And he made a molten o fea of ten cubits ning the power wide from brim to brim, round in compaffe, and continue fine cubites high, and a line of thirty cubits did o so called for compaffe it about,

networke pomegranates: for two hundreth pome the midb.
granates were in the tovo ranks about youn tein to the food

Er the food

frength . mesthe veilell.

THE SEA OR GREAT CALDRON.



A B Ten cubites from one fide to the other. C. D The height of fine eubits. E F This veffell mac in compaffe thirtie cubits. G The two rowes which compassed the vessell about, and were garnified with butes heads, wherein were pipes to avoid the mater.

24 And under the brim of it overe knops like wilde cucumers compaising it round about, ten in one cubite, compassing the sea * round about: * 1. Circa. 4,2. and the two rowes of knops were caft, when was molten. was molten.

25 It flood on twelne buls counfell with portal from the North, and three ward the Sourch before Salomen his animatous films. They there toward the Sourch fayd, What counfell from the feaftow and fayd, What counfell from the feaftow make an enliwere to this measure with the him him.

peoples hearrs, bu

7 And they fpoke wito him, faying, If thou le grant them their cribe for my fermant be ab ferumt vnto this people this day, and ferue in petition:

p Barh and ephah

teeme to be both

conteined about

the chapter, or

pillar that base vp the caldion,

Or, sirgs.

r Which was eal-

wherein the cal-

To keeps wapers for he vic of

To wie, of the

Temple or San-

* Chap. 3, 1 %.

farming of wood

and gitailes,

экату.

he fac. ifices.

dron Reed.

en ponels.

cup with floures of lilies : it contained two thoufand P baths. 27 S And he made ten bases of brasse, one base out measure, Eze, vvas foure cubics long, and foure cubites broad, and three cubits high.

45,11 enery bath 28 ¶ And the worke of the bases was on this maner, They had borders, and the borders vvere betweene the ledges:

29 And on the borders that were betweene the ledges, where lions, bulles and Cherubims; and vpon the ledges there was a bale aboue : and beneath the lions and bulles, were additions made

of thinne worke. 30 And every base had sourchrasen wheeles, and plates of braffe; and the foure corners had

& Ehr. Poonlders. 4 underfetters : under the caldron were underfetters molten at the fide of every addition. q The mouth of 21 And the mouth of it was within the chathe g cat bafe or frame entred into

piter and boue to measure by the cubite : for the mouth thereof vvas round, made like a bale, and it was a cubit in I hatfe a cubit; and affo ypon the mouth thereof vvere gratten works, whose borders vvere foure tquare, and not round.

32 And ander the borders vvere four : whoeles, and the axel rees of the wheele toyned to the bale; and the height of a wheele vvar a cubit, and ha fe a cubit. 33 And the fashion of the wheeles was like the

fathion of a chiret wheele, their axeltrees, and their naues and their # felloes, and their ipokes vvere ali mo'ten. 34 And foure underfetters vvere upon the foure

corners of one bife; and the vinderletters thereof were of the base it felfe.

35 And in the toppe of the base was a round r compasse of hasfe a cubite high round about: Puer, or incilibate, and upon the top of the bale the ledges thereof and the borders thereof vvere of the tame.

36 And upon the tables of the ledges thereof, and on the borders thereof hee did grane Cherubims, lions and palmetrees, on the nde of enery one, and additions round about.

37 Thus made hee the ten bases. They had all one cafting one measure and one file.

38 Then made hee ften caldrons of braffe, one caldron contained fourtie baths, and enery caldron was foure cubits, one caldron was vpon

one base throughout the ten bases.

39 And he set the bases, fine on the right side

of the house, and five on the left fide of the house. And he fet the sea on the right fide of the house Eaftward toward the South. Vas

40 And Hiram made caldrons, and befomes, and balens, and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars, and tovo bowles of the chapiters that were on the top of the two pillers, and two grates to couer the two bowles of the

chapiters which were upon the top of the pillers, 42 And fome hundreth pomegranates for the grates, euen two rowes of pomegranates for

to coner the two bowles of the cha-Ans fece. Pon the pillers,

bafes, and ten caldrons vpon

C H A P relue buls vader that fea, The briting of the house of Salomon: 15 hasens: and all hip of Hiram in the pieces rolich he made for the 1.0 Salotwo Salomon, was building his owne house thirteene yeeres, and a finished all his

THE FORME OF THE CALDRONS.



enbites long BC Foure cubites broade. AD Three cubites brok E The imboff ment and figures of Lion , Rubes, Chryubims. F The border of workemanship folding to and fro. G The foure wheeles which had a cubit; and an holfe of height. H The foure flaves or upholders, which were upon the base whereupon the Caldron floode. I The Caldron.

4.6 In the plaine of Iorden did the King caft them in a clay betweene Succoth and Z rthan. Or, thicke earth. 47 And Salomon left to vveich all the veffels, because of the exceeding bund nee, neither could the weight of the br fe be counted.

48 So Salomon made II the weffels that per-48 So Salomon made in the verices that peraltar, and the golden table, whereon the flew-formerhar the

49 And the candlefticks, fine at the right fide, and Motes in and fine at the left before the oracle of pure gold, saodus,

and the flowers, and the lamps, and the inuffers of gold. And the bowles, y and the hookes, and they some take this 50 basens, and the spoones and the sil p mes of pure ment of musicke

golde, and the bindges of golde for the doores of the house within , even for the most holy place, and for the doores of the house, to vvit, of the Temple. 51 So was finished all the worke that king Salomon made for the house of the Lord, and Salo-

mon brought in the things which * David his fa- * 2. Chron. 5, 17 ther had dedicated : the file-1 and the golde and the veffels, and layed them among the treafures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple 10 Acloud fill the the Temple. 14 The king ble Ceth the prople

T Hen * King Salomon affembled the Elders of a For David Ifrael, even all the heads of the tribes, the ched edom, and chiefe fathers of the children of I freel vnto † himplaced it in the in Ierufalem, for to a bring up the Arke of the co. Tabernacle, which nen nt of the Lord from the city of David, which a Sam. 6, 17,

And all the men of Ifrael aftembled vnto of Septeber, & pare King Salomon at the feast in the moneth of b E- of October, in the thanim, which is the feuenth moneth.

taid vpois I all the Elders of Ifrael came, and the feats, Num, 29, 1,

3 And it was com

in Syria

infe he wied :

† 1 Chron. 5, 2.

he had made for it,

a They

placed in		p. viij. Salomons prayer for the people. 125
	4 They but the Arke of the Lord , and the	
	hare the Tabernacie of the Congregation, in a title how well us this were in the Tabernacie that	benesth, then there espeli conserunt and mercie yith the fertiants that will be refore thee, with a value as
	و من المراجع و مناور و المراجع	The rate of the ra
	That You Summer and the Congress tion of Line: the were affertied was him. The	- 14 Toon that haftkeet with the fermet Da. hall
	with him before the Arke, offering theeps in	
	rectes, waite come noted told, not number.	With thing bride us one sets this ser
	for multimide. 6 So the * Prieffes beought the Adia of the	at Thurston of Lord God of Lord Seepe
៖ Through Er មិនប្រវត្ត ស្រ	Conservation of the contract o	
	make of the hoofe into the mofth of place, ever	Ent mmy lighter art pontale torine of I feet, * 6-9 1 4
	Value the wings it has Character	10 TBUT TEN SELECTIONS TO SEE TO SEE TO SELECT
	For the Cherupins there has a connect wings over the place of the Arkesin Lipe Cherybins co-	18.0
के शिक्ष केंग्रज के	tiared the Arkelina the hailes thereof about	16 And tow . C God .f I book I promittee the
emely one for far	 a and they a drawe of the carrow, that has 	thy you be renfed, which thou in ket ren
danne might te ferre til mer	ondes of use barres might at pette out of the 5 or trushe before the tracke, but that were not teens	a 7 3 Is in trace in head, than God will down to
majorot jek riematrije ter	withour undeberathey are you this day	the date of the color of the decision of the field the strain of the
	9 Nothing power in the Arke State the two ta-	. The first terminal and a single warring riving with a second contraction of the contrac
THE EMERICAN AND MAIN	The running management of the formal parties and the second of the secon	the second of the second of the second second second second
ibe - and the Ank am the change,	in abilities of likely when he beaught them out of	
rodka kan ne rodke of koma ko	the and of Egyph. 10 And when the Priefles were côme on al	Structe, with his Application O London; G. J. January,
the per with 3.22	the panetary, the following third the heade of the	proyects police that this provint which tay request
2,762 21,24	10:0,	19 Tax in the service may be open some different forms of the forms of
	11 So that the Priefs could not fixed to mi- miter the cause of the chool of the glory of the	hyalenight & in the robust the place where.
₹1 C.51 ¥	Lut à had flue à the houle of the Lord	Channel and of a , T doly hadra than be there had not real rays of the many at the transfer years the proper which in your section of the control of the con
	12 Then ipske Salomon, The Lord * fall that	
f He frike state.	he would fively in the darke cloud. 13. If have built thise anhouse to dwell in , an	30 Hare this thistory the free free free in
बी बहु का किश्रदात	🖺 Dabotation for the error thinks in for fields	35. Have the therefore the lippingsion of the country and of the people lates which property in the place of
e Johnsonsk Whitera cod	14 And the King turned his file and bleffeld to the Congregation of Times for an ind Con-	A COLLEGE FAST IN ARRIVED LINE VIRGINAL PROPERTY
trenally that they fromlaters turn	 su tae Congregarin et Inteloper au mé Con- grégation et Intel modérnere, 	rem, ince mercie. 31. When a manibul malpaile againfile.
£2.521,	The stand has found to will be also true to all the	Got and the transfer of the second of the se
	of Idea, who foke with me mouth im Do- ud my famer, and make within her Agailed it,	Golgan, in, in the in partial and a collection of the stage or game. The collection of twenty and the collection of the collection of the collection.
	tra my miner, and this will me a subject to fever g.	fore theme enter that this hades,
	16 Since the day that I brought my people IA.	If due thy feroms, that through the way the end of April 1988.
	nte, out ef Egypt, I chole no otte célul the tribes.	ked no feling in a hay year his held , and latine the rigit pecus, to give him occording to his steps.
7 x 2m n3	of Lotel at Oblinder house that my Name might be there but I have chosen *Demisto be over my	En Meaning
	people likes.	33 When thy people Illast classifie over-
	in Andrew as in the heart of Daniel my father,	33 When thy people libed shall be ner- throwen below the element, became they been
	to faild in nome to the Name of the Lord Guiller I lord	finned against thee, and much objects the equal. The states tray Netter, and play the make supplied making making making these.
	 ii Ana the Lord thrives Decidery Likes, 	Later the management of the ma
	Whereas it was in these hearth balls and holds	Then he receiped to the second and corner of the second and the second
	onto my Nime , this suidh we li, that thou was to mindee	them again, write the wind ow, in this couper
	19 Neperiteles inpuliair um buili pla pala.	them again, who the label, which that guieth visit their fathers.
	This thy floor that shall clime out of thy littles, the shall stand the bothe water my Name.	35 When derived final no billiants or inverse of its that there be
In any in	to And the Lordani Table core his word	thebe no rouse became they have an ed squard from the finances takes and the squard from the finances.
	्रोतके अञ्चेत्र , व्यां I द्वारीच्या क्रुप्ति वेटराष्ट्राव ली	
	Dung my funer, and in out the the pulce likes, as the like primites, and have bour the house.	coeff of the committee of the party of the committee of t
	for the Name of the Lord God of Israel.	36 Tree neare that in his more. So of the period of the Deput yet for three not micro fine that the people faire. The chart tanger memory in the April the people faire.
g The two tables	 21 And I have prepares therein a piace for the 	the a harden girt mann in . mire A.g. the people state
wires heart.	Arkeys her din is they to the tunt of the Lord which he mode with our fladers, when he brought them.	may when the S open tooks comfell with 1 so has more fire
Geref medice- name weit will-	out of the similar Egypt.	The first and ford webs your horses
ten ≥ 1.Comm. 6, 13,	an I Team Salomin ficode before * the da-	when there is get more, and my a, W not come him that there was bouting a , that I may make an answere to this me any of was to
	tur of the Lord in the light of all the Congrego- tion of lifeth and installed partitishings tree-4	provide seatth, eq.
		7 And they focks with him, frying , If they is fruit item them
*1,314 1,2	23 And Red , 10 Lord जान्याल अप्रश्लिक	be at ferume vano this people this day, and terms of season.
	*	

Salomons	prayer for the I.	Kings.	people: His offring.
o For fuch are	fhalbe made of any man or of all thy people I fra- el, when every one shall know the plague in his owne heart, and stretch forth his hands in this	praying all this a prayer and further Lord, hee rose from before Lord, from kneeling on his knees	the altar of the who continually, and ftretching is the Mediatore
most meete co receive Gods metrio:	house. 39 Heare thou then inhauen, in thy dwelling place, and be mercifull, and do, and give every man according to all his waies, as thou knoweth his heart, (for thou onely knoweft the hearts of all the children of men.) 40 That they may feare thee as long as they like in the land, which thou gauget who our fa-	tion of Hreel, with alond voyce, fa 56 Bleffed be the Lord that hat to his people Hrael, according to mifed: there hath not failed one good promife which he promifed	y.ng, h giuen reft vn- alı that he pro- : word of all his
g Hee messich such as frould be surned from their idolatty to fetue the tire Ged,	thers. 41 Moreoner as touching the P ftranger that is not of thy people I frael, who shall come out of a farre countrey for thy Names sake, 42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy ftretched out arme) and shall come and pray in this house,	57 The Lord our God be with with our fathers, that he forfake leaue vs. 58 That hee may * bow our he that we may walke in all his waye commandements, and his fitures which he commanded our fathers.	vs not , neither earts vnto him, * He concludeth that man of him- s , and keep his telle is enemie , and his lawes, vnto God, and the all obedience to
g That this is the once religion twhere with thou will be wor-fluped. **Dan. 6.10.	43 Heare thou in heatien thy dwelling place, and do according to all that the fixanger called for vitto thee; that all the people of the earth may know thy Name, and feare thee, as do thy people Iffael; and that they may know that thy 9 Name is called upon in this houle which I haue built. 44 ¶ When thy people shall go out to battell against their enemie by the way that thou shall fende them, and shall pray vitto the Lord *10-vard the way of the citie which thou has the	ed before the Lord, be neere vn God day and night, that hee def his feruant, and the caule of his perwayes as the mutter requireth. 60 That all the people of the etchat the Lord is God, and none off 61 Let your heart therefore be Lord our God, to walke in his f	to the Lord our metale, end the castle of pole I fraci † al- pole I fraci † al- perfix with the tarties, and to
∏ Or, muintaine sbeirright. ≈ 1,Cbron.6.35. Heelee.7,22.	fen, and torvara the house that I have built for thy Name, 45 Heare thou then in heaven their prayer and their supplication, and I indge their cause. 46 If they supplication thee, (* for there is no	62 5 * Then the king and all loffered facrifice before the Lord. 63 And Salomon offered a fac offerings which he offered vato the two and twenty thousand becue:	Ifrael with him rifice of peace e Lord, to vvit, s, and an hun-
1, lobn. 1.8, 10.		Scall the children of Itrael dedicate of the Lord. 64 The fame day did the K	red the Y house elewhere the Atke
stece fity call vp-	4.7 Yet his they turne agains who their heart in the land (to the which they be caried away caprines) and returne and pray who thee in the land of them that caried them away captines, faying. Wee haue finned, wee haue transgreffed, and done wickedly, 48 If they turne agains who thee with all	of the Lord: for there hee made be and the meate offerings, and the f offerings, because the * brasen as	ournt offerings, fat of the peace fat that was be- * 2.06168 7,7. the burnt
on him in other places. I As Daniel did, Dan. 6, 10,	their heart, and with all their foule in the land of their enemies, which led them away captines, and pray who thee toward's the way of their land, which thou gaueft who their fathers, and toward the citie which thou haft chofen, and the honfe which I have built for thy Name, 49 Then here thou their prayer and their	65 And Salomon made at that all Ifrael with him; a very great euen from the entring in of a river of Egypt, before the Lord of dayes and feuen dayes, euen fourtee 66 And the eight day he fent th	Congregation, Jamath vnto the Jamath vnto the Jamath vnto the Jamath to South:
B Or, average their moverg.	fupplication in hemen thy dwelling place, and B indge their cause, 50 And be mercifull vnto thy people that have finned against thee, and vnto all their injustices (wherein they have transferssed against thee) and	tents 10001s, and with giad heart, the goodnesse that the Lord had his seruant, and for Israel his people C. H. A. P. IX. The Lord appearable the found time to Salan.	done for Datid and feman for the feath. e. † Ebr. bi. fird.
chem et	may haue pitie and compaffion on them. Lapur For they be thy people, and thine inheri- and two git in thou broughteft out of Egypt from chapiters which yron fornace. A And Found Early be open much be approximated.	giunth cities to Hiram. 20 The Canadites 28 He fendeth for the anadic for gold. When * Salomon had finished of the house of the Lord.	the building *a.Chron.7,11. and the Kings ed and minded
# F	to couer the hem, in all that they call This feet, you point in hafes, and that he from hafes, above them to thee from	2 Then the Lord appeared the fecond time, as he * appeared v beon.	nto him at Gi-
f Or, p. # Chip. 3, 1 x. & As touching the furniture of wor and vitailes	C H A Leduc bits Ge thy forman, the first in the rest of the formant, the first in	thy priver and thy supplication mide before mee: I have hallow (which thou hast built) to * put and vpct, and mine eyes, and mine and if was co.	red this house * chap. 8,29. my Name there Deut. 12.11.
	thuteene yeeres, and finished all his	in Syria - oule he.yled .	4 And

Gods promises and thratnings. a If thou walke ?

in my fene, and

mannet of men.

* 2 Sam. 2. 12.

1.Cbro. 22. 10.

b God declareth

caute of his dif-

* fere. 7. 14.

make of you a

berall benefitt.

* Devt. 20, 14.

4 2. Cétox. 8, 1.

Or, Zor.

2 Gr. Galile.

A Or, dirite, or

ding.

weight.

aboue.

d For his tribure

e The common

talent was about

towne house or

Cities for his

A Thefe were as

bondemen and

paid what was

required, either

labour or money.

munitions of

wane.

fere. 22.8,

mocking Bocke

for the vile con-

fenfuali ie.

withdraw thy telfe

from the common

4 And a if thou wilt walke before me (as Dauid thy father walked in purenesse of heart and in righteonfnes) to doe according to all that I have commanded thee, and keepe my statutes, and my

which follow their judgements, 5 Then will I Rablith the throne of thy kingdome ypon Ifrael for euer, as I promifed to Dauid

thy father, faying, * Thou shalt not want aman vpon the throne of Ifrael. 6 But if yee and your children turne away

from mee, and will b not keepe my Commandements, and my statutes (which I have set before ehat difchegience you) but goe and ferue other gods, and worthip againft him, is the

pleafore , and fo 7 Then will I cut off Ifrael from the lande, which I have given them, and the house which I have hallowed * for my Name, will I cast out of my fight, and Ifrael shall be a c prouerbe, and a e The world thall

common talke among all people, 8 Euen this high house thall be so: enery one that paffeth by it, shalbe aftonied, and shall hitse, and they shall say, "Why hath the Lord done thus tempt and abufing

vnto this land, and to this house? 9 And they shall answere, Because they forfooke the Lord their God, which brought their fathers out of the land of Egypt, and have taken hold upon other gods, and have worthipped them,

and ferued them, therefore hath the Lord brought ypon them all this euill. To * And at the end of twentie yeeres, when Salomon had builded the two houses, the house

of the Lord, and the Kings palace, 11 (For the vuhich Hiram the king of | Tyrus had brought to Salomon rimber of Cedar, and fire trees, and golde, and whattoeuer he denred)

then king Salomon gane to Hiram twentie cities in the land of II Galil. 12 And Hiram came out from Tyrus to fee the

cities which Salomon had gitten him, and they pleased him not, 13 Therefore hee fayd, What cities are these

which thou haft given me, my brother? And he called them the land of || Cabul vnto this day, 14 And Hiram had fent the King d fixe fcore

ralents of gold. roward the buil-15 1 And this is the cause of the tribute, why King Salomonraifeth tribute, to voit, to build the home of the Lord, and his owne house and f Milthree feore pound lo, and the wall of Ierufalem, and Hazor, and Megiddo, and Gezer. f Millo was as the

16 Pharaoh king of Egypthad come vp, and place of a Tembly taken Gezer, and burnt it with fire, and flewe the which was open Canaanires that dwelt in the citie, and gaue it for a prefent into his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-

horon the nether,

18 And Baalath, and Tamor in the wildernesse

19 And all the cities g of store, that Salomon

had, even ciries for charets, and cities for horsemen, and all that Silomon defired and would build in Ierufalem, and in Lebanon, and in all the land of his dominion) 20 All the people that werch left of the Amo-

rites, Hittites, Perizzites, Hinites, and Iebufites, which were not of the chi.dren of Ifrael:

21 To voit, their children that were left after them in the land whom the children of Ifrael were not able to deftroy, those did Salomon make tribut ries vnto this day,

22 But of the children of I mel didinee.

and rulers of his charers and his horsemen. 23 These were the princes of the officers, that were over Salomons worke ; even! five hundreth i The overfeers were oner Saiomons worke; even interior that wrought of salomons and fiftie, and they ruled the people that wrought worker, were diin the worke,

Chap. X.

mided into three 24 And Pharaohs daughter came vp trem pains the mit-the citie of Dauid vnto the house which Salomon contined 3300, the second 300. 24 And Pharaohs daughter came up from pates: the first and the third aco.

* make no bondmen: but they were men of warre

had built for her; then did he build Millo. 25 And thrife a yeere did Salomon offer buint which were littee offrings and peace offrings upon the alter which lives: so here are

and his fernants, and his princes, & his captaines,

he bunit vnto the Lord : and he burnt incense vp- con sined the two on the altar that was before the Lord, when hee make 550. looke had finished the house.

26 Alio king Salomon made a name of 8,10. fhips in Ezeon-geber, which is beside Bloth, and

28 And they came to Ophir, & fet from thence to have beene em-

the brinke of the red fea, in the land of Edom. And Hiram fent with the nauie , his fer- & In the r. chroni nants , that were mariners , and had knowledge of mention of thittle

k foure hundreth and twentie talents of gold, and charge: brought it to king Salomon.

the fea, with the feruants of Salomon.

CHAP. X.

The Queene of Saba comment to heave the mifedome of Salomon. 18 Histoyall throne, 23 His power and magnificence,

A Nd the * Queene of a She ba hearing the fame *2. Circa. 9, 12 of Salomon (concerning the Name of the luke 11.31. Lord) came to prooue him with hard questions.

2 And thee came to Ierusalem with a very that thee was great traine, and camels that bare fweete odours, pia, and that Sheba and golde exceeding much, and precious stones: was the name of and thee came to Salomon , and communed with the chiefe citie of hin of all that was in her heart,

And Salomon declared vnto her all her yland of Nilar, questions : nothing was hid from the king, which

lie expounded not vnto her, 4 Then the Queene of Sheba faw all Salomons

witedome, and the house that he had built. And the b meat of his table, and the fitting b That is, the of his feruants, and the order of his ministers, and trade of his house, their apparell, and his drinking veffels, and his burnt offrings, that he offered in the house of the

Lord, and tihe was greatly aftonied. 6 And thee fayd vnto the King , It was a true more spirit in ber. word that I heard in mine owne land of the fav-

ings, and of thy witedome. 7 Howbeit I beleeved not this report, till I came, and had feene it with mine eyes, but loe,

the one halfe was not tolde mee : for thou halt more wifedorae and prosperitie, then I have heard by report, 8 Happy are thy men, happy are thefe thy fer-

uants, which stand ener before thee, and heare thy witedome.

9 Blessed be the Lord thy God, which dloued happy ne they, thee , to fet thee on the throne of Ifrael tinde of

the Lord loued Hrael for euer, and hee put upon 2 Opposite vi to doe equitie and righteony that with to great ha to doe equitie and righteons thee. To And the gaue the property of three golde, and of five etc one to mee. And the people faint

dance of weete odo hoboam tooke counfell with goue to king Salon had frood before Salomen his estimation fillers.

11 The name all had frood before Salomen his estimation fillers.

12 The name all had frood had god, What count him that these was Aimuggion 4, that I may make an enlivere to this new yor win the goals have to him that these was a filler before him that the goals have to him that the goals have to him that the goals have to have the goals have to he work have to have the work had to had the work had to have the work had to have the work had to have

7 And they fpake with him , faying , If thou to grant them their tribe for my ferunt be ab ferumt vnto this people this day, and ferue ind petition:

more, a Chron. more, which feeme

The Queene of Saba. 126

2 lofephus faith

ployed for their

Merce, which is and

+ Ehr there mas no

ch hene the

peoples hearts, bu

King Salomons throne:

of 1969. by the band

of the King.

P Enod. 25,300

f To wir. of A-

zabia, which for rhe great abun-

dance of all things

was called Happy.

E Canp. 7, 6,

I. Kings.

wives, and idolatries.

t Elv. bande.

e He ferned nor

tribe of ludah, and

they are here aken

as one trib.

Danid

palace, and made harps and platteries for fingers. There came no more fuch Almuggim trees, nor were no more seene vnto this day. 13 And King Salomon gane vnto the Queene

of Sheba, whatioeuer the would aske besides that, which Salomon gaue her of his + kingly liberalitie: fo the returned and went to her owne countrey, both the and her feruants. 14 Alfo the weight of gold, that came to Sa-

26 Then Salomon gathered together * charets * 2.08108, 1, 144 and horsemen; and he had a thousand and foure hundred charets, and twelve thousand horsemen,

veffels of filmer , and veffels of golde, and raiment, and armour, and fweet odours, hotfes and milles,

from yeere to yeere.

Iomon in one yeere, was fixe hundreth threefcore and fixe * talents of gold, 15 Belides that he had of merchant men and whom he placed in the charet cities, and with the King at Ietufalem. 27 And the King || gaue filuer in Ierufalem as as plentione as

of the merchandifes of them that fold (pices, and of all the kings of Arabia, and of the princes of the f countrey.

stones, and gate cedars as the wilde figurees that flores. grow abundantly in the plaine. 28 Alfo Salomon had horfes brought out of

Egypt, and fine linnen. # the kings merchants re- # Or, for the compa-

16 And King Salomon made two hundreth targets of beaten golde, fixe hundreth shekels of ceited the linnen for a price. 29 There came vp and went out of Egypt some crime a number at chareth vvorth fixe hundreth flekels of filmer : that aprice, is, one horse, an hundreth and fifty. And thus they brought horfes to all the Kings of the Hittites and

gold went to a target: 17 And three hundred shields of beaten gold,

CHAP. XI.

three pound of gold went to one shield : and the King put them in the * house of the wood of Le-

2 Salomon bath a thougand mines and concubines, which bring tim to idelatrie. 14 His God raifeth op adverfarise againfi bim. 43 He dietb.

to the Kings of Aram by their † meanes.

18 Then the King made a great throne of

B Vt King Salomon loued * many a outlandish * Drut. 17, 17 | Bulus. 17, 17 | Bulus. 17, 17 | 114 | women : both the daughter of Pharaoh , and a which wete the women of Moab, Ammon, Edom, Zidon, and idolatets. 2 Of the nations whereof the Lord had fayd * Ened. 34, 16. vnto the children of Ifrael, * Goe not yee in to

yuorie, and conered it with the best golde, THE ROYAL THRONE OF

> them, nor let them come in to you: for furely they will turne your hearts after their gods, to them, I fay, did Salomon ioyne in lone, 3 And he had feuen hundreth wines, that overe H princeffes, and three hundrethe concubines, and I or , Outener. his wines turned away his heart. b To whom ap-

4 For when Salomon was old , his wives tur- pertained no dowrie.



19 And the throne had fixe fteps, and the top

of the throne vvas round behinde, and there were

g stayes on either side on the place of the throne,

fleps on either fide ; there was not the like made

20 And there flood twelve lyons on the fixe

21 And all King Salomons drinking veffels

were of golde, and all the veffels of the house of

the wood of Labanon vvere of pure golde , none

napiters which

A2 And fome n is be of Hiram: once in three

This of Hiram in the pieces rolichhe made for tee 1.02001

Salomon, was building his owne house thirteene yeeres, and a finished all his

grates, euen two he pr. Tharfhish and brought

This steems younties

A 2 and burth has a ceeded all the kinge

bases, an e ceeded all the kings d in wisedome.

C H A Prelue but to fee Salomon.

and two & h the for it was nothing effeemed in the

and two lyons standing by the stayes.

in any kingdome.

chapiters which

ned his heart after other gods, fo that his heart was not e perfect with the Lordhis God as vvas the heart of Dauid his father. 5 For Salomon followed * Afhtaroth the God heart of the Zidonians, and & Milcom the abomination * tudg. 2, 13.

of the Ammonites. d Who was alfo 6 So Salomon wrought wickednesse in the vester reade fight of the Lord, but continued not to follow the 2, King, 13, 19,

Lord, as did Dauid his father. 7 Then did Salomon build an hie place for

Chemoth , the abomination of Moab , in the e Thus the Scripmountaine that is ouer against Ierusalem, and suretermeth whatvnto Molech the abomination of the children of focuer man doesh Ammon. feme as God.

8 And fo did he for all his outlandish wines, which burnt incense and offered vnto their gods. 9 Therefore the Lord was angrie with Salo-

mon , because hee had turned his heart from the * CEAP. 2.5. Lord God of Israel, * which had appeared vnto and 9,2. him rwife,

10 And had given him a * charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had com-

manded him.

II Wherefore the Lord favd vnto Salomon. Forafmuch as f this is done of thee, and thou haft forfaken me and

not kept my Couenant , and my statutes (which I worthipped ideles. commanded thee) * I will furely rent thy king - * Chip.2, dome from thee, and will give it to thy fernant.

12 Notwithstanding in thy dayes I will not Reniamin had their do it, because of David thy father, but I will rent posenious mixed a

The hilling of the boufe of Salomon, 13 hale and put in his 3 And it was co.

it out of the hand of thy fonne: 13 Howbeit I will not tent all the kingdome, laid vpont gine on & tribe to thy fonne , because of

* Chip. 3, 12. furnime of wood and vitailes,

g As the chaire bowes, or places

ce leane vpon.

Salomons aduersaries.

h Of the king of Edoms flocke.

4 3.Sam. 8,14.

k Thus God re-

ples finnes,

I God brought

his power might

be more able to compaffe his en-

serprifes againft

24 3 Sim. 8,3. m When Danid

had difconfised

Hadadezar and

a tie was ouer-

feer of Salomons workes , for the

eribe of Ephraim

p By these visible -

would more deep-

ly paint their mel-

fage into their

hearts to whom

they were fent.

and Manafich,

his armie.

Salomons house.

Chap. XII. He dieth. Rehoboam succeedeth. x27 Dauids fake, and for Ierusalem the citie, which I

Dauid my feruant, and because of Ierusalem which

Then the Lord ftirred vp an adversarie

vnto Salomen, euen Hadad the Edomite, of the kings h feede, which was in Edom,

* For when Dauid was in Edom, and Ioab the captaine of the hoft had fmitten all the males i Of the Edomites in Edom, and was gone up to bury the i flaine.

16 (For fixe moneths did Ioab remaine there and all Ifrael, till hee had destroyed all the males

17 Then this Hadad Med, and certaine other ferued this idola- Edomites of his fathers feruants with him, to goe ter to be a fcourge

into Egypt, Hadad being yet a little childe, eo punish his pee-18 And they atofe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gatte him an house, and appointed him vitailes and gaue him land.

him to honor, that

19 So Hadad I found great fauour in the fight of Pharaoh, and he gaue him to wife the fifter of his owne wife, even the fifter of Tahpenes the 20 And the fifter of Tahpenes bare him Genubath his fon, whom Tahpenes weared in Pha-

raohs house ; and Genubath was in Pharaohs house among the sonnes of Pharaoh. 21 And when Hadad heard in Egypt that Danid flept with his fathers, and that Ioab the captaine of the hoaste was dead, Hadad sayd to Pha-

raoh , Let me depart , that I may go to mine owne countrey. 22 But Pharaoh fayd vnto him , What haft

thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wife let me goe.

23 4 * And God ftirred him vp another aduerfary, Rezon the fonne of Eliada, which m fled from

his lord Hadadezar king of Zobah. 24 And lice gathered men vnto him , and had bin captaine ouer the company, when Dauid flew them. And they went to Damaseus, and dwelt

there, " and they made him king in Damafous. n To wit, the men 25 Therefore was he an aduer fary to I frael all whom hee had gathe dayes of Salomon: befides the enill that Ha-

shreed vato kim. dad did, he also abhorred Israel, and reigned over 26 And Ieroboam the fonne of Nebat an ₹ 8.Chen, 13,6, Ephratite of Zereda Salomons feruant (whose

mother was called Zeruah a widow) lift vp his hand against the king. 27 And this was the cause that he lift up his hand against the king , VVhen Salomon built Mil-

lo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, he made him ouerfeer of all the labour of the howfe of

Iofeph. 20 And at that time, when I eroboam went out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, having a new garment on

him, and they two were alone in the field. 30 Then Ahijah caught the new garment that was on him, and P rent it in twelue pieces,

31 And fayd to Ieroboam, Take vnto thee ten.: pieces : for thus faith the Lord God of Ifrael, Behold, I will rent the kingdome out of the hands

haue chosen out of all the tribes of Itrael, 33 Because they have forfaken mee, and have worthipped Athtaroth the god of the Zidonians, and Chemoth the god of the Moabites, and Milcom the god of the Ammonites , and have not 1 or, to do that walked in my wayes (tolldoright in mine eyes, & that pleafab me,

my flatutes, and my lawes) as did David his father. 34 But I will not take the whole kingdome out of his hand : for I will make him prince all his life long for Dauid my feruants fake, whom I haue chosen, and who kept my commandements and my statutes.

35 * But I will take the kingdome out of his * Clap. 12, 13. fonnes hand, and will give it vnto thee, even the ten tribes. 36 And vnto his fonne will I gine one tribe,

that David my fernant may have a 9 light alway q He hash tefped before mee in Ierufalem the citie, which I have varothe Meliah chosen mee to put my Name there. 37 And I will take thee, and thou shalt reigne that should thine

I enen as thine heart defireth, and that be king thorow all the 38 And if thou hearken vnto all that I com-

mand thee, and wilt walke in my wayes, and doe right in my fight, to keepe my flatutes and my commandements as Dauid my fernant did, then will I be with thee, and build thee a fure house, as I built vnto Dauid, and will give Ifrael vnto thee, 9 And I will for this afflict the feede of Da- For this idelate; that Salomon hath

uid, fbut not for euer. 40 I Salomon fought therefore to kill Iero- f For the whole boam, and Ieroboam arose, and fled into Egypt spinual king-vnto Shishak king of Egypt, and was in Egypt in Messiah vatill the death of Salomon,

41 And the rest of the words of Salomon , and all that hee did, and his wisedome, are they not written in the booke of the acts of Salomon?

42 The time that Salomon reigned in Ierufalem ouer all I frael, was * fourtie yeere.

43. And Salomon flept with his fathers : and * 1. Chron. , 30. was buried in the citie of Dauid his father; and

Rehoboam his sonne reigned in his stead.

CHAP, XII,
1 -Rehobeam fuccedath Salamen S. Herrefuseth the counfell of the Artient, 30 levebam reigneth user Ifrael.
11 Gad commandeth Rehobam not to fight. 28 leve-

beam maketh golden calues. A Nd * Rehoboam went to Shechem: for all If. * s. Céros. 10.5 rael were come to Sheche, to make him king,

2 And when Ieroboam the fonne of Nebat * Chap. 11,40. heart of it (who was yet in Egypt, * whither Ie- # 07, returne from roboam had fled from king Salomon, and I dwelt

in Egypt.) 3 Then they fent and called him : and Ieroboam and all the Congregation of Ifrael came

and spake vnto Rehoboam, saying, 4. Thy father made our * yoke grienous : now

therefore make thou the grieuous feruitude of thy father, and his fore yoke which hee put vpon a Opposite vs not with so great sharvs; 2 lighter, and we will ferue thee.

; anghter, and we will lerue thee.

And he faid vnto them, Depart yet for three not able to fudayes, then come agains to mee. And the people same departed.

6 And king Rehoboam tooke counsell with for, better of his the old men that I had flood before Salomen his ancient counfellers. father, while hee'yet lived, and fayd, What coun-fell give yee, that I may make an answere to this

7 And they frake vinto him , faying , If thou to grant them their

which frould be

t Which booke " as is thought, was loft in their captinitie.

peoples hearts, bu

of Salomon, and will give ten tribes to thee. 32 But hee shall have one tribe for my feruant be ab feruant vnto this people this day, and ferue in pention;

Rehoboam, Ifrael rebelleth.

c There is no-

thing harder for

ehem thar are in

authorine, then

eo bridle cheu

affections, and

co follow good connfell.

any facher was.

B Or, feorpions.

& The people de-

alare their ocedi-

once in this, that

fore the king had

giuen them suit

0662 1032

the caufe.

* Chap. 11, 11.

Though their

cause were good.

for the people to

bridle their affe-

wordes declare.

For. frengthened

ment of God for

C&4P. 11. 13.

h For as yet hee

percented not that

the Lord had fo

appointed it.

phery

lamfelfe.

they would at-

I.Kings.

Ieroboams calues.

them, and answere them, and speake kinde words to them, they will be thy feruants for euer.

8 But hee forfooke the counfell that the olde men had given him, and asked countell of the young men that had beene brought vp with him,

and waited on him.

9 And hee fayd vnto them, What counfell gine yee, that we may answere this people, which have spoken to me, saying, Make the yoke, which thy father did put vpon vs. lighter?

10 Then the youg men that were brought vp with him, fpake vnto him, faying ,Thus that thou fay vnto this people, that have spoken vnto thee, and tayd, Thy father hath made our yoke heavie, but make thou it lighter vnto vs : even thus fhalt thou fay vinto them, My I least part shall be a big-Bor , little finger. dlam much more ger then my fathers loynes.

able to keepe you

the fonne of Nebar.

11 Now whereas my father did burden you in lebiection then with a grietions yoke, I will yet make your yoke heavier: my father hath chaftifed you with rods, but I will correct you with # fcourges.

12 Then Ieroboam and all the people carne to Rehoboam the third day, as the king had ap-

pointed, faying, Come to me agains the third day. 13 And the king answered the people tharpecempt nothing bely, and left the olde mens counfell that they gave

14 And spake to them after the counsell of the yong men , faying, My father made your yoke grienous, and I will make your yoke more grie-

tions: My father hash chaftifed you with rods, but I will correct you with fcourges. 15 And the king hearkened not vnto the peo-

pletfor it was the | ordinance of the Lord, that he B Qo . the Lard mas might performe his faying, which the Lord had ipoken by * Ahijah the Shilonite vnto Ieroboam

16 So when all Ifrael faw that the king regarded them not, the people answered the king thus, faying, What portion have wee in Dauid? wee have none inheritance in the fonne of yetit ás moit kard Ithai. To your tents, O Ifrael: now fee to thine

owne house, David, So Israel departed vito their Aions, asthe e vile 17 Howbeit over the children of Ifrael, which dwelt in the cities of Iudah , did Rehoboum

reigne ftill. 18 Now the king Rehoboam fent Adorum the receiver of the tribute, and all I fraci froned

him to death; then the king Rehoboam † made speede to get him up to his charet, to flee to Ierufalem. g By the inftiadge ..

19 And Ifrael rebelled against the house s of

ontomons finnes. David vnto this day.

20 ¶ And when all Ifrael had heard that Iero-

boam was come againe, they fent and called him to the affembly, and made him king ouer all Ifrael : none followed the house of Dauid , but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ieru-

falem. he h outhered all the house of Indah with

the tribe of Benjamin, an hundreth and fourefcore thousand of choien men (which were good warriours) to fight against the house of Iirael, and to bring the kingdome againe to Rehobo-

am the fonne of Salomon. * 2 Chro. 11.2, 2.2 * But the word of God came vnto Shema-

That is, the Pro- ish the i man of God, faying,

23 Speake vinto Rehoboam the fonne of Salomon king of Iudah, and vnto all the house of Ludah and Benjamin, and the remnant of the

people, faying,

of Indah,

24 Thus fayth the & Lord, Ye shall not goe vp, & who of his nor fight against your brethren the children of inst indgement liftael returne energy man to his house: for this respatier, and of thing is done by mee. They obeyed therefore the his mercy spare word of the Lord, and returned, and departed ac- the innocent people, cording to the word of the Lord.

25 Then Ieroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence. and built Pennel.

26 And Jeroboam thought in his heart, Now shall the kingdome returne to the house of Da-

27 If this people goe vp and doe facrifice in 27 If this people goe vould doe lactified if He ferred leaf the house of the Lord 1 at Ierusalem, then shall 1 He ferred leaf the house of the Lord 1 at Ierusalem, then shall his people should the heart of this people turne againe vnto their haut by this lord, euen to Rehoboam king of Iudah : fo shall meanes beene enthey kill me, and goe againe to Rehoboam king tifed to rebell agains him.

28 Wherevpon the king tooke counfell, and made two calues of golde, and fayd vnto them, m So erafty are the m It is too much for you to goe up to Ierufalem: earnall perforations Echold, O Ifrael, thy gods which brought thee of princes,

vp out of the land of Egypt. 29 And he fet the one in Beth-el, and the other to ferue to their

fet he in Dan. 30 And this thing turned to finne : for the people went (because of the one) even to Dan.

31 Also he made an "house of his places, and "That is, a tem-made priests of the lowest of the people, which were shares

were not of the fonnes of Leui. 32 And Ieroboam made a feaft the officenth o Eccanfe hee day of the eight moneth , like vnto the feast that binde the peoples is in Iudah , and offered on the altar. So did he in denotion to his

Beth-el, and offered vnto the calues that hee had idolony, he made made; and he placed in Beth-el the Priefts of the anew held say, his places, which he had read to the beth related to the best priefts that the control of the best priefts that the control of the best priefts that the control of the contro hie places, which he had made. 33 And hee offered upon the altar, which hee pointed in the Law, had made in Beth-el, the fifteenth day of the eight moneth, (euen in the moneth which hee had for-

ged of his owne heart) and made a folemne feaft

vinto the children of Ifrael, and hee went vp to CHAP. XIII.

the altar, to burne incense.

I Ierobam is reprehended of the Prophet. 4 His hand drieth up. 13 The Prophet is seduced, 24 and is killed of alson. 33 The obstinacie of Ieroboam.

A Nd behold, there came a man of God out of a That is, a Pro-Indah (by the commandement of the Lord) phet. vnto b Beth-el, and Ieroboam flood by the altar b Not that that

to offer incenfe. 2 And he cried against the alter by the com-other of that name, mandement of the Lord, and tayd, O altar, altar, thus fayth the Lord, Behold, a childe shalbe borne unto the house of Dauid, * Iosiah by name, and * 2 King. 23, 176

vpon thee shall be facrifice the Priests of the high places that burne incense vpon thee, and they thall burne mens bones ypon thee. 3 And he gaue a figne the fame time , faying, Balknow that

This is the figue, that the Lord hath fpoken, Be- the Lord hath hold, the altar thall rent, and the after that are vp_fem me. on it, shall I fall our.

4 And when the king had heard the faying of the man of God, which hee had cried against the altar in Beth-el , Ieroboam stretched out his d The wicked hand from the altar, laying, d Lay holde on lage against the him: but his hand which hee purfoot thag sinst when they declare the dried up, and has could not not him. him, dried vp, and hee could not pull it in . gaine them Gods indge-

to him. 5 The altar also claue afunder, and the ashes

when they will appetite.

idolatry.

the Lord had ap-

Beniamin, bu an

Or, be powered out.

The Prophet seduced:

Chap. XIIII.

Heisslaine of alion. 128

& Ebr. mouth.

e Though the wicked humble themselves for a eime, when they feele Gods judgemenes, yet afeet they returne to eheit olde malice, and declare that they are but vile hypocrites. 1 Or, take Sufter

Hor, be shirted me : to wit, an

BARce.

Angel. f Seeing he had the expielle word of God, he ought not to have declined therefrom neither for the perfwalion of man por Angel.

& Ebr . tonked.

TEbr. i am. This he did of a simple mind, thinking it his duetje to declare falendthip to a

Prophet.

" His fault is here as thou art, and an h Ang. I spake vnto me by the hee fuffereth not the Prophet to obey Gods exprefie commande. ment: and next, haue a tenelation to the contraty.

T God would reproone his folly by oceasion to bring, him into extont.

which the man of God had given by the t commandement of the Lord. 6 Then the king answered and faid vnto

the man of God, • I beleech thee, pray unto the Lord thy God, and make intercession for mee, that mine hand may be reftored voto mee. And the man of God befought the Lord, and the Kings hande was restored, and became as it was afore. 7 Then the King fayd vnto the man of God,

fell out from the altar, according to the figne,

Come home with me, that thou mayeft | dine, and I will give thee a reward, 8 But the man of God fayd vnto the King, If

thou wouldest give me halfe thine house, I would not goe with thee , neither would I eate bread

nor drinke water in this place. 9 For fo I was it charged me by the word of the Lord, faying, f Eate no bread nor drinke water , nor turne againe by the fame way that thou

cameft. 10 So he went another way, and returned not by the way that he came to Beth-el. 11 And an olde Prophet dwelt in Beth-el.

and his fonnes came and told him all the works that the man of God had done that day in Bethel, and the words which he had spoken vnto the king, told they their father. 12 And their father faid vnto them, What way went hee? and his fonnes † shewed him what

way the man of God went, which came from 13 And hee fayd vnto his fonnes, Saddle mee the affe. Who fadled him the affe, and hee rode

14. And went after the man of God, and found him fitting vnder an oke ; and he fayd vnto him, Art thou the man of God, that camest from Iudah ? And he fayd, * Yea.

15 Then he fayd vnto him, \$ Come home with me, and ear bread.

16 But hee answered, I may not return with thee, nor goe in with thee, neither will I eat bread not drinke water with thee in this place.

17 For it was charged me by the worde of the Lord , faying , Thou shalt eat no bread, nor drinke water there, nor turne agains to gue by the way

18 And hee fayd vnto him, I am a Prophet also

that thou wenteft.

double: first, in that word of the Lord, faying, Bring him againe with thee into thine house, that he may eate bread and drinke water ; but he lied voto him,

19 So he went againe with him, and did care bread in his house, and dranke water.

20 And as they fate at the table , the word of the Lord came vnto the Prophet, that brought

him againe. 21 And hee cried vnto the man of God that came from Indale, faying, Thus fayth the Lord, i Because thou hast disobeyed the mouth of the

Lord, and hift nockept the commandement which the Lord thy God commanded thee, 22 But comest back againe, and hast eaten bread and drunke water in the place (whereof he did fry vnto thee, Thou that eate no bread nor drinke any water) thy carkers mail not come vn-

to the fepulchie of thy fathers. 23 And who he had eaten bread and drunke, he faddled him the affe to wit, to the Prophet whom he had brought again.

by the way, and flew kim, and his body was cast example, God fetin the way, and the affe flood thereby : the Lion dangerous athing flood by the corps also. 25 And behold, menthat passed by, saw the behave them-carkeis cast in the way, and the Lionstanding by deterifully in the corps; and they came and told it in the towne their charge where the old Prophet dwelt.

backs againe from the way , heard thereof , hee fayd, It is the man of God, who hath been disobedient vnto the Commandement of the Lord: therefore the Lord hath delinered him vnto the Lion which hath rent him and flaine him, according to the word of the Lord, which he spake vn-

27 And he fpake to his fonnes, faying, Saddle me the affe. And they fadled him.

28 And hee went and found his body caft in the way, and the affe and the Lion flood by the corps ; and the lion had not eaten the body , nor 1 To declare that torne the affe.

29 And the Prophet tooke vp the bodie of iudgement of 29 And the Propnet tooke vp the house of God: for if the: the min of God, and layd it vpon the afte, and Lion had done is brought it againe, and the olde Prophet came to fet hunger, be would also have

30 And he layd his body in his mowne grave, m which he had and they lamented ouer him, faying, Alas, my prepried for him-

31. And when he had buried him, he fpake to his founes, faying, When I am dead, bury yee me also in the sepulchre, wherein the man of God is buried: lay my bones befide his bones,

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el. and against all the houses of the hie places, which are in the cities of Samaria, shall furely come to paffe. 33 Houvbeit after this Ieroboam n converted

not from his wieked way, but turned againe, and profit not by made of the lowest of the people priests of the hic. Godsthramings, places. Who would, might 7 confectate himselfe by backward, and occur worst and be of the priefts of the hie places. 34 And this thing turned to finne vnto the 3,1 house of Ieraboam, even to roote it out, and de- t Eb. All his band

ftroy it from the face of the earth. CHAP, XIIII,

a Teroboam fenderh his wife difenifed to Ahijah the Prophet who declaresh onto him the defiruttion of his house, 22 Im dah es punified by Shiftak

A T that time Abijah the forme of Ieroboam fell ficke.

2 And Ieroboam fayd vnto his wife, Vp, I pray thee , and diffinife thy felfe that they know a Hisownerennot that thou are the wife of leroboam, and see wineffe, that the to Shiloh: for there is Ahijah the Prophet, which Prophet of God tolde mee * that I should be king over this would not fattife

3 And take t with b thee tenne loanes and ked man. n creknels, and a bottell of hony, and goe to him: * Chap, 11,31. he shall tell thee what shall become of the yong b Accordingto

4 And Teroboams wife did to, and arofe, and they went to aske went to Shiloh, and came to the house of Ahijih: counfell of Pro-but Ahijih could not see, for his t fight was decayed for his age.

5 Then the Lord fayd unto Ahijah , Behold, the wife of Ieroboam commeth to aske a thing of thee for her fonne, for he is ficker thus and thus that thou say vuto her : for when shee commeth

24 And when he was gone, kalion met him k By this fearefull 26 And when the Prophet that brought him hath called them.

this was onely the

nor from his wicked way, but turned againe, and profit not by and worfe, a. Timo

thor on thine band. the cuttome when

+ Ebr. 1700 froch

1	eroboams	destruction foreshewed.	I. Kic	gs.	Rehoboam diet	h. Abijam,
1	c Then the wife	in, the thall feine her felfe to be another.	ound of		e there : and his mothers name was	
	of Ieroboam.	6 Therefore when Ahijah heard the i her feet as the came in at the doore, he faye	d,Come	22 And Iu	dah wrought wickednesse in the	
	d For God ofc	in thou 4 wife of Ieroboam: why fein	eft thou	fight of the Lo	ord: and they prouoked him more	
	simes disclosesh	thus thy felfe to be another? I am lent with heavy tidings.	to thee	I then all that v	nes, which they had committed, which their fathers had done.	
	and fubriltie of	7 Go tell Ieroboam, Thus fayth the Lo		23 For the	which their fathers had done, by also made them hie places, and roues on enery hie hill, and under	Or, befides all that their father a had
	the wicked. e Which wast	of Ifrael, Forafmuch as I have exalted e the among the people, and have made thee		ettery greene ti	ree.	done by their finner.
	bht a feinanc,	ouer my neonle Ifrael.		24 There v	were also Sodomites in the a land.	
		8 And have tent the kingdome away fr	om the	they did acco	ording to all the abominations of	9 Where idolatry
		house of Dauid, and have given it thee, at hast not beene as my servant Dauid, whi	ch kept	the children of	hich the Lord hast cast out before Israel.	ble vices are com-
		my Commandements, and followed mee	with all	25 And i	in the fift yeere of King Rehebo-	length Gods inft
		his heart, and did onely that which was mine eyes,	right in	falem,	ng of Egypt came vp against Ieru-	them viterly.
		9 But haft done euill aboue all that w	ere be-		ke the treasures of the house of the	
	To wit, two	fore thee (for thou hast gone and made the gods, and imolten images, to prouoke r	ee other nee and		treasures of the Kings house, and I: so he caried away all the shields	
	vallies,	haft caft me behind thy backe.)		of gold * which	h Salomon had made.	
		10 Therefore behold, I will bring eu	ill vpon	27 And kin	g Rehoboam made for them bra- d committed them ynto the hands	* Ch.g. 12,14;
-	* Glap. 21, 21.	the house of Ieroboam, and will cut off to			of the garde, which waited at the	
	g Every male enen to the dogs,	well him that h is fluit vp, as him that is le	fr in II-	doore of the kin	ngs houle.	
	1.52m.25,22. h As well him	rael, and will sweepe away the remnan house of Ieroboam, as a man sweeper	h away	the Lord, the	en the King went into the house of gard bare them, and brought them	
	abat is in the			againe into the	gard chamber.	
	throng hold, as him that is abroad.	II The dogges thall eate him of let	oboams	all that he did	rest of the actes of Rehoboam, and are they not written in the booke	r Which bookes
	i They shall lacke the honour of bu-	flocke that dieth in the citie, and the fould aire shall eat him that dieth in the field:	i for the	of the Unronic	les of the Kings of Ludan?	bookes of Shems-
i	ciall in token of Gods malediction.	Lord hath fayd it.			re was warre betweene Rehoboam	iah and 1ddo the Prophets, a Chro.
		for when thy feete enter into the citie, t	he child	and Ieroboam i	hoboam slept with his fathers, and	
		fhall die,				
		13 And all Ifrael thall mourne for h	nim, and	and Abijam bis	ame vvas Naamah an Ammonite:	t Whofe idolatry
er.	R In the middes	bury him : for he onely of Ieroboam th to the graue, because in him there is foun-	dk forne	-	•	Rehoboam her fonne followed
i	God hath fome on whom he douth	goodnesse toward the Lord God of Ista	el in the		CHAP. XV.	
ś	bedow his mercies.	14 Moreoner, the Lord shall stirre	him vp a	1 Abijam reignet	h oner Iudah. 9 Asa succeedeth in his The battell betweene Asa and Baasba. 1 Succeedeth Asa. 25 Nadab succeedeth	
,	1 The Lord will Begin to defiroy	King ouer Ifrael, which shall destroy the	house of	14 Ichofbaphai Icroboam, 18	t fucceedeth Afa. 25 Nadab fucceedeth Baafba killeth Nadab.	
	at out of hand.	Ieroboam in that day: 1 what? yea, etten 15 For the Lord shall smite Israel, as	now. when a		•	
		reede is shaken in the water, and he shall	weed II-	A am the for	ighteenth yeere of King* Ierobo- ne of Nebat , reigned Abijam ouer	* 2. Chron, 12,234
	an Meaning, En-	rael out of this good land, which he gave	to their	Iudah.	ecre reigned hee in Ierusalem, and	
	phrases,	fathers, and shall featter them beyond the because they have made them groves, pr			ame vvas Maachah the daughter of	
		the Lord to anger.		a Abithalom.	. H Lin . H h Company of his factor	2 Some thinks
	n The people that	1 16 And he shall give I frael vp, becau simes of Ieroboam, who did sinne, and * r	nade If-	which hee had	alked in all the finnes of his father, I done before him; and his heart	falom Salement
	when they doe	rael to finne.		was not perm	e with the Lord his God, as the	lonne
	mandement of	and came to Tirzah, and when thee can		heart of Danid	his father. Danids fake did the Lord his God	•
Seatt .	ion.	threshold of the house, the yong man died	d,	giue him a b	light in Ierulalem, and fet up his	
		18 And they buried him, and all Ifrae	l lamen-		, and established Ierusalem, Dauid didthat which was right in	b Meaning, a
		ted him, according to the word of the which he spake by the hand of his teruan	t Ahijah		ne Lord, and turned from nothing	
		the Prophet.		that he comm	nanded him all the dayes of his life,	
		warred and how he reigned, beholde,	they are	6 And ther	the matter of Urish the Hittire, the was warre betweene Rehoboam	* 2.Sam, 11,4, 43d
		written in the booke of the Chronick	s of the	and teropoam	as long as ne mued,	
	a The Lord fmot	Rings of Ifrael. 20 And the dayes which Ieroboam.	reigned.	7 The relt	also of the acts of Abijam, and all they not written in the * booke of	* 2.Cbreng13:32
	him hat he died, a. Chron. 13,20,	were two and twentie yeere ; and hee o fl-	ept with	the Chromeres	of the kings of radan i there was	
		his fathers, and Nadab his fonne reign	led in his	alio warre betw	eene Abijam and Ieroboam. am flept with his fathers , and they	
		21 ¶ Alfo Reheboam the fonne of	Salomon		the citie of David; and Afahis	
	o And died before feroboam above	reigned in Judah, Rehoboam was one an	d fourtie	fonne reigned	in his Re ad,	
	janto Aceres.	y zere old, when he began to reigne, and fenenteene pyeere in Lerufalem, the cit		King of Ifrael.	in the twenty yeere of Ieroboam reigned Afa ouer Iudah.	* 2, Chron, 14,12
i		the Lord did chuse out of all the tribes	of Ifrael,	to Hee rei	igned in Ierufalem one and fourtie	
1					ycere,	

Afa. Warre betweene Afa and Baafha. Chap. XVI. Baasha. Elah. Zimri. 129 yeere, and his mothers name vvas Maachah, the

e That is, his grandmother, as Danid is oft times cailed father of them, whose as did David his father. grand father he

d Neither kinted

ought to be regatded, when they

mor authoritie

haft maft be

punifred. .

Inffered them to

worthip God in

had appoynted, it

ple thould not goe

* e Chrow. 16,2. [Or, Syria.

B Dr. make apro-

† Bor. none inne-

2 Chion. 16, 48

k so cod Airred

vp one tyrant to

neile of another.

facher,

el imation

gent.

Was.

daughter of Abithalom. 11 And Aladid right in the eyes of the Lord,

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fa-

thers had made. 13 And hee d put downe * Miachah his mo-

ther also from her estate, because the had made an

idole in a groue: And Afadeftroyed her idoles, and hurnt them by the brooke Kidron. blaipheme God, and 14 But they put not downe the hie places. become idolaters,

Neuerthelesse Alas heart was evpright with the Lord al! his dayes. + 2 Chren. 15,16. 15 Also he brought in the holy vessels of his

e For in that that he father , and the things that he had dedicated vnto the house of the Lord, filner and golde, and other places, then he vollais. 16 ■ And there was warre betweene Afa and

came of ignotance, Baasha king of Israel all their dayes. and not of malice. 17 Then Baafha King of Ifrael went vp againft f Of the fame put-pose that serobeam Indth, and built Ramah, so that he would let

did, because the peo- none goe out or in to Alaking of Judah. 18 Then Afa tooke all the tiluer and the gold vp to lettifalem, leaft they bould follow that was left in the treasures of the house of the Lord, and the treasures of the kings house, and de-

littered them into the hands of his fernants, and King Afa fent them to * Ben-hadad the fonce of Tabrimon , the fonne of Hezion king of # Aram that dwelt at Damafeus, faying, 19 There is a couening betweene mee and thee,

and betweene my father and thy father: Behold, I haue fent vinto thee a prefent of filuer and golde: come, brecke thy couenint with Baasha King of

Ifrael, that he may & depart from mee. g And vexe me: 20 So Ben hadad heatkened vnto king Afa, melonger. and fent the captaines of the hoafts, which he had, against the citles of Israel, and smote I ion, and

Din, and Abel-beth-maachah, and all Cinneroth, with all the land of N phtali. 21 And when Baatha heard thereof, hee left

building of Ramah, and dwelt in Tirzah. 22 Then king Ali | affembled all Indah, i none excepted, and they tooke the flones of Ramah, and the timber thereof, wherewith Baafba had

built, and king Afa built with them Geba of Beniamin and M:zp d. 23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the

Chronicles of the Kings of Judah ; but in his old age he was difeated in his h feete. 24 And Ala flept with his fathers, and was buand out his trust ra-

ther. And Iehoth phat his fonne reigned in his ther in Phylicions then in the Loid. ftead. 25 And Nadab the fonne of Ieroboam began i His great grand →

to reigne over Ifrael the fecond yeere of Afaking of Ludah, and reigned ouer Hrael two yeare.

26 And he did enill in the fight of the Lord, walking in the way of his father, and in his finne wherewith he made I frael to finne.

27 And Boatha the fonne of Ahijah of the house of Islacher conspired egainst him, and Bagtha flew him at Gibbethon, which belonged to the Philiftims: for Nadab and all Ifrael laid fiege to Gibbethon,

28 Euen in the third yeere of Alaking of Iupunish the wicked- dah did Baasha slav him, and reigned in his stead.

29 And when he was king , hee kimote all the house of Ieroboam, hee left none alive to Ieroboam, vntill he had deftroyed him, according to the * word of the Lord which he fp.ke by his feruant + chap. 14, 10d Ahijah the Shilonite,

30 Because of the finnes of Ierohoam which he committed, and wherewith hee made I frae to finne, by his 1 pronocation, wherewith he prono- 1 By emfing the

ked the Lord God of Ifrael. people to commit 31 And the refi lue of the actes of Nadah and all that he did, are they not written in the book, calure, and to prou king God to of the Chronicles of the kings of Itracia

32 And there was warre betweene Afa and Baatha king of Ifrael, all their dayes.

33 In the third years of Alaking of Indah. begen Busha the sonne of Ahij h to reigne ouer all Ifrael in m Tirzih, and reigned foure and twen-m which was the

place where the

d Meaning, Nadab

till he was drunken

father and he wase

tie yeeres. 34 And hee did enili in the fight of the Lord, kings of that

walking in the way of Ieroboam, and in his finite, temained, wherewith he made Ifrael to finne. CHAP. XVI.

1 Of Baafka. 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iez ebel. 34 Iericho is built againe.

T Hen the word or the Lord his ying, fonne of Hanni against Brasha, Lying, Hen the word of the Lord came to Jehu the

2 2 Forafmuch as I exalted thee out of the 2 Thusfpake teh dust, and made thee captaine over my people II- to best a in the rael, and thou haft walked in the way of Ierobo- Name of the Lord, am, and haft made my people Ifrael to finne, to

proveke mee with their finnes. 3 Beholde, I will take away the posteritie of Bualha, and the posteririe of his nonie, and will make a thine house like the * house of Ieroboam, b Meaning, the house of Eroboam.

the fonne of Nebat. Chap. 15, 29. 4 * Hethat dieth of Baathas flacke in the citie, * Chap. 14, 114 him thall the dogges eate; and that man of him which dieth in the fieldes, shall the foules of the

5 And the rest of the actes of Baasha, and what he did, and his I power, are they not written in the

booke of the * Chronicles of the Kings of Ifrael 10, will interfe. 6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in

his Read, 7 And also by the hand of lehts the fonne of that is, the From Hanani the Propher, came the word of the Lord to phot did his Baasha, & to his house, that he should be like the house of Ieroboam, even for all the wickednesse that de did in the fight of the Lord, in prouoking

him with the worke of his hands, and because he killed 4 him. 8 In the fixe and twentieth yeere of Ala lecaboams ionne, king of Indah, began Elah the fonne of B thato reigne ouer Israel in Tirzh, and reigned two

yeeres. 9 And his fernant Zimri, captaine of halfe his charets, conspired against him, as he was in Tir- e The Chalde text zah e drinking , till he was drunken in the house hath thus, D inking

of Arza flew rd of his house in Tirzah. 10 And Zimri came and smote him, ndkilled in the remple of him in the feuen and twenty yeere of Afa king of Arra the idoleby Indah, and reigned in his stead.

II And whenhee was king, and fate on his throne, hee flew all the house of Baasha, not leauing thereof one to piffe against a wall a neither of

his kinsfolkes, nor of his friends. 12 So did Zimri destroy all the house of Ba:tha, according to the word of the Lord which he

fpake against Baatha by the hand of Iehu the Pro- f Both Hanani his

13 For all the finnes of Baatha, and finnes of Prophers. Elab his fonne, which they finned, and made Itrael

Omri. Ahab.

I. Kings.

Elijah fed of Rauens.

to finne , and pronoked the Lord God of Ifrael with their vanities.

14 And the reft of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Ifr. el?

15 F In the feurn and twentie yeere of Afa king of Indah did Zinui reigns feuen dayes in Tirzah, & the peop's was then in comre sagainst

somerand from the Gibbethor which belonged to the Philiftims, eime of Nadab Leta. 16 And the people of the heaft be not fay. Zimri harn compired, and hash also thaine the king. Wherefore Ill Ifidel made Omei the captaine of the ho ste, king oner I had that faree day, even in the hoafte

h where Zinus kepthimielie in hold + LL torniere Kings wafe igen

to buch were nor at

che i ge o' Gibbe-

had thefen Omti,

[Er, Scometon.

A-For Sigh as the

present upon tribe.

m2870 H 12

and truel gartiest-

La salt.

hin.

g The Fegs had

boams tonne.

17 Then Omri were up from Gibbethon, and all First with him, and they befieged Tirzah.

18 And when Zhuri faw, that the city was ta-Len, he went into the palace of the kings house, and † burnt himfelfe , and the kings house with fire, and fo died,

19 For his finnes which hee finned, in doing that which is entill in the fight of the Lord, in walking in the way of Ieroboam , and in his finnes which he did, causing I fixel to some.

20 And the reft of the acts of Zimri, and his treaf in that he wrought , are they not written in the hooke of the Chronicles of the kings of H-

21 Then were he people of I finel divided in-. That is, the people to two parts : for a halfe the people followed Tibni the fonne of Ginath to make him king, and the other halfe followed Omri.

thon for their they 2.3 But the people that followed Omri, premiled "granit the people that followed I ion the fon of Ginath: fo Tibra died and Omrireigned.

23 In the one and thirty yeers of Afa king of Judih beg in Omrito reigne over Itrael, and reigned twelve yeere. Sixe veere rengred he in Titzah. 2.4 And heel-night the mountaine ? Simaria of one Shomes for two relents of fitter, and built

in the mountaine, and called the name of the city, which he built, after the name of Shemer lord of them curving Semaria.

25 Bu. Owridid will in the eyes of the Lord,

and did k come then all that were before him. materie of id dativ. . 6 For the wiked in all the way of Ieroba. that in the lifting to the team of N but, and in his fins wherewith

inci afe, and i'e he in de l'ize to finne in pronoking the Lord eid i ir is di- more G doll 1 , with their wait is. 27 And describe for the alts of Omi, that her 19090111251-1115 proceed and his -11-5 %

did, and his firength that be trewed, ore they not written in the tree le of the Chronicles of the Kings of Troda

Million was the Sin 18 And Operi flep: with his fithers , and was had be was bired buried in I Samaria; and Abab has form regreed

inhis treat. daring in const 29 Now Alrab the forme of Omiliegra to

reigne over I well, in the eight and thatie were of At-King : Flodah; and Ah. b the tonne of Orni reigned over Ifriel in Smarla two and twenty ynde.

30 FoliAh h & fonne of Omri did work in the Cabrefite L ad then all t' or a no before him.

31 For wis it a light bing for him to wike in the firmes of Ierobouth the fonne of Rabet, exand which are any capt be tooke Tozebel allothe disputes of Ethhe tell to all area de tries of the Zidonians m to wife, and went and and the straight formed fire Lond worthipped hims

Fig. 1 To note reared up an alter to Biglin the hou'e ef Bu , which he had built in Samuria,

13 And Alab made o grone , and thub ric-

ceeded, and did pronoke the Lord God of Ifrael more then all the kings of Iirael that were before

34 In his dayes did Hiel the Bethelite build, " Icricho : he laid the foundation thereof in Abi- n Reade 10th 6,25 ram his eldeft fonne, and fet up the gates thereof in his youngest some Segub, according to the word of the Lord which he space t by Iolhia the the social funne of Nun. CHAP, XVII.

declare is by Gods

I Elijah forewvarneth of the famine to come. 4 Hee is fed of Rauems. 9 He is fint to Zarephath, where he reforeth his keft. To farme to life.

Nd Elijah the Tilbrite one of the inhabi- 4 Beelus . + 8, 50 A tants of Gilead feide vito Ahab, * As the inmiste, Lord God of Hirselliveth, before whom I a floud, a Thank, whom there shall be neither dew nor raine these yeeres, I (sue:

but baccording to my word. 2 1 And the word of the Lord came voto him, readstion. faying,

3 Goe hence, and turne thee Eastwird, and hide thy felfe in the griver Cherith, that is ouer ; or, brooks. againft Iorden.

4 And thou final: drinke of the riner : and I have commanded the cranens to feed thee there. his faith again a 5 So hee went and did according vnto the perfecution. God

word of the Lord : for he went , and remained by promifeit to feed the river Cherith that is over against Iorden. 6 And the rations brought him bread and flesh in the morning, and bread and flesh in the

euening, and he dranke of the river. 7 And after a while the river dried vp, because

there fell no raine upon the earth, 8 And the word of the Lord came vnto data the troubles of the Seises of God him, faying,

9 Vp , and get thee to Zare; buth, which is mercy is ever as in Zillon, and remaine there : behold, I have com- hand todeliner manded a widow there to furtaine thee. 10 So hee grofe and went to Zarephath ; and when hee came to the gate of the citie behold the

ter in a veffell, that I may drinke. II And as the was going to let it, he called to looks you nothing her, and faid, Bring mee, I prey thee, amorfell of med on code prous-

bread in thine band 12 And the faid , As the Lord thy God lineth: I naue not a cake, but even en handful of moule in a barrell, and a little cyle in a cruse and tohold , I am guhering ta few ticks for to goe in, , Electron, and draffe it for me and my fonce, that we may eat

it, and f Jie. 13 And Elijah fild vitto her. Farre not, come, hope of any more dones thou haft faid but make mee the rock a liste funcation. cake first of ill, and Bring it vinto mile, and after-

ward make for thee, and the found. 14 For thus fith the Lord God of Thed, 5 The good receivable 14 For this faith the field of the wasted, weither after the meale in the larrell flall nor be wasted, weither after highwise thall the cyle in the cruse be diminished, ento the promition most

rand that the Lord fendraine ypon the earth, and that the Mord fendratine vision the random.

If So the worth, and did as Elij he identifies tracks, till he a date : fo did hee and her house a for a certain: had caine and food Line.

The burrell of the meale waftednot, nor the cyle was spent on of the cruse, according to ... the bested the word of the Lord, which he fpake by the a nd i and works the

17 C And after these things, the some of the lare die his wife of the house fell ficke , and his ficknesse was dare to make him fo fore, ! that there was no i breath left in him.

1.3 And the faid onto Bijah, What have I to doe spaint,

re many, fo his

* Luke +,25,26.

widow was there gathering Ricks : and he cale all this was to firengthen the faith led her, and faid, Bring me, I pray thee, a little wa- of El hh, to the intent that he foonid

f For there is no

anula incompanse

Talketh in flie bad mercifull provi-

on ice earth.

The widowes sonne railed to life. Chap. XVIII.

> with thee, O thou man of God? art thou come vn. I thy fernant & feate the Lord from my youth. to me to call my finne to remembrance, and to flay my fonne? 19 And he faid vnto her, Giue me thy fonne:

and he tooke him out of her bosome, and caried him up into a chamber, where he aboade, and laid him vpon his owne bed.

20 Then her called vnto the Lord, and find, k Hawasafraid left godiname firmed O Lord my God, haft thou k punished also this

have neeve blaighe- widow, with whom I followine, by killing her med and his meni- fonne? 21 And he ftretched himfelfe vpon the child have continued his three times , and called vnto the Lord , and taid,

begunge them, ipecally while he there come into him again : 2.2 Then the Lordhead the voyce of Elijah,

and the forle of the child came into him againe, and he renined. 23 And Elijah tooke the child, and brought him downs out of the chareber into the house, and

delinered him vnto his mother, and Elijah laid, 1 So hard a thing is Behold, they forme lineth.

24 And the woman faid vnto Elijah , Now 1 I is to depend on know that thou art a min of God, and that the God, except we be don't ned by miword of the Lord in thy mouth is true, Karles.

CHAP, XVIII,

I Elijth is fent to Ahab. 13 Obediah hideth an hundreth Prothets. 40 El jab killeth all Saals prophets. 45 Hee obtaineth rathe.

a After that he deported from the miner Cherith.

& God hadbegun

in his hear, ,but

no worke his feare

hum to that know

requifit, a, the god

fetie bis Hame

openly.

fters contemped,

except he shoulds

semuned.

A Free many dayes, the word of the Lord came to Elijah, in the a third yeare, faying, Goe, they thy felfe vato Ahab, and I will fend raine ypon the earth. 2 And Elijah went to shew himselfe vnto A-

hab, and there woas a great famine in Samaria. 3 And Ahab called Obadiah the governour

of his house; (and Obadiah b feared God greatly: 4 For when Iszebel defitoyed the Prophets of the Lord. Obadish tooke an hundreth Prophets, &c had not yet brought hid them by fiftie in a caue, and he fed them with bread and water.)

ledge, which is also 5 And An bifaid ento Obedish, Go into the by that is, to give land, who all the fountrines of water, and vato all the rivers, it to be that we may finde graffe to faue the hories and the mules a life , least wee deprine the land of the bests.

6 And so they divided the lande betweens them to walke thorow it. Ah b went one way by himselfe, and Obadiah went another way by him-

And as Obediah was in the way, behold, Eright emet him; and he knew him, and fell on his face, and feid, Art not thou my Lord Elijah? 8 And he antwered him, Yea, go tell thy lord,

Behold, Elijah is bere. 9 And he leid, What have I finned, that then

worldeft deliner thy fernant into the hand of Ah de ao dev mer

10 A : >= Lord thy God liveth, there is no nation or kingdom, whither my lord bath not fent to feeke ince and when they feld , He is not here, he tooks on onth of the kingdome and nation, if they had not found thee.

11 And now thou toyell, Goe, tell thy lord, Be-

hold E ij has here. 12 An when I are gone from thee, the Spirit of the Lord that care the into some place that I do not know : fo when I come and tell Ahab. if he cannot finde thee, then will he kill me : But

Elijah, Obadiah, and Ahab. 130 13 Was it not tolde my lor. , What I did when waked pe tout it Iezzbell flew the Prophets of the Lord, how I hid procure valon. an' hundreth men of the Lore's Prophers by blues but onel an , bar

fence's sid in a caue, and fed them with bread and water? fanour las chaldren. 14 And now thou trieft , Goe , which y local, Behold, Elijah & here , that he may be you .

15 And Blijoh faid , Asth. L 13 of hoofts linech, before whem I ft. nd, I will tricky them ency * By my pot ne-I vali deila , that feife vnto hias this d.v. than beliteld how 16 1 So Obidish went to meete Aliab, and du much.

told him. And Alash went to meet High. 17 And when Ahab tow F it th, Ahab faill omo

him, Art theu he that troubleth I rack 13 And hee arrive in J.T be no not trembled Iti-

rael, but I though I thy fathers house in the year The nat mothers have for it in the commandements of the Lord, or tost might on en iva of a feder and thou half followed Bodin.

19 Non therefore fend, nil g ther to mee all inversed id, but Iffred vero recent Carout, and the prophets of they one oldy Bultoure hundrerhand later, and the property of the with a ratethe groups four bundhed which care at Lezabon at petion,

20 So Abab fent into all the children of Ifrael, and g thered the prophets together tato mount Carmel-

21 And Elijoha me unto all the people, and faid, How long shift y: hetweens two pinio, sign confart in If the Lord be good, follow him , but if Br if he till gen, at 4 make hee, then goe after him. And the people statuted and a continue day ve callow him not a word.

22 Then faid Elijah vnto the prople. I onely God or bask or remaine a Prophet of the Lord; but Bails prophets who have the ere foure hundreth and fifte men. payateph, jos s

23 Let them therefore give vs two bollockes, and let them chuse the one, "c cut him in preces, and I v him on the wood, but pit no the wader, Sc I will prepare the other ballocke, and lay him on the wood, and will; ut no the wader.

24 Then calliye on the more of your god, and I will call on the Name of the Lad, and then the God that answereth by fire, les him b. God, havendarg darred And alithe people answered, and sayd, It is well

fpeken. 25 And Elijth faid vnto the prophets of Bud, Chule you a bullocke, and propare run fait, cfor ye are miny) and call on the name of your gods,

but put no fire under. 26 So they tooke the one bullocke that was ginen them, and they prepaced it in lettled on the name of B4 I from morning to moone, laying, O Ball, heare vs : b it there was no voyee, not any to answere : and they sleaps spon the aborthat

was made. 27 And at moone Hill homock dithem , and to see

faid , Crie alowde , for he is a k god , cha, the talke th or purtueth his onemies on . h. i.a. . s. or it may be that hee sleepern, and must be law 1 1 1 2 1 which ked.

28 And they cryed lowd, and cut them felves is their moner was, with knives and I mades, this the blood guthe'd our ypon the n

29 And when middle was poffed, although all their counges prophecial vntill the off ring of the menney of an thermee, we fice, there was neither voyed, not one to answere, nor any that regarded.

30 And Elij h faid vnth . Il the prople, C une to mee. And all the people on a to him. And hee repaired the altar of the Lord that was broken

31 And Elijah tooke twelve flones, according

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buine ine facities

Contract of Contract of

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sterr . 1 midred , when the k the transmission of the control al de un hier

R 2

c Goll sitieth oft ermer the wickid for the jarlies fake, and canterh Flifth to me, te with Obadiah. char the benefit might be knowen

co be granted for Gods shildrens fate.

I.Kings. He is fed by an Angel. Elijah killeth Baals prophets. 3 When he faw that, hee arose, and went I for 100, wither tie to the number of the tribes of the formes of Iaahis life, and came to Beersheba, which is in Indah, mind lid sim, kob, (vuto whom the word of the Lord came, faying, * Ifrael fhalbe thy name) and left his feruant there. * G:n.21,27. 32 And with the stones hee built an altar in 4 But hee went a dayes journey into the wil-\$ Ling, 17,34. dernesse, and came and sate downe under aluniper the Name of the Lord; and he made a dirch round tree, and defired that he might die, and fayd, It is about the altar, as great as would contein two now enough : O Lord , take my foule , for I am c so hard a thing to t measures of feed. f Elv Sas, m'ich is to bridle our im-33 And he put the wood in order, and hewed no better then my fathers. Gmet ink coxthe bullocke in pieces, and laid him in the wood: 5 And as hee ley and flept under the Juniper prience in africsome about three tree, behold now, an Angel touched him, and fayd could not onestome pottles and a trival 34 And fayd, Fill foure barrels with water, and part a picer. powre it upon the burnt offering & on the wood, vpto him, Vp, and eat. Againe he fayd, Doe fo againe. And they did fo the of And when hee looked about, behold, there feconstrime. And he fayd, Doe it the third time. was a cake baken on the coales, and a pot of water at his head: fo he did eat and drinke, and returned And they did it the third time, 35 And the water ranne round about the altar: and flept. 7 And the Angel of the Lord came agains the m Herebyhe decla- and he m filled the ditch with water alfo. ted the excellent 36 And when they should offer the evening fecond time, and touched him, and fayd, Vp, and power of God, who d He declareth that factifice, Elijah the Prophet came, and fayd, Lord eat : for d thou haft a great iourney, contrary to "aftire 8 1 Then hee grofe, and did eate and drinke, except God had nourified him micould make the fire God of Ahraham , Izhak , and of Ifrael , let it be and walked in the friength of that meate fourtie raculously, it had burne chen in the knowen this day, that thou art the God of Ifrael, ereter, to the intent and that I am thy ferumt, and that I have done dayes and fourtie nights, vnto Horeb the mount of not bene possible for they hould have: all these things at thy commandement, him to hatte gone God. none eccation to this fourney. donbt that he is the 37 Heare mee, O Lord, heare mee, and let this 9 And there hee cutred into a caue, and lodonely God. people knowe that thou art the Lord God, and ged there : and beheld , the Lord spake to him, n Though God faf- that thou haft turned their heart agains " at the and fayd vnto him , What doest thou here, fer hie to menne in laft. Elij h : blindeneffe and er-Then the fire of the Lord fell, and confu-10 And he answered, I have & beene very lea- e He complaineth rout for a time, yet at the length he cal- nied the burnt offering, and the wood, and the lous for the Lord God of hoastes : for y children that the more zeaof Ifrael haue forf.ken thy couenant, broker hindelfe to mainftones, and the dust, and licked up the water that Let them home to him by fome noto- was in the ditch. downe thine altars, and liaine thy Prophets with taire Gods glory, tious fig.. 2 and 39 And when all the people faw it, they fell on the fword, * and I onely am left, and they feeke the more couchly works, was hee perfectted. their faces, and fayd, The Lord is God, the Lord is my life to take it away. * Rom 11,13. I I And bee fayd, Come out, and stand upon the 40 And Elijah sayd vnto them, Take the promount before the Lord. And behold, the Lord a Hosammand-d phets of Baal, let not a man of them escape : and went by, and a mightie firong winde rent the abem that as they they tooke them, and Elijah brought them to the mountaines,& broke the rockes before the Lord: were muliv perform but the Lord was I not in the winde ; and after the f Forthenaure of ded to confesse the brooke Kishon, and thew them there. onely Ged : fo they winde came an earthquake ; but the Lord was not man is not able to

in the earthquake:

Itill and foft voyce.

to take ir away,

be Prophet in thy roome.

41 5 And Elijah fayd vnto Ahab, Get thee vp , eate and drinke , for there is a found of much raine. 42 So Ahab went up to eate and to drinke, and

would ferne him

power, and definy

the idolaters his

» As Gods fpirit

chat he did not

fpicat, that he ran-

ret was able to

2 Po wie, of Fast.

b Though the wic-

k.drage againft Gods chridten, yet

he hold th them

not execute their

makee.

backe, that they can-

ranne.

with all their

anemies,

Elijsh went up to the top of Carmel; and he crouched vnto the earth, and put his face betweene his knees. 43 And faid to his feruant, Goe vp now, and

looke roward the way of the Sea. And hee went vp, and looked, and faid, There is nothing. Againe he faid, Goe againer feuen times. 44 And at the feuenth time he fayd, Behold, anoued him to pray, there arifeth a litte cloude out of the Sea like a fo was hee firengthened by the tame, mans hand. Then he fayd, Vp, and fay vnto Ahab,

from but continued Make ready the charet, and get thee downe, that will till he had ob- the raine fluy thee not. 45 And I in the meane while the heaven was

1 or, here and tiere blacke with cloudes and winde, and there was a great raine. Then Ahab went vp, and came to Izreel, Hee was fo freng-46 And the hand of the Lord was on Elijah, thened with Gods and he girded up his loynes, and rang before Ahab

far, then the cha- till he came to Izreel, CHAP. XIX.

5 Elijah fle. ing from Ie7:bel, is nourished by the Angel of God. 15 He is commanded to anoyat Hazael,

morrow this time,

Jehu, and Elifba. Ow Arch told Iczebel all that Eijish had done, & how hee had flaine all the a prophets

with the fword. 2 Then Jezebel fent a meffenger vnto Elijah, faying, b The gods doe fo to me, and more alfo, if I make not thy life like one of their lines by to Hazael, shall Iehu flay; and him that efcapeth from ecclus +8.8. the fword of Jehu, shall Elisha flay. 18 Yet will * I leave feuen thoutand in If- * Rom. 17,4 rael, even hall the knees that have not bowed he declareth that vinto Bual, and every mouth that hath not kiffed wicked diffemblers

12 And ofter the earthquake came free but the appeare in his

13 And when Elijah heard it, hee concred his fore of his mercie

majettie, and there-

dutte fo requireth.

we ought to doe it,

Lord was not in the fire ; and after the tre came a mength and full

face with his mantle, and went out, and freed in himtelfe to our

for the Lord God of hoafts, & because & children & We coght not the

of Hrael have forfaken thy comenant, cast downe depend on the mal-thine alters, and staine thy Prophets with the ring Gods glory,

17 And* him that escapeth from the sword of * 2 King 0,7,3.

mantle

fword, and I onely am left, and they tecke my life but because our

the entring of the caue , and behold , there came especiale,

a voyce vnto him, and fayd, What doeft thou here,

14 Andhe answered, I have beene very ielous

15 And the Lord fayd vnto him, Goe returne by

16 And Jehu the some of Nimilai dust thou

the wilderneile vnto Damafeus, and when thou

anount King over Ifrael: and Elifta the fonne

of Shaphat of Abel Meholah fhalt thou anount to

commest there, moynt Hazael king over # Aram.

19 . So he departed thence, and found Elisha the fon of Shaphat, who was plowing with twelve voke of oxen before him, and was with the twelft: and Elijah went towarus him, and catt his f Though this naeurad ction is not i ne contentned, jet it onght net to moone v when God collech vs to ferne him. k lie would not flay till wood was brought, fo great

was his defire to

follow his

I or, Spia. 2 That is, goner-nones and rulers

of proninces

Or, Shemeran.

b I am content to

obey and pay tri-

t Hee would not

except he did out

Chould aske, for he

fought an occasion

d They thought

at their duties ra-

was not lawfull,

Inflof a tyrant.

e Much leffe shall

pray that is worth any thing, when they thalbe fo

I Boa's not before

about with lignes

the victory of

many.

gotten.

in order.

of hand deliner

whatforner he

agsinft him.

bitte.

vocation.

mantle vpon him. 20 And he left the oxen, and ranne after Elijoh, and faid , i Let mee , I pray thee , kiffemy father and my mother, and then I will follow thee. Who answered him, Goe, returne : for what have I done

2.1 And when he went backe againe from him, he tooke a couple of oxen, and flewe them, and fod their fleth with the k instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Elijah, and ministred vnto

CHAP. XX.

I Samaria is befreged. 13 The Lord promifeth the victorie to Ahab by a Prophet 31 The Kinn of Ifrael made peace with Ben-hadad, and is reprooued therefore by the Prophet.

T Hen Ben-hadad the king of Aram affembled all his army, and two and thirty akings with him, with horfes, and charets, and went vp, and befreged & Samaria, and fought against it.

2 And he fent meffengers to Ahab king of Ifrael, into the citie,

3 And faid vnto him , Thus faith Ben-hadad, Thy filter and thy gold is mine; also thy women, and thy fayre children are mine.

4 And the king of Ifriel answered, and faid, My lord king, according to thy faying , b I am

thine, and all that I have, And when the meffengers came againe, they faid , Thus commandeth Ben-hidad, and faith, When I shall fend vnto thee, and command,

thou thair deliver me thy filter and thy gold, and thy women, and thy children,

6 c Or elfe I will fend my fernants vnto thee accept his answers by to morow this time, and they shall fearch thine house, and the houses of thy seruants : and whatfoeuer is pleafant in thine eyes, they shall take it

in their hands, and bring it away. 7 Then the King of Ifrael fent for all the Elhow to make watte ders of the land, and faid, Take heed, I pray you, and fee how he feeketh milchiefe: for he fent vnto me for my wives, and for my children, and for my filter, and for my gold, and I denied him not,

8 And all the Elders, and all the people faid to him, Hearken a not vnto him, nor confent.

Wherefore hee faide vnto the messengers ther to venter their of Ben-hadad, Tell my lord the king, All that thou liner, then to grant diddeft fend for to thy fernant at the first time, to that thing which that I will doe, but this thing I may not doe. And onely to fatishe the the messengers departed, and brought him an

antwere, 10 And Ben-hadad fent vnto him, and faid, The gods doe to to me and more also, if the a luft of Samaria be enough to all the people that filthere be found any low me, for enery man an handfull,

11 And the king of Ifrael answered, and faid, Tell him, Let not him that girdeth his harneis, boaft himferfe, as he that f putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the paulions, he faid vnto the feruints , I Bring forth your engines. And

Or, put your felues they fer them against the citie. 13 1 And beholde, there came a Prophet vnto g Before God went Ahabking of Ifrael, faying, Thus fayeth the Lord, Haft thou feene all this great multitude : behold, and miracles to pull I will deliver it into thine hand this day, that thou

mayeft know, & that I am the Lord. 14 And Ahab faid , By whom ? and hee faid,

bred the whole people of all the children of Itrael, euen ieu .u thoni nd. 16 And they went out at noone : but Ben-bada I did drinke till hee was drunken in the tents. both he and the kings . for two and thirtic kings

ces of the provinces. He faid agrine , Who fluil

15 Then hee numbred the feruents of the

princes of the plouinces, and they were two hun-

dreth, two and hirtie; and after them bee num-

order the battell; and he answered, Thou,

helped him. 17 So the h feruants of the princes of the pro- h That is, yong uinces went out faft : and Ben-hadad fent out, and figure of prisers they thewed him, taying, There are men come out

of Samaria.

18 And he faid . Whether they be come out for peace, take them aline; or whether they be come out to fight, take them yet aline

19 So they came our of the citie, to vvit, the forwards of the princes of the provinces, and the horfte which followed them,

20 And they flow every one his t enemie; and + Ele mar. the | Aramites fled, and I fr all purfued them. But Ben- had d the king of Arameteaped on an horte 101, Smare

with bis i hortemen. 21 An I the king of I rael went out, and I more to the pel madon the horfes and charges , and with great flough of hispition,

ter flew he the Aramites. 22 (For there had come Prophet to the king of Ifrael, and had fail type bing, Gire, be of good courage, and confider, and take heede what thou

dooft : for when in yeere is gone about, the king of Aram will comeyp gaint thre.) 23 Then the ferurnts of the king of Aram faid vnto him. Their k gods are gods of the moun- & Thus the wick-

raines, and therefore they ouercame vs ; but let vs blatphame God in taines, and therefore mey ouercame vs; but let vs their bute, whom fight g inft them in the plaine, and doubtleffe their bute, whom notwisheading. we shall ouercome them

2.4 And this doe , Take the kings away , enery vapanished, one out of his place, and place captaines for them,

25 And number thy felfe an armie, like the armie that thou half loft, with fuch hories, and fuch charets, and wee will fight against them in the plaine, and doubtleffe wee shall ouercome them; and hee hearkened vnto their voyce, and did fo.

26 And after the yeere was gone about , Benhidad numbred the Atamites, and went up to Aphek to fight against Israel.

27 And the children of I freel were numbred, 1 All they, which and were a 1 flembled, and went against them, were in the bastell of one for met yesse and the children of Its el pitched before them vitle in like two tittle flocks of kiddes; but the Aramites

filled the countrey, 28 And there come a man of God, and fpike vnto the King of Itrael, faying, Thus taith the Lord , B caute the Aramires have faid , The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliner all this great multitude into thine hand, and ye thall know that m I

29 And they pirched one ouer against the valley, as I am on other feuen dayes, and in the feuenth day the bat. the hile and can tell was joyned; and the children of Hrisel flewe minimum with few of the Aramites an hundreth thousand footenien as with many,

am the Lord.

in one day. 30 But the reft fled to Aphck into the city; and there fell a wall upon feuen and twenty thousand + Eir from theme men that were left; and Ben-hadad fled into the article and citie, and came into * a fecret chamber.

i Which him the

he futfreth not

m Who am of like

Ahab from his impietie, and now againe with wonderfull victories,

Thus fayeth the Lord, By the feruants of the prin-

R 3

Ababs foolish pitie reprooued.

I zue deterned

zigour.

of sim

e lie is aline.

p Then fhalt ap-

effice whee their wilt, and I will

the kings neart.

r Becaufe thouhaft

granigieifed the

f By this parable

he make the Abail

cond_mne him-

conenant with €ods enemie, and

les har efe. ne.

whom God had

appointed to be

77 Chap. 22, 38.

ROY, Soomeron.

HOr, at His time

2 Though Ahabs

tyruprie t. con-

seconquale.

freite.

Life, who mad- 2

the Lord.

obev die

point in my chiefe

derh if he will nenifices with

I. Kings.

Naboth is flaine.

31 1 And his serumes said vnto him, Behold now , wee have heard fay that the Kings of the house of I hael are mercifull Kings; we pray thee, let us put fackcloath about our "loynes", & ropes m In figne of fababout our herds , and goe out to the King of Itmiliton, and that we rael : it may be that he will fane thy life.

32 Then they girded fackecloath about their loynes, and put ropes about their heads, and came to the King of I frael, and faid, Thy fernant Ben-

hadad faith. I pray thee, let mee liue; and he faid, Is he yet aliue? he is my brother.

33 Now the men tooke diligent heed, # if they could carch any thing of him, and made hafte, and \$. Or, and excell it faid, Thy brother Ben-hadad. And he faid, Goe,

bring him. So Ben-haded came out vnto him, and he cauted him to come vp into the chariot.

3.4 And Ben-hadad fail vnto him . The cities which my father tooke from thy father, I will re-

flore and thou thalt make fireeres for thee in PD mafeus, as my fuher did in Samaria. Then fuid Abab, I will let thee goe with this covenant, So hee made a couenant with him, and let him

35 1 Then a certaine man of the I children of 30v, file differer, the Prophets file vnto his neighbour by the commandement of the Lord , 1 Strike mee, I pray

By this externall thee, But the man refused to smite him. more liurly touch 36 Then faid he vnto him, Because thou haft not obeyed the voyce of the Lord, behold, as

foone as thou art deported from mee, a lyon shall " flay thee. So when he was departed from him , a commandement of lyon found bim, and flew him. 37 Then hee found mother min, and faid,

Smite mee, I pray thee. And the man imote him, and in Imiting wounded him,

38 So the Prophet departed, and waited for

the King by the vay, and difguited himfelfe with athes upon his face.

39 And when the King came by he cryed vnto the King, and faid, Thy ferusht went into the middes of the battell, and behold, there went away a man , whom another men brought ento me, and faid, Keepe this men; if he be loft, and want, thy life fhall go for his life, or elfe thou thalt pay.

40 And as thy feruint had here and there to dee, he was gone; And the King of I frael faid vnto him, So thall thy indgement be : thou half ginen fentence.

a talent of filter.

41 And hee hafted, and tooke the after away. from his face : and the King of Ifrael knewe him

that he was of the Prophets: 42 And he faid vato him. Thus faith the Lord,

* Because thou hast let goe out of thine handes a men whom I appoynted to die, thy life thall goe

for his life, and thy people for his people. 43 And the King of Hrael went to his house

heatile and in displeature, and came to # Samaria, CHAP. XXI.

1 Icz ebel commandeth to kill Naboth for the wineyard. that hee refused to fell to Mab. 19 Elyah repros-

ue:b Abab and hee repenteth. A Fter & these things, Naboth the Izreelire had a vineyard in Izreel, hard by § palace of Ahab

demneaby mehely-king of Samuria, Spirit, yet he was 2 And Ah b fpake voto Naborh, faying, mat for incomens that Give mee thy vineyard, that I may make mue a. be would take from gerden of herbes thereof, because it is neere by another man bis raght without full mine house; and I will give thee for it a bettervincy, id then it is ; or if it pleafe thee, I will gine thee the worth of it in money.

3 And Naboth faid to Ahab, The Lord keepe me from gining the inheritance of my fathers vnto thee. Then Ahab came into his house heavie and

in difpleature, because of the word which Naboth the Izreelite had spoken vnto him. For hee had faid , I will not give thee the inheritance of my fathers , and he lay b upon his bed, and turned his a Thus the wicked face and would eat no bread.

Then I ezebel his wife came unto him , and is met and live full, faid vnto him , Why is thy spirit so fad that thou when they cannot eateft no bread?

6 And he faid voto her , Because I spake voto nate appetites fatis-Naboth the Izreelite, and faid vnto him, Giue me fied. thy vineyard for money, or if it pleafe thee, I will

gine thee another vineyard for it; but he answered, I will not give thee my vineyard. 7 Then Jezebel his wife faile vnto him,

Doest thou now gouerne the kingdome of It . As though the reel: Vp, eate bread, and t be of good cheere, I faid, Thou knowed will give thee the vineyard of Naboth the Izre- 10 gne Command 1 So the wrote letters in Ahabs name, and † Fbr. let these

fealed them with his feale, and ient the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And he wrote in the letters, faying, Proclaime ad fast, and fet Naboth among the chiefe & Forthen they

of the people, 10 And fer two wicked men before him, and none could fan let them witnesse against him, faying, Thou did- truely that were

deft blafpherne God and the king : then cary him notorious anners, out and from him that he may die. 11 And the emen of the citie, even the Elders e That the world. and governours, which dwelt in his citie, did as Gods committee.

the letters, which the had fent vnto them. 12 They proclaimed a faft , and fet Naboth the thedding of among the chiefe of the people,

13 And there came two wicked men, and fate wicked commanhatore him; and the wicked men witnessed against denents of pinces, then the mill lawes Naboth in the prefence of the people, faying, Na- of God both did † blaffhome God and the King. Then † Eur. ti-ff. they carried him away out of the citie, and froned him with stones, that he died,

14 Then they fent to Iezzbel, saying, Naboth is froned and is dead,

15 And when Iezebel heard that Naboth was floned and was dead , Tozebel faid to Ahab, Vp , and take possession of the vineyard of Na- f this example of both the Izreelite, which hee refuled to gine thee monitrous swelife for money: for Neboth is not alive, but is dead,

16 And when Ahab heard that Naboth was the intent that we dead, he rose to goo downe to the vineyard of Ma- should absone all both the Izreelite, to take possession of it.

17 And the word of the Lord came vnto whom name and Elijah the Tithbite, faying,

18 Arife, goe downe to meete Ahab King of to be pitifull and Tirael, which is in Samaria : loe, he is in the vine- encland to meter, yard of Naboth, whither he is gone downe to take

pottethen of it. 19 Therefore shalt thou fay voto him , Thus faith the Lord , & Haft thou killed, and alforgotten g Dock then thinke posteffion? And thou thalt speake vnto him, say to haue any adumning. Thus taith the Lord, h In the place where of an innecess? dogs licked the blood of Naboth , firall dogs licke h This was fulfilled

even thy blood also.

20 And Ahab faid to Elijih., Haft theu found 9,25,36, mee , O mine enemie ? And hee answered, I have found thee; for then half fold thy felfe to worke twickednes in the fight of the Lord.

confider not what

hans their mordi-

but fret inwardly,

beat be merry. vied to enquire of

and intreat not.

mens faules : for Iezebel had fent vnto them : as it was written in meat, who willash

rotto cor fent to innocent blood. obey rather the

tyrannie, and fpecially in them.

kind thould meane

in loram his forme, as a King

21 Behold.

Ahab reprooued, repenteth.

s King o 8

* Chap. 14. 10.

* Chap. 15.09.

* Chap, 16.3.

Or, formeffe, or

f By the wicktd

he became avile

murderer, as one

wholly to ferue

† Bbr. bis fleffe.

k la token of mtourning, or at

fome reads bare -

a Ben-hadad the

which endu ed

chree yeares.

hint.

king of Syria, and

b To fee and vifit

c The kings of

before this league

hadad : therefore

Bee thought nor himfelfe bound

d I am ready to

he would not gee

trany, he would

prophets, which

fecued tor lucre.

after the darh of

those whom Elias

g Icholraphat did

not a knowledge

zhe falle prophets

not obty

dement.

Ahab made a peace

finne.

footed.

poff Bion,

Chap. XXII.

* Chap 14.2 0. 21 * Behold, I will bring euill upon thee, and will take away thy pofteritie, and will cut off from 1 Sam 21.12. Ahab him that * pitleth against the wall , aswell him that is * thut vp , as him that is left in Ifrael,

22 And I will make thine house like the house of * Igroboam the fonne of Nebar , and like the house of * British the some of Ahijoh, for the pronocation wherewith thou halt prouoked and made I fael to finne.

23 And also of Iezebel spake the Lord , fay-*z King 9.33 36. ing, * The dogs shall eate Iezzbel 1 by the wall of

Izrcel, 24 The dogs thall eate him of Ahabs flocke, that dieth in the citie and him that dieth in the fields, thall the fawles of the aire ear.

27 (But there was none like Ahab , who did i fell himfelfe to worke wickednes in the fight of confell of his wife the Lord, whom I zebel his wife proucked

26 For hee did exceeding abominably in folidelater, and crite'l lowing idols, according to all that the Americas that gatte him felfe did, whom the Lord cast out before the children

27 Now when Ahabheard those wordes, bee rent his cloathes, and put fackclouth upon thim, and fasted, and lay in sackcloath, and went k softly.

28 And the word of the Lord came to Elijih the Tilbbite, faying,

29 Seeft thou how Ahab is humbled before me? because he submitteth himselfe before mee. I 1 Meaning, in 10will not bring that eaill in his dayes, but in his time time, 2, King. Will not being time cont.

I formes dayes will I bring entil vpon his house.

CHAP. XXII.

I lehof haphat and Abab fight against the King of Syriz. 15 Michainh (hevveth the king wohat (halbe the fuccesse of their enterprise. 24 Zilkij th the falls prophet (miteth him. 3 s. Ahab is flaine, 40 Ahaztah his sonne succeedeth. 41 The reions of Iehof haphat, 50 and Isram his fonne. 3 . Chron. 18. 1.2,

And * they continued a three yeere without warre betweene Aram and Ifrael.

2 And in the third yeere did Iehofhaphat the king of Indah b come downe to the king of Ifrael,

3 (Then the king of Ifrael laid voto his feruants, Know yee not that 'R moth Gilead was Syria kept Samoth ours ? and we flay, and take it not out of the hand of the king of Aram;) was made by Ben-

4 And hee faid vnto Iehoshaphat , Wilt thou goe with mee to battell against Ramoth Gilead? And Iehofhaphat faid vnto the king of Ifrael , 4 I thereby to reflore it. am as thou art, my people as thy people, and mine

ioyne and goe with horses as thine horses. 5 Then Iehothaphat faid voto the King of

is at thy comman-Ifrael, Aske counfell, I pray thee, of the Lord to e Hee feemed that

6 Then the king of I frael gathered the f proto the warre, except phets, ypon a foure hundreth men, and faid voto God appropried it. them, Shall I goe against Ramoth Gilead to baryer when Michaigh counfelled the con- tell, or thall I let it alone ? And they faid, Goe vp: for the Lord thall deliver it into the hands of the f Meaning, the false King.

And Iehoshaphae said, Is there here never were natteters and a Prophet of the & Lord more, that we might enquire of him? whom leze all had

8 And the king of Ifrael faid vnto Iehofhaaffembled and kept phat, There is yet one man (Mich sich the fonne of Imlan) by whom we may aske counfell of the Lord, but h I hate him : for he dorn not prophecie good vnto mee, buteuill. And Iehoshaphat said, Let not the king say so.

to be Gods miniflets , but did contemne them. h Whereby wee fee that the wicked cannot abide to heare the truch , but hate the Prophers of God and moleft them,

Zidkijah and others prophecie. 132 9 Then the king of Ifr el called an i Euntich, i Raida Gana. 17, and fay I, Call quickely Michaigh the fonne of 36.

10 And the king of Hearl and I chothaphar the king of Indeh fate either of them on his throne in then k apparell in the void place at the entring in k in their kingly of the gate of Sameria , and all the prophets fro- appatell, phecie I before them.

11 And Zidkijah the finne of Chenaansh mode 1 The time Trephets him I hornes of yron, and fayde, Thus fayeth of God of tracenthe Lord , With these shalt thou push the Arani- somed to vie signer tes, vnrill thou halt con umed them.

12 And all the prophets prophecied for laying, un of their da-Goe up to Ramoth Gilead, and pro per : for the 114 22 4 lete + 45 Lord if all deliner it into the kings hand.

13 And the mellenger th t was gone to cill Prophets did imi-Michaiah, ip ke vnto him , f ying , Behold now, the byto make the words of the prophets declare good into the their doctone more king with I'm one accord; let thy word therefore, commend.ble. I pray thee, be like the word of one of them, and m This is the same fperke thou good.

14 And Michaich fayd , As the Lord limith, the world, who whatfocuer the Lord fayeth ento me , that will I thinke that none

enke. 15 - So hee came to the King, and the king the greater pair. fayde vnto him , Michaiah , thall wee goe og linit aproor it bethey Ramoth Gilerd to battell, or thall wee leave offen the transfer was adily And hee answered him, " Goe vp , and prosper; this in derition, "eand the Lord final deliner it into the hand of the same the hing sutibuted formuch to the falt: prophers,

16 And the king faid vnto him, How oft fleil meaning, durby I charge thee that thou tell me nothing but that experime he i ould erig that which is true in the Name of the Lord? 17 Then he fayd, I faw als Ifrael foattered vp- teresa, 4

on the mountaines, as theepe that had no thecpheard. And the Lord fayd, o These hatte no or is better they mafter , let every man returne vato his house in toute home them

peace, 18 (And the king of Hrael fayd vnto Icho-fatter,d, octante fhaphat , Did I not tell thee that he would pro-thry take warre in hand without Gods

phecie no good vnto me, but enill;) 19 Againe he fayd, Heare thou therefore the batton,

word of the Lord. I thwe the Lord fit on his throne, and all the Phoaft of heaven flood about p Meaning, his him on his right hand and on his left hand.

20 And the Lord favd Who thall I entite A-1 or promus and hab that hee may goe and fall at Ramo'h Gilead? decine And one fayd on this maner, and another fayd on that maner,

21 Then there came forth a fpirit, and a stood a Heere we fee that before the Lord, and thyd, I will entite hun. And then, hith dentitibe the Lord fird vnto him, Wherewith

22 And he fayd, I will goe out, and he at falls, he ham no further fpirit in the mouth of all his prophets. Then hee powerthen God fayd . Thou stalt entife him , and that also pre- grath him usile : goe forth, and doe to.

23 Now therefore behold, the Lord hith; he, a lying spirit in the mouth of althese th. piophers, and the Lord bath appointed saiding difft

Then Zidkijah the forme of Chemanah came neere , and finote Michailh on the checke, and fayd , * f When went the spirit of the Lord . 1 (hion 18,2), from me to fpeake vnto thee?

25 And Michaigh faid, Behold, thou fhalt fee would Cent that in that day, when that faalt goe from chamber no ever in the to chamber to hide thee.

26 And the king of Ifrael faid, Take Mich it, hare goven his and carie him visto Amon the genetious of the grace to wone to citie, and ynto Ioale the kings fonne,

27 And fay, Thus faith the King, Put this man

fer the conftina-

Whitein the taife ac ein m, thinking

moa argument of

they were box fat-

counfell and appro-

ener feedy to bring vice d dia.tion, ve

her prophets to tel?

f I'h the wicked

they and that Ged

R 4

Ahab is flaine.

imaliportion of

bread and water.

n That when ye

thall he thefe

things come to

paffe, ye may gitte

know that I am

his true Prophet.

That is, to the

Lord for helpe,

the brigandine.

+ Ebr fiche.

y To wit, Ahab,

Or, the barlots

mafford it. * Chap. \$3,19,

king of litael,

Or, in bis fimpli-

I. Kings.

Ichoshaphat. Ahaziah. Ichoram

t Let him be pined in the prison house, and feed him with bread of away with honger, affliction, and with water of affliction, vntill I re-

turne in peace. 28 And Michaish fayd , If thou returne in peace, the Lordhath not spoken by me. And he

fayd, a Hearken all yee people.

29 So the king of Ifrael and Ichofhaphat the king of Iudah went vp to Ramoth Gilead. 30 And the king of Hrael faid to Lehothaphat, God the glory, and

I will change mine apparell, and will enter into the b ttell, but put thou on thine apparell. And the king of Israel changed himlesfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines over his charets, faying, Fight neither with small nor great, faue onely

against the king of Israel. 32 And when the captaines of the charets faw Iehothaphat, they faid, Surely it is the king of If-

rael: and they turned to fight against him: and

Iehofhaphat x cryed, 33 And when the captaines of the charets faw that hee was not the king of Ifrael , they rurned

backe from him. 34 Then a certaine man drew a bow [mighetty, and ignorantly. tily, and smote the king of Israel betweene the ioynts + of his brigandine. Wherefore hee fayd

vnto his charet-man, Turne thine hand, and cary me out of the hoafte: for I am t hurt.

35 And the battell increased that day, and the y king flood ftill in his cheret against the Aramites, and died at euch ; and the blood ran out of the wound into the mids of the charet.

36 And there went a proclamation thorow-3 of the Hraelites, out the z hoafte about the going downe of the Sunne, faying, Euery man to his citie, and cuery

man to his owne countrey. 37 So the king died, and was brought to Sa-

maria, and they buried the king in Samaria.

38 And one wished the chirer in the poole of Samaria, and the dogs licked up his blood (and # they washed his armour) according * vntothe word of the Lord which he fpake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Hrnel

40 So Ahab flept with his fathers, and Aha-

ziah his sonne reigned in his stead.

41 4 * And Ichofhaphat the forme of Afabe- * 2. Chron. 20 31 gan to reigne upon Iudah in the fourth yeere of Ahat king of Ifrael.

42 Iehosh phat was fine and thirtie yeere old when he begen to reigne, and reigned fine and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee wilked in all the wayes of Afa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nener-

theleffe, a the hie places were not taken away : for a Meaning, that he the people offered ftill, and burnt incense in the was led with an errour, thinking that h e places. shey might fill fa-

44 And Ichoshaphar made peace with the carbon to the Lord in those places, as king of Ifrael.

ng of Irrael.

45 Concerning the reft of the actes of Iehowell as they did
before the Timp! fleathar , and his worthy deedes that he did , and was built. his battels which hee fought, are they not written in the booke of the Chronicles of the kings of

46 And the Sodomites, which remained in the dayes of his father Aia, hee put cleane out of the

47 There was then no king in Edom; the b de- b In the time of pune vvas king.

48 Ichoth phat made thips of Thershift, to was subject to lufile to 4 Ophir for golde , but they went not: for nerned by whom the thips were broken at Ezion Gaber. 49 Then fayde Ahazish the fonne of Ahab Pointed

vnto Ichothaphat , Let my fernants goe with Scriptore meaneth thy fernants in the ships. But Ichoshaphat would cilicia and all the

50 And Iehoshaphat did sleepe with his fa- raneum thers, and was buried with his fathers in the citic that Ophir is in of Dauid his father, and Iehoram his fonne reig- 1nuis, where the ned in his stead.

51 Ahaziah the sonne of Ahab beganne to gold, reigne ouer Ifrael in Samaria, the feuenteenth yeere of Iehothaphat king of Iudah + and reigned two yeeres ouer Ifrael.

52 But he did evill in the fight of \$ Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the tonne of Nebat, which made I frael to finne.

53 For hee ferned Baall, and worshipped him, and prouoked the Lord God of Ifrael vnto wrath', I according vnto all that his father had done.

Or , in all points as tis fabe, nid,

thisking, Idumea

they of Judan ap-

fee called Mediter-

d lotephus writeth

Egyptians and Ala-

bians trafficke for

THE SECOND BOOKE

OF THE KINGS.

THE ARGVMENT.

This fecond booke conseiver the After of the Kings of Judah and Ifrael: to vott, of Ifrael, from the death of Abab unto the left Kin. Hel bea, www vuas imprisoned by the King of Assyria, and his citte Samaria ta. ken, and the ten tries by the soft place of God for their idolatry and dischedience to God led into captivity. And allo of Inda's from the 1 1 ne of leho am form of leho haphat anto Zedeci is wo ho for contemning the Lords commandement by his Prophets and neclecting his fundry admonitions by famine and other meants, vivas taken by is enemies from tis form is m & crucil, faine before his face, and his orone eyes put out, as the Lord had declared to Lim before by his Propose remy : and also by the suft venceance of God for contempt of his word Ierusal m was destroyed the Tap. sums, and he and all hispople were ledde away captines into Babylon. Intois . booke are no theex appropriate inds favour town ands those rulers and people walich obey is Prophets, and imbrace his ovord and en divorife, of his plugues towards the fo common weales wohich neglett his ministers, and doe not over his commanue nents.

CHAP,

now be precious in thy fight.

his , that they lea e 15 And the Anger of the Lord fayd onto Fil- nor de this image jah , Goe downe with him , he m not aftend of his of water, which prefence. So he grofe, and went dewne with him teller meating to vnto the king. die und nie age.

16 And he faid vnto him, Thus faith the Lord, a chou splangoing Because thou hist sentineillengers to enquire of in barrellaganish Bash-zebub the god of Ekron, (was it not because his form tehersin there was no God in I hael to enquire of his high interries words) therefore thou if a thot come downed if our regner. the bed, on which thou art gone vp, but that! die which was the the death. 17 So hee died according to the word fiche force, tehoram the

Lord which Eijsh had tpcken. And n Icheram form of Arabieibeg n to reigne in his flead in the fee and vects god in tract and of Jehoram the fonne of Jehothaphat king of Itt- the tehoram teho Dapf ar ded , and dah, because he had no sonne.

18 Concerning the rest of the act s of Ah zi h, the torgoone of that he did are they not written in the booke of med a his forme, the Chronicles of the kings of Ifrael?

CHAP, II.

I Eluah divideth the vvaters voith his cloake. 11 Hee is taken up vito beauen. 13 Llifter takethers clock and durideth lorden. 20 To enter and venemous vvaters are bea'ed. 23 The condrantial mocke Elifia, are rent in pieces vonth cemes.

A Nd when the Lord would take vp E. ph into heaven by a whirlewinde , Elijah went with Elliha fron. a Gilgii.

2. Then Eijah faid to Eijaha, Tarie here, I flice where the pray thee; fir the Lord hith fent me to B thiel, we to come to d But Enith fail, As the Lordling h, on tastly the bosone over f. ale liueth, I will not leave thee. So thy can e to er and had downe to Berh-el.

3 An I the b children of the Prophers that were 100 at Beth-ul, come out to Eill's, and faid onto him, in So called, because Knowest thoughas the Lord will take thy master it we tire by from a thine head this day? And he faid, Yea, I we berrenly

d know it : holde ye you peace. A Againe Eagth fayd vinto him, Elifera, turie comprassione here , I pray thee : for the Lord han tent mee to mached to note Icricho. But he foyd , As the L rd lineth , and as at on held, tarabe thy foule liueth, I will not lease thee. So they them at a stobe

came to leticho. And the children of the Prophets that were die the Lordhad at e Iericho, came to Elifha, and faid ento him, ten Bed in varia Knowell thou, that the Lord will take thy m. flor shorenely at from thine head this day . And hee fayd , Yea, I bechel, e. at

know it; hold ye your peace. 6 Marcouer baijah tayd virol im , Tale , I place eccase pray thee, here stor he Lord hath fent me to lor- tore is a whom den. But he sayd . As the Lord much , and as thy der . By jel and

feule liueth, I will not leane thee. So they went the lease of ocd, both together. 7 And fifty men of the fennes of the Prophets

went and flood on the other fide a farre off, and they two flood by Inden.

Then Eightooke his clocke, mawi fi (town of to dea it together and finote the f waters , and may we a divided hither and thither, and they warne wert

oner on the dried nd. 9 Now when they were paffed ouer, The his edo the force fayd vnto Elifha, Afke, what I wall doe for the in never the of

before I be t ken from thee, And bailhad all I mind, o le me pray thee, let the Spirits be double vpon me, have us left am hane to lefo mach

thing : yet if theu tee mee when I am taken f. m Prepher or by spi thee, thou shait have it for in if not, it shaling be, into the epartition 11 And as they went walking and telking, mehate we,

behold, there appeareth a charet of hie, and heifes

CHAP. I.

2 Ahaziah by a fall fall th ficke, and confulteth with Bast- Tebub. 3 He is reprodued by Elijah. 10 The captaines over fiftie vvere font to Elijah, vvhereof two were burnt westin fire from beauen by his prayer. 17 Ahaziah dieth, and lehoram his brother (ucceedeth him.

Hen Moab rebelled against Israel after

the death of Ahab: 2 And 2 Abazi h fell therew the latteffe window in his upper chamber

which was in Samaria; fo he was ficke; then he fent meffengers, to whom hee feld, Goe, and inquire of . Baal-zebub the god of Ekron, if I shad recouer of this my difeate.

3 Then the Angel of the Lord faid to Elijah the Tilhbite, Arife, and goe up to meete the meffengers of the king of Sameria, and fay into them Is it not because there is no God in Ifrael, that yee goe to enquire of Baal-zebub the god of

4 Wherefore thus fayeth the Lord, Thou shalt not come downe from the bed on which thou are gone vp , but thait die the death. So Eiijah de-

5 And the meffengers returned vnto him , to whom he faid, Why are ve now returned? 6 And they answered him , There came a man

and met vs , and faid vnto vs, Goe, and returne vnto the king which fent you, &fey vnto him, Thus fairh the Lord, d Is it not became there is no God in I frael, that thou tendeft, to enquire of Baal-zebub the god of Ekron? Therefore thou finals not idolaters haue not come downe from the bed, on which thou art gone vp ,but shalt die the death.

7 And he faid vnto them, What maner of min was hee which came and met you, and tolde you

thefe wordes?

8 And they faid unto him . He was an thairie min, and girded with a girdle of lether about his loynes. Then faid bee, It is Flij h & Tübbire,

9 Therefore the King fent vnto him a captaine ouer fiftie with his fiftie men , who went vp vnto him : for behold , hee fate on the toppe f of a mountaine, and he tayd vnto him, O man of God, the king hath commanded that thou come downe.

10 But Elijah answered, and said to the captaine over the fiftie, If that I be a man of God, let fire come down from the heaven, and devoure thee and thy fifty, 5 So fire came downe from the heauen and devioured him and his fiftie.

II Againe also he tent vnto him another captaine oner fiftie, with his fiftie. Who fpike, and stants, when they saids fayd vnto him, h O man of God, thus the king

commandeth, Come downe quickly.

12 But Elijsh answered, and tayd ento them, mockery, and there- i If I be a man of God of the come downs from fore promoked Gods the heaten, and denoure are and thy fifty. So fire came downe from the heaven, and denoured him and his fifty.

13 1 Yet againe hee fent the third captaine oner fiftie with his fifty. And the third captaine oner office went vp, and came, and fell on his knees b.fore Elij h, and befought him, and fayd ento him, O man of God, I pray thee, let my 1 life and the life of these thy fiftie servants be 1 precious in

thy fight. 14 Behold, there came fire downe from the heatten, and denoured the two former captaines

a So that he was punished for his idolatty after two form: for the Moabites which were evoont to pay him tribate, rebelled, and he fell downe at a grate which was vpon his house to give light beneith b The Philiftims

which dwel: at Ek.on , worthipped the idole, which fignifieth the god of fies , thinking that he could prefer ue them from the biting of nies : Ot els he was fo called, because nies were ingendred in great abundance of blood of the factifices that were offered to that idale . He theweth that

. she true God, for els they would feeke to none but to him alone. d Ignorance is the mother of errout and idolatry. this is meant of his garmente, which

were rough and made of haire. f To wir, Carmel.

He declareth what power Gods word heth in the mouth of histermants, when they ments against he wickid. h He fpake this in

an ore à Meaning, that God would thew byetfest -hether hee was a true Prophet or not. my felie befor- God and his fervant. I That is, fpire my life, and let mee not die as the other two,

a Which was that

the tyrrain, made

fernidare e of hie

a toise tie

Jerichnung ber

10 And he faye, I neu haft asked an hird as therefor he

Water healed. Iehoram:

* Ecclet. 48.9.

b Thus God hath

the Law, in the

Law, and in the

pherie i: ginen to

him, as it was to Ebrah,

for they thought

I Because the fact

was extraordinary,

Elifha was affored

ritat he was taken

for, killreb the

him power, cuen

eres hanfull.

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reth God to take

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abanitante.

up to God.

taine.

lett a teftimony in

a. Macc. 2,58,

of fire, and did separate them twaine. * So Elijah went up by a whirlewinde into h heaten. 12 And Elisha faw it, and hee cryed, My fa-

all ages (both before ther, my father, the charet of Itrael, and the horfemen thereof; and he faw him no more; and time of the Golpell) hee tooke his ovene clothes, and rent them in two

of our refurrection. Pizces. 13 ! Hee tooke vp also the clocke of Elijah, that fell from him, and returned, and flood by the

banke of Iorden. 14 After, he tooke the clocke of Elijah, that fell from him and fmote the waters, and fayd, Where is the Lord God of Elijah? And to bee also, after hee had striken the waters, so that they were divided this way and that way, went ouer, even

is 'And when the children of the Prophets, which were at Iericho, law him on the other fide. f The Spirit of prothey faid, i The Spirit of Elijah doeth rest on Elitha: and they came to meete him, and fell to

the ground before him,

16 And fayd vnto him, Behold now, there be with thy fernants fiftie strong men: let them goz, k Meaning, Ellish: we pray thee, and seeke thy k master, if so be the Spirit of the Lord hash taken him ve , and caft Itis body had beene saft in fome moun- him vpon fome mountaine, or into fome valley. But he faid, 1 Yee shall not fend.

17 Yet they were instant upon him, till hee they doubted where was ashamed : wherefore he said , Send. So they he was become, but fent fiftie men, which fought three dayes, but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and he faid viito them, Did not

I fly vnto you, Goe not? 19 And the men of the citie faid vnto Elisha, Behold, wee gray thee, the fituation of the city is pleafant, as thou, my lord, feeft, but the water is

naught, and the ground I barren. 20 Then he faid, Bring me a new cruse, and put

21 And he went vnto the spring of the waters, in Thus God gane and cast there m the falt, and fayd, Thus fayth the Lord, I have healed this water : death shall contrary to name, to make that water no more come thereof, neither barrennesse to the profitable for mans ground. sie, which before

falt therein. And they brought it to him.

22 So the waters were healed vnto this day, according to the word of Elisha which hee had

23 And hee went up from thence unto Bethell. And as he was going up the way, little children came out of the citie, and mocked him, and faid vnto him . Come vp , thou bald head , come vp ,

thou bald head. 24 And he turned backe, and looked on them. a Ferceining their and n curfed them in the name of the Lord. And two beares came out of the forest, and tare in pieagainst the Lord & his word, he defi- ces two and fourty children of them.

> 25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP, III.

I The reigne of lehoram. 6 He and Icholhaphat one to warre against Moab, which rebelled. 13 Eli-Ina reproduct him, 17 and giveth their hoafte vvarer. 24 The Moabites are ouercome, 27 Their King facrificeth his fonne.

NOw Ichoram the fonne of Ahab began to & Reade die annoreigne ouer Ifrael in Samaria, the a eighaztion in the fir & teenth yeere of Ielioshaphat king of Iudah, and shapter and feuenreigned twelne veeres. Magih yerle.

2 And hee wrought cuill in the fight of the

He and Iehoshaphat ouercome the II. Kings. Lord, but not like his father nor like his mother ; b He factified to Lord, but not tike his father nor like his mother; the golden calues for hee tooke away the image of Baal that his that letoboam had

3 Neuertheleffe, hee cleaned voto the b finnes c This was done of Ieroboam the Jonne of Nebat , which made If- after that Danid had rael to finne, and departed not therefrom.

father had made.

4 Then Mefina king of Moab had ftore of faccessoms, fheepe, and rendred vnto the king of Ifrael an hundreth thousand lambes, and an hundreth thoufund rammes with the wooll,

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Ichoram went out of Samaria the fame feation, and numbred all Ifrael,

7 And went, and fent to Jehothaphat king of Indah , faying , The king of Moab hah rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe vp: for d Reade t. King. d I om, as thou art, my people, as thy people, and 12.4. mine hories, as thine hories.

8 Then fayd he, What way shall we goe vp? And he answered, The way of the wilderneise of Edom.

9 180 went the king of Hrael and the king of Iul. h, and the eking of Edom, and when they e Meaning, the had compatied the way fetten dayes, they had no viceroy at h water for the hoafte, nor for the cattell that † follo-nant of the king of wed them.

1 King 12.47.

10 Therefore the king of Ifrael fayd, Alas, + Ebr. thu were at that & Lord hath called these three kings , to give their feet. them into the hand of Moab.

II But Iehoshaphat fayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Ifraels feruants answered, and fayd, Here is Elithathe some of Shaphat, which i powred water on the hands of his femans,

12 Then Iehoshaphat said, g The word of the much ys what is Lord is with him. Therefore the king of I frael, and Gods will in this Iehoshaphat , and the king of Edom went downe he he knew that

13 And Elisha sayd vnto the king of Israel, would have but What have I to doe with thee? get thee to the to feme his counfell Prophets of thy father, and to the Prophets of thy and therefore he mother. And the king of Ifrael faid voto him, diffained to ani Nay: for the Lord hath called these threekings, sweet him. to give them into the hand of Moab.

14 Then Elitha fayd, As the Lord of hoafts li- fernants of God, neth, in whose fight I ftand, if it were not, that I but when they are regard the presence of Iehoshaphat the king of drinen by very ne-Indah, I would not have looked toward thee, nor the pretent danger.

15 But now bring mee a minftrell, And when word to be declathe minstrell 1 played, the hand of the Lord came because of the godly

16 And hee fayd, Thus fayth the Lord, Make them. this valley full of ditches.

17 For thus faith the Lord, Ye shall neither fee Airred vy the Ptowinde nor fee raine, yet the valley shall be filled phets hear to prowith water, that ye may drinke : both ye and your Phecie. cattell, and your beafts.

18 But this is am small thing in the fight of the Lord : for hee will gine Monb into your hand, your encuries alle

19 And ye shall smite every strong towne, and enery chiefe citie, and shall fell enery faire tree, and thall stoppe all the fountaines of water, and for atime upon the marre enery good field with stones.

20 And in the morning when the meate off - he will take them ring was offered, behold, there came water by the away, to the intent way of Edom; and the countrey was filled with they might fee his

2.1 And when all the Moabites heard that the them.

mada

made the Moabites , miburaries to his

f That is, who was g He is able to inthis wicked king

cliceme not the

red to the wicked, that are among

1 He fangfongs to Gods glory, and fo m Hee will not e uly mirsculoufly gitte you waters, but

into your hand n Though God beflow hisbenchies enemier, yet he heth his feafort, when

vengeance which is

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Moabites. The oyle encreased.

o The fodden for

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Reade Chap 1.3,

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ve Telt.

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f To augment and

his mercie.

of the Lord. E Becaufe I am

to.pay.

gebarr?

the towner. q Which was one

walles.

Chap, IV.

The Shunammites fonne dieth. 134

kings were come up to fight against them, they thee, with walles, & let us fet him there a bed, and + Ebr to gird tim gathered all that was able to put on harnefle, and falfe mire a girale. vpward, and flood in their border.

22 And they rose early in the morning, when the Sunne crofe upon the water, and the Moabites faw the water over against them, as red as blood.

23 And they laid, This is blood : the Kings are furely flaine, and one hath smitten another : to their commetion, now therefore, Moab, to the spoile,

24 And when they came to the hoaft of Hirel. the Israelites arose vp, and smote the Mosbites, so iollowed them into that they fled before them, but they P invaded

them and imore Mosh. 27 And they deftroyed the cities: and on all

the good field enery man caft his flone, and filled bites, wherein they left nothing but the them, and they floot all the fountaines of water, and felled all the good trees : enely in a Kir-h ra-I Some referre it to feth left they the stones thereof; howbeit they the kirg of Edoms tonne, whom they went chout it with flings, and fracte it.

26 And when the king of Moab faw that the battell was too fore for him, hee tooke with him nather it femeth to fetten hundreth nien that diewe the fword, to whom he offered to breake thorow vnto the King of Edom ; but they

them : which bar-27 Then he tocke his eldelt forme, that frould moned the titzelites have reigned in his flead, and softered him for a burnt offering upon the wall; fo that Ittael was fore griened, and they departed from him, and returned to their country.

CHAP. IV. 4 God increaseth the cyleto the poore vvidovo by Elifina. 12 Hee obteineth for the Shunammite a Sonne at Gods hand. 18 VVno dying, 32 Fee

raifeth him up againe. 40 Hee maketh for este the fottage, 42 and multiplicit the loanes.

A Nd one of the wives of the fonnes of the

Prophets cryed vino Elitha, flying, Thy fernent mine husband is dead, and thou knowest, that the fernant did b feare the Lord; and the credisour is come to take my two formes to be his · bondmen. 2 Then Elifha faid vnco her, What shall I doe

for thee? tell mee, what haft though home: And the faid, Thine handmayd hath nothing at home, simes to be brought faile a d pircher of oyle. 3 And he faid, Goe, and borrow thee veffels

fitie, before he fuc. abroad of all thy neighbours, emprie vessels, and sour them, that afterward they may fpare not. 4 And when thou art come in, thou fhalt fluit

the doore upon thee and upon thy lonnes, and power out into all those vesiels, and for alide those that are full.

5 So thee departed from him, and thut the doore upon her, and upon her fonnes. And they

wines, dechildren, brought to her, and the powred out.

6 And when the veffels were full the faid vnto her fonne, Bring me yer a veifel. And hee fayd unto her . There is no more veffels. And the oyle

not onely proude 7 Then thee carre and tolde the man of God. for his fermant, that And he faid, Goe, and fell the cyle, and pay them be payed, and to kept that thou art in debt vnto, and live thou and thy

children of the groft

8 1 And on a time Elitha came to Shunem, flander, bar a'fo for his wife and shill and there a woman of great oftimation constrained him to eat bread; and as he passed by he turned in thither to eat bread.

o And the faid vnto her husband, Behold, I. shar he might more know now, that this is an holy matter God that paffeth by vs centinually.

10. Let vs make h him a little chamber, I pray

a table, and a floole, and a candlefticke, that hee may turne in thither when he commetle to vs. ii And on a day, he carre thither and ter-

ned into the chamber, and lay therein, 12 And faid to Gehazi Lis fertant , Call this

Shunammire: and when he called her, the flood before him. 13 Then he faid anto him. Sav unto her now,

Behold, thou half his cilchis great one for vs.

(what shall we do for thee? Is there any thing to it cause on

be specken for thee to the lang or to the captains which, all for of the hoafte? And the answered, I's dwel among convertible; mine oure reople.

14 Againe hee faid, What is then to be done with the that for here Then Gehizi answered, Indeed the hath credial taxime, I no force, and her husband is old.

15 Then fayd he, Call her. And hee called her, san oe for an and the flood in the doore.

16 And he layd, * At this time appointed, ac- I which then wat cording to the time of life, thou fast embrace a supresth, & the ... fonne. And fle fayd, Oh my lerd, thou man of his mager a cold God, doe not lye viito thine hindmayd.

17 So the woman conceited, and here a fonne that the might be at that feme featon, according to the time of life, . Gen, 18, 10 that Editha had faid voro her.

18 And when the child was growen, it fell on a day, that hee went out to his father, and to the respens.

19 And he faid voto his father, "Mine head, " His head and mine head. Who faid to his fernant, Beard him to he coad has,

20 And hee tooke him and brought him to his mother, and hee fate on her knees till noone, and

21 Then the went vp, and laid him on the bed of the man of God, and that the above upon Into,

22 1 Then the called to her hysband, and faid. Send with mee, I pray thee, one of the yong men and one of the affes : for I will have to the man of God, and come againe.

23 And he faid, Wherefore will then 20e to him to day ; it seneither n new meene nor Sab- n for sefectiones bath day, And the antwered, † All thall be well.

24 Then the fadled an affe, and faid to her fer- the Prophen for mant, Drive, and goe forward; thay not for me to downers and get vp.except I bid thee.

25 Sollee went, and came vnto the min of 1 Ev. 1141. God to mount Carnel. And when the man of God faw her I over against him , he said to Geha- to go as f. zi his feruant, Behold, the Shunammite.

26 Runne now, I fav. to meet her, and fay vnto her, Art thou in health a is thine hasband in health; and is thy childe in health; And the ariwered. We are in health.

27 And when he came to the man of God vnto the mountaine, the o cought him by his Letter of the torainet has and Gehezi went to her, to thruit her away but ording and soythe the man of God faid, Let her aione; for her foole him is I vexed within her, and the Lord hath hid it. Let be feel to be from me, and buth not told it me.

28 Then free taid, D.d I define a fonne of my lorde did I not fay, Deceine menere

29 Thenhe faid to Gehizi, Gird thy loynes, and take my flaffe in thine hand, and go thy way . P if thou meete any , talute him not ; and if any P Attlefuch speeds fainte thee, answere him not; and lay my frafic letthe in the years

ypon the face of the childe 30 And the mother of the childe fayd, As the Lird lineth, and as thy foule much, I will not

and can want a cit ng thirens

fore he would that pray to God fer het

f to pard the clare

the people were

Bilern Et.

Luke 10.95

Elisha raiseth a childe from death.

II. Kings.

Naaman the Syrian and Elisha.

leave thee, Therefore hee grose, and followed my lord vvere with the Prophet that is in Sama- b Meaning, Eliba

31 But Gehazi was gone before them, and had layd the ft iffe vpon the face of the childe, but hee morther spake nor heard: Wherefore hee returned to meet him, and told him, faying, The child is nor waken.

32 Then come Elifha into the honfe , and behold, the childe was dead, and layd upon his bed.

Hee went in therefore, and thut the doore 3.3

vpon them twaine, and prayed vnto the Lord. 34 After he went vp, and flay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands upon his hands, and Sarephta . 1 King 27.21.2nd S Paul, ftretched himfelfe vpon him, and the flesh of the

35 And he went from him, and walked up and downe in the house, and went vp and spread himthem, that beare the felfe vpon him; then the childe neefed feu in

times, and opened his eyes.

child waxed warme

36 Then he called Gehizi, and faid, Call this Shunammite. So he called her, which came in vnto him. And he faid vnto her, Take thy fonne,

37 And the came, and fell at his feet, and bowed her felfe to the ground, and tooke vp her fonne,

and went out.

38 Afterward Elitha returned to Gilgal, and a famine was in the I and, and the children of the Prophets dwelt with him. And he faid vnto his feruant, Set on the great pot, and feethe pottage for the children of the Prophets.

39 And one went out into the field to gather herbes, and found asst vvere a wilde vine, and gathered thereof wilde gourdes his garmentfull, and come and fored them into the pot of potleanintida, and is

tage; for they knew it not. m on vehement and

40 So they powred out for the men to eare : and when they did eate of the puttage, they cried out and faid, O thou man of God, " death w in the pot; and they could not eate thereof.

41 Then he faid, Bring meale. And he caft it into the pot, and faid, Powre out for the people, that they may eate; and there was none enill in the pot.

42 5 Then came a men from Baal-thalitha, and brought the man of God bread of the first fruits, euen twentie loaues of birley, and full eares of corne in the huske. And he faid, Giue vnto the people that they may eate.

43 And his fernant answered , How should I fet this before an hundreth men ? He faid againe, Giue it vnto the people, th + they may cate : for thus faith the Lord, They thad eat, and there * shall

44 So hee fet it before them, and they did eate, and left ouer, according to the word of the Lord,

CHAP, V. I Naaman the Syrian is healed of his toprofie. 16 Elisha resuseth his rifes. 27 Gehar's is striken with leprose, because hee tooke money and raiment

of Naaman. N Ow was there one Naaman captaine of the hoafte of the King of Aram, a great man, and honourable in the fight of his lord, because that by him the Lord had a delinered the Aramites, He which doe good to also was a mighty min and valunt, but a leper.

2 And the Arimites had gone out by bands, and had t ken a little mayd of the land of Brael, and the + ferued Naamans wife.

3 And the faid vnto her mistreffe, Would God

ria, he would foone deliuer him of his leprofie. the would foone defluer him of his teprone.

4. And she went in, and told his ford, faying tolde it to the king

of Ifrael. 4 And the king of Aram Tryd , Goe thy way thither , and I will fend a barr unto the King of d To giuethis 21 a Ifrael. And he departed, and a roke t with him prefent to the

Thus and thus faith the maile that is of the land of Syria.

ten talents of filter, and fixe thouland pieces of Prophet. golde, and ten change of rayments, 6 And brought the letter to the king of Israel

to this effect, Now when this letter is come vnto thee, understand, that I have tent thee Naaman my feruant, that thou mayeft heale him of his leprofie.

7 And when the king of Ifraelhad read the letter, bee rent his cloathes, and faid, Am I God, to kill and to give life, that he doth fend to me, that I should heale a man from his leprosie; wherefore confider, I pray you, and fee how he feeketh a quarell against mé.

8 But when Eight the man of God had heard that the king of I itsel had rent his cloathes, hee fent vnto the King, flying, Wherefore haft thou e The Propher tent thy cloathes: Let him come now to me, and rebuketh the king he thall know that there is a Prophet in Ifrael,

consider that God 9 1 Then N am at came with his horses, and was true in his with his charets, and stood at the doore of the promise, and there-

house of Elisha.

10 And Flith 1 fent a meffenger vnto him, fay- defitute of 2 Pioing, Goe and wath thee in Iorden feuen times, and pher, whose prayers thy fieth fluil come againe to thee, and thou thalt he would heare, & be cleanfed.

11 But Naaman was f wroth and went away, for comfort. and taid, Behold, I thought with my telfe, He will iMans reason mutfurely come out , and ft ind, and call on the Name much, when it confidering onely of the Lord his God, and put his hand on the place, the fig. es and outand heale the leprofie.

12 Are not Aban hand Pharpar, rivers of Da- hath not regard to malous, better then all the waters of Ifrael-may I which is there not wash me in them, and be cleanfed ? so he tur- contained ned, and departed in displeasure.

13 But his feruants came, and fpake vnto him, that feruants on to retterence and and faid, g Father, if the Prophet had commanded love their maffert thee a great thing , wouldest thou not have done as children their fait ? how much tather then, when he faith to thee, thers, and I kewife Wafh,and be cleane?

14 Then went he downe, and * washed himselfe be affectioned as tofeuen times in Iorden, according to the faving of ward their shildren. the min of God: and his fleth came againe, like vnto the fleth of a little child, and he was cleane,

15 And hee turned agains to the man of God , hee , and all his companie , and came and flood before him, and faid, Behold now, I know that there is no God in all the world but in Itrael : + Eir, Helfing. now therefore, I pray thee, take a † reward of thy commandath that feruant.

16 But hee faid, As the Lord lineth (before fiely, flould gine whom I ftand) I will not receive it. And he would also freely. have conftrained him to receive it, h but hee re- confeience woun fufed.

17 Moreover Naaman faid, Shall there not be at idoles fettuce, given to thy fervant two mutes load of this earth? for thy fertiant will henceforth offer neither burnt him, had others facrifice nor offring vnto any other god, faue vnto by his example the Lord.

18 Herein the Lord be imercifull vnto thy owne paretecon. ferung, that when my mafter goeth into the neut fein any but bouse of Rimmon, to worthip there, and leaneth the tue Cod, on mine hand, and I bow my felfe in the house of Rimmon : when I doe bow downe , I fay , in

+ Ebr. in lie land.

re would not leane his Chuich G onld have reconife ward things, and g This declareth that femants ought

mafters toward

their fernants . muff

h So the Loid they that receine ded in being prefent and therefore defrieth God to forgine might fall to delatry: fer as for his

g tris northe quantitie of bread ehat faitsfierh, bur the bleffing that God giueth,

g The like did

Elijah to the wi-

dowes fonne at

ing the care that

word of God, and are diffributers of

the tpittimali life.

r Meaning, clern

f That is, in the

r Which the Apo-

thecaries call col-

purging. u They feared that

they were posto-

ned, because of the

dangerous in

bitterneffe.

land of Ifrael,

eimes

ought to be in

AAs 20. 10. fignifi-

a Here appeareth that among the inadels God hath his, and also that the infidels haue their countries + Ebr. the was be-

Gehazy leprous. The Aramites

bem fare well,

F Or. Fortri Be, at

m Narmans fer-

with thee in louit?

. That is, money

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Acres place.

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Chap. VI.

Imitten with blindneffe, 135

the house of Rimmon, the Lord be mercifull vnto thy fernant in this point. 19 Vnto whom hee faid, & Goe in reace. So & The Prophet did not approone his acte, but afeet the

hee departed from him about halfe a dayes iourcommon manet of ney of ground, fpeath hee biddeth 20 And Co 20 And Gehazi the feruant of Elifba the man

of God faid . Behold . my mafter bath ipared this Aramite Naaman, receiving not those things at his hand that he brought : As the Lord lineth, I will runne after him, and take somewhat of him,

21 So Gehazi followed speedily after Naaman. And when Nasman faw him running after him,

1 Declaring mereby, I hee light downe from the charet to meete him,

what honout and and faid. Is all well? affection he bate to 22 And hee answered, All is well: my mafter the Prophet his hath fent mee, faying, Behold, there be come to mafter. mee euen-now from mount Epiraim two young men of the children of the Prophets : gine them,

I pray thee, a talent of filter, and two change of garments. 23 And Nasman faid, Yea, take two talents: and he compelled him, and bound two talents of filter in two bags, with two change of garments,

and gaue them vnto two of his feruants, that they might beare them before him.

24 And when hee came to the I tower, hee tooke them out of their hands, and layd them in the house, and fent away the men; and m they

departed. Then hee went in , and flood before his And Elitha faid vitto him , Whence commest thou, Geh : zi ? And he faid, Thy servant went no whither.

26 Bitt hee feyd vnto him, n Went not mine www. I not prefent heart with thee, when the man turned againe from his charet to meete thee? Is this a time to take modey, and to receive germents, o and olives, and vineyards, and thrope, and oxen, and men feruents, and maide fernance?

27 The leprofie therefore of Naaman flall p To be an example cleave vnto thee, and to thy P feede for ever. And hee went out from his prefence a leger vubite as inow,

CHAP. VI.
6 Elista maketh yron to suvinme about the weater. might be fiandete d. 8 He discloseth the king of Syrias counsel to the king of Ifra l. 13 VVto fending certaine to take him, were kept faf in Samaria. : 4 Samaria is befieged, and indureth extreme famine.

A Nd the children of the Prophets faid vnto Eiitha, Behold, y e pray thee, the place where

we dwell with thee, is too little for vs.

2 Let vs now goe to Iorden, that we may take thence enery min a *beame, and make vs a place to dwell in. Anahe antwered, Goe.

wood he to build 3 And one i.i.d, Vouchfafe, I pray thee, to goe

with thy feruints, And he answered, I will goe. 4. So he went with them, and when they came

to Iorden, they cut downe wood,

7 And as one was felling of a tree , the Boron 8 Or the acched. fell into the water; then he cryed, and laid, Alas mafter, it was but borowed.

6 And the man of Godfaid, Where fell it? And he slewed him the place. Then he cut downe a piece of wood, and cast in thither, and he whom he had gines caused the yron to b swimme.

7 Then he fayd, Take it vp to thee, And hee stretch. d on his hand, and tooke it.

8 Then the king of Aram warred against Ifr.e., and tooke counfell with his feruants, and faid, In a fuch and fuch a place f halbe my campe.

9 Therefore the man of God fent vinto the king of Ilrael, faying, Beware thou goe not oner to fuch a place : for there the Aramites are come 10 So the king of I frael fent to the place which

the man of God told him , and wained him of, and d faued himfelfe from thence, not once, nor d the withdien-

11 And the heart of the king of Aram was can rescale it to he

troubled for this thing ; therefore hee called his transacted tade feruan's, and faid vinto them. Will vee not flew dictored, me, which of vs bevvrayeth our counsell to the king of Itr.ela 12 Then one of his fernants faid, None, my

lord C king, but Elist a the Prophet that is in Itraci, telleth the king of Lireel, even the wordes the tell there is nothing thou speakest in thy * privile chamber.

13 And he faid, Goe and of pie where he is that said g a done, but I may fend and fetch him. And one told him, fay h knowethit, and distinct thin write

ing Behold, be it in Dothan. 14 C So he fent thither horses, and charets, and f Though it had a fimighty hoaffe; and they came by night, and bette nothing in

compalled the citie. Is And when the fernant of the man of God yet the wicked the arofe early to goe out, beholde, an houfte com- doubt, and think

passed the city with horses and charets. Then his they are noterable feruant faid vito him, Alas mafter, how fhall wee topregate power 16 And hee enfwered g Feare not: * for they that or a few

be with vs , are moe then they that he with them. glot he was afford 17 Then Elifta prayed, and faid. Lord, I be- the millions of feech thee, open his eyes, " that hee may fee. And Angel camped

the Lord opened the eyes of the fertient, and hee about the godly ! the Lord opened the eyes of the fertions, and nee diling them. looked, and behold the mountaine was full of + 1 Chan \$2.7. horfes and charets of fire roundabout Elitha.

18 Soithey came downe to him , but Elifta hold how than haft prayed vnto the Lord, and fail, Smue this people, propared an armie I pray thee, with blindnesse. And hee fmore them Manue, the Sywith blindnesse, according to the word of Elisha, rians his enemies,

19 And Elisha faid vnto them, This is not the which came downe way, neither is this the city; follow mee, and I will felers ture of him. leade you to the man whom yee leeke, But he led k them to Samaria.

20 And when they were come to Samaria, inglidby the Spirit Flitha foid, Lord, open their eyes y they may fee. carfe he tought hite And the Lord opened their eves, and they faw, owner weegeince, and behold, they were in the middes of Samiria. Encoupyro for fourth the glosy of

21 And the king of Hitel find vitto Eliff a God when he faw them, 1 My father, thall I fmite them, 1 the wicked ofe fhall I finite them?

22 And hee answered, Thou finite formula (ad. them : doest thou not smite them that thou hast when they drinke taken with thy fword, and with thy bow; but fet to hint any combread and water before them, that they may eate mounte by them,

and drinke an I goe to their mafter. 2.3 And he made great preparation for them: and them and when they had eaten and drunken, hee fent them away; and they went to their mafter. So the im For this gende bands of Aram came mono more into the land of investigation by

24 But efferward Ben-hadad king of Arem more premise for gathered all his hoafte, and went up and belieged tommon quetras,

Samaria, 25 So there was a great f mine in Samaria; for for they saw red me loe, they belieged it untill on offes head was at more at that time fourescore pieces of filter, and the fourth part of a torgate against that

kab of doues a doung at title freces of filter. 26 And as the king of linel was going upon a The Flawer the wall, there cryed a woman vnto him, taying, write, marries Helpe, my lord, O'King.

27 And he faid, Seeing the Lord doeth no: fuc- wood.

erafirly, but God

to feererchar then

k Thus he did be-

renerent and growe wordes to wards the bearrith, y cannot

the Propher, did ouarcom in tat ell: torght agnan 1f-

Kingidavet. write, marchey finge for lack; of

& Meaning, that he would lie in a:nbuih, and take the Mraelites at vnawares,

his Spirtt.

A famine in Hraci. Poure

cour thie how flould I helpe thee with the

Pr, under tie

Naborh tour

& The godly ate

5 To whom the

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things, as vest 17.

Propher words.

d Thy infaelity

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g The wicked

Teafe

For it was com-

herein, when thou

to paffe.

e Menting, any o burns, or with the wineprefler linds of vita:le, 28 Allo the king faid vnto her, What ayleth as corre and vaine, dec.

thee > And the antwered , This woman faid upto me, Give thy fonne that wee may eate him to day, and we will eate my fonne to morrow.

* Dettt 28.55.57. 29 * So we fed my fonne, and did ease him; and I faid to her the day after, Give thy fonne, that we new eate him, but the bith bill her fonne,

30 And when the king had heard the words of the woman, he rent his closthes, (and as he went vpor the wall the people looked, and behold, he had fackecloath # within # epon his fleth)

31 And he faid, God doe to romee and more p Thus hypocrites p Taus hyperrites whether the lead of Elida the forme of Shiphat sudgements, think thall found on him this day.

32 (Now Elifh : fate in his house , an I the I-lto pleate him wall outstad comeri- dees (and with him.) An I the King fent amon bees, whom is good force him: but before the mellenger come to her, he fail on the Elders , See ye not how this ming Attaning, John therers four a harh fent to take away mine he. do ram Ahrts foune. take heede when the medlinger comment, and who killed the Prothat the doors, and handle him roughly at the prices, and canfid doore ; is not the found of his maile is four be-

kinde hims t Sathe writing 33 While hee vertalketh with them, behold, thin or against the moflenger came downe virohim, on Unid, and any modern moflenger came downe virohim, on Unid, and any modern moflenger came downers for the Lerd; takend I attend on the Lord eny longer?

CHAP. VII. I Elifia prophecieth plentie of vitailes, and other thing to Simiria. 6 The Syrians run avery, and houe no ran following them. 17 The prince that would not believe the vord of Elifting, is troden to death,

T Hen Elifon faid, Heare yee the word of the Lord; thus faith the Lord, To morrow this an control of Gods time a meature of fine floure forthe feld for a thehips, but the times kel, and two measures of barley for a thekel in the and houses are one - gare of Samaria.

ly reneated by Gods 2 Then a prince, on whose hand the king bleaned, answered the min of God, and faid, ling good the charge Though the Lord would make win lowes in the hemen, could this thing come to partie? And hee things, as vest 17. thou shalt not deate thereof.

https://www. sajng.doard.iodd 3 Now there were foure terror since a con-rained downs to rate contring in of the gate; and they faid one to ano-

4 If we fay, We will enter into the citie, the famine is in the citie, and we foull die there ; and if wee fit heere, we die also. Now therefore come, and let vs fall into the campe of the Aramites : if racle and yet not be they faue our lines, we shall line; and if they kill

vs,we are but dead. 5 So they rose up in the twillight, to goe to mand, 4 in the law the campa of the Aramites ; and when they were awill spart, and not come to the visioft part of the campe of the Arahren, Levis 13.44. mites , loe , there was no monthere,

6 For the Lord had canfed the campe of the I Thus God needeth Aramites to heare a finoise of charets, and a noise no great preparation of horses, and a noise of a great armie, so that they to delitary the wic- faid one to another. Beholde, the King of II. never to many: for 12el hath hired against vs the kings of the Hisher car framer here tites, and the kings of the Egyptians to come tpwith a finall noyle, Oll VS.

7 Wherefore they grofe, and fled in the twilight, and left their tents and their hories, and their affes, eues the campe as it was, and & fled for their lines.

8 And when these lepers came to the vimust

part of the campe, they entred into one tent, and did eate and drinke, and caried thence filter and gold, and raiment, an I went and hid it : after they t sturned, and entred into another tent, and caried thence also, and went and hid it, 9 Then find one to mother, Wee doe not

11. Kings,

well: this day is a day of good ridings, and wee hold our peace. If wee sarie till day light, fome I mitchiefe will come upon vs. Now therefore, 100 millette pt come, let vs goz, tod tell the kings hombold.

10 So they came and called anto the perters of the citic, 85 told them, flying, We came to the campe of the Aramites, and loe, there was ro man there, neither voyce of man, but horses tyed and affectived : and the tents are as they were.

11 And the porters cryed and declared to the kings house within, 12 Then the king große in the night, and fail

veto his feruents, I will frew yoursow, what the his midwested the Asymbus have shore with vs. They know that we prophets words and are affamiliaed, therefore they are gone out of the bulseau nothing, see when they come out of the citie, wee shall catch golly entered than align and got in a through the cities. them alive, and get into the citie.

13 And one of his ferusnes answered, and faid, models. Les man raice now five of the hories that remaine, end are left in the citte, (behold, they are even as a line innititude of liracitan are left therein; if there are no more left, but they, or the Isohold, I fay, they me as the multitude of the If- reflare confirmed rauntes that are confiamed, & we will fend to fee, with the famine, es

14 Sothey tooke I two charets of hories, and therest of the the king fent stier the hoate of the Aramites, faying. Goe and fee.

15 And they went after them vnto Torden, and more accommend lo, all y way was full of cloathes and vellels which church the Atamires had cafefrom them in their hafte: and the re-flingers returned, and told the king,

16 Then the people went out and spoiled the campe of the Aramites: to a measure of the floure was at a flickel and two measures of barley at a flickel k according to the word of the Lord,

17 And the king gaue the prince (on whof, by he would of hand he leaned) the charge of the gate, and the Elifa, veite i people woode vponhim in the gate, and h died, I A he people as the man of God hal faid, which fpake it, when a seafed on of the the king came downe to him.

18 And it came to prile, as the man of God whereth, yhad had spoken to the king, living, Two me tures of heard was more, barley at a flekel, and a measure of fine floure shah laft. be at a theket, to morrow about this time in the gate of Samaria.

19 But the prince hadenfwered the mon of God, and fail, Though the Lord would make windowes in the he wen, could it come to to paffe : And he frid. Behold, thou fealt fee is with thine eyes, but thou fhalt not eate thereof.

20 And so it came vare him for the people trode ypon him in the gate, at o he died.

CHAP. VIII I Elisha prophesieth onto the St unermitte the dearth offenen years. 12 Hapropheciators Hazaelahat hee shall be king of Saras. 15 Hee respect after Benhaded. 16 Ichorum reigner souer indah. 20 Fdom falleth from Initials, 25 Abazuth fisceedeth leboram.

Then fp ke Elifa vnto the woman, * whose * cha 4.35 fonne hee had reftored to lite, laying, Vp. and a water to goe, thou and thine house, and solourne where the can't folourne; for the Lord hath called whee as in plants, thou a can't folourne; for the Lord hath called forme hee had reftored to life, trying, Vp. and a whole thou sand for a famine, and it commethallo ypon the land fouen yeeres.

Lepers. Incredulity rewarded.

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wet faite.

shar to be infly

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Should recener of

he know that this

me Genger Harael

Should six him to

obtaine the king-

That I Goodld be

mitie and picis,

h under pretence

with this cloach

* 2. Chron 21.4

i Read Chap. 1 17,

I Hee wascenfrmed in he bog.

geme,

shis difesfe:bur

fent.

2 And the woman arose, and did after the say - David his servents sake, * as he had premised him * s. tim 2.13. ing of the man of God, and went both the and her houlfold, and followined in the land of the Phill-Mims feuen yeeres.

3 ! And at the feuen years end, the woman returned out of the land of the Thirlftims , and went out b to call upon the king for her houle and for her land.

4 And the King talked with Gehazi the ferwhile the was abnant of the man of God, faving, Tell me, I pray thee, alithe great acts that Elifa hath done.

e Gods worderfall 5 And as he told the king , how he hadreprouidence appeaflored one dead to life, behold, the weman, whole neth in this that he fonne hee had raifed to life , called your the king confed the King to be defirens co heave for her house and for her land. Then Gehazi faid, of hist, when before he centemned, My lord, O King, this is the woman, and this is her and elfo hereby pre- fonne, whom Enifog reflored to life. pared, an entrance

6 And when the king isked the woman, the to the poore wide. told him : fo the King approynted her an Eunuch, faying, Reftore thou all that are hers, and all the d The King carfied d fruits of ker lands fince the day that the left the land, even vntill this time.

7 1 Then Elifha came to Demafous, and Benhadad the king of Aram was fiche; and one told him, faying, The man of God is come hither.

8 And the king faid vnto Hazeel, Take a prefent in thine hand, and goe meet the man of God, that thou maiest enquire of the Lord by him, saying Shell I recover of this difeafer

9 ! So Hazael went to meet him, and tooke the prefent in his hand, and of every a good thing or a Of all the thiefell and precious things Danielcus, enen the burden offourtie canels, and came and flood before him, and faide, Thy forme Ben-hadad king of Arem hath fent mee to thee, faying, Shall I reconer of this difeafer

10 And Elima faid to him , &ce, and fay voto Asterning, that he him, Thou Shale frecover; howbeit the Lord hash thewed me that he thall furely die.

> II And hee looked upon him fledfafily, ill His ael was affarmed and the man of God wert.

12 And Hazael feld , Wly weeperh my lord And he answered, Becomie I know the cuill that thou thalt do vino the children of Hiael ; for their ftrong cities shalt thou fer on fra, and their yong men that thou flay with the foord, and that dath their infants against the flores, and reat in pieces their women with child.

13 Then Hazael faid, Whate is thy fernant 8 a without all humadogge, that I frould doe this great thing : And Eitha answered, The Lord hall, hewed thee, that

thou fhalt be king of Ar.m.

14 \$50 to departed from Elifa, and come to his mafter, who faid to him, What faid Elithato thee : And he answered, Hee tolde mue that thou thouldest reconer.

15 And on the morage hee tooke a highe clouth and dipt it in wher, and h (proad it or his frace, and hee died ; and Hazacireigned in tis to refied: or eafe. bim, lie fiel dhim

16 15 Nor in the fift yeere of I oram the ferro

of Alab king of Havel, and of Ichofhapha King of Ind h, Tehorem the fense of Ichoff aphat king of Iudeh began's to reigne.

17 Hee was two and thirde years old, when hee begen to reigne; and he reigne weight yeere in Ternfalom.

18 and he wifeed in the wayes of the Kings of Itrael, s del the houle of Ahab : for the I derghter of Alub w s his wife , and he did entit

19 Yer the Lord would not defroy Indah, for

to give him a hight, and to his children for ever.

20 In those dayes Edom w rebelled from her, table from vinder the hand of Indah , and made a King outer Pandre in an Al

21 Therefore I oram went to Beir , and all his 12m. charges with him, and he rote by might an impose the Edernius which were clearling, with the

e preines of the charets, and the people field into their tents. 22 So Edom rebelled from ender the him lof

that fame time.

booke of the Chronicles of the Kings of Judah 24 And I oram slept with his tithers, and was buried with his fathers in the citie of Douid, And

 Ab-zish his for nearigned in his fread. 27 In the twelft yeare of Icism the forme

of Aheb King of Ifreel, did Ahari, h the tonne of Ichoram king of Indih begin to reigne. 26 O Two and twentie veere old was Alicaich o which from he

when he began to reigne, & he reigned one peere h, was made h. in Terufalem, and his methers note was Athaliah when he fabri the dayahter of Omri Ling of Ifrac!. 27 And he walked in the way of the house of harder and

Alab, and did cuill in the fight of the Lord, like her wise by a the house of Ahab; for he was the forme in law of home we your the honfe of Ah. b.

28 And he went with Iourn the force of Ahab to warre against Hazael king of Aram in P.R.z- p. 2% downmoth Gileadand the Aramites more lorem. Comments in the marking

29 And king I oram returned to be healed in 1 1 decrease a Izreel of the wourds which the Atomates had a thing a congiven him at Remah, when he fought against 112. hiergay to the zeel king of Ar m. And Ahatish the force of Le-time of the boram Ling of Judah went downs to be I coam the fonne of Ahrb in I need, I could be was take,

CHAP. IX. 6 Tehn is not to king of Ifiaci, 24 And helich Icioram the king thereot, 27 And Mary to, ot e verife entired Orient has, the king of it lab. 33 . 300 confeth Icz del to be east divene out of a very dovo and the dosses and one nor.

Hen Eath the Prophet called one of the children of the Prophets, and feld voto han, * a Gird thy lovnes, and take this I one of cyle in * 1 1/2 1 mine had, and get thee to Remoth Gife.

a And when thou connect doner beer ha where w I charle force of Israel at hard a core la of tholl, and goo, and make think me of their for arreng his bretmen, and leade him too come

3. Then tike the boxe cicyle and property has been been and tay. Thus to to the board of the anon red thee for king over I had; there a fine doors, and the will be rank tarying.

4. So the fer nact the Profile gate him vi

E. mott Glievi, * s. And when he came in behal take caproliof the arms were during. Indbertail, I have a meffige to her. O capains, And I cauth. Visa which of all a And hermwood, To the Co.

apraine.

6. And he are leasn'to the most the trade, and the most settle. reading for king out of the property of the Long was a second of a contract.

ener Irro 2 And thou fail the the took of it b

Judsh varo this day; then " Librah releded at " Thisware one and avegation the better many 23 Cornering the reft of the actes of Lorent and a define and all that hee did , he they not writted in the times coming leberta L carre of

* + Chien 21.14

this time or lebe-

in the fight of the Lord

Saels,

what danger it is todoyne with in-

dome afret his I The hely OheR Bie we'h heroby

fachare d. ark.

Iehu anoynted King, goeth to Izreel, II. Kings. and llayeth lehoram, and lezebel.

feruants the Prophets, and the blood of all the fer-* : Krg. 21,15,15 nants of the Lord * of the hand of Iezebel. 8 For the whole house of Ahab shall be de-* 1 Klng. 14, 10.

thy mafter, that I may allenge the blood of my

ftroyed; and * I will cut off from Ahab, him that maketh water against the wall, as well him that is that vp, as him that is left in I frael.

9 And I will make the house of Ahab , like the house * of Ieroboam the sonne of Nebat,

and like the house * of Basiha the some of A-* 1. King. 16.3.11 hijah. 10 And the dogges shall eare Iezebel in the

field of Izreel, and there shallbe none to bury her.

And he opened the doore, and fled.

11 1 Then Iehu came out to the c feruants of & That is, the red his lord. And one faid vnto him, Is all wells whereof he amie, whom hecalled before, his fore came this a mad fellow to thee > And he faid brethren, verfe 2. din this estimation vinto them, Yee know the man, and what his talke she world harh the miniflers of God:

12 And they faid, It is falle, tell vs it now. Then he faid, Thus and thus spake he to mee, saying, Thus faith the Lord, I have anounted thee for

Andered the chil-King ouer Israel.

and 21.21.

27d 21.12.

1, King. 14 19.

notwith fanding

foralmuch as the

world hath ener

they called the

ged.

Sonne of God a

* Chep 8. 19.

e God had thes

2 Chion. 22.7.

and idolatrous

that this wicked

King, who was

then to obey the

perish with him, by

whose meanes he

shought to have

beene ftronger.

enterprife.

Is their onemie

beerofe of their

to renonge his

eanfe.

finnes, that he will

rues firrevp forme

Or, fallom mee.

more ready to gra-

deceiner, and faid

he had the demill

dren of God yea

13 Then they made hafte, and tooke every min his germent, and put it vader him on the top of the fraires, and blew the trumpet, faying, therefore they ought Iehu is King.

not to be difeoura-14 So Ichu the fonne of Ichothaphar the fonne of Nimibi confpired against Ioram : (Now Ioram

kept Ramoth Gilead, hee and all Ifrael, because of Hazael king of Aram. 15 And *king Ioram returned to be healed in

Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram) and Iehu faid , If it be your mindes , let no min depart and escape out of the city, to goe and tell in Izreel.

16 So Iehu gate vp into a chreet, and went to ordeined, as is reed Izreel : for Ioram lay there, and Ahaziah king of

Iudah was come downe to fee Ioram. 17 And the watchman that flood in the tower

inTzreel spyed the company of Iehn as hee came. and faid, I fee a company. And Iehoram faid, Take tifie wicked toranz, an horsemin and send to meete them, that hee will of God, thould may fay, Is it peace?

18 So there went one on horsebacke to meete

him, St fail, Thus faith the King, Is it peace? And Iehu fayd, What haft thou to doe with peace? I Turne behind me. And the watchmen told , faying , The meilenger came to them , but he commeth not againe .

19 Then hee fent out another on horfebicke, which came to them, & faid, Thus faith the king, Is it peace? And Ichu answered, What hast thou

to doe with peace ? turne behind'me. 20 And the watchman told, faying, He came to them alle, but commeth not againe, and the

marching it like the marching of lehu the foune f As one that went of Nimihi: for he matcheth f fariously.

earnefily about his 21 Then Iehoram faid, Make ready : and his charet was made ready. And Iehoram king of Ifriel, and Ahaziah king of Indih went out either of them in his charet against Iehu, and met him

in the field of Naboth the Izrcelite. 22 And when Iehoram faw Iehu, he faid, Is g Meaning, that it peace, I chu? And he answered, What g peace, whiles the whoredomes of thy mother lezebel,

and her witchcrafts are yet in great number? Then Iehoram turned his hand, and fied.

and faid to Ahaziah, O Ahaziah, there is treafon. 2.4 But Ichn tooke a bowe in his hand, and

arrow went through his heart; and he fell downe phede against him. in his charet. Then faid Ichu to Bidkar a Captaine, Take, enident, that feathel and cast him in some place of the field of Naboth canteth both Naboth

fmore Ichoram betweene the shoulders , that the a or, sake this pro-

the Izreelite; for I remember that when I and and his formes to be

the Izreelite: for I remember that when I and put to death, that thou roule together after Ahab his father, the Lord Ahab might enjoy

I layed this burden vpon him. his vinerard more 26 * Surely I have feene yesterday the blood quietly: torels his of Naboth , and the blood of his h formes, faid the slamed por Lord, and I will render it thee in this field, faith femeron wounded in Same-

the Lord : Now therefore take and cast him in the i Afer that he was field according to the word of the Lord. ria . he ned to Me-27 But when Ahaziah the king of Iudah faw g:ddo, which was

this, he fied by the way of the garden house: And some of tudah. k That is, elenen Ichu purtued fter him , and faid , Smite him alto in the charet : and they smote him in the going vp chap 8. 15, before, to Gur, which is by Ibleam, And he fled to i Me- when he faid that giddo, and there died. 28 And his fernants caried him in a charet to the twelft yeere of

Iernialem, and buried him in his sepulcare with part of the yeare his fathers in the citie of Dauid, I Being of an hance

29 And in the keleventh yeere of Ioram the fonne of Ahab , began Ahaziah to reigne ouer the would fill Indah.

30 And when Iehn was come to Izrcel, Ieze- fate and dignity, bel heard of it, and painted her face, and tired her m Asthough the head, and I looked out at a window.

31 And as Ichu entred at the gate, thee fayd, Had m Zimry peace, which flew his mafter?

32 And he lift vs his eyes to the window, and r. King. 16, 10. faid, Who is on my fide, who ? Then two or three 10, wife frounts, of her [Eunuches looked vnto him. the motion of the 33 And he faid. Caft her downe: and they caft spirit of God, that

her downe, " and he fprinkled of her blood upon her blood would the wall, and vpon the hories, and he trode her be fred, that had thed the blood of vnder foote. innuc.nts, to be 2 34 And when he was come in he did eate and spectacle and exam-

drinke, and faid, Vifite now yonder curled women, ple of Gods indgeand bury her: for the is a o Kings daughter. 35 And they went to bury her, but they found king of Zidon,

no more of her, then the f kull and the feete, and 1, King 16.31. the palmes of her hands.

36 Wherefore they came againe and told him, And he faid , This is the word of the Lord, which P Thus Gods indhe spake t by his servant Elijah the Tithbite, saying, * In the field of Izreel thall the dogs eate the agains them that fleib of Iczebel.

37 And the cirkeis of Iezebel shalbe as doing and perfectite his vpon the ground in the fielde of Izreel, fo that none thall fay, p This is Iezebel.

CHAP. X.

6 Ielu can eth the fuentie Connes of Ahab to be flaines 14 And after that fourtie and twooof, Ahaz iah? 25 H: killeth also all the Pitelts of Baal. 35 After his death ois sonne reigneth in his stead.

A Hab had now feuentie a fonnes in Samatia, a The Scipture And Iehn wrote letters, and fent to Samatia which to call them unto the rulers of Izreel, and to the Elders, and to citer shildren of the bringers vp of Ahabs children, to this effect, nephenes,

 Now when this letter commeth to you. (for vee have with you your mafters fonnes, yee have with you both chirets and horfes, and a defenced

citie, and armour) 3 Confider therefore which of your mafters fonnes is best and most meete, and b fer him on his b Hee wate this fathers throne, and fight for your mafters house.

4 But they were exceedingly afraid, and faid, whether they Behold, two kings could not fland before him, or no.

how thall we then fland?

menisto all tyrans. o To wit of the + Ebr. by the band of a 1 King 21 23. fuppre fie his word

4 King, 11.20

h By this place it is

whole yearest for

he began to reigne

or the whole.

and canell name,

reteine her princely

wonld fay, Can any

tranour, or any that

fuperionr, have good

rifeth againft his

n This he did by

fucceffe? reade

s And

would take his part

Chap. X I.

Baais priests are flaine. 117 20 And Jehn faid, † Proclaime a folemne af-

5 And he that was governour of Ahabs house. and he that ruled the citie, and the Elders, and the bringers vp of the children fent to Iehu, faying, We are thy fernants, and will do all that thou thalt bid vs : we will make no king : do what feemeth 6 1 Then hee wrote another letter to them,

good to thee.

e Cod 111 inf found generation.

d Tecamorinaly

condemne me for

poffertie : for the

me, and mosmed

+ Ebr. of the band.

prie@s.

Lord commanded

you to execute this

enat hane any part

the wicked.

g For he fested

the wickednes of

of Rechas reade

Gor, prinfed God

lerem. 34,4

ferbim.

the king death,

faying, If yee be mine, and will obey my voyce, take the heads of the men that are your matters indge profibeth the means of the menthal are your mafters the wicked children fonnes, and come to me to Izreel by to morowe of wicked parent this time. (Now the kings fonnes, euen feuentie vano the mird and persons overe with the great men of the citie,

which brought them vp.) 7 And when the letter came to them, they tooke the Kings fonnes, and flewe the fenentie perfons, and layd their heads in baskets, and fent

them vnto him to Izreel. • Then there came a meffenger and tolde him, faying, They have brought the heads of the Kings fonnes. And he faid, Let them lay them on

two heapes at the entring in of the gate vntill the 9 And when it was day he went out, and stood

and faid to all the people, Ye be d righteous : behold, I conspired against my matter, and slewe feeing ve have done him : but who flew all thefe? 10 Knowe nowe that there shall fall vnto the

earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab : for the Lord hath brought to passe the things that he spake t by his seruant * Elijah. 11 So I ehu flew all that remained of the house

of * 1. King 21,29 of Ahab in Izreel , and all that were great with e Meaning, which him, and his familiars, and his e priests, so that he let none of his remaine. 12 ¶ And he arose, and departed, and came to

Sam itia. And as Iehu was in the way by an house where the thepheards did theare, 13 He met with the brethren of Ahaziah king

of Iudah, and faid, Who are yet And they answered . Wee are the brethren of Ahaziah , and goe downe to fainte the children of the King and the children of the Oneene. 14 And he laid , Take them aline. And they

tooke them aliue, and flew them at the well befide geance it you them the house where the sheepe are shotne, even two and fourtie men, and he fleft not one of them.

or familiaritie with 15 And when he was departed thence, hee met with Iehonadab the sonne of Rechab com-God, and lamented ming to meete him, and hee g I bleffed him, and faid to him, Is thine heart vpright, as mine heart is toward thine? And Iehonadah answered, Yea, chofe times; therefore tehn was glid to foyne with him: doubtleffe. Then give me thine hand. And when he had gruen him his hand, hee tooke him vp to

him into the charet. 16 And he faid . Come with mee, and fee the zzale that I have for the Lord: fo they made him

ride in his charet. 17 And when he came to Samaria, he flewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

18 Then Iehu aftembled all the people, and h Here Baal is taken fayd vnto them , Ahab ferued b Baal a little , but Ichu thall ferue him much more,

19 Now therefore call vnto mee all the pronians, which 19 Now therefore call vnto mee all the pro-legible raufed to be phets of Baal, all his feruants, and all his priefts, worshipped, at kis and let not a man be lacking: for I have a great also for sted, facrifice for Baal; who foether is lacking he shall not line. But I chu did it by a subtiltie to destroy the servants of Baal.

fembly for Baal. And they proctaimed it. 21 So Ichu fent vinto al. Ifrael, and all the fernants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then hee fayde vnto him that had the charge of the vettry, Bring forth veftments for all the fernants of Baai. And hee brought them out vestments.

23 And when I chu went, and I chon idab the fonne of Rechab into the house of Bull, he saide unto the fernants of Baal, Search diligently, and looke, least there be here with you any of the 1 fer- i That Cad world uants of the Lord, but the feruants of Bial onely. han his terrages

24 And when they went in to make facrifice pre erned, and ideand burnt offering, Jehu appoynted fourescore inhistants men without, and fayd, If any of the men whom smath expression I have brought into your handes, efcape, his commindement, foule fhall be for his foule. 1 Or. br Hall H. jo

25 And when hee had made an ende of the him. burnt offering, Ichu fayd to the guard, and to the captaines, Goe in, flay them, let not a man come out. And they fmote them with the edge of the fword. And the gard, and the captaines cast them out, and went into the & city, wwhere was the tem-

ple of Baal. 26 And they brought out the images of the need to Same at

temple of Bial, and burnt them. 27 And they deftroyed the image of Baal, and threw downe the house of Baal, and made a sakes of it vnto this day.

28 So Iehu destroyed Banlout of Israel. 29 But from the finnes of Ieroboam the fonne

of Nebat which made Israel to finne, Ichu departed not from them , neither from the golden calues that were in Beth-el and that were in Dan. 30 ¶ And the Lord fayd vnto Iehu, Because

thou haft diligently executed that which was right in mine eyes, and haft done vnto the house of Ahab according to all things that were in mine heart , therefore shall thy 1 tonnes vnto the 1 Thus God 17fourth generation fit on the throne of Ifrael. But Iehu tegarded not to walke in the law excepting Guds of the Lord God of Itrael with all his heart : for indgement, albeit

hee departed not from the finnes of Ieroboam, his wickednesse which made I frael to finne. 32 In those dayes the Lord began to I loathe gor, to continue Ifrael, and Hazael smore them in all the coasts of ...

33 From Iorden Eaftward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer (which is by the river Atnon) and Gilead and Bulan.

34 Concerning the reft of the act is of Ichu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Ifrael?

35 And Jehn flept with his fathers , and they buried him in Samaria, and Ichoahaz his fonne reigned in his stead.

36 And the time that Ichn reigned ouer Ifraol in Samaria is eight and twentie yeeres, CHAP. XI.

Athaliah sutteen to death all the Kings fonnes , except Jos fo the fenne of Aha-rah. 4 Leaft as appointed Kine, 15 Ichorada canieth Athaliah to be flaine: 17 Be maketh a conenant betweene Ged and the peable. 18 Baal ond his prieffs are deffrored.

T Hen * Athaliah the mother of Ahaziah when *; Chros at. .. the faw that her fonne was dead, the arofe, and destroved

& Which citie wt:

#. King. 16, 31.2nd

for Athraroththe

es 53.

Athaliah. Ioash made King. a Meaning, all the destroyed all the Kings feede, pofferfry of teho-thaphar, to whom

the Kingdome .p.

pectained : Tour

God vled the citt-

eitie of this woman

to a Arov the whole

family of Ahab

mid, and not to que...ch the light

teme him.

c Where the

Prica, did lie.

k pr waich by

come vaon them . while they were

g Called the haft

s, Ch.on, e3, 5,

Ortlat none

break tis order.

i Reide verfe co.

l Thiris, tooth,

which hid beene

hept feeter fixe

Limot God,

is et a lithed.

Cemple.

I myle.

10r , out of the

yc**è**res

taded,

and 2.

2 But Ichofheba the daughter of king Ioram,

and fifter to Ahaziah b tooke Ioash the sonne of Anaziah , and stale him from among the Kings fonnes that should be flaine, both him and his nource , keeping them in the bed chamber , and they hid him from Athaliah, fo that hee was not

b The Lord promei-d to nigimitane 3 And hee was with her hid in the house of the family of Da-

the Lord fixe yeere, and Athalish did reigne over thereof, ther core he mooned the beart of 4 ! * And the feuenth yeere d Ichoiada fent

and tooke the captaines ouer hundreths, with other lehosheba to piecaptaines and them of the gard, and caused them to come vnto him into the house of the Lord, and made a contenant with them, and tooke an oathe of d The charge price them in the house of the Lord, and shewed them Joh hebas hust and. the Kings fonne.

e Of the Laures . 5 And he commanded them, faving, This is which had charge of the keeping of the Temple, and it that yee must doe , The third part of e you that commeth on the Sabbath, thall I ward toward the Kings house:

f That none frontd 6 And another third part in the gate of \$ Sur: and another third part in the gate behind them of the guard : and ye shall keepe watch ! in the house crowning the king. of Maffah. 7 And two parts of you, that it, all that h goe gare of the Temple,

out on the Sabbath day, shell keepe the watch of the house of the Lord about the king. h whose charge is 8 And yee shall compatie the King round about, enery min with his weapon in his hand, and

whofoener commeth within the ranges, let him be flaine : be you with the King, as hee goeth out and in. 9 1 And the captaines of the hundreths did

according to all that Ichoiada the Priest commanded, and they tooke enery man his men that entred in to their charge on the i Sabbath with them that went out of it on the Sabbath, and came to Ichoizda the Prieft. k To wir, tehoieda, 10 And the k Priest game to the captaines of hundreths the speares and the shields that were

king Dauids, and were in the house of the Lord. II And the guard flood, enery man with his weapon in his hande, from the right fide of the house to the left side, about the altar and about the house, round about the king. 12 Then he brought out 1 the kings fonne, and

put the crowne vpon him, and gaue him m the Tetimony, and they made him king; also they anoinm Meaning, the tedhim, and clapt their hands, and faid, God faue which i, his thiefe the King. 13

And when Arhalish heard the noyfe of sharge, and whereby onely his drong the running of the people, she came in to the people in the house of the Lord.

14 And when thee looked, behold, the King a Where the Kings flood by a " pillar, as the maner was, and the prinplace ras in the ces and the trumpetters by the King, and all the people of the land rejoyced, and blew with trumpets. Then Athaliah rent her clouthes, and greed.

Treafon, treafon, 15 But Ichoiada the Priest commanded the captaines of the hundreths that had the rule of the hoafte, and faid vnto them, Have her a forth of the ranges, and he that o followers her let him die e To take her part. by the fivord : for the Prieft had faid. Let her not

be flaine in the house of the Lord. 16 Then they layed hands on her, and the went by the way, by the which the horses goe to the

house of the King and there was she slaine. 17 And Ichoiada made a conenant betweene

Prouision for repairing the Temple. II.Kings. the Lord, and I the King and the people, that they ? That both 'the frould be the Lords people: likewife betweene Gould maintaine

18 Then all the people of the land went into of God, and define the house of Baal, and destroyed it with his alters, all solarry. and his images brake they downe couragiously, gotterne and they and flewe Mattan the Prieft of Baal before the obey in the fene of alters : and the Prieft fet a gard ouer the house God.

the 9 King and the people.

r Enen in the place of the Lord. where he had ble 19 Then he tooke the captaines of hundreths. Sphemed God, and and the other captaines, and the gard, and all the thought to have people of the lande: and they brought the King beacholpen by his from the house of the Lord , and came by the way powred his venof the gate of the garde to the Kings house; and genice vponhim.

hee fate him downe on the throne of the kings. e fate him downe on the throne of the kings.

t which by het

and all the people of the limb reloyced, timbe and perfeand the city was in quiet : for they had fraine rurion had vexed Athalich with the fword befide the kings house, the whole land be-

21 Seuen yeere old was Iehoath when he be-tore. gan to reigne, CHAP. XII.

6 Ichoafh maketh proussion for the repayring of the Temple. 16 He Bayeth the king of Syria by a prefent from comming against Ierusalem. 20 He is

killed by two of his fernants, In the seuenth years of Ishu Ishoash began to + 2. Chron. 24, 27

and his mothers name was Zibich of Beer-sheba. 2 And I chosh did that which was good in a solong at mility the fight of the Lord all his time that 2 Ichoiada gine eare to the

the Priest taught him. the Prieft taught him.

3 But the hie places were not taken away: God, they profeer, b 5s hard a thing for the people officed yet and burnt incense in the it is forthem, that

hic places. 4 And Ichoash faid to the Priests , All the to be brought to filuer of dedicate things that be brought to the of God

man is fet at , and all the money that one offereth Exo. 30, 10, allo the willingly, and bringeth into the house of the Priest valued the of his acquaintance: and they shall repayre the liberality. Let the Priefts take it to them, enery man and their free

d broken places of the house, where soener any de- which was built cay is found, 6 Vet in the three and twentieth yeere of and fine yeeres

king Iehoash the Priestes had not mended that selecte, had many which was decreased in the Tampile which was decayed in the Temple.

7 Then king Iehoath called for Iehoiada the negligence of the Prieft, and the other Priefts, and fayd vnto them, Kings his prede-Why repaire yee not the ruines of the Temple? he wick dealt of

now therefore e receiue no more money of your he id daters. acquaintence, except yee deliuer it to repaire the o He raketh from ruines of the Temple.

8 Soche Priests confented to receive no more canie of their nemoney of the people, neither to repaire the de-gligence.

caied places of the Temple. 9 Then Iehoiada the Priest tooke a chest and bored a hole in the lid of it , and fet it befide the f That is , on the altar , on the f right fide , as enery m n commeth Southfide.

into the Temple of the Lord. And the Prietts that kept the I doore, put therein all the money that I or, . I.L. was brought into the house of the Lord. 10 And when they faw there was much mo-

ney in the cheft, the kings fecretary came up and

the hie Priest, and put it vp after that they had appropried

tolde the money that was found in the house of the other which were meete for that 11 And they gate the money made ready in- purpok, Chap 21.5

to the handes of them, & that vndertooke the

the true worthip

true miniffers of

house of the Lord, that is , the money of them that a That is, the money are vnder the count, the money that every of redemption

an hundreth fifty

them the ordering of the money, be-

h Forthelemen

tell of the money

king, who caused

their afterward to

i Afret the death

of Jehorada, Joaile

fell to idolattie:

therefore God re-

jecteth him , and

mie sgainft him.

whom he parified

with the treasures

gifts, feeing the

k Begaufe he had

put Zacharie the

2 Chron-24.25.

4 Or, lazatar.

fonne et lehotada so death.

wicked.

34,24.

the Lord; and they payed it out to the carpenters rael finne, but walked in them, even the grove, wherein they de and builders that wrought vpon the house of the also remained still in Samaria)

12 And to the masons and hewers of stone, and to buy timber and hewed ftone, to repaire fand footmen, because the king f of Aram had dethat was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

had only the charge

13 Howbeit there wash not made for the of the reparation of house of the Lord bowles of filter : instruments the Temple, and the of muficke, basons, rrumpets, nor any veffels of gold, or vessels of filter of the money that was brought into the house of the Lord.

was brought to the 14 Bar they gaue it to the workemen, which be made, a, Chron. repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose handes they delinered that money so be bestowed on workemen; for they dealt faithfully.

16 The money of the trespasse offering, and the money of the finne offrings was not brought into the house of the Lord : for it was the Priests. 17 Then came up Haziel king of Aram, and

fought against Gath, and tooke it, and Hazael

fer his face to goe up to Ierufalem,

18 And I shoath king of Iudih tooke all the ihallowed things that Ichothaphat, and Ishoram, and Ahaziah, his father, kings of Iudah, had dedicated, and that hee himfelfe had dedicated, and all the gould that was found in the trea-Rirreth vp his enefures of the house of the Lord, and in the kings house, and fent it to Hazzel king of Aram, and he departed from Ierufalem.

of the Temple : for 19 Concerning the reft of the actes of Ioath Cod would not be and all that hee did, are they not written in the ferneth with thofe

booke of the Chronicles of the king of Iudah? 20 And his feruants arose and wrought trea-

fon, and k tiew Ioath in the house of 1 Millo, when he came downe to Silla. 21 Euen | Iozichar the fonne of Shimeath,

and Iehozabad the fonne of Shomer his fernants fmote him and he died; and they buried him with 1 Reide 2 Sam 1, g. his fathers in the citie of David. And Amaziah his fonne reigned in his stead,

CHAP. XIII.

3 Ichoahaz, the forms of Ishu is delivered into the handes of the Syrians. A Hee proyeth unto God, and is delinered. o loafh his fonne reigneth in his flead. 20 E. lisha dieth. 24 Hazael dieth.

I N the three and twenkieth yeers of Ioafh the fonne of Ahazi h king of Iudah , Iehoahaz the forme of Jehn began to reigne oner Ifrael in Samiria, and he reigned senionteene yeere.

 And hee didenill in the fight of the Lord, and followed the finnes of Ieroboam the fonne of Nebat, which made I trael to a finne, and depar-

Jerobeam did eren ted not therefrom.

3 And the Lord was angry with I freel, and deliuered them into the hand of Hazaelking of Ar im, and into the hand of Ben-hadad the fonne of Hazsel, all b his dayes.

4 And Iehoahaz befought the Lord, and the Lord heard him : for he law the trouble of Itrael, wherewith the king of Aram troubled them.

(And the Lord gave Ifrael as deliverer, fo d safely and with- that they came out from under the fubication of the Aramites. And the children of Ifrael 4 dwelt

worke, and that had the overlight of the house of tinnes of the house of Ieroboam which made If-

7 For hee had left of the people to I choshaz me and which the but fiftie horfemen, and ten charets, and ten thouftroyed them , and made them like dust bester to t That it, Harrel 3. powder.

8 Concerning the rest of the actes of Ichothaz forme a ve 3 read and all that he did, and his valient deeds, are they not written in the booke of the Cironicles of the kings of I frael?

9 And Jehothez flept with his fathers, and they buried him in Samaria, and Ioath his lonne reigned in his flead.

10 In the fetten and thirtieth yeere of I oally king & of Iudah began Ichoath the tonne of Iehoahaz to reigne ouer Ifrael in Samaria, and g His chiefe purent

reigned fixteene yeere, 11 And did enill in the fight of the Lord : for and how God pet he departed not from all the finnes of Ieroboam and to the house the fonne of Nebat that made Ifrael to finne, but of Dand out by

he walked therein. 12 Concerning the rest of the actes of Ioash, ho " It'se! was aland all that hee did, and his valiant deedes, and fortheir gentide how hee fought against Amaziah king of Iudah, latta, who though are they not written in the booke of the Chro-they had now

nicles of the kings of Ifrael; 13 And Ioash slept with his fathers, and Icro-ding them tonder boam fate upon his feate; and Io.th was buried Propiers and direct

in Samaria among the kings of Itrael.

14 When Elifha fell ficke of his fickenette sgame, whereof hee died, Ioith the king of Ifrael came downe vnto him, and wept vpon his face, and faid, h Oh my father, my father, the charet of Il- h Thus they vied to rael, and the hotsemen of the tame.

15 Then Elisha said vnto him, Take a bowe fernant of food, by and arrowes. And hee tooke viito him bow and his people, as thep,

16 And hee faid to the king of I frael, Put thine by their preventicey hand upon the bow. And he put his hand upon it, ded more profess And Elitha put his hands upon the kings hands, by force of arms,

17 And faid, Open the window Eaftward, a third, reward

And when he had opened it, Elisha said, Shoote, Smar fother he And hee shot. And he said, Behalde, the arrow of phase with words, the Lords deliuerance, and the arrow of deliue- out also confirmed rance against Aram : for thou thalt tmite the Ara- him by thate fine that hee desortd mites in Aphek, till thou heft confumed them. hane the victorie.

18 Againe he faid, Take the arrowes, And hee tooke them. And hee faid vnto the king of Itreel, Smite the ground. And hee imote thrite, and

19 Then the man of God was kangrie with k Persole her feehim , and faid , Thou frontdeft have fmitten fine med cont or to have or fixe times, fo thou shouldest have finited A- a done agains the ram, till thou hadft confumed it, where now thou ensures of god for thalt imite Aram but theire

20 So Elitha died, and they buried him. And on some them certaine bindes of the Moabites came into the continually, and to land that yeere.

2.1 And as they were burying a man , behold, * kduk +1.44. they faw the fouldiers; therefore they call y man into the fepulchre of Elisba. And when the nun was downe, indiquened the bones of Elidia, " he 1 By this mittele i reuined, and tood vpon his feete,

22 & But Hazaelking of Aram vexed Ifrael all authorite of El Gaz,

the daves of Jehoshaz 23 Therefore the Lord had mercie on them temped that at the & picied them, and had respect vnto them, because fight them ghaveof his concurant with Abraham , Izhik , and Iza- time and minree keb, and would not deltroy them, neither coft he the time doctions.

committheit ido'sd. d to be d Broyed. Benhadad his of Harri, Chip !

binedome stoutch the way he flower !

degnerare, yes God both by lenpurithment did

call the Prophers &c s is meaning thes

had nor a arale to

Goo confirmed the whole dodtine in his Tile they . n

in Ifrael. b While Ichoahaz

2 Pr wordlipping

the calnes which

limed

E To wit, Iosa the fonne of lehoahaa. eut danger f For as yesterday and before yefter-

in their tents as t beforetime.

6 Neuerthelesse, they departed not from the

Amaziah. Iehoafh.

m That is, vatill

come to a full mea-

fure and there was

wheir finnes were

nore hope of

amendenent.

them from him as m yer.

24 So Hazael the king of Aram died; and Benhadad his fonne reigned in his flead.

25 Therefore Tehoath the fonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the fonne of Hazael the cities which hee had taken away by werre out of the hand of Ichoshaz his father : for three times did Ioash beate him , and r eftored the cities vnto Ifrael.

CHAP. XIIII.

I Amaziah the king of Iudah putteth to death them that seve his father, 7 and after smiteth Edom. 15 Joas h dieth and Jeroboam his sonne succeedeth bim. 29 And after him resenet! Zacharsah.

The fecond years of Io. il tonn of Ichochaz king of Ifrael, reigned * Amaziah the tonne

1 s. Chron 35. 1.

of Ioath king of Indah. 2 He was fine and twentie yeere old when he began to reigne, and reigned nine and twentie

veere in Icrutalem, and his mothers name wear Iehoadan of Lerutalem.

3 And hee die 2 vprightly in the fight of the a in the beginning 1. ord, yet not like D mid his father but did according to all that I oath his father had done,

4 Notwithstanding the high places were not taken away for as yet the people did facrifice, nd

burnt incente in the high places,

¶ And when the kingdome was confirmed in his hand, he flew his feruants which had * kil-

led the king his father. 6 But the children of those that did flay him, he b flew not, according vnto that that is written

in the booke of the Law of Moses, wherein the Lord commanded, faying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers : but every man shall be put to death for his owne finne. 7 He flew also of Edom in the valley of falt,

ten thousand, and tooke & the citie of Sela by warre, and called \$ name thereof loktheel vnto this day. 8 1 Then Amaziah fent messengers to Ieho-

ash the some of Ichoahaz, some of Ichu king of Ifrael, faying, Come, dlet vs fee one another in the face.

9 Then Iehoash the king of Israel sent to A-A Let ve fahrhand mazich king of Iudah , faying , The thiftle that is in Lebanon , fent to the & Cedar that is in Lebadefroy on tanother; non , faying , Give thy daughter to my fonne to wife : and the wilde beaft that was in Lebanon, went and trode downe the thiftle.

10 Because thou hast finitten Edom , thine heart hath made thee proude : fbt gge of glory, and tary at home. Why doeft thou proucke to

shine hurt, that thou fhouldeft fall, and Indah with theer 11 But Ameziah would not heare: therefore

Ichoash king of Israel went vp : and he and Amaziah king of Iudah faw one another in the face at Beth-themeth which is in Iudah

12 And Indah was put to the worfe before Ifrael, and they fled every men to their tents.

13 But Ichoash king of Israel tooke Americh king of Indah, the forme of Ichoash the forme of Ahaziah at Beth-shemesh, and I came to Ierusalem, and brake downe the wall of Ierufalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

LA: And hee tooke all the gold and filuer, and all the ve Tels that were found in the house of the Lord, and in the treasures of the kings house, and

the children that were in g hoftege, and returned & That is, which

Sameria,

15 Cencerning the rest of the acts of Ishoash ludah fo. 2n assume which he did, and his valiant deeds, and how hee rance of peace,

Ieroboam.

fought with Amezi h king of Iudeh, are they not written in the booke of the Chronicles of the kings of Ifrael? 16 And Ichoash slept with his fathers, and

was buried at Samaria among the kings of Ifrael: and Ieroboam his fonne reigned in his flead, 17 1 And Amaziah the fonne of Joeft king of

Indah . lined after the death of Ichorth tonne of Ichochez king of Ifrael, fiftee ne yeere, 18 Concerning the reft of the acts of Amaziah.

are they not written in the booke of the Chronicles of the kings of Indah?

19 But they * wrought treason against him in * 1. chro 25.17.

19 But they wrong it teaching, but they fent h Which tily Re-toum built in Iuafter him to Lachish, and slew him there. 20 And they brought him on hories, and hee a chion 11,9.

was buried at Ierutalem with his fathers in the citie of Danid.

II. Kings.

rish which was fixteene yeere old, and made him called vaziah, king for his father Amaziah.

22 Hee built & Elath, and restored it to Iudah, & which is also earthan the king step with his fathers. after that the king flept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the fonne of losth king of Iudah , was Icroboam the fonne of Ioash made king over Israel in Samaria. and reigned one and fortie yeere.

24 And hee did enill in the fight of the Lord: for he departed not from all the innes of Iero- latrie was fovile boam the fonne of Nebat , which made Ifrael to and almoff incre-

25 Hee reftored the coast of Israel, from the Goald for isk the entring of Harrath, who the sea of the wilder lining sod, to neffe, according to the word of the Lord God of worke of mans Ifrael, which he fpake t by his fertiant Ionah the hands, therefore the fonne of Amittai the Prophet, which was of Gath Stripmer doth of Hepher.

26 For the Lord faw the exceeding bitter af- Idolaters. Riction of Ifrael , fo that there was none in thut + Eb, by the hand of vp , nor any left , neither yet any that could helpe m Read , King4 Ifrael.

27 Yet the Lord * had not decreed to put out * gbr. had not the name of Ifrael from under the heaven : there- fooken. fore he preferred them by the hand of Ieroboam the fonne of Ioash.

28 Concerning the rest of the acts of Ierohoam, and all that he did, and his valiant deeds, and how he fought, and how hee reflored Damateus. and " Hamath to Ind hin Ifrael, are they not writ- n which was also ten in the bocke of the Chronicles of the kings called Antiochia of of Ifrael?

29 So Ieroboam flept with his fathers , even with the kings of Itrael, and Zacharich his fonne reigned in his stead.

CHAP. XV.

I Az ariah the king of Iudah becommeth a leper. 3 Of Iotham, 10 Shallum, 14 Menahem, 23 Pe-

hatiah, 30 Variah, 32 lotham, 38 and Abay. N the * feuen and twentierh yeere of Ieroboain + For in the twenking of Ifrael, beg n Azariah fonne of Amaziah tieth yeers and king of Iudah to reigne.

2 Sixteene yeere olde was hee, when hee was! made king, and he reigned two and fiftie yeere in Terufalem : and his mothers name was Iecholish a 50 leng as he of Terufalem

3' And hee did " vprightly in the fight of the

dah for a fortreffe,

Azariah.

21 Then all the people of Iudah tooke i Aza- i who it alfa # Chro .26, 1

the teproach of all

dible, that men

Syria, or Riblah,

Committeens.

chariah che Prophes

Lord

worthipped the idoles of the Idumenns. * Chap. 12. 10, b Because they muiher confented ner werep mrakers with their fathers in shat act. F Deut, 14 16,

But, 12, 20.

of his reigne hee

feemed co hant an

ontweath the wolf

godlineffe, but af-

an idolater and

ter ward he became

a. Far the Idumeans, whom David had brought to fub. faction, did tebell in We time of lehoram fount of leboths. phss. Or, the tomer, or, to che, 2. Chron.25.

so hand, and trie it by battell, and not agries. e Ep this parable

lehoafh compareth hindelfe to a cedar wro. becanfe of his great kingdome our tienne tribes. and Amaziah to a thifile, becamfe he raled but oner

two tribes and the wilde beans air Behoalns fouldiers. that spoiled the citie of Indah. fi Bra, of the victo nie . fo that thou sarie as home, and masy me not.

" 3r., brongbe gi in

& Wie father and

grandfather were flaine by their fub-

iects and fernants.

and he, becattle he

would vimpethe Priens once con-

immediatly by

the hand of God

with the leprone,

2. Chcon. 16,21.

& As viceroy, or

d Her was the fourth in defcent

from Ichu, who

teigned according

but in him God

began to execute

his wrath against

e Zachariah was the laft in tfrzel,

that had the king-

the fonne of

vettet.

Menahem, who

reigned but two

* Chap. 10,30.

Lord, according to all that his father Amaziah 4 But the hie places were not put away : for

the people yet offered, and burned incense in the hie places.

5 And the Lord & smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart, & Iotham the kings sonne governed the house, and sindged the people of the land.

6 Concerning the rest of the actes of Aziriah,

stary to Gods ordiand all that he did, are they not written in the nance, was finited booke of the Chronicles of the Kings of Indah

7 So Azariah flept with his fathers, and they buried him with his fathers in the citie of Dauid. and Iotham his sonne reigned in his stead.

8 ¶ In the eight and thirrieth yeere of Aza= deptt'ie tohis facher, riah king of Iudah, did Zachariah the fonne of Ieroboam reigne ouer Ifrael in Samariah fixe a mo-

9 And did euill in the fight of the Lord, as did his fathers : for hee departed not from the finnes of Teroboam the fonne of Nebat, which made IIrael to finne. the house of leha.

10 And Shallum the fonne of Labeth confpired against him, & smore him in the fight of the peopie, and e killed him, and reigned in his flead. domeby increffion,

11 Concerning the rest of the actes of Zachafaue onely Pekahiah riah, behold, they are written in the booke of the Chronicles of the Kings of Ifrael.

12 This was the * word of the Lord, which he fpake vnto Iehu, faying, Thy fonnes shall fit on the throne of Iirael vinto the fourth generation after thee. And it came fo to paile.

13 ¶ Shallum the fonne of Iabeth began to reigne in the nine and thirtieth yeere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the fonne of Gadi went vp from Tirzah, and came to Samaria, and fmote Shallum the fonne of I abeth in Sanzaria, and flew him, and reigned in his stead,

15 Concerning the reft of the actes of Shallum, and the treafon which he wrought, behold, they

are written in the booke of the Chronicles of the Kings of I rael. 16 Theu Menahem destroyed f Tiphsah, and

all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee finote it, and ript up all their wo den with child,

17 The nine and thirtieth yeere of Aziriah king of Iudah, began Menahem the fonne of Gadi to reigne ouer Iirael, and reigned ten yeeres in Samaria.

18 And hee did euill in the fight of the Lord, and departed not all his dayes from the finne of Ieroboam the fonne of Nebat which made Ifrael

19 Then Pul the king of Afibur came against That is of tired, the gland; and Menahem gaue Pul a thousand his need of feeking healents of filter, that his hand might be with him,

and establish the kingdome in his hand. 20' And Menshem exacted the money in Ifrael, that all men of substance should give the king of Afihur fifcie shekels, of filuer a piece : so the king God forfook him, of Afihur returned, and taried not there in the

2.1 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the led his people away booke of the Chronicles of the kings of I frael? And Menahem flept with his fathers, and Pekahiah his fonne didreigne in his ftead,

23 In the fiftieth yeere of Azariah king of Judah , began Pekahiah the f nne of Menahem to reigne ouer Israel in Samaria, & reigned two vere.

24 And he did cuill in the fight of the Lord : for he departed not from the finnes of Jeroboura the some of Nebat which made Itrael to sinne.

25 And Pekah the fonne of Remalish, his captain conspired against him, and smote him in Satain compared against min; and splace with Ariminia in the place of the kings palace with Ariminia gob and Arieli, and with him fitty men of the Gilet the fame adires : so he killed him, and reigned in his stead, conspansit,

26 Concerning the reft of the actes of Pakihiah, and all that he did, behold, they are written in the bucke of the Chronicles of the kings of If hel,

27 In the two and fiftieth years of A: -i 'i King of Iudah, beg in Pekah the tonne of R imalish to reigne over Ifrael in Samaria, and reigned twentie yeere.

28 And he didenill in the fight of the Lord for he departed not from the finnes of Icroboan the fonne of Nebat that made Ifrael to finne.

29 In the dayes of Peksh king of Here! k came a for God direct Tiglath Plisfer king of Abbur, and took I in, and by idead right Abel, Beth-match in, and I mosh, and Kederir, and 19 the same three proofs and Gilead, and Galilch, and it the land of a three faces and abbur, and Gilead, and Galilch, and it the land of a three faces and galilch and of the land of a three faces and galilch and of the land of a three faces and galilch and of the land of a three faces and galilch and of the land of a three faces and galilch and of the land of a three faces and galilch and of the land of a three faces and galilch and of the land of a three faces and galilch and of the land of a three faces and galilch and of the land of a three faces and galilch and ga Naphteli, and caried them away to Afihur,

30 And Hofbea the fonne of Elah wrought treaton against Pekah the tonne of Remiliah, and fmore him, and flew him, and reigned in his flead in the twentieth yeere of Jotham the fonne of

Vzziah. 31 Concerning the rest of the actes of Pekish, and all that he did, behold they are written in the booke of the Chronicles of the kings of Ifrael,

32 9 * In the fecond yeere of Pekah the fonne + 2 chron 17.1. of Remaliah King of Israel, began Iotham sonne

of | Vzziah King of Iudah to reigne. Or, Abride. 33 Fine and twentie yeere old was hee, when he began to teigne, and he reigne I fixteene yeere in Terufalem; and his mothers name was Terutha

the daughter of Zadok. 34 And hee did vprightly in the fight of the Lord: he did according 1 to all that his father V2-1 He flewesh that ziah had done.

But the hie places were not put away : for not tuck butches the people yet offered and burnt incense in the he had many and hie places : he built the highest gare of the house great factors

36 Concerning the rest of theactes of Lutham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Indaha

of the Lord.

37 In mithofe dayes the Lord began to fend m Afret the death against Indah , Rezin the king of Aram, and # Pc- of tothem kah the fonne of Remaliah.

38 And Iotham flept with his fathers, and was fitted in one day buried with his f there in the citie of D mid his hight ig non. father, and Ahaz his fonne reigned in his flead. 2 . h . n . E, s be confethey had for-CHAP. XVI.

3 Ahaz King of ludah conferrat to his forme in fire. taken the tine God, 5 Ierufalem is besieged. 9 Damasus is taken, and Regin flaine. 11 Idolatrie. 19 To death of Avag.

20 Hezekiah Succeedeth him. T He feuenteenth yeere of Pek hithe fonne of a Thir was a wife-Remiliah , Ahaz the fonne of lotham King belionne of a

of Indah, began to reigne. 2 Twentie yeere eld was Ahaz, when hee be- h m againe came gan toreigne, & he reigned fixteene yeere in Ie- godly Ezekish, rufalem, and did not vprightly in the light of the Manalleh fanethat

Lord his God, like David his faher : 3 But walked in the way of the kings of Ifrael, Grewich im m. .

f which was a sity of !frael that would not receise him to be king.

helpe of God, he went about by money to purchase the fauour of this king being an infiand Pul foone after- land, ward brak : promife, defiroyed his countrey, and

emtine.

Boy enserraine it is to depend on the dignity of our fathers.

godly father, 22 of

Anaz : his idolatrie.

II: Kings.

Hoshea. Ifraels captivitie, and the

h That is, offered him to Molech, or riade him to Affe betweene two files as the maner ni the Grades was L.nit 18 21. 17:30:18:10. 311.7 1.

e For the Lord professed the city and his people for his monaile take made to Don't a Which citte Apariat had taken from the Atomites and touffied it, Chip. 14 22. & Constity to the

Proghet Ifai, tia 7. men, and would mot once infelies heart toward Gnd to defire hi: helpe, nor yet heate h : Prophets constell.

g Wee fee time there is no prince to wicked, in he fiell find natierers and table minifters to fine his more. h . Either o . ilrings. for peace or progitting as Lett 9 to or els meaning the ning offing, Ixo (f nim 18 3. and thus he conwed had comman- the alter, aghiberd, starca went this the Temple.

k tiere heefitiffieth by commendement his owns comparers overs english roses -dings, and donah rhelifiche comeand, ment and in the Termila, and

in E. birte fitter the king of Allvais when he doned the end marke of collecte elfether tue Temple miglic a refige for bir, il ine King , thense in deal maile his houte.

yea, and made his fones to b go through the fire, efter the abominations of the heathen, whom the Lord had caft out before the children of Ifrael.

4 Alfo he offered and burnt incense in the hie places, and on the hils, and under every greene

5 * Then Rezin King of Aram and Pokah fonne of Remaliah king of Ifrael came vp to Ierufelem, to fight : and they befreged Ahaz, but could not onercome thim.

6 At the fame time Rezinking of Aram reftored d Elith to Arem , and droug the Iewes from Elath: fo the Aramitus came to Elath, and dwelt there vnto this day.

7 Then Ahaz lant messengers to Tiglath Pileferking of Asthur , faying , I am thy fernant and thy fonne : come vp , and deliuer mee out of the hand of the king of Aram, and out of the hand of adminition of the the king of Intel which rife vy again ame,

3 And Alizz tooks the filter and the golde f thin he for ed rount pole are that was found in the emount the treafures of the kings ho tent vino the king of Asilour. that was found in the f house of the Lord, and in the treatures of the kings house, and fent a pie-

9 And if e king of Assbur consented vnto him:

and the king of Asshur went up against Damascus. And when he had token it, he caried the people away to Kir, and flew Rezin. 10. And king Ahaz went vnto Damafous to

meete Tiglath Pilefer king of Authur ; and when king Aluz few the altar that was at Damafous, he fent to Vrijah the Priest the pareme of the altar, and the fathion of it, and all the workemanship thereof

II And Viijsh the Priest made an alter 2 in all points like to that which King Ahaz had fent from Damafeus , fo did Vrijah the Priest against fperity, or of thankf king Ahaz came from Damafeus.

12 So when the king was come from Damafmorning and ee- cus, the king faw the altar; and the king drew neere to the altar, and offered hishereon,

13 And hee burnt his burnt offering, and his tenned the memes meane offring, and powred his drinker offring, and and the attract the prinkled the blood of his peace offrings befides

ded his commanded his stemmen, determined his commanded his stemmen out of the conditions of the Lord, and brough it in further before the Lord, and brough it in further before the his stem and the house of the Lord, and fet it on the interthice of the alter.

15 And king Ahrz commanded Vrijch the Prioft, and Lid, Upon the great abar fer on fire in the meening the burnt offring, and in the even the meste offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meate offling, originares of God, and their drinke offrings ; and power thereby all I'm or swheren the blood of the burnt offering, and all the blood the lay on the of the factifice, and the latting of fed, which had me to enquire of God, the faction of the factification of the faction of t of the facrifice, and the braien after thall be for

16 And Vrijah the Prieft did according to all to digared home. that King Ahaz had commanded.

17 And King Ahar brake the borders of the infes , and pooke the caldrons from off them, and thusby blindarge tooks downe the fea from the brasen oven that were vider it,% put it vpou a pauement of flones.

18 And the vaile for the Sabbath (that they, had made in the house) and the kings entry without turned he to the house of the Lord, m because of the king of Assisur

19. Concerning the rest of the actes of Ahan, which he did ; are they not written in the booke of the Chronicles of the Kings of Ludaha

20 And Ahrz flept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekish his fonne reigned in his Itead.

CHAP. XVII.

3 Hoshea King of Ifrael istaten, 4 And hee and all his realme brought to the Afiyrtans, 18 for their idolatrie. 25 Lions deftroy the Afgrians that dovelt in Samaria. 29 Every on: overfhippeth the god of his nation, 35 Contrary to the commandement of God.

IN the twelft yeare of Ahaz king of Indah began Hoshga the fonne of Elah to reigne in Samaria ouer I frael, and reigned nine yeeres.

2 And hee did emil in the fight of the Lord, but not as the kings of Ifiael , that were before a Though he in-

3 And Shalmanefar king of Asibur came vp at other did. against him, and Hoshea became his servant, and yet he fought for gaue him prefents.

4 And the king of Asshur found treason in had ferbidden. Hothea: for he had fent meffengers to So king of Egypt, and brought no prefent vnto the king of Asimur, b as he had done yeerely therefore the king b For hee had of Asibur thut him vp, and put him in priton,

Then the king of Asthur came vp through the space of right; out all the land, and went against Samaria, and be-yetre.

fieged it three yeere.

6 1 * In the ninth yeere of Hother, the king * Chap 18. 10. of Asshur tooke Samaria, and carried Ilrael away viito Asthur , and put them in Halah , and in Habor by the river of Gozan, and in the cities of the Medes.

7 For when the children of Ifrael & finned the Medes and Peragainst the Lord their God , which had brought sians were subject them out of the land of Egypt , from under the d Hee festeth forth hand of Pharaoh king of Egypt , and feared other at length the soute gods,

8 And walked according to the failings of the and perpetual Heathen , whom the Lord had cast out before the admonth all children of Ifrael , and after the maners of the people and nations kings of Ifrael, which they vied,

9 And the children of Ifrael had done fecretly onely worship him things that were not vpright before y Lord their for feare of like God, and throughout all their cities had built hie julgement. places , both from the tower of the watch , to the e Meaning, defenced cine,

10 And had reade them images and grones vpon every hie hill, and under every greene tree,

11 And there burns incente in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things. to anger the Lord,

12 And ferned idoles : whereof the Lord had faid voto them, * Ye thall doe no fuch thing.

13 Notwithstanding the Lord testified to Ifrael, and to Indah ? by all the Prophets, and by all ! Bir. ly the band of the Seers, faying, * Turne from your enill wayes, * lete 18 11. 22 and keepe my commendements, and my statutes, 25, 5, and 35 15. according to all the Law, which I commanded your fathers, and which I fent to you by my feraants the Prophets, 14 Neuertheleffether would not obey, * but * Date 31, 17,

hardened their neckes, like to the neckes of their I fathers, , y did not believe in y Lord their God, f So that to alledge

15 And they refused his flatutes and his cone- the authoritie of nant, that he made with their fathers, and his telli- out fathers, or great monies (wherewith he witnessed vnto them) and antiquity, except we they followed vanitie, and became vaine, and fol- nere godly, is but lowed the heathen that were round about them; to delare that we concerning whom the Lord had charged them, are the children of that they thould not doe like them,

tented no new idolarry, or impietic helpe at the Egyp tians, which God

of this g-ear plague ro cleane to the

gods after the manner of the nations whom they Zeph. 1.5 caried thence. 2 ce 21: 0 3 21:00. 34 Unto this day they do after the old maner: 10 et of octant 4 they neither feare God , neither doe after their feared hum because

Lord commanded the children of Iakob, the Papers, worth we map both red * whom he named Ifrael, 27 And with whom the Lord had made a co- and radius, torons menant, and charged them, faying , * Farle none 11 17, et ah other gods , nor bowe your felies to them , nor ver vertige fremeibilitis ferne them, nor lactifice to them:

ordinances, not after their cultomes, not after the of the parasitent, Law, not after the commandement, which the mid-solutes are the

36 But feare the Lord which brought you out when rough d of the land of Egypt with giert power, and a first- great conched out rrme: himfeare yee , and worthly lam, more seen. and facrifice to him.

Alfo keepe yee diligently the fattires and * falgeria. the ordinances, and the lawe, and the comm nde-ters of a, ment, which he wrote for you, that yee doe them continually, and feare not other gods,

33 And forger not the couchant that I have made with you, not her feare ye other gods,

39 Bacfeare the Lordyon God, and hee will definer you one of the landes of cit your or ordes. 40 Bowbeit they obeyed not , but did after their old cuftome.

41 So thefe trations feared the Lord, and for the which ued their images afor to did their children , and were it mate their childrens children : as did their fathers , fo mattacy the At) doe they vnto this day.

CHAP. XVIII.

4 Hizekish hime of Indich purteth downe the bralen ferpent, and destroyeth the sale, 7 and prospereth.

11 Ifrael is carried avvay captise. 30 The blafthemie of Sancherib.

N Ow in the third yeers of Hostes , sonne of Elsh king of Lirsel, * Hezekich the fonne of . chron. 21.27

Ahaz king of Ind h began to reigne, 2. He was fine and twentie yeers old when he

began to reigne, and reigned nine and tweetie yeere in Ierufalem. His mothers name alto was Abi the daughter of Zachari.h.

b) the daughter of Zacharich,
3. And hee did a vprightly in the fight of the fields were great Lord , according to all that David his rather had to it have and import, makey of done.

4 He tooke away the hie places , and broke the chargethe images, and cut downe the groups, and be he mile are was in pieces the * braien ferpent der blefes hiel meter enterbe mide: for vito those dayes the chicken of Line 1, a retich in dill burne incense to it, and he ashed is head to did burne incense to it, and he called it b Nelash game troops d he

them entersna 5 Hee trufted in the Lord God of Fi el : fc that after him was nove like him among slithe . kings of Ind h, neither were there any such be- b that express of lesh de 's ; no by fore him.

6 For he claus to the Lord and departe in . contempt, I bich from him backept his correst additions, which command ag would be coloud

the Lord had commanded Motes. 7 So the Lord w. swith him, and he profpered in all things which he tooke in hand, and hee we go be a yer rebelled against the king of Asshur, and served wie severa (sed

8 He (mote the I Williams virto Aznah , and fined king derived the coafts thereof, & from the watch tower vinto worth to be called

the defenced citie. of the defenced citie,

9 1 * And in the fourth yeers of King Hoze- e head than the s

kish , (which was the fewenth years of Hothes * chap it ... 10012

16 Finally they left all the commandements of the Lord their God, and made them molten

images , * euen two calues , and made a groue, and worshipped all the & hoaste of heaven, and ser-17 And they made their fonnes and their

h Read Chap. 16.3 daughters h passe thorowe the fire, and vied witcheraft and inchantinens , yea , i fold themfelies to doe entill in the fight of the Lord , to an-

13 Therefore the Lord was exceeding wroth with I frael, and put them out of his fight, and none was left but the tribe of Indah & onely.

19 Yer Indah kept not the commandements of the Lord their God, but walked according to the fallsion of Hrael, which they yied.

20 Therefore the Lord caft off all the feede of Ifrael, and afficied them, and delinered them into the hands of ipoylets, vntill hee had caft them out

of his 1 fight. 21 m Fer hee cut off Ifrael from the house of Datid, and they made Ieroboam the fonne of of hisperfence and Nebat king : and Ieroboam drewe Ifreel away from following the Lord, and made them finne

a great finne. 22 For the children of Isrsel walked in all the finnes of leroboam, which he did, and departed

23 Virill the Lord put I feael away out of his fight, as he had faid + by all his feruants \$ * Prophets, and caried Ifrael away out of their land to Asshur vnto this day. 24 And the king of Asshur brought folke

n of these peoples from Babel , and from " Cuthah , and from Aua, and from Hamath, and from Sepharuain, and placed them in the cities of Samaria in flead of the children of Ifrael: fo they poffeffed Samaria,

and dwelt in the cities thereof.

25 1 And at the beginning of their dwelling there , they o feared not the Lord : therefore the Lord fent Lions among them , which flewe

26 Wherefore they spake to the king of Afthur , faving , The nations which thou haft remooned, and placed in the cities of Samario, know not the manner of the God of the land : therefore he hath fent Lions among them, and behold, they fly them , because they know not the mannet of the Goll of the land.

27 Then the king of Asshur commanded, faying , Carrie thither one of the Priests whom yee brought thence, and let him goe and dwell there, p Thatis, how to and reach them the manner of the God pof the

28 So one of the Priests which they had cacommodities, will ried from Sanaria, came and dwelt in Beth-el, shange to all re- and taught them how they should feare the Lord.

29 Howbeit, every nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, enery nation in

their cities wherein they dwett. 30 For the men of Babel made a Succoth Beentry country fer- noth; and the mon of Cuth made Norgal, and the men of Hamath maile Athima,

31 And the Anims made Nibhaz, and Tarrak; and the Sepharuims burnt their children is the fire to Adrammelech , and Anammelech the gods of Sephannim.

32 Thus they feared the Lord, and appointed out Priefts out of themselues for the hie places,

* Fxod 32.8. 1. King. 12.58. i Reade of this.

That is, the fan, ued Baal.

phrase, s. King, 21.20 25.

h No whole tribe was left but ladah, and they of Eenizmin and Leui, which remained. were counted with

1 Sat of the land where her thowad the greates tokens m That is, God put off the tenne taibes, s. King. 23, 16,20.

+ Ebr. ly the band of. ★ Itit.15.90

same the Samari-

sans, whereof mengion is f . much made in the Gofp.l, and with whom the levres would have noshing to doe, Tohn 4 . 9 . o That is, they for ned him not therefore, 1, fither thould blifpheme him, as though there were no God, becaute he shaftifed the Ifra-

elites, he theweth his m ghile power 2mong them by this ftrange panishment, avorthip him : thus countrey. the wick d rather

ligions,

q Meening that ned that idol. which was most eft emed in it at place whence they zame.

5 4

on acles victe

a finent, buta pil de

Assburcame vp against Samaria, and besieged it. 10 And after three yeeres they tooke it , even in the fixt yeere of Hezekiah : that is, * the ninth yeere of Holhea king of Ifrael was Samaria taken. 11 Then the king of Asthur did carie away If-

* Chap. 17,5.

2 Chron ; 1, 1.

(14.36, 1. Feelns.

48, 18, 19,

in himtelfa.

e After cerraine

yeeres, when He-

fend the tribute

appointed by the aung of the Alfy-

rians, he fent his

eaptaines and ar-

mie agama him.

1 Or miller of Chroniches, or fe-

I Thou think: A

chat words will

ferne toperimade

the people, or o

g Egypt thall not

in fuscour thee.

ars thinke that

Gods religion is

deffroved, when

Superflution and

idolatriz are se-

i Meaning that

awo shouland

& The wicked

Telues, that God

that by chaing him

he fouldmin God

norfes

onto thee

formed.

gret trie * Ebr. talke of the rael vnto Aschur, and put them in Halah ind in Habor, by the river of Guz in , and in the cities of the Medes. 12 Because they would not obey the voyce of

the Lord their God , but transgressed his conepant : that is, all that Mofes the fernant of the Lord had commanded, and would neither obey nor doe them.

13 1 * Moreover, in the foureteenth yeere of king Hezekich , Sancherib king of Asthur came

vp against all the strong cities of Indah, and tooke d As his zeale was Then Hezekish king of Indah fent vnto Before pruiled, fo the king of Asibur to Lachille, faying, d I have his weakeneffers offended : depirt from me , and what thou layeft bere fet torin, that none thould glery

vpon me, I will be re it. And the king of Asthur appoynted vnto Hezekiah king of Judah three hundreth talents of filter, and thirtie talents of 15 Therefore Hezekiah gaue all the filuer that

was found in the house of the Lord, and in the treatures of the kings home. 16 At the fame feafon did Hezekiah pull off the plates of the doores of the Temple of the Lord,

and the pillars (which the f yd Hezekiah king of Indah had concred ourr) and gaue them to the king of Asshur. 17 And the king of Asshur sent Tartan, and Rab-faris, and Rabihakeh from Lachith to king Hezekish with a greathoafte against Ieru-

talem. And they went up, and came to Ierufalem, and when they were come vp , they stood by the conduit of the vpper poole, which is by the path of the futlers field, 18 And called to the king. Then came out to

them Elinkim the fonne of Hukiah, which was fleward of the house, and Shebnah the chanceller, and Ioah the fonne of Alaph the # recorder.

19 And Rabshakah fayd vnto them , Tell yee Hez kish, I pray you, Thus faith the great king, moone my mafter. euen the greatking of Asthur, What confidence is this wherein thou truftett?

onely not be able 20 Thouthinkest, Surely I have * eloquence, war thall be an hint I but counfell and strength are for the warre. On h Thus the idolawhom then doeft thou ruit, that thou rebelleft

against me? 21 Loc, thou trustest now in this broken flaffe of reede, to vvit, on & Egypt, on which if a

man leane, it will goe into his hand, and pierce it : fo is Pharaoh king of Egypt vinto all that truft it was beft for him on him. so yeeld to the king 22 But if ye fay vnto me, We trust in the Lord our God, is not that hee whole hie places, and

of Affirm, oneaufe his power was to whose alters Hezekish bath b taken away , and Imall that he had not mania furnith hith Gyd to Ludah and Icrufalem , Yee shall worthip before this alter in Ierufalem? 23 Now therefore give i hostages to my lord

al mates in their pro- the king of Asthur, and I will give thee two thou-Lexitic states them- fund horses, if thou be able to set riders upon sinth fanour them. 24 For how canst thou despite any captaine of Thus be fpeale h to fenra 14 : bish,

the least of my masters servants, and put thy trust on Egypt for charets and horsemen?

25 Am I now come vp without the Lord to

vp ag unft this I nd, nd deftrey it. 26 Then Eliskim the fenne of Elikish, and Shebnah, and Io h faid voto Rabili-k-h. Speike I pray thee, to thy fernants in the * Aramites Ian - * 07, 3 nlock guage, for we understand it, and take not with

vs in the Iewes tongue, in the audience of the

27 But Rabibakeh fayd vnto them, Hath my

mafter fent me to thy mafter and to thee to speake

thefe words, and not to the men which fit on the

wall, that they may eate their owne doung, and

people that are on the wail.

drinke t their owne piffe with you?

voyce in the Iewes language, and spake, saying, Heare the words of the great king, of the king of Asiliur. 29 Thus faith the king, Let not Hezekish deceine you : for he shall not be able to deliner you

28 So Rabitiakeh itood, and cried with a loud thir fear,

Elr the mater al

* Or, by listand.

* out of mine hand 30 Neither let Hezekiah make you to trust in the Lord, faying, The Lord will furely deliner vs,

and this citie thall not be given over into the hand of the king of Asilhur, 31 Hearkennot vnto Hezekiah : for thus faith the king of Asshur, Make ? appointment with + Ele bloffing:

me , and come out to me, that enery man may cat meaning the contiof his owne vine, and every man of his owne fig- tions of feme, tree, and drinke every man of the water of his owne well. 32 Till I come and bring you to a land like 1 He maketh himyour owne land, even a land of wheat and wine, lette to fure, that a land of bread and vineyards, a land of oliues, the will not grant toyle, and hony, that ye may liue and not die: and they render them.

obey not Hezekish, for he deceineth you, faying, felies to him to The Lord will deliner vs. 33 Hath any of the gods of the nations deli- captine, nerced his land out of the hand of the King of Asthura 34 Where is the god of Hamath, and of Ar-

pada where is the god of Sepharuaim, Hena and Inah? howe have they delivered Samaria out of mine hand: 35 Who are they among all the gods of the

nations, that have delinered their Ind out of mine hand, that the m Lord should deliner Ieru- m This is an exeerable blefphem.s falem out of mine hand? against the time God.

36 But the people held their peace and answe- to make them equals red him not a word: for the kings commande- with the ideas of ment was, flying, Answere ye him not. fore God aid moft

37 Then Eliakim the sonne of Hilki h which harply panish sta

was fleward of the house, and Shebush the charceller, and Iosh the fonne of Afaph the recorder came to Hazekish with their cloathes rept, and told him the words of Rabibakeh. CHAP. XIX. 6 God promifeth by Ifaish wetorie to Hozekiah.

35 The Angel of the Lord killeth an hundreth and fourescore and five thousand men of the Assyrians. 37 Sanenersb is killed of his outne formes.

A Nd * when King Hezekiah heard it heerent * 15.37. his cloathes, and put on fackcloath, and came

into the house of the Lord, 2 And fent Eliakim which was the fleward of the house, and Shebnah the chanceller, and the

Elders of the Priefts clouthed in fackcloth a to I- a Te heart form? faish the Prophet the fonne of Amoz. new propherie, and 3 And they five voto him, Thus faith Heze- to have comfort of

kish, This day is a day of tribulation and of rebuke, Sc blafphemie; for the children are come to

other na tons: there.

Hezekiahs payer.

in her trangalle

& Meaning, for

all the cittes of

d The Lord can

e That is, Sauthe-

* Ov. black Mires.

ioy ned together

f For the Kings of

against the King of

Afficia becanfe of

his operation of

other countreves.

g The mote neers

she more they

blaighems.

that the wick dase

B Before the File

what is the true re-

to thee to the Lord

byearned praver.

I show by effect

be blafphemed

1 by this title he

difcerneth God

m He the wet's

for what end the

faithfull deire of

God to oc deline-

falie gods.

shat then wilt rot

Reffer thy name to

of the con nant.

i Het theweth

into duft.

Indeh,

Jeru alem which

onely semained of

Chap. XX.

Sanet eribs hoafte destroyed, 141

b The dangert are bothe birth, and there is no ftrength to bring. O daughter of Ierufalem, he hath thaken his head fo great, that we forth. 4 If fo be the Lord thy Gol hath heard. il can neither auenge this bla phemie, nor helpe on felus no the wordes of Ralithikeh , whom the king of

more thea a woman Asiling his matter h th fent to rolle on the lining Gosjand to reproach him with wordes which the Lord thy God hath heard, then lift hou vp thy prayer for the gremment the are left. 5 'So the feruants of king Hezeki, h came

to Ifaich. 6 And If sich faid vnto them , So shall ye fay

to your mafter, Thus faith the Lord, Be not afraid of the words which thou haft heard, wherewith the feruants of the king of Asihui haue blatphemed me.

7 Behold, I will fend a blaft a vpon him, and hee shall he re a noyfe, and returne to his owne with one blaft blow away al the fitength of man, and turne it isn't; and I will coule him to fall by the fword in his owne land.

8 5 So Rabiliaksh returned, and found the king of Asthur fighting og init Lihn h : for hee had heard that he was departed from Luchith.

9 . He heard also men say of Inh. kih king of * Ethiopia, & Behold, hee is come out to fight ag inst thee; he therefore departed and fent other

Ethiopis and Esypt me flengers vnto Hezeki h, feying, Thus shall yee spe ke to Hezekich king of

Indah , and fay , Let not thy & God deceine thee in whom thou truftest, taying, Ierufalem shall

not be delivered into the hand of the king of Af-

11 Beholde, thou hast heard what the kings to their definition, of Asshur have done to all lands , how they have destroyed them; and thalt thou be delinered? 12 Have the gods of the heathen delinered

them which my fithers have deftroyed as Gozan, and Haran, and Rozeph, and the children of Eden, which were in Thelder? 13 Where is the king of Hamath, and the king

of Arp id, and the king of the cine of Sepharuaim,

Hena and Luch? 14 So Hozekiah received the letter of the hand of the mellengers , and read it : and Hez :kish went up into the house of the Lord, and He-

zeki h lpread it before the h Lotd. 15 And Hezekish spreyed before the Lord. and faid, O Lord God of Hrael, which dwelle ft

betweene the Cherobims, thou art very God alone fige and foccour in ouer all the kingdomes of the earth; thou halt all dangers, to wit, made the heanen and the earth.

16 Lord, k bow downe thine eare, and heare : Lord open thine cyes and behold, and heare the words of S ncherib, who hath lent to blatpheme

the Higging God. 17 Trueth it is, Lord, that the kings of Asil ur

have defroyed the nations and their lands, 18 And have tethre on their gods : for they from all idoles and were no gods, but the worke of mans handes, euen wood and ftone; therefore they destroyed

> 19 Nowtherefore, O Lord our God I befeech thee faue thou vs out of his hand, that all the m kingdomes of the earth may know, that thou

O Lord, it onely God. 20 Then Italah the some of Amoz sent to Hezeki h, laying, Thus faith the Lord God of Itsael, I have heard thet which thou haft prayed

mes concerning Sancherib king of Asil ur. 21 This is the word that the Lord hath fpoken against him, O "Virgin dughter of Zion,

2.2 Whom hift thougailed one and whom haft thou blatphemed and against whem half thou examed thy voice, & rifted up thine eyes on hie? euen o against the hory One of Hirsel.

23 By thy treflengers thou hatt roiled on the himand will re-Lord and faid, By the metrivade of my charets I sengate, which is am com : vp to the top of the mountaines , l y the done to any of his fides of Lehanon , and will cut downe the his ce- saints. directhereof, and the fire time trees trereof, and I will goe into the pir Jamg of his Lorders, and p Meaning, tenife-

into the forest of his * C arrel. 24 I have digged and drunke the waters of others, and with the pi nt of my feete hate I dried of fideh, Ita 37.44

all the * floods cloted in. 25 Haft thou not heard, how I have of olde to story or to much of rime made it, and hone formed it long ago . Sand as a state of

frould I now bring tetlest it should be defireyed, a He a disentitus and laid on ruinous heapes as cities defenced?

26 Whole t inhabitants have final powers the aith of and de-and are afrail, and confounded; they are take the church he will graffe of the held, and greene herbe, or graffe on non rions rivingthe house tops, or as come blafted before it be leabled moyed,

27 I know thy dwelling , yea, thy going out . 150, ho defectand thy comming in , and thy buy against me. totach wick d,

28 And because thou ragest against ince, and which loss m to mid, and a ecthy turnult is come up to in necroes, I wall put we disserted demine shocke in thy militals, and my bride in contrerents thy lips, and will bring thee backe against he fame to with dethy

way thou cameft. 29 And his shall be at figne vito thee, O He- tohmo zekiah, Thou flalt extethis yeere such things as a God ded pot only grow of themselves, and the next year tuch as promise him the grow without fowing, and the third yeers few ve him a figure to conand reope, and plant vineyards, and care the huits freme bis lath

ereor,
30 And the remnant that is efcaped of the immbertal trail house of Ind h , if all against ake a roote downer remarked hidsh

ward, and bear of fruit vpw.ard. 31 For out of Ierutalem shall goe a remnant, cod beauth toward

and fome that feall escape out of mount Zion, Firehinch & all the " zeale of the Lord of hoats shall doe this. 32 Wherefore thus faith the Lord, concerning cimenthe king of Asthur, Hee shall not enter imothis citie, nor floote an arrow there, nor come before

it with faield, nor caft a mount against it; 33 Dut hae thall returne the way he came, and thail not come into this citie, lath the Lord,

34 For I will defend this citie to father for tob, (1) mine owne like , and for D and my for units 1 ke. 1 Mas s 41 35 1* And the tame night the Angel ct : Mac. 10

the Lord went out and imore in the cause of 2s. + This was the fall four an hundreth fourefoore and the the nind : to paragraphen they note out in the more than the mor when they role early in the morning behold, they think would be were all dead corples.

36 So Sancher ib king of Ash to deported, and id le, whom he went his way, and returned and dwert in N neuch from a code and by

37. And as he was in the Ten move of product. 37 And as he was in the Temp enviral apping them by whom he Nifroch his god , Adian etech and Sharezer his coghiby name to Nitroch his god, Adden elech and Shifted in hisebeen delta-formes y flew him with the fword; and they ofca-ded,

ped into the land of Aratut, and Etarhaddon his fonne reigned in his flead. CHAP.

Hezektah is ficke and reconnects the fine off is health, 12 He receivanto retrovarde of Leredan, 13 She. weth his treasures, o is regresended of Isaiah. 22

He dieth, & Manafich In fonne reigne hin his flead. A Bout that time * was Hezekich ficke vito * Caron 130) death; and the Prophet Haiah the forme of 112,343

o Ged tennersh

c lich the her, he of his beiders, to wit.

toralmuch as he is kii ridomes

evercome th. cons 1 is and enterprisal

* 118 55 56.) rein 48 144

he hath despised thee, and laughed thee to scorne;

zed, to wit, that he may be glorifi-d by their delinerance. m Becaufe as yet Jerufalem had not beene isken by the

enemie, therefore he

salleth her virgin.

the n

AMCZ

Hezekiah restored to health. II Kings.

Manasseh: His idolatrie

Amoz came to him, and faid vnto him, Thus faith the Lord , Parthine house in an order ; for thou finit die, and not line.

2 Then he comed his face to the a wall , and prayed to the Lord, faying,

a Thu bis minde

m ghi noibe tios-

earaithea it fie • North much for

his o sheduach as

ted, which he had

defiroyed,audita

Gods Name be dibenand

d Beaule of his

and eray, r. God

maid away his

thy delinerance

with that he will

mot have thele 111-

ferious meanes

Ecclos. 48 s4.

bache, i the houses

h which diall was

Baires that Ahaz

had declared him-

which was now

vaine glary, and

aifo becanfe hee

of him that was

en infidel.

Gods enemy and

Chap.24-13

and 23 13.

ISC. 27 190

definered.

may be to many the fewer in the

kings diall.

had made.

* 162.35. t.

contemped.

wernth.

3 I befeech thee, O Lord, remember now, how I have walked before thee in trueth ind with b Meaning , witha b perfit heart, and have done that which is good in thy fight : and Hezeki he wept fore.

And after Haith was gone out into the

middle of the court, the word of the Lord came tor frame natisfula-trie should returnto him, fry ing,

7 Turne againe, and tell Hezekish the captains of my people , Thus feith the Lord God of Datid thy father , I have he ned thy a prayer , and feene thy teares : behold, I have healed thee, and vnfa ned repentance the third day thou thalt goe up to the should of the Lord.

6 And I will adde unto thy dayes fifteene yeers, e To gine thanks for and will deliner thee and this city out of the hand f He deela eth that aloes God can beste for mine owne fake, and for Danid my Brumts without other me-

of the king of Asthur, and will defend this citie disines, yether the-Then I fish ford . Take a flumpe of drie figs. And they tooke it, and bail it on the boile,

and he recovered. flate the figue that the Lord will heale mee, at d

that I shall goe up into the house of the Lord the

frewed them not,

thir I day; 9 And Liaish answered, This figne fielt thou have of the Lord, that the Lord will doe that hee hath fpoken, Wills then that the fladow goe for-

ward ten degrees, or * goe backe ten degrees; 10 And Hezekish infwered, It is a light thing for the thallow to patte forward ten degrees ; not

g Let the funnegot fo then, but let the thadow 8 go back ten degrees, to many degrees 11 And Italian the Prophet called vnto the Lord, and he brought agains the fleadow ten degrees backe by the degrees whereby is had gone

downe in the h diall of Ahaz. 12 1 * The fame feafon Berodach Baladan the fer in the top of the fonne of Baladan king of Babel fent letters and a i prefent to Hezekiah : for he had heard how that

i Mooned with the Hezekiah was ficke. 13 And Hezekish heard them, and shewed she fanouerhat God the wed to Hea high, them all his treasure house, to vost, the filter, and and alto becaule he the gold, and the spices, and the precious ovntfelie enemie to Si- ment, and all the house of his armour, and all that neherib his enemie was found in his treasures : there was nothing in his house, and in all hisk realme, that Hezekich

k Being mooned 14 Then Ifaiah the Prophet came vnto King with ambition and Hezekiah, and faid vnto him, What fayd thefe men ? and from whence came they to thee ? And feemed to relovee Hezekiah faid, They be come from a farre counin the friendlhip trey, euen from Babel,

15 Then fayd hee, What have they feene in thine house? And Hezekish answered, All that is in mine house have they seene there is nothing

among my treasures, that I have not shewed them. 16 And Isaiah said vnto Hezekiah, Heare the

word of the Lord, 17 Behold, the dayes come, that all that is in

thine house, and what socuet thy fathers have layed up in flore unto this day, * shall be carried into Babel : Nothing shall be left, faith the Lord.

18 And of thy fonnes, that shall proceede out of thee, and which thou shalt beget, shall they take

19 Then Hezekiah faid voto Isaiah, The word of the Lord, which thou half I spoken, is good : 1 He acknowledfor faidhe, Shall it not be good if m peace and trueth true Prophet of God be in my dayes?

20 Concerning the rest of the astes of Heze- ble h himselfe to his kish, and all his valiant deedes, and how he made m Seeing that God a people and a conduit, and brought water into the hath the wed me this citie, are they not written in the booke of the fatour to graunt me Chronicles of the kings of Iudah?

21 And Hezekish flept with his fathers : and afraid Lag the ene-Mimaffehhis fonne reigned in his ftead,

reforce , if the Church had decayed in his time , because he had teffored selegion ,

CHAP, XXI. 3 King Manafich telloreth idoletry, 16 And v feth great crueltie. 13 He dieth and Amon his fonne Jucceedech, 23 VVhois killed of his coune feruants.

26 After lim reizneth logah. M Anailch * was twelve yeeres olde when hee *1. Chron, 33,45, bogen to reigne, and reigned liftle and five

veeres in Terufalom ; his mothers name also was Herhzi-bah, 2 And hee did enill in the fight of the Lord after the abomination of the heathen, whom

the "Lord had cafe out before the children of II. " Deut, 12, 93 For he went backe and built the hie places, * which Houski h his father had deftroyed : and * Chap. 18,+; he erected up altais for Bull, and made a grove, as did Ahab king of Itrael, and worthipped all the

hoafte of heaven and ferned them. 4 Also hee * built alters in the house of the * Terem 30.34? Lord, of the which the Lord faid, * In Ierusalem * 1. Sam. 7,13,

will I put my Name. s. And he built alters for all the hoaft of the hea-

uen in the two courts of the house of the Lord. 6 And he canfed his formes a to passe through a Reade Chap. the fire, and gave himfelfe to witchcraft and for- 10.31

cerie, and hee yied them that had familiar fpirits and were foothfayers, and did much eaill in the fight of the Lord to anger him. 7 And hee fet the image of the groue, that hee

had made in the house, whereof the Lord had faid +2. King, 8.219 to D. uid & to Salomon his fonne,* In this house and 9.3, and in Ierusalem, which I have chosen out of all Chap. 23. 27. the tribes of Ifrael, will I put my Name for euer.

8 Neither will I make the feete of I frael moone any more out of the land, which I gave their fathers : fo that they will bobferue and doe all that b Therefore feeing I have commanded them, and according to all the they obeyed not the Law that my feruant Mofes commanded them.

9 Yet they obeyed not , but Man fleh ledde inaly saft forth of them out of the way, to doe more wickedly then that land, which they had been on did the heathen people , whom the Lord deftroy- condition,

ed before the children of Ifrael, 10 Therefore the Lord spake by his servants the Prophets, faying,

11 * Because that Manasseh king of Judah hath * Ierem. 15 4 done fuch abominations, and hath wrought more wickedly then all that the Amerites (which were before him) did, and bath made Iudah finne alfo

with his idoles, 12 Therefore thus faith the Lord God of Ifra- +1, Sam 3.17] el, Behold, I will bring an euill vponleru alem and e Meaning, that Iudah, that who so heareth of it, both his * eares who so use thall stingle thall stingle.

13 And I will firetch ouer Ierufalem the line aftentied. d of Samaria, and the plummet of the house of d As 1 hane de-Ahab : and I will wipe Ierufalem, as a man wipeth a dish , which he wipeth , and turneth it vp- Ahab , fo will I fide downe.

and therefore hum garatmeffe daring my life: for he was

mies thould batte

God, they were

deficy Indah,

away, and they shalbe cunuches in the palace of the king of Babel,

14 And

Amon, Iofiah.

Chap. XXII.

The Law is found. 142

e Meaning, Indah and Beniamin, which were onely left of the rea of the tribes.

so his commande-

* Or be burled bim.

2 2. Chren 34 . t.

a His reale was

phet, morethan

three hundreth

s king. 13.2.2114

the God of his fa-

yeetes beiore,

shet Danid.

s. Chren. 34.3.

to mit, lefiabelt

fonne.

ments,

14 And I will forfake the e remnant of mine inherit nee, and deliver them into the hand of their enemies, and they finibe robbed and spoiled of all their adverfilles.

Ty Because they have dere cuilling febt, and have provoked mee to a ger . fince the time their fathers care cut of Egypt untill this day.

16 Moreover, Mer. fich if ed firnccent blocd f The Ebrewes Wine that he flew exceeding much , till hee replevified Laufalem who was his father from corner to corner, befide his fit ne who rewith an law.

hee made Iudah to finne, and to dee euili in the fight of the Lord, 17 Concerning the rest of the after of Manas-

feh, and all that liee did, and his firme that he finned, are they not written in the booke of the Chronicles of the Kings of Indah?

18 And Manaffeh flept with his fathers, and was buried in the garden of his owne house, euch in the garden of Vzza: and Amon his fonne reig-

ned in his stead. 19 1 * Amon was two and twentie yeere old, 2 3. Chro. 33,50,2 7 when hee began to reigne, and he reigned two

ther ferued, and worshipped them. 22 And he forfocke the Lord God of his fag That is, according there, and walked not in the & way of the Lord.

23 And the feruants of Amon confpired against him, and flew the king in his owne house,

24 And the people of the land flewe all them that had conspired against king Amon, and the people made Iofi. h his forme King in his fread.

25 Concerning the reft of the actes of Amen, which he did, are they not written in the booke of the Chronicles of the Kings of Judah?

26 And * they buried him in his fepulchre in the garden of Vzza; and Ioliah his fonne reigned in his stead.

CHAP, XXII. 4 Infiah repaireth the Temple, & Hilkish findeth the

booke of the Lar w, and causeth it to be presented to lefiab. 12 Who fendeth to Huldah the Frother tefe to on quire the Lords will. Offall was * eight yeare olde when he 's gen to

Total was reight year one and thirtie years in prophecied of, 2"d his name mentioned I erutalem, rlis mothers name also was. I edidali the by 12ddo the Prodaughter of Adaich of Pozcath.

And hee did vrightly in the sphecline Lord, and walked in all the wayes of Danid his father, and bowed neither to the right hand, ner to beeing bureight vert old, he tought

3 C And in the eighteenth yeare of King Iofigh, the king fent Shaphan the fonne of Azhileh the forme of Meibullam the chauncelles , to the house of the Lord, faying,

4 Goe vp to Inikish the hie Prioft , that hee may * formme the filter which is bought into the house of the Lord, which the keepers of the

* b doore have gathered of the people. And let them deliver it into the hand of them that doe the worke, and have the overlightof the house of the Lord, let them give it to them

genee of the pitels, that worke in the house of the Lord, to repaire the decayed places of the house; 6 To vou , vnto the artificers and capenters, tenet, organie and malons, and to buy timber, and hewed frene

7 Howbeit, let no reckening be made with them of the money, that is delivered into their hand for they deale a faithfully, d So Godprouided

8 And Hilkiah the ligh Prieft feld voto Sha- him of fach felt phan the chaunceller , I have found the booke went should of the Law in the house of the Lord; and Hill zuler winter from kish gaue the booke to Shaphan , and hee read it, the work of God.

9 So Shaphan the chanceller come to the Ling copy that Mofer and brought him word againe, and fayd, Tly for-leath maragumrs have I gathered the money , that was found pearth, a Chion in the house, and have delivered it visto the hands at it which lather of them that doe the worke, and have the ouer- of the Lorent ! 4 fight of the house of the Lord. brem lafe orale

10 Alfo Shaphen the chanceller flewed the tythe sackednesse kirg, faying, Hi kish the Priest bath delivered me had got abeliated a booke, And Shiphen read it before the King. | mmail.

11 And when the Ling had heard the wordes of the booke of the Law he rent his clotthes

12 Therefore the king commanded Hilking the Prieft, and Abikam the funne of Shaphan , and I Messing, to fore A hbor the fonne of Michaiah , and Shapk , a he treesligh the knowchanceller, and Afrhigh the kings feruent, ayin g, laper fishings

wordes of this booke that is found : for great is the Lorder with the write of the Lord that is kindly loggingly values in the month of the Lord that is kindly loggingly values in the month of the Lord that is kindly loggingly values in the month of the Lord that is kindly loggingly values. because our fabors have not above dalle wer les

it written therein for vs.

14 1 So Hilkian the Prioft and Allikum at ! Achbor, and Shaphan, and Afahish what was Huldah the Propheteffe the wife of Shullant, the fonce of Tikush, the forme of Bathas hopper of the wardrobe : (indth i dwelt in fernfalem in the good, but of

17 And thee cuffwered them, Thus with the

thereof, even all the wordes of the bould which then, the king of Indah hathread, 17 Because they have for fiken mee, and have

butne incense vino other gods, to anger me with all the h workes of their handes any wratholfo hander and wear shall be kindled against this piece, and thall not be hard and have

onenched, 18 But to the Ling of Luddh, who first you to forth word of inquire of the Lord to Hall ye by vero him. The god, which are fixth the Lord God of Hard, The words I've to the state

Lou halt heard Pall come to rafe. 19 Eur beceufe thing heirt did me i ; and ord eger arthey hou haft humbled try telfe before § Load when the one shore. then half humbled if y leare better y E la whom you are so die, then heardeft what I spake up inflithis place, and hearn her hear. against the inhabitants of the time, t that, that it states to frould be defreyed and required , and haft that thy cloathes, and wepr before ace, I have also

heard it laith the Lord. 20 Behold therefore , I will gather thee to thy mag at a just fathers', and thou foste be put in thy grane in the ignet dea athers, and there eyes hell not fee all the entil the wicked, were

brought the king vardagaine.

CHAP. XXIII.

2 Tofiah realeth the Lavo before the people. 3 lice maketh accuenant voithite Lord. 4 Hee putterl. dourne the solo's , after he had killed their Priefts. 22 Het keepeth Paffeone: 24 He destrojeth tha consurers, 2, He vuas killed in Megiddo, 30 one his fourse Telesaha reigned in his fleat, 33 After hee y pas taken, ku long Icheinkim vvas riade King. The

13 Goe ye and tinquire of the Lord for me and velocat treate a yeere in Ierulalem : his mothers name also was for the people, and for all findsh concerning the thoughts other Meshallemeth the daughter of Haruz of Jorbah. 20 And hee didenill in the fight of the Lord, as his father Manaffeh did. 21 For bee walked in all the way that his faof this booke, to deesecording or sail do which ther walked in , and ferued the idoles that his fa-

colledge) and they communed with her.

Lord God of Hr ... Toll the manthat fem you hope, and where

16 Thus faith the Lead Behold, I will bring the to increase the cuil upon this place, and on the inhabitants so man of the inhabitants commend the re-

which I will taking pon this place. Thus they god attention interest on of ibis

it when from them; to repaire the house,

* Or, wine, as verf. 5 * Or, re IT-U b Certaine of the Priefts were arpointed to this of-fice, as chap. 12 9. E From the time of touth for the frace of 244 yeeres, the Xample remained without reparation through the neglithey that have a shaige, and energes Ioliahs zeale and reformation. II. Kings. The Passeouer. * 2.6hron 34.30. Then * the King 2 fent, and there gathered vn-2 Because he faw to him all the Elders of Iudah and of Ieruof the m mount of corruption (which * Salomon m That was the the king of I reel had built for Athtoreth the fo called becanfe the great plagues idole of the Zidonians, and for Chemoth the idole it was fall of idole. falem. of God that were chreained, he knew 2 And theking went up into the house of the of the Moabites, and for Milchom the abomina- * t. King. 11.7. no more speedie tion of the children of Ammon,) Lord, with all the men of Indah, and all the irway to anoid them, 14 And he brake the images in pieces, and cut habitants of Ierufalem with him , and the Priefts then to turne to downe the groues, and filled their places with the and Prophets , and all the people both small and God by resentance which cannot great: and he read in their eares all the words of bones of men. come but of faith. the booke of the covenant, which was found in 15 Furthermore " the alter that was at Bethel, " which Ietobotm and faith by and the hie place made by Ieroboam the fonne had onthe in threel, the house of the Lord. hearing of the t, King, 11.28.29, 3 And the king flood by b the pillar, and made of Nebat, which made Ifrael to finne, both this word of God. b Where the a couenant before the Lord, that they should alrar, and also the hie place, brake he downe, and king had hisplace, walke after the Lord , and keepe his commandebuint the hie place, and lampt it to powder, and Chap, 11 14. € As Toilens did, ments, and his restimonies, and his statutes, with burnt the groue. Ioh. 14.21 15. 16 And as Iofiah turned himfelfe, hee spied all their heart, and with all their foule, that they d Meaning, them the graves that were in the mount, and fent and might accomplish the wordes of this couenant which were next tooke the bones out of the graues, and burnt written in this booke. And all the people ftood in dignity to the high Priest. them upon the altar, and polluted it, according to the couenant. e Incontempt of to the word of the Lord, that the oman of God o According to the 4 Then the king commun.led Hilkiah the hie Prieft, and the 4 Priefts of the fecond order, and that altar, which leproclaimed, which cried the fame words. roboam had there 1 King. 13.2, built to facrifice the keepers of the doore, to bring out of the tem-17 Then he faid, What title is that which I so his calnes. fee? And the men of the city favd vnto him . It is ple of the Lord all the vetle is that were made for f Meaning, the Baal, and for the groue, and for all the hoafte of the femilehre of the man of God, which came prieffs of Baal, heaven, and hee burnt them without Ierufalem which were called from Judsh, and told thefe things that thou haft Chemarims, either in the fields of Kedron, and caried e the powder of done to the altar of Beth-el. because they ware them into Beth-el, Then fald he, Let him alone; let none reblacke garments, 5 And he put downe the f Chemarims, whom mone his bones. So his bones were faued with the or elfe were fmoked with burning the kings of Judah had founded to burne incente bones of the P Prophet that came from Samaria. p Meaning, the incer fe to ideler. in the hie places, and in the cities of Ludah and 19 Iofich alfo tooke away all the houses of the Propher which g Hee remooned the groue which hie places, which were in the cities of Samaria, cauted him to eate eame after him, and about Ierufalem, and also them that burnt incense idolaters for denovnto Baal, to the funne and to the moone, and to which the kings of Ifrael had made to anger the contrary to the tion had planted the planets, and to all the hoafte of heaven. Lord, and did to them according to all the facts commandement of neere vn to the 6 And he brought out the g groue from the that he had done in Beth-el. Temple, contrary Temple of the Lord, without Ierutalem vnto the 20 And hee facrificed all the Priefts of the hie baried in one to the commandement of the Lord. valley Kedron, and burnt it in the valley Keplaces that were there, upon the altars, and burnt grave, Dent. 16.21. 0125 dron, and stampt it to powder, and cast the dust mens bones upon them, and returned to Ietu-1, King, 13.311 fome reade, the fifalem,

militude of a grone thereof vpon the h granes of the children of the which was hanged people. 7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the grone.

8 Also hee brought all the priests out of the

the Priefts had burnt incense, even from Geba to

in the Temple.

h Both incon-

and reproach of

them which had worthipped them in their lines,

hat had forfaken

the Lord to ferne

idolt, were not

Lord for the in-

k Which was a

fieth a tabtet, be

cause they smore

co be caft in

contempt there of.

1 The idolatrous

to the finne , either

to carie the image

thereof about as

elfe to farrifice

moftagrecable.

* Oz, valley.

thomas a facrifica

with fire.

Arnetion of others.

meete to minifler

cempt of the idols

Beer-sheba, and destroyed the hie places of the gites , that were in the entring in of the gate of in the feruite of the Ioshua the gonernour of the citie, which was at the left hand of the gate of the citie. 9 Neuertheletle the Priestes of the hie places

i Because that those civies of Indah, and defiled the hie places where

i came not vp to the altar of the Lord in Ierufavalley neere to ferufalem, and figni-lem, faue onely they dideate of the valeauened bread among their brethren. 10 Hee defiled allo k Topheth , which was in

on the tabret while their children were the valley of the children of Hinnom, that no buttning, that their man should make his some or his daughter to paffe thorow the fire to Molech. heard, Leutt, 18.11 where after lofish

11 Hee put downe also the I horses that the commanded earliers Kings of Judah had given to the funne at the entring in of the house of the Lord , by the chamber of Nethan-melech the eunuch, which was ruler kings had dedicate of the suburbs, and burnt the charets of the funne horfes and charets

12. And the altars that were on the top of the chamber of Ahaz, which the kings of Indah had made, and the altars which Manaffeh had made the heathen did, on in the two courts of the house of the Lord did the King breake downe, and hafted thence, and caft the dust of them in the * brooke Kedron.

13 Moreover the King defiled the hie places that were before Ierusalem and on the right hand

21 Then the king commanded all the people, faying, * Keepe the Paffeoner vnto the Lord your Ged, * as it is written in the booke of this * a. Chron. 35. 2 couenant.

22 And there was no Paffeouer holden a like Deut. 16.2. that from the dayes of the Judges that judged If- 9 for the multitude rael, nor in all the dayes of the kings of Ifrael, and zeale of the

and of the kings of Iudah. 23 And in the eighteenth yeere of King Iofich was this Paffeouer celebrated vnto the Lord in

24 Iohah alfo tooke away them that had familiar fpirits, and the foothfayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusa-

Ierufalem.

were written in the booke that Hilkiah the Priest Dent. 18. 11. found in the house of the Lord, 25 Like into him was there no king before him , that turned to the Lord with all his heart,

and with all his foule, and with all his might according to all the Law of Mofes, neither after him arote there any like him.

26 Notwichstanding the Lord turned not from the fiercenesse of his great wrath wherewith he f Because of the was angry against Indah, because of all the proud-wicked heart of

cations wherewith Manaffeh had prouoked him, would not there 27 Therefore the Lord faith, I will put Iudeh vato him by repenalso out of my fight, as I have pur away Israel, and tance.

will cast off this city Ierusalem, which I have chosen, and the house whereof I sayd, * My Name * . King 8 2,. thall be there.

Concerning the rest of the actes of Iofiah, and all that hee did, are they not written in the

the Lord , which were both two

1. Eidr. 1, 1

people with the great preparation.

lem , to performe the words of the * Law , which * Lenit , 10.17;

and 9 3. Chap. 2.7.

booke

Iofiahs death. Iehoahaz.

Chap. XXIIII. XXV. Ierusalem besieged. Zedekiah. 143

booke of the Chronicles of the kings of Iudah? 29 1 * In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Asthur to the river Perath. And king Ioliah went :gainst him, shorow his conn-mey, he ferred lead whom when Pharaoh law, hee slew him at Me-

he would have done giddo. 30 Then his fermnts caried him dead from Megiddo, and brought him to lerufalem, and buhaue flayed him. yet ried him in his owne lepulchre. And the people with the Lord, and of the land tooke Ichoahaz the fonne of loftsh. therefore was thanke, and anounted him, and made him king in his fa-

thers stead.

* s. Chron 35.20,

f Because he paffed

him herme, and

therefore would

he confulted not

& Meaning, the

tiechia in Syria,

wet reignte

fote.

31 * Ichoshaz was shree and twenty yeere * a. Chion. 36.3. 3. olde when he b. g in to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32 And hee did enill in the fight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bondes wicked kings be-" at Riblah in the land of Hamath, I while he reigm Which was Anned in Ierulalem, and put the I nd to a tribute of

an hundreth talents of filter, and a talent of gold. galled alfo Hamath. 34 And Pharaoh Nechoh made Eliskim the for, that be frontd sonne of Ioliah king in stead of Ioliah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, di-

> And Iehoidkim gaue the filuer and the golde to Pharaoh, and taxed the land to give the money, according to the commandement of Pharach : hee lenied of every man of the people of the land according to his value, filter and gold, to give vnto Pharaoh Nechoh.

36 Iehoi kim was fine and twenty yeeres old, when he began to reigne, and he reigned eleuen veeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did enill in the fight of the Lord, according to all that his fathers had done,

> CHAP. XXIIII.

I Ichoiakim made Subject to Nebuchad-nezzar, robelleth 3 The cause of his ruine and all Iudahs. 6 15 Hee and his people are Ichoiachin reigneth. carred unto Babylon. 17 Zedekiah 11 made king. TN his 3 dayes came Nebuched-nezzar king of

Babel vp, and Iehoiakim became his fernant

three yeere; afterward he turned, and rebelled a-

a In the end of the shird yeere of his reigne, and in the beginning of the fonerh, Dan. s. r.

ahefe wicked tv-

they are notto be

exenfed, because

they proceeded of

a Not that hee was

thers, but he died in

the way, as they led

him pritoner to...

Itrem. 22, 19,

De, Euphrases,

ambition and

malice,

zende

gainft hon. 2 And the Lord fent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he fent rhem against Indah to destroy it, * ac-* Chip 20.17.

cording to the word of the Lord , which he fpake and 23.17. by his leru nts the Prophets. b Though God vfed

3 Surely by the a commandement of the Lord came this your Iu lah, that hee might put them sants to execute his sun indements, yet out of his fight for the finnes of Manasseh , according to all that he did,

4 And for the innocent blood that hee flied, (for he fuled Ierufalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Ichoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Indah? busied with his fa-6 So Ichoiaking flept with his fathers, and

Iehoiachin his fonne reigned in his ftead, 7 And the king of Egypt came no more out

of his land; for the king of Babel had taken from the river of Egypt, vnto the river & Perath, all that perfeined to the king of Egypt.

8 I Iehoiachin wvas eighteene yeere old, when he began to reigne, and reigned in I erufalem three moneths. His mothers name alto vvas Nehulhta, the daughter of Einathan of Ierufalem,

9 And he did enill in the fight of the Lord, according to all that his father had done.

10 * In that time came the fernants of Nebu- + Den. 1. t. chid-nezzar king of Babel vp against Terulalem ;

fo the city was befreged. 11 And Nebuchad-nezzar king of Babel

came against the citie, and his ferwants did befiege it. 12 Then Ichoiachin the king of Iudah 4 came d That is verlded

our against the king of Babel, he, and his mother himselfs wate himself a vare hi and his feruants, and his princes, and his cunuches; and the king of Babel tooke him in the eight yeere tof his reigne.

fures of the house of the Lord, and the treatures of his passage in finial as a finite second in finial as a finite second in finial as a finite second in finite as a finite second in finite as a finite second in finite second in finite second in finite as a finite second in fi * And hee caried out thence all the trea- the hing ef: abylone the kings house, and brake all the veilels of gold, which Salomon king of Ifrael had made in the

Temple of the Lord, as the Lord had laid. 14 And hee caried away all Ierufalem, and all the princes, and all the fliong men of warre, even ten thouland into captillity, and all the worke-

men, and cunning men; fo none remained failing the poore people of the land. * And he caried away Ichoiachin into Ba- * 2 Chron, 26.10. bel, and the kings mother, and the kings wines, ener 1,10 and his eunuches, and the mighty of the lande, carried hee away into captility from Ierufalem to

Babel, 16 And all the men of warre, even feuen thoufand, and carpenters, and locklimiths a thousand: all that were firong and apt for warre, did the

king of Babel bring to Babel captines. 17 1* And the king of Babel made Martani + tetem \$7,2. ah his vncle king in his ftead, and changed his and :2.11 name to Zedekiah.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleuen yeeres in Ierufalem. His mothers name also was Hamutall the daughter of Ieremi h of Libnah.

19 And hee did eailt in the fight of the Lord, according to all that Iehoiakim had done,

20 Therefore certainely the wrath of the Lord was against Ierufalem end Iudah, vntill hee cast fortes troblem them out of his flight. And Zedekiah rebelled a- and Irodah into Eagainst the king of Babel,

CHAP. XXV.

Ierufalem is befreged of Nebuchad-nezzar, and taken. The formes of Zedekiah are flaine before his eyes, and after are hisowone eyesput out. 21 Indah is brought to Babylon. 25 Gedalah is flaine, 27 lehoiachin is exalted.

Nd * in the * nimh yeere of his reigne, the * ferem 30.75 A b tenth moneth, and tenth day of the moneth, and see-Nebuchad-nezza king of Babel came, he, and all arthris, of zeden hift houst against Land down and lair had been and hift hoaft against lerutalem, and pitched against it, 6 which the Ebras and they built of forts against it reun i about,

2 So the citie was belieged vnto the eleventh Desember, and put of hard of king 7 add blich yeere of king Zedekiah.

3 And the ninth day of the moneth the fa- tor, a minute. mine was fore in the citie, fo that there was no the mechanist bread for the people of the land.

4 Then the citie was broken up, and all the Limite +100 men of warre fled by night, by the way of the d which was an men of warre fled by night, by the way of the potent doors ex the kings garden : now the C'iddees voere by the iffer our in city round about ; and the king went by the wayof the wildernelle,

wes call Teber, and their shildrens

r Birr

8 But the armie of the Caldees purfued after the king, and tooke him in the deferts of leticho. and all his houste was scattered from him.

6 Then they tooke the king, and caried him up to the king of Babel to Riblah , where they e gue iudgement von him.

him for his perincie 7 And they flew the fonnes of Zadekish before his eyes, and put out the eyes of Zedekish,

& bound him in chaines, & caried him to Bibel. I And in the fire moneth, and f feuenth day of the moneth, which was the nineteenth yeere of king Nebuch II nezzir king of Bibel, came Nebuzir-idm I chiefe steward and servant of the king of Babel, to Ierusalem,

And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem; and all the great houses burnt he with fire.

And all the armie of the Caldees that were with the chiefe fleward, brake downe the walles

of Ierusalem round about.

11 And the rest of the people that were left in g While the fiege the citie, and those that were fled and & fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captine.

12 But the chiefe fleward left of the poore of the land to dreffe the vines, and to till the land.

* Chap, 20, 17. letem, 27, 19,20,

1, King, 7, 15

1. Chron. 3 . 15 .

i That is, one ap-

in the hie Priefts

roome, if he were

ficke or els other-

wife letted

pointed to freceede

fe:em 52, 21.

e 🖦, condemned

2. Chron 16,13.

f leternie writerh

Chap 52, 12, the

eenth day becaule the fire continued

from the fenenth

day to the tenth.

Or, esptaint of

ebe graid,

endured.

and treaton,

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the braten Sea that was in the house of the Lord, did the Caldees breake, and carried the brasse of them to Babel

14 The pors h also and the befores, and the inh Of thefe reade framents of musicke, and the incense dithes, and Exod, 27, 3. all the vellels of braile that they ministred in,

tooke they away. 15 And the ashpannes, and the basens, and all that was of gold, and that was of filter, tooke the

chiefe steward away, 16 With the two pillars, one Sea and the bafes, which Salomon had made for the house of the Lord : the braffe of all these vetfels was with-

out weight.

17 * The height of the one pillar was eighteene cubites, & V chapiter thereon voas braffe, and the height of the chapiter vvas with network three cubites, and pomegranates upon the chapiter round about, all of bradle: & likewise vvas the fecond pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the fecond Priest,

and the three keepers of the doore. 19 And out of the citie hee tooke an Ennuch that had the overfight of the men of warre, and knue men of them that were in the kings pre-k foremie maketh ! fence, which were found in the civie, and Sopher mention of fenen, captaine of the hoafte, who mustred the people of of them ther were the land, and threefcore men of the people of the the chiefes. land, that were found in the citie.

20 And Nebuzar - aden the chiefe fleward tooke them, and brought them to the king of Babel to Riblan.

21 And the king of Babel (more them, and fle w them at Riblah in the land of Hamath, So Indah was caried away captine out of his owne

* Howbeit, there remained people in the land of Iadah, whom Nebuchad-nezzar king of * Ietem, 40,5 x Babel left, and made Gadaliah the fonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoafte and their men heard, that the king of Babel had made Gedalish gouernour, they came to Gedalish to Mizpih, to wit, Ithmael & fonne of Nethaniah, and Iohanan the fonne of Kareah, and Seraiah the fonne of Tanhumeth the Netophathite, and Lazzaniah the fonne of Maachathi, they and their

24 And Gedaliahl fware to them, and to their 1 That is, he did men, and faid vnto them, Feare not to be the fer-exhort them in the uants of the Caldees : dwell in the land, and ferue Name of the Lord, the king of Babel, and ve shall be well.

25 * But in the seuenth moneth Ishmael the submit themselves fonne of Nethaniah the fonne of Eiilhuma , of the to Nebushad-ners it, kings feede, came, & ten men with him, & fmore feeing it was the Gedaliah, and liee died, and fo did hee the Iewes, Lord. and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arole, and came to m Egypt : for they were afraid of the Caldees.

27 Notwithstanding in the feuen and thirtieth leremies counfell, yeere after n Iehoiachin king of Iudah was caried terem. 40,41,41. away, in the twelft moneth, and the feuen and and +3 chapters, twentieth day of the moneth, Euil-merodach he, his wife and his king of Babel in § yeere that he began to reigne, childeren in did lift up the head of Ichoiachin king of Iudah Babylon, whom out of the prifon,

28 And spake kindly to him, and set his throne fathers arath preabout the throne of the kings that were with ferred to honour:

29 And changed his prison garments : and he dence the feede of Dauid was released did continually care bread before him, all the even vato Chile. daves of his life.

30 And his . portion vvas a continual portion . Memirg, that given him by the king, enery day a certaine, all he had an ordinatie the dayes of his life.

according to fererenealed will of the

* lerem. 4 s, Iq

m Contrary to

Nobuchad - norrare fonne . after his thus by Gods proui-

in the coutt.

* Elv. mordet of

or of things omit-Cedito Territa booker of the kings .

THE FIRST BOOK E

the * Chronicles, or Paralipomenon.

THE ARGUMENT.

T He levves comprehend both these bookes in one withich the Grecians because of the length, divide into tive : and they are called Cironicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But thefe are not those booker of Chronicles , which are foofs mentioned in the booker of the kings of Iudah and Ifeael, which did at large fet forth the storie of both the kingdomes, and afterward perified in the captuatte : but an abridgement of the same , and were gathered by Equa, as the levves worste after their returne from Babylen This first booke conteinet ha briefe rehearfall of the children of Adam unto Abraham, Izhak, Iaakol, and the tuvelue Patriarches chiefly of Iudah, and of the reigne of Dauld because Christ came of nim according to the fesh. And therefore it setteth forth more amply his actes both concerning civil government, and also the administration and care of things concerning religion, for the good succeffe vubereof he reinjecth and gineth thankes to the Lord.

CHAP.

Adams genealogie.

a Meaning, that

fonne, and Enoth

Sheths fonne.

med Shem of

She'h was Adams

b ir had beene fuf-

feient to have na-

whom same Abra-

ham and Dausd,

world was sello-

mention is allo

* Gen. 10, 1.

Or, Riphalb.

Or, kedanime

e Who did fir ft

lift up himfelfe

about others,

Gen, 10,8,

Cen 10.11.

d Of whom came

the Syrians, and therefore they are

called Aramires

e Of him came the Ebrewes, which

were afterward

called Ifraelites of

Ifrzel, which was

of tadah, becanie

of the excellencie

f Hee tepeateth

canfe he would

of Abraham.

Shelah.

3nd 21,2.

Ot, Hadar.

34 Ben, 21, 3,

Shem againe.be.

come to the flocke

g Who came of Shem, and of him

* Gene. 11,10. and 17,6.

* Gene 25.13.

of that tribe.

shroughout all the

and ri. 10

Scripture.

Iapheth.

but becaufe the

CHAP. I.

Chap. I, I I.

1 The genealogie of Adam and Noah untill Abraham. 17 And from Abraham to Efau. 33 His children. 43 Kings and Dubes came of him.

Dam, Sheth, Enush, 2 Kenan, Mahalaleel, Iered, 3 Henoch , Methuibelah , Lamech .

Noah, b Shem, Ham, and Iapheth. 1 * The fonnes of Iapheth vvere Gomer,

and Magog, and Madai, and Lauan, and Tubal, and Methech , and Tiras. 6 And the tonnes of Gomer , Athchenaz, and

I Iphath and Togarmah. red by their three, Alfo the lonnes of Ianan , Elishah and Tar-

made of Ham and fhishah, Kittim, and | Dodanim. 8 The fennes of Ham wwere Cuft, and Miz-

raim, Put and Conain. 9 And the fonnes of Cuft, Siba, and Hauilah, and Sabrah, and Ramah, and Sabrecha. Also the fonnes of Raam h vvere Sheba and Dedan,

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

11 And Mizraim begate Ludim and Anamim,

Lehabim, and Naphtuhim: 12 Parhrufim also, and Caffuhim, of whom

came the Phil ftims, and Caphrorim. 13 Alfo Canaan begate Zidon his first borne, and Heth.

14 And the Iebufite, and the Amorite, and the Girgashite,

15 And the Hiuite, and the Arkite, and the Simite,

16 And the Aruadite, and the Zemarite, and the Hamathite. 17 1* The fonnes of Shem vvere Elam and Af-

thur, and Arpachthad, and Lud, and d Aram, and Vz, and Hul, and Gether, and Methech. 18 Alfo Arpachihad begate Shelah, and She-

Ish begate . Eber. 19 Vnto Eber also were borne two sonnes : the name of the one woas Peleg: for in his dayes

was the earth divided, and his brothers name vvas Icktan. 20 Then Joktan begat Almodad and Sheleph,

Isakob: and lewes and Hazematieth and Ierah,

21 And Hador:m, and Vzal and Diklah,

22 And Ebal, and Abimael, and Sheba, 23 And Ophir, and Hauilah, and Iobab; all

thefe were the fonnes of Joktan.

24 Shem & Arpachihad, Shelah, 25 Eber, Peleg, Rehu,

26 Serug, Nahor. Terah,

27 * Abram, which is Abraham,

28 The formes of Abraham vvere Izhak, and Ithmael.

29 These are their generations. * The eldest sonne of Ishmael was Nebajoth, and Kedar, and

Adbeel, and Mibiam, 30 Milhnia, and Dumah, Maffa, I Hadad, and

Tema, 31 Ietur, Naphift and Kedemah : thefe are the

fonnes of Ithmael.

32 ¶ And Keturah Abrahams h concubine I Reade Cene. 15. 2 bare fonnes, Zimren, and Iokshan, and Medon, and Midian, and Inbbak, and Shuah: and § fonnes of Iokthan, Sheba, and Dedan.

33 And the formes of Midian wwere Ephah, and * Gen 25.4. Ephar, and Henoch, and Abdia, and Eldach: * All these are the sonnes of Keturah.

And * Abraham begate Izhak : the fonnes

of Izhak, Efan and Ifrael. 37 The fonnes of Elau were i * Eliphaz, Re. iThefe were boins

uel, and Ieuth, and Iaalam, and Korsh. 36 The fonnes of Eliphiz, Termin, and O. Gin 36 4.

mar & Zephi, and Gatern, Kenaz, and Timna, and * Gen 21. 21.

mah and Mizzah. 38 And the formes of 1 Seir , Loten, and Sho. 1 Hee is also called bal, and Zibeen, and Anah, and Difton, and Ezer, which inhibited and Dithan.

39 And the fonnes of Lotan, Hori, and How Gen 36 20, mam, and Timna Lotans fifter.

40 The fonnes of Shehal wwere Alian, and Manahath, and Ebal, Shephi, and Onam. And the

fonnes of Zibean , Aich and Anah. 41 The forme of Anah vvas Dilbon, And the fonnes of Dishon, Amran, and Eshban, and Ishran,

and Cheran. 42 The formes of Ezet wwere Bithen, and Zaauan, and Iaakan. The formes of Difhon vvere Vz.

43 And thefe were the m Kings that reigned in mention of the the land of Edom, before a King reigned over the Kings throme of

children of Israel, to vvit, Bela the forme of Beor, to Code promi and the name of his citie vvas Dinhebah.

44 Then Bela died, and Jobeh the fonce of Ze-something him, ah of "Bozrah reigned in his flead, that begrabeld 45 And when Jobah was dead, Hustham of the Thit eight had rah of " Bozrah reigned in his flead.

land of the Temanites reigned in his flead. 46 And when Hustbarn was dead, Hadad the another in Idinmes fonne of Bedad, which smote Midim in the field with the time of of Mosh, reigned in his flead, and the name of his quered their team-

citie vvas Anich. 47 So Hadad died, and Samlah of Masterecah " Which was the reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the river reigned in his flead.

49 And when Shaul was dead, Baal-hanan the fonne of Achbor reigned in his flead.

50 And Bad-hanan died, and Hadad reigned in his stead, and the name of his city vvas | Pai, and his wines name Mehetabel the daughter of Matred the daughter of Mezihab.

5 1 Hadad died alto, and there were dukes in constant Edom, duke Timna, duke | Aliah, duke letheth, 52 Duke Aholibanah, duke Elah, duke Pi-

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Dake Magdiel, duke Iram : thefe were the dukes of Edorn. CHAP. II.

2 The genealogie of Indah unto Ifinal the father of Da-

usd.

T Hefe are the formes of Israel, * Reuben, Sime-on, Leui, and Iudah, Isshachar, and Zebulun, * Gen. 18.3 and

2 Dan, Iofeph, and Beniamin, Naphtali, Gad, 46, 11, chip 4. 1. and Asher. * The fonnes of 2 Iudah, Er, and Chan, and eller tonne, yet

Shelih. These three were borne to him of the he first beginneth daughter of Shua the Canacnite; but Er the eldeft at him, exceede he fonne of Indah was entil in the fight of the Loid, genalogie of Dante, and he flew him.

d he flew him.

4 * And Tharnar his daughter in law here him Christ.

* Gene, 3 \$, 250 Pharez, and Zerah : foull the ionnes of Indah were math. 13.

5 *The fonnes of Pharez, Hezron and Hamul, 1 or, 24th, 6 The fonnes allo of Zersh vvere | Zimti, and 5 Ofthet reads b Ethan, and Heman, and Calcol, and Dara, which a Or, Atlan. were fine in all-

7 And the sonne of Carmi, & Achar, that troubled

of three duers mothers, seide 37 The fonnes of Reuel Nahath, Zorah, Sham- Bornien was concepting. k which was Elft: 14e Gen 36 12

The Kings of Edom. 144

m Her makerh Managened ag mode o / braham

teigned eine after Danid, who con-

principalleny of the Ednmitte.

W Gen 14.12 2nd

was met laakebs

of whom tame

Ruth 4. 18. 1 King 4 31,

108,7,73

The genealogie 1. Curon. oi ingan troubled Ifrael, transgrelling in the thing excom-

8 The fonne alfo of Ethan, Azariah.

9 And the fonnes of Hezron that were

borne vnto him, Ierahmeel, and Ram and Chelubai.

Aram, Mar, e. 3. 10 And Ram begate Aminadab, and Aminadab begate Nahshon a prince of the children of

Iudah. 11 And Nahshon begate Salma, and Salma be-

gate Boaz,

Vor, left) ¥ 1. Samt. 16. to. 2nd 17 14. # Or, Saamnab.

e Whom Seine

the family.

Matthew callet?

12 And Boaz begate Obed, and Obed begate # Ishai, 13 * And Ishai begate his eldest sonne Eliab,

and Abinadab the second, and & Shimma the third, 14 Nathaneel the fourth, and Raddai the fift, Ozem the fixt, and David the feuenth.

16 Whose fifters were Zerniah and Abigail, And the fonnes of Zeruiah, Abishai, and Ioab, and

And Abigaill bare Amafa: and the father of Amasa wwas lether an Ithmeelite.

Who was filled Chelabai the fonne of Hezcon, verfe p.

* Exod. 33.24

f That is, the Ge-

cooke the towner

h Which was a cowne named of

che husband and

wife, called also

Beth-lehem E-

a Meaning, the

chiele and prince.

phratab.

Shurites and Syrians

18 And Caleb the fonne of Hezron begate Ierioth of Azubah his wife, and her fonnes are thefe. Lefher, and Shobab, and Ardon. 19 And when Azubah was dead, Caleb tooke

vnto him Ephrath, which bare him Hur. 20 * And Hur begate Vri, and Vri begate Be-

And afterward came Hezron to the daugh-

ter of Machir the father off Gilead, and tooke her when he was threefcore yeere olde, and the bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Gefhur with Aram tooke the townes of Tair & from them, and Kenath and the townes thereof, euen threescore cities. All these were the

from Inits children, fonnes of Machir the father of Gilead. 24 And after that Hezron was dead at h Caleb Ephratah, then Abiah Hezrons wife bare him

also Asshur the i father of Tekoa. 27 And the fonnes of Ierahmeel the eldeft fonne of Hezron were Ram the eldeft, then Bu-

nah, and Oren and Ozen and Ahijah. 26 Also Ierahmeel had another wife named

Atarah, which was the mother of Onam.

27 And the fonnes of Ram the eldeft fonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the fonnes of Onam were Shammai and Iada. And the fonnes of Shemmai, Nadab

29 And the name of the wife of Abishur vvas called Abiahil, and thee bare him Ahban and

30 The fonnes also of Nadab wwere Seled and

Appaim: but Seled died without children.

31 And the fonne of Appaim was Ishi, and the fonne of Ithi, Sheshan, and the sonne of She-

32 And the fonnes of Iada the brother of Shammai vvere lether and Ionathan ; but lether dyed verfe 34. that she without children.

33 And the founds of Ionathan were Peleth and Zara. These were the sonnes of Ierahmeel,

34 And Shefban had no fonnes, but daughters. And Sheshan had a seruant that was an Egyptian

35 And Shefhan gave his daughter to Iarha his teruant to wife, and the bare him Attai.

36 And Attai begate Nathan, and Nathan

begate Zabad.

gate Obed.

37 And Zabad begate Ephlal, and Ephlal bo-38 And Ohed begate Iehu, and Iehu begate Azariah. 39 And Azariah begate Helez, and Helez be-

gate Eleafah, 40 And Eleafah begate Sifamai, and Sifamai

begate Shallum, 41 And Shallum begate Iekamiah, and Ieka-

miah begate Elishama, 42 Also the sonnes of Caleb the brother of

Ierahmeel, voore Mesha his eldest tonne, which was the I father of Ziph : and the fonnes of Mare-governous or I That is, the chiefe fliah the father of Hebron,

43 And the fonnes of Hebron viere Korah and phims, because the printe ought to Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of care and affection hane a fa herly Iorkoam : and Rekem begare Shammai, toward his people.

45 The fonne alfo of Shammai vvas Maon; and m This difference was betweene the

Maon wwas the father of Beth-zur. wife and the con-46 And Ephah a m concubine of Caleb bare cobine, that the

Haran and Moza, and Gazez: Haran also begate wife was taken with certaine folemmitie: of ma-4.7 The sonnes of Iahdai vvere Regem, and Io rise, and her thin tham, and Geshan, and Pelet, and Ephah, and deen did inherite:

Shaaph. the concubine had 48 Calebs concubine Maachah bare Sheber no tok mutifes in mariage, neither did and Tirhanah, her children inhe-

49 Shee bare also Sheaph the father of Mad_ rite , but had a matinah, and Sheua the father of Machbenah, and portion of goods or the father of Gibea. * And Achfah was Calebs * 10th, 15, 27, daughter.

50 1 These were the somes of Caleb the some of Hur the eldest some of Ephrathan, Shobal the father of Kiriath-icarim.

51 Salma the father of Bethlehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had fonnes, and hee I was the ouerfeer of halfe belfe, because the

Hammenoth.

prince ought to 53 And the families of Kiriath-iearim were ourfeebie fubicate. the Ithrites , and the Puthites , and the Shuma-

thites, and the Mishraites; of them came the Zar- " Meaning, the chiefe and prinreathites, and the Ethraulites. cipall.

54 The fonnes of Salma of Beth-lehem, and 1 Or, the Zorlies. the Netophathite, the a crownes of the house of the balfe of the

Ioab, and halfe the Manahthites and the Zorites. Manahities o which were 55 And the families of the . Scribes dwelling men learned and at Iabez, the Tirathites , the Shimmeathites , the experim the law. Shuchathites, which are the p Kenites, that came P Reade Numb 10,

29. aud 1udg. 1, 16.

of Hammath the father of the house of Rechab. CHAP, JII. 1The genealogie of David, and of his posteritie unto the

Sonnes of Iofiah. T Hefe also were the sonnes of Dauid, which a Hon reminesh to were borne vnto him in Hebron; the eldeft the genealogie of Ammon of Ahinoam the Izreelireffe; the fecond that Christ come of

b Daniel of Abigaill the Carmelitetle: his Rocke 2 The third Abfalom the fonne of Maachah h which 2 52m 33. daughter of Telmai king of Geshur; the fourth of the that was Nabals wife

Adonijah the fonne of Haggith: 3 The fift Shephatiah of Abitall, the fixt Ithre- the Carmelite, am by Eglah his wife.

4 These fixe were borne vnto him in Hebron: and there hee reigned fenen yeere and fixe moneths; and in Ierufalem hee reigned three and

thirty yeere. 5 And these soure were borne vnto him in Ierufalem, Shimea, and Shobab, and Nathan, and

Salomon

w Who died whiles his father was alive , and

therefore it is faid. fanhad no fonnes. Dauids genealogie. Iudahs, Calebs,

e Called also Bath. Salomon of e Bathshua the daughter of Ammiel: 6 Ibhar alfo, and d Elianama, and Eliphalet.

of gliam ; tor they And Nogah and Nepheg and Iaphia, gatte them ditters And Elithama, and Eliada, and Eliphelet. d Elifhamah, or Enine in number. lithua, 1, Sam 1, 15. 9 These are all the sonnes of Dauid , besides

and Eliphelet died, the fonnes of the concubines, and Thamar their and Dauid named 1 And Salomons sonne vvas Rehoboam, borne, by the fame

names; in the booke whose sonne vivas Abia, and Asahis sonne, and I ehoshaphat his sonne, eren tre mentioned

II And I oram his fonne, and Ahaziah his fonne, and Ioash his sonne, 12 And Amiziah his sonne, and Azariah his

fonne, and I otham his fonne, 13 And Ahaz his fonne, and Hezekiah his

fonne, and Manasseh his sonne, 14 And Amon his sonne, and Iosiah his fonne.

I And of the fonnes of Iofiah, the e eldeft e so called because was I Iohanan, the second Iehoiakim, the thirde Zedekich, and the fourth Shallum.

16 And the fonnes of Ichoiakim vvere Icconigh his fonne, and Zedekigh his fonne.

17 And the fonnes of Ieconiah, Affir and Shealriel his fonne:

18 Milchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah. 19 And the fonnes of Pedaiah vvere f Zernbthat Zorobabel was babel, and Shimei : and the sonnes of Zerubbafonne of Zalashiel, bel were Meshullam, and Hananiah, and Shelo-

mith their fifter. 20 And Haihubah, and Ohel, and Berechiah. and Hazadiah, and Iushabhesed, five in number.

21 And the fonnes of Hananish vvere Pelatiah, and Iefaiah, the fonnes of Rephaiah, the fonnes of Arnan, the fonnes of Obadiah, the fonnes of

Shechaniah. 22 And the sonne of Sechaniah 2245 Shemaish : and the fonnes of Shemaiah vvere Hattush

and Igeal, and Bariah, and Neariah, and Shaphat, g fixe. 23 And the fonnes of Neariah vvere Elioenai.

and Hezekijah, and Azrikam, three. 24 And the fonnes of Elioenai vvere Hodaiah.

and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaish, and Anani, leven,

CHAP, IV. I The genealogie of the fonnes of Iudah. 5 Of Afher,

9 Of laber and his prayer, 11 Of Chelub, 24 And Simeon: their habitations, 34 And conquests. T He a fonnes of Ind. h, were * Pharez, Hezron and Carmi, and Hur, and Shobal.

2 And Realah the fonne of Shobal begat Iahath, and Iahath begat Ahumai, and Lahad : thefe

are the families of the Zorehathites: 3 And these were of the father of Etam , Izreel, and Ithma and Idbath; and the name of their

fister vvas Hezelelponi. 4 And Penuel was the father of Gedor, and Ezer the fither of Hushah : these are the sonnes of Hur the beldest some of Ephratah, the father

of Beth-lehem. But Asher the father of Tekoah had two wives. Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni and Haathtari : these were § sonnes of Naarah.

7 And the fonnes of Heleah wwere Zereth, Iezohar and Ethnan.

8 Also Coz begate Anub, and Zobebah, and

Chap. IV. Shelahs, and Simeons genealogie. 145 the families of Ahathel the fonne of Harum,

9 But Iabez was more honourable then his brethren; and his mother called his name e fabez, cotherwife called faying, Because I bare him in sorow. 10 And labez called on the God of Ifreel, f.y-

Othniel, Indg i, 134

Or of moon by

Dan di gardiners,

as d lern, d him im

h His fonne Ohid

* Gene 46, 10

Fxnd 6 c

ing, If thou wilt bleffe mee in deede, and enlarge my coastes, and d if thine hand be with me, and my coates, and a st thine hand be with me, and dire to be mader thou wilt cause me to be delivered from easil, that good, that then he I be not hurt. And God granted the thing that would recomplish he asked. his your which he 11 And Chelma the brother of Shuah be- mide.

gate Mehir, which was the father of Ethton. 12 And Eshton begate Beth-rapha, and Paseah , and Tehinnah the farher of the city of Nahall: thefe are the men of Rechall,

13 1 And the fonnes of Kenez were Othniel, and Zeraiah , and the fonne of Othniel , Ha-

14 And Meonathai begate Ophrah. And Setaiah begate Ioab the e father of the valley of e The Lord of that craftesmen : for they were craftesmen. valley wherethe

15 And the fonnes of Caleb the fonne of attificers did worke f Iephunneh overe Iru, Elah, and Naam. And the f called also sheep fonne of Elah vvas Ken. z.

16 And the sonnes of Ichaleel were Zigh, and Ziphah, Tiria, and Azareel.

17 And the sonnes of Ezrah wvere Jether and Mered, and Epher, and Ialon, and hee begate Miriam, and Shammai, and Itlbah the father of Ethtemoa.

18 Alfo his # wife Ichudijah bare Iered the father of Gedor, and Heber the father of Socho, 10, for hare, week and Tekuthiel the father of Zanoah; and thefe are " to from the fons of Bithiah the daughter of I'haraoh #1fraf Egra?

I which Mered tooke. 19 And the fonnes of the wife of Hodish, the bed Mired, fifter of Naham the father of Keilah vverethe Garmites, and Estremoa the Maachathite.

20 And the fonnes of Shimon were Amnon and Rinnsh, Benhanam and Tilon. And the fonnes of Ishi vvere Zoheth, and Ben-zoheth.

21 * The fonnes of Shelah, the fonne of Indah vvere Er the father of Lecah, and Laadah the father of Marethah, and the families of the honfholdes of them that wrought fine linnen in the

house of Asibbea. 22 And Iokim, and the men of Chozeba and Ioath , and S.raph , which had the dominion in Moab , and | Lafbubi Lehem. Thefe also are anci- | Or, of the island .

ent things. tanti of Libera. 23 These were porters, and dwelt among plants and hedges : 8 there they dwelt with the king for g They were king

his worke. 24 4 * The fonnes of Simeon were Nemuel, hawaikis

and Iamin, Iarib, Zerah, and h Shaul. 25 Whose some vvas Shallum, and his some

Miblam, and his fonne Milbra. is here emitted. 26 And the Jonnes of Mishma, Hamnel vvas

his fonne, Zaachur his fonne, and Shimei his fonne. 27 And Shimei had fixteene fornes, and fixe

daughters , but his brethren had not many children, neither was all their family like to the children of Indah in multitude.

28 And they dwelt at i Beer-flielsa, and at Mo- i Theft clifes belonged to the tribe ladah and at Hazar Shual.

29 And at Bifhah, and at Fzem, and at Tolad, 10th 19,1. 30 And at Bethuel, and at Horman, and at and were given to Ziklag, thettike o. Siracon.

And at Beth-marcaboth, and at Hazar Sufirm at Beth-birei, and at Shaaraim; there were their

he was preferred to the dignitie

Geba the danghtet

names

those tonnes. which were next

of Kingshis chil-

which were aline.

and here both they that were aline

and dead,

rovallbelose his brother Jehoiakim which was the elder. Or, lebeabet. 2. King. 23,30.

f S, Marth, faith meaning,that he was his nephew according to the Ebre w ipeech: for hee was Pedaiahs fonne,

g So that Shemaiah was Shechaniahs maturall fonne, and the other fine his mephewes, and in all wete fine .

a Meaning, they came of Indah, as nephewes and kinf men: for only Pneren was his naturall fonne. P Gen 18,39 and 46. 12 Chap. 1,4.

D The fird borne of his mother, and not the elded found of his father,

The genealogie of Reuben.

k Then Dauid

reflered them se the mibe of Indah,

? For the tribe of

irmeon was fo great in number,

that i detime.

of Ezekish they

wmch is i . the

m And were not

* Gen. 31, 24;

made wottikes, they had a double

h That is, hee was

the chiesen of all

phoese, Gen 40.8. and becau e Chijft

mould come of

& To wit, in the

time of Vas ah

King of thick.

3. King 15, 13.

d Thefe places.

den toward the Baft in the land

giden,in the ..

Renbeniter

Din ...

Or, Euphrates.

2 The libralities

Abrahami soncu-

were beyond lor-

* Gin.46,9. 1x14-0,14

mum, 26,5.

hım.,

to lazkabi pro-

portion.

faine by Saul and Dauid.

cube of Dan.

lings varo Genor,

I. Chron.

Gad, and halfe Manafich.

cities vnto the reigne of & Dauid.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Athan, five cities.

33 And all their townes that were round shour these cities voto Baal, these are their habitations and the declaration of their genealogie, 34 And Methobab, and Iamlech, and Iothah

the fonne of Amathiah,

35 And Ioel, and Iehn the fonne of Iofhibiah, the fonne of Seraish, the fonne of Afiel,

36 And Elionai, and Isakobah, and Ieshohaish, and Afaiah, and Adiel, and Jefimiel, and Benaiah,

37 And Ziza the fonne of Shiphei, the fonne of Allon, the fonne of Iedaiah, the fonne of Shintrithe fonne of Shemaiali.

38 These were famous Princes in their families, and increased greatly their fathers houses.

39 And they I went to the entring in of Gedor, even vnto the E st side of the valley, to seeke

p.fture for their sheepe. 40 And they found fat paffure and good, and fong " new dwela wide lind, both quiet and fruitfull; for they of

Ham had dwelt there before. 41 And these described by name, came in the dayes of Hezekiah king of Judah, and imore their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture

there for their sheepe. 42 And befide these, five hundreth men of the fonnes of Simeon went to mount Seir, and Pela-

tiah, and Neariah, and Rophniah, and Vzziel the. fonnes of Ithi vvere their captaines.

43 And they fmot the rest of Amalek that had m escaped, and they dwelt there vnto this day.

ČHAP. V. I The listbright taken from Reuben and given to the

somes of loseph 3 The genealogie of Reuben, 11 and Gad. 23 and of the halfe tribe of Manaffeh.

He sonnes also of Reuben & eldest sonne of lirael (for he was the eldest, *but had defiled. and 49,4. his fathers bed, therefore his birthright was given vinto the a formes of I ofenh the forme of I frael, fo. that the genealogie is not reckoned after his birthright.

2 For Iudah prenailed aboue his brethren, and, of him came b the prince , but the birthright vvas Tolephs.)

the tri e secording 3 * The formes of Reuben the eldeft forme of Ifrael, vvere Hanoch and Pallu, Hezron and

Carmi. 4 The fonnes of Ioel, Shemaigh his fonue,

Gog his fonne, and Shimei his fonne.

Michah his fonne, Realth his fonne, and Bail his fonne.

6 Beerah his fonne : whom Tilgath Pilneefer king of Affbur caried away : he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Isiel and Zechariah twee the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the forme of Iool, which dwelt in 4 Aroer euen vnto Nebo and Baalmeon.

9 Also Eastward hee inhabited vnto the entring in of the wildernes from the riner & Perath : for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with that same of Heggs the e Highrims, which fell by their hands ; and they dwelt in their tents in all the Eaft parts of Gilead.

11 f And the children of Gad dwelt over against them in the land of Bashan, vnto Salchah. 12 Ioel was the chiefest, and Shapham the fe-

cond, but Iaanai and Shaphat vvere in Bashan. 13 And their brethren of the house of their fathers vvere Michael, and Mchullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber,

14 These are the children of Abihail, the sonne of Huri, the fonne of Iaroah, the fonne of Gilead, the fonne of Michael, the fonne of Telhithai, the fonne of Iahdo the fonne of Buz.

15 Ahi the forme of Abdiel, the forme of Guni vvas chiefe of the houshold of their fahers.

16 And they dwelt in Gilead in Bathan, and in the townes thereof, and in all the fuburbs of f Both the whole

countiey and one Sharon by their borders. pecalia: city we:e 17 All these were reckoned by genealogies in called by this name the dayes of Iotham king of Indah, and in the Balliage.

dayes of Ieroboam king of Ifrael. 18 The fonnes of Reuben and of Gad, and of halfe the tribe of Manaffeh of those that were valiant men, able to beare flield and fword, and to draw a how exercifed in warre, were foure and fortie thousand, seuen hundreth and threescore,

that went out to the watre. 19 And they made warre with the Hagarims, with & Ietur, and Naphish, and Nodab.

20 And they were h holpen against them, and & Thele twaine 20 And they were "notpen against them, and we e the former of the Hagarims were deliuered into their hand, and themsel, cea. 25, 15 all that were with them : for they cryed to God h To wit, by the in the battell, and hee heard them, because they Lordtha gain them the victorie. trufted in him.

21 And they led away their cattell, even their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand ailes, and of

† persons an hundreth thousand. 22 For many fell downe wounded, because the t Eir faile of mea wirre vous of God. And they dwelt in their fleads

vntill the i captinitie. 23 And the children of the halfe tribe of Ma- 1 Meaning, the naffeh dwelt in the land, from Balan unto h Baal aprinite of the Hermon, and Senir, and vinto mount Hermon : for rines vnder

24 And these were the heads of the housholds led Baal ged. of their fathers, even Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodaurah, and Iahdiel, ftrong men, valient and famous, heads of the houtholds of their fathers.

they increased.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Ifrael 1 ftirred up the fpirit 1 That God firred of Pul king of Affhur, and the spirit of Ti gath vied them as infirm Pilneefer king of Aifhur, and he caried them mentito exemine away : even the Reubenites, and the Gadites, and his inflind gement the halfe tribe of Manaffeh , and brought them agrinffinners, vnto * Halah and Habor, and Hara, and to the riner weteled with Gozan, vnto this day,

malice & embition.

CHAP. VI I The genealogie of the sonnes of Leui, 31 Their order in the ministerie of the Tabernacle. 49 Aaron and

his sommes Priests. 54, 57 Their habstations. He fonnes of Leui vvere Geril on Kohath, and Merari.

2. * And the fonnes of Kohath, Amram, Iz- 6,34,45,75, exe. * Gen.45, re. cre.

har, and Hebron, and Vzziel. har, and Hebron, and yezzer,

3. And the children of Amram, Aaron, and Moses and Miriam, And the fonnes of Aaron, * Na * Let 10,1.

* Num 20,22, dab, and Abihu, and * Eleazar, and Ithamar.

* 2 King. 18. 14,

4. Eleazas

* Or trebimt

coulin of Hennes

4 Eleazar begate Phinehas, Phinehas begate Abifbua.

5 And Abishua begate Bukki, and Bukki begate Vzzi, 6 And Vzzi begate Zerahiah, and Zerahiah

begate Meraioth. 7 Meraioth begate Amariah, and Amariah

begate Ahitub,

atwhich wieble 8 And Ahirub begate 2 Zadok, and Zadok Prieft after that Abiathar was depe- begate Ahimaaz. fed, according to she prophecie of Eli the Prieft,

sefift king Vzzish, who would have

wfinped the Priefts

a who formuch tel

be called lahar,

考 Num, 16, t,

I After it was

brought to that

place where the

g Reade Exed.

tso.

07481

Temple thoulds be

more caried to and

built, and was no

Exod. 6,21.

alfire. s. Chr. 26,

27, 18.

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan.

10 And Iohanan begate Azariah (it was he a sam 2,31,35. IO And Iohanan begate Azarian (it was ne b And did valiantly that was b Priest in the house that Saloraon built in Ieru(alem)

11 And Azariah begate Amariah, and Amariah begate Ahirub. 12 And Ahitub begate Zadok, and Zadob be-

gate Shallum, 13 And Shallum begate Hilkiah, and Hilkiah

begate Azariah, 14 And Azariah begate Seraiah, and Seraiah

begate Iehozadak, 17 And lehozadak departed when the Lord

E That is, he was led into captinitie catied away into captiuitie Iudah and Ierusalem with his father Seby the hand of Nebuchad-nezzar. zaiah the his Prieff, 2, King. 25, 18,

16 The fonnes of Leui vvere Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the fonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The fonnes of Merari, Mahli and Mushi: and thefe are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Ishath his fonne, Zimmah his fonne,

21 Ioah his fonne, Iddo his fonne, Zerah his fonne, leaterai his fonne.

22 The fonnes of Kohath , d Aminadab his fonne , * Korch his fonne, Affir his fonne,

23 Elkanah his fonne, and Ebiafaph his fonne,

and Affir his fonne,

24 Tah nh his fonne, Vriel his fonne, Vzziah his sonne, and Shaul his sonne.

27 And the fonnes of Etkanah, Amasai, and Ahimoth,

26 Elkanah, the fonnes of Elkanah, Zophai his fonne, and Nahath his fonne,

27 Eliab his sonne, Iehoram his sonne, Elkae' who it also called nah his fonne,

28 And the formes of Shemuel, the eldeft Joel : Sam. 8. s.

and the 33, verse of e Vathni, then Abiah. ahfs chapter. 29 The fonnes of Merari vvere Mahli, Libni his fonne, Shimei his fonne, Vzzah his fonne,

30 Shimea his fonne, Haggiah his fonne, Afaiah his fonne,

31 And these be they whom David set for to fing in the house of the Lord, after that the Arke had frest.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with & finging, vntill Salomon had built the house of the Lord in Ierusalem; then they continued in their office, according to their custome.

33 And these ministred with their children of the fonnes of Kohath, Heman a finger, the fonne of Ioel, the fonne of Shemuel,

34 The fonne of Elkanah, the fonne of Ieroham, the fonne of Eliel, the fonne of Teah,

35 The sonne of Zuph, the sonne of Elkanah,

the some of Mahath, the some of Amasai, 36 The fonne of Elkanah, the fonne of Ioel, the some of Azariah, the some of Zephaniah,

37 The fonne of Taharh, the gionne of Affir, the some of Ebiasaph, the some of Korsh.

38 The forme of Izhar , the forme of Kohath, the fonne of Leui, the fonne of Ifriel.

39 And his brother h Alaph stoode on his + or, waste right hand : and Alaph was the fonne of Berechi. h Mean ng he ah, the sonne of Shimes,

verfe 339 40 The fonne of Michael, the fonne of Biafeiah the fonne of Malchiah.

41 The fonne of Ethni, the fonne of Zerah, the fonne of Adaiah.

42 The fonne of Ethan, the fonne of Zimmah, the fonne of Shimei. 43 The fonne of Lihath, the fonne of Gershom,

the fonne of Leui. 44. And their brethren the fonnes of Merati.

were on the left hand, even Eth. n the fonne of Kithi, the fonne of Abdi, the fonne of Maliuch. 45 The fonne of Hathabiah, the fonne of A-

maziah, the fonne of Hilkish,

46 The fonne of Amzi, the fonne of Bani, the fonne of Shamer,

47 The fonte of Mahli, the fonne of Multis the some of Merari, the some of Leui.

48 And their brethren the Leuites were k appointed vnto all the fernice of the Taberna- I The Legitet are cle of the house of God.

49 But Aaron and his formes burnt incense they came of the vpon the altar of burnt offering, and on the altar fame flocks. of incense, for all that was to doe in the most ho. k Reade No. 1,4,4} ly place, and to make an atonement for I frael according to all that Mofes the femant of God had commanded.

50 These are also the sonnes of Aaron, Eleazer his fonne. Phinelas his fonne. Abifhua his fonne,

Bukki his fonne, Vzzi his fonne, Zerahiah 5 I his fonne,

52 Meraioth his fonne, Amariah his fonne, Ahitub his sonne,

53 Zadok his fonne, and Ahimaaz his fonne. 54 1 And these are the I dwelling places of 1 or, steles which

of the fonnes of Aaron for the familie of the Ko- Ltunies. hathites, for the m lot was theirs. 55 So they gaue them a Hebron in the lande appoint d.a d

of Iudah and the suburbes thereof rounde about prepared for

56 But the fielde of the citie, and the villages Gen 13 2 10th 114 thereof they gave to Caleb the fonne of Iephun- o That he that had

57 And to the fonnes of Aaron they game the fire therevate for cities of ludah for o refuge, ouen Hebron and Lib- weiented, Deat. na with their fuburbes, and Lattir, and Ethtemoa ... with her suburbs,

58 And Hilen with her fuburbes, and Debir sallet Hiolon Tok. with her Inburbs,

59 And Ashan and her suburbes, and Bethfile- 21,18 meth and her fuburbs :

60 And of the tribe of Reniamin, Geba and Rehabites, which her fuburbs, and a Alemeth with her fuburbs, and were the remnant Anathoth with her tuburbes ; all the cities weere of the tribe of Leng, thirreene cities by their families.

61 And vnto the fonnes of Kohath the rem- out of whatimes Bant of the familie of the tribe , even of the halfe verte of, tribe of the halfe of Manaffeh, by lot ten cities.

63 And T 2

called the fingers

them throughout their townes and coaftes , euch were give, pie the m They were fick Which was alfo called Kirrstharbae

killed a man might fuceour till his canfe

p Which lother

Q Or, Almon, laft, s That is, they gume

out of the halfe tribe of Manaffeh and

I. Chron. Beniamins, Naphtalies, &c. genealogies. The Leuites cities. Illachars,

62 And to the fonnes of Gershom according to their families out of the tribe of Islachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Baflian , thirteene cities.

63 Unto the fonnes of Marri according to their families out of the tribe of Renben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Le-

uites cities with their fuburbes. 65 And they gave by lot out of the tribe of the

children of Iudah, & out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.

66. And they of the families of the fonnes of Kohath, had cities and their coasts out of the

tribe of Ephraim. 7 30 G. 81. 21.

3 74 25

Ger hon.

\$1. 28.

3.1 . 31.

41. 32. Or, loaman

31. 34.

31, 36,

Brofbirrab.

Jofb 2: 27.

fer, Gath int-

f Who in the first

Dor, Kifbon, lofb.

B Or, Engannim,

10. Ammethder,

|| Or, Kaitan, losb.

\$ laff.20.8 484

dof 0. 21, 32.

30 (6.21 29)

67 * And they gave vnto him cities of refuge, Shechem in mount Ephraim, and her fuburbes, and Gezer and her fuburbes,

68 Tokmeam also and her suburbes, and Bethhoron with her ful urbes.

69 And Aialon and her suburbes, and Gath-R mmon and her fuburbes,

70 And out of the haife tribe of Manasseh, Aner and her fuburbes, and & Bileam and her [Qr, Tanach. I.f b. fuburbes, for the families of the remnant of the fonnes of Kohath.

71 Vnto the fonnes of f Geribom out of the verse is called also familie of the halfe tribe of Manasteh , Golan in Bafhan, and her fuburbes, and | Athtaroth with her

72 And out of the tribe of Iffachar . # Kedesh

and her suburbes, Daberath and her suburbes, Or, Isrmath, lofb. 73 Ramoth also and her suburbes, and Anem with her fuburbes.

> 74 And out of the tribe of Asher, Mashall and her fuburbes, and Abdon and her tuburbes,

75 And | Hukok and her fuburbes, and Rehob B Or, Helkab, lofb. and her fuburbes,

76 And out of the tribe of Naphtali, Kedeth in Galilea and her fuhurbes, and # Hammon and her fuburbes, and # Kiriathaim and her fuburbes.

77 Vnto the rest of the children of Merari were given out of the tribe of Zebulun & Rimmon gos, Kartab, loft. and her fuburbes, Tabor and her fuburbes,

78 And on the other fide I orden by Iericho, euen onthe Eastside of Iorden, out of the tribe of Reuben, * Bezer in the wilderneffe with her fuburbs, and Iahzah with her fuburbes.

79 And Kedemoth with her fuburbes, and Mephanth with her fuburbes,

80 And out of § tribe of Gad Ramoth in Gilead with her fuburbs, & Mahanaim with her fuburbs. 81 And Heffsbon with her tuburbes, and Iaazer

with her suburbes.

CHAP. VII. 1 The genealogie of I flichar, 6 Beniamin, 12 Naphtali. 14 Manuffeh, 20 Ephraim, 30 and Afher.

f Or Phonab.

a. Who also it cal- A. Nd the sonnes of Islachar viere Tola and Pu-

2 And the fonnes of Tola, Vzzi, and Rephaiah. manaber was found and Ieriel, and Ithmai, and Ibfam, and Shemuel. Dania numbred the expere valiant men of warre in their generations, poglija, cam,24.1 b whose number voas in the dayes of David two and twentie thousand, and sixe hundred,

3 And the fonne of Vzzi vvas Izrahaiah , and the formes of Izi heigh , Michael , and Obadiah, and Ioel, and Itshiah. " five men all princes.

houshold of their fathets were bandes of men of father, warre for battell fixe and thirtie thoutand: for they had many wines and children. And their # brethien meng all the f. mi- 1 or, Kinfimen

4 And with them in their generations : free the former , and the

lies of Islachar where valiant men of wate, reckened in all by their genealogies foure fcore and feuen thous nd.

6 The formes of Benjamin were Bela , and Becher, and d lediael, ethree.

7 And the fonnes of Beda, Ezbon, and Vzzi, Nam 26 38 and Vzziel, and Ier moth, and Iry, fue heads of e which were the the houtholds of their fathers , valiant men of chiefe for else there warre, and were reckoned by their genealogies, were intern in all two and twentie thousand and thirtie and source.

8 And the sonnes of Becher, Zemirah, and

Ioath, and Eliezer, and Elioenai, and Omri, and Ietimoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher,

9 And they were numbred by their genealos gies according to their generations, & the chiefe of the houses of their fathers, valient men of

warre, twenty thousand and two hundred. 10 And the fonnes of Iediael vvas Bishan, and the formes of Bilhan , Ieufh , and Beniamin , and Fhud, and Chenaanah, and Zethan, and Thathith, and Ahithahar

11 All these were somes of lediael, chiefe of the fathers, valiant men of warre, fetienteene thousand and two hundreth, marching in battell aray to the waire.

12 And Shuppim, and Huppim were the fonnes

of III, but Huthim was the forme of H nother, Nor. 113.

13 The formes of Naphtali, Iahziel, & Guni, f Meaning, that he was not the forme of Ribbah, was not the forme and lezer, and | Shallum g of the tonnes of Bilhah. of Benjamin, but of

14 The fonne of Manafleh vvas Afbriel whom Dan, Gen. 46 23. thee bare unto him, but his concubine of Aram \$0, of ater bare Machir the * father of Gilead.

15 And Michir tooke to wife the fifter of g Their came of Huppim & Shuppim, and the name of their fifter Dan, and Naphraly, was Maachah. And the name of the fecond forme which were the fennes of Billiah. was Zelophehad, and Zelophehad had daughters. Gen +0. 23,24,25,

16 And Maschah the wife of Machir bere a "Num 20.29.31, fonne, and called his name | Pereft, and the name 10fh. 17. of his brother was Shereth; and his fonnes wwere 36, 30, Vlam and Rakem.

17 And the fonne of Vlam vvas Bedan. Thefe were the fonnes of Gilead the fonne of Machin. the fonne of Manasieh.

18 And h his fifter Molecheth bare Ishod, and h Meaning, the fifter of Gilead.

Abiezer, and Mahalah. 19 And the fonnes of Shemida weers Ahian. and Shechem, and Likhi, and Aniam

20 The fonnes also of Ephraim wwere Shuthelah, and Bered his sonne, and Tahath his sonne, and

his fonne Elad h, and Tahath his forme, 21 And Zabad his fonne, and Shuthelah his

fonne, and Ezer, and Elead: and the men of i Gath i which was one that were borne in the land, flewe them, because cities of the Phillthey came downe to take away their cattell.

22 Therefore Ephraim their f ther mourned Ephraimites many dayes, and his & brethren came to comfort 10, Kinffelike,

23 And when hee went in to his wife, shee conceited, and bare him a fonne, and he called his name Beriah, because affliction was in his house. 24 And his I daughter von Sherah, which built 10, isand

d Called alfo Adam

c Meaning, the foure

Or , Seilling Gra +6. 24.

Or, Irzer, Num

of the five principall films, flew the

Beth-

led 105, Gen. 46. 13 b.Thee is, their

f Or, Phouab.

Ainers genealogie. Chap. VIII. IX.

Beth-horon the nether, and the vpper, and Vzzen

25 And Rephah vvashis & fonne, and Resheph. and Telah his fonne, and Tahan his fonne, 26 Laadan his fonne, Ammihud his fonne, Eli-

flama his fonne, 27 Non his fonne, Iehoshua his fonne.

28 And their possessions and their habitations wwere Beth-el, and the villages thereof, and Eaftward Naaran, and Westward Gezer with the villages thereof, Shechemalfo & the villages thereof, vnto * Azzah, and the villages thereof.

* er, Adaiah, 29 And by the places of the children of Manaffeh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Iofeph the sonne of I srael. 4 Ganef 46,17.

30 1 * The fonnes of Afher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their

31 And the fonnes of Beriah, Heber and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their fifter.

And the sonnes of Iaphlet vvere Pasach, and * Bimhal , and Ashuath : these were the children of Iaphlet.

34 And the fonnes of Shamer, Ahi, and Rohgah, lehubbah, and Aram.

35 And the fonnes of his brother Helem were Zophah and Iimna, and Shelesh, and Amal.

36 The fonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah, 37 Bezer and Hod, and Shamma, and Shilfhah,

and Ithran, and Beera. 38 And the fonnes of Iether, Iephunneh, and

Pilpa and Ara.

39 And the fonnes of VIIa, Harah, and Haniel, and Rizia, 40 All these were the children of Asher, the

heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of fixe and twentie thousand men.

CHAP. VIII.

I The sonnes of Beniamin, 33 And race of Saul. B Eniamin also a begare Bela his eldest sonne, Ashbel the second, and Aharah the third,

 Nohah the fourth, and Rapha the fift. 3 And the fonnes of Bela were Addar, and

Gera, and Abihud,

4 And Abithua, and Naaman, and Ahoah,

And Gera, and Shephuphan, and Huram. And these are the sonnes of Ehud; these

were the chiefe fathers of those that inhabited Geba; and b they were caried away captines to Monahath,

7 And Naaman, and Ahiah, and Gera, he caried them away captines: and che begate Vzza, and Ahihud.

8 And Shahataim begate certaine in the countrey of Moab, after hee had fent d away Hushim and Baara his wines.

9 He begate, I fay, of Hodesh his wife, I obab and Zibia, and Methy, and Malcham,

10 And Ieuz and Shachia, and Mirma: thefe were his fonnes, and chiefe fathers.

II And of Huthim he begat Ahitub and Elpaal. 12 And the fonnes of Elpaal vuere Eber, and

Beniamins genealogie. 147 and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.) 14 And Ahio, Shathak, and I erimoth,

15 And Sebadish, and Arad, and Ader,

16 And Michael, and Ispah, and Ioha, the fonnes of Beriah. 17 And Zebadiah, and Meshullam, and Hizki,

and Heber. 18 And Ishmerai, and Izliah, and Iobab, the

fonnes of Elpaal, 19 Iakim alfo, and Zichri, and Sabdi,

20 And Elienai, and Zillerhai, and Eliel,

21 And * Adaiah , and Beraiah, and Shimrah + or, Arrah, the fonnes of Shimei.

22 And Ishpan, and Eber, and Eliel, 23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah. 25 Iphedeiah and Penuel the fons of Shafhak,

26 And Shamiberai, and Shehariah, and Athaliah, 27 And Isareshiah, and Eliah, and Zichri, the

fonnes of Ieroham.

28 These were the chiefe fathers according to their generations, euen princes, which dwelt in " The chiefe of Lerusalem. the tribe of Sen tamin, that dw.lt

29 And at * Gibeon dwelt the father of Gibe- in leinfalem. on, and the name of his wife vvas Maachah.

* Chap. 9 35

30 And his eldest some vvas Abdon, then Zur, and Kish, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher. 32 And Mikloth begate Shimeah : these also dwelt with their brethten in Ierufalem, enen by

their brethren. 33 And f Ner begate Kish , and Kish begate f who in the Saul, and Saul begate Ionathan, and Malchithua, sam. 9.1. is

and Abinadab, and a Estabaal. 34 And the fonne of Ionathan vuss h Merib-liboblish,

baal, and Merib-baal begate Micah. 35 And the sonnes of Micah wvere Pithon, and h Hee 18 HK, will Melech, and Tarea, and Ahaz. Beth, t. Sam 2. 6.

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whose sonne vvas Raphah, and his fonne Eleafah, and his fonne

38 And Azel had fixe fonnes, whose names are thefe: Arikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan : all thefe were the

fonnes of Azel.

39 And the fonnes of Eshek his brother were Vlam his eldeft fonne, Jehuth the fecond, and Eliphelet the third.

40 And the fonnes of Vlam vvere valiantmen of warre which shot with the bow, and had many fonnes and nephewes, an hundreth and fiftie; all

these were of the lonnes of Benjamin. CHAP. IX. 1 All Ifrael and Indah numbred. 10 Of the Priefts a Mitherto he hall

and Leuites, 11, 18 And of their offices. His all Ifrael were numbred by their genea-genealogies before logies : and behold , they are written in the capturite, and now

booke of the Kings of Ifrael and of Iudah , and he deterbeth their they were 2 caried away to Babel for their transgreftion.

b Meaning, the 2 1 And the chiefe inhabitants that dwelt in Gibeonites, which their owne possessions, and in their owne cities, feued in the Temeuen Ifrael, the Prietts, the Leuites, and the b Ne-Ple, tead in \$ 9.13. thinims,

T 3

3 And

deferibed their

d After he had' put away his two wines,

citie of Geba. 6 To wir, Ehud,

a Heecontinueth

in the defeription

Beniamin, because

his purpole is to fet foorth the ge-

nealogic of Saul,

of the tribe of

& To wit, of E-

* Or, Kimbal,

phraim,

b Meaning, the

anhabitants of the

Mitham, and Shamed (which built Ono, and Lod,

I. Chron. The officers of

And in Ierufalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

4 V that the fonne of Amihud the fonne of O:nri, the some of Imri, the some of Bani, of the children of Pharez, the fonne of Iudah.

5 And of Shiloni, Afaiah the eideft, and his fonnes.

6 And the fonnes of Zerah , Ieuel, and their brethren fixe hundreth and ninetie.

7 And of the fonnes of Beniamin, Sallu, the fonne of Meshullam, the sonne of Hodaniah, the

fonne of Hasenuah,

8 And Ibneiah the fonne of Ieroham, and Elah the fonne of Vzzi, the fonne of Michri, and Methullam the some of Shephatiah, the some of

Reuel, the fonne of Ibnijah. 9 And their brethren according to their ge-*Or , chiefe of the netations nine hundreth , fifty and fixe ; all thefe

men were *chiefe fathers in the housholds of their 10 And of the Priefts, Iedaiah, and Iehoia-

families,

That is, he was

hehie Pries.

d To forme in the

secording to his

and not the

common people-

I Theircharge

wers sprincede

thould enter me

thele places, which

were only appoin-

red for the Prieffs

ee m.nifie: in.

OFFice.

Temple, enery one

rib and Iachin. II And Azatiah the sonne of Hilkiah, the

sonne of Meshullam, the sonne of Zadok, the sonne of Merajoth, the sonne of Ahitub the chiefe of the house of God, 12 And Adaiah the foune of Ieroham, the

fonne of Pathhur, the fonne of Malchijah, and Maasai, the sonne of Adiel, the sonne of Iahzerah, the fonne of Meshullam, the sonne of Meshillemith, the fonne of Immer. 13 And their brethren the chiefe of the house-

holds of their fathers, a thousand seven hundreth and threefcore valiant men, for the d worke of the fernice of the house of God. 14 1 And of the Leuites, Shemaiah the sonne of Hasibub, the fonne of Azrikam, the fonne of

Hathabiah of the fonnes of Merari. 15 And Bakbakkar, Heresh and Galal, and Martaniah the fonne of Micha, the fonne of Zi-

chri, the fonne of Alaph, 16 And Obadiah the sonne of Shemaiah, the fonne of Galal, the fonne of Ieduthun, and Berechiah the sonne of Asa, the sonne of Elkanah,

that dwelt in the villages of the Netophathites. 17 € And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren:

Shallum vvas the chiefe. 18 For they were porters to this time by come so called, tecanfe she king came into panies of the children of Leui vnto the Kings

the Temple thereby, gate Eastward.

19 And Shallum the sonne of Core the sonne of Ebiasaph the sonne of Korah, and his brethren

the Korathites (of the house of their father) vvere ouer the worke, and office to keepe the gates of the f Tebernacle : fo their families vvere oner the hoafte of the Lord, keeping the entrie.

20 And Phinehas the fonne of Eleazar was their guide, and the Lord vvas with him. 21 Zechariah the sonne of Methelemiah wwas

the porter of the doore of the Tabernacle of the

Congregation. 22 All these were chosen for porters of the gates, two hundreth and twelue, which were numbred according to their genealogies by their

townes. Dauid established these, and Samuel the * or, for their file- Seer * in their perpetuall office. 23 So they and their children had the onerfight of the gates of the house of the Lord, even of the house of the Tabernacle by wards,

24 The porters were in foure quarters, Eaftward, Westward, Northward, and Southward. 25 And their brethren , which weere in their townes, came at & feuen dayes from time to time & They femed weekiy, at Each.

the Temple.

with them. 26 For these foure chiefe porters were in per-

petuall office, and were of the Leuites, and had charge of the * chambers , and of the treasures in + or, opening of the the house of God. 27 And they lay round about the house of God, because the charge vvas theirs, & they cau-

fed it to be opened enery morning. 28 And certaine of them had the rule of the ministring vessels : for they brought them in by

tale, and brought them out by tale. 29 Some of them also were appoynted oner the

instruments, and onerall the vessels of the San-Etuarie, and of the h floure, and the wine, and the h whereof the oyle, and the incense, and the sweete odours, meate offing was 30. And certaine of the sounes of the Priests made, Leufs, a, s,

made oyntments of fweete odours. 31 And Mattithiah one of the Leuites which was the eldeft fonne of Shallum the Korhite, had the charge of the things that were made in the

frying panne. 32 And other of their brethren the fonnes of Kohath had the overlight of the * shewbread to * Exod as, 10.

33 And these are the fingers, the chiefe fathers of the Leuites, which dwelt in the chambers, i& i But were contihad none other charge : for they had to doe in anally occupied that bufine see day and night.

prepare it euery Sabbath.

34 These were the chiefe fathers of the Leuites according to their generations, and the princi-

pall which dwelt at Ierufalem. all which dwelt at termatem.

35 * And in Gibeon dwelt I the father of Gi- | *Chap. 8, 20. |
| 074 Abigiber. been, Ieiel, and the name of his wife vvas Maa-

36 And his eldest sonne vvas Abdon, then Zur,

and Kith, and Baal, and Ner, and Nadab, 37 And Gedor, and Ahio, and Zechariah, and

Mikloth. 38 And Mikloth begate Shimeam : they also dwelt with their brethren at Ierusalem , euen by

39 And Ner begate Kish, and Kish begate * 1. Sam. 14, 51, Saul, and Saul begate Ionathan, and Mulchitha, thap. 8, 33, 1

and Abinadab and Ethbarl.

40 And the fonne of Ionathan wvas Meribbal : and Merib-bal begate Micah.

41 And the tonnes of Micah vvere Pithon, and

Melech and Tahrea. 42 And Ahaz begate I Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri, and Zimri h who was also

43 And Moza begate Binea, whose some was Chap. 8,34, Rephaiah, & his sonne wwas Eleasah, and his sonne

44 And Azel had fixe fonnes, whose names are these, Azukam, Bochetu, and Ismael, and She-

ariah, and Obadiah, and Hanan: these are the formes of Azel. CHAP. X.

1 The battell of Saul against the Philistims , 4 In vorice ne di th. 6 And his sonnes also. 13 The cause of Sauls death.

T Hen * the Philiftims fought against Istael: * 1.5am. 31, 12 and the men of I frael fledde before the Phili-

ftims, and fell downe flaine in mount Gilboa. And the Philitims purfued after Saul and

after his fonnes, and & Philittims fmote Ionath in,

ealled fehordab

Sauls death. Chap, XI. Daulds Wortmes. 140 6 And Dauid fayd, * Whofoeuer fmiteth the * 1. Sam 5, 8, and Abinadab, and Malchishua the sonnes of Iebulites first, shalbe the chiefe and captaine. So Ioab the fonne of Zeruiah went first vp , and was And the battell was fore against Saul, and the archers t hit him, and he was wounded of the 7 And David dwelt in the rower : therefore + Br. founds they called it the citie of David. Then faid Saul to his armour-bearer, Draw 8 * And he built the citie on enery fide, from * 2 500 5. 9. out thy fword, and thrust me thorow therewith, Millo enen round about ; and Ioab repaired the least these vncircumcifed come and mocke at me; but his armour-bearer would not, for he was fore rest of the citie. 9 And David prospered and grew : for the afraid: therefore Saul tooke the fword, and fell Lord of hoafts vvas with him. vpon it. 10 1 * These also are the chiefe of the valiant + 2. 54# 13.8. And when his armour-beerer faw that Saul men that were with Danid, and joyned their force was dead, hee fell likewise vpon the sword, and with him in his kingdome with all I frael, to make him king ouer Ifrael, according to the word of died. 6 So Saul died , and his three fonnes , and all the Lord. his house, they died together. 11 And this is the number of the valiant men 7 And when all the men of Israel that were whom Dauid had , Lathobe in the fonne of Hachin the valley, faw how they fled, and that Saul moni, the behiefe among thirtie; hee lift up his b Menning, the and his fonnes were dead, they for fooke their cifreare against three hundreth, volom hee flow at best sheemed for ties and fled away, and the Philiftims came and 12 And after him was Eleazar the fonne of fome eade, the dwelt in them. 8 And on the morrow when the Philiftims * Dodo the Ahohite, which was one of the three surfe at the came to spoyle them that were slaine, they found e Ge, cia vade. . d Saul and his fonnes † lying in mount Gilboa, valiant men. i Lir. fallen. 13 He was with David at Paf-dammim , and 9 And when they had stript him, they tooke there the Philiftims were gathered together to his head and his armour, and tent them into the battell : and there was a parcell of ground full of land of the Philiftims round about, to publish it batley, and the people fled before the Phillitims, vnto their idols, and to the people. And they flood in the middes of the field, 10 And they layed up his armour in the house cand faned it , and flewe the Philiftims : fo the c This ide is referof their god, and fet vp his head in the house of Lord gaue a great victory. ord gaue a great victory.

15 1 And three of the 4 thirtie captaines went which beneth ^a Dagon. 2 Which was the II 1 When all they of Iabeth Gilead heard to a rocke to Dauid , into the cauc of Adullam, was he chiefe idole of the Philffilms, and from the all that the Philistims had done to Saul, And the armie of the Philiftims camped in the of thefe. 12 Then they arose (all the valiant men) and belly do . new ard 16 And when David vous in the hold, the Phi-panons. valley of Rephaim. filb, and spward of tooke the bodie of Saul, and the bodies of his fonnes, and brought them to Iabeth, and buried liftims garifon vvas at Beth-lehem, a man, the bones of them under an oake in labeth, and 17 And Dauid longed, and faid, * Oh, that one * 1, 51m 11 156 would give me to drinke of the water of the well fasted seued dayes. 19 So Saul died for his transgression that hee of Beth-lehem that is at the gate. committed against the Lord, *euen against the 18 Then these thice brake thorow the hoaste #1.54m.15.23. word of the Lord which he kept nor, and in that of the Philiftims, and draw water out of the well he fought and asked counfell of a 1 * familiar ipiof Beth-lehem that was by the gate, and tooke it, Or, milib and forand brought it to David; but David would not sereffe * 2 54m, 28,8s 14 And asked not of the Lord : therefore hee drinke of it, but powred it for an oblation to the flew him, and rurned the kingdome vnto Dattid 19 And faid, Let not my God fuffer me to doe the tonne of Ishai. this : should I drinke the blood of these mens e This is , this wa-СНАР ХІ. this; mound I drinke the brought it with the icopar-lines; for they haue brought it with the icopar-die of their lines; therefore he would not drinke 3 After the death of Saul David is anounted in Hebron. 5 The Iebusites rebell against David , from whom he taketh the towner of Zion. 6 loab is it : these things did these three mightie men. made captaine. 10 His valiant men. 20 And Abithai the brother of Ioab, he was T rien * all Ifrael a gathered themselves to Dachiefe of the three, & hee lift vp his speere against # 2. Sam 5, 19 nid vnto Hebron, faying, Behold, we are thy three hundreth, and flew them, and had the name 2 This was after the death of Ifbo. bones and thy fleth. among the three. 21 Among the three he was more henourable 2 And in time past, even when Saul was king, theth Sauls fonne, then the two, and he was their cap; aine; * but he *1 5200.83, 19. when Dund had reigned oner Indah thou leddelt Ifreel out and in : and the Lord thy God faid vnto thee , Thou shalt feed my people attained not vnto the first three. fenen yeeres and 22 Benaiah the fonne of Iehoiada (the fonne Ifrael, and thou shalt be captaine ouer my people fixe moneths in of a valiant man) which had done many actes, and Mebron, z. Sam, 5.50 Ifrael. vvas of Kabzeel, hee flew two * Grong men of * or, hiss. So came all the Elders of Ifrael to the King to Hebron , and David made a contenant with Mosh, hee went downealfo and ilewe a Lion in them in Hebron before the Lord. And they anounted David king over Ifrael, * according to the middes of a pit in time of fnow. 23 And hee ilew an Egyptian, a man of great * 3.54m, 16. 134 flature, even five cubites long, and in the Egyptithe word of the Lord, by the hand of Samuel. ans hand vvas a speare like a weaters beame ; and 4 I And David and all Ifrael went to Ierufalem, which is Iebus, where overe the Iebusites, the he went downe to him with a ftaffe, and plucked the speare out of the Egyptians hand, and flewe inhabitants of the land. And the inhabitants of Iebus faid to Dahim with his owne speare. 24 These things did Benaish & sonne of Ichoiauid, Thou shalt not come in hither. Neuerthelesse Dauid rooke the tower of Zion, which is the city da, and had the name among the three worthies.

of Dauid.

I. Chron. Dauids valiant men.

f Meaning, those thice which

brought the water

* 2,52m.13,13.

h He is also ralled

To take his part

againft Saul , who

periecuted bim.

b That is, of the

20,16,

g Called alfo

93.25.

23,27.

ro Danid

25 Behold, he was honourable among thirty, but he attained not vnto the first three. * And Dauid made him of his counfell.

26 1 Thefe also vvere valiant men of warre, Afahel the brother of Ioab, Elhanan the fonne of

Dodo of Beth-lehem. 27 & Shammoth the Harodite, Helez the Pe-

Shemmosh, 2. Sam, lonite, 28 Ira the fonne of Ikkesh the Tekoite, Abie-

zer the Antothite, 29 h Sibbecai the Husathite, Ilai the Ahohite, Mebnungi, 2. Sam.

Maharai the Netophathite, Heled the fonne of Baanah the Netophathite,

31 Ithai the fonne of Ribai of Gibeah of the

children of Beniamin, Benaish the Pirathonite, 32 Hurai of the rivers of Gaath, Abiel the Ar-

bathite, 33 Azmaueth the Baharumite, Elihaba the Shaalbonite,

34 The fonnes of Hashem the Gizonite, Iona-

than the fonne of Shageh the Harite, 35 Ahiam the fonne of Sacar the Hararite,

Eliphal the fonne of Vr. 36 Hepher the Mecherathite, Ahiiah the Pe-

lonite, Hezro the Carmelite, Naarai the sonne of

37 Ezbai,

38 Ioel the brother of Nathan, Mibhar the fonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab, the fonne of Zeruiah,

Ira the Ithrite, Garib the Ithrite,

41 Vriah the Hittite, Zabad the sonne of Ahlai.

42 Adinah the fonne of Shiza the Reubenite, a captaine of the Reubenites, & thirtie with him.

43 Hanan the fonne of Maachah, and Ioshaphat the Mithnite,

44 Vziah the Athterathite, Shama and Ieiel the fonnes of Otham the Aroerite, 45 Iediael the tonne of Shimri, and Ioha his

brother the Tizite. 46 Eliel the Mahauite, and Ierebai and Iofha-

uiah the fonnes of Elnaam, and Ithmah the Moa-

47 Eliel and Obed, and Iaasiel the Mesobaite.

CHAP, XII.

IV Tho they were that went with Dauid when he fled from Saul. 14 Their valiantnesse. 23 They that came unto him unto Hebron out of every tribe to make him King.

T Hefe also are they that came to David to 2 Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among

the valiant and helpers of the battell. 2 They were weaponed with bowes, and could vie the right and the left hand with stones, and with arrowes and with bowes, and where of

nibe of Beniamin, Sauls b brethren, euen of Beniamin, whereof Sanl war, 3 The chiefe wvere Ahiezer, and Ioash the and wherein were fonnes of Shemaah a Gibeathire, and Ieziel, and encillent throwers with flingr, Indg. Pelet the fonnes of Afmaueth, Berachah & Iehu the Antothire.

4 And Ishmaiah the Gibeonite, a valiant man among thirty, and aboue the thirty, and Ieremiah, and Iehaziel, and Iohanan, and Iofhabad the Gederathite,

Eluzai, and Ierimoth, and Bealiah, and She-

Ieroham of * Gedor.

mariah, and Shephatiah the Haruphite, 6 Elkanah, and Ishiah, and Azariel, and Ioe-

Those that ayded Dauid,

zer, Iashobeam of Hakorehim, 7 And Ioelah, and Zebadiah the fonnes of + Or. Gedus.

8 And of the Gadites there separated themfelnes fome vnto Dauid into the hold of the wildernesse, valiant men of warre, and men of armes,

and apt for battell, which could handle * speare * or, buckler. and thield, and their faces were like the faces of clions, and vvere like the roes in the mountaines a Meaning, flerce in fwiftnesse. 9 Ezer the chiefe, Obadiah the fecond, Eliab

the third, 10 * Mishmanah the fourth, Ieremiah the * Or, Meffmunx **

fifth, Attai the fixt, Eliel the feuenth, 11

Iohanan the eight, Eizabad the ninth,

Ieremiah the tenth, Macbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoaste : one of the least could refig an hundreth. and the greatest a thousand,

15 These are they that went ouer Iorden in the d which the Three d first moneth, when hee had filled ouer all his or Abib, conteining banks, and pur to flight all them of the valley, to- halfe March, and

ward the East and the West. rd the East and the West.

16 And there came of the children of Beniaonetiow hisbridge. min, and Iudah to the hold vnto Dauid,

17 And David went out to meete them, and answered and sayd vnto them, If yee be come peaceably vnto me to helpe me, mine heart shall be knir vnto you : but if you come to betray me to mine aduerfaries, feeing there is no wickednes in mine hands, the God of our fathers, behold it, and rebuke it.

18 And the e spirit came vpon Amasai, which net and sourage mooned him to was the chiefe of thirtie , and he fayd, Thine are speake thus, vvee , David , and with thee , O tonne of Ithai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Daniel received them, and made them captaines of the garifon,

19 And of Manasseh, some fell to Dauid, when hee came with the Philiftims against Saul to battell, but they fhelped them not : for the Princes of the Philistims * by aduisement sent f They came onely him away, faying, Hee will fall to his mafter Saul to help David, and * for our heads.

20 As he went to Ziklag, there fell to him of were enemier to Manasteh , Adnah , and Iozabad , and Iediael, their country. and Michael, and Iozabad, and Elihu, and + Cr, on theirspar-Ziltai, heads of the thousands that were of Ma- sie of our brade,

21 And they helped David against & that band : for they were all valiant men, and were captaines g To wit, of the in the hoafte.

22 For at that time day by day, there came to had boroed the city Dauid to helpe him, vntill it was a great hoft, like Ziklig, 1. Sam. 30, the hoast of b God.

23 And these are the numbers of the captains that were armed to battell , and came to David to Meaning, mightie Hebron to turne the kingdome of Saul to him, ac or frong: for the cording to the word of the Lord,

24 The children of Iudah that bare shield and is exsellent. * speare , voere fixe thousand and eight hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, seven thousand and an hundreth.

26 Of the children of Leui foure thousand

halfe Aprill, when seade lofh. 3,15,

wer called Nifan.

eThe fpirit of bold-

Philiftims, which * r Sam, 29,4.

Amalekiter, which

is of God, when it

and went to make him king. and fixe hundreth.

i Of the Lenites

defcent of Aaron,

R That is, the grea-

teft numbet tooks

Sauls part,

done.

in 4149

beart,

t Bbr beart and

which came by

Chap. X 1 1 1, X 1 1 1 1.

ath-icarim.

his Name is called on,

The Arke.

Vzza flaine 149

5 ¶ * So David gathered all I frael together *2 Sam. 6, 2, on * Shihor in Egypt guenymothe envir of 6 * Ot, Nilas. from * Shihor in Egypt, even vnto the entring of Hamath , to bring the Aike of God from b Kiri- b That is, from 6 And Dauid went vp and all Ifrael to * Baa- rish learning bad inhabitants of Kin

lath in Kiriath-iearim, that was in Indah , to placed it in the bring vp from thence the Arke of God the Lord hoofe of A that dwelleth betweene the Cherubims, where + or, Brad, make

28 And Zadok a yong man very valiant, and of his fathers houshold came two and twenty captaines. 29 And of the children of Beniamin the bre-

27 And Iehoiada was the chiefe of them of

Aaron: and with him three thousand and seuen

thren of Saul three thousand : for a great part of them vnto that time kept the ward of the house

30 And of the children of Ephraim twentie thousand, and eight hundreth valiant men and

famous men in the houshold of their fathers. 31 And of the halfe tribe of Manasseh eigh-

teene thousand, which were appointed by name to come and make David King.

32 And of the children of Issachar which 1 Men of good exwere men that had vnderstanding of the 1 times, perience, which knew 21 all times to know what Ifrael ought to doe; the heads of them vvere two hundreth, and all their brethren what was to ber were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie

* Or feetbenfelues thousand * which could set the battell in aray: they were not of a t double heart. 34 And of Niphtali a thousand captaines, and

with them with shield and speare seen and thirty thousand. 35 And of Dan expert in battell, eight and

twenty thousand and fixe hundreth. 36 And of Ather that went out to the battell

and were trained in the warres, forty thousand, 37 And of the other fide of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight

with, an hundreth and twenty thousand. 38 m All these men of warre * that could lead

an armie, came with * vpright heart to Hebron to make Danid king over all Ifrael: and all the rest of Israel vvas of one accord to make Dauid

39 And there they were with Datid three dayes , eating and drinking ; for their n brethren

had prepared for them.

40 Moreouer, they that were neere them vntill Islachar, and Zebulun, and Naphtali brought bread vpon affes, and on camels, and on mules, and on oxen, even meat, floure, figges, and raifins, and wine and oyle, and beenes and theepe abundantly : for there was joy in Ifrael.

CHAP. XIII.

7 The Arke is brought agains from Kiriath-iearim to Ierusalem. 6 Vz a dieth because he toucheth it.

A Nd David counselled with the captaines of thoulands and of hundreths, and with all the gonernours.

2 And Dauid faid to all the Congregation of Ifrael, If it feeme good to you, and that it proceedeth of the Lord our God, we will fend to and fro vnto our brethren, that are left in all the land of Ifrael (for with them are the Priests and the Leuites in the cities and their fuburbes) that they may affemble themselues vnto vs,

3 And we will bring againe the a Arke of our to reflore religion, God to vs: for we fought not vnto it in the dayes

> 4 And all the Congregation answered, Let vs doe so; for the thing seemed good in the eyes of all the people.

7 And they caried the Aske of God in a new cart out of the house of Abinadab: and Vzza and Ahio e guided the cart.

8 And Dauid and all Ifrael played before Abinadab d God with all their might, both with fongs and d That is, bef re with harps, and with viols, and with timbrels, God a ewed himand with cymbals, and with trumpets.

9 I And when they came vinto the threshing figure taken for floore of Chidon, Vzza put foorth his hand to which is common hold the Arke, for the oxen did shake it.

IO But the wrath of the Lord was kindled 2- both in the old and gainst Vzza, and he imote him, because he layed new Tenament his hand upon the Arke: fo he died there f before chon, 2 Sam. 6.4. God.

11 And David was angry , because the Lord for vintping hat had made a breach in Vzza, and he called the name of that place, Perez-Vzza vnto this day.

12 And David feared God that day , faying, How shall I bring in to me the Arke of God? 13 Therefore David brought not the Arke to good intentions are

him into the citie of David, but caused it to turne condemned, except into the house of & Obed Edom the Gittite. 14 So the Arke of God remained in the house g who was a Leof Obed Edom, even in his house three moneths; wire, and called

and all that he had. CHAP. XIIII.

I Hiram (endeth vvood and vvorkemen to Dauid. 4 The names of his children, 8, 14 By the counfell of God he goeth against the Philistims, and ouercommeth them, 15 God fighteth for him.

fengers to David , and Cedar trees , with ma- + Err Zor, fons and carpenters to build him an house.

2. Therefore Dauid knew that the Lord had confirmed him King ouer Ifrael, and that his

kingdome was lift up on hie, because of his a peo- a Browle of Geda 3 Alfo Dauid tooke moe wives at Ierufa- the people of theel. lem, and Dauid begate moe fonnes and daugh-

And these are the names of the children which he had at Ierufalem, Shammua, and Sho-

bab, Nathan and Salomon, 5 And Ibhar, and Elishua, and b Elpolet,

gib ale not mention 6 And Nogah, and Nepheg, and Iaphia, ned, a Sam 5 14.

7 And Elifhama , and * Beeliada , and Eli- to these are butelephalet.

8 But when the Philistims heard that David teens. was anounted King over Ifrael, all the Philiftims came up to feeke Danid. And when Danid heard, he went out against them.

9 And the Philiftims came, and spread themfelues in the valley of Rephaim.

10 Then David asked counfel at God, faying, Shall I go vp against the Philistims, and wilt thou deliver them into mine hand ? And the Lord faid vnto him, Goe vp : for I will deliuer them into thine hand.

11 So they came up to Baal-perazim, and Dauid fmote them there; and David faid, God hath

a. 5am. 6, a. c The fonnes of

felfe i fo that the to all factaments 1 Before the Arke which did notanpetraire to his vocation for this charge wa. ginen to the Priens, Num 4. 15.fo that here all they be commanded ty y werd of God. and the Lord bleffed the house of Obed Edom, Guerre, becambe he?

promife made in

b Flealer and No-

m50 that his whole hoafte were ihret hundreth twenty and two thousand. swo hundreth rwanty and two. * Or, figue in their * Or, with a good

n The rest of the Miselites,

a His firft care was which had in Sauls dayes beene tor -

supred and ne-

The order of the Leuites

Lev of diamions.

there lik: waters,

s Y hat was in the

called Zion,

1 Sam. 5 7.9. * Num.4, 8,20.

b from the honfe

of Obed Edom.

2 51m.6, 10, 12,

* Or, Winfman,

EWho was the

fourth fonne of

Kohath, Fand 6. 18. 62 and Num5.

fonne of vaziel, the

d The third fonne

of Kohath, Exod,

e Frephre your

abstaine from all

and fo not able to come to the Taber-

* Chap. 13 10.

f According as he bath appointed in

nacle.

the Law.

6,18.

place of the citie,

I. Chron.

bringing againe the Arke

divided mine enemies with mine hand, as waters are divided : therefore they called the name of e That is, the val- that place, Baal-perazim.

12 And there they had left their gods; and miss were differfed Dauid faid, Let them be euen burnt with fire, 13 Againe the Philliftims came and spread

themselves in the valley,

14 And when David asked againe counfell at God, God faid to him, Thou thatt not goe vp after them, but turne away from them, that thou mayeft come upon them over against the mulberietrees.

15 And when thou hearest the noyse of one going in the tops of the mulbery trees, then goe out to battell; fet God is gone forth before thee,

to fmite the hoafte of the Philiftims. 16 So Dauid did as God had commanded him: and they fmote the hoafte of the Philiftims from Gibeon euen to Gezer.

17 And the fame of David went out into all lands: and the Lord brought the feare of him vpon all nations.

CHAP. XV.

I Dauid prepareth an house for the Arke. 4 The number and order of the Leuites, 16 The fingers are chosen out among them. 25 They bring againe the Arkevoithioy, 29 Daviddancing before it. is defpised of his vvife Michal.

Nd Danid made han houses in the acitie of ADavid, and prepared a place for the Arke of God, and pitched for it a tens.

2 Then Dauid faid, * None ought to cary the Arke of God , but the Leuites : for the Lord hath choien them to beare the Arke of the Lord, and to minister vnto him for euer.

3 1 And Dauid gathered all Ifrael together to Ierusalem to bring up the b Arke of the Lord ynto his place, which he had ordained for it.

4 And Dauid affembled the fonnes of Aaron, and the Leuites.

Of the fonnes of Kohath, Vriel the chiefe, and his * brethren fixescore. 6 Of the fonnes of Merari, Afaiah the chiefe.

and his brethren two hundreth and twentie.

Of the fonnes of Gershon . Ivel the chiefe. and his brethren an hundreth and thirtie. 8 Of the formes of a Elizaphan, Shemaiah the

chiefe, and his brethren two hundreth, 9 Of the fonnes of d Hebron, Eliel the chiefe,

and his brethren fourescore. 10 Of the fonnes of Vzziel, Amminadab the

chiefe, and his brethren an hundreth and twelue.

11 And Dauid called Zadok and Abiathar the Priest, and of the Leuites, Vriel, Afaish and Ioel, Shemaiah and Eliel, and Amminadah.

12 And he faid vnto them. Yee are the chiefe fathers of the Leuites : fanctifie your felues , and felites and be pire, your brethren, and bring up the Arke of the Lord God of Israel vnto the place that I have prepared things whereby ye might be polluted,

13 For * because we were not there at the first. the Lord our God made a breach among vs ; for we fought him not after due forder.

14 So the Priest and the Leuites sanctified themselves to bring vp the Arke of the Lord God of Ifrael,

15 And the fonnes of the Leuites bare the Arke of God vpon their shoulders with the barres # Excd, 25, 14, 15. as Moles had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to fing with sinftruments of mulicke, g Thefe inftrament with violes and harpes, and cymbals, that they nies, wnich they might make a found, and lift up their voyce with oblessed, were in-

17 So the Leuites appointed Heman the fonne infancte, which of Ioel, and of his brethren Afaph the fonne of comming of Christ, Berechiah, and of the sonnes of Merari their brethren, Ethan the fonne of Kushaiah,

18 And with them their brethren in the h fe- h which were incond degree, Zechariah Ben, and Isaziel, and She- feriour in dignition miramorh, and Iehiel, and Vnni, Eliab, and Benaish, and Masteiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Afaph, and Ethan, vvere fingers to make a found with cymbals of braffe,

20 And Zechariah, and Aziel, and Shemiramoth, and Ichiel, and Vnni, and Eliab, and Maafeiah, and Benaiah, with viols on i Alamoth.

21 And Mattithiah, and Elipheleh, and Mik- ficke, or a certaine neah, and Obed Edom, and Ieiel, and Azaziah, nine, wherevare with harpes upon & Sheminith Ienazzeah.

22 But Chenaniah the chiefe of the Lenites h which wathe had the I charge, bearing & burden in the charge, eight tune, oner for he was able to instruct.

23 And Berechish and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoshaphat, and Ne- point Plalmer, and thancel, and Amasai, and Zechariah and Benaich, songs to them that and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom, and Ieiish vvere porters m for the Arke.

25 * So Dauid and the Elders of Ifrael and vetf. 13. the captains of thousands went to bring up the * a. Sam, 6, 14, Aske of the Couenant of the Lord from the house

of Obed Edom with ioy. 26 And because that God n helped the Le- Arengin to execute uites that bare the Aike of the Conenant of the their office. Lord, they offered * feuen bullockes and feuen o Besides the bul-locke and the far rammes.

27 And David had on him alinnen garment, offered at every fixe as all the Leuites that bare the Arke, and the pace, s. Sam 6. 13, fingers, and Chenanich that had the chiefe charge P Retde 2, Same of the fingers; and vpon David v vas a linnen P E-

Thus all Ifrael brought vp the Arke of the Lords couenant with shouting, and found of cornet, and with trumpets, and with cymbals, making a found with violes and with harps.

29 And when the Arke of the 4 couenant of because it put the the Lord came into the citie of David, Michal the Maeli trintedaughter of Saul looked out a window, and faw membrance of the daughter of Saut House one a state of the de-made with them.

A sam, 6,14.

A sam, 6,14.

CHAP, XVI.

I The Arke being placed, they offer facrifices. 4 Dauid ordeineth Afaph and his brethren to minister before the Lord. & Hee appointeth a notable Pfulme to be fung in praise of the Lord.

O * they brought in the Arke of God, and fer \$ 2, Sam. 6.173 S of they brought in the Tabernacle that David had it in the midft of the Tabernacle that David had pitched for it, and they offred burnt offerings and peace offerings before God.

2 And when Dauid had made an end of of the Name of God, fering the burnt offering and the peace offe- defining him to prorings , he a bleffed the people in the Name of the fper the people, and Lord,

Attactions of their

they scenftomed to the which he that was most excellent had tharge. I To wit, to sp-

i This was an in-

m Wich Berethiah and Elkanah,

beaft which David

to their beginnings

3 And

Chap. XVII.

his brethren. Nathan, 150

3 And hee dealt to every one of Ifrael both man and woman, to enery one a cake of bread, and a piece of flesh, and a bottell of vine. 4 And hee appoynted certaine of the Leuites

to minister before the Arke of the Lord, and to b rehearle and to thanke and praise the Lord God 5 To wit, Gods benefits toward of Ifrael:

Afaph the chiefe, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Martithiah , and Eliab , and Benniah , and Obed-Edom, even Ieiel with instruments, violes, and harpes, and Afaph to make a found with cym-

bals, And Benaiah and Ichaziel Prieftes, with trumpets continually before the Arke of the Cone-

nant of God. 7 Then at that time David did appoynt at the beginning to give thankes to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord, and call vpon his Name : declare his d workes among the people.

9 Sing vnto him , fing praise vnto him , and talke of all his wonderfull workes. 10 Reioyce in his holy Name : let the hearts

of them that feeke the Lord, reioyce, 11 Seeke the Lord and his ftrength: feeke his

12 Remember his maruellous workes that he hath done, his wonders, and the findgements of 13 O feed of Ifrael his feruant, O the children

of Iaakob his & chosen. 14 Hee is the Lord our God; his judgements

are throughout all the earth, 15 Remember his Couenant for euer, and the word, which he commanded to a thousand gene-

16 * Which hee made with Abraham, and his oathe to Izhak :

17 And hath confirmed it to Iaakob for a * Grave 19. 16. 17, Law, and to Ifrael for an euerlasting Couenant, 18 Saying, To thee will I give the land of Ca-

maan, the † lot of your inheritance. 19 When ye were h few in number, yea, a very

few, and strangers therein, 20 And walked about from nation to nation,

and from one kingdome to another people, 21 Hee suffered no man to doe them wrong,

but rebuked i Kings for their lakes, laying, 22 Touch not mine a mounted, and doemy

1 Prophets no harme. * Sing vnto the Lord all the earth: declare

his faluation from day to day.

24 Declare his glory among the nations, and declared his word, his wonderfull workes among all people. 25 For the Lord is great and touch to be prai-

fed, and he is to be feared aboue all gods. 26 For all the gods of the people are m idoles,

but the Lord made the heavens. 27 Praise and glory are before him : power

and beautie are in his place. 28 Giue vnto the Lord, ye families of the peo-

ple : give vnto the Lord glory and power 29 Giue vnto rhe Lord the glory of his Name : bring an offering and come before him , and worthip the Lord in the glorious Senctuarie.

30 " Tremble ye before him all the earth, fureso reiogra with him ly the world shalbe stable, and not moone.

31 Let the . heavens rejoyce, and let the earth be glad, and let them fay among the nations, The Lord reigneth,

32 Let the fea route, and all that therein is: let the field be joyfull and all that is in it. 33 Let the trees of the wood then rejoyce at

the presence of the Lord : for hee commeth to p To refere all P judge the earth. 34 Praise the Lord for he is good for his mer- things to their

PRAIR. cie endureth for euer. 35 And fay ye, Saue vs, O God, our faluation,

and gather vs , and deliuer vs from the heathern, q Here thermeth that we may praife thine holy Name, and 9 gioty this to be the chiefe felicitie of man in thy praise. 36 Bieffed be the Lord God of Hizel for euer the will the all th . p. aple both 10 and ever; and let all the people say, t So be it, nd hall and month to

praise the Lord. confent to thela 37 Then he left there before the Aike of the 112) les. Lords Couenant Alarh and his brethren to mi-

nister continually before the Arke, that which was to be done every day: 38 And Obed Edom and his brethren, three-

fcore and eight; and Obed Edom the fonne of Ieduthun, and Holah vvere porters. 39 An l Zadok the Priest and his brethren the

Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon, 40 To offer burnt offerings vnto the Lord

vpon the burnt offering altat continually, in the morning and in the evening, even according vnto all that is written in the Law of the Lord , which he commanded firsel

41 And with them were Heman and Iedu fwith Zadol and thun, and the rest that were chosen (which were briens appoynted by names) to praise the Lord, hecause t Declaring that his mercy endureth for ener.

42 Etien with them vore Heman and Iedu-beind to our own thun, to make a found with the cornets and house, for the which with the cymbals, with excellent inftruments of as lorall other muficke ; and the fonnes of Ieduchun were at the toprayunto God,

43 And all the people departed euery man to his tameltes to praise house; and Danid returned to bleffe his house. CHAP XVII.

3 Dauid is forbidden to build an houle unto the Lord. 12 Chaft is promifed under the filure of Salomen.

18 Davidgin th thanks, 23 & prayeth unto God.

N Ow * afterward when Dund dwelt in his * 1 500 + 6. house, hee faid to Nath in the Prophet, Be- faite hold, I dwell in an house of a cedar trees, but the b That is, in tents Arke of the Lords Couenant remaineth under court. 4 with the us. b curtaines.

2 Then Nathan faid to David , Doe all that Tropher was he is in thine heart : for God is with thee.

3 And the same Inight even the word of God Date of the effore came to Nathan, faying,

4 Goe, and tell Danid my fervent, Thus faith what he thought the Lord, Thou shalt not build me an house to d Atterther Nathan dwell in:

For I have dwelt in no house since the day a That is, in a time that I brought out the children of Irrael voto want remand this day, but I have beene from tent to tent, and to end fro.

from habitation to habitation. 6 Wherefoeuer I naue f wilked with ill If went, which was a rael, fpake I one word to any of the Judges file figure of his prer el (whom I commanded to feede my p = p(+) le te tier (whom a commanded to teede my profess) \$ 0.5 sheefs and taying. Why have ye not built me an house of ce-\$ 2.5 for sheefs and

dar trees? 7 Now therefore thus thalt thou fay vitto my at I mai thea ferant David, Thus faith the Lord of hours of grant though I tooke thee from the theeperoat, 2 and from for I tooke thee from the theepecoat, 2 and from for this ewne ments. lowing the theeps, that thou thouldeft be a princt harby my pure

ouer my people I trael.

God we ate chier ? and interuct ent

c At yet tood had not tileslid to the purpoled conterning feeing Ged faccu ed Liama, ne fpake

f alexaning, mbete-

fo ner his take the. a triphesia of

8 And

e Panid gme shem this Plaime to praife the Lord, fignifying, that in

his people,

all out enterprifer the pame of God ought to be prayled and called vpon . * Pfal 105.1, Ma. 12 4. is the chiefe &, that he hath cholen himselfe a Church to face continually, call vpon his Name. e Who of his wonderfull prouidence hath cholen a few of the flocke of Abraham to his abildien. In ouercomming Pharaoh , which Andgements were declared by Gods months Moles.

Meaning hereby shat the premife of adoption onely ap . pertained to the 18. Luke , 73. Hrbr 6 17. Bbr. coard, mbere.

by parele of land mere meafared. h Meanirg, trem the time that Abraham entred vare the time that laakob went into Egypt for famine.

#As Pharach and Abimelech. k Mine elect prople and them whom ! batte fanctified. 1 To whom God and they declared it to their pofetity.

* pfel. 95. 1. m His frong faith appeareth herein, that though all the world a onld follow idoles, yet he would cleane to the litting God.

Humble your felues under the mightie hand of Hee exhotieth

in confidering the greatnelle of the grace of God,

Nathans mellage to Dauid: His

Chron.

prayer, and victories.

* Or, gotten thee

thou haft walked, and have deftroyed all thine enemies out of thy fight, and * have made thee a name, like the name of the great men that are in 9 (Alfo I wil appoint a place for my people Ifrael, and will h plant it, that they may dwell in

8 And I have beene with thee whitherfocuer

h Make them finte that they thall nor те пьооне. † Ebr. fennesof Entqui te † Or, confume.

great punettitie,

k That is, ento the

tures Gould ceale.

m Hee went into

the tent where the

mysi me oušķi to

doe when we re-

of the Lord.

* Or, remained.

kingly eftere.

o Thou half pro-

Berieie, and that

any defending.

delmering them

preferring them.

f Ebr bati found.

breske promife,

the Propher.

f Will gine thee

t wicked people * vexe them any more, as at the 10 And fince the time that I commaunded Indges over my people Ifrael) And I will fubdue all thine enemies : therefore I fay vnto thee, that the Lord will i build thee an house.

their place and mooue no more: neither shall the

11 And when thy dayes shalbe fulfilled to go with thy fathers, then will I raise up thy seede after thee, which shalbe of thy sonnes, and will stablish his kingdome.

12 He shall build me an house, and I will sta-

blith his throne for 1 euer. for then thefe fi-13 I will be his father, and hee shall by my fonne, and I will not take my mercy away from l Which wat 5aul. him, as I tooke it from him that was before

> 14 But I will eftablish him in mine house, and in mine kingdome for euer, and his throne shall be

ftablished for ever,

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 And Dauid the king m went in and * fate Arke was, thewing before the Lord, and faid, Who am I,O LordGod, and what is mine house, that thou hast brought me " hirherto?

ceine any benefits 17 Yet thou esteeming this a small thing, O God, haft also spoken concerning the house of a Meaning, to this thy feruant for a great while, and haft regarded me according to the estate of a man of a hie de-

gree, O Lord God. miled a kingdome 18 What can Dauid defire moore of thee for the that thall continue to me and my po- honour of thy feruant ? for thou knoweft thy fer-

Christ shall proreed Hant.

19 O Lord, for thy fernants fake, even accorp Freely and according to thine ? heart haft thou done all this great ding to the purpole of diswill, without thing to declare all magnificence,

20 Lord, there is none like thee, neither is there any God besides thee, according to all that wee haue heard with our eares.

21 Moreover what one nation in the earth is like thy people Ifrael, whole God went to redeeme them to be his people, and to make thy felfe a Name, and to doe great and terible things by casting our Nations from before thy people, whom thou haft delinered out of Egypt?

22 For thou haft ordeined thy people Ifrael to be thine owne people for euer, and thou Lord art

become their God.

23 Therefore now Lord, let the thing that thou haft spoken concerning thy seruant, and concerning his house, be confirmed for euer, and doe as thou haft faid,

24 And let thy Name be stable and magnified q That is, he thew- for ever that it may be faid, The Lord of hoaftes, eth himfelfe indeed God of Ifrael, is the God of Ifrael, and let the to be their God, by house of David thy servant be established before from dangers, and

25 For thou, O my God, haft renealed vnto x Thouhast declared vate meby Nathan the eare of thy feruant, that thou wilt build him an honfe: therefore thy feruant hath t beene bold to pray before thee.

26 Therefore now Lord (for thou art f God, and haft spoken this goodnesse vnto thy feruant,)

27 Now therefore, it hath pleased thee to blesse the house of thy servant, that it may be before thee for ever: for thou, O Lord, haft ble fled it, and it shalbe blessed for ener.

CHAP. XVIII.

I The battell of David against the Philistims, 2 And against Moab. 3 Zobah, 5 Aram, 12 And Edom; Nd after this , Dauid smote the Philistims,

and fubdued them, and tooke 2 Gath, and 2Which 2. Sam. 8. 2 the villages thereof out of the hand of the Phili- is called the bridle of bondage, becange

2 And he smote Moab, and the Moabites be-towne, and kept the came Dauids fernants, and * brought gifts. countrey round 2 -

3 1 And Dauid fmote * Hadarezer King of bour in subjection.

Zobah vnto Hamath, as hee went to stablish in sor, Hadarezer. border by the riuer * Perath. + or, Euphrates

4 And Dauid tooke from him a thousand charets, and feuen thousand horsemen, and twentie * 2 Sam. 8,40 thousand footemen, and * destroyed all the charets, but he referued of them an hundreth charets.

5 Then came the Aramites of Damascus to fuccour Hadarezer king of Zobah, but Dauid flew of the Aramites two and twentie thousand.

6 And David put a garifon in Aram of * Da- * or, Darmelik. mascus, and the Aramites became Dauids servants, and brought gifts: and the Lord b preserved Da- b That is, in all uid wherefoeuer he went.

pulled. 7 And David tooke the shields of golde that were of the fernants of Hadarezer, and brought them to Ierufalem.

And from Tibhath , and from Chun (ci- are called Betah, ties of Hadarezer) brought Dauid exceeding and Berothai. much braffe, wherewith Salomon made the braistem 13,20;

fen * Sea, and the pillars and the veffels of braffe. 9 Then Tou king of Hamath heard how David had fmitten all the hoaft of Hadarezer king

Therefore he fent d Hadoram his fonne to sam, a, sam, 8, 104 king Dauid, to falute him, and to reioyce with him, because hee had fought against Hadarezer, and beaten him (for Tou had warre with Hada. rezer) who brought all vessels of golde and filuer

11 And king Dauid did dedicate them vnto the Lord, with the filter and gold that he brought from all the nations, from . Edom, and from Mo- e Becaufethe Edoab, and from the children of Ammon, and from the mites and the Syri-Philiftims, and from Amalek,

12 And Abishai the sonne of Zerniah smote said a Sam. 8.12. of Edom in the falt valley feighteene thousand,

13 And he put a garifon in Edom, and all the were sponeu. Edomites became Davids feruants : and the Lord food that toab flew preserued Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Ifrael, and exe- the threeftore Pfal. cuted judgement and justice to all his people,

And Ioab the sonne of Zeruiah was ouer the hoafte, and Iehoshaphat the fonnne of Ahilud

16 And Z idok the sonne of Ahitub, and Abimelech the tonne of Abiathar vvere the Priestes, and * Shautha the Scr.be,

* And Benaish the fonne of Iehoiada was g Reade 2, Sam. ouer the & Cherethites and the Pelethites: and the \$. 18.

fonnes of Dauid vvere chiefe about the King. CHAP

in his stead.

4 Hanun King of the children of Ammon doeth great injuries to the servants of David. 6 Hee prepareth an armie against Dauid, 15 and is onercome. Fter this also * Nahaththe king of the chil-

A dren of Ammon died , and his lonne reigned

and braffe.

power together, it is were spoiled.

things that he enter.

c Which 2 Sam 8. &

d Called alfo to-

that the Aramites twelne thoufand, and Abifhai the reft.

* Or Seralab.

2 And

Hanuns villenie : He is

hee would now

b Thus the malicion: etter interprete

the purpole of the

godly in the work

& They thaned off

the halfe of their

d To put them to

where as the am

baffedours onghe

to hane beene ho-

the tewes vied to

and beatds , they

edions to others. * Or, had made

abborred of Danid.

: Sam 10 0.8,

e Which were fine

of the tribe of

Reuben beyond

where the canfe is

enfil, the courage

cannot be valiant.

and that in good

20 God,

in all

Forden,

them felues to be

shus dishigared

beards, s, Sam. 10 4

Chap.XX. XXI.

ouercome. Rabbah destroyed. 151 uid destroyed of the Aremites i feuen thousand i For this place,

2 And Dauid faid, I will they kindnet for vnto a Because Nahath Hanun the tonn of Nahath , because his a father secured Dana a discussed kindness, vinto one And David fent mefhis company, when sail p recuted him. Tengers to comfort him for his father. So the fer-

uants of Dauid came into the land of the children hew pleasure to his of Ammon to Hanun, to con fort him. fonne tor the fame. And the princes of the children of Ammon faid to Hanun, Thinkest thou that Dauid doeth

honour thy father, that hee hath fent comforters vnto thee? Are not his fertiants come to thee to b fearch, to feeke and to fpie out the land ? 4 Wherefore Hanun tooke Davids feruants, and

thaued them, and cut off their d garments by the halfe vnto the buttockes, and fent them away.

7 And there went certains and tolde David concerning the men : and hee fent to meet them (for the men were exceedingly afhamed) and he hame and villeny, King faid, Tarie at Icricho, vittill your beards be

growen: then returne.

6 When the children of Ammon fawe that moured: and because they * stanke in the fight of Dauid, then sent Hanun and the children of Ammon athousand raweare tide garments lents of filuer, to hire them charets and horsemen out * of Aram Naharaim, and out of Aram Maathem, to make them chah, and out of 2 Zobah.

7 And they hired them two and thirtie thoufand charets, and the king of Maachah and his people, which came and Pitched before Medeba: and the children of Ammon gathered themfelues together from their cities, and came to the

battelf. f Which was a citie

8 ¶ And when David heard it, hee fent Ioab and all the hoafte of the valiant men. And the children of Ammon came out, and fet their battell in aray at the gate of the citie.

And the kings that were come, were by themfelues in the field. 10 When Ioab fawe that the front of the bat-

tell was against him before and behind, then hee chose out of all the choise of I frael, and fet himfelfe in aray to meete the Aramites.

II And the rest of the people hee delivered vnto the hand of Abithai his brother, and they put themselves in aray against the children of Ani-

12 And he faid. If Aram be too ftrong for me, then thou that fuccour me; and if the children of Ammon prenaile against thee, then I will succour

13 Be strong, and let vs shew our selues valig He declareth that ant for our & neople, and for the cities of our God,

and let the Lord doe that which is good in his owne fight. 14 So Ioab and the people that was with him,

saufes men onghero came necre before the Aramites vnto the battell, and they fled before him.

be conragious, and 15 And when the children of Ammon fawe commit the fusceife that the Aramites fled, they fled also before Abithai his brother, and entred into the citie : fo

Ioab came to Ieruíalem. 16 And when the Aramites fawe that they were discomfited before Itrael, they fent metlengers, and caused the Aramites to come forth that h That is, Englara- were beyond the hariver : and Shophach the Cap-

taine of the hofte of Hadarezer vvent before them, And when it was shewed Danid he gathered all Ifrael, and went ouer Iorden, and came vnto them, and put himfelfe in aray against them: And when Dauid had put himfelfe in battell atay Shorhach the capt line of the hoafte. 19 And when the feruants of Had rezer fawe that they fell before Ifrael, they made peace with

David, and ferued him. And the Aremites would no more fuccour the children of Ammon.

CHAP, XX.

I Rabbah destroyed. 3 The Ammorites termented. a The Philiftims are thrife ouercome with their

Nd * when the yeere was expired, in the time * 3. Sam 11, 14 A that kings go out a warfare, loch caried out the itrength of the army, and ceftroyed the countrey of the children of Ammon , and came and be- a which was the fieged a R both (but David traied at Icrutalem) thefee, e of the

and Ioab fracte Rabbah, and deflicyed it. 2 * Then David tooke the crowne of their * 2.52m 18 19 30 king from off his head, and found it the weight b which meanteth of a b talent of golde, with precious frones in it : about the value of and it was fet on D mids head, and hee brought tenen the wland and

away the ipoyte of the citie exceeding much. 3 And he carried away the people that were in threshore pound it, and cut them with fawes, and with horrowes weight of yron, and with axes; enen thus did David with all the cities of the children of Anmon. Then

David & all the people came agains to Ierufelem, *2 Sam. \$1.12. 4 1 * And fier this also there arole ware at + O1, Gob, a Sam, "Gezer with the Philiftims : then Sibbechaithe at. if

raphah, and they were fubdued. 5 And there was yet another battell with the

Philistims : and Elhanan the toppe of Jair flewe & Reide 2. Same L: hmi, the brother of Goliath the Gittite, whole 21,19, speare staffe vvas like a weaters beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his tingers a Meaning, that he where by dixes, even foure and twenty, and was al- had fixe appear on to the forme of Haraphah,

7 And when hee reuiled Ifrael, Iehonathan the fonne of Shimea Davids brother did flay him.

These were borne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his feruants.

CHAP, XXI,

I Dauid causeth the people to be numbred, 14 and there dieth fenentie thousand men of the Postslene.

A Nd 2 Satan stood up against Israel, and pro- a Hetempita Da-

ucked D uid to number Hrael. 2 Therefore David Lid to Ioab, and to the hir exetrulers of the people, Goe, and number I freel from lence and glury, his Beersheba even to D n, and bring it tome, that power and vide-

I may know the number of them. 3 And Josh antwered, The Lordinerease his baharafrom people an hundreth times to many as they be , O south to North; my lord the king : are they not all my fords fer-

nants wherefore doth my lord require this thing? why should be be a cause of strespasse to Israel ; sit was sibing in-

4 Neuertheleffe, he kings word prenailed against Ioab. And Inab departed and went tho- ple, but becante he row all Ifrael, and returned to Ierutalem.

5 And lost gave the number and fumme of our minde, as the people vinto D uid: and all Hrael were delethough his fiength
uen hun treth though and men that drewe fword: Ged punified him
Good in his people,
uen hun treth though and men that drewe fword: Ged punified him and Ittdan was a foure hundreth and feuencie a teab partly for

griefe, and partly rhtough negl gence , gathered nor the whole fumme asirii bire diela ed. e Samuel is monitoned of this is in usand more, which was either by toyning to them tome of the Berjamites which were mixed with lodah, or as the Hobiewes water,

hers the chiefe and princes are lest one,

chartes, and fourtie thousand footmen, and killed tead 7, Sam, 19, 18,

fenency crowner,

did it of ambiti-

to meet the Aramites, they fought with him, 18 But the Aramites fled before Ifrael, and Da-

shouland .

The plague. Dauid repenteth L Chron. thousand men that drew sword. 6 But the Leuites and Beniamin counted hee not among them: for the Kings word was abominable to Ioab. 7 I And God was displeased with this thing: therefore he imote Iirael. & Then Dauid faid vnto God, I have finned

reatly, because I have done this thing: but now, I befeech thee , remoone the iniquitie of thy fet-

9 And the Lord spake vnto Gad Danids * Seer.

10 Goe and tell Dauid, faying, Thus fayth the

11 So Gad came to David and faid vnto him,

12 Either three yeeres famine, or three moneths to be destroyed before thine aduersaries,

and the fword of thine enemies * to take thee , or

else the sword of the Lord and pestilence in the

land three dayes, that the Angel of the Lord may

destroy throughout all the coasts of Israel: now

therefore adulte thee, what word I shall bring a-

derfull strait, let me now fall into the hand of the

Lordsfor his mercies are exceeding great, and let

there fell of I trael feuentie thousand men.

13 And Dauid faid vnto Gad, I am in a won-

14 So the Lord fent a pestilence in Israel, and

behelde, and & repented of the enill, and fayd to

the Angel that destroyed, It is now enough, let

thine hand cease. Then the Angel of the Lord

flood by the threshing floore of " Ornan the Ie-

Angel of the Lord stand betweene the earth and

the heaven, with his fword drawen in his hande and stretched out toward Ierusalem. Then David

and the Elders of Ifrael, which were cloathed in

commanded to number the people ? It is even I

that have finned and have committed evill, but

thefe theepe, what have they done? O Lord my

on my fathers house, and not on'h thy people for

18 1 Then the Angel of the Lord commanded

Gad to fay to Dauid , that Dauid should goe vp,

and fer vp an altar vnto the Lord in the threshing

19 So David went up according to the faying

20 And Ornan turned about and faw the An-

21 And as Dauid came to Ornan, Ornan loo-

22 And David faid to Ornan, Give mee the

place of thy thrething floore, that I may builde

an kaltar therein vnto the Lord; give it mee for

fufficient money, that the plague may be flayed

23 Then Oman faid vnto Dauid, Take it to

ked and faw Dauid, and went out of the thresh-

ing floore, and bowed himfelfe to Dauid with his

gel, and his foure fonnes that were with him, I hid

of Gad, which hee had spoken in the name of the

17 And Dauid faid vnto God , Is it not I that

16 And David lift vp his eyes, and fawe the

And God fent the Angel into Ierufalem

Lord, I offer thee three things; chuse thee one of

uant : for I have done very foolishly,

them, that I may doe it voto thee.

Thus faith the Lord, Take to thee

gaine to him that fent me.

me not fall into the hand of man.

Reads 2. Sam. 14. to destroy it. And f as he was destroying the Lord

facke, fell vpon their faces.

their destruction.

#Thus he both the- God, I befeech thee, let thine hand be on me and

flore of Ornan the Iebusire.

an Angel which is a themselves, and Ornan threshed wheat.

face to the ground.

from the people.

W Or, Prophet,

.Or,∫mite thee,

g When God dra-

plagues, he feemeth

weih 2 trite repen-

eare coward his people, which defi-

kim and his.

reth God to fpare

them, andre punish

i If man hide him-

felfe at the light of

eteaure, how much

Jeffe is a finner able

the commandemen

Peene abominable,

ejther Cods word,

er senclation.

to appeare before

the face of God? & Thut he did by

of God, as verfe 18. for elfe it had

macepe he had

bufite,

wech backe his

to tepent, teade

W.Or. Arausabe

Gan. 6.6.

faying,

Dauid prepareth for the thee, and let my lord the king doe that which feemeth him good ; loe , I give thee bullockes for burnt offerings, and threshing instruments for wood, and wheate for meate offering, I gine

24 And King Dauid fayd to Ornan , Not fo : but I will buy it for fufficient I money ; for I will I That is, at math not take that which is thine for the Lord , nor of- at it is worth; for having enough of fer burnt offerings without coft.

his owne, and yes 25 So David gaue to Ornan for that place m fix to have taken of another mans goods hundreth thekels of gold by weight. and the help of gold by weight.

And David built there an altar vnto the Lord, it had bene

Lord, and offered burnt offerings, and peace of the frand not access. ferings, and called vpon the Lord, and hee " an- 12016 to God. fwered him by fire from heaven upon the altar of in Reade a Same

burnt offering, And when the Lord had spoken to the he heard his reques, Angel, hee put vp his sworde againe into his in that he fent

28 At that time when David faw that the Lord might vie no fire in had heard him in the threshing stoore of Ornan factifice, but of that the Iebusite, then he sacrificed there.

of burnt offering wvere at that feafon in the high hezuen, Leuit 9.14 place at Gibeon. 30 And Dauid could not goe before it to aske dab and Ability. counfell at God : for hee was afraid of the fword Levis, 20, 4. of the Angel of the Lord.)

CHAP. XXII. 2 David prepareth things necessary for the building of the Temple. 6 He commandeth his fonne Salomon to build the Temple of the Lord, ww hich thing hee him-Salomon Christ as promised,

felfe was forbidden to doe. 9 Vnder the figure of A Nd Dauid fayd, This is the a house of the a That is the place

Lord God, and this is the alter for the burnt wherein he willbe offering of Ifrael, 2 And Dauid commanded to gather together the b ftrangers that were in the land of Ifrael, and b Meaning, enn-

3 David also prepared a much yron for the tewes. nailes of the doores and of the gates, and for tTo wit, which the ioynings , and abundance of braffe paffing kelr of gold, weight,

the house of God.

4 And ceder trees without number : for the Zidonians and they of Tyrus brought much ce-

dar wood to Danid. And David faid, Salomon my fonne is your and tender, and we must build an house for the

Lord,magnificall.excellent and of great fame and dignitie throughout all countreys: I will therefore now prepare for him. So Danid prepared very much before his death.

6 Then hee called Salomon his fonne, and charged him to build an house for the Lord God

of Ifrael, 7 And David faid to Salomon, * My fonne, I * 2. 5241.7.133 purposed with my selfe to build an house to the + chap. . \$. 3.

Name of the Lord my God,

8 But the word of the Lord came to mee, fay - how greatly God ing, * d Thou haft shed much blood, & hast made detered the thedgreat battels; thou shalt not build an house vnto ding of blood, feeing Dauid for

my Name : for thou haft thed much blood vpon this cause is azyed the earth in my fight. 9 Behold, a sonne is borne to thee, which shall ple of the Lot d. be a man of reft, for I will gine him reft from all abeithee enterpri his enemies round about therefore his name is God commande-

Salomon : and I will fend peace and quietneffe ment and again vpon Ifrael in his dayes, Io * Hee

n God declareth that

heaven : for els then which wes referued Bill ypen she altar, 29 (But the Tabernacle of the Lord which Leuft 6, 13, and Moles had mide in the wilderneile, and the alter tame do one from as appeareth by the

hee fet masons to hew and polish stones to build nations which dwelt among the

weighed fiftie the-2, Chron. 3. 9

d This declareth

o boildthe Tem-

fed no warre, bin by

Temple. His charge to Salomon.

3 Hee Geweth chat there can be

Or, mafont and

& The nations

le For els he knew

that God would

plagne them, and

mor profper their

Songht with all

fotib his glory.

their heartr to fet

"Ot., to haue care

& Ebr. I made.

* Chap 6,1.

merning Danid

Ones.

sound abent,

with vs.

Chap. XXIII.

The chiefe Leuites, 152

10 * He shall build an house for my Name, and 2. king . 5 . 5 . he shall be my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Ifrael for ener

11 Now therefore my forme, the Lord shall be with thee, and then flatte prosper, and thou fisalt build an house to the Lord thy God, as he math no profperity, but when the Lord is

fooken of thee. 12 Onely the Lord give thee f wifedome and

the meant whereby each to keepe the L.w. of the Lord thy God.
Eing sponta their
fabrices night,

13 Then thou thait protect, if thou take he E Thele are onely understanding, and sine thee charge ouer Israel, 13 Then thou thair prosper, if thou take heede and whereby the

to observe the statutes & the inegements, which Realmes doe prothe Lord con n anded Moles for Lirsel; be ftrong fper and flomith. and of good courage : feare not, neither be afraid.

g For Dauid wat 14 For behold, according to my g porertie have I prepared for the house of the Lord in hunpoore in isspect of Salomon dreth thousand talents of gold, and a thousand thousand talents of filter and of brafe and of yion piffing weight, for there was abundance : I haue also prepared timber and stone, and thou mayest prouide more thereto,

15 Moreouer thou hast workemen with thee enough, * hewers of flone, and workemen for timber, and all men expert in every worke.

pepenters. 16 Of gold, of filter, and of braffe, and of yron there is no number : h Vp therefore, and be doing, & Thatit, goe about it quickly. and the Lord will be with thee,

17 David also commanded all the princes of Ifreel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath ginen you reft on cuery fide ? for he hath giuen the inhabitants of the land into mine hand, and the land is fubdued before the Lord, and be-

fore his people,

19 Now fet your heatts and your foules to feeke the Lord your God, and arife, and build the Senctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy veffels Isboin, a xcep hey of God into the house built for the Name of the Lord,

OHAP. XXIII.

J David being olde, ordeineth Salomon King. 3 Hee causeth the Leuites to be numbred. 4 and assigneth them to their offices . 13 Aaron and his sonnes are for the high Prieft. 14 The somes of Moses.

S O when David was old and full of dayes, * he P 2. King. 1.30. made Salomon his fonne King over Head,

2. And he gathered together all the princes of Ifrael with the Priefts and the Leuites. 3 And the Leuites were numbred from the

age of thirtie yeere and aboue, and their number according to their summe was eight and thirtie thousand men,

4 Of these soure and twentie thousand vvere fer to * advance the worke of the house of the

Lord, and fixe thousand were ouer-seers and And foure thousand were porters, and foure thousand prayled the Lord with inftruments

which the made to prayle the Lord. 6 * So David divided offices vnto them, to vvit,

to the fonnes of Leui, to * Gershon, Kohath, and 7 Of the Gershonites Toeto * Laadan & Shimei,

4 Or, Libni, 8 The fonnes of Laadan, the chiefe vvas lehiel, Chap. 6, 17; and Ietham and loel, three. 9 The formes of Shimei, She lomith, and Ha-

ziel, and Haram, three; these were the chiefe fathers of Laadan.

10 Also the fonnes Shimei vvere Ishath . Zina, Jeuft, and Beriah; thefe foure were the fonnes of Shimei. II And Ishath was the chiefe, and * Zizah the * Or, Zina.

fecond, but Leush and Beriah had not many somes: therefore they were in the families of their father.

counted but as one, 12 The fonnes of Kohath where Amram. Iz . * Exed 1 1. har, Hebron and Vzziel, foure.

13 * The formes of Amram, Aaron and Mofes : a That is, to fe on and Aaron was separated to a fanctifie the most inchemos holy holy place, he and his formes for ever to I time in- 11.5c, and 1050aterate the holy cense before the Lord, to minister to him, and to things

bleffe in his Name for ever. 14 Moles alto the man of God and his chil- of the order of the dren were named with the b tribe of Luni.

15 The formes of Moles were Gerfrom, and tensformes. Eliezer.

16 Of the fonnes of * Gerstion vvai Shebuel and 18 3 the chiefe. 17 And the fonne of Eliezer von Rehabilh the orthe Et & borne,

chiefe : for Fliezer had none other fonnes : but although hebe the fonnes of Rehabiah were very many. 18 The fonne of Izhar vvas Shelomith the Match, t. e.

chiefe. 19 The fonnes of Hebron were Ieriah the fift, Amariah the fecond , laheziel the third, and leka-

nium the fourth. 20 The fonnes of Vzziel vvere Michah the firft,

and Isshaiah the second. 1 The fonnes of Merari vvere Mahli and

Mushi. The fonnes of Mahli, Eleazar and Kish. 22 And Eleczir died, and had no fennes, but d Meaning, their

daughters, and their a brethren the fonnes of touling, Kitti tooke them.

23 The fonnes of Mushi vvere Mahli, and Eder, and I crimoth, three.

24 These were the sonnes of Leui according to the house of their fathers , even the chiefe fathers according to their offices, according to the number of names, and their tun me that did the worke for the feruice of the house of the Lord from the parid did that age of etwentic yeeres and aboue.

25 For D uid faid, The Lord God of Ifree Fearth igeot hath given reft vnto his people, that they may thing, as vene a dwell in lentitlem for ever dwell in lerutalem for ener. 26 And also the Lenites shall no mere beare of the cities

the Tabernacle and all the veffels for the service ed require 11 the thereof. 27 Therefore according to the last words of the Temple before

Danid, the Letites were numbered from twentie they were free yeere and about,

28 And their office was under the hand of the after they, fonnes of Atron, for the fertile of the house of humb. 4 3. the Lord in the courts, and chambers, and in the f in wasting and f purifying of all holy things, and in the worke holy velicles. of the fertice of the house of God,

29 Both for the shewbread, and for the fine floure, for the meate offering, and for the valeauened cakes, and for the fried things, and for that which was rofted, and for all measures and cife,

30 And for to fland enery morning, to give thanks and to praise the Lord, & likewise at cuen,

31 And to offer all burnt offerings vnto the Lord in the Sebbaths, in the moneths, and at the appointed times, according to the number and according to their custome, continually before

the Lord, 32 And that they fhould keepe the charge of the Tabernacle of y Congregation, & the charge of the holy place, and the charge of the tonnes .

hehr s & s.

b They were the Lennes, ard not of the Pife fet at Am . & The Scriptors

victh to call thiefe alone, ardihere be none borne :free

the Linner twile, 10 anthe nessifity

beginning it ev had no skarge in and twel " years eld and had none

I. Chron. The fingers placed in the Temple. The Priestes office. of Aaron their brethren in the feruice of the house of Michah woas Shamir, 25 The brother of Michah was Isshijah, the of the Lord. fonne of Isshijah, Zechariah, CHAP. XXIV. 26 The fonnes of Mar ri vvere Mahli, and Mu-Dauid assigneth offices to the sonnes of Aaron. thi, the fonne of Izazij h wwas Beno, T Hese are also the * divisions of the sonnes of 27 The fonnes of Mierari, of Iahaziah vvere Aaron: The sonnes of Aaron voere Nadab, Beno, and Shoham, and Zaccur and Ibri. 28 Of Mahli came Eleazar, which had no

4 Leuft, to 4.6. nomb . 1.4.

and 26.60. and Abihu, Eleazar, and Ithamar. a Whiles their father yet liued.

* Or, confine.

& Edr, beade.

This lot was

another.

Luke t.s.

ordeined to take

away all occasion

of ennie or grudging of one against

e Zachatie the fa-

was of this course or lot of Abia,

& By the dignity

that God gare to

Auce.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and I thamar executed the Priests office.

And Dauid distributed them, even Zadok of the * fonnes of Eleazar, and Ahimelech of the

fonnes of Ithamar according to their offices in their ministration. 4 And there were found moe of the fonnes of

Eleazar by the † number of men, then of the fonnes of Ithamar, and they divided them, to vvit, among the fonnes of Elezzar, fixteene heads, according to the houshold of their fathers, and among the fonnes of Ithamar, according to the

houshold of their fathers, eight. 5 Thus they distributed them by lot the one from the other, and to the rulers of the Sanctuary and the rulers of the house of God vvere of the

fonnes of Eleazar, and of the fonnes of Ithamar. 6 And Shemaiah the fonne of Nethaneel the Scribe of the Leuites, wrote them before the king and the princes , and Zadok the Priest , and Ahimelech the some of Abiathar, and before the chiefe fathers of the Prieftes and of the Leuites, one family being referued for Eleazar, & another

referred for Ithamar. 7 And the first b lot fell to Iehoiarib , and the

fecond to Iedaiah. 8 The third to Harim, the fourth to Seorim, The fifth to Malchijah, the fixt to Mijamin, 10 The feuenth to Hakkoz, the eight to A.

bijah, therof John Baptife The ninth to Ieshua, the tenth to Sheca-TT njah.

12 The eleventh to Eliashib, the twelfth to

13 The thirteenth to Huppa, the fourteenth to Ieshebeab,

14 The fifteenth to Bilgah, the fixteenth to Immer,

to Happizzer, The nineteenth to Pethahiah, the twenti-

eth to Iehezekel,

17 The one and twentieth to Iachin, the two and twentie to Gamul,

18 The three and twentie to Deliah, the foure

and twentie to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome under d the hand of Aaron their father, as the Lord God of If-

rael had commanded him. 20 And of the fonnes of Leui that remained of the fonnes of Amram , was Shubael , of the

fonnes of Shubael, Iedeiah.

21 Of Rehabiah , euen of the fonnes of Rehabiah, the first Isshijah,

22 Of Izhari, Shelomoth, of the sonnes of Shelemoth.Iahath.

23 And his fonnes, Ieriah the first, Amariah the fecond, Iahaziel the third, and Iekameam the fourth.

24 The fonne of Vzziel zvar Michah, the fonne

31 And these also cast flots with their bre- f Theris, ener

29 Of Kish: the some of Kish was Ier hmeel, 30 And the formes of & Mushi were M. hli, and & which was the

Eder, and Ierimoth: thefe were fonnes of the Le- Merri.

uites after he houshold of their fathers.

thren the fonnes of Aaron before King Dauid, and one had that dig-Zadok and Ahimelech and the chiefe fathers of vato himby lose the Priefts, and of the Lenisse growth a chiefe of the Priests, and of the Leuites, even the chiefe of the families against their yonger brethren.

CHAP. XXV. The fingers are appointed, with their places and lots. S O David and the captaines of the army 2 lepa- dimided into 24. rated for the ministerie the sonnes of Asaph, contes, so that and Heman , and Ieduthun , who should fing pro- enery comfe or

phecies with harpes, with violes, and with cyme order conteyned tweller, and in all hales, and their number was even of the men for thete wete 281. the office of their ministerie, to vvit, 2 Of the fonnes of Afaph, Zaccur, and Iofeph, and Nethaniah, and Afharel h the fonnes of A-

faph wwere under the hand of Alaph, wwhich fang prophecies by the + commission of the King. Of Ieduthun, the fonnes of Ieduthun, Gedaliah, and Zeri, and Ieshaiah, Ashabiah and Mattithiah, b fixe, under the hands of their father : Ie- b whereof one is

duthun sange prophecies with an harpe, for to not bere numbred. c Meaning, Pfalmes giue thanks and to praise the Lord. and fongs to praife 4 Of Heman, the fonnes of Heman, Bukkish, God, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalty, and Romamtie-

zer, Iothbekathah, Mallothi, Hothir, and Mahazioth. All these were the sonnes of Heman, the Kings * Seer in the wordes of God to lift vp the * or, Proplet?

* horne : and God gaue to Heman fourteene fons *or, power, meaning of the king. and three daughters. 6 All these were under the * hand of their fit. * Or, 2 meramone. ther, finging in the house of the Lord with cymbals, viols and harps, for the seruice of the house

15 The seuenteenth to Hezir, the eighteenth of God, and Asaph, and Leduthun, and Heman vvere at the Kings + commandement. 7 So was their number with their brethren that were instructed in the songs of the Lord, even

brethren and his fonnes were twelue.

of all that were cunning, two hundreth fourescore and eight. And they cast lots, d charge against charge, d who hould be

as well fmall as great, the cunning man as the in every company scholer.

holer.

9 And the first lot sell to I loseph, volich voas to age or canning. of Afaph, the fecond, to Gedeliah, who with his f so that he fer-

The third, to Zaccur, he, his fonnes and his every one as his brethren vvere twelue.

It The fourth, to * Izri, he, his fonnes and his orderly. brethren twelue,

12 The fift, to Nethaniah, he, his fonnes and his brethren twelue. 12 The fixt, to Bukkiah, he his fonnes and his

brethren twelue. 14 The feuenth, to Lefharelah, be, his fonnes

and his brethren twelue. 15 The eight, to Ieshaiash, he his sonnes and

his brethren twelve.

16 The

f Ebr.bend.

and course.

entne, and the refl

turne followed

The porters of the 1 emple. Chap. XXVI.XXVII. Ouerleers of the treasures, 153

16 The ninth to Mattaniah, he, his formes and for the house of their fathers, for every gate, his brethren twelne,

brethren twelue. 18 The eleventh to Azareel, he, his formes and ward;

his brethren twelue.

19 The twelft to Ashabiah, he, his sonnes and his brethren twelue. The thirteenth to Shubael, he, his fonnes

and his brethren twelue.

21 The fourteenth to Matrithiah, he, his fonnes and his brethren twelue.

22 The fifteenth to Icrimoth, he, his fonnes and his brethren twelte.

23 The fixteenth to Hananiah, he, his fonnes and his brethren twelue.

24 The feuenteenth to Ioshbekashah, he, his fonnes and his brethren twelue.

25 The eighteenth to Hanani, he, his fonnes and his brethren twelue, 26 The nineteenth to Mallothi, he, his fonnes

and his brethren twelue. 27 The twentieth to Eliathah , he , his fonnes

and his brethren twelue. 28 The one and twentieth to Hothir, he, his

f onnes and his brethren twelue. 29 The two and twentieth to Giddalti, he, his

onnes and his brethren twelue. 30 The three and twentieth to Mahazioth , he,

his fonnes and his brethren twelue. 31 The foure and twentieth, to Romanti-ezer,

he, his fonnes and his brethren twelue. CHAP. XXVI.

P. C. MAY (-1,0)

a This Alaph was

not the notable

arame called also

Ebiafaph, Chap. 6.

23.37.2nd 9, 19.

and also Islaph.

b In gining him

many children.

and valiant.

[Or, nephenois.

d And mette to

terne in the office

of the portership.

Or, courfes.

e According to

ehe one as ehe

equt.

mufician.but

another of that

Curnes.

2 The porters of the Temple are ordeined, every man to the gate, which he flould keepe, 20 and over the treasure.

Oncerning the # divisions of the porters, of the Korhites, Methelemiah the fonne of Kore

of the fonnes of a Afaph. 2 And the formes of Meshelemiah, Zechariah the eldeft, Iediael the fecond, Zebadiah the third, Iathniel the fourth,

3 Elam the fift, Iehohanan the fixt, and Eliehoenai the fenenth.

4 And the fonnes of Obed Edom, Shemaiah the eldest, Iehozabad the second, Ioah the third, and Sacar the fourth, and Nethaneel the fift,

Ammiel the fixt, Islachar the feuenth, Peulthai the eight: for God had b bleffed him. 6 And to Shemaiah his fonne were fonnes

borne that cruled in the house of their father, for c Or, like their fathey were men of might. chers house, mea-

The founes of Shemaiah vvere Othni, and ming, worthy men, Rephael, and Obed, Elzabad, and his brethren, ftrong men: Elihu alfo, and Shemachiah.

8 All these were of the I fonnes of Obed Edom, they and their fonnes and their brethren mighty and ftrong to ferue, euen threefcore and

two of Ohed Edom. 9 And of Meshelemiah sonnes and brethren,

eighteene mighty men. 10 And of Hofah of the fonnes of Merari,

the formes were Shuri the chiefe, and (though he was not the eldeft, yet his father made him the ehiefe.)

11 Helkiah the second, Tebaliah the third, de, wuffer. and Zechariah the fourth: all the finnnes and the brethren of Hosah vvere thirteene.

12 Of these vvere the | dinisions of the porters, of the chiefe men , having the charge t against their brethren, to ferue in the house of the Lord. sheit titrnes afwell

13 And they cast lottes both small and great,

s brethren twelue,
17 And the lot on the Eathfide fell to | Shele | 191, Millet + 12 |
18 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his fonne | 191, Millet + 12 |
19 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his fonne | 191, Millet + 12 |
19 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his fonne | 191, Millet + 12 |
19 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his forme | 191, Millet + 12 |
19 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his forme | 191, Millet + 12 |
19 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his forme | 191, Millet + 12 |
19 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his forme | 191, Millet + 12 |
19 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his forme | 191, Millet + 12 |
19 The tenth to Shimei, he, his formes and his mish: then they call lots for Zechariah his forme | 191, Millet + 12 |
19 The tenth to Shimei | 191, Millet + 12 |
19 The tenth to Shimei | 191, Millet + 12 |
19 The tenth to Shimei | 191, Millet + 12 |
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19 The tenth to Shimei | 191, Millet + 12 |
19 The tenth to Shimei | 191, Millet + 12 |
19 The tenth to Shimei | 191, Millet + 12 |
19 The tenth to S f a wife counselier, and his lorcame our North- t One experient

16 To Shuppim and to Hofah Westward with weed to refor to

meete to keepe that gate. 15 To Obed Edom Southwarde, and to his g This was me house, where they fonnes the house of 8 Aluppin ;

the gateh of Shallecheth by the paued flreete that concernin the confelt ofthings goeth vpward, ward oner against ward. Iemple, as a con-17 Eastward wwere fixe Lenites , and North-normon houte

ward foure a day, and Southward foure a day, and h whereat they vied to call out the toward Aluppim i two and two, felth of the city

18 In k Parbar toward the West were foure by e Meaning, two the paued streete, and two in Parbar. one day, and two 19 These are the divisions of the porters of another.

the formes of Kore, and of the formes of Merari. honfe wherein 20 And of the Leuites, Ahiiah was ouer the they kept the treasures of the house of God, and ouer the trea-infamments of the fures of the dedicate things.

21 Of the fonnes of Laadan the fonnes of the Gershinnites descending of Laadan, the chiefe fathers of Laadan vvere Gershunni and Ichieli.

22 The fonnes of Ichieli vvere Zethan and Ioel his brother, appointed over the treafures of the honfe of the Lord.

23 Of the 1 Amramites, of the Izhatites, of the 1 There alle has Hebronites, and of the Ozielites.

24 And Shebuel the fonne of Gerfhom, the fonne of Mofes, a ruler over the treafures.

25 And of his | brethren which came of Eliezer, was Rehabiah his fonne, and Iefhaiah his fonne, and Ioram his fonne, and Zichri his fonne, and Shelomith his fonne.

26 Which Shelomith and his brethren vvere ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaines oner thoulands, and hundreths, and the cap-

taines of the armie had m dedicated. 27 (For of the battels and of the spoyles they the Lord comman did dedicate to maintaine the house of the Lord.) ded, Num. 31.11

28 And all that Samuel the Seer had dedicate, and Saul the fonne of Kish, and Abner the sonne of Ner, and Ioab the fonne of Zerniah, and whofocuer had dedicate anything, it was under the hand of Shelomith, and his brethren.

29 Of the Izharites vv as Chenaniah and his fonnes, for the butineffe a without ouer Ifrael, for m Meaning, of officers and for Indges.

30 Of the Hebronites , Athabiah and his bre- out of the cay. thren, men of activitie, a thousand and seuen hundreth were officers for Ifrael beyond Iorden Westward in all the businesse of the Lord, and for the feruice of o the King.

31 Among the Hebronites voat Iediiah the o That is, for the chiefest, euen the Hebronites by his generations lungs house. according to the families. And in the fourtieth yeere of the reigne of Danid they were fought for: and there were found among them men of activi-

tie at Iazer in Gilead. 32 And his P brethren men of activitie, two p To wit, the comthousand and seuen hundreth chiefe fathers, sint of reduith whom king Dauid made rulers over the Reubenites, and the Gadites, and the halfe tribe of Maneffeh, for enery matter perteining to 1 God, and for the kings bufinesse.

CHAP, XXVII.

He children of Heael alto after their number, even the chiefe fathers and captaines of thoufands and of hundreths, and their officers that ferned

things that were

q Both in fpirita: %

and temporall things.

Rulers and officers appointed

I.Chron.

to ferue the King

+ Ebr. divisione , or a Which executed cheir charge and office, which is meant by comming in, and

going out.

er, Beriamin.

thefe twelue

il Which is beyond

lorden, in refpect

gaptaine was oner

she Cadites.

captaines.

in and went out, moneth by moneth throughout vinto the starres of the heavens a'l the moneths of the yeere:in enery course vvere foure and twentie thousand.

2 Ouer the first course for the first moneth vvas Iashobeam the sonne of Zabdiel : and in his course vvere foure and twenty thousand.

3 Of the fonnes of Peres voas the chiefe ouer all the princes of the atmies for the first mo-

And ouer the course of the second moneth was Dodai an Ahohite, and this vvas his courfe . That is, Dedais and Mikloth vvasta captaine, and in his courfe Monemant. viere foure and twenty thousand.

5 The captaine of the third hoaft for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priett : and in his courie vvere fome and twenty thousand.

This Benaiah was mighty among * thirtie and about the thirtie, and in his course vvas Ami-

2 Sam. 23.20. 22 23.

7 The fourth for the fourth moneth vvas Afahel the brother of Ioab, and Zebadiah his fonne after him: and in his courfe vvere foure and twen-

8 The fift for the fift moneth vvas prince Shambuth the Izrabite : and in his course tourcand twenty thousand.

9 The fixt for the fixt moneth was Irathe fonne of Ikketh the Tekoite; and in his courfe foure and twentie thousand.

10 The feuenth for the feuenth moneth voas Helez the Pelonite, of the fonnes of Ephraim : and in his course foure and twenty thousand.

11 The eight for the eight moneth vous Sibbecai the Huthathite of the Zathites : and in his

courfe foure and twenty thousand. 12 The ninth for the ninth moneth vvas Abi-

ezer the Anethothite of the fonnes of I Iemini: and in his course foure and twenty thousand. 13 The tenth for the tenth moneth was Ma-

harai the Netophathite of the Zarhites: and in his courfe foure and twenty thousand.

14 The elementh for the elementh moneth vvas Benaiah the Tirathonite of the formes of Ephraim; and in his course foure and twentie thouland.

15 The twelft for the twelft moneth vvas Heldai the Netophathite, of Othniel, and in his courfe

foure and twenty thousand.

16 Moreoner the rulers oner the tribes of : Meaning, befides Ifrael vvere thefe; ouer the Reubenites vvas ruler, Eliezer the fonne of Zichri : ouer the Shimeonites, Shephatia the fonne of Marchah:

17 Ouer the Lenites, Hathabiah the fonne of

Remuel: ouer them of Aharon, and Zaduk: 18 Oner Indah , Elihu of the brethren of Da-

mid : ouer Islachar, Omri the fonne of Michael : 19 Ouer Zebulun , Ishmaiah the sonne of Obadiah : ouer Naphtali , Icrimoth the fonne of

Azriel: 20 Ouer the fonnes of Ephraim, Hoshea the

fonne of Azazziah : oner the halfe tribe of Manatich, I oel the fonne of I'edaiah . 21 Ouer the dother have of Manasteh in Gi-

lead, Iddo the fonne of Zechariah: ouer Beniamin, of sudah; also one laafiel the fonne of Abner: the Reubenites and

22 Ouer Dan, Azariel the fonne of Ieroham. These are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twentie yeere olde and under, because the

ferued the king by divers t courses, a which came Lord had faid that hee would increase Israel like

24 And * Ioab the fonne of Zeruiah began to * Che 21.7. number : but hee finished it not, e because there e And the comcame with for it against Hiael: neither was the mandement of the number put into the f Chronicles of king Dauid. Aing was aco

25 And over the kings treatures vvas Azma- Chap 21.6. ucth the fonne of Adiel : and oner the treafures in f The Ebrewes the fields, in the cities and in the villages, and in books of the the towers vous Ichonathan the fonne of Vzziah: nicles but one, and

26 And ouer the workemen in the field that at this verse make tilled the ground, vvai Ezri the forme of Chelub: the middes of the 27. And once them that drefted the vines, vv., bocks as tentified.

Shimei the Ramathite; and ouer that which ap-verses, pertained to the vines, and ouer the store of the wine voas Sabdi the Shiphmite:

28 And over the olive trees and mulbery trees that were in the valleys, voas Baal-Hanan the Gederite : and over the flore of the cyle vvas Ioash :

29 And ower the oxen that fed in Sharon, veas Shetrai the Sharonite: and ouer the oxen in the valleys was Shaphat the fonne of Adlai :

30 And ouer the camels vivas Obil the Ithmaelite: and oner the ailes voas lehdeigh the Meronotlite:

31 And oner the theepe von laziz the Hagetite . all these were the rulers of the substance that was king Dauids.

at was king Daulus.

32 And Ichonathan Daulds vncle a man of g That is, a man leaved in the countell & of understanding (for he was a &fcribe) word of God. and Ichiel the fonne of Hachmoni vvere with the h To be their Kings h fonnes.

33 And Ahithophel vvas the kings counfeller, infer that Ahitho. and Huthai the Archite the kings friend.

3.4 And i after Antinopher constant of tras, len fonne of Benaiah and Abiathar; and captaine of was guide countiller. 34 And i after Ahithophel was Ichoiada the himtelie, 2. Sam. 17.23, lehoi ada

schoolemakers and phel had hanged

CHAP. XXVIII.

3 Becaufe David mas firlidden to Luili the Temple, bee millet Salomon and the people to perform it. \$ Experting bim to

N Ow Dauid affembled all the princes of Ifrael: the princes of the tribes, and the captaines of the bands that ferned the King, and the captaines of thousands, and the captains of hundrethis, and the rulers of all the fubliance and positifion of the king, and of his fonnes, with the || eunuches, Gr. 37,36, and the mightie, and all the men of power, vnto Ierufalem,

2 And King David Rood vp vpon his fecte, and faid , Heare ye me, my brethren and my people: I purposed to name built an nome of a rest to the Arks of the commant of the Lord, and a where the Arks ple: I purposed to have built an house of a rest for a * footftoole of our God, and have made rea- and emone no dy for the building,

But God faid vnto mee, * Thou shalt not * 1 fil. 26.5. build an house for my Name, because thou hast big, 22,8. beene a man of warre, and haft thed blood,

4 Yet as the Lord God of I frae! choice me before all the house of my father, to be King oner Ifrael for cuer (for in Indah would bee chufe a prince, and of the house of b Iudah is the house of my father, and among the formes of my father he b According to delighted in me to make me king over all Ifrael.) the prephecie of

5 * So of all my fonnes (for the Lord hath Jaakob, Gen. +9, \$, ginen me many fonnes) he hath euen chofen Sa- * Nigh. 9.70 lomon my fonne to fit vpon the throne of the kingdome of the Lord oner Ifrael.

6 And he fayd vinto mee, Salomon thy fonne,

more to and fro,

Dauids exhortation.

Chap. XXIX.

Gifts for the Temple. 154

he shall build mine house & my courts: for I have chosen him to be my sonne, & I will be his father.

7 I will stablish therefore his kingdome for euer, if he endeuour himfelfe to doe my comman-. If he continue to dements, and my judgements, as c this day

keepe my law and depare not therefrom , as he doeth hisherro.

d To wit, of C1-

e He declareth that nothingean feparate them from the tommodity of this land, both for theminiquirie.

* 1,Sam. 16, 7. P Cilm 7.9. Ierem. 11, 29. Atd 17,1C.and 10,12 f Meaning, for his Atke. Z Put it in execu-

Eler. that were in ble spirit with him.

mon.

h That is, the ten candleflickes. z. King. 7,49.

Or, soutrings.

i Merning, of the mercy-feat which concred the Arke, which was called the charet , because the Lord declared hunfelfe there. k For all this was the booke of the

Law, Exod. 25,40,

king was bound to

whichbooke ile

put in execution,

Dent. 17, 19.

willbe ready to helpe thee with hole gifts that God bath ginen him.

8 Nowtherefore in the fight of all Ifrael the congregation of the Lord, and in the audience of our God,keepe and feeke for all the commaundements of the Lord your God, that ye may polledly this & good land, and leane it for an inheritance for your children after you e for ever.

9 And thou Salomon my fonne, know thou the God of thy father, and ferue him with a perfit heart, and with a willing mind: * For the Lord potetrici, but their ginations of thoughts: if thou feeke him, hee will be found of these him feek him, hee will fearcheth all hearts and understandeth all the imacast thee off for ener.

10 Take heed now, for the Lord bath chosen thee to builde the house of the Sanctuary : be ftrong therefore and g doe it.

11 Then Dauid gaue to Salomon his fonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy seate, 12 And the paterne of all that the had in his

minde for the courts of the house of \$ Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things, 13 And for the courses of the Priestes, and of

the Lenites, and for all the worke for the feruice of the house of the Lord, and for all the vessels of the ministery of the house of the Lord.

14 Hee gaue of gold by weight, for the veffels of gold, for all the veffels of all maner of fernice, and all the vessels of filter by weight, for all maner vessels of all maner of feruice

15 The weight also of golde for the a candleflicks, and gold for their lamps, with the weight for enery candlefticke, and for the lamps thereof, and for the candieftickes of filter by the weight of the candlefticke, and the lamps thereof according to the vie of enery candlesticke,

16 And the weight of the gold for the tables of showhread, for every table, and filter for the tables of filner,

17 And pure gold for the fleshhooks, and the bowles, and | plates, and for basens, gold in weight for every basen, and for filuer basens, by

weight for enery basen, 18 And for the alter of incense, pure gold by weight, and gold for the paterne of ithe charet of the Cherubs that fored themselues, and couere i the Arke of the conenant of the Lord:

10 All, faid he, by writting fent tome k by the hand of the Lord, which made mee vaderfland all left in writing in the workemanthip of the paterne.

20 And David fayd to Salomon his fonne, Be ftrong and of a validut courage & doe it: feare not, nor be afraide : for the Lord God , euenmy God is with thee : hee will not leave thee , not forfake thee, till thou hast finished all the worke for the fernice of the house of the Lord.

21 Behold also, the companies of the Priestes I That is, enery one and the Lenites for all the feruice of the house of God, even they shall be with thee for the whole worke, 1 with enery free heart that is skilfull in any maner of feruice, The princes also and all the people will be t wholly at thy t Eir. at all the commandement.

CHAP, XXIX, a Throffe ing of David and of the princes for the luithing of the

10 David gireth thankes to the Loid. 2 Her he prople to de the Cime. 22 Salomonis created Temple exharteth the people to die the fame. hing. 28 David decth, and Salomon bis fonner igneto in bis

M Oreouer, David the King fayd vnto all the Congregation, God hath chosen Salomon mine onely fonne, yong and tender, and the worke is great: for this house is not for man, but 2 And therefore is for the Lord God.

ought to be excellent in all points

2 Now I have prepared with all my power for the house of my God, gold for vellet of gold, and filuer for them of filuer, and braile for things of braffe, yron for things of yron, and wood for things of wood, and ony x stones, and stones to be fer and carbuncle fromes, and of divers coleurs. and all precious flones, and marble flones in abundance.

3 Moreover, because I have b delight in the billis great role house of my God, I have of mine owne gold and cance of the Temple filuer, which I have given to & house of my God made him to space beside all that I have prepared for the house of no expenses, but to the Sanctuarie. peculia, treafine

4 Euen chreethouland talents of gold of the che week whee gold of Ophir , and fewen thousand talents of behad of his owre fined filter to overley the walles of the houses, house 5 The golde for the things of golde, and the dise was not onely

filter for things of filter, and for all the worke by liberall himstelfe, the hands of artificers: and who is d willing # to the footh the fill his hand to day vnto the Lord?

6 So the princes of the families, and the prine | Cr. woffer. cas of the tribes of Ifrael, and the captaines of thousands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gave for the fernice of the house of God, five thousand talents of gold, and ten thoufand pieces, and ten thousand talents of filuer, and eigh een thousand talents of braffe, and one hundred thousand talents of yton.

8 And they with whom precious stones were e Meaning, them e found, gave them to the re afure of the house of that had any. the Lord by the hand of Ichiel the Geer/hunnite. And hepeople reinyced when they offered

willingly : for they offered willingly vnto the Lord, with a fperfit heart. And David the king (That is, with a alfo * reloyced with greatioy.

To Therefore Datid bleffed the Lord before without hypotalise, all the Congregation, and Datid faid, Bleffed be properly with children thou, O Lord God of s Itrael our father, for ever except the contract of the contract o and ener.

11 Thine, O Lord, is greatnesse and power, and glory and victorie, and prayle : for all that is in heaven & in earth is thine; thine is the kingdome, O Lord, and thou excelleft as head oner ail.

12 Both riches and honour come of thee, and h we game thee ze thou reignest oner all, and in thine hand is power thing of our owne, and strength, and in thine hand it is to make have received of great, and to give strength vnto all.

13 Now therefore, our God, we thanke thee, the gifts be copoand prayfe thy glorious name.

14 But who am I, and what is my people, that God, and therefore wee flould be able to offer willingly after this must gue him the fort? for all things h come of thee: and of thine glory.

And therefore owne hand we have given thee.

15 For wee are thrangers before thee, and tene to ve for a folourners like all our fathers ; our dayes are like time foliourners like all our fathers; our dayes we save the thadowe upon the earth, and there is none them to year to. t abiding.

V 2

good can age and

our father laakab.

ther for whether

16 Q

Indah were figures

15 O Lord our God, all this abundance that wee have prepared to builde thee an house for thine holy Name, is of thine hand, and all is

* 1. Sam. 16.7. Chap. 28, 2.

zence the king.

17 I know also my God, that thou * trieft the heart, and haft pleafure in righteoufnetle : I haue off red willingly in the vprightnes of mine heart all thefe things how also have I feene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak, and Ifrael k Consinue them in this good mind, our fathers, keepe this for ever in the k purpofe, that they may ferme and the thoughts of the heart of thy people, and thee willingly.

prepare their hearts unto thee.

19 And give vnto Salomon my fonne a perfect heart to keept thy commandements, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

20 And David faid to all the congregation, Now bleffe the Lord your God. And all the Cont That is, did rene- gregation bleffed the Lord God of their fathers, and bowed downe their heads, and worthipped

the Lord and the 1 king.

21 And they offered facrifices unto the Lord. and on the morrow after that day, they offered an Meaning, all burnt offerings vnto the Lord Jeuen a thoufand kind of licour yong bullocks, a thousand rams, and a thousand which they mingled with their theepe, with their m drinke offeringe, and facrififactifices, as wine, ces in abundance for all Ifraei. . le , &cc,

22 And thoy did eate and drinke before the

Lord the same day with great joy, and they made Salomon the sonne of Dauid king the second time, and anounted him prince before the Lord. and Zadok for the high Prieft.

23 So Salonion fate on the "throne of the "This declarefit Lord, as king insteade of Dauid his father, and that the Kings of prospered : and all strael obeyed him.

24 And all the princes and men of power, and of their, who was all the formes of king Dauid + submitted them- and to whom God felues vnder king Salomon. gave the chiefe

25 And the Lord magnified Salomon in dig. Seriment of all nite, in the fight of all Ifrael, and gaue him for things. glorious a kingdome, as no king had before him band.

26 Thus David the forme of Ishai reigned * 1.Kirg, 2, 17, ouer all Ifrael.

27 And the space that hee reigned ouer Israel vous fertie yeere teuen yeere reigned hee in Hebron, and three and thirtie yeere reigned he in Ierufalem :

28 And hee died in a good age, full of dayes, riches and honour, and Salomon his fonne

reigned in his stead.

20 Concerning the actes of David the king, o The bookes of first & last, behold, they are written in the booke Natl an and Gad are of Samuel the Seer, and in the booke of o Nathan thought to have the Prophet, and in the booke of Gad the Seer constitute.

30 With all his reigne and his power, and p Meaning, the

Primes that went ouer him, and ouer Ifrael, and noubles and ouer all the kingdomes of the earth.

the eby frewed

THE SECOND BOOKE

THE CHRONICLES.

THE ARGUMENT.

"[His second booke containeth briefly in effect that , vulich is comprehended in the two bookes of the Kingse that is , from the reigne of Salomon to the destruction of Ierusalem , and the carrying avvay of the people captive into Babylon. In this storie are certaine things declared and set foorth more copiously then in the bookes of the Kings , and therefore fivue greatly to the understanding of the Prophets. But three things are here cliffy to he confidered. First, that the godly kings, voten they favo the plagues of God prepared against their countrey for sinne , had recourse to the Lord , and by earnest prayer where he ard , and the plagues remooned. The second. how it is a thing that greatly offendeth God, that fuch as feare him and profession is religion, Should toyne in amitie, with the wicked. And thirdly, how the good rulers ever loved the Prophets of God, and were very zealous to fet foorth his religion throughout all their dominion, and contrariv vife, the vvicked hated his ministers, depoted them, and for the true religion and vvord of God, fet up idolatrie, and ferued God according to the lantage of men. Thus have we hitherto the chiefe acts from the beginning of the world to the building againe of Serufalem, which was the two and thirtieth yeere of Darius, and containe in the volole, three thousand, five hundred , threefcore and eighteene yeares, and fixe moneths.

CHAP. I.

. The offering of Salomon at Gileon. 8 Het prayeth unto God to flue him mijidonie. 11 Wich beginethim, and more, 14 The number of his charits and borfenen, 15 and of his

Hen Salomon the fonne of Danid
was # confirmed in his kingdome:
and the Lord his 60d *vas with
him, and magnified him highly.
2. And Salomon *fpake* vnto
all Headro the captaines of thon-

fands, and of hundreds, and to the judges, and to all the gouernours in all Ifrael, even the chiefe

fathers. 3 So Salomon and all the Congregation with him went to the high place that was at 6 Gibcon : for there was the Tabernacle's of the Congrega-tion of God which Mofes the feruant of the Lord cause that God had made in the wildernesse.

A But the Arke of God had David brought certains fignes to up from Kiriath-iearim, when David had made his prefence. preparation for it : for he had pitched a tent for it in Ierufalem.

5 Moreouer, the d brasen altar *that Bezalees d which was for the some of Yri, the some of Hur had made, did Exed. 27, 12 he fet before the Tabernacle of the Lord: and Sa- * Emd. 38,1,2. lomon and the Congregation fought it.

6 And Salomon offered there before the Lord vpon the brasen altar that was in the Tabernacle of the Congregation: * cuen a thousand burnt of. * 1.King 3.6 ferings offered he vpon it.

The fame night did God appeare vnto Salomon, and faid vnto him, Aske what I

* er, Ballefb-d, and fire ag , reads 1 Kitg 2, 6.

a That is , hee proelatmed a folemne facrifice, and commanded that all fould be at the fame.

h Reads 1, King, 3.3

Salomons prayer.

Chap. II. III.

Hurams workmen. 155

shall give thee.

flewed great mercie vnto Dauid my father, and hast made me to reigne in his stead. 9 Now therefore, O Lord God, let thy promile vnto Dauid my father be e true: for thou haft

e Performe thy promife made to my father concerning me. That I may

¥ 1, King. 10, 26.

ties appointed to

i Hee caufed fo

at was no more

effeemed then

* 16.19,9.

+ Ebr. bande.

a Which is to be

understood of all

ouerfeers ; for els

the chiefe officers

were bue 3300, as 3. King. 5, 16. § Or , Hi am. * 2 Jam, 5, 11.

erk 27,7. k Reade 1. King.

fones.

10.18.

great plentie, that

the charets.

made mee King ouer a great people, like to the dust of the carth. to Gine me now wifedome and knowledge, that I may f go out and goe in before this people: governe this people for who can judge this thy great people?

reade 1. Chron.27, II And God faide to Salomon, Because this r.and r.King 317. was in thine heart, and thou haft not asked riches, treafures nor honour, nor the slives of thine g That is, to be enemies, neither yet half asked long life, but half revenged on thine asked for thee wifedome and knowledge, that enemier. thou mightest indge my people, ouer whom I haue made thee King,

12 Wifedome and knowledge is granted vnto thee, and I will give thee riches and treasures and honour, so that there hath not beene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon to Ierufalem from before the Tabernaele of the Congregation, and reigned ouer Ifrael.

14 * And Salomon gathered the charets and horsemen: and he had a thousand and soure hundreth charets, and twelve thousand horsemen, whom he placed in the h charet cities, and with h Which were ci-

the King at Ierusalem. keepe & maintaine

15 And the king gaue gold and filter at Ierufalem as i stones, and gaue cedar trees as the wild figurees, that are abundantly in the plaine.

16 Alfo Salomon had horfes brought out of Egypt, and * fine linnen: h the Kings marchants

received the fine linnen for a price.

17 They came vp also and brought out of Egypt fome charet , worth fixe hundreth fhekels of filter, that is an horse for an hundreth and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their

CHAP, II.

2 The number of Salomors workemen to boilde the Temple. 3 Salomon findets to Husam the King of Tyrus for mediand

T Hen Salomon determined to build an house for the Name of the Lord, and an I house for f Ov , Palece. his kingdome.

2 And Salomon tolde out feuenty thousand that bare burdens, and fourefcore thousand men to hewe flores in the mountaine, and three thoufand, and a fixe hundreth to overfee them.

3 And Salomon fent to # Huram the king of torts of officers and Tyrus, faying, As thou hast done to Danid my father, and didft * fend him cedar trees to build him an house to dwell in so doe to me,

4 Beholde, I build an house vnto the Name of the Lord my God, to lanctifie it vnto him, and to burne fweete incense before him, and for the continual flewbread, and for the burnt offrings of the morning and evening, on the Sabbath dayes, and in the new moneths, and in the folemne feafts of the Lord our God: this is a perpetuall thing for Ifrael.

5" And the house which I build , is great : for great is our God about all gods.

6 Who is hee then that can be able to build

him an house, when the heaven and the heaven of 8 And Salomon faid vinto God, Thou haft heauens cannot containe him? who em I then that I should build him an house? but I doe it to burne b incense before him,

7 Send me now therefore a cuming man that the fernice which can worke in gold, in filter, and in braile, and in he name commanded worke in gold, in filter, and in braile, and in he name commanded worker in gold, for fying the yron, and in purple, and intermofin and blue filke, none is able to and that can grave in graven worke with the cun-horewand ferue thing men, that are with me in Indah and in Ieru-tellows the falem, whom David my father hath prepared.

8 Send mee also codartrees, firre trees and confidence. 6 || Algummim trees from Lebanon : for I know from the use u for that thy feruants can fill to how timer in Le-called Lebanon . banon and beholde, my fernants fould be with others fee co. all.

9 That they may prepare me timber in abundance : for the house which I doe build , u great and wonderfull.

10 And behold, I will given to thy fernants the cutters and the hewer; of timber twentie thou- 1 Eler Cerim. fand t measures of bearen wheate, and twentie a of Bath 18948 thousand measures of batley, and twentie thous there are the street fund baths of wine, and twentie a thousand baths of lied, he sphare

11 Then Huram king of Tirus answered in as 1 wh 5 a menture writting which he fent to Salomon , Because the for highers. Lord had loned his people, he hath made thee

King ouer them. 12 Huram faid moreover, Bleffed be the Lord God of Ifrael, which made the heaven and the earth, and that hath ginen vnto David the Kinga wife fonne, that hath diferetion, prudence and understanding to build an house for the Lord, and e There there ex a palace for his kingdome.

13 Now therefore I have fent a wife man, and of God, whenhe of understanding of my father Hurams,

14 The fonne of a woman , of the f daughters wife x of vnderof Dan; and his father was a man of Tyrus, and randing altern he can skill to worke in gold, in filter in braffe, appearsh that has in yron, in frome, and in timber, in purple, in blue howledged fod. filke, and in fine linnen, and in crimotin, and can files allo writer. grane in all granen workes, and broyder in all that the was of the brydered workethat thalke ginen him, with the me of Saphali, cunning men, and with the cunning men of my which may be walord David thy father.

15 Now therefore the wheate and the barley, fitting fitter on the oyle and the wine, which my lord hath the who then tegin ken of, let him fend onto his fernants.

16 And we will cut wood in Lebanon as much in divers trile , fo as thou that neede, and will bring it to thee in that the table A rafts by the feato ! Iapho . to thou mayer cary parady her them to Jerufalem.

17 ! And Salomon numbred all the ftrangers that wer ! I land of Ifrael, after the numbring that his !... r David had numbred them : and they were found an hundreth and three and falue thouland, and fixe hundreth.

18 And hee fet feuentie thousand of them to the burden, and four close thousand to hew decar in the mountaine, and three thousand & fixe ht ndreth overfeers to cause the people to worke.

CHAP. III.

s The Troughouf the Lord, and the po the Luilled with over this ; thereto releasing.

S O * Salomonbegan to build the house of the a which are hord in Ierusalem, in mount a Moriah which mountains where Abraham thought had beene declared vnto Dauidhis father, in the to have fier-feed place that Datiid prepared in the thrething floore birfonce, cen 11. of * Ornan the !cbufite.

2 And hee beganne to build in the fecond V 3

gale to ally million a ting that was dernood that by

to be, her maried

1 1 1

The building of the Temple.

b According to

of the Temple,

complehending

the most holy

place with the

much as did the

Tample, 1. King.

d From the four-

dation to the top:

fift flage. e Somethinke it

is ealled Pe.u.

2 Which feparated

the Temple f.om

eighteene cubits

long, but the halle

enbire could not

ter, and the efo e

h for enery pillar

an himd. erh, reade

x . King . 7.20.

the mon holy

place, g Fiery one was

halie.

breadth of the

Ornaments of the Temple.

moneth and the second day, in the fourth yeere of his reigne.

3 And these are the measures vollereon Salomon grounded to build the house of God : the length of cubits after & first & measure vvas threefcore cubites and the breadth twenty cubites: the whole length

4 And the porch that was before the length in the from of the breadth, vvas twentie cubites, and the height voas an a hundreth and twentie, and he onerlaid it within with pure gold. c. It contained as

5 And the greater house he sieled with sirre tree which he overlaid with good gold, and gra-

aed thereon palme trees and chaines. 6 And hee overlaids the house with precious flone for beautie; and the gold was gold of for in the booke of & Parnaim.

the King: mention is made from the 7 The house, I fay, the beames, postes, and walles thereof and the doores thereof onerlaide foundation to the hee with gold, and graned Cherubims vpon the

is that place which 8 Ite made also the house of the most holy place : the length thereof vow in the front of the breadth of the house, twenty cubits, & the breadth thereof twenty cubites : and hee overlaid it with the best gold, of sixe hundreth talents.

9 And the weight of the nailes was fiftle fhekels of gold, and he overlayd the chambers with

gold.

10 1 And in the house of the most holy place he made two Cherubins wrought like children,

and overlayd them with gold. 4.1. Kirg. 6,14.

11 * And the wings of the Cherubims were twenty cubites long : the one wing vvas fine cubites, reaching to the wall of the house, and the other wing fine cubites , reaching to the wing of the other Cherub.

12 Likewife the wing of the other Cherub was fine cubits, reaching to the wall of the house, and the other wing fine cubites, loyning to the wing

of the other Cherub.

13 The wings of these Cherubins were spread abroad twenty cubites, they flood on their feete, and their faces vvere toward the honfe, 14. 1 He made also the i vaile of blue filke and

purple, and crimofin, and fine linner, and wrought Cherubims thereon. be feene, for it was

canal flicks . b .

hid in the rounde-15 ¶ And he made before the honfe two pilnesse of the chapilars 8 of fine and thirty cubits ligh : and the chapiter that was upon the top each of them vvas he gineth to enery piter that ve

16 Hee made also chaines for the Orcele, and put them on the heads of the pillars, and made an h hundreth pomegranates, and put them among

17 And hee fet up the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz. CHAP. IV.

I The olive of hafe. 2 The molt n fix. 6 The call ons. 7 The

A bites long, and twentie cubites broad, and

MJ hee made an altar of braffe twentie cu-

a A great veffell of bratte, to called, becante of the great quantity of via er, which is contained, 1. King. 7,24. & Meaning, under the bran of the

which in all are

2204

ten cubites high. 2 And he made a molten 2 Sea of ten cubites vessell, as 1. king. from brim to brim, round in compatie, and fine. 2, 24 the length of cubices high ; and a line of thirty cubits did comenery cubite were palle it about. ren freads or knows,

3 And underb it was the fathion of exen, which did compasse it round about, e tenne in a cubice compating the Sea about two rowes of oven

were cast when it was molten.

II. Chron.

4 It flood upon twelte oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sca flood aboue upon them, and all their hinder parts were inward.

5 And the thickeneffe thereof vvaran hand breadth, and the brim thereof vaslike the worke I Or, floure delive of the bring of a cup, with floures of y lilies; it d in the first backe conteined 4 three thousand baths.

6 1 He made alfo ten caldrens, and put fine onely made of

on the right hand, and fine on the left, to wash in two thousand, but on the right hand, and the on the left, to wall in them, and to cleanfe in them that which appetted the left number was taken there, and to the hurnt offrings; but the Sea was for the and tere according Prieffs to wash in. 7 1 And hee made ten candleftickes of gold Prooned afterward,

(according to their forme) and put them in the Euen 25 they Temple, hue on the right hand, and fine on the flould be made, . And he made ten tables , and put them in

the Temple, fine on the right hand, and fine on the left: and he made an hundreth bafins of gold.

9 And hee made the court of the Friells , and 9 And hee made the court of the court, and the great f court and doores for the court, and perch of Salomon, onerlaid the doores thereof with braffe.

10 And hee fet the fee on the right fide Eaft- taken for the ward toward the South.

11 And Huram made # pots and befoms and Match, 11.23. basins and Huram finished the worke that hee for, address, flould make for King Salomon for the house of

12 To vvii, two pillars, and the bowles and the chapiters on the top of the two pillars , and two grates to couer the two bowles of the chapiters which were upon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for energy grate to couer the two bowles of the chapiters. that were vpon the pillars.

14 Hee made alto bafes, and made caldrons vpon the bases:

15 And a Sca, and twelve buls under it:

16 Pots also and befores, and flethhookes; and all these vessels made Huram 8 his father to 8 whom salome King Salomon for the house of the Lord of thi- gifts that God had ung braffe.

17 In the plaine of Iorden did the King caft father : he had the them in clay betweene Succoth and Zeredathah.

great abundance : for the weight of braffe could his mother was a not be reckoned.

19 And Salomon made all the vessels that sometende, for his were for the house of God: the golde altar also father, the author of and the tables, whereon the h shewbread slood.

In the worke,

In the worke,

In the worke,

20 Moreover, the candleftickes with their head of the faces, lampes , to burne them after the maner before the because they were

Oracle, of pure gold. 21 And the floures and the lampes, and the where the Lord

funfiers of gold which was fine gold. 22 And the | hookes , and the baffirs , and the | or, infruments spoones , and the ashpans of pure gold : the entry of mutike also of the house and doores thereof within , exen

of the most holy place; and the doores of the i That is, covered house, to vvir, of the Temple vvere of gold. CHAP. V.

1 The things deal wied by David are put in the Temple. 2 The A ke is brought into the Temple. so What was n'aifant. 12 They fing praif to the Lord.

S O * was all the worke finished that Salomon i* 1. King. 7. \$44 made for the house of the Lord, and Salomon and E. 1.

7.26. mention is as the meatures. is declared

Act. 3, tr. It is alle Temple where Christ preachede

iner him , as a

18 And Salomon made all these vestels in king of Tyrus had, leweffe, and his

fer before the A he, sere'ence

> with places of pald.

proneps

The Arke of the Couenant.

of October, 1.

ealled the firft

mometh because they fay , that the

after they came

because this

ers doc,

Oracle.

from Egypt, they

opinon it vneer-

taine, we make March ener the

frit, a: beft wti-

P. On without the

d For Airons rod

and Manna were

it was brought to

e Were prepared

This was the

frect of their

* 1. King. 2. 12.

the Lord in the

doude.

a After that hee had

Seene the glory of

and 174,1,

this place.

King. 8, 1 which

moneth the lewes

Chap. VI.

Salomon praiseth God. 156

brought in the things that Dauid his father had dedicated, with the filter and the gold, and all the rael, who spake with his mouth vnto Danid my veilels, and put them among the treasures of the house of God.

2 Then Salomon affembled the Elders of Ifrael, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring up the Arke of the conenant of the Lord

from the a citie of Danid, which is Zion, 2 Reide 2.3am. 6. 3 And all the men of Ifrael affembled vnto the b when the things king at the b feast : it was in the seventh amonoth. were dedicate and 4 And all the Elders of Ifrael came, and the brought into the Temple. c Called in Ebrew

Leuites tooke vp the Arke. 5 And they carried up the Arke, and the Ta-Ethanim, contri-ning part of September and part veffels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And king Salomon and all the Congregation of Ifrael that were affembled vnto him, were before the Arke, offering theeps and bullockes, which could not be told nor numbred for multiprould was cleated

ra that mone h, and tude, 7 So the Priefts brought the Arke of the conenant of the Lord vnto his place, into the Oracle began at Marchibit of the house, into the most Holy place, even under the wings of the Cheritbims.

8 For the Cherubins stretched out their wings ouer the place of the Arke, and the Cherubians covered the Arke and the barres thereof above.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not feene I without : and there they are vnto this day.

10 Nothing woas in the Atke, fane 4 the two Tables , which Mofes gaue at Horeb , where the saken thencebefore Lord made a conenant with the children of Ifrael when they came out of Egypt.

11 And when the Priefts were come out of the Sanctuarie (for all the Priefts that were present, were e fanctified and did not wait by courfe.

12 And the Lenites the fingers of all forts , as of Afaph, of Heman, of Ieduthun, and of their tonnes and of their brethren, being clad in fine linnen, flood with cymbals, and with violes, and harps at the East end of the Altar, and with them an hundreth and twentie Prieftes blowing with

13 And they were f as one, blowing trumpets, f They agreed all and finging, and made one found to be heard in in cas tune.

trumpets.

prayfing and thanking the Lord, and when they lift up their voyce with trampets, and with eymbals, and with instruments of musicke, and when they prayled the Lord , finging , g For he is good, because his mercy lasteth for ever) then the fongs, Pfal. 118.1. house, even the house of the Lord was filled with

14 So that the Priefts could not fland to minifter, because of the cloud: for the glory of the Lord had filled the House of God.

CHAP. VI.

3 Salomon bleffith the profes. 4 He profesh the Lord. 24 Mee projects unto God for the feether finall prof in the Temple.

Hen * Salomon 2 faid , The Lord hath faid that he would dwell in the darke cloud: And I have built thee an house to dwell in.

an habitation for thee to dwell in for euer. 3 And the King turned his face, and bleffed

all the Congregation of Ifrael (for all the Con-

4 And he faid, Bleffel be the Lord God of Iffather, and hash with his hand fallilled it, faying, for from

5 Since the day that I brought my people out of the Ind of Egypt, I chote no citie of all the tribes of Ifrael to build any house, that my Name f er Tempt might be there, neither chose I any man to be a ruler oner my people Ifrael:

6 But I have chosen I crusalem, that my Name might be there , and have chofen David to be ouer my proplettract.

7 * And it was in the heart of Danid my father to build an house vnto the Name of the Lord God of Ifrael

8 But the Lord fayd to Danil my father, Whereas it was in thine heart to built an house + the think and viito my Name, thou diddeft well , that t thou is weeken? wast so minded.

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall baild an house visto my Name.

19 And the Lord hath performed his word that hee fpake: and I am riten up in the roume of Dauid my father, and am fet on the throne of Hrael as the Lord promifed, and have built an house to the Name of the Lord Gol of Ifrael.

II And I have fet the Arke there, wherein is the bcouenant of the Lord, that he made with the betting the rwe

children of Ifrael. 12 And the king stood before the alter of enemed the the Lord, in the prefence of all the Congregation coverant that God

of Ifrael, and stretched out his hands, 13 (For Salomon had made a brafen feaffold, a Onafeaffold that and fer it in the middles of the court, of hue cubits no most forthan long, and nue cubites broad, and three cubites of purpole, that he

height, and upon it he flood, and kneeled downe praying for the upon his knees before all the Congregation of might be head of Itrael, and & stretched out his handes toward all, 28 1 ft fing \$. 22 heauen.) 14 And faid, O Lord God of Israel, * there is no grave continued to thanker for the God like thee in heaven nor in earth, which kee.

God like thee in heaven nor in earth, which kee- God be lowed woon p ft couenant and mercie voto thy fernants, that him, and also to walke before thee with all their heart. 15 Thou that haft kept switch thy feruant Da- poferitie of his

uid my father, that thou hast promised him; for people thon spakest with thy mouth, and hast fulfilled it with thine | hand, as appeareth this day.

16 Therefore now, Lord God of Ifrael, keepe with thy fernant Dani I my father , that thou haft for , to off ti, or if promised him, faying, Thou thalt not want a er some man in my fight , that thall fit you the throne of Ifrael, fo that thy fonnes take heed to their wayes + Ear, a man feels to walke in my Law, as thou halt walked before and ar art of .

17 And now, O Lord God of Ifrael, let thy word be verified, which thou spakest vnto thy feruant Dauid.

18 (Is it true in derd that God will dwell with m an on earth? behold, the * heavens, and the heanens of heavens are not able to containethee: * > King 8.17 how much more vnable is this house which I haue built?)

10 But hauethourespect to the prayer of thy feruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy fernant pray th before thee,

heufe day and night, each toward the place, declare an effect whereof thou hast faid, y thou wouldest purthy continual care Name there, that thou mayeft hearken vnto the over thur glace. prayer, which thy fernant prayeth in this place.

* 1. SIM 7 4.

Tables, where'n st

d Both to gire

p.25 to the

20 That thine eyes may be open toward this e That thou maye

21 Heare.

gregation of Ifrael flood there.)

Salomons prayer for the

gor, page.

giaur.

* Cb.p. 9.

4 Bir. in the land

of their get. e.

II. Chron.

people: His facrifice.

21 Heare thou therefore the fupplication of thy fernant, and of thy people Israel, which they pray in this place; and heare thou in the place of thine habitation, even in heaven, and when thou hearest, be mercifull.

22 ! * When a man shall sinne against his * 1. Kings 8 31. 22 ! * When a man fruit innic against ins f By retaining any ! neighbour, and he lay upon him an oath to cause thing from him, or him to fweare, and the t fwearer thall come before

which he had left thine aitar in this house,

him to keepe, ordo 23 Then heare thou in heatien, and doe, and iralge thy fernants, in recompending the wicked to him my wrong. bring his way g vpon his head and in inftifying the Mean ng, to gine him that which he tighteous, to give him according to his righteout-Nach deferned. nefle.

And when thy people Ifrael fhalbe ouerthrowen before the enemie, because they have finned against thee, and turne againe, and I confeffe thy Name, and pray, and make supplication before thee in this house,

25 Then heare thou in heatten, and be mercifull vnto the finne of thy people Ifrael, and bring them againe vnto the land which thou gauest to

them and to their fathers.

26 When heaven thall be thut vp , and there thall be no raine, because they have finned against thee, and shall pray in this place and confesse thy H. Cr. torewalkers Name, and | turne from their finne, when thou doett afflict them,

27 Then heare thou in heaven, and pardon the finne of thy feruants, and of thy people Ifiael (when thou half taught them the good way wherein they may walke) and give raine vpon thy land, which thou haft given ento thy people for an inheritance.

28 * When there shall be famine in the land, when there that be pettilence, blafting, or mildew, when there thall he grathopper, or caterpiller, when their enemie thall beliege them t in the cities of their land, or any plague or any

29 Then what prayer and supplication so cuer shall be made of any min, or of all thy people Ifrael, when enery one thall know his owne plague, and his owne difease, and thall stretch forth his hands toward this house,

30 Heare thou then in heaten, thy dwelling place, and be mercifull, and gine every man according vnto all his wayes, as thou doest know his h heart (for thou onely knowell the hearts of the children of men.)

31 That they may feare thee, and walke in thy wayes, as long as they line in the land which

thou gauest vino our fathers. 32 Moreouer, as touching the stranger which is not of thy people Mrael, who thall come out of

Hee they crit that a farre countrey for thy oreat Names fake, and before God if e.e is thy mighty hand, and thy firetched out arme: when they fhall come and I pray in this house, 33 Heare thou in heaven, thy dwelling place,

and doe according to all that the stranger cal-leth for vitto thee, that all the people of the earth may know thy Name, and feare thee like thy people Ifrael, and that they may know that thy Name is called upon in this house which I haue built.

34 When thy people shall goe out to batment, that is, which tell against their enemies , by the way that k thou thalt fend them, and they pray to thee, I in the way toward this citie, which thou haft chosen, euen toward the house which I have built to thy Name,

35 Then heare thou in hearen their prayer and their supplication, and judge their cause.

* 1. King. 8. 46. 36 If they finne against thee (* for there is no Edler 7.22) man that finneth not) and thou be angry with ...lotn. 1.8. them, and definer them vinto the enemies, and they take them and cary them away captine vnto a Il Cr. repert. land farre or neere,

37 If they | turne agains to their heart in the land whither they be carried in captines, and turne and pray vnto thee in the land of their captinity. faying, We have finned, we have transgrested and

haue done wickedly,

38 If they turne agains to thee with all their heart, and with all their foule in the land of their captinitie, whither they have carried them captines, and pray toward their land, which thou ganeft vnto their fathers, and toward the city which thou haft chofen, and toward the house which I have built for thy Name,

39 Then heare thou in heaven, in the place of 100, maintains thine habitation, their prayer and their supplica- thir right, tion, and # indge their cause, and be mercifull vnto thy people, which have finned against thee,

40 Now my God, I befeech thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

at is made in this place.

41 * Now therefore arise, O Lord God, to * Pfilm. 132 t.

1 That is, into sixp come into thy 1 rest, thou, and the Arke of thy Temple. firength: O Lord God, let thy Priefts be cloathed mierthem be prewith m faluation, and let thy Saints rejoyce in tented by thy pow-

42 O Lord God, refuse nor the face of n thine n Heate my preyer anounted : remember the mercies promifed to which am thine Dauid thy feruant.

CHAP. VII.

1 The fire confumeth the facilitie. 2 The glory of the Lord filleth to Temple. 12 He keareth his prayer, 17 and proven to to exilt bem and les throne.

A Nd * when Salomon had made an ende of *2. MAIL 2, 10. praying, a fire came downe from heanen , and a Hereby God deconfirmed the burnt offering and the facrifices : clased that he was and the glory of the Lord filled the honfe,

2 So that the Priests could not enter into the mons prayer.

house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Ifrael faw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth upon the patternent, and worthipped and prayfed the Lord, faying, For he is good, because his mercy lesteth for euer.

4 * Then the King and all the people offered * 1. King. 8, 82, 63

facrifices before the Lord.

5 And king Salomon officed a facrifice of two and twentie thousand bullocks, and an hundred and twentie thousand fleepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musicke of the Lord, which king David had made to prayfe the Lord, because his mercy lasteth for ener; when David prayled God t by them , the Priefts also + Ebr. Ly the blew trumpets over against them; and all they of lands, Ifrael flood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord : for there he had prepared burnt offerings, and the farte of the peace offerings, because the

brafen altar which Salomon had made, was not able to receive the burnt offering, and the

Mee dechreth what the prayers of hypocities cannor be heard, nor of any but of them which pray vnto God with an 'n aimed faith and in grue repentance.

no acception of person, but all people that feareth Jaim and worketh righteonheile, is accepted, Acts 10.35.

k Meaning, that mone ought to enterprife any wane, but at the Lords commandeis law full by his word.

Or, according to sie mener of this 15.0

Gods promile to Salomon.

b The feat of the

was kent in the fenenth moneth.

eThey affembled to

had temayned feuen dayes in the

boothes or

Tabe : nacles.

to depart the two

they wenenot away till the next

* Namb . 12 6.

e I will canfe the

pesilence to ceale

beans that hurt the

and fend raine in

and deftroy the

due featon.

* Chip. 6.16.

elareth that God

ebeir faluation.

ewne gloty: and

to fet forth his

praife , he doch

withdraw his

graces thence.

then to the

meate offering, and the fat. 8 And Saiomon made b a feast at that time of Tabernacles which feven dayes , and all Ifrael with him , a very great Congregation, from the entring in of Hamath,

vnto the river of Egypt. 9 And in the eight day they cmade a folemne heave the word of affembly : for they had made the dedication of the God, alter that they alter fenen dayes, and the feast letten dayes.

10 And the 4 three and twentieth dry of the fenenth moneth, hee fent the people away into their tents, icyous and with glad heart, because d They had levee of the goodnes that the Lord had done for Danid and twentiethday, and for Salomon, and for Ifraelhis people.

11 So Salomon finished the house of the Lord, 2. King. 8. 66. but and the kings house, and all that came into Salomons heart to make in the house of the Lord; and

he prospered in his house. * 1.King 9.1.

12 And the Lord *appeared to Salomon by night, and faid to him, I have heard thy prayer, and have chosen this place for my selfe to be an house of facrifice.

13 If I that the beauen that there be no raine, or if I commaind the grashopper to denoure the land, or if I fend pestilence among my people,

14 If my people, among whom my Name is called upon, doe humble themselnes, and pray and feeke my prefence, and turne from their wicked wayes', then will I heare in hearen and be mercifull to their finne, and will cheale their

15 Then mine eyes shalbe open and mine eares attent vnto the prayer made in this place.

16 For I have now chosen and sanctified this frants of deexth, house, that my Name may be there for euer; and mine eyes and mine heart thall be there perperually.

And if thou wilt walke before me, as David 17 thy father walked, to doe according vnto all that I have commanded thee, and thalt observe my

flatutes and my judgements,

18 Then will I stablish the throne of thy kingdome, according as I made the conenant with Dauid thy father, faying, * Thou shalt not want

a man to be ruler in Ifrael. 19 But if yee turne away, and forfake my flatutes and my commandements which I have fet

before you, and thall goe and ferue other gods, and worthip them,

2) Then will I plucke them up out of my land, which I have given them, and this house which I have tranchified for my Name, will I cast out of { which thing demy fight, and will make it to be a pronerbe and a had more espect to common talke among all people.

21 And this house which is most high, shalbe an aftonishment to enery one that pasteth by it, so advancement of his that he shall fay, Why hash the Lord done thus to

whereas men abuse this land, and to this house?

22 And they shall answer, Because they fortheir things which ced hath appointed fooke the Lord God of their fathers , which brought them out of the land of Egypt, and have taken hold on oth regods, and have worthipped them, and ferued them, therefore hash he brought all this ettill vpon them.

CHAP. VIII.

2 Theeliti sthat Calomon 'citt. 7 People that more made tokuta ie unto ifer. 12 His farifi e. 17 He fendeth to Offir.

a signifying that he A Nd * after * twenty yeere when Sa omon had built the house of the Lord, and his owne

Chap. VIII. Salomons buildings. 157 2 Then Salomon built the cities that Huram

> Ifrael to swell there. 3 And Salomon went to Hemath Zobah, an I they lea edition

ouercame it. 4 And he built Tadmor in the wildernes, and called them

repaired all the cities of itere which he built in colon, i. king. Hamath.

5 And he built d Bath-horonthe upper, and a Meaning or mit-Beth-horon the nether , cities defenced with mon and walles, gates and barres:

6 Alfo Baalath, and all the cities of ftore that d That is, he re-Salomon had, and all the charet cities, and the ci- Laned and formed ties of the horfemen, and every ple, fant place that we shall lorg Salomon had a minde to build in Jerufalem, and before by wherah in . Lebanon , and throughout all the land of his a noble woman of dominion.

7 And all the people that were left of the same and same Hittiges, and the Amorites, and Perizzites, and excede than 7 10 the Hiures, and the Jebufites, which were not of Hrael,

8 Eur of their children which were left after them in the land, whom the children of Itrael had not confumed, exen them did Salomon make

+ tributaries untill th s day. 9 Bur of the children of Ifraet did Salomon make no feruants for his worke : for they were Fir to some apmen of warre, and his chiefe princes, and the cap to most.

raines ofhis chareis and of his horfemen. 10 So these were the chiefe of the officers which Salomonhad, even I two hundreth and fif-

tie that bare rule ouer the people. TI Then Salomon brought up the daughter fine in all if e.e. of Pharaoh out of the cire of Dauid, into the he meanth of house that hee had built for her : for he feid, My them that hid the wife thall not dwell in the house of Dauid king of principall charge, Ifrael : for it is holy, because that the Arke of the reside (Eing.). 15

Lord came ento it. 12 & Then Salomon offered burnt offrings vnto the Lord, on the * alear of the Lord, which he

had built before the porch, 13 To* offer according to the commandement of Mofes # enery day, in the Sabbaths, and in the Friday, v. new moones, and in the selemne seasts, g three productions in the years, that is, in the feast of the Vn- mare forcedor. leanened bread , and in the feaft of the Weekes, & Peace time ag. and in the feaft of the Tabernacles.

14 Ard hee ferthe confes of the Prioftes to their offices, according to the order of David his father, and the Leultes in their watches, for to praife and minister before the Priests enery day, and the porters by their * courles at every gre: for lo was the commandement of David the man * . e. 17.54. t.

15 And they declined not from the commandement of theking concerning the Prieffs and the Leuites, touching all things, and touching the treasures.

16 Now Salomon had made provision for all the aworke from the day of the foundation he toth for the of the house of the E vitill it was finished: jo the workenia it is the house of the Lord was perfit.

17 Then went Silemon to Ezion-geber, sea and to Eloth by thei Sea file in the fand of thoughto mount Edom.

18 And Huram fent him by the hands of his and me hundreth fernants, thips and fernants that had knowledge thousand decourses, of the fea; and they went with the formants of Sa- made of thatte lomon to Ophir, and brought thence k foure mee men are hundreth and hirrieralents of gold, and brought him. 9,43 them to king Salumon,

b gaue to Salomon, and caused the children of b Thorn, winth Hitti mi gade agaice

tact: be of

* Clip.4.1.

matte and also for 1 Meaning, the rid

CHAP.

wastwentie eere in building them. house,

The Queene of Sheba.

* t.Ring.10,1.
Match.17 42.

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Lek : 1.31. a Toknow whe-

II. Chron.

Salomons riches, and death.

C H A P. IX.

1. 9 The Queene of Sheba commeth to fee Salomon , and bringeth gifts is Tie years, tempores, 30 The time of his gifti rigar. 31 Eirdath.

A Nd * when the Queene of Shelsa heard of the fame of Salomon, the came to a proone Salomon with hard questions at Iernsalem, with a thee his wifedome very great traine, and camels that bare fweete odours and much gold, and precious stones; and when the came to Salomon, the communed with

him of all that was in her heart. And Salomon declared her all her queftions, and there was a nothing hid from Salomon,

which he declared not vnto her. 3 Then the Queene of Sheba faw the wifedome of Salomon, and the honse that hee had

4 And the meate of his table, and the fitting of his fernants, and the order of his waiters, & their apparell, and his butlers, and their apparell, and his I burnt offerings which he offered in the house of the Lord, and the was greatly † aftonied.

5 And the fayd to the King, it was a title word no more friet in ber. which I heard in mine owne land of thy # fav-

ings, and of thy wifedome:

6 Howbeit , I believed not their report, vnti'l I came, and mine eyes had feene it : and behold, the one halfe of thy great wifedome was not told me : for thou exceeded the fame that I heard.

7 Happy are thy men, and happy are thefe thy fernants, which fland before thee alway, and heare

thy wifedome.

8 Bleffed be the Lord thy God, which lotted thee, to fet thee on his throne as king, in the e Meaning, that the Hraelnes were flead of the Lord thy God : because thy God lo-Gods peculiar peo- ueth Ifrael, to establish it for euer, therefore hath ple, and that Kings hee made thee king oner them, to execute indgeare the bentenants ment and inflice.

9 Then the gaue the King fixefcore talents of gold, and of fweete odours exceeding much, and precious stones : neither was there Inch sweete odonrs fince, as the Queene of Sheba gaue vnto King Salomon.

10 And the fernants also of Hutam , and the fernants of Salomon which brought golde from Ophir, brought & Algummim wood and precious

a Reade Chap. 2.8. Stones. and 1. King. 10.11.

And the King made of the Algummin wood thaires in the house of the Lord, and in o Orpillars : meathe kings house, and harpes and violes for finning , the garnigers : and there was no fuch feene before in the ming of the fiatres land of Iudah, or pillars,

12 And King Salomon gaue to the Queene of Sheba enery pleafant thing that thee alked, fbef That is , which fides for that which thee had brought vnto the king: so shee returned and went to her owne shartrestire which countrey, both the, and her fernants.

13 1 Alfo the weight of gold that came to Salomon in one yeere, was fixe hundreth threefcore

and fixe talents of gold,

14 Befides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and filter to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, and & fixe hundreth shekels of beaten gold went to one target.

16 And three hundreth thields of beaten pold: three hundreth flickels of gold went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of vuo-18 And the throne had fixe steps, with a footftoole of gold i faftened to the throne , and ftayes ; That is, the few

on either fide on the place of the feate, and two and the footneed lions flanding by the k flayes. were faftened to 19 And twelve lions flood there on the fixe the direct.

fleps on either fide; there was not the like made mels or knew.

in any kingdome.

rie, and operlaid it with pure gold.

20 And all King Salomons drinking vetlels were of golde, and all the vessels of the house of the wood of Lebanon vvere of pure golde : for filter was nothing effremed in the dayes of Sa-21 For the kings thips went to Tarkish with

the ferusurs of Huram, euery three yeere once came the thips of 1 Tarthith, and brought golde, 1 Which country and filter, yuorie, and apes, and peacocks.

22 So king Salomon excelled all the kings cilicia, reade of the earth in riches and wifedome.

23 And all the Kings of the earth fought the prefence of Salomon, to heare his wifedome than God had put in his heart.

24 And they brought enery man his prefent,

veffels of filter, and veffels of golde, and raiment, armour, and fweet odours, horles, and mules, from yeere to yeere.

25 And Salomon had m fonte thousand stalles in That is, ten horof horfes, and charers, and twelve thousand horf- which in all men, whom he bestowed in the charet cities, and amount to fourty

with the king at Icrufalem.

26 And hee reigned over all the kings from the | River com voto the land of the Philiftims, and to the border of Egypt.

27 And the king gaue filuer in Terufalem, " as stones, and gaue cedar trees as the wilde figtrees, in The abundance

that are abundant in the plaine. 28 And they brought vinto Salomon horses mons kingdome is out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salo- Spiritual treasures, mon first and last, are they not written in the which the elect booke of Nathan the Prophet, and in the pro- heanens under the phecie of Ahijah the Shilonite, and in the visions true Salomen of || leedo the Seer against Ieroboam the some Chile. of Nebat?

30 And Salomon reigned in Ierusalem otter prophecied against all Ifrael fourtie yeeres.

31 And Salomon * flept with his fathers, and they baried him in the citie of Dauid his father: * 1. King. 17. and Rehoboam his fonne reigned in his flead.

CHAP, X.

14 The rigour of Pehoboam.
ounfell. 16 The people rebell. 13 Her followeth leged counfell.

T Hen * Rehoboam a went to Sheckem: for to Sheckem came all Ifrael to make him king.

2 And when Ieroboam the fonne of Nebat a Attenthe death heard it (which was in Egypt, whither he had fled of Salomon, from the prefence of Salomon the king)he returned out of Egypt.

3 And they fent and called him : fo came Ieroboam and all Ifrael, and communed with Rehoboam, faying,

4 Thy father made our yoke griettons : now b That is, handled therefore make thou the grietous fertitude of meth that God harden. rhy father, and his fore yoke that he put vpon vs, dened their hearts, fo that they thus lighter, and we will ferne thee,

And he faid to them, Depart yet three dayes, canfe v hich declathen come againe vnto me. And the people de- rethalfothe inconparted.

6 And king Rehoboam tooke counfell with people,

of the best writers is thought to be 1.King. 10.11.

> thoufand, as 1. King . 4. 26.

> Cr, Euphrates.

of thefe temporal a figure of the o That is , which him.

intermined without

to nizke an hundreth ftekels,

g Which fumme mounteth to \$400. ecownes of the funne Budens de h Or, punds called ming, whereof gnery one feemed

fie brought.

she King gam her

Chap. XI. XII.

Iudah and Benismin , faying .

4 Thus faith the Lord, Yee Rall not goe vp, nor fight against your brethren ; returne euerie man to his house : for this thing is done of me. They obeyed therefore the word of the Lord, and

Hraels idolatrie. 158

E Oc. renavred

them flrong to be

more able to rend

returned from going against Ieroboam. 5 An I Rehoboam dwelt in Ierusalem, and e built ftrong cities in Iudah.

6 Hee built also Beth-lehem, and Eram, and hem and made

And Beth-zur, and Shoco, and Adullam, ieroboans. And Gath, and Materina, and Zigh,

o And Adoraim, and Lachith, and Azekah, 10 And Zorah, and Aialon, and Hebron, which were in Iudah and Benjamin, ftrong cities.

11 And he prepaired the strong holds and put "Cr., firegistered captaines in them, and store of vittaile, and oyle and wine.

12 And in all cities he put shields and speares, and made them exceeding ftrong : fo Iudah and Benjamin were his. 13 of And the Prieftes and the Lenites that

were in all Ifrael, treforted vnto him out of all t Eir. fined. their coasts.

14 For the Leuites left their suburbs and their possession, and came to Iudah and to Ierusalem: , che 13.9. * for Ieroboam and his fonnes had cast them out from ministring in the Priestes office vnto the Lord.

15 * And he ordeined him Priefts for the hie * 1 Emg. 18 31. places, and for the deuils and for the calues d Nearing, tdols,

which he had made. 16 And after the Leuites there came to Ierufalem of all the tribes of Ifraet, fuch as fet their e which were

e hearts to feeke the Lord God of Ifrael, to offer zealous of mue religion, and fervato the Lord God of their fathers. 17 So they strengthened the kingdome of Iudah, and made Rehoboam the fonne of Salomon

mighty, three years long : for three years they i so long as they fee ed Cod , and f walked in the way of Dauid and Salomon. fer foit's hir weid. 18 C And Rehoboam tooke him Mahalath they professed;

the daughter of ferimoth the fonne of Danid to wife, and Abihail the daughter of Eliab the fonne of Ithai.

19 Which barehim fonnes, Ieufh, and Shema. riah, and Zaham.

20 And after her hee tooke Maakah the daughter of Abiolon which bare him Abilah, and Atthai, and Zizi, and Shelon ith.

22 And Rehoboam lound Maakah the daughter of Abfolon about all his wives and his concubines: for he rooke eighteene wives and threes score concubines, and begate eight and twentie fonnes, and threefcore caughters.

22 And Rehoboam made & Abiiah the forme g Caffed affo Aof Maskah the Chiefe ruler among his breithten: ham, whose great for he thought to make him King three sees,

13 And he rought him; and dispersed all his s-Aug-Ms. at

fornesthroughout all the courteers of Indah and Leniamin unto enery firong citie : and hee gaue h Free give himthem abundance of vittaile, and h defired many felfe to have many

CHAP XII,

1 Edoloan forfak to to Lord, no signified by Stift & Stematio specual time of Erbin literafife 7 feet fadibing cover 9 Sticket beautifular, 13 the reigne and death, to sithe rifene; weed to do.

f or, whereite" Lord had cha-N1 when & Rehoboam Lad established the Hilled Reho A king lome and made it frong , hee forf ok boams kingdome the Law of the Lord , and a all tirzel with him, a To: foch inche inconflance of arepeople, that for the most part they follow the vices of their gover notice,

the olde men that had flood before Salomon his father, while he yet lined, faying, What counsell gine ye that I may answere this people?

7 And they fpake vnto him, faying, If thou be kinde to this people, and please them, and speake louing words to them , they will be thy feruants for euer.

8 But hee left the counfell of the ancient men that they had given him, and tooke counsell of the young men that were brought vp with him,

and e waited on him.

o And he faid vnto them, What counsell gius ye that we may answere this people, which have spoken to me, saying, Make the yoke which thy father did put voon vs, lighter?

10 And the young men that were brought vp with him, spake vato him, saying, Thus shalt thou answer the people that ipake to thee, faying, Thy father made our yoke heavie , but make thou it lighter for vs : thus shalt thou fay vnto them, My d least part shalbe bigger then my fathers loynes.

It Now whereas my father did burden you with a grieuous yoke, I will yet increase your yoke : my father hath chastifed you with rods, but I will correct you with # fcourges.

12 Then Ieroboam and all the people came to Rehoboam the third day , as the king had appointed, faying, Come againe to me & third day, 13 And the king antwered them tharply; and

king Rehoboam left the counfell of the ancient men,

t 4 And spake to them after the counsell of the young men, saying, My sather made your yoke grieuous, but I will increase it: my father cha-stifed you with rods, but I voil correst rou with fcourges.

15 So the king hearkened not vato the people; for it was the e ordinance of God, that the Lord conference the feeong might performe his faying, which he had spoken t by Ahitah the Shilonite to Ieroboam the fonne

of Nebat.

16 So when all Ifrael faw that the king would will wo keih as of not heare them , the people answered the king, faying, * What portion have we in Dauid for we haue none inheritance in the sonne of Ishai. O alledging that it is Ifrael, enery man to your tents: now fee to thine soot ordinance. Owne house David, So all Ifrael departed to their owne house, David. So all Ifrael departed to their

17 Howbeit Rehoboam reigned ouer the chil-

dren of Ifrael , that dwelt in the cities of Iudah. 18 Then King Rehoboam fent Hadoram that was nouer the tribute, and the children of Ifrael froned him with frones, that hee died : then King Rehoboam + made speed to get him up to his charet, to flee to letufalem.

19 And Israel rebelled against the house of David vnto thisday.

CHAP. XI.

4 Rikolo mist forlald in to fight up sinft toroloum. S Cuses which be built. 21 Feelath eight ere mines, and three fe recordinates, and ly them eight and twenter former , undtereffere de ganes.

स र हिंगू ना रह, रह, A Nd * when Rehoboam was come to Ierufa, lem, hee ga hered of the hone of Iudah and That is, the halfe a Beniamin nine score thousand chosen men of anbe of Leniamin: warre to fight against b Ifrael, and to bring the fer the other halfe kingdome againe to R hoboam.

2 But the word of the Lord came to Shem 3ish the man of God , faying,

3 Speake vinto Reheboam the fonne of Salomon King of Indah, and to all Ifrael that are in

e Or, that Rood by him , that is, which were of his counfell and fec.ets.

d Or , little Enger, meaning, that he was of farre greater power, then was p Or , fargions.

> e-Gods will impoloch fneh a necaufes, that nothing can be done but 26cording to the fame, and yer mans it felle fo that it

can not be excufed in doing enill by + Ebr.ly the bindef.

gor, meiler.

+ Ely forgeticad sorfilfe.

was gone after tereboant. b Meaning , the en tribes which asbelled.

2 .There-

a ne a chipic ipoyicu.

b Which were a

people of Africa

cept we forfake

God, and that he

mener leaneth vo till we have cast

d And therefore

a e notto deffery

bring them to the

* Chap. 9, 15, 16.

f Which declareth

that God feeketh

finner, buthis

yeeres after that

come by Shiffiak.

4 Ely Swings.

| Or Aliism.

verfe 2.

not the death of a

knowledge of

him off.

2 Therefore in the fift yeare of king Rehoboam . Shithak the king of Egypt came vp against Ierufalem (because they had transgressed against

the Lord) 3 With twelue hundreth charets, and threefaore thousand horsemen, and the people were

without number, that came with him from Egypt. even the Lubims b Sukkiims, and the #Ethiopians. 4 And he tooke the firong cities which were

called the Trogloof Iudah, and came vnto Ierufalem. dite: , because they

dwelled in holes. 5 Theu came Shemaiah the Prophet to Re-|| Or, blacke Moores. hoboam, and to the princes of Iudah that were gathered together in Ierufalem, because of Shithak, and faid voto them, Thus faith the Lord, Ye e signifying, that haue for faken me, therefore haue I also left you in the hands of Shiffrak. come vnto vs ex-

6 Then the princes of Ifrael, and the King humbled themselves, and said, The Lord is

And when the Lord fawe that they humbled themselves, the word of the Lord came to doe h infily praish Shemaiah, faying, They have humbled themyerfer your finnes. felues, therefore I will not destroy them, but I will fend them delinerance shortly, and my wrath shall not # be powred out vpon Ierufalem by the hand Ebr drop dorone. of Shithak.

8 Neuertheleffe they shall be his feruants: fo e Hee he weth that shall they know my e feruice, and the feruice of cods panishments the kingdomes of the earth.

9 Then Shithak king of Egypt came vp his viterly , but to chaffife them , to against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house : he tooke even all , and he caried away she themselves, and to shields of gold, * which Salomon had made.

10 In itead whereofking Rehobosm made better it isto ferne God then tyrants. thields of bratfe, & committed them to the hands of the chiefe of the guard, that waited at the

doore of the kings house. 11 And when the king entred into the house of the Lord, the guard came and bare them and brought them ag line vnto the guard-chamber.

12 And because hee i humbled himselfe , the wrath of the Lord turned from him, that he would not destroy all together. And also in luconversion , Ezek. dah thethings prospered.

18,31 and 14,11. 13 * So king Rehoboam was strong in Ieru-* 1, King, 14, 21, falem and reigned : for Rehoboam was one and fourtie yeere old, when hee began to reigne, and g That is , twelve reigned sleuenteene yeer, sin lerufalem, the citie which the Lord had chosen out of all the tribes he had bene onerof Ifrael to put his Name there. And his mothers name was Naamahan Ammoniteffe.

> 14 And he did euill; for hee prepared not his heart to feeke the Lord.

> 1 . The actes also of Rehoboam first and lift. are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearing the genealogie? and there was warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam flept with his fathers, and was buried in the citie of Dauid, and Abiiah his fonne reigned in his flead,

CHAP. XIII.

2 Aliish maketh marre against terolosm. 4 He Broth the octafi.n. 12 He truft to in the Lord and overcomment teroboim.
21 Of his mines and children. a He meaneth Indah and Beniamin.

> N the eightenth yeere of King Ieroboam, began Abiiah to reigne oner a Iudah.

Hee reignedthree yeere in Ierusalem: (his father, 1, King, 15, mothers name also was b Michaigh the daughter

11. Chron. Abiiah and Ieroboam.

3 And Abiiah fer the battell in aray with the armie of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men which were strong and valiant.

raim, which is in mount Ephraim, and faid, O Ie-of the tops of mount Ephraim. roboam, and all Israel, heare you me. ought you not to know that the Lord God whofoener doeth

of Ifrael hath given the kingdome over Ifrael to vinge it or take it e Dauid for euer, euen to him and to his fonnes transgresseththe by a couenant f of falt ?

6 And leroboam the sonne of Nebat the fer- Lord, Thus like an uant of Salomon the sonne of Dauid is rifen vp, hedgeth the word and hath * rebelled against his lord :

7 And there are gathered to him g vaine men adnantage. andt wicked, and made themselves strong against f That is, perpe-Rehoboam the fonne of Salomon : for Rehobo-thing which is am was h but a childe and 11 * tender hearted, and faked, is preferred could not refift them.

8 Nowtherefore ye thinke that yee be able to that it was made resist against the kingdome of the Lord, which is folemnely, and conin the hands of the fonnes of Dauid, and ye be a firmed by offing great multitude, and the golden calues are with offactinces, where as they vied falt you which leroboam made you for gods.

9 * Haue yee not driven away the Priestes of ordeined, Numb. the Lord the fonnes of Aaron and the Leuites, 18,19. and haue made youPriests like the people of other * 1 King. 11,26.

countreyes? who foeuer commeth to + confectate the chalde tongue with a i yong bullocke and feuen rams, the fame is Racha, which may be a Priest of them that are no gods.

10 But wee belong vnto the Lord our God, and Hattn. 5, 12. haue not forfaken him, and the Priefts the fonnes Belish of Aaron minister vnto the Lord, and the Leuites h Meaning, in heate in their office.

II And they burne ento the Lord every k mor. * Leuit, 26.36. ning and enery enening burnt offrings and weere incense, and the bread is set in order vpon the pure table, and the candlestick of gold with the flee week the the lamps thereof, to burne enery enening : for name of idolates wee keepe the watch of the Lord our God : but which take no ye haue forfaken him.

12 And behold, this God is 1 with vs a cap - dame of their mitaine, and his Priefts with the founding trumpers nifters, but thinke to cry an alarme against you. O ye children of It- the most vilest and rael, fight not against the Lord God of your fa- infecient to fette thers : for ye shall not prosper.

13 But Ieroboam caused an ambushment k As it was apm to compasse, and come behind them, when they were before Iudah, and the ambushment behinde 1 Tecause their them.

em. 14 Then Iudah looked, and behold, the bar and appropried by the Loid, they tell was before and behinde them, and they doubted noted Cryed vnto the Lord, and the Prieftes blew with the facette and the trumpets.

15 And the men of Iudah gaue a shoure; and m Contemning the enen as the men of Iudah flouted . God # fmore which came of the Ieroboam and also Israel before Abiiah and Spirit of God, he Iudah.

16 And the children of I frael fled before Indah, and God delinered them into their hand,

17 And Abijah and his people flow a great flaughter of them, fo that there fell downe wounflaughter of them, to that there remains the men, in Hee fleweth ded of I frael fine hundreth thouland chofen men, that the flay of \$1

18 So the children of Ifrael were brought vn- kingdomes, and der at that time : and the children of Incah pre- affurance of uailed, " because they stayed upon the Lord God victories depend of their fathers.

19 And Abijah purfnedafter Ierobeam , and Loid,

4 And Abiiah stood up upon mount a Zeme_ d Which was one e And therefore ordinance of the

Abijah.leroboam discomfited.

of God for his tuall because that from corruption ;

according as was our Saufour vierh. and courage

Cr. frint oranged. * 1 King 12-31.

triall of the vocation, life and detheir tune. pointed in the Law, Exod 20,00.

confe was good vidory.

good counfell thought to hate onercome by deceir. ouerticom.

vpon out trust and confidence in the

tooke

b Or, Maacha, *. King. 15, 2. • Called also Abfhalom, for Absha-Iom was her grand

of evriel of Gibea) and there was warre betweene

The Ethiopians destroyed. Chap. XIV. XV. Ifraels couenant with God. 159

† Eir. daughters.

the reft and quiet-

advancing true

the full gouerre-

the Proplet was

+;1.Sam. 14, 6,

in the rowne

power orpol cie,

neither feire the

frength and fub-

the caufe and fee

whether their en-

teaprifes tend to

God glory , and

themselnes of the

which is onely Al-

mighty, and can turne all feels into

g The Lordbad fricken them

of his mouth

with feare.

doft with the breath

victory by him,

thereupon affine

Her, ig infl many,

borne.

ment thereof.

religion.

lages thereof, and lethanah with her villages, and Ephron with her villages.

20 And Ieroboam recouered no ffrength againe in the dayes of Abijah , but the Lord pla-

gued him, and he died.

21 So Abijah waxed mighty, & married fourteene wines, and begate two and twenty fonnes, and fixteene daughters.

22 The rest of the actes of Abijah, and his maners and his fayings, are written in the storie of the Prophet Iddo.

CHAP, XIIII.

3 Afa defingeth idolates , and commandeth to people to five the tree God 11 Her payed write God when ber Should got to fight. 12 Her obt and the Ville it.

S O * Abijah flept with his fathers, and they bu-* 1 King 15 8. ried him in § cirie of Dauid, and Afa his fonne reigned in his flead; in whose dayes the land was quiet ten yeere.

2 And Afa did that was good and right in

the eyes of the Lord his God.

3 For he tooke away the alters of the firinge gods, and the hie places, and brake downe the ima-

a which were ges, and cut downe the a groues, 4 And commanded Indah to feeke the Lord the Law, Dent 16, God of their fathers, and to doe according to the Law and the Commandement,

7 And bee tooke away out of all the cities of Iudah the high places, and the images : therefore b Hee flewerh that the Kingdome was b quiet before him.

6 Hee built also strong cities in Indah, because neffe of kingdome: the land was in rest, and lice had no warre in those thing idolatrie, and yeeres: for the Lord had given him reft.

7 Therefore hee fayd to Indah , Let vs build these cities, and make walles about, and towers, e whiles we have because wee have fought the Lord our God, wee have fought him, and hee hath given vs reft on

enery fide: fo they built and profrered. 8 And Afa had an armie of Indah , that have shields and speares, three hundreth thousand, and of Benjamin that bare shields and drew bowes, a the king of E. two hundreth and fouretcore thousand : all these thispia, or Egypt were variant men.

9 ! And there came out against him Zerah of heda, 10th. 15. fand, and three hundreth charets, and came vinto

10 Then Asa went out before him, and they mittoit pomer fet the battell in f Thus the children beside Mareshah. fet the battell in aray in the valley of Zephahath,

of God zeither nuft

11 And Ala cried vinto the Lord his God, and favd, Lord, * it is nothing with thee to helpe With many, or with no power : helpe vs, O Lord our God : for wee rest on thee , and in thy Name altie of their eneare wee come against this multitude : O Lord, mies, bit confider thou art our God : flet not man prenaile against

> 12 So the Lord fmote the Ethiopians before Afa and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with him, purfued them vnto Gerar. And the Ethiopians hoast was ouerthrowen, so that there was no life in them : for they were destroyed before the Lord and before his hoft: and they carried away a mightie great spoile.

14 And they fmote all the cities round about

tooke cities from him, enen Beth-el and the t vil- them, & they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they fmote the tents of cattell, and carried away plenty of theepe and camels, and returned to ferufalem.

CHAP. XV.
2 The experiminal Applies 8 of a pergeb lie contract of likely 11. Her feedfood mark the people. 14 They from a together to fine the Lord. so tire depositions mether for it id latery.

Then the Spirit of God came upon a Azatish a who was called the fonne of Obed. Obed, as his takes - And hassant cur to meete Afa, and faid vnio was, veil b,

him, O Ala, and all Iudah and Demoustry, heave you me, The Lord is with you, while ye be with him: and if ye feeke him, he will be found of you but if ye forfake him, he will forfake you.

3 Now for a long feafon I frael hath bene without the b true God, and without Prieft to teach, b for the fpice of and without law.

4 But vologener returned in his affliction to threeyeers voder

the Lord God of Ifrael, and fought him, he was Abinh, religion found of him. And in that time there was no peace to him e Hee the weeth that

that did goe out and goe in : but great troubles nowithfinding vvere to all the inhabitar to of the earth.

6 For nation was destroyed of nation, and ci-tyranic and their 6 For nation was destroyed of mation, at the first side of citie; for God troubled them with all ad- he, whem he has the indeed mation and the side of
7 Beyoe firong therefore, and better your listen, as he deli-lands bee weake; for your d worke field haue a Trinking of the reward.

Prophecie of Obed & Prophet, he was encouraand tooks away he aborning course of the standard ged, and tooke away the abominations out of all spon itie 1 oid. the land of Iudah and Beniamin , and our of the d You confidence cities which hee had taken of mount Ephraim, and min in God and hee renewed the altar of the Lord , that was mate, before the perch of the Lord.

9 And hee gathered all Iudah and Peniamin, and the strangers with them out of Ephraim, and Mansfiel, and out of Simeon : for there fell many to him out of Ifrael, when they faw that the Lord his God vvas with him.

10 So they affemtled to Jetifalem in the Calkashinin, third moneth, in the fifteenth yeers of the containing part of reigne of Ala reigne of Afa.

And they offered ento the Lord the fame I which they had time of the fipoils to linb they had brought even when of the Eth afeuen hundreth builcokes, and tenen thousand galles were the Theere.

12 And they mede a cougnant to focke the menant, which Lord God of their fathers, with all their heart, ich is esso be put and with all their foule.

12 And g who former will not feeke the Lord to the Law of God, God of Ifrael, fhall be flaine, whether hee were he belong is they fmall or great, man or woman.

14 And they fwere vinto the Lord with a loud to long did be prewoyce, and with fouting, and with trumpers, & teve and protper them. with cerrets.

15 And all Iudah reloyced at the oathe ; for pregraid methers they had sworne voto the Lord with all their ardhere a be the heart, and fought him with a whole defire, and he weather telected was h found of them. And the Lord gaue them to lare diedboth by rest round about.

16 And King Afa deposed + Maachah Lis mo- see 12, and by the ther from her regercie, because the had made hee gat place to an idole in a groue : and Afa brake downe her feelingure, and idole, and flamped it, and burnt it at the brooks world iffo feems Kidron, 17 But

twelue veere, vn. der Relichnem, and was neglered, and

idelatty planted the wickednes of

Fibiopian-, Clup.

woods of their coc denh . .ceording

1 4 127 10413

the contrart, as

after a toreto fatjinet) s I ayr,

Gerar : for the & feare of the Lord came vpon

Hanani imprisoned. Asa dieth.

II. Chron.

Iehofhaphat. The Law is taught.

Which partly which partly came through lacke out of 1 Hrael: yet the heart of Ala was m perfice of reale in him. partly through the negligence of his olifcers, and parrly by the funerflition of the people, that

all his dayes. 18 Also he brought into the house of God the things that his father had dedicate, and that hee

had dedicate, filter, and gold, and veffels. 19 And there was no warre vnto the fine and

17 But the high places were not k taken away

all were not teken thirtieth yeere of the reigne of Afa. 1 Pecanife that God was called the God of Ifracl, by reason of his promise to lankob . therefore tirael is tometime taken for Indah , because Indah was his chiefe people, in in respect of his prodecessors.

CHAP. XVI.

2 Afa for four of Buffer bing of name, among a commant with a second resident of Berry product by the Prophet, 10 Womber quitth in prifer, 12 He puttablist right in the Problems. Phylicians. 13 Hird ath.

IN the fixe and thirrieth yeere of the reigne of a Who reigned afre Ala, came a * Baatha king of Ifrael vp against Nadab the tonne o Indah, and bailt b Ramah, to let none passe out or

goe in to Afa king of Iudah.

24 1 King. 15.17. b He foirified it with walles and ditches: it was a eitie in Benfamin meete to Gibenn. D Or, Darmefek

c He thought to

amity, thinking

whereby to make

ehemfelues more

Or , Prophet .

* Chap. 14, 9.

* 2. Mtc. 9,5.

at the wicked doe

of their laules.

V Or , goutie, or fmellen . * 1. King 15,23.

Or , to the top of

declareth that it is

in him.

and 12.22.

ftreng.

teroboam.

2 Then Ala brought out filner and gold out of the treafures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at | Damafeus, faying,

There is a couenant betweene me and thee, and betweene my father and thy father : behold, I have fent thee filter and golde : come, c breake repulse his adversa- thy league with Baatha king of Ifrael, that hee rie by an vulawfull may depart from me-

meance, that is, by feeking helpe of in-4 And Benhadad hearkened vnto king Afa, adels, as they that and fent the captaines of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Abel-maim, and all the store cities of Naphtali.

> s And when Baatha heard it he left building of Ramah, and let his worke cease.

6 Then Afa the king tooke all Indah, and caried away the flones of Ramh and the timber thereof, wherewith Baatha did build, and he build therewith Gaba and Mizpah.

7 And at that fame time Hanani the # Seer came to Afa king af Indah, and faid vnto him, Because thou hast rested upon the king of Aram, and not refted in the Lord thy God, therefore is the hoft of the king of Aram escaped out of thine hand.

Ebr. prifon houfe. Thus in stead of turning to God by 8 *The Ethiopians and the Lubims, were they repentance, he dilnot a great hofte with charets and horfemen,exdained the admonirion of the Prophet, ceeding many, yet because thou diddest rest vpon and panished him, the Lord, he delivered them into thine hand,

9 * For the eyes of the Lord behold all the when they betold earth, to thew himfelfe ftrong with them that are of perfit heart toward him; thou haft then done foolighly in this; therefore from henceforth thou

thair have warres. to Then Afa was wroth with the Seer, and pur e God plagued his him into a t prilon : for he was d displeased with rebellion, & hereby him, because of this thing. And Ala oppressed cer-

tains of the people at the fame time. nothing to begin ir And behold, the actes of Afa first an Ilast. well, except we fo continue to the loe, they are written in the booke of the Kings of

ende, that is, realons Ludah and Ifrael. of Gods glory, and put our whole man 12 And Afa in the nine and thirtieth yeere

of his reigne was # difeafed in his fecte, and his f He theweth that difease was # e extreme : yet hee sought not the feeke to the Phyli- Lord in his difeafe, but to the f Phylicians.

13 So Afa flept with his fathers, and died in elans, except we hrft feeke to God the one and fourtieth yeere of his reigne.

so parge our linner, which are the chiefe caufe of all om difeales, and after vie the helpe of the phylioinn, as a meane by whom God worketh.

14 And they buried him in one of his fepulchres, which he had made for himfelfe in the city of David, and laved him in the bed, which they had filled with sweete odours and divers kindes of spices made by the arte of the Apothecary : and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Ichofbapha trafting in the Lord . professeth in victor and honour.

A h D Tenomarine on the freed, and prevailed against Israel.

2 And he put garifons in all the strong cities of Indah, and fet bands in the land of Indah and in the cities of Ephraim, which Asa his father had taken.

cause hee walked in the a first wayes of his father a That is, his ver-Dauid, and fought not b Baalins,

A But fought the Lord God of his father, and forche had comwalked in his comman Jements, and not after flebs, and agains the f trade of Hrael.

5 Therefore the Lord stablished the king- h Sought nothely at dome in his hand, and all Judah brought prefents + Bir. werke. to Iehothaphat, fo that he had of riches and honour in abundance.

6 And he clift up his heart unto the wayes of a He game him felfe the Lord, and he tooke away moreouer the high wholly to detactive places and the groues our of Iudah.

7 I And in the third yeere of his reigne hee fent his princes, Ben hail, and Obadiah, and Zechariah, and Nethancel, and Michaiah, that they thould d reach in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Ne- in vaine to professe thaniah, and Zebadiah, and Alahel and Shemira- tiligion, except fice moth, and Iehonathan, and Adonijah, and Tobi- which could iniah , and Tob-adonijah , Louites, and with them front die people in Elithamsh and Iehoram Priefts.

9 And they taught in Iu lah, and had the booke awhorkie to put of the Law of the Lord with them, and went about throughout all the cities of Iulah, and taught the people.

10 And the feare of the Lord fellopon all the kingdomes of the lands that were found about Iudah, and they e fought not against Ichoshiphat, e Thus Godpro-

II Also force of the Philiftims brought Jeho- speech all such that thaphars gifts and tribute filter, and the Arabians feeke his glory, and brought him flockes, feuen thousan land setten beepethineir enehundreth rammes, and feuen thousand and feuen mies in feae, that hundreth has govern hundreth hee goats.

12 So Iehothaphat prospered and grew up on against them. high, and he built in Iu lah palaces and cities of ftore.

13 And hee had great workes in the cities of Iulah, and men of warre, and valiant men in Ierufalem.

14 And thefe are the numbers of them after the house of their fathers, In Indah, vvere caprains of thousands, Adnah the captaine, and t with him t Ely. in his hind. of valiant men three hundreth thousand.

15 And Hat his hand Jehohanan a captaine, a or, next to him. and with him two hundreth and fourescore

16 And at his hand Amaliah the foune of Zi- f Meaning, which chri, f which willingly offered himfelfe vnto the wasa Nazarite, Lord, and with him two hundreth thousand Numb.s. valiant men.

men of mare N D Iehoshaphat his sonne reigned in his

3 And the Lord was with Ichofhaphat, be-

ines . meaning.be-Vi iah

d He knew ic was the fame , and had

to execute their rage

17 And of Beniamin, Eliada a valiant man

Ababs prophets.

Chap. XVIII.

Michaiahs prophecie. 160

and with him armed men with bowe and shield, two hundreth thousand.

18 And at his hand Ichozabad, and with him an hundreth and fourescore thousand armed to

g That it, they were as his ordinary guard,

* , Kirg 21.3>

a For lorant le-

daughter.

b That is, the

third yeere,

1. King 12 2.

d Heave the aduife

of lome Prophet,

it be Gods will,

e Which were

the prophers of

Baal , lignifying that the wicked

effeeme none but

their inordina.e

aftections.

f Yet the time

abide them to

freale il e tineth.

R Meaning, that

that was of God.

I Thinking that

but one man and

decition of the falte

prophecs, as the King well

perceined.

whereas foure

infrasters of God

ought not to ceale to do their diere.

Farierecs, and freh

hothaphats fonne

19 These & waited on the king , besides those which the king put in the flrong cities throughout all Indah.

CHAP, XVIII.

1 telefting but maketh affinitie with Abab. 10 Fourt hundret Prophits courf ! Abid to goe to mare. against them 13 Zichald fatt theim. . 16 Michalab ir . 25 The king put ib bem in prif n. 19 The effect of bu p ogbeite.

A Nd * Ichothaphat had riches and honour in abundance, but he was royned in a affinitie

with Ahab. married Ahabs

 And after certaine dyeeres hee went downer to Ahab to Samaria : and Ahab flewe theepe and oxen for him in great number, and for the people that he had with him, and entited him to goe to vuto c Ramoth Gilead.

e To reconter it out of the hands of the Syrians.

3 And Ahab king of Ifiael faid vnto Ichofhaphat king of Indah . Wilt thou go with me to Ramoth Gilead? And he autwered him, I am as thou art, and my people as thy people, and we vvill ioyne with thee in warre.

4 And Ichothaphat faid vnto the king of Ifrael, Aske counfell, I pray thee, at the word of

the Lord this day.

to know whether 5 Therefore the King of Ifrael gathered of · Prophets foure hundreth men, and faid vnto them, Shall we goe to Ramorh Gilead to battell, or thall I cease ? And they faid , Goe up : for God thall deliner it into the kings hand.

6 Bitt Iebofhaphat faid, Is there here neuer a as willbeare with Prophet more of the Lord, that we might enquire

of him?

7 And the king of Ifrael faid vnto Iehofbaphat, There is yet one man by whom we may aske counfell of the Lord; but I hate him; for hee doeth not prophecie good vnto mee, but alway enill: it is Michaiah the fonne of Imla. Then Iethough the wicked hothaphat faid, Let not the king fay & fo. magilitates cannot

8 And the king of Hrael called an eunuch, and faid, Call quickly Michaigh the fonne of Inda.

9 ¶ And the king of Hatel and Ichothaphat King of Indah fate either of them on his throne retule to heare any cloathed in their happarell; they face etten in the h That is, in their threshing floore at the entring in of the gate of ma'en eand royall Samaria; and all the Prophets prophecied before

appnell. i Peade 1. King.

10 And Zidkiah the forme of Chenaanah made him hornes of yron, and fayd, Thus faith the Lord, With there that thou path the Aramics untill thou half confirmed them.

11 And all the Prophets prophecied to, faying, Goe up in Ramoth Gilead, and profeer : for the Lord thall deliner it vnto the hand of the king.

12 And the mellenger that went to call Michaiah, fpake to him, faying, Behold, the words of hund eth prophets the Prophets declare good to the king with one had agreed in one kaccord: let thy word therefore, I pray thee, be thing, that he being like one of theirs, and speake thou good.

in leaft e Cimarion. 13 And Michaigh faid, As the Lord lineth, denft not sa nfay it. I Hee fpake this by whatfoener my God faith, that will I speake.

14 1 So hee came to the king, and the King faid vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or fhall I leaux off? And he faid,

red into your hand.

15 And the King faid vnto him, How oft thalf I charge thee, that thou tell me nothing but the trueth in the Name of the Lord >

16 Then he faid, I faw all Itrael fentered in the mountaines, as theeperharhare no flepheard; and the Lord taid , m Thefe have no mafter : let them m Heeprophe eth returns enery man to his house in peace.

17 And the King of Braci faid to Tehothaphar, and Ahabilane, Did I not tell thee, that hee would not prophecie good vnto me,but cuilly

18 Againe hee faid , Therefore heare yee the word of the Lord: I have the Lord fit you his throne, and all the "hofte of heaven flanding at his right hand, and at his left.

19 And the Lord faid , Who fall | perfwade for decine, Ahab King of Ifrael, that he may goe yp, and fall at Ramoth Gilead? And one spake and faid thus,

and another faid that,

20 Then there came foorth afpirit and flood before the Lord, and fail, I will pertivade him. And the Lord faid viito him Wherein? 21 And he faid, I will goe out, and be a falfe

fpirit in the mouth of all his Prophets. And thee fand, Thou thair perfecade, and thair also premaine : o That is, the Lord, goe forth and doe to.

22 Now therefore behold, the Lord bath put aP falle spirit in the mouth of these thy Pro- P To them that phets, and the Lord bath determined cuill against the nutth, God thee.

23 Then Zedkiah the fonne of Chenaanah lubun, that they came neere & fmore Michaich vpon the geheeke, 1 The 1,2 to and fayd, By what way went the Spirit of the a nythis covery Lord from me, to fpeake with thee ?

2.4 And Michaiah faid, Behold, thou flat fee hypertie was that day when thou thalt goe from chamber to the hyperies chamber to hide thee.

27 And the King of Heael faid . Take yee Mi- which dey have chaigh, and cary him to Amon the gouetnour of the um her sand the citie, and to Ioath the Kings fonne,

26 And fay, Thus faith the king, Put this man me span is. in the priton house, and feede him with bread of x heepe him x affication and with water of affliction, vitill I re- for and lechan turne in peace.

27 And Michaiah fired , If thou returne in thirt. peace, the Lord hathmot ipoken by me. And The gor, And The

faid, Heare all ve people. 28 So the King of Hrael and Jehotl aphat the

King of Iudah went vp to Ramoth Gilead.

29 And the King of Ifrael faid victo Jehofhapliat, I will change my felfe, and enter into the firm the wicked battell; but put thou on thine apparell. So the king think by deof Ifrael changed himselfe, and they were into as set by the batte 1.

30. And the king of Aram had continuin led the cich by his the expraines of the charets that were with him, weidfaying , Fight you not with final nor great, but

against the king of Ifrael onely.

31 And when the captaines of the charets faw Ichothaphar, they faid, It is the king of Itrael; and they compared about him to fight. But Jehotha- i fee evel in the plat eried, and the Lord helped him at dinoo-ledging histories red them to depart from him.

32 For when the captaines of the charets faw wicket long to that hee was not the King of Heael, they turned want against the backe from him.

33 Then a certains man drew abow + migh- adulto by denting tily, and finote the King of Brael betweene the next to the tame ioynts # of his brigandine : therefore he faid to his 1 the man fingli-

will not beleeve

n Meaning has

tenderh it ong dethould belrene fier, an b tion and

them in whom the dreightly in pilfeeled ange, and

eline ti 's nige-

word crite i and by his Trepher,

charetman, Turne thine hand, and cary me out of acr. stress with harrier.

the hoafte; for I am hun,

1 Goe ye vp, and profper, and they flall be deline-

34 And

Iudges and ministers appointed.

34 And the battell increased that day: and the king of Ifrael " floode still in his charet against the Aramites vutill euen, and died at the time of the funne going downe.

CHAP. XIX. 4 After Ithofhaphat mas rebuked by the Profibet, be called agains the prople to the benowing of the Lord. 5 He appointed Ludges and ministers, 9 and exhorteth them to feare God.

Ebr. In peace.

a Hee declareth

and rather the w

not in deed that

ahey are enemies

to all fuch as have

1 Ebr = utb from

b Hee vinted all

his countrey, and

from idolatry to

by the tharpeneffe

iniquiry.

Pob.34.19.

Rom. 2. 11.

galat . 2 . 6 .

eshef 6.9.

201.3,25-

Lord.

3 . Pet . 1. 17 .

Lenites , which

frould indge mat-

gers according to

ahe word of the

That is, to my

gher was done at

on fet purpofe,

Numb. 35. 1 1.

Dent. 4. 41.

affer, 10.24.

* Dent. 10, 17.

the true God.

brought his people

the Lord,

the Lord.

et Hee diffembled

his how that his

fouldiers might

geonity.

fight more cours-

A Nd Iehoshiphar the king of Iudah returned † fafe to his house in Ierusalem.

2 And Ichu the fonne of Panani the Seer went out to meete them, and faid to king Iehothaphat, 2 Wouldest thou helpe the wicked, and lone them that the wrath and indgement of God that hate the Lord therefore for this thing the is ouer all fuch that wrath t of the Lord is vpon thee.

fupport the wicked, Neuerthelesse good things are found in thee, because thou hast take away the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And hee fet judges in the land throughout all the strong cities of Indah, citie by citie.

the knowledge of And faid to the judges, Take heed what yee doe : for yee execute not the judgements of man, E Both to preferne yon, if you do inaly but of the Lord, and heevvillbe with you in the or to punish you, if cause and judgement.

you do y contrary. 7 Wherefore now let the feare of the Lord be ypon you : take heede, and doe it : for there is no d iniquicie with the Lord our God, neither * red Hee will declare spect of persons, nor receiving of reward.

8 Moreouer in Ierufalem did Iehoshaphat set of the punishment, that hee hateth all of the Leuites, and of the Priests and of the chiefe of the families of Ifrael, for the judgement and cause of § Lord: and they e returned to Ierusalem.

9 And he charged them, faying, Thus shall ye doe in the feare of the Lord faithfully and with a perfit heart.

10 And in enery cause that shall come to you of your brethren that dwell in your cities, betweene i blood and blood, betweene law and precept, ftae The Priess and tutes and judgements, yee flull judge them and admouith them that they trespalle not against the Lord, that & wrath come not ypon you and ypon your brethren. This shall ye doe and trespasse not.

11 And behold, Ameriah the Priest shall be whether the murthe chiefe over you in all matters of the Lord, and wnawares, or elfe Zebadiah the fonne of Ithmael, a ruler of the house of Iudah , Shall be for all the h Kings affaires, and the Leuites fiall be officers i before you. Be of courage, and doe it, and the Lord shall be with the k good.

g Meaning, that God would punish shem most sharply, if they would no execute inflice aright. h Shalbe chiefe outsfeer of the publike affaires of the Realme. i They shall have the handling of inferiour cases. will afift them that doe inflice.

CHAP. XX.

3 Icho Theph u and the people pery unto the Lord. 22 The maruellous victory that the Lord gast him againft his enemies, 30 the reigne and affect

A Feer this also came the children of Moab and the children of Ammon, and with them of the a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, faying, There commeth a great multitude against thee from beyond the b Sea, out of Aram : and beholde, they be in Hazzon Tamar, which is En-

And Ichothaphat feared, and fet himfelfe b Called the dead Sea, Where God de-

Ichoshaphats prayer. II. Chron. to feeke the Lord, and proclaimed a fast through - This declareth out all Iudah.

4 And Iudah gathered themselves together to is as a pricke to aske counfell of the Lord : they came even out of fixe them to all the cities of Indah to inquire of the Lord.

And Ichoshaphar stood in the Congregation whereas it of Judah and Jerufalem in the house of the Lord mooneth the wicbefore the new court,

6 And fayd, O Lord God of our fathers, art meanes and nor thou God in heaven; and reignest not thou on policies, or els to

all the kingdomes of the heathen, and in thine fall into despaire, hand is power and might, and none is able to withfland thee. Diddest not thou out God cast out the in-

habitants of this land before thy people Ifrael, and a gauest it to the feed of Abraham thy friend a Hee grounders for euer? 8 And they dwelt therein, and have built thee whereby he is able

a Sanctuary therein for thy Name, faying, to helpe, and a go If euill come upon us, as the floored of on his mercy, If evill come vpon vs, as the tword of which he will udgement, or pettilence, or famine, we will fland continue toward before this house & in thy presence (for thy name his, forasmuch as he is in this house) and will cry vnto thee in our hath once chosen tribulation, and thou wilt heare and helpe.

10 And now, behold, the children of * Am- toward theat, mon and Moab, and mount Seir, by whom thou * 1, King, 8, 37. wouldest not let Ifrael goe, when they came out day 6.28, wouldest not let Israel goe, when they came out a Meaning, ware of the land of Egypt: but they turned aside from which commen

them, and deftroyed them not:

11 Behold, I fay, they reward vs. in comming ments for our by Gods inft indgto call vs our of thine inheritance, which thou finnes.

haft caufed vs to inherite:

12 O our God, wilt thou not indge them? for and then declares there is no ftrength in vs to ftand before this thy prefence and great multitude that commeth against vs , neither fattour. doe we know what to doe : but our eyes & are to- nebem. 13.1. ward thee.

13 And all Iudah stood h before the Lord trust in thee, and with their yong ones, their wives, and their chil-

14 And Iahaziel the sonne of Zechariah, the h That is, before foune of Benaiah, the fonne of Ieiel, the fonne of the Arke of the Mattaniah, a Leuite of the fonnes of Afaph, vvas iwhich was moned there, upon whom came i the Spirit of the Lord, by the Spirit of God in the middes of the Congregation.

15 And he fayd, Hearken yee all Indah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat : thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the k battell is not yours, but Gods.

16 To morow goe ye downe against them: Sod and not behold, they come up by the cleft of Ziz, and yee against you, there behold, they come up by the cleft of Ziz, and yee against you, there be the will sight shall finde them at the ende of the brooke before for you. the wildernesse of Ieruel.

19 Yee shall not neede to fight in this battell: * ftand ftill, moone not, and behold the || faluation of the Lord towards you: O Iudah, and Ie- * Est. 14-13, 14-14, 14-1 row goe out against them, and the Lord vvill be

18 Then Iehoshaphar bowed downe with 1 Declaring his his face to the earth, and all Indah and the inha-faith and bitants of Ierufalem fell downe before the Lord, obedience to the

worshipping the Lord. or impping the Lord.

And the Leuites of the children of the for the delinerance Kohathites, and of the children of the Corbites promifed. flood up to praise the Lord God of Ifrael with a

loude vovce on high. 20 And when they arose early ju the morning, they went forth to the wildernes of Tekoa: and as they departed , Icheshaphat flood and said,

what the feare of the godly is, which prayer, and to deked either to feeke

his prayer vpon Gods power, to helpe, and also thew his graces

here called vpong We onely put our

kThey fight against

& That is, which counterfeyred the Ammonites in language and ap-parel. The Hebreves thinke that

shey were the Amalekires, but as gedi. amay appeare by the renth verie,

Mey were the Idameans of mount Seir. droyed the flue ciries for finne.

Heare

God fighteth for Iudah. Ichoram:

in Gine eredit to

their words and

a This was a

fing when they

uid, Pial. 136.

Seir.

o Meaning, the

3 dumeans which

dwels in mount

his, byenting

their enemies to

kill one mother.

q To give chanks

fore the valley was cal'ed Bera-

chih, that is, ble :-

fing or hankigi-

ning, which was

alto called the

valley of Jeho-

fhaphat, toel 3.2,

11. becaule i.e

Lord indged the

so felielhaphats

B Hee declareth

hereby, that the

works of God

enemies.

bring ener com-

fore or delinerance

destruction to his

1. King. 11,42.

f Meaning, in his

vernies, and thefe wayes wherein he

followed God.

bolith all firper fi-

tion and idolatry

Rill retaine their

filth and idolatry,

little zeale, or not

fich as hee had:

was not to be

excused ? * 1 King. 16, 1.

though herein he

* (Kr. 2.2,+8,+9)

how mach leffe

are they able to

reforme enill which either haue

prayer.

prailed the Lord

doftine.

Chap. XXI. Heare ye me, O Iudah, and ye inhabitants of Ierufalem : pur your truft in the Lord your God, and yo fhalbe affured : beleeue his m Prophers,

and ye shall prosper. 21 And when he had confulted with the people, and appointed fingers voto the Lord, and them that should praise him that is in the beauti-

full Sanctuary , in going foorth before the men of armes , and faying , " Praiseyee the Lord for Pfalme of chankf- his mercy lafteth for euer. 22 And when they began to fhonte, and to gining which they sted commonly to

praise, the Lord laide ambushments against the children of Ammon , Moab , and o mount Seir, for his benefits, and which were come against Indah, and they slew wa, made by Daone another.

23 For the children of Ammon and Moab rofe against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to p deitroy one another.

Thus the Lord according to leho-

24 And when Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: Caphats prayer deand behold, the carkeiles were fallen to the clared his power, and behold, the carket, when he delined earth, and none escaped.

25 And when I choshaphat and his people came to take away the spoile of them, they found among them in abundance both of fubstance and also of bodies laden with precious iewels, which they tooke for themselves, till they coul cary no more: they were three dayes in gathering of the Spoile : for it was much.

26 And in the fourth day they I affembled themselves in the valley of Beracheh : for there to the Lo.d for the victory; and therethey bleffed the Lord ; the refore they called the name of that place, The valley of Berachah vnto

27. Then every man of Iudah and Ierusalem returned with Ienoshaphat their head to gob againe to terufalem with toy: for the Lord had made them to reloye : ouer their enemies.

28 And they came to Ierusalem with violes. and with harps, and with trumpets, euen ynto the enemis secording house of the Lord.

29 And the 1 feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of

lirael. 30 So the kingdome of Ichothaphat was quiet, and his God gave him rest on every side. to his, and feare or

31 And * Ienoshaphat reigned ouer Iudah, and wastine & thirty yeere old, when he began to reigne : and reigned fine and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

good king wax not ther, & departed nor therefrom, doing that which gold will to a was right in the fight of the real 32 And he walked in the way of f Afa his fa-

33 Howbeit the hie places were not taken away : for the people had not yet prepared their

but that they would hearts vnto the God of their fathers. 34 Concerning the reft of the actes of Iehoshaphat first and last, behold, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the kings of Ifrael.

35 Vet after this did Ichoshaphat king of Indah jovne himselfe with Ahaziah king of Ifrael, who was given to doe euill.

36 And hee loyned with him, to * make flips to goe to Tarshifh: and they made the ships in E-

37 Then Eliezer the sonne of Dodauah of Ma-

rethab peophecied against Ichoshaphar, faying, Because thou hast a joyned thy felfe with Ahazi- a Thus cod would ah, the Lord hath broken thy workes; and the not have his to fnips were broken, that they were not able to goe some in focier e

His cruelty and idolatry. 161

wiched nun,

CHAP. XXI.

to Tarshift.

s lebaffisphut dieth. 3 Jehovom ficceedeth bien, 4 mbi b kuleth eis brethren. 6 Heemas bezogtt to sailtayn, 21 and feduceth the geople. 16 Hes is oppreffed of the Phinftime. 18 His miferable end. I Ehoshaphat then sept with his fathers, and was

buried with his fathers in the city of Danid: and Ichoram his foune reigned in his ftead.

2 And he had breihren the fonnes of Ichofia. phat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah All thefe were the fonnes of Ichofhaphat king of alfrael.

3 And their father gaue them great giftes of how by tited, is filuer and of golde, and of precions things, with ftrong cities in Indah, but the kingdome gaue he

to Icharam: for he was the eldeft. 4 * And Ichoram rose vp vpon the kingdome of his father and made himfelfe ftrong, and b flew * 2 Ki - 2 1. 6.

all his brethren with the fword, and also of the wicked line ever princes of c Ifrael. in fea e a dalfo an s Ichoram was two and thirty yeere olde, ambitions, they

when he began to reigne, and hee reigned eight become cuell, and precises in Jerusalem yeeres in Ierufalem.

6 And he walked in the way of the kings of by man a they Ifrael, as the house of Ahab had done : for he had ought men to chethe daughter of Ahab to d wife, and he wrought the aid defend. euill in the eyes of the Lord.

7 Howbert the Lord would not destroy the d so that we rehouse of David, because of the * cournant that he how it cannot be had made with Danid, and because he had promi- touce with the fed to give a light to him, and to his sonnes for wicked, and send euer.

8 In his dayes E lom rebelled from under the hand of Judah, and made aking over them. 9 And Iehoram went forth with his princes, it wester.

and all his charets with him : and hee role vp by night, and fmore Edom, which had compaffed him in, and the captaines of the charets.

10 But Edom rebeiled from under the hand of Iudah vntothis day. Then did Libnah rebell e Resde a king \$7 at the same time from under his hand, because he at had forfaken the Lord God of his fathers.

11 Moreover he made high places in the mountaines of Iulah, and caused the inhabitants of Ierusalem to commit f fornication, and com. f Meaning, ideia? pelled Indah thereto.

12 And there came a writing to him from keth promite with g Eliish the Prophet, faying, Thus faith the Lord God, as dorn and God of Dauid thy father, Becaute thou haft not deditered to God of Dauid thy father, Becaute thou haft not ke, hi band. walked in the wayes of lehothaphar thy father, g somethinke nor in the wayes of Afaking of Iudah,

13 But haft walked in the way of the kings thus fo called be of Brael, and hift made Indah and the inhabit spattern shontants of Iernfalem to goe a whoring, as the house dance, as had of Ahab went a whoring , and haft also flaine thy Aliah. breihren of thy fathers house, which were better then thou. 14 Behold, with a great planewill the Lord example dayly

fmite thy people, and thy children, and thy, wives, practiced you there and all the first ance. and all thy fubftance. 15 And thou thalt be in great dileafes in the idolaters and murdifease of thy bowels, entill h thy bowels fall out theret, of their

for the difease, day by day. 16 So the Lord ftirred up against lehoram Arasians in Africa the spirit of the Philistims, and the Arabians that Southward toward were belide the i Ethiopians.

aRealeChap 15, w

ther them, whom God.

* 2 SAM 7, 18, 16. 1 bing. 2, 4. 4 4 2 . 7

the idolater berrhat this v. as

h we fee this

I7 And

reigned 22.yeeres

(his father yet li-

ming) without honout and after his

fathers death he was confirmed to

reigne Rill, 28

7 2 Ring 8.24.

a Meaning, the

Philiftims.

b Reade Chap.

d She was Ahabs

are fuch as their

that there cannot be a good King,

Les countellers.

E Heretywe fee

come to any but

and as he hath

co his will.

appointed, and

1 A King 0,7.

g This was the

berail, he joyned

enem.z · yer God to declare the

to give him the

* 3. Kip | 11. 1.

It is othernrene

Propour of buriall.

how nothing can

daughter, who was

Chap. 22, 2.,

17 And they came up into Iudah, and brake in to it, & caried away all the substance that was k Called also Aha. found in the kings house, and his sonnes also, and sish, as Chep. 22, 1. his wines, fo that there was not a fonne left him, or Asserth, veri. . faue & Iehoahaz the yongest of his fonnes. following.
1 That is , as fome 18 And after all this, the Lord smote him in write, he was not his bowles with an incurable difeafe. segarded , but de-19 And in processe of rime, even after the end poted for his wic-kednes, & idelatry, fo that his fonne

of two yeeres, his gurs fell out with his difeafe; fo he died of fore difeases: & his people made no burning for him like the burning of his fathers,

20 When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeere, and lived without being defired: yet they buried him in the citie of Dauid , but not among the fepulchres of the Kings.

CHAP. XXII.

3 Abazish reigneth after leboram. 9 Ichu hing of Ificult killath Abazish. 10 Athalish potteth to death all the Kinge limage. 11 loafh efered.

A Nd *the inhabitants of Ierusalem roade Ahaziah his youngest sonne King in Lis stead; for the armie that came with 2 the Arabians to the campe, had flaine all the eldeft; therefore Ahaziah the fonne of Ichoram king of Iudah reig-

Two and b fourtie yeere old was Ahaziah when hee began to reigne, and hee reignede one a That is, after elie yeere in leruislem. And his mothers name vust death of his father. Athaliah the daughter a of Omri.

3 Hee walked also in the wayes of the house she fonne of Omri. of Ahab : for his mother counselled him to doe

wickedly. 4 Wherefore hee did enill in the fight of the Lord like the house of Ahab : for they were his Hee Geweth that e counfellers after the death of his father, to his

it mult needer fel- deftruction. low that the ruless 5 And hee walked after their counfell, and went with Ithoram the fonne of Ahabking of counfellers be . and I rael to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites imote Ioram.

that intiereth .vic-6 And hee returned to be healed in Izreel. because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hezael king of Aram. Now Azariah the fonne of Iehorain king of Iudah went downe to fee Iehoram the fonne of Ahab at Izreel , becausehe was difeafed.

7 And the destruction of Ahaziah f came of by Gidip ouldence God, in that he went to loram: for when he was come, hee went foorth with Ichoram against weloue he can'eth Ichu the fonne of Nimihi, * whom the Lord had all meanes to ferme anounted to destroy the house of Ahab.

3 I herefore when I ha I executed judgement voon the house of Ahab, and four d the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he flew them also.

9 And hee fought Ahaziah, and they caught himal c with Goes him where he was hid in Samaria, and brought him to Jehn, and flewe him and buried him, because said they, Hee is the sonne of a hoshaphat, worther at tehothe photois grand- which fought the Lord with all his heart. So the factor, moved them house of Ahazian was not able to recaine the kingdome.

10 . Therefore when Athaliah the mother of Ahaziah faw that her fonne was dead, thee arofe abatthere would be and h destroyed all the kings seede of the house rane to make title

of Indah. stowns, and T But Ichoshabeath the daughter of the king ecoke Toath the fonne of Ahaziah, and stale him flaine, and put him and his nourfe in the bedde chamber : fo Ichoshabeath the daughter of king (Meaning, in the Ichoram the wife of Ichoiada the Prieft (for thee chamber, where was the fifter of Ahaziah) hid him from Athali- the Friests and Leuices ilept, which ah : fo the flew him not.

: fo the flew him not.

12 And hee was with them hid in the house weekly in the of God fixe yeeres, whiles Athaliah reigned oner Temple, the kland.

k To wit of Indah.

CHAP. XXIII.

2 Loaffs the forme of Abazish is made king. 15 Ashalish is put to death. 17 The temple of Baal is destroyed. 16 lebolada apporated ministers in the Temple.

A Nd * 2 in the feuenth yeere Iehoiada waxed * 2. Ring. 11.4. bold, and tooke the captaines of hundreths, a Of the seigned Athaliah, or after to weit, Azariah the fonne of Ithoram , and Ifh- the death of mael the fonne of lehchanan , and Azariah the Abatiah, fonne of Obed, and Maafiah the fonne of Adajah, and Elishaphar the sonne of Zichri in couenant

 And they went about in Iudah, and gathe. red the Leuite's out of all the cities of Iudah, and the chiefe fathers of Ifrael; and they came to Ie- b Meaning, of

3 And all the congregation made a couenant min:reede.why with the King in the house of God : and he faid they mecalled vnto them, Behold, the Kings fonne must reigne, # 2. San, 7, 12, 16. * as the Lord hash faid of the formes of Dauid. , king . t. to

4 This is it that ye shall do, The third part of the 21 7. you that come on the Sabbath of the Prietts, and the Leuites, shalbe porters of the doores.

5 And another third part toward the Kings house, and another third part at the * gate of the c Which was then foundation , and all the people shalbe in the chiefe gate of the courts of the house of the Lord.

6 But let none come into the house of the the East. Lord, faue the Priests, and the Leuites that minifter, they shall goe in, for they are hely: but all the people shall keeps the watch of the Lord.

7 And the Lewices thall coropaffe the King round about, and every man with his weapon in his hand, and he that entrethainto the houle, thall are chinder their rechinder their be flaine, and be you with the King, when hee ensemptife, commeth in, and when he goeth out.

8 So the Leuites and all Iudah didaccording to all things that Ichoiala the Priest had commanded, and tooke every man his men that came on the Sabbath , with them that ewent out e Which had finion the Sabbath : for Iehoiada the Priest did not fed their comfe discharge the courses.

9 And Ichoiada the Priest delinered to the antred to keeps captaines of hundreths speares, and shields, and heir turne. bucklers which had beene king Davids, and were in the house of God.

to And he caused all the people to stand (energ man with his weapon in his hand) from the right fide of the house, to the left fide of the house by the altar and ty the house round about the king. f Meaning, the

I Then they brought out the kings fonne, mon holy place and put vpon him the crowne, and gave him the Rood. s testimonie, and made him King. And Ichoiada g That is, the and his fonnes anoynted him, and faid, God faue nocke of the Law,

the king. they put upon him

12

Get But when Athaliah heard the noise of the his zoyall apparell. people running and praising the King, the came

to the people into the house of the Lord. 13 And when thee ylooked, behold, the king or, from the king Rood by his pillar at the entring in, and the prin- flunding. ces and the trumpers by the King,& all the people of the land reloyced, and blew the trumpers, & the fingers vvere with inftruments of muficke. arci

Indah and Lenis -Ifrael Chap. 15, 17

Temple toward

on the Sabbach, and fo the other part

or as some reade,

from among the kings fonnes, that should be

Athaliah flaine.

renfon.

rhoricie.

idolatrie. 1 According to

and ic.

Or, charge.

* Numb. 28.30

principall gate,

that the King

rant and an ido-

later reigneth,

there can be no

i To isyne with

onely feme him

theirequenant

m As the Lord

eicie, Deut. 15.9.

and ienonnce all

Chap. XXIIII.

Zachariah stoned. 162

and they that could fing praise : then Athaliah rent her cloathes, and faid, h Treason, treason, h Deelsring her which having vin- captaines of hundreths that were governours of infly and by merthe hoft, and faid vnto them, Haue her forth of the ther vlurped the

crowne, would mill ranges, and he that i followeth her, let him die by hane defeated the the fword : for the Priest had faid , Slay her not in rrie polle foir, and the house of the Lord cherefore called 1c. So they laied hands on her: and when thee erne obedience

was come to the entring of the horsegate by the kings house, they slew her there,

her partie , and to 16 ! And Iehoiada made a k couenant bemaintaine her autweene him and all the people, and the king, that k That they would they would be the Lords people.

17 And all the people went to the house of Baal, and I destroyed, and brake his alters, and his images, and ilew m Mattan the priest of Baal

made to the Lord. 18 And Iehoiada appointed officers for the commanded in his house of the Lord, under the I hands of the Priests Law, both for the

before the alters.

and Leuites, whom Dauid had distributed for the person and also the house of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moses, with rejoycing and finging by the appointment 19 And he fet porters by the gates of the house

of the Lord, that none that was vncleane in any thing,shouldenter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he cau-34 Which was the led the king to come downe out of the house of the Lord, and they went thorow " the hie gate of mighe be feene of the kings house, and fet the king upon the throne of the kingdome. o For where a ty-

21 Then all the people of the land reloyced, and the citie was quiet o after that they had flaine Athaliah with the fword.

CHAP. XXIIII.
4 loash repaireds the bouse of the Lord 19 After the deute of localists be falleth to ideals. 11 He showeth to death Zachariabthe Prophet. 25 toufhis billed of his owne ferwants. 27 After bim reigneth Amaliah.

I Oath 'vvas leuen yeere olde when hee beganne to reigne, and hee reigned fortie yeere in Ierufalem: and his mothers name was Zibiah of Beer-fheba.

2 And Ioath did vprightly in the fight of the Lord all the dayes of a Tehoiada the Prieft.

3 And Iehoiada a tooke him two wines, and full counseller, and he begate sonnes and daughters.

4 And afterward it came into Ioash minde

Norwgane him two to renew the house of the Lord. 5 And hee affembled the Priefts and the Le-

nites, and faid to them, Goe out vnro the cities of Iudah, and gather of all b Ifrael money to repaire the house of your God, from yeere to yeere, and nor the ren tribes, hafte the thing, but the Leuites hafted not

6 Therefore the king called Ichoiada the chiefe, and faid ento him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierufalem * the taxe of Moles the fernant of the Lord, and of the Congregation of Ifrael, for the Tabernacle of the tellimonic?

7 For d wicked Athaliah , and her children brake up the house of God: and all the things that were dedicated for the house of the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, * and they made a cheft, and fee it at the gate of the house of the Lord without,

9 And they made proclamation thorow Iudah and Ierufalem, to bring vnto the Lord * the * Esta, 10, 13 taxe of Moles the feruant of God , Lyd vpon Ifrael in the wildernesse.

10 And all the princes and all the people reloyced, and brought in, and cast into the cheft, vn-

II And when it was time, they brought the whom the king cheft vnto the Kings officer by the hand of the had appointed for Lenites; and when they faw that there was much this matter. filuer, then the Kings Scribe, (and one appointed his thing was by the high Priest) came and emptied the cheft, bene by adeste and and tooke it, and catied it to his place againe: counfell, and not thus they dat day by day, and gathered filter in arretton. abundance.

12 And the King and Eleholada gane it to fuch was for the with as did the labour and worke in the house of the manife man re-Lord, and hired masons and carpenters to repaire $\frac{F^n}{g}$ to the wicked the house of the Lord: they gaue it also to wor-king, his pedakers of yron and braffe, to repaire the house of the cellors, and Atha-Lord.

the veriels of the 13 So the workemen wrought, and the worke Temple, or to ned t amended through their hands; and they reflored them to the sle of the house of God to his state, and strengthened it. then idoles.

14 And when they had finished it , they they could not bebrought the rest of the filter before the king and rethin too much, Iehojada, and hee made thereof s veilels for the who had fo excelhouse of the Lord, euen vessels to minither, both the wo ke of the morters and incense cups, and vetlels of gold, and Lord, and in the of filmer : and they offered burnt offerings in the affaires of the house of the Lord continually all the dayes of Ie- tommon wealth. hoiada.

15 1 But Ichoiada waxed old and was full of now that the king daies, and died. An hundreth and thirtie yeere old was desinned him who did vvas he when he died.

16 And they buried him in the citie of David a father, and therewith the 8 kings, because he had done good in If- fore brought him rael, and toward God and his honfe.

el, and toward God and his nonie.

17 • And after the death of Iehoiada, came k TheytooFehes= the princes of Indah, and did reverence to the men and earth and king, and the king hearkened viito them.

18 And they left the house of the Lord God of witnesse, that their fathers, and termed groues and idoles : and to the Loid, hee wrath came upon Indah and Ierufalem, because would me? of this their trespatte.

19 And Ged fent Prophers among them , to and rebellion, bring them againe vnto the Lord : and they were a to. k made protestation among them, but they would I in a place abone not heare.

20 And the Spirit of God came vpon Zecha- might behend righthe forme of Jehoiadathe Prieft, which flood in There is notice about the people, and faid vitto them, Thus fo entilland beauty, a efthem faith God, Why transgresse yee the commande- whose hearts God ments of the Lord? furely yee faall not profper ; hash hadened, & because yee haue for faken the Lord, hee also hath which delie more in super strion and forfaken you.

21 Then they conspired against him, & stoned the rate terrace of him with stones at the mcommandement of the God at dipart king, in the court of the hou'e of the Lord.

22 Thus Iouth the king remembeed not the n Renenge my kindnetle which Jehoiada his father had done to death extequire him, but flew his fonne. And when hee died, hee my brod at your faid. The Lord n looke vpon it and require it.

23 And when the yeere was out, the hoft of phecie, because hee Aram came up against him, & they came a sinfi kness that God Tuda and Terufalem, and deftroyed all the prin-ces of the people from among the people, and cited the form of fent all the spoyle of them vnto the king of Da- rnachi, Math. maleus.

Though the armie of Aram came with a regention were small companie of men, yet the Lord delinered tehoulds, &.

faithfull men,

revers, and knew

warch oner him as to most vile

all creamie, to grienon y panife

their im delitie the people, to the intent that hee idolairse il e sun

wel.

keth this bypic

a very

quetneffe : for the plagues of God are euer among fuch people. W 2. King. 18,1,

aWho was a faithgonerned him by

merines.

& Hee menneth but onely the two cribes of ludals and Deniamin. c Forhee was the high Prieft. * Exop. 30. 13.

d The Stripture doeth terme her thus , because the was a cruell murcherer, and a bla-Inhemous idolaticile.

2.K:7g . 12.93

a very great armie into their hand, because they had forlaken the Lord God of their fathers : and . That is, reproothey o gave fentence against loath. wed and checked

25 And when they were departed from him, him, and handled ham nigorously. (for they left him in great difeates) his owne fernants conspired against him for the blood of the p Meaning, Za-charie, which was P children of Jehojada the I rieft, and flew him on his bed, and he died, and they buried him in the one of tehoiadas sonnes, and a Pro- citie of Dauid: but they buried him not in the fe-

> pulchres of the kings. 26 And these are they that conspired against him , Zabad the fonne of Shimrath an Ammonitelle, and Iehozabad the forme of Shimrith a Mo-

4 That is, concer-27 But 9 his fonnes, and the fumme of the taxe gathered by him, and the r foundation of the honse of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his fonne reigned in his stead.

CHAP, XXV.

3 Amaliah puttith them to death which flow his father. 10 Hee our comments are the most final that the overcomments the Edonius.

14 Her full the testalary. 17 And took king of I feel our comments among the first our comments are a feel full to the first our first our first only a feel full full first only a feel full first only a feel full first only a feel full full first only a feel full first only a feel full full first only a feel full first o

A Maziah was fine and twentie yeere old when he began to reigne, and he reigned nine and * 2 King 14.2. twentie yeare in * Ierusalem & his mothers name vvas Iehoaddan of Ierufalem. a Meaning, in re-

2 And hee did 2 vprightly in the eyes of the Lord, but not with a perfit heart,

3 And when the kingdome was established vnto him, he flew his fernants, that had flaine the king his father.

4 But he flew not their children , but did as it is written in the Law, and in the booke of Mofes, where the Lord commanded faying, *The fathers shall not die for theb children, neither shall the b That is, for that children die for the fathers, but enery man shall fault wherefore the die for his owne finne.

5 1 And Amaziah affembled Iudah, and made gable of the fame, them captaines over thousands, & captaines over hundreds, according to the houses of their fathers, thorowout all Iudah and Beniamin: and hee . Somany as were numbred them from a twentie yeere olde and able men to beste aboue, and found among them three hundred thousand chosen men, to goe forth to the warre,

and to handle speare and shield. 6 Hee hired also an hundreth thonsand valiant men dout of Ifrael for an hundred talents of

7 But a man of God came vinto him, faying. O king let not the armie of Ifrael go with thee : for the Lord is not with Ifi ael , neither with all the . And therefore to house of Ephraim:

8 If inot, goe thou on, doe it, make thy felfe firong to the battell, but God shall make thee fall

before the enemie : for God hath power to helpe, and to cast downe.

9 And Amaziah faid to the man of GOD, What that wee doe then for the hundred talents, which I have given to the hofte of Ifrael? Then He flewerk that the man of God answered, The Lord is able to gine thee more then this.

10 So Amaziah separated them, to vvit, the atmie that was come to him out of Ephraim, to returne to their place : wherefore their wrath was kindled greatly against Indah, and they returned give at all times kindled greatly against stidan, a char which hallbe to their places with great anger.

II Then Amaziah was encouraged, and led

fmote of the children ofh Seir , ten thousand. 12 And other ten thousand did the children of ans whom Danid

Indah take aline, and caried them to the top of a fabrecio i rocke, and caff them downe from the top of the vadet tehoram rocke, and they all burft to pieces.

13 But the men of the k armie, which Amazi- i in the 2 Kings ah fent away , that they should not goe with his called the citiesela. people to battell, fell upon the cities of Iudah k That is, the hunfrom Samaria vnto Beth-horon, and Imote three hirach thouland of them, and tooke much spoyle.

14 Now after that Amaziah was come from the flaughter of the Edomites , hee brought the gods of the children of Seir, and fet them up to be 1 Thus where he his gods, and I worthipped them, and burned in-flould have given cente vnto them.

17 Wherefore the Lotu was wrom with faid vnto seat victorie, he ziah, and fent vnto him a Propher, which faid vnto sell from God, and 17 Wherefore the Lord was wroth with Ama- for his tenefits and him , Why haft thou fought the gods of the Feo- d.d moft vilely ple, which were not able to m deliner their owne definence him.

people out of thine hand? 16 And as he talked with him, " he faide vinto that what of the himhim, Haue they made thee the Kings counfeller? felfe nor his worcease thou; why should they " smite thee? And hipper, is no god the Prophet ceased, but sayd, I knowe that but an idol. n Meaning, the God hash determined to defirey thee, because n Meaning, the thou hast done this, and hast not obeyed my e school it is, for counfell.

17 f Then Amaziah King of Iudah tooke be admonished of counfell, and fent to Ioath the fonne of Iehoahaz, contemneth, mocthe forme of Iehnking of Ifrael, faying, Come, keh, and threate-

Plet vs fee one another in the face.

Flet vs fee one another in the face.

13 But Joath king of Ifrael fent to Amaziah min yea, men ham yea, men h wilde beaft that was in Lebanon went and trode p That is, letvs downe the thiftle.

19 Thou thinkest : loe , thou hast smitten E- hand to hand : for dom, and thine heart lifterhithee up to bragge: that the armie of abide now at home : why doeft thou pronoke to the firstlike , whom thine hurt, that thou thouldest fall, and Indah hee had in wages,

20 But Amaziah would not heare : for 9 it was grophet, had deof God, y he might deliuered them into his hand, freyed centaine of because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp : and a Thus cod oft he and Amaziah king of Indah fawe one another times pigneth by in the face at Beth-shemesh, which is in Indah.

22 And Indah was put to the worfe before If- whe ein men mon truft, to teach there tael, and they fled enery man to his tents.

23 But Touth the king of Ifrael tooke Amazi-comfe onely to 23 But loath the king of Irraer tooke of him, and to her an king of Iudah, the fonne of loath, the fonne him, and to her of Ichoahaz,in Eethfhemesh, and brought him to mount heast Ierufalem, and brake downe the wall of Ierufa- hears to follow lem, from the gate of Ephraim vnto the corner that which field be gate, foure hundreth cubites,

the, four enumered cubites,

24. And he tooke all the gold and the filner, and frece flowers of Obse all the vetfels that were found in the house of God Edom : for the with Obed Edom, and in the treasures of the house bare the kings house, and the children that were in ho-chiefe father.

stage, and returned to Samaria. 25 1 And Amazich the fonne of Ioafh king of Indah lived after the death of Ioath force of Iehoahaz king of Ifiael, fifteene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Indah and Ifrael?

27 Now after the time that Amaziah did turne * 2, King. 14.19away from the Lord , * they wrought treafon against him in Jerusalem ; and when hee was fled to Lachish, they sent to Lachish after him, and

had brought to Ichofhaphats fonne.

h For the Idame.

the praife to God

the carnall man to neth him, that wartrie the martes

the counfell of the the cities of Indah . * 2.King. 14

those means

ming his formes, &c. * That is, the mepawation,

sher of the Lord.

spect of his predehad his imperie-Rions. *Dest. 14. 16.

2.King. 14.6. Irrem. 31.30. EZ:k. 18.10, shild is punifhed, excepthe be col-

weapons, and goo to the warre.

That is, out of ahe tenne tribes, which had feparased themfelnes before , both from God and their tiue

shinke to have kelpe of them, whom the Lord Janon eth nor, is to saft off the helpe of the Lord. f If thou wilt not

gute credite to my ewords. zi we desend one ly vpen God we figll not neede to

be troubled with shele wouldlyre -Spects, for he will neceffar.e, if wee abey his word. .

forth his people, and went to the falt valley, and

Uzziah vsurping the Priests office, becommeth a leper. Iotham. 163 Chap. xxvj. xxvij.

flew him there.

28 And they brought him vpon horfes , and buried him with his fathers in the city of Iudah. CHAP. XXVI.

1,5 VZZich obeging the Lord, prospereth in his interprises. 16 Her moments proud and parpets the Priestre office. 10 The Lord plegueth tim. 20 The Priestre discrement of the Temple. and exclude lim out of the Lords bouge. 23 His build, and

* 2. Ring, 74, 21. Then all * the people of Indah tooke a Vzziah, called alfo which was fixteene yeere old, and made him Azariah.

b Me fortified it

this city was also called Elath and

Elanon, neete to

* 1. King. 15,2.

e This was not that Zechariah

feeketh vnto him,

is the cause of his

owne definition.

e That is, they

payed tribute in

or tower nameth.

Carmel, or as the

h Of the chiefe

the captaines and

i Thus prosperity

and by forgetting

him which is the

authour thereof.

perdition.

emfeth men to

officers of the

ierg ants' for

waite.

B Or, pite.

the red Sea.

king in the stead of his father Amaziah. 2 Hee built b Eloth, and restored it to Indah,

and made it frong: after that the king flept with his fathers. 3 * Sixteene yeere olde vvas Vzziah, when hee began to reigne, and he reigned two & fiftie

yeere in Ierufalem, and his mothers name vvas Lecolish of Ierusalem. 4 And he did vprightly in the fight of the Lord,

according to all that his father Amaziah did. And hee fought God in the dayes of Cechariah (which understood the visions of God) that was the fonne and when as d he fought the Lord, God made him

of lehoiada, but fome other Proto prosper. phet of that name. d For God nener

6 For he went foorth and fought against the Philistims, and brake downe the wall of Gath, and Sorfeketh any that the wall of Iabneh, and the wall of Aihdod, and built cities in Ashdod, and among the Philistims. and therefore man 7 And God helped him against the Philistims,

and against the Arabians that dwelt in Gur-baal, and Hammeunim,

8 And the Ammenites gaue e gifts to Vzziah, and his name spred to the entring in of Egypt; for figne of fubication. he did most valiantly.

9 Moreouer Vzziah built towers in Ierusalem at the corner gate, and at the valley gate, and * N.be. 3, 10, & 14. at the * f turning, and made them ftrong.

10 And he built towers in the wildernesse, and f Whereas the wall digged many | cifternes: for he had much cattell both in the valleys and plaines, plowmen, and That is, in mottat dreffers of vines in the mountaines, and in g Carmel: for he loued husbandty.

word fignifieth, in the frairfull field: 11 Vzziah alto had an hoste of fighting men it is alfo taken for that went out to warre by bands, according to a greene care of the count of their number under the hand of corne, when it is Ieiel the Scribe, and Masseigh the ruler, and vafull, as Leu. 2, 14, der the hand of Hananiah , one of the Kings cap-

taines. 12 The whole a number of the chiefe of the families of the valiant men vvere two thousand kings house, or of

and fixe hundreth. 13 And vnder their hand vvas the armie for warre, three hundreth and feuen thousand, and fine hundreth that fought valiantly to helpe the King against the enemie.

14 And Vzzieh prepared them throughout a.l the hofte, flields, and fpeares, and helmets, and brigandines, and bowes, and flones to fling

15 He made also very † artificiall engins in Icf Elv. ingine by the rufalem, to be upon the towers and upon the corinuention of an inuentine man. ners, to shoote arrowes and great stones : and his name spread farre abroad, because God did helpe him marneiloufly till he was mighty.

16 But when he was ftrong , his heart i was lift up to his destruction : for hee transgressed mult in themselves, against the Lord his God, and went into the Temple of the Lord to burnt incense vpon the alter of

incenfe. 17 And Azarish the Priest went in after him: procure their owne and with him fourescore Priests of the Lord, va-

18 And they withflood Vzziah the King,and

faid vnto him, * It perceineth not to thee, Vaziah, * Korrá, 18 ", to burne incense vnto the Lord, but to the Priests the fennes of Aaron, that are conferrated for to the Though his offer incense; a goo forth of the Sanctuarie; for mile remedio be thou haft transgressed, and thou thalt have none good and alle his honour of the Lord God.

19 Then Vzzi h was wroth, and had incente sufferley were in his hand to burne it; and while he was wroth the word food, with the Priofts , the leprofic rofe vp in his fore- he did wickedly, head before the Prieftes in the house of the Lord and was therefore Lefide the incenfe alter.

and alto promited, 20 And when Azariah the chiefe Priefts with all the Priefts looked yponhim, behold, hee was leprous in his forehead, & they caused him heftily to depart thence : and he was even compelled to goe out, because the Lord had smitten him.

21 * And Vzzi h the King was a leper vnto * 2 Fire 16 5 the day of his death, and dwelt as a leper in an 1 According to the day of his death, and awert as a reper in an the community.

Thouse apart, because he was out off from the house ment of the Lord, of the Lord ; and Jotham his fonne ruled ouer the Leux. 13.44, Kings house, and indged the people of the land.

22 Concerning the reft of the acts of Vzzi h. first and list, did Isaich the Prophet the sonne of

Amoz write.

23 SoVzziah flept with his fathers, and they m And there ou buried him with his fathers in the field of the burn he fance of riall, which perteined to the Kings; for they fail, the norm me He m is a leper. And I othan his tome reigned in fane ies i. ie. his flead.

with the piege-LE 1016.

CHAP, XXVII.

1 Ictham reigned, and our commette the Ammorator. 8 His reigns and dath, o Ahaz bis bens rigarist his food

Othem * vvas fine and twenty yeere old when he began to reigne, and reigned fixteene yeere in Ierutalem, and his mothers name wwas Ieruthah the daughter of Zadok.

2 And hee did vprightly in the fight of the Lord, according to all that his father Vazich did, faue that he entred not into the Temple of the Lord, and the people did yet been up; their a To wit, to offer

3 Hee built the hie e gate of the house of the which thing is Lord, and hee built very much on the wall of the in he in the

4 Moreouer he built cities in the mountaines bethim. of Indah, and in the forrests he built palaces and cleane puged for

5 And he fought with the kings of the chil- e Which was he dren of Ammon, and premailed against them. And fore entire high the children of Ammon gate him the fame years height called en hundreth talents of filter, and tenthousand Cital at was a † measures of wheate, and renthousand of barley: the har gove, and this did the children of Ammon gine him fi both next have the in the fecond yeere and the third.

6 So Jotham became mightie, d because hee d her when he than directed his way before the Lord his God.

7 Concerning the reft of the actes of Jotham melb of Ged, who and all his warres and his wayes , loe , they are rece tale his cer written in the booke of the Kings of Hisel, and we peroxitive Iudah.

8 He was fine and twentie yeare old, when hee began to reigne, and reigned fixteene yeere in Jerulalem.

9 And Jotham Rept with his fathers, and they buried him in the city of Danid ; and Ahaz his fonne reigned in his tread.

CHAP. XXVIII.

a Abay an idelative to given toto the hards of the Serians and the king of Ifrael. > Toe Proper reproducts the Ifrachter creel-18 lugar is melefted mits enemi s. 23 Abaginmenfelb bys idolatrie, so His arath and furreffour, X 3

Ahaz

filecule against the

4 King. 16.1.

1 Or, prider four. 2 He was an idolater like them. idales, who are as pations (as were thefe Baalim) to hate they others which are inferior and dee reprefent the great idoles. & Gr , made them fire, as dup. 33, 4. Lecit. 18.21. † Ele agreat capa

o Who was king of Ifrzel. † Ecr. fonnes of

tirnie.

B Or . Tyrapt.

d. Thus by the inft sudgement of shoyed Indah.

them by their owne valiantneffe, and d'd not confider that God had delinered them into sheir hands, becanfe Indah had offended him. f M.y not Ged afwell punith you for your finnes, as

men for theirs. feeing yours are Biestel; had mon ancho-

againfi hine, to be unpunifhed. i Whose names were rehearfed bofore, veife 12.

h God will not

fuffer this finne,

k Tether for their wounds or weari-1020 ITo them of the stibe of Indah. an To Tilgath Dilneafer and thofe Ring that were under his domini-Qn a & King. 16,7, A Haz * vvas twentie yeere old when he began to reigne, and reigned fixteene yeere in Ierufalem , and did not vprightly in the fight of the Lord , like Dauid his | father.

2 But a he walked in the wayes of the kings of have certaine chiefe I frael, and made even molten images for b Baulim. 3 Moreover hee burnt incense in the valley of

Ben-binnom, and | bunt his fonnes with fire, after the abominations of the heathen whom the Lord haft caft out before the children of Ifrael.

Hee facrificed also and burnt incense in the high places, and on hils, and under euery greene

Wherefore the Lord his God deliuered him into the hand of the king of the Aramites, and they fmote him, and tooke of his † many prifoners, and brought them to Damafeus: and he was also delinered into the hand of the king of Israel, which fmote him with a great flaughter.

6 For c Pekch the fonne of Remalich flew in Iudah fixefcore shoufand in one day, all t valiant men, because they had forsaken the Lord God of

7 And Zichri a Imighty man of Ephraim flew Masseigh the kings tonne, and Azrikam the go-uemour of the house, and Elkanah the second after the King. 8 And the children of Ifrael tooke prisoners

of their brethren,d two hundreth thousand of women, fonnes and daughters, and caried away much spoile of them, and brought the spoile to Samaria, 9 But there was a Prophet of the Lords, (who fe name vvas Oded) and he went out before

the hoft that came to Samaria, and faid vnto them, e For they thought Behold, because the Lord God of your fathers is they had our come wroth with Iudah, hee hath delivered them into your hand, and ye have flaine them in a rage, that reacheth vp to heaten.

10 And now yee purpose to keepe under the children of Iudah and Ierufalem, as feruents and handmaides vnto you, but are not you fuch, that f finnes are with you before the Lord your God?

II Now therefore heare mee, and deliuer the captines againe, which yee have taken prifoners of your brethren : for the fierce wrath of the Lord hee hath done thefe is toward you.

12 Wherefore certaine of the chiefe of the Which tribe was children of g Ephraim , Azariah the fonne of Icnow greatest, and hohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the fonne of Shallum, and Amafa the fonne of Hadlai, flood vp against them that came from the warte.

And faid vnto them, Bring not in the captimes hither; for this shalbe ha finne upon vs against the Lord : yee intend to adde more to our which we commit finnes and to our trespasse, though our trespasse be

great, and the ferce wrath of God is gainst Ifrael, 14 So the army left the captines and the spoile before the princes and all the Congregation.

15 And the men that were inamed by name, rose vp and tooke the prisoners, and with the fpoile cloathed all that were naked among them, and arayed them, and fliod them, and paue them meate, and gane them drinke, and a ancynted them, and caried all that were feeble of them vpon affes, and brought them to Icricho the city of Palme trees to their I brethren: fo they returned to Samaria.

16 T At that time did king Ahaz fend vato the mkings of Asilur, to helpe him.

17 (For the Edomites came moreoner, and

flew of Iudah, and caried away captines.

18 The Philiftims also invaded the cities in the low countrey, and toward the South of Iudah, and tooke Bethfremesh, and Aialon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Indah, because of Ahaz king of " Ifrael, for he had brought ven- " Hee mesneth geance upon Iudah, & had grienously transgref indah, because Ahaz fed against the Lord.) and fought helps of Asshur came the infiels, Reado

20 And Tilgath Pineeter King or nation sense of three taken for vinto him, who troubled him and did not fireng tudah, Chap. 15,174 then him. on nim.
21 For Ahaz † tooke a portion * out of the * 2. King. 16,8.

house of the Lord and out of the kings house and of the princes, and gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did hee yet trefpaffe more against the Lord, (this is king

23 For hee facrificed vnto the gods of Damafcus, which o plagued him, and he faid, Because the . As he falls gods of the kings of Aram helped them, I will fa- suppoted. crifice vnto them, and they will p helpe mee : yet p Thus the wicked they were his ruine, and of all | Ifrael. 24 And Ahaz gathered the veffels of the house ritieand aduertity;

God, and thut vp the doores of the house of the prosper, they make their idoles gods. Lord, and made him alters in enery corner of Ie- not confidering 25 And in every citie of Iudah he made high eth them ofterimes

places to burne incense vnto other gods, and and gineth his ene provoked to anger the Lord God of his fathers. 26 Concerning the rest of his actes, and all his for a time, whom

wayes first and last, behold, they are written in the afterward he will defroy. booke of the Kings of Iudah, and Ifrael. 27 And Ahaz flept with his fathers, and they Beniamin.

buried him in the city | of Ierusalem, but brought | Or , in Irrusalem him not vnto the q fepulchres of the Kings of If- him not in the ciry rael; and Hezekich his fonne reigned in his flead, of David, where

C H A P. XXIX. the corruption of religion. 12 The Leuites prepare the Temple 20 The king and tisprines facufice in the Temple. 25 Tto Louites fing praifes. 3: The oblation of the people.

H Ezekiah * began to reigne, when he was fine * 1, Ring. 18, 12 and twenty yeere old, and reigned nine and twenty yeeres in Ierufalem : and his mothers name was | Abiiah the daughter of Zechariah.

2 And hee did vprightly in the fight of the Lord, according to all that Danid his father had

3 He opened the a doores of the house of the flut vp, Chap. 28,24 Lord in the first yeere, and in the b first moneth of example for all his reigne, and repaired them.

4 And hee brought in the Priefts and the Le- effablish the pure uites, and gathered them into the East street,

5 And faid vnto them, Heare me, ye Leuites: that the Lord may fanctifie now your felues, and fanctifie the house be honoured and of the Lord God of your fathers, and cary foorth ferned aright. 5 the filthines out of the Sanctuary.

6 For our fathers have trespassed and done grouss, & whatforenill in the eyes of Lord our God, and have for uer was occupied faken him, and turned away their faces from the interfereign and wherewith Tabemacle of the Lord, and turned their backes, the Temple was

7 They have also shot the doores of the porch, pollured. and quenched the lampes, and have neither burnt d He theweum incense, nor offered burnt offerings in § Sanctu- religion is the arie vnto the Lord God of Ifrael.

8 d Wherefore the wrath of the Lord hath bin plagues;

measure Gods of God, and brake the veffels of the house of for it idolners

> that God punithmies good fucceffe

were the fepulchies of the kings.

a Which Altachad princes , first to seligion of God, and to procure c Meaning, all the

idoles , alcars,

The Temple cleanled. Sacrifices.

will. * Numb. 18, 63

Ahaz had brought

E Or , table where

the bread mas fet

on order .

of speech che

Ebrewes meane 2

certaine diligence

and freed to do a

thing: and when

there is no delay.

* Leuit. + , 14.

i For without

nothing could be

21. Exod.24 8.

Leuit 4.15. for

lay their hands

Chap, X X X.

Prayle and thankelgiuing. 164

on Iudah and Ierufalem: and he hath made them For, and are Linearing, a defolation, and an hiffing, as yee of the Lord with cymbals, with viols, and with + LC129 15.66

9 For loe, our fathers are fallen by the fworde, and our fonnes, and our daughters, and our wines

are in captiuitie for the fame cause. 10 Now † I purpose to make a conenant with

† Ebr. itis in mine e He products by the Lord God of Ifrael, that he may turne away his fierce wrath from vs. God vpon those 11 Nowe my fonnes, be not deceived: for the that have contemned his word , that Lord hath * chosen you to stand before him , to

there is no way to ferue him, and to be his ministers, and to burne

anoid his plagues, bur by conforming incense, 12 Then the Leuites arose, Mahath the sonne themfelues tohis of Amashai, and Ioel the sonne of Azariah of the fonnes of the Kohathites; and of the fonnes of Merari, Kish the sonne of Abdi, & Azariah the sonne

> of Iehaleel : and of the Gershonites, Ioah the fonne of Zimmah, and Eden the fonne of Ioah: 13 And of the fonnes of Elizaphan , Shimri, and Iehiel: and of the fonnes of Afaph, Zechariah, and Mattaniah,

> 14 And of the fonnes of Heman, Ichiel, and Shimei: and of the fonnes of Ieduthun, Shemaiah

and Vzziel. 15 And they gathered their brethren, and fan-For, wnerning the chified themselves, & came according to the comfrom the polluti-Lord, for to cleanse the house of the Lord.

ons, and filth that 16 And the Priefts went into the inner partes of the house of the Lord, to f cleanse it, & brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord : and the Leuites tooke it , to carie it

out vnto the brooke Kidron,

e Which conteined 17 They began the first day of the 8 first mopart of March and neth to fanctifie it , and the eight day of the mopart of Aprill. neth came they to the porch of the Lord : fo they fanctified the house of the Lord in eight dayes, and in the fixteenth day of the first moneth, they made an end.

> 18 Then they went in to Hezekiah the king and faid, Wee have cleanfed all the house of the Lord, and the altar of burnt offering, with all the veffels thereof, and the # thewbread table, with all the vessels thereof:

19 And all the veffels which King Ahaz had cast aside when he reigned, and transgressed, have we prepared and fanctified : and behold, they are h Ev this mannet before the altar of the Lord.

20 And Hezekiah the king h rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought feuen bullockes, and feuen rammes, and euen lambs, and feuen hee go its for a * finne offering for the kingdome, and for the fanctuary, and for Iudah. And he commanfprinkling of blood ded the Priefts the fonnes of A won , to offer them

fanctified, Heb. p. on the altar of the Lord. 22 So they flew the bullocks, and the Priestes k That is, the King received the blood, and i sprinkled it vpon the cland the Elders, as tar: they flew also the rammes, an I sprinkled the they that offered a blood upon the alt. r, and they flewe the lambes, Anne offering, muf and they (prinkled the blood vpon the altar,

23 Then they brought the hee goates for the vpon it, so fignifio finne offering before the king and the Congregadeferred that death, tion, k and they layd their hands upon them. and also that they

24 And the Prieftes flewe them, and with the blood of them they cleanfed the altar to reconcile all Ifrael: for the king had commanded for all Ifrael the burnt offering, and the finne offering,

25 He appointed also the Leuites in the house harpes, * according to the commundement of David, and Gad the Kings Seer, and Nathan the Prophet: for the 1 commandement was by the 1 This thing was Prophet: for the commandement over by the hand of his Pro-man, but the was the phets.

26 And the Lenites flood with the instruments God, of Danid, and the priefts with the trampets

27 And Hezekiah communded to offer the burnt offring vpon the altar : and when the buint offring began, the fong of the m Lord began with m The Pfalme the trumpets, and the inftruments a of David which David and king of Hirael.

28 And all the congregation worshipped, thankesgating finging a fong, and they blew the trumpets :all this nivard Dan's had continued untill the burns offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed themselues, and worthipped,

30 Then Hezekiah the king and the princes commaunded the Lettites to prayle the Lord with the filme the o words of Dattid, and of Alaph the Seer. So whe cof mention

they praised with joy, and they bowed themselves, simile, s. Chiqu. and worshipped. 31 And Hezekiah spake, and sayd, Now yee have t consecrate your selves to the Lord: come have neere and bring the facrifices and offerings of prayle into the house of the Lord. And the Con-

gregation brought facrifices and effrings of praiies, and every min that was willing in heart, offred

burnt offrings.

32 And the number of the burnt offerings, which the Congregation brought, was feuenty bullockes, an hundreth rammes, and two hundreth lambs; all these were for a burnt offering to the Lord:

That is, for the 33 And for P fanctification fixe hundreth bul- holy offerings lockes, and three thousand sheepe.

3.4 But the Priefts were too few, and were not able to flay all the burnt offerings: therefore their brethren the Lewites did helpe them, till they had ended the worke, & vntill other Prieftes were fan- a Meaning, were Ctified : for the Leuites were a more vpright in more tratours of the

heart to fanctifie themselves then the Priestes. 35 And also the burnt offerings were many, gion. with the * fat of the peace offrings and the drinke . He thewesh thee offerings for the burnt offering: So the fertice of religion cannot the house of the Lord was set in order.

36 Then Hezeki h reioyced, and all the people, heart of the people that God had made the people for ready : for the thing was done fuddenly.

CHAP. XXX.

1, 13 The keping of the Pafficuer by the kings comme indement. He emorteto Ifrael to en ne to the Lors 18 Hie praveti 24 Hie olden and the fringe, 27 The for the paple. Leuit. sit. fe the prople.

Nd Hezekiah fent to all Ifrael and Iudah , and a Mesning, all Ifand wrote letters to a Ephraim and Manalleh, real, whom Til-that they should come to the house of the Lord with pilleetiac held at Ierufaiem, tokeep the Pafleouer vino the Lord not taken away in-God of Hritel.

Congregation had taken countell in Ierufalem to ought of have done keepe the Patleoner in the b fecon i moneth

3 For the rateouser in the second moneth anch, a Bodiss. cause there were not Priosts enough in tified, yet stand were not neither was the people gathered to Tetulalem

commandence it of

appointed to pray 'e the Lord or we

forward the reli-

Ged touch the

2 And the king and his princes and all the b Theogh they

clease or clubad a long testiney,

deferre it vnto the fecond me . . se Nomb . to 12.

did conferrere it to God to be thereby fanctified, Ex0.29.10

the land to the

e. Hee will have

compail on on

them, and pre-

g God will not

but hough your

repe tance restore

your bie h en. is high tor their

the hands of the

ked mocke at the

whom he calle:h

the word ceateth

net to finitife in

elect.

il e hearts of Gods

i He theme hithe

erciz why iome

South.

II. Chron.

Israel destroyethidolatrie.

4 And the thing pleased the king, and all the Congregation,

s And they decreed to make proclamation e From one ende of thorowout all Ifrael from . Beertheba euen to Dan, that they should come to keepe the Passeoother, North and uer vnto the Lord God of Hrael at Terufalem : for d In fuch fost and they had not done it of a great time, das it was perfection 2: God had appointed. written.

6 So the postes went with letters by the commission of the King, and his princes, thorowone all Ifrael and Iudah, and with the commandement of the King, faying, Ye children of Ifrael, turne againe vnto the Lord God of Abraham , Izhak, and Ifrael, and chee will returne to the remnant that are escaped of you, out of the hands of the kings of Asthur.

7 And be not yet like your fathers, and like your brethren, which trefparled against the Lord God of their fathers : and therefore he made them

defolate, as yee fee.

8 Be not yee now stiffnecked like your fathers. Y submit your but f give the hand to the Lord, and come into selves to the Lord, his Sanctuarie, which he hath fanctified for ouer, and revell so more, and ferue the Lord your God, and the fiercenetle of his wrath thall turne away from you.

9 For if yee returne vnto the Lord, your breonely preferre you, thren and your children fhall finde mercie before them that led them captines, and they thall 8 retune vnto this land for the Lord your God is gracious and mercifull, and will not turne away finne hee gave into his face from you, if yee connect vnto him.

10 So the polls went from citie to citie thoh Though the wie- row the land of Ephraim and Manafich, even vnto Zebulun : but they h laughed them to fcome

fernings of God, be and mocked them.

II Neuertheleffe, diners of Affley, and Menafthem to repentance, 25 Cen. 10. 14, yet feh, and of Zebulun, submitted themselves, and came to Ierufalem,

1.2 And the hand of God was in Iudah, fo that he gave them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lord,

13 And there affembled to Jerufalem much people, to keepe the feelt of the valenuened bread in the fecond moneth, a very great affembly,

14 ! And they crose, and tooks away the k albeau, and the other tars that were in Ierufalem , and all those for incenfe tooke they away, and call them into the

brooke Kidion. 15 Afterward they flewe the Paffeoner the fourteenth day of the fecond moneth; and the Priefts and Leuites were 14th med, and fauctified themselves, and brought the burnt offerings into

the house of the Lord. 16 And they frood in their place after their meher, according to the Law of Mofes the man of God: and the Triefts fprinked the "blood monipromp; and of God: and the Privits iprink echerodine is of the received of the hands of the Leuries.

17 Because there were many in the Congregam Tower, of sie lambe of he Padeo. tion that were not functified therefore the Liuites had the charge of the killing of the Paffeoner for all that were not cleane, to fanctifie it to the

18 For a multitude of the people, our a multitude of Ephraim, and Manasteh, Islachar and Zebulun had not clenfed themfelues, yet did eate the Le prayed vinto God Paffectuar, but not as it was written; wherefore Heto pardon this fault zakish pr. yed for them, faying , The agood Lord be mercifull toward bim.

19 That prepareth his whole heart to feeke

be not cleanfed, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and o healed o That is , didacthe people.

21 And the children of Ifrael that were prefent at Ieruf.lem , kept the feaft of the vnleauened bread fenen dayes with great iov , and the Leuites, and the Priefts prayfed the Lord day by day, finging with loud infaruments vnto the Lord.

22 And Hezekiah t spake comfortably vnto + Ebr, spake to the all the Leuites that had good knowledge to fing beart, vnto the Lord : and they did eate in that feeft fenen dayes, and offered peace offerings, and praifed the Lord God of their fathers.

23 And the whole affembly tooke counfell to keepe it other fenen dayes. So they kept it fenen

daves with iov.

24 For Hezekiah king of Judah had giuen to the Congregation ap thousand bullockes, and p This great liberafeuen thouland theepe. And the princes had given hine decision how to the Congregation a thousand bullockes, and ten all they to whom thousand sheepe ; and many priefts were fancti- cod hath ginen

d.
25 And all the Congregation of Indeh rejoy- to be monteady to tenom in fetting ced with the Priefts and the Leuites , and all the foorth of Gods Congregation that came out of I frel, and the glory. flrangers that came out of the land of I frael, and that dwelt in Indah.

26 So there was great joy in Icrufalem : for fince the time of Salomon the fonne of David king of Ifrael there vvas not the like thing in Ierufalem.

27 Then the Priefts and the Leuites arose, and According to that 9 bleffed the people, and their voyce was heard, Num. 6, 23. when and their prayer came up unto heatien, to his holy they fooded difmiffe habitation,

where with , ought

cept them as puti-

thepeople,

CHAP, XXXI,

The people differs idelization 2. Helphi th appointes to Priests and Leuters, 4. And provides for their living. 13. He ordinate overfers to affective to every one his portion.

A Nd when all these things were finished, all Hirael, the twere found in the cities of Iudah, a According to the went out and 2 brake the images, and cut downe the groues, and brake downe the high places, and \$\frac{1}{2}\text{, 16lh., 1}} the alters therowout all Iudah and Benjamin, in 2. Mach 12,+0 Ephraim also and Manasseh, untill they had made b That is, all they Ephraimalio and Manatten, virtui they had made which came to the an end; afterward all the behildren of Ifrael returned enery man to his poffession, into their owne cities.

2 And Hezekich appointed the courses of the Priefts and Leuites by their turnes cuery man according to his office, both Priefts and Leuites for the burnt offering and peace offrings, to minister and to given thankes, and to prayle in the gates of e That is, in the the etents of the Lord.

3 (And the kings portion vos of his owne they affembled as 3 (And the kings pertion come of the burnt in a tent. * Nem.28,3,0 offerings of the moining and of the cuening, and d The tithes and the burnt offerings for the Sabbaths, and for the first finites for the new moones and for the folenme feaftes , * as it is maintenance of the written in the Law of the Lord)

4 Hee comm nded also the people that dwelt might not be in Ierusalem, to give adpart to the Priests and Le- entangled with uites, that they might be encouraged in the law promition of worldly

of the Lord. 5 ¶ And when the commandement was and the failly lipread, the children of Ifrael brought abun- fetter that dance of first fruits, of come, wine, and oyle, and

Temple, where Priefts and Leuites, e That their mindes they might wholy 1 Or , publified.

hony,

stey and fome mucke at Gods cal-Ling, to wie, becamfe his Spiratio w .. b the one for a and mooveth their ere feft to themfel-ws. k Which dedaich that we must put areav those things rel e ewith God is effended , before wee can ferne h m pright. I Seeing C'eix ownt negligence (who monid bate beene reaple, Chap. 20, 26

> n Hee knew that faith and lincer we of heart was more agreeable to God, then the obsernation of the ceremonies, and therelore unto he people, which did not of end of malice but of ignorance,

the Lord God, the God of his fathers, though hee

Tithes. Prouision for the Priests.

f which they had

dedicated to the Lord by a vow.

g For the reliefo

ziry co his people.

of the ministers, and that God there-

people, and in-

ereafeth by his

which is ginen,

bleffing that

fore profpereth his

Chap.XXXII.

Saneheribs blasphemie. 165

hony, and of all the increase of the field, and the in the commandements, to seeke his God, hee did , withes of all things brought they abundantly.

6 And the children of Itrael and Indeh that dwelt in the cities of Indeh, they also brought the tithes of bullockes and theepe, and the holy tithes f which were confecrate vnto the Lord their God, and layd them on 8 many heapes,

7 In the third moneth they began to lay the of the Prices, Le- foundation of the heapes, and finished them in

and faw the heapes, they h bleffed the Lord and

nites , widowes, popils , fatherleife, the fenenth moneth. 8
¶ And when Hezekish and the princes came, nangers, and inch

as were in necelhis people Ifrael. h They prayled 9 And Hezekish queftioned with the Priefts the Lord, and prayand the Leuites concerning the heapes. ed for all profpe-

10 And Azeriah the chiefe Priest of the house of Zadok answered him, and faid, Since the people began to bring the offrings into the house of i He thewesh that the Lord, wee have i eaten, and have beene fatifthis plenteons libe fied, and there is left in abundance : for the Lord rality is expedient hath bleffed his people, and this abundance that

> 11 And Hezekish commaunded to prepare chambers in the house of the Lord; and they pre-

pared them.

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully; and over them voas Conaniah the Leuite the chiefe, and Shimci his brother the fecond. 13 And Jehiel, and Azariah and Nahath, and

Afahel, and Ierimoth, and Iozabad, and Eliel, and Ifmachiah, and Mahath, and Benaiah vvere ouer-† Fbr. by the band, feers † by the appointment of Conanish, and Shimei his brother, and by the commandement of Hezekish the King, and of Azariah the chiefe of the house of God.

> 14 And Kore the fonne of Imnah the Leuite, porter toward the East, vvas ouer the things that were willingly offied vnto God, to diffribute the oblations of the Lord, and the holy things that were confecuate.

> 15 And at his hand vvere Eden and Miniamin. and Tethua, and Shemaiah, Americah, and Shechanish, in the cities of the Priefts, to diffribute with fidilitie to their brethren by courfes, both to the great and fmall.

16 Their dayly portion: befide their generation, being males & from three yeare old and aboue, even to all that entred into the house of the Lord aportion and alloto their office in their charge, according to their wance in this dicourfus.

> 17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere olde and aboue, according to their charge in their courles:

18 And to the generation of all their children, their wives, and their fonnes, and their daughters throughout all the Congregation; for by their I fidelitie are they partakers of the holy

10 Alfo to the formes of Aaron, the Prioftes, which where in the fields and tuburbes of their cities, in enery citie the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Le-

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely be-

fore the Lord his God. 2.1 And in all the works that he began for the it with all his heart, and prospered.

CHAP, XXXII.

1. Strikeni insulai haleb. 3. Helylisk preparate for the more, 7 th robot out the popular parameteristic level of Standard Helphonous G. 1. to the chapter for the first and the figure and the first parameter for the first A Free these things furthfully described, * Sone- " King 18,13

herib king of Asthur came and entred into fider, 18, 18, Iudah, and belieged the fitting cities, and thought the condense to t winne them for himfelfe.

2 When Hezekish faw that Sancherib was there feecome, and that his † purpose vvas to fight against I crufalem,

3 Then hee tooke counfell with his princes and his nobles, to stoppe the water of the formtaines without the citie, and they did helps him.

4 So many of the people affembled themtelnes, and stope all the fountaines, and the river that ranne through the mids of the country daying, Why thould the kings of Asthur come, and finde much water?

5 And t he tooke courage, and built all the a his made ad the broken wall, and made up the towers, and no. b'e wall broken wall, and made up the towers, and the b Perde: Simily, ther wall without, and repaired Alilo in the b Perde: Simily, b city of Danid, and made many adarts of thirids, for order or daggers,

6 And he fet captaines of warre out the peo- + For it pak is ple, and aftembled them to have in the broad place is in both. of the gate of the citie, and I spake comfortably

vnto them, feying,

7 Be flrong and couragious : feare not , neither be if raid for the king of Asil ur, neither for * ... King s, is. all the multitude that is with him; * for there be more with vs, then which him.

8 With him is and some of fleth, but with vs d That is, the rois the . Lord our God for to helpe vs, and to help wer of man our battels. Then the people were confirmed by that Heathigh did

the words of Hezekiah king of Iudah, 9 * After this did Saneherib king of Asol or in God, and yes fend his fernants to Ienafelem (while he was far made himfelfe gainst Lachith , and all his dominion with him) lawfoll meaner, vinto Hezakiahking of Indah , and vite all kudah Jerche Godd that were at Ierufalem faving,

To Thus faith Sancherio the king of Asihur, *1 Kora 1811 or Wherein doe yee tinft, that ye will remain in f white before Fernfalem , during the fieger

11 Doeth not Hezekish entife you to give oper your felues vinto death by familie & by thirth, faying, The Lord our God il.all deliver vs out of the hand of the king of Asthur?

12 Hath not the fame Hozeki hacken away Famod scence 12 Hath not the fame Hezekich taken away Francische the his hie places, and his saltors, and common led religious habilities. Inis the proces, and messages, and the same sentent and the same sentent and the same sentent and the same sentent as the same fere one alter, and burne inter to ypon its.

13 Know a ce not who. I and my t there have and placed and done vnto all the people of other countrevs; were religion. This the the gods of the nations of other lands able to de- Prostander the liver their land out of mine hands

14 Who is hee of all the h gods of those nati- me, additive they ons (that my fithers have deftroved, that could by the they also deliner his people our of more hand, that your his sel gion. God should be able to definer you out of mine fahemie, that her

15 Now therefore let not Hezekich deceine hangs and to vite you, nor feduce you after this ic remember belower to the manhold We him ; formune of all the gods of any nation or property, hee king some was able to definer his people out of in ellething ide, king form, was able to definer his people out of the hand of my fathers; and thinkething frie able to refer how much lefte thall your gods deliver you out and o ecome some of mine hand?

feeme to rempt

ged Lachie.

g. Thus the wicked r toyes idelately, . femans of wed

for wienthey de ir II commi e che

Geahimfelie

full diffiibutions of the officers, enery one had their part in the things that were their wines and children weiere-

gu them.

I Who had also

Aribation.

1 Meaning , that either by the faithoffered, or els that lieued , because the Leuires were faithtull in their office, and fo depended

feruice of the house of God, both in the Law and

16 And

Sancheribs hofte destroyed.

II. Chron.

Manasteh. His idolatry, repentance.

buried him in the highest sepulchre of the sonces of David: and all Indah and the inhabitants of Ierufalem did him honour at his death, and Manaffeh

k Herein wefee Lord God, and against his & seruant Hezekiah. 17 Hee wrote also letters, blaspheming the his fenne reigned in his ftead. Lord God of I frael, and speaking against him, God, they care not faying, As the gods of the nations of other coun-CHAP. XXXIII. tries could not deliner their people out of mine hand, fo shall not the God of Hezekiah deliner his people out of mine hand.

18 Then they I cryed with a lond voyce in the I their words are Iewes speach vinto the people of Ierusalem that written, 2. King. were on the wall, to seare them and to afforith

16 And his fernants spake yet more against the

them, that they might take the citie. 19 Thus they foake against the Gol of Ierufalem, as against the gods of the people of the

earth, even the m works of mans hands. and authorized by 20 But Hezekish the King, and the Prophet Ifaish the fonne of Amoz n prayed against this

and cryed to heaten.

21 And the Lord fent an Angel, which deftroyrefige in all troitbles and dangers. ed all the valiant men, and the princes and o cape To the number taines of the hofte of the king of Asthur : fo he reforce frore and fine rurned † with shame to his owne land. And when he was come into the house of his god, they that came forth of his powne bowels, flew him there with the fword,

2.2 So the Lord faued Hezekiah and the inliamelech, and Share- bitants of Ierusalem from the hand of Saneherib king of Asthur, and from the hand of all other, and | maintained them on every fide.

q Thas after trouble 23 And many brought offrings vnto the Lord to Ierufalem, and prefents to Hezekiah king of that patiently wait Iudah , fo that hee was I magnified in the fight of all nations from thenceforth,

24 * In those dayes Hezekish was ficke vnto the death, and prayed vnto the Lord, who fpake vnto him, and gave him rafigne.

25 But Hezekish did not render according to mile, who declared the reward bestowned vpon him : for his heart f was so him by his Pro- lift vp, and wrath came vpon him, and vpon Iudah

and Terufalem. 26 Notwithstanding Hezekiah humbled himfelfe (after that his heart was lifted vp) he and the inhabitants of Jerufalem, and the wrath of the Lord came nor vpon them in the dayes of Heze-

27 Hezekiah alfo had exceeding much riches and honour, and he gate him treatures of filuer and of golde, and of precious ftones, and of fweete odours, and of thields, and of all pleafant

veffels: 28 And of store houses for the increase of wheate and wine and oyle, and stalles for all beasts, and | rowes for the | stables.

29 And he made him cities, and had poffeffion of theepe and oxen in abundance: for God had

given him fubftance exceeding much. e Which also was 3.0 The fame Hezekiah alfo ftopped the vpper water springs of Gihon, and led them streight whereof mention underneath toward the city of Danid Westward:

> 31 But because of the ambassadours of the princes of Babel, which fent vnto him to enquire of the wonder that was done in the land, God left him to a trie him, and to know all that was in his

32 Concerning the rest of the astes of Hezefufferesh them not kish, and his goodnesse, behold, they are writto be outercome by ten in the vision of Isaiah the Prophet , the some of Amoz, in the booke of the kings of Iudah and Ifrael.

33 So Hezekiah flept with his fathers and they

2 Manaffeh an idolatev. 9 He caufeth Iudah to erre, 11 Hee is led away prefener into Babylon. 12 He prar-eth to the Lord, and is delinered. 13 He abolisheth idilatry, 16 andfetteth up true velegion. 20 He dieth, ant A non his founc jucceedeth, 24 Whom his owne jeruan:

M Anaffeh vous twelue yeere olde, * when hee *2 king 21.1.

began to reigne, and he reigned five and fiftie yeere in Ierusalem : 2 And hee did euill in the fight of the Lord,

like the abominations of the heathen, * whom * Deut. 18. 96 the Lord had cast out before the children of Is-

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe : *2.king.18.4 * and no fer vpartars for boundary and * Iron. 32.34. *2.King. 17,10. * and he fer vpaltars for Baalim, ind made groues ferued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had fayd, * In Ierufalem * 2.King. e 1. 4.

fhall my Name be for euer. 5 And hee built altars for all the hofte of the hemen in the two courts of the house of the

Lord. 6 And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: hee game Reide 2, King himfelfe to witchcraft and to charming, and to forcerie, and hee yfed them that had familiar fpirits, and foothfayers: he did very much eaill in the

fight of the Lord to anger him. 7 He put also the carued image, which he had made, in the house of God: whereof God had faid * 1. King . \$ 19. to Dauid and to Salomon his fonne, *In this and 9.3. house and in Ierusalem, which I have chosen be- and 23.27. fore all the tribes of Ifrael, will I put my Name

for ener. 8 Neither will I * make the foote of I frael to * 2.54m 7 10 3 remoone any more out of the land which I have appoynted for your fathers, so that they take heede, and doe all that I have commanded them, according to the Law and statutes and judgements

by the hand of Mofes. 9 So Manafieh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then given to Moles. the heathen, whom the Lord had destroyed before the children of Ifrael,

10 And the Lord spake to Manasseh and to

his people, but they would not regard. 11 Wherefore the Lord brought vpon them & Meaning, by his the captaines of the hofte of the king of Asshur, Prophets, but their

which tooke Manasleh and put him in fetters, and touched to beleeve bound him in chaines, and caried him to Babel. 12 And when he was in tribulation, he prayed out the which the

to the Lord his God, and humbled himselfe great- preaching of the ly before the God of his fathers, 13 And prayed vnto him: and God was den-

treated of him, and heard his prayer, and brought him againe to Ierufalem into his kingdome : then d Thus affickers Manasseh knew that the Lord was God. 14 Now after this hee built a wall without hated God in his

the citie of Dauid, on the West fide of Gihon in prosperity, now in his metric he feethe valley, even at the entry of the fifth gate, and keth vnto him. compassed about f Ophel, and raised it very high, e Reade Chap and put captaines of warre in all the ftrong cities \$2.20 (Reade Chap. 27. 5) of Iudah.

15 And he tooke away the strange gods and

word taketh no

ginerh underflan -ding : for he that

eltonfand, 25 2. King. 10 35.36. of face. Meaning, Adtager his fonnes. Or , gowerned.

char when the wic-

hed speaks emill of

roblafplieme God

himfelfe : tor it

shey feared God,

they would love

m Which were

inneured, made

n This the weth

what is the beft

of an hundreth,

man.

the fergants of

Cod fandeth commant lis orrect on him and conflanely put their eruft in his mercies. * 2.King.20.1. 1/4.38.1 g To countrate his faith in Gods pro-

phet that his life should be prolon ged fifteene yeere. with the pride of his vi fory and areafities, and the weth them for an oftentation to the ambaffadours of Babylon.

BOr , vanges and partitions. U Or, rack to

called Siloe.

is made, Ita. 8, 0. Iohn. in Here wer fee the fo Hezekiah prospered in all his works. carte, why the faithfull are temp red, which to erie whetherthey haue faith or no, and that they may focke the prefence of Cod, who

reattrions, but in cheir weakeneffe minificeth.

stengiht.

Chap,xxxiiij. idoles, Hilkiah. The Law found. 166

the image out of the house of the Lord, and all the alters that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out

g which Salomen had caused to be made.

h Thusby ignorance they were deceined, thinking it nothing to keepe the altars, fo that chey worthipped Ged:but it is idolatry to worth p

God any otherwise then he hath apit is not conteined in the Ebrew , yet

becanfe it is here mentioned and is written in the Creeke , we have placed it in the end of this booke. Or, HoZai

k Becanse be had to horritly ofien-Sepulchres of the Kings , but in the garden of the Kings houfe. # 2 King. 21, 23.

7 2. Kirg 22. Z.

a He followed Danid in all points that he followed the Lord. b When he was but fixteene veere old he flewed himselfe zealoas at twentie yeere olde he abolified idolatry, and reas. and molten images. red the true reli-

gion. which the week that hee would fee the reformation a Reade 1, King, #3, 16. # This great reale

of this godly King the holy Ghoft fetreth forth at an example and parteine to other kings and inlers, so reach them of them.

16 Alfo hee prepared the galtar of the Lord, & facrificed thereon peace offrings, & of thanks, and commanded Indich to ferue the Lord God of

17 Nevertheleffe the people did facrifice still in the hie places, but vnto the h Lord their God.

18 1 Concerning the rest of the actes of Manaffeh, and his i prayer vnto his God, & the words of the Seers, that ip ke vnto him in the Name of the Lord God of Ifrael, behold, they are varitten in the booke of the Kings of Ifrael.

19 And his prayer and how God was intreated of him, and all his finne, nd his trefpaffe, and the places wherein he built hie places, & fet grones pointed. places wherein he built hie places, or let grottes which about that and images (before he was humbled) behold, they are written in the booke of the # Seets.

20 So Manaffeh flept with his fathers, and they buried him in his own & house ; and Ameu his fonne reign- a in his flead.

21 5 Amon vas two and twentie years olde, when he began to reigne, and reigned two yeere

in Ierulaicm. 22 But he did evill in the fight of the Lord, as did Manafich his father: for Amon facrificed to Loid, they did, of all the images, which Manastich his father had bmy him in the made, and formed them

23 And hee humbled not himfelfe before the Lord, as Manafleh his father had humbled himfelfe: but this Amon trefpaffed more and more.

24 And his feruents * conspired against him, and flew him in his owne house.

25 But the people of the land flewe all them that had conspired against King Amon; and the people of the land made Iofiah his fonne King in his ftead.

CHAP. XXXIV. B lofiab leftroyeth the idoles. S And refloreth the Temple. 14 The look of the Lam is found. 21 Hee fendeth to Huldab the

Prophet fe for sounfell. 27 Godbearethbis prayer 31 Het maketh a wuenant with God. Ofiah *voas eight yeere old when he began to

reigne, and hee reigned in Ierusalem one and thirtie veere.

2 And hee did vprightly in the fight of the Lord, and walked in the wayes of a Danid his father, and bowed neither to the right hand nor to

3 And in the eight yeere of his reigne (when he was yet a b childe)he began to feeke after the God of Danid his father : and in the twelft yeere of Gods glory, and he began to purge Indah, and Ierufalem from the hie places, and the grones, and the carned images,

4 And they brake downe in his fight the altars of Baalim, and he canfed to cut downe the images that were on high vpcn them : hee brake alfo the groues , and the carued images and the with his owne eyes, molten images, and frampt them to powder, and flrowed it vpon the graves of them that had facrifided vnto them.

s Alfo hee burnt the d bones of the Prieftes vpon their altars, and purged Iudah and Ierufa-

6 And in the ciries of Manaffeh , and Ephraim and Simeon, even vnto Naphtali, with their what God required maules they brake all round about.

7 And when he had a destroyed the alters, and

the grones, and had broken and framped to pouder the images, and had out downe all the idoles throughout all the land of Ifrael, he returned to Ierufalem.

8 1 * Then in the eighteenth yeere of his *2. Rings \$1,5reigne, when he had purged the land and the temple, he fent Shaphen the fonne of Azalich & Mazfeigh the governour of the citie, and loch the fonne of Ioahaz the Recorder to repeire the house of the Lord his God.

9 And when they came to Hilkish the hie Prieft, they delivered the money that was brought into the house of God, which the Louites that kept the doores, had gathered at the hand of Ma- 1 or , they retained n. fleh, and Ephraim, & of all the refidue of I fivel, ene ang, shaphan and of all Iudah and Beniamin , and I of the inha- &: bit ints of Ierufalem.

10 And they put it in the hands of them that should do the worke, and had the overfight in the house of the Lord; and they gaue it to the workemen that wrought in the house of the Lord to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it to buy hewed stone and timber for couples, and for beames of the fhouses, which from there were the kings of Iudah had deftroyed.

12 And the men did the worke & faithfully, and ed to the Temple the overfeers of them vvere I shath and Obadiah & Mesning , the the Leuites, of the children of Merari, and Zecha-they were in tuch rich , and Meshullam , of the children of the Ko- telline, that they hathites to fer it forward; and of the Lettites all mide no eacthat could skill of instruments of musicke.

13 And they were ouer the bearers of burdens, med, 2. Kirg 12, and them that fet forward all the workemen in 7,9. cuery worke; and of the Leuites z vere fcribes, and officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkich the Prieft found the booke of the Law of b Reads a hing. 250 the Lord given by the hand of Moses.

15 Therefore Hilkiah answered and faid to Sharhan the chanceller, I have found the booke of the Law in the house of the Lord : and Hilkich gaue the booke to Shaphan.

16 And Shaphan caried the booke to i the i For the king King, and brought the King word againe, faying, was commanded All that is committed to the hand of thy fertiants, to have continually that doe they.

17 For they have gathered the money that was therein day rad found in the house of the Lord, and have deline- night, Drut 175 10, red it into the hands of the overfeers, and to the hands of the workemen.

18 Also Shaphan the chanceller declared to the King, faying, Hilkiah the prieft had given me a booke, and Shaphan read it before the King,

19 And when the King had heard the wordes of the Law, he * tare his cloathes.

20 And the King commanded Hikiah and the worder food Ahikam the fonne of Shaphan, and Abdon the supported and the fonne of Micah, and Shirhan the chanceller, and people kept in ig-Afaith the kings feruant, faying;

21 Goe and enquire of the Lord for mee, and reined therein for the rest in Israel and Indah , concerning the against the wantwordes of this booke that is found; for great is gressours. the wrath-of the Lord that is fallen vpon vs, doe not onelylabecause our I fathers have not kept the word menttheir owne of the Lord, to doe after all that is written in this finner, becalfor

22 Then Hilkish and they that the king had ap- hat offended God, pointed went to Huldah the propheteste the wife or, Tiles of Shallum, the fonne of # Tokhath, the fonne of

counts of that which they tecet -

k For forow that the word of God nmance, confidering alfo the curfe: con-

Huldahs prophecie. Ioliahs couenant. II. Chron. Preparation for the Palleouer.

ell, or of the King i. n Raide heneof. a, Kings. 22, 15. o That is, to she

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* 2 Ring, \$2,27.

a The Scripture

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ALOUE.

owne hands. o This declareth

Xmg

I Hafrah keeper of the m wardrobe (and the dwelt or, Harter in Ierufalem within the colledge) and they comof the Priests appa. muned hereof with her.

23 And the answered them , Thus sayeth the Lord God of Ifrael , Tell ye o the man that fent

24 Thus faith the Lord , Behold ,I will bring enill upon this place, and upon the inhabitants thereof, even all the curses, that are written in the booke which they have read before the King of

25 Because they have forsake mee, and butnt p This the speaketh incense vnto other gods , to anger me with all the in concempt of the works of their P hands, therefore thall my wrath idolacers, who contrary to reason and fall upon this place, and shall not be quenched.

manire make that a 26 But to the King of Iudah, who fent you to enquire of § Lord, to thall ye fay vnto him, Thus faith the Lord God of Ifrael . The wordes which framed with their

thou haft heard, shall come to pasto.

27 But because thine heart did melt, and what is the end of thou diddeft humble thy felfe before God, when Gods threatnings, thou heardest his words against this place, and against the inhabitants thereof, and humbledst assure the varepen- thy felfe before mee, and tarest thy cloathes, and smt of their defiruweptest before mee, I have also heard it faith the

28 Behold, I will gather thee to thy fathers, and thou thalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will were touched with bring vpon this * place, and vpon the inhabitants of the fame. Thus they brought the King depared them for 2

29 Then the King fent and gathered all the

Elders of Iudah and Ierufalem.

30 And the King went vp into the house of the Lord, and all the men of Judah, and the inhabitants of Ierufalem, and the Prieftes and the Lenites, and all the people from the greatest to the fimalleft, and he read in their cares all the words of the booke of the Couenant that was found in the house of the Lord.

31 And the King flood by his pillar, and made therein, if they did a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his so all, and was his testimonies, and his staunes with all his heart, and with all his foule, and that he would accomplish the words of the Couenant written in the fame

auoyd those punish-32 And he caused all that were found in Ierufalem, and Beniamin to fland to it; and the inhabitants of Ierufalem did according to the Couecharge overall, and nant of God, even the God of their fathers.

33 So Iofiah tooke away all the abominations enery one that periout of all the countreys that perteined to the children of Ifrael, and compelled all that were found

in Ifrael, to ferne the Lord their God : fo all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.
2 leftab ke peth the Puffrouer. 2 He fetteth foorth Gods frenice.
20 He fighteth agrinft the King of Egypt, and dieth. 24 The prople bervarle bim.

M Oreover, * Iofiah kept a Paffeouer vinto the Lord in Ierusalem, and they slew the Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the service of the house of the Lord,

Paffeoner, becanfe 3 And he fayd vnto the Leuites that b taught the figues have the all Ifrael and were fan Stiffied vnto the Lord , Put names of the things which are fignified. b So that the Leuites charge was not on-Ly to minifer in the Temple, but also to infirmit the people in the word of God,

the holy Arke in the house which Salomon the forme of Dauid King of I frael did build :it fnalbe no more a churden vpon your shoulders : serue c As it was before the Temple was now the Lord your God, and his people Ifrael,

4 And prepare your felues by the houses of built; therefore your fathers according to your courses, as * David is now to teach the king of Lirael hash written, and according to the people, and to the writing of Solomon his fonne,

s And itend in the Satchuary according to the 26 chapters, & ... division of the families of your brethren | the | or, the people, children of the people, and after the deutifion of the familie of the Leuites:

6 So kill the Paffeouer, and fanctifie your felues, and d prepare your brethren that they may d Exhortenery doe according to the word of the Lord by the one to examine themselves, that hand of Mofes.

7 Ioliah alfo gaue to the + people fheepe, lambs to eate of the and kiddes, all for the Passeoner, even to all that Passeoner. were present, to the number of thirtie thousand, the strain of the and three thousand bullockes: these were of the

Kings fubstance.

8 And his princes offred willingly vnto the people, to the Priefts and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God gave vnto the Priests for the Passeouer, even two thousand and fixe hundteth sheepe, and three hundreth bullocks.

9 e Conaniah alfo and Shemaiah and Netha- e So that evere neel his brethren, and Hathabiah and Ieiel, and Io- one and of all fores zabad, chiefe of the Leuites gaus vnto the Leuites gaue of that they a for the Passeouer, fine thousand sheepe, and fine tion to the service

hundreth bullockes.

10 Thus the feruice was prepared, and the Priefts flood in their places, also the Leuites in their orders, according to the kings commaunde-

Priefts figrinsled the blood with their hands, and f Meaning, of the Lambe, which was II And they flewe the Paffeouer, and the

12 And they tooke away from the g burnt of called the Passeouer: fering to give it according to the divisions of the might sprinkle, and families of the children of the people, to offer vn- in necessitie the Leto the Lord, as it is written in the booke of Mo- uites might kill fes, and fo of the bullocks.

13 And * they rofted the Passeouer with fire, for the people according to the custome, but & fanctified things that which was they fod in pots , pannes , and cauldrons, and di- not expedient to ftributed them quickly to all the people.

14 Afterward also they prepared for them- offer peace offe-felnes and for the Priefts: for the Prieftes the rings, and so have fonnes of Aaron vvere occupied in offring of burnt his portion. offerings, and the fat vntill night: therefore the Leuites prepared for themfelties, and for the Priefts the fonnes of Aaron.

15 And the fingers the fonnes of Afaph food in their standing *according to the commande- *1. Chron. 25, 1. ment of Dauid, and Afaph, and Heman, and Ieduthun the kings h Seer ; and the porters at eue- h Meaning hereby ry gate, who might not depart from their feruice: his Propher, because therefore their brethren the Leuites prepared for he appointed the rfailnes and prothem.

16 So all the fernice of the Lord was pre- wereto be fung. pared the fame day to keepe the Passeoner, and to offer burnt offrings upon the altar of the Lord, according to the commandement of King Io-

17 And the children of Ifrael that were prefent, kept the Paffeouer the fame time, and the feast of the vuleauened bread seuen dayes.

18 And there was no Paffeouer kept like that in Ifrael, from the dayes of Samuel the Prophet:

they be not vnmeete

the facritice. be offered , that

euery man might

Iofiahs death. Iehoahaz.

Chap. XXXVI.

Iehoiachin. The captiuitie. 167

neither did all the kings of Ifrael keepe fuch a Patleoner as Iofiah kept, and the Prieffs and the Letites, and all Indah, and Ifrael that were t prefent, and the inhabitants of Ierufalem.

iWhich was in the fixe and twentieth yeere of the reigne of Iofiah. yeere of his age.

k Which was o

she Lord.

Or , Eughrates.

fed himfelfe, be

cause hee might not be knowen.

m The reople fo

much lamented

she loffe of this

good king, that

afrer when there

was any greatlamentation, this

was spoken of as

a prouerbe, reade

Zach. 12.11.

n Which forme

chinke letemie

ehis kings death.

a For three mo-

nethe after the

death of Foliah,

rearned thould

b To pay this as a yeerely tribute ..

a Becanie he and

the people unned

lem.

+ Ebr. found.

20 1 * After all this, when Iofiah had prepared the Temple, Necho king of Egypt, came up to fight against & Carchemith by & Perath, and Iofiah went out against him.

19 This Paffeoner was kept in the eighteenth

citie of the Affysians, and Iofiah 21 But hee fent messengers to him, faying, fearing leaft hoe What have I to doe with thee, thou king of Iupating thorow what name I to doe with thee, thou king of lu-aidah, would hate dah? I come not against thee this day, but against the house t of mine enemie and God commanded raken his kingdome, made warre me to make hafte : leatte off to come against God,

againshim, and which is with me, leaft he deftroy thee. 22 But Ioliah would norturne his face from him, but I changed his apparell to fight with him, t Ele of my battell, and hearkened not vnto the wordes of Necho, himselfe, or difgui- which were of the mouth of God, but came to

fight in the valley of Megiddo.

23 And the shooters shot at king Iosiah : then the king faid to his feruants, Cary me away, for I am very ficke.

24 So his fernants tooke him out of that charet, and put him in the fecond charet which hee had, and when they had brought him to Ierufalem, he died, and was buried in the fepulchres of his fathers; and all Indah and Ierufalem m mourned for Jofish.

25 And Ieremiah lamented Iofiah, and all finging men and finging women mourned for Iotiah in their lamentations to this day, and made the fame for an ordinance vnto Ifrael: and behold, they be written in the " Lamentarions.

26 Concerning the rest of the actes of Iosiah, and his goodnetle, doing as it was written in the Law of the Lord,

made, wherein he 27 And his deedes first and last, behold, they lamenteth the fiate are written in the booke of the Kings of Ifrael, of the Church after and Iudah.

CHAP. XXXVI.

 After Iofiab , reign th leboniaZ.
 After him lehoischin. č. 4 After lehonbat, lehošukijm. 27 In mbofe time all the people more ca ica amy to Babel for contempang the namonition of the Prophets, 22 reflored agains the fearnieth year after ly king Cyrus. 22 and mere

1.Kirg 23.34. Then * the people of the land tooke Iehoahaz the foune of Iofiah, and made him King in his fathers Read in Ierufalem.

> Iehoahaz vvas three and twentie yeere olde when hee began to reigne, and hee reigned three 2 moneths in Ierufalem.

death of foliah, come Necho to le- 3 And the king of Egypt tooke him away at malem, and fo the Ierufalem, and condemned the land in an b hun-physics begav.

hith Hullah and dreth tolents of filter, and at alent of gold. plagues began, which Huldah and

4 1 And the king of Egypt made Eliakim the Prophers forehis brother king oner Indah and Ierufalem, and come vpon lemfaturned his name to Iehoiakim: and Nacho tooke Iehoahaz his brother , and caryed him to E-

5 Iehoiakim vvas fine and twentie yeere olde when he began to reigne, and he reigned elenen not to God by his yeeres in Ierufalem, and did e will in the fight of the Lord his God.

6 Against him eame vp Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vel-

fels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the reft of the after of Jehoiakim, and his abominations which hee did, and 4 that which was found upon him, beho'd, they are written in the booke of the kings of Ifrar with which we a send and Indah, and Ichoischin his fonne reigned in vior his bedy, when here deed,

9 1 Iehoischin vasseeight veere olde when chied how deepehe began to reigne, and he reigned three moneths Ivid July was and ten dayes in Ierufalem, and did cuil in the socied in his learn fact, a bar of the I and

me is in h. felt. 10 And when the yeere was out, king Nebu- e That is, he begge chad-nezzar fent and brought him to Babel, with I wie gre enought the precious vessels of the house of the Lord , and beceede, and he made Zedekiah his # brother king ouer Indah tengned ten yee reigned ten yeeres and Ierufalem.

11 Zedekiah vvasone and twentie yeere olde 1 . 'atheis death, when hee began to reigne, and reigned elenen with was the yeere in Ierulalem.

12 * And hee did enill in the fight of the Lord slore three mehis God, and humbled not himfelfe before Iere- telecadien mish the Prophet at the commandement of the dives-

13 But hee rebelled moreouer against Nebu- term 2. 1. chad-nezzar, which had canfed him i's fweate by God: and hee hardened his recke and made his heart obstinate, that he might not returne to the Lord God of Hrael.

14 All the chiefe of the Priefts also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had fanctified in

15 Therefore the Lord God of their fathers fent to them t by his medengers, trifing early and fending : for hee had compation on his peo- + Bir is tectard ple, and on his habitation.

16 But they mocked the meffengers of God, the Scrip wie meaand despited his words, and missifed his Prophets, with ottentimes, wrill the wrath of the Lord arose against his pooling the way and diligned a second to the Lord arose against his pooling the writer and the second to the learn of a second to the learn of
ple, and till there was no s remedie. 17 For he brought vpon them the king of the and start Caldeans , who flew their young men with the & 1 dl 6cd could fword hin the house of their Sanctuary , and spa- the r for e., but red neither young man nor virgin, ancient, nor a min seeds god, God i gane all into his hand.

18 And all the veffels of the house of God hwhite they great and ima'l, and the treafines of the house of have been treat the Lord, and the treasures of the hing, and of his for the holinene princes; all thefe caried he to Babel

19 And they burnt the house of God, and brake become God apdowne the wall of Ierufalem, and burnt all the prosent him, palaces thereof with fire; and all the precious which set in the vesicls thereof, to destroy all.

20 And they that were left by the foord, ca- carfe God would ried he away to Babel, and they were fernants to by his aid indgehim, and to his fonnes, untill the kingdome of the news puntil dis k Perfians had rule,

21 To fulfill the word of the Lord by the with ambinous I mouth of Ieremiah , untill the lande had her and comeglory. fill of her Sabbaths : for all the dayes that thee government tay defolate, thee kept Sabbath, to fulfill feuencie coulty therefore

22 * But in the m first yeere of Cyrus king condemnable, notof Perfia (when the word of the Lotd, foken was inflared only

1 Hing 24-19 24

asul se, and eiter

f twithis phrase

. V high whore

innice , but bepeople torthis kirg was led

his worke was withflandingit

on God: part, who k When Cyms King of

vfed this weeked inflamment to declare his juffice. wied this wicked infiliament to declare his influe. A When cytais and of Perila had made the Bobylonians lubie? I who thiestned sheven geance of God and featurite yearse copinity, which he calleth the Subbath or refi of the land, letern 25 11. * Irom. 23.13 and 20.20. I. Effect. 1. m In the file yeere shat he reigned over the Caldeans, Bra. s. r.

firft plague , hee brought a new vpou him, and at length tooted them

* 2.King 24,13.

by the mouth of Ieremiah, was finished) the Lord flirred up the spirit of Cyrus king of Persia, and hee made a proclamation through all his kingdome, and also by writing, faving,

23 Thus faith Cytus king of Perfia, All the king Jomes of the earth hath the Lord God of heaten given me, and he hath it commanded me n God had fo to build him an house in Ierusalem , that is in Iu- forewarned by his dah. Who is among you of all his people, with Propher above an whom the Lord his God is ? let him goe vp.

hundreth yeeres before Cyrus was borne, 1fa. 44. 28. that rerufalem and the Temple thould be built againe by Cyrus his anoyated: fo called, because God vird his femice for a sime to deline: his Church.

The prayer of Manasseh King of the lewes.

This prayer is not in the Ebreno, but is translated out of the Greek.

s. Then hall pro-

miled that repeat-

cance thalbe the

way for them to

Keturne to thee.

b Hee fpeaketh

chis in compari-

fon ofhimielfe,

their commenda-

mon in the Scrip-

sures, fo that in

he calleth their finnes notking. but attributeth vnto them righteoufz.c ffe .

= Chran, 36, 22.

. Ffdras . 2 . 1. Terem 25 11.

42d 29, 10. a After that hee

and Darius had

and those holy

O Lord almightie, God of out fathers, Abraham, Itaac, and Iacob, and of their righteous feede, which haft made heaven and earth with all their ornament, which hast bound the sea by the word of thy commandement, which half that up the depth, and fealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power : for the Maiestie of thy glory cannot be borne, and thine angry threatning toward finners is importable, but thy mercifull promife is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long fuffering, and most mercifull, and repentest for mans miferies. Thou, O Lord, according to thy great goodnesse hast promised a repentance and forgiuenesse to them that sinne against thee, and so thine infinite mercies hast appointed repentance vnto finners that they may be faned. Thou therefore, O Lord, that art the God of the inft, haft not appointed repensance to the inft, as to Abraham, fathers which have and Ifaac and Iacob, which have not b finned against thee, but thou hast appointed repentance vinto me that am a finner: for I have finned abone sesport of himsalfe the number of the sand of the sea. My transgressi-

ons, O Lord, are multiplied : my transgressions are exceeding many: and I am not worthy to behold and fee the height of the heavens for the multitude of mine vnrighteoufnes, I am bowed downe with many yron bands, that I cannot lift vp mine head, neither haue any releafe. For I haue prouoked thy wrath, and done euili before thee. I did not thy will, neither kept I thy commandements. I haue fet vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, befeeching thee of grace. I have finned, O Lord, I have finned, and I acknowledge my tranfgreffions : but I humbly befeech thee, forgine me: O Lord, forgine me, and deftroy me not with my transgressions. Be not angry with me for ever by referring enill for me, neither condemne me into the lower partes of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnes: for thou wilt faue mee that am vnworthy, according to thy great mercy: therefore I will prayle thee for ener all the dayes of my life : for all the power of the heavens prayle thee, and thine is the glory for euer and euer. Amen.

THE ARGVMENT.

S the Lord is ever mercifull wato his Church, and doeth not punish them, but to the intent they should fee A their ovune miseries, and be exercised under the crosse, that they might contemne the world, and assire unto the heavens : so after that hee had visited the levves, and kept them novu in bondage seventie yeeres in a Grange countrey among infidels and idolaters, bee remembred his tender mercies and their infirmities, and therefore for his ovene fake raifed them up a deliverer, and mosted both the heart of the chiefe ruler to pitic them , and also by him punished such , vu hich had kept them in seruitude. Not vuithstanding , least they should groupe into a contempt of Gods great benefites , hee keep-th them still in exercise , and rayseth domesticall enemies wulnich endeuour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophet they wient forward by little and little, till their worke was finished. The authour of this booke vuas Ezra, vuho vuas Priest and Scribe of the Lavu, as Chap. 76. Hee returned to terusalem the fixt yeere of Darius, voho succeeded Cyrus, that is , about fiftie yeares after the returns of the first under Zerubbabel, vohen the Temple vv is built. Hes brought which him a great company and much treasures, which letters to the Kings officers for all such things as should be necessary for the Temple : and at his comming he red resed that wwhich wuas amise, and fet the things in good order.

CHAP. I. x Gras fendeth againe the people that 25 as In captivitie, & and re-ftoreth them their boly veffels.

Ow * in a the first yeare of Cyrus King of Persia (that the word of the LORD) picks by the b mouth of Ieremish might be accomplished by Lord stirred might be accomplished by Lord stirred with the Complete and here. vp the efpirit of Cyrus King of Persia, and hee

svonne Babylon who promifed them delinerance after that fenenty yeeres wer paft , lete. 25,11, That is, mosted him, and gare him heate,

made a proclamation therow all his kingdome, and alfo by writing, faying,

2 Thus fayeth Cyrus King of Perfia, The d For hee was Lord God of heaven hath given mee dall the chiefe Monarch, kingdomes of the earth, and he hath comman- nations under his ded me to build him an house in Terusalem, which doinmion, which

3 Who is hee among you of all his people received of the with whom his God is ! let him goe up to Iern- living God. falem which is in Indah, and build the house of

The number of them that

Chap. 11.

and eight:

returned from captinitie. 168

tants, for fo this

word tome! fig-

nifeth when it is

names of places,

e if any through ponerty were not the kings commission was that hee should be fur-

nified with neceffaries. f which they themfelues thould fend toward the

reparation of the Temple. and Chaldeans gre them thefe prefents : thus rather then the childien of God thould want for their necefsities, he would firre vp the heart of the very infidels to

helpe them. * 2 King. 25.13. 2. Cfron. 36.7. Prem. 27. 19 20. h So the Chaldean: called Zeinbbabel gonernour, to that the p. ceminence Aill remained in

the honfe of Panid i Which ferned to kill the beafts that were offered in facrifice. k With the lewes

that had beene kep captines in Babylon.

* Nobe. 7,6. 1. Eftr. 5 7. mince, that is, a countrey which b Zerubbatel was chiefe captaine, and Jefbuathe high Prieft; but Nehemish a man of great authoritie went not now, but same after 64 yeeres.

c This was not that Mordecai which was Effers kiniman. d Meaning, of the emmon people. 1 Or . of the Dake of Marie

the Lord God of Israel:he is the God, which is in Ierufalem.

And enery one that remaineth in any place (where hee foiourneth) eler the men of his place relieue him with filuer and with gold, and with fubftance, and with cattell, fand with a willing offering, for the house of God that is in Ierusa-

Then the chiefe fathers of Indah and Beniamin, and the Priefts and Leuites role up, with all them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all g they that were about them, firengthened their hands with vettels of filter, with gold, with fubflance and with cattell, and with precious things, befides all that was willingly offred.

Also the king Cyrus brought forth the veffels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierufalem, and had put them in the house of his god.

8 Euen them did Cytusking of Persiabring forth by the hand of Mithredath the treasurer, and counted them vnto h Shefhbazzat the Prince of

9 And this is the number of them, thirty bafins of gold, a thousand basins of silver, nine and who was the chiefe twentie i knines,

10 Thirty boules of gold, and of filuer boules of the fecond fort, foure hundreth and ten, and of other veffels, a thousand.

11 All the vessels of gold and filter vvere fine thousand and foute hundreth. Sheftbazzar brought vp all k with them of the captiuitie that came vp from Babel to Ierusalem.

CHAP, II.

The number of them that returned from the especialie. T Hefe * also are the somes a of the province

that went up out of the captinity (whom Nebuchadnezzar king of Babel had caried away vu-2 Meaning, Indes, to Babel) and returned to Ierufalem, and to Iudah, enery one vino his cirie,

2 Which came up with Zerubbabel, to wit, Ieshua, Nehemiah, Scraiah, Reelaiah, Mordeeai, Bilfhan, Mifpar, Biguai, Rehum, Baanah. The number of the men dot the people of Ifrael vvas,

3 The fonnes of Paroib, two thousand, an hundreth senentie and two:

4 The fonnes of Shephariah , three hundreth ferientie and two:

The fonnes of Arath, fenen hundreth, and

6 The fonnes of a Phassh Moab, of the fonnes of Iethua, and Ioab, two thousand, eight hundreth and twelie:

7 The fonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The fonnes of Zattu, nine hundreth and fine and fourtie:

o The fonnes of Zaccai, feuen hundreth and

10 The formes of Rani, fixe hundreth and two 11 The fonnes of Bebai, fixe hundreth, and

three and twentie. 12 The fonnes of Azzad, a thousand, two hundreth and two and twentie:

13 The formes of Adonikam, fixe hundreils, threefcore and fixe:

14. The formes of Bignai, two thousand, and fixe and fiftie:

15 The fonnes of Adin , foure hundreth and foure and fiftie: 16 The fonnes of Ater of e Hickigh , minetie : which were of

the pofferite et 17 The fonnes of Bezai, three hundreth and Hezekish. three and twentie:

18 The fonnes of Iorah, an hundreth and twelue:

19 The formes of Hasshum, two hundreth and three and twentie:

20 The fonnes of Gibbar, ninetie and fine: 21 f The fonnes of Ber-helem, an hundreth f That is, inhabi-

and three and twentie: 22 The men of Netophah, fixe and fiftie:

23 The men of Anathoth, an hundred and introduction the

eight and twentie:

The fonnes of Azmaneth, two and fourtie: The fonnes of Kiriath-arim, of Chephirah: and Beroth, feuen hundreth and three and fourtie: 26 The tonnes of Haramah and Gaba, fixe hun-

dreth and one and twentie: 27 The men of Michmas, an hundreth and two and twentie:

28 The fonnes of Beth-el, and Ai, two hundretia and three and twenty

29 The formes of Nebo , two and fifty: 30 The fonnes of Magbith, an hundreth and fixe and fifrie:

31 The fonnes of the other Elam, a thousand, and two hundreth and foure and tiftie:

32 The fonnes of Harim, three hundreth and twentie:

33 The fonnes of Lord-hadid, and Ono, feuera hundreth and fine and twenty:

34 The fonnes of Jericho, three hundreth and fine and fourty.

35 The formes of Senath, three thousand fixe hundreth and thirty.

36 The g Priefts:of the fonnes of Iedaiah of g Fefore he harks the house of Ieshua, nine hundreth scuentie and tabes of hideh and

The fonnes of Immer, a thousand and two now comment to and fiftie: 38 The fonnes of Pathur, a thousand, two hun-the Priess.

dreth and fenen and fourtie: 39 The formes of Harim, a thousand and fe-

40 II The Lenites , the formes of Iestua , and The Lenites.

Kadmiel of the fonnes of Hodamah , fenency and 41 1 The Singers : the fonnes of Alaph , an | The Singers,

hundreth and eight and twenty. 42 1 4 The fonnes of the porters : the fennes "The Posters, of Shallum, the fonnes of Aterathe fonnes of Tal-

mon, the formes of Akkub, the fonnes of Haura, the fonnes of Shobai; all vvere an hundreth and nine and thirty.

43 1 The h Nethinims : the formes of Ziha, i so called became the formes of Hafupha, the formes of Tabbaoth, 44 The formes of Keros , the formes of Stalia, the Temple, to cot

the fonnes of Padon, 45 The formes of Lebanah, the formes of Ha- of the feerleses, gabah, the fonnes of Alkub,

45 The fonnes of Hagab, the fonnes of Sham- Gibeonnes, which lai,the fonnes of Hanan,

47 The formes of Giddel, the formes of Gahar, 100. . . 23. the fonnes of Regian, 48 The fonnes of Rezin, the fonnes of Neko-

dathe formes of Gazzam, 49 The formes of Vzzah, the formes of Pafe-shahe formes of Befai,

they were gitten to this vie by lother, They that returned, are numbred.

a Which come of

the worke of the

and because the

Picifis office was

had in contempt. shele would have

to by Gods init

she world and the

dignity of their

à This is a Chaide

warre, and figui-

in Reade Frod.

* Which mount

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106.6, faill 3.d.

shat the whole

morey oscacili.

conthority oner

ainie.

ethers.

Termile.

The reedifying of the Temple.

50 The fonnes of Afnah , the fonnes of Meu-

nim, the fonnes of Nephufim, 51 The fonnes of Bakbuk, the fonnes of Ha-

kupa, the fonnes of Harhur, 52 The fonnes of Bazluth, the fonnes of Mehida, the fonnes of Harsha,

53 The fonnes of Barcos, the fonnes of Sifara, the formes of Thamah,

54 The fonnes of Neziah , the fonues of Hatìpha, 75 The fonnes of Salomons i fernants : the

skemathat Salomon fonnes of Sotal, the fonnes of Sophereth, the bed appointed for fonnes of Peruda,

56 The formes of Iaalah , the formes of Darkon the fonnes of Giddel,

The fonnes of Shephatiah, the fonnes of Hattil, the fonnes of Pochereth Hazzebaira, the formes of Ami.

58 All the Nethinims, and the fonnes of Salomons fernants vvere three hundreth ninetie and

59 And these went up from Telmelah, and from Telhartha, Cherub, Addan, and Immer, but they could not discerne their fathers house and their feed, whether they were of Hrael.

60 The fonnes of Delaiah, the fonnes of Tobiah, the fonnes of Nekoda, fix hundreth and two

61 And of the fonnes of the Prieftes , the fonnes of Habaiah, the fonnes of Coz, the fonnes of a Barzillai: which tooke of the daughters of k Ofhim is made sucrtion, 2. Sam. Barzillai the Gileadite to wife, and was called af-17 27. and 19.3 ter their name.

62 These sought their writing of the genealogies , but they were not found : therefore were

they put from the Priefthood.

ananged their effate 63 And 1 Tirthicha faid voto them, that they by their name, and should not cate of the most holy thing, till there and gement los both rose up a Priest with m Vrim and Thummim. are estimation of

64 The whole Congregation together was two and fourtie thousand, three hundreth and threefcore.

65 Beside their servants and their maides : of whom vvere feuen thousand, three hundreth and Geile him that hath feuen and thirty; and among them vveretwo hundreth finging men and finging women.

66 Their horses overe senen hundreth, and fixe and thirtie: their males, two hundreth, and fine

and fourtie:

4426.li. 13.fhill. 67 Their camels foure hundreth, and fine and A.d. effeeming the thirtie: their affes, fixe thousand, seuen hundreth Trench crownefar

s.faill. + d. for the and twentie.

68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Ierufalem, they offered willingly for the house of part of a mirke. Which are called God, to fet it vp vpon his foundation.

69 They gave after their abilitie vnto the treamike, and containe fure of the worke, even one and threefcore thouenackes: fo seco fand a drammes of gold, and five thousand pieces frankes, which of filuer, and an hundreth Priefts garments.

70 So the Priests and the Leuites, and a certains of the people, and the fingers, and the porters, and the Nethinims dwelt in their cities, and all Ifrael in their cities. finnme 1945 24495

CHAP. III.

a They build the Altar of God. 6 They offer to the Lord. 7 They Prepare for the Temple. Il sind fing into the Lord.

Nd * when the * feuenth moneth was come, A and the children of Ifrael were in their ci-& part of October, ties , the people affembled themselves as one man

vnto Iernfalem.

Ezra.

2 Then flood vp Ieshua the sonne of Iozadak, and his brethren the Priests, and Zerubbabel das, and insorting the first such the forme of Shealtiel, and his brethren, and buil-ded the Altar of the God of Ifrael to offer burnt nephew : for her offerings thereon, as it is written in the Law of was the fonne of Pedaish, reade Moles the man of God.

3 And they fet the Altar vpon this bases (for 1.Chron. 3.194 feare was among them, because of the people of where salomon those countreys) therefore they offered burnt of- had placed it, ferings thereon vuto the Lord, even burnt offerings in the morning, and at even.

4 They kept allo the feast of the Tabernacles, at it is written, and the burnt offrings * daily, * Emd. 23, 16. by number according to the custome day by day,

5 And afterward & the continual burnt of a That is, after the fering , both in the new moneths and in all the feast of Taberfeast dayes that were confectate vnto the Lord, nacles, and in all the oblations willingly offred vnto the Lord.

6 From the first day of the seuenth moneth began they to offer burnt offings vnto the Lord: but the foundation of the Temple of the Lord was not laid.

7 They gave money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the fea vnto I Iapho, according to the graunt that they had I or, 1994 of Cyrus king of l'erfia,

8 And in the second yeere of their comming vnto the house of God in Ierusalem, in the e fecond moneth began Zerubbabel the fonne of e Which moneth Shealtiel, and Iethua the fonne of Iozadak, and contained part of the remnant of their brethren the Priests , and the May: for in the Leuites, and all they that were come out of the means feafon they captimile vnto Ierufalem, and appointed the Le-hadp outded for things necessary nites from twentie yeere old and aboue, to fet for- for the worke. ward the worke of the house of the Lord.

9 And Jeshua f stood with his sonnes , and his f They gate them brethren, and Kadmiel with his fonnes, and the exhortations, and fonnes of Judah together, to fet forward the encouraged enery workemen in the house of God, and the fonnes of the wolke, Henadad with their fonnes, and their brethren the Leuites.

10 And when the builders layed the foundation of the Temple of the Lord, they appoynted the Priests in their apparell with trumpets, and the Lenites the fonnes of Afaph with cymbals, to * 1. Chron. 16.7.8 prayfe the Lord, *after the ordinance of Danid king of Ifrael.

II Thus they lang when they gaue prayle, and when they gave thankes vnto the Lord , For hee is good, for his mercy endureth for ever toward Ifrael. And all the people shouted with a g Because they great shouse, when they prayfed the Lord, be-law that it was cause the foundation of the house of the Lord was as that Temple,

12 Many also of the Priests and the Leuites and had built, not with-12 Many allo of the Prietts and the Lettites and flanding Ageus the chiefe of the fathers, ancient men which had comforted them, feene the first house, (when the foundation of this and prophesieth house was layed before their eyes) 8 wept with a that it dialbe more loud voyce, and many shouted aloud for ioy,

13 So that the people could not discerne the spiritual Temple, found of the shout for ioy, from the noyse of the which are the weeping of the people : for the people flouted members of with a loude cry, & the noyfe was heard farre off.

which Salomon beautifull then the

CHAP. IV.

2 The billing of the Temple is bindred, and bow. IT Letters to Artake Kee, and the an imere.

Bin

¥ 1, E/dr 5.47.

a Called Tithus which an wereth copair of Septemb.

Rehums acculation.

king of Affyria

had placed in the flead of the ten

tribes 2 King 17.

24. and 19.37

The eprofe led

God but wor-

the greatest

teligion. † Elr. made their bands meaks.

c They bribed the

gonernours under

nor abide that

God should be

led Accaserses,

Cyrus fonne , or

yor, counfeller.

the Allyrians

in refpect of

Babel that they

dielt beyond it.

i Which were a

placed in Samaria

in fiead of the fen

warriour

cribes. g Some thinke ie

purely terned.

Chap. IV. V.

The building hindred. 169

a Meaning, the in-habitants of 51-heard, that the children of the captinitie builmatia, whom the ded the Temple vnto the Lord God of Ifrael.

2 And they came to Zerubbabel, and to the chiefe fathers, and faid vnto them, We will build with you: for we feeke the Lord your God as yee doe, & we have facrificed vnto him fince the time of Efar Haddon king of Asfhur, which brought

Chipped idoles alfo, vs vp hither.

and theretore were Then Zerubbabel, and Ieflma, and the reft enemies to the mpe of the chiefe fathers of Ifrael faid vnto them , It fernants of God. is not for you, but for vs to build the house vnto b For they perour God : 6 for wee our felues together will build it vnto the Lord God of Ifrael, as king Cyrus the precence was , to wit, to eie & idolaking of Persia hath commanded vs. trie in Read of true

4 Wherefore the people of the land † difcouraged the people of Iudah, and troubled them in

And they chired counfellers against them. to hinder their deuise all the dayes of Cyrus king the king to hinder their worke: Thus of Persia, even vitill the reigne of Darius king they that halt, can- of Persia.

6 And in the reigne of 4 Ahashuerosh (in the beginning of his reigne) wrote they an accufatid He was also cal- on against the inhabitants of Indah & Ierusalem.

And in the dayes of Artalifhathte, Mithwhich is a Perlian redath, Tabeel, and the rest of their companions name, fome thinke wrote when it was peace, vnto Artalishashte king ie was Cambifes of Persia, and the writing of the letter was the A-Opation, as vertees ramities writing, and the thing declared vvas in e Called Actast the language of the Aramites. erxes, which figuifieth in the Perfian

8 Rehum the I chancellour, and Shimfhai the conque, an excellent scribe wrote a letter against Ierusalem to Arrah-

shashte the king, in this fort.

9 Then virote Rehum the chancellour , and f Thefe were cereaine people which Shimshai the scribe, and their companions f Dinaie, and Apharfatheaie, Tarpelaie, Apharfaie, Archenaie, Bablaie, Shuthanchaie, Dehane, El-

10 And the rest of the people whom the great was Sancherib, but and noble & Afnappar brought ouer, and fet in the rather Salmanafar. rather Salmanatar.

h To wit, Euphra- cities of Samaria, and other that are beyond the tes; and he meaneth h River and i Cheeneth.

11 This is the copie of the letter that they fent vnto King Artahthaihte , T H Y S E R-V A N T S the men beyond the River and

certaine people that Cheeneth , falute thee. enujed the lewes. 12 Be it knowen vnto the King that the Iewes which came up from thee to vs, are come viite Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and hane joyned the foundations.

13 Be it knowen now vnto the king, that if this citie be built, and the foundations of the wals layd, they will not give tolle, tribute, nor ken-ftome: fo shalt thou hinder the kings tribute.

14 Now therefore because t wee have beene gifts that are wont brought vp in the Kings palace, it was not meete for vs to fee the Kings dishonour: for this cause haue we fent and certified the King,

15 That one may fearch in the booke of the Chronicles of thy fathers, and thou that finde in the booke of the Chronicles, and perceive that this citie is rebellious and noyfome vnto kings and proninces, and that they have mooued fedition of old time, for the which cause this citie was

16 Wee certific the king therefore , that if this citie be builded, and the foundation of the walles faid, by this meanes the portion beyond the Ri- to build this house, and to lay the foundation of uer shall not be thine.

17 The King fent an answere vnto Rehum the chancellour, and Shimihai the feribe, and to the rest of their companions that dwelt in Samaria, and vuto the other beyond the River 1 Shei Some reade for lam and m Cheeth.

18 The letter which yee fent vnto vs, hath a: greeting bene openly read before me,

19 And I have commanded and they have Cheereth, as fearched, and found, that this citie of olde rime hath made infurrection against kings, and hath rebelled, and rebellion hath beene committed

There have beene mighrie kings also over Ierusalem , which have ruled over all beyond the Riner, and tolle, tribute and custome was ginen vnto them.

21 Make ye now a decree that those men may rease, and that the cirie be not built, till I have giien another commandement.

22 Take heede now that yee faile not to doe this: Why should domage grow to hurt the king?

23 When the copy of king Artalishathtes letter was read before Rehum and Shimthai the fcribe, and their companions, they went up in all fcribe, and their companions, they went up it an the sloge had the hafte to Ierufalem unto the Iewes, and caused for the Proplets them to cease by force and power.

24 Then n cealed the worke of the house of continue, but they God; which was in Jerusalem, and did stay vitto because of the the fecond yeere of Darius king of Perfia.

exhorted them to

Shelam, falutation

m talled alfa

eerfe 11.

CHAP. V. 1 Haggi and Zecharid doe prophete 3 The works of the Temple goeth formand contrary to the minde of Tunni 6 His letters to Date s.

T Hen # * Haggai a Prophet, and Zechariah the # or , 11/1920 at fonne of Iddo a Prophet prophecied ynto * 11/1920 i.i.i. the Iewes that were in Iudah, and Ierufalem, in 1. Egar. 6, 1, the Name of the God of Ifrael, even vuto them.

2 Then Zerubbabel the fonne of Shealtiel. and Iethua the fonne of Iozadak arofe, and began to build the house of God at Jerusalem, and with them vvere the Prophets of God , which a which encou-

3 helped them. 3 1 At the same time came to them Tatnai fed them that they which was captaine beyond the Riner, and She- were more conefull ther-boznai, and their companions, and faid thus to bold their vnto them . Who hath given you commande owne houses, then ment to build this house, and to lay the founda- the Temple of tions of thele walles ?

b Then faid we vinto them after this maner, b That is, the ene-What are the names of the men that build this veil, 10. building ?

5 But the e eye of their God was upon the El- E His farout and ders of the Iewes , that they could not cause them the tpirix of to ceafe, till the matter came to Darius : and then strength. they answered by letters therevato.

6 The copie of the letter, that Tatnai captaine beyond the Ritter, and Shether-boznai and his companions, Apharfechaie, (which were beyond the riner) fent vnto King Darius.

7 They fent a letter vnto him, wherein it was written thus, VNTO DARIVS the king, all

8 Be it knowen vnto the king, that we went into the prouince of Iudea, to the house of the great God , which is builded with I great flones, nor, more and beames are laid in the walles, and this worke is wrought speedily, & prospereth in their hands,

9 Then asked we those Elders, and fayd vino them thus, Who hath given you commandement these walles ?

forward and ac. ..

pafie by any countrey. + Ebr.in the Chalden We have out a the fall of the falace.

& Meaning, the

hings when they

Ezra.

The Paffeouer.

10 We asked their names also that we might certific thee, and that we might write the names

of the men that were their rulers.

11 But they answered vs thus and faid, We are the fernants of the God of heaten and earth, and build the house that was built of old and many ere wit, Salomen, yeeres agoe, which a a great king of Ifrael * buil-

21 1 Lings. 6.2. decland founded it. 2. coron. 5.2.

12 But after that our fathers had pronoked the 2 King . 24. 12. God of heaven vnto wrath, * nee gave them over 1110 the hand of Nebucha I-nezzar king of Babel the Caldean, and he deftroyed this house, and caried the people away captine ento Babel.

(Reide chap. 1, 1, 2

478 23.2.

13 But in the first yeere of Cyrus king of Babel, King Cyrus made a decree to build this house of God

14 And the veffels of golde and filter of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus 1 Reade thip 1.8, the king take out of the Temple of Babel , and they gaue them vnto one f Shefhbazzar by his

name, whom he had made captaine.

15 And he faid vnto him, Take these veffels and go thy way , and put them in the Temple that is in Ierufalem, and let the house of God be built in his place.

Then came the fame Shefbbazzar and layd the foundation of the house of God, which is in Jerufalem, and fince that time enen vntitl now, hath it beene in building, yet is it not fini-

17 Now therefore if it please the king, let there be fearch made in the house of the kings & trea-Meaning, in the library or places where lay the refures, which is there in Babel, whether a decree hath bin made by king Cyrus, to build this house gife:s or records of God in Ierulalem, and let the King fend his of times. minde concerning this,

> CHAP. VI. At the commandem at of Davi's king of Perfia, after the Temple

> was builded and dediate, the delaren of Ifral kep. to feeft of antiquened braid. T Hen * king Darius gaue commandement, and they made fearch in the † library of the trea-

+ 1, Eftr. 6.21. + Eb . bonfe of Look z.

(01#fcs.

b Meening, Ze-

be giueth charge .

fores, which were there laid up in Babel. 2 And there was found in a 2 coffer (in the a Whe ein wele palace that was in the province of the Medes) a

the actes of the Medes volume, and therein was it thus written, as a memorial!. and Perhans. 3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Ierufalem, Let the house be built, exenthe place where they offered facrifices, and let the walles

thereof be joyned together : let the height thereof be threefcore cubites, and the breadth

thereof threefcore cubites

Three || orders of || great flones , and one Que, romes, or order of timber, and let the expenses be given of il ar . purtir. the kings house.

5 And also let them render the vessels of the house of God (of golde and filter, which Nebachad-nezzar tooke out of the Temple, which was in Ierufalem, and brought vnto Babel) and let bhim goe vnto the Temple that is in Ierufalem rubbetel to whom to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the riuer, and Shethar-boznai, (and their companions Apharfecaie, which are beyond the Riucr) be yee

a Meddle not with them, neither farre of from thence. hunderthem.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of

the Iewes may builde this house of God in his

place.

8 For I have given a commandement what ye shall doe to the Eiders of these Iewes, for the building of this house of God, that of the renennes of the King, which is of the tribute beyond the River , there be incommently expenses given a Forland of vnto these men that they decase not.

9 And that which they shall have neede of, let it be given voto them day by day, whether it be yong bullocks, or rammes, or lambes for the burnt offerings of the God of heatien, wheat, falt, wine and oyle, according to the appoyntment of the Priests that are in Ierusalem, that there be no

That they may have to offer fweet odom's vnto the God of heaten, and pray for the kings life, and for his formes.

11 And I have made a decree, that who foener firall alter this fentence, the wood thall be pulled downe from his house, and shall be set up, and he thall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name e to dwell there, deflroy all kings and people that e who hash apput to their hand to alter and to destroy this house poyuted that place to have his Name of God, which is in Ierusalem. I Darius haue called you dere. made a decree, let it be done with fpeed.

13 Then Tamai the Captaine beyond the * 1. Efg. 7. t. River, and Shethar Boznai and their companions, according to that which Darius had fent, fo they did fpeedily.

part of February

14 So the elders of the Iewes builded, and they fixed up to affire prospered by the prophecying of I Haggai & Pro- them that he would pher , and Zechariah the fonne of Iddo , and they gine de'r worke builded and finithed it, by the appoyntment of the good interfie. God of Ifrael, and by the commandement of Cy-

rus and Darius, and Artabib ilite king of Perfia. s and Darins, and Artains disc king of Ferra.

g This is the
And this house was findled the third day twelth month, of the moneth g Adar, which was h the fixt yeere and contemeth

of the reigne of King Darius. 16 And the children of Ifrael, the Prieft, and and part of March,

the Leuites, and the refidue of the children of the and fortieth after captinitie kept the dedication of this house of their Etft returne, God with iov. 17 And offered at the dedication of this house

of God an hundreth bullockes, two hundreth rams, foure hundreth lambes, and twelve goats. for the sinne of all I freel, according to the number of the tribes of Ifrael.

18 And they fet the Prieffs in their order, and the Leuites in their courses over the service of God in Ierusalem, as it is written in the * booke

19 And the children of the captivitie kept the Palleouer on the fourteenth day of the first moneth

20 (For the Priefts and the Leuites were purified altogether) and they killed the Paffeoi er for all the children of the captivitie, and for their brethren the Priefls, and for themfelues.

21 So the children of Ifrael which were come / which were of againe out of caprinity, and all fuch as had i fepa. he heaten, and rated themfelues vnto them, from the filthinesse, doltry to work by of the Heathen of the land to feeke the Lord God the true God of Ifrael, did eate.

22 And they kept the feast of unleauened bread the Meters fewen dayes with joy for the Lord had made them re-fiam, and glad, and turned the heart of the king of Asthur Affyrians. vinto them, to fincouring them in the worke of t Elis, to flangules the house of God, even the God of Israel.

* Numb. 3.6. and

CHAP.

2 The Ebrewes

of the kings of

by this name, as Pharaoh was a

common name to the Kings of

Egypt, and Cefar

to the E : perours

b Eera deduceth his kinred, till hee

commeth to As-

he came of him.

who had charge

to write the Liw

and to expound it

12,28. Marthew and Lake calle

him a Lawyer or

d That conteined

pare of Inly, and

e Of King Dring.

month

I some take this for the name of a

people , forme for

time or continu-

che king withed

ned with Zenib-

i Whereof thou

As yee know

Geds glory.

beit may feme to

him long life

babel.

the Law.

are expect.

part of August.

Matth, 21.35.

Luke 10. 25.

ron, to prooue that

Romane.

write , that diners

Perfia were called

CHAP. VII.

a By the commandement of the King . Erra and his companions come to lerufdem. 27 Hee gluth thankes to God.

N Ow after these things, in the reigne of a Artahihathte king of Persia, was Ezra the fonne of Seraiah, the fonne of Azariah, the fonne

2 The sonne of Shallum, the sonne of Zadok, the fonne of Ahitub. The sonne of Amariah, the sonne of Aza-

tiah, the fonne of Merajoth, 4 The fonne of Zeraiah, the fonne of Vzzi,

the fonne of Bukki, The fonne of Abithua, the fonne of Phinehas , the fonne of Eleazar , the fonne of b Aaron,

the chiefe Prieft. 6 This Ezra came up from Babel, and was a e Scribe, prompt in the Law of Mofes, which the e Hee the weth here Lord God of Ifrael had ginen, and the king gane

what a Scribe is, him all his request according to the hand of the Lord his God, wwhich wear vpon him. 7 And there went vp certaine of the children of Ifrael, and of the Priefts, and the Leuites, and whom Marke calleth : Seribe, Mae.

the fingers, and the porters, and the Nethinims viito Ierufalem, in the feuenth yeere of king Ar-8 And hee came to Ierusalem in the diffth do tot of the Law,

moneth, which was in the fenenth yeere of the 9 For vpon the first day of the first moneth began he to goe up from Babel, and on the first day of the hrit moueth came he to Ierufalem according to the good hand of his God that was

vpon him. 10 For Ezra had prepared his heart to feeke the Law of the Lord , and to doe it , and to teach the precepts and judgements in Ifrael,

II And this is the copie of the letter that king Artahibaihte gatte vnto Ezrathe Priest and Scribe, euen a writer of the words of the commandements of the Lord, and of his statutes oner

12 ARTAHSHASHT Eking of king s, to Ezra the Priest and perlite Scribe of the Law of the God of heatien, and to f Cheeneth.

13 I have given commandement, that every one that is willing in my kingdome of the peoance, meaning that ple of Ifrael , and of the Priefts and Leukes , & to goe to Ierusalem with thee, thall goe.

14 Therefore art thou fent of the king and his g Which emained fenen counfellers , to h inquire in Iudah and Ieruas yet in Babylon fatem, according to the Law of thy God, which is and had nor rettein thine hand,

15 And to catie the filter and the gold, which h To examine who lived according to the king and his counfellers willingly offer vnto the God of Israel (whose habitation is in Fe-

> 16 And all the filter and gold that thou cauft find in all the proninces of Babel, with the free offering of the people, and that which the Priefts offer willingly to the house of their God which is in Ierufalem,

17 That thou mayest buy speedily with this filuer, bullocks, rammes, lambes, with their meat offerings , and their drinke offerings ; and thou thalt offer them vpon the Altar of the house of your God, which is in Ierusalem.

18 And whatfocuer it pleafeth thee & thy brethren to doe with the rest of the filuer and golde, doe ye it according to the will of your h God.

feruice of the house of thy God, those deliver thou before God in Ierufalem.

20 And the relidue that shall be needfull for the house of thy God, which thall be meere for thee to bestow, thou shalt bestow it out of the Kings treafure house.

21 And I king Attalithashte have given come 1 which was the mandement to all § treasurers which are beyond tivet Biphraies, 1 the River , that whatfoeuer Ezra the Prieft and and they were be Scribe of the Law of the God of heaven thall re- youd it in tespect quire of you, that it be done incontinently.

22 Voto an hundreth talents of filter, voto an + Ebr. Caron. hundreth + measures of wheate, and vinto an hundreth bathes of wine, and vnto an hundreth m bathes of oyle, and falt without writing.

bathes of oyle, and fall without writing.

m Reide i, Klag:

Whatloeuer is by the commandement of mis, and a, chro. the God of heaven, let it be done fore filly for the 1.1 houle of the God of heaven; for why thould hee n This deflucth be wroth a against the realme of the King and his God indgements

24 And wee certify you, that upon any of the thin Lot, ality, and Prietts . Leuires, fingers, porters, Nethinims, or heebs e to Gods Ministers in this house of God, there firall to go- glory, or affe tonernour lay vpon them tolle, tribute, nor cu- to his reople. frome.

27 And thou Ezra(after the wifedome of thy God, that is in thine hand) ofer judges and arbi- of flegme fara ters, which may judge all the people that is beyou the River, even all that know the law of thy seconding to the God, and teach ye them that know it not.

26 And wholoeuer will not doe the Law of topt sin them that thy God, and the kings law, let him have judge not over, ment without delay whether is he must don't ment without delay, whether it be viito death, or to banithment, or to confication of goods, or to imprilonment.

27 P Bleffed be the Lord God of our fathers p The Emignic which to hash put in the kings heart, to beautifie God thanke for the house of the Lord that is in Ierulalem,

2 8 And bath enclined mercy toward mee, be- his affaire by fore the king and his counsellers, and before all reason of the king. the kings mightie Princes; and I was comforted by the hand of the Lord my God which was vpon mee, and I gathered the chiefc of Itrael to goe vp with me.

CHAP. VIII.

2 The mamber of them that returned to lerufalim with Fire. 2 s flee can to them to faft 24 Der almore freth the Profit of that ductie. 31 What they did meen bery corrects lerufarm

the genealogie of them that came vp with mee from Babel, in the reigne of king a Arrah. a Reade Chap T, ea

2 Of the fonnes of Phinehas, Gershom: of the fonnes of Ithamar , Daniel ; of the ionnes of Dauid . Hattush :

Of the fonnes of Shecaniah, of the fonnes of Pharoth , Zechariah , and with him the count of the males, an hundreth an lifeie.

4 Of the fonnes of | Pahath Moab , Elihoe- [Co. 1915/10 S nai, the sonne of Zerahiah, and with him two Mass. lrundreth males.

of the fonnes of Shechaniah, the fonne of Ishaziel, and with him three hundreth males.

6 And of the fonnes of Adin, Ebed the fonne of Ionathan , and with him fiftie males .

7 And of the fonnes of Elam , Ieshaiah the fonne of Athaliah, and with him feuentie males. 8 And of the fonnes of Shephatiah , Zebadiab the fonne of Michael, and with him fourescore

of Eabylon

carled him to vie

weid of God , and

that he game him to good toccede in

T Hele* ire now the chiefe fathers of them, and * 1 Egle 1, 100

19 And the veffels that are given thee for the

9 Of

Nehemiah mourneth. His

Nehemiah

prayer. Artah [halhte?

and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the fingers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

m Meaning, of the common people: for before he fpake of the Priefts and Lenites,

Of Moady

and part of Decem -bei, and was their

nineth moneth. b A lew as I was.

c Meaning, in

7 Dan 2.6.

Indea.

25 And of m Ifrael: of the fonnes of Parofh, Ramiah, and Iefiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

26 And of the fonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and And of the sonne of Zattu, Elioenai, Elia-27

flib, Mattaniah, and Terimoth, and Zabad, and

28 And of the fonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the fonnes of Bani, Meshullam, For, the Captaine . Malluch, and Adaiah, Iathub, and Sheal, Ieramoth. 30 And of the fonnes of # Pahath Moab , Ad-

na, and Chelal, Benniah, Maafeiah, Mattaniah, Bezaleel, and Binnni, and Manatteh.

And of the formes of Harim , Eliezer, Ishiiah, Malchiah, Shemaiah, Shimeon.

32 Beniamin, Malluch, Shamariah.

33 Of the fonnes of Hashum, Mattenai, Mattattah , Zabad, Eliphelet, Ieremai, Manasteh , Shimei.

Of the fonnes of Bani, Maadai, Amram, and Vel.

35 Banaiah, Bediah, Chelluh,

Vaniah, Meremoth, Eliashib, 36 Mattaniah, Mattenai, and Iaasan,

38 And Banni, and Bennui, Shimei,

And Shelemiah, and Nathan, and Adaiah, Machnadebai, Shafhai, Sharai, 41 Azareel, and Shelemiah, Shemariah.

42 Shallum, Amariah, Iofeph. 43 Of the fonnes of Nebo, Ieiel, Mattithiali,

Zabad, Zebina, Iadan, and Ioel, Benaiah. 44 All these had taken strange wives : and n Which also we're among them were women that had a children,

made illegitimate because the mariags was ynlawfull.

* Deut. 2 9. 11. 28.

* Deut. 33 49

NEHEMIAH.

THE ARGVMENT.

G Od doeth in all ages and at all times fet up wworthy perfous for the commodity and profit of his Church as now vvithin the compasse of seuentic yeeres he raised up divers excellent men for the presentation of his people af-ter their returns from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captains to bring them home, and provided that the Temple vas builded: the second reformed their maners and planted religion? and the third builded up the walles, delivered the people from oppression, and provided that the Lave of God was put in execution among them. Hee was a godly man, and in great authoritie worth the King fo that the king fauoured him greatly and gaue himmost ample letters for the accomplishment of all things wwhich he could desire. This Booke is also called of the Latines the second of Ezra, because he vvas the vvriter thereof.

4 Nebemiah bemaileth the calmitic of terrifalm. 5 Her confessel the finnes of the people , and prayeth God for them.

He words of Nehemiah the fonne of Hachalish.In the moneth a Chif-leu, in the twentieth yeere, as I was in the palace of Shufhan.

2. Came Hanni, one of my b brethren, hee and the men of Indah, aWhich conceineth part of Nonember 1

and I asked them concerning the Iewes that were delinered, which were of the refidue of the capti-

nitie, and concerning Ierufalem.

3 And they faid vnto me, The refidue that are left of the captiuitie there in the c province, are in great affliction and in reproach, and the wall of Terufalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard thefe words, I fate downe and wept, and mourned certaine dayes, and I fafled and prayed before the God of heaten.

5 And faid, * O Lord God of heatten, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his

commandements.

6 I pray thee let thine cares be attent, and thine eyes open, to heare the prayer of thy feruant, which I pray before thee daily, day and night for the children of Ifrael thy fernants, and confelle the finnes of the children of Ifrael, which wee have finned against thee, both I and my fathers house have sinned:

7 Wee have † grieuoufly finned against thee. and have not kept the commandements, nor the flatures, nor the judgements, which thou commandedft thy fernant Mofes.

8 I befeech thee remember the worde that drou commandedft thy feruant Mofes , faying Yee will transgresse, and * I will scatter you abroad among the people.

9 But if yee returne vnto mee, and keepe my commandements, and doe them, *though your feattering were to the vttermost part of the heanen , yet will I gather you from thence , and will bring you vnto the place that I have chosen to place my Name there.

10 Now these are thy servants and thy people whom thou hast redeemed by thy great power,

and by thy mightie hand.

11 O Lord, I befeech thee, let thine eare now hearken to the prayer of thy feruant, and to the a That is, to Works prayer of thy feruants, who defire to a feare thy thin thee, Name, and I pray thee, cause thy sernant to profper this day, and give him favour in the prefence Artahibalite. of e this man : for I was the kings butler.

CHAP. II. 1 After Nobemi ib hadoltained letters of Artaxenter. 11 bee came to I rufilem, 17 and initial the walles.

N Ow in the moneth a Nisan in the twentieth a which was the yeere of king b Artahshathte, the wine stoode a which was the before him, and I tooke up the wine, and gaue it yes and contrivinto the king. Now I was not before time fadde in noth part of March his prefence.

2 And the king faid vnto mee, Why is thy salled Daries, countenance fad, feeing thou art not ficke this read Erra. 7.1. an 1. is nothing, but forow of heart. Then was I fore was tneto: Hyfiaspis,

afraid.

3 And I faid to the King, God fave the king for euer : why should not my countenance be fad. when the citie and house of the sepulchres of my fathers lieth wafte, and the gates thereof are deuoured with fire?

: I defired God in And the king faid vnto me , For what thing profer mint enters doest thou require? Then I prayed to the God of prite, beauen;

b Who is also

> Ele, correpted.

F And

Nehemiah; request.

Chap. III.

The building of the walles. 172 fernants will rife vp and build ; but as for you, yee

haue no portion , nor right , nor k memoriall in k Neither ne ye of

(to whom hee hath appointed this citie onely) neither did any of your predeed-

CHAP, III.

gate : they a repaired it , and fet up the doores a In Thew, they

build, which also layd the beames thereof, and fee on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the fonne of Vrijah, the fonne of Hakkoz; and next vnto them fortified Methullam, the fonne of Berechiah , the fonne of Methezabeel: and next vnto them fortified Zadok, the fonne of

5 And next vnto them fortified the Tekoites: but the greatmen of them b put not their neckes b The rich and to the workes of their lords.

6 And the gate of the * old fishpoole fortified were appointed Iehoiada the fonne of Pateah , and Methuliam the officers in this fonne of Befodaiah : they layd the beames there- worke , neither of , and fer on the doores thereof , and the lockes well they helpe thereof, and the barres thereof.

7 Next viito them also fortified/Melatish the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Mifpah, vnto the ethrone of the e vnto the place Duke, vuluch vvas beyond the River.

8 Next vnto him fortified Vzziel the fonne of was won to him Harnohiah # of the goldfmiths: next vnto him gonetred the also fortified Hananiah the sonne | of Harakkahim, and they repaired I erufalem vnto the broad abience. wall.

9 Also next vnto them fortified Rephaiah, the browner fonne of Hur, the ruler of the halfe part of Ieru-10 And next vnto him fortified Iedaiah the

fonne of Harumaph, euen ouer against his house: and next vitto him fortified Hartuili the fonne of Haff:abniah. 11 Malchijah the sonne of Harim, and Hashub

the fonne of Pahath Moab fortified the fecond 104 mm/art y portion, and the tower of the fornaces.

12 Next vnto him also fortified Shallum the fonne of Halloesh, the ruler of the halfe part of

Ierusalem, he and his daughters. 13 The valley gate fortified Hanum, and the inhabitants of Zanuah : they built it, and fet on the doores thereof, the lockes thereof, and the

barres thereof, even a thousand cubits on the wall vnto the dungport. 14 But the dungport fortified Malchaian the sonne of Rechab the ruler of the fourth part of

Beth-haccarem hee built it, and fet on the doores thereof, the locks thereof, and the barres thereof. 15 But the gree of the countains fortified

Shallum the sonne of Col-horeh, the ruler of the fourth part of Mispah : hee builded it, and couered it and let on the do resither of the lockes thereof, and the barres thereof, and the wall

And faid vnto the king, If it pleafe the king, and if thy feruant have found favour in thy fight, I defire that thou wouldest fend me to Iudah vnto the citie of the sepulchres of my fathers, that I may built it.

6 And the King faid vnto mee ,) the Oueene also fitting by him:) How long shall thy iourney be , and when wilt thou come againe ? So it pleased the king, and he sent me, and I set him a

€ Or, Eupératets G Or, Paradife,

tuccelle therein,

e Thefe were great enemies to the lewes, and laboured alwayes

both by force and

fubrilty to ouer-

Lewelle, had adpertifement euer

of their affaires,

and to wrought

them great

D Gr. conduit.

ned of other nati-

They were en-

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Persia beyond Emphrates.

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of God, enerlay creason vn o then

it makerh thent

world, and alfo

of prince; meg

againit them,

Airreth the haired

moded on to the

enterprife.

twife was a

7 After, I faid vnto the King, If it pleafed the king, let him give me letters to the captaines beyoud the || River, that they may convey me over, till I come into Iudah.

8 And letters vnto Afaph the keeper of the kings I parke, that hee may give mee timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the bouse that I shall enter into. And the king d As God mooned gane mee according to a the good hand of my me to aske, and as God vpon me.

he gaue me good

9 Then came I to the captaines beyond the River, and gave them the kings letters. And the king had fent captaines of the armie and horfemen with me.

10 But & Sanballat the Horonite, and Tobiah a feruant an Ammonite heard it, and it grieued them fore, that there was come a man which fought the wealth of the children of Ifrael.

II So I came to Ierufalem, and was there three

come them, and dayes. Tobiah, because his

12 And I rofe in the night , I , and a few men with mee : for I told no man , what God had put in mine heart to doe at Ierufalem, and there was not- a beaft with mee, faue the beaft whereon I

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and viewed the walles of Ierufalem, how they were broken downe, and the portes thereof denoured with the fire.

14 Then I went foorth vnto the gate of the

I fountaine, and to the kings filhpoole, and there was no roume for the bealt that was vider me to 15 Then went I vp in the night by the brooke,

and viewed the wall, and turned backe, and comming back, I entred by the gate of the valley, and returned.

16 And the rulers knew not whither I was f That is, contemgone, nor what I did, neither did I as yet tell it ons, as though Goo had forfaken vs. vnto the Iewes, nor to the Priefts , nor to the noble men, nor to the rulers, nor to the rest that lacouraged , and gue boured in the worke.

themfeltes to doe 17 Afterward I faid vnto them, Ye fee the miwell, and to tratell ferie that wee are in , how Jerufalem lieth wafte, and the gates thereof are burnt with fire : come, h These were three and let vs build the wall of Ierusalem , that we be

chiefe governours under the king of no more f a reproach.

18 Then I told them of the hand of my God, (which was good over me) and also of the kings a Thus the wicked wordes that he had spoken vnto mee. And they faid, Let vs rife, and build. So they & strengthened burhe i the children their hand to good.

19 But when Sanballat the Horonite, and Tocharge, both because bia's the fernant an Ammonite, and h Geshem the Arabi in heard it , they mocked vs , and despised vs , and fayd , What a thing is this that yee doe? Will ye irebell against the king?

20 Then answered I them, and sayd to them, The God of heaven, he will prosper vs, and we his

The name cof them that lead A the maller. T Hen arofe Eliashib the hie Priest with his brethren the Priests, and they build the theep-

thereof : even vino the tower of Meals repaired impaid in that is they included in, that is fo dedicated it to

they it, and viito the tower of Hananeel. 2 And next vnto him builded the men of the Lord by player, Iericho, and beside him Zaccur the sonne of indesing him ru-main since u, 3 But the fulpott did the fonnes of Senath

chey them which * 1/4.22.11a

where the Dake was went to bring Or , Zorghan Or, if the Agas

OTH

The building of the walles.

Nehemiah.

Conspiracie of the wicked

Or, Stor.

she citie lay.

e Which dwele in

by lorden and Ie-

f Reade Ema. Chep. 2, +3.

of his former,

h which was the

Or execution .

viito the fifhpoole of & Shelah by the kings garden, and vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the fonne of Azbuk, the ruler of the halfe part of Beth Zur vnrill the other fide ouer against the sepulchers of David, and to the filhpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the Sonne of Bani, and the next unto him fortified Hathabiah the ruler of the halfe part of Keilah in

18 After him forrified their brethren: Banai, the fonne of Henadad the ruler of the halfe part

19 And next vnto him fortified Ezer, the fonne of Ichna the ruler of Mizpah, the other portion ouer against the going vp to the d corner of the d Where the weapone and armour of armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib

the high Prieft.

21 After him fortified Merimoth the fonne of Vrilah, the fonne of Hakkoz, enother portion from the doore of the house or Eliashib, even as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men

of e the plaine. the plaine countrey

23 After them fortified Beniamin, and Haffhub ouer against their house; after him fortified Azariah the tonne of Maafeiah, she fonne of Anania, by his house,

24 Atter him fortified Binnui, the fonne of Henada I another portion, from the house of Aza-

riah unto the turning and unto the corner. 25 Palal, the fonne of Vzai, from ouer against the corner, and the high tower, that lieth out

from the Kings houfe, which is belide the court of the prison. After him Pedaiah the sonne of 26 And the f Nethinims they dwelt in the for-

treffe vnto the place over against the water-gate Eastward, and to the tower that lieth out. 27 After him fortified the Tekoites another

portion outr against the great tower that lieth out enea vnto the wall of the fortreffe.

2.5 From about the horie-gate foorth fortified the Priefts , every one over against his house. 29 After them fortified Zadok the fonne of

Immer oner against his house; and after him fortified Shemaiah the fonne of Spechaniah the keeper of the East gare.

30 After him fortified Hananiah the sonne of Shelemiali, and Hanun the sonne of Zalaph, the g fixt, another portion : after him fortified Meg Meaning the fixt thullam, the forme of Berechiah, ouer against his

3.1 After him fortified Malachiah the goldfmiths sonne, untill the house of the Nethinims, and of the Merchants oner against the gate

h Miphkad, and to the chamber in the corner. 3.2 And betweene the chamber of the corner place of indgement vnto the theepegate, fortified the goldtmiths and the merchants.

CHAP. IV.

7 The building of Irrufalem is hindered, 15 but God breaketh therentes grife. 17 The leaves will mith one band, and bolde there re upons in the other,

B Vr when Sanball at heard that wee builded the wall, then was he wroth and fore gricued,

and mocked the lewes.

2 And faid before his a brethren and the ar- a Of his companimie of Samaria, thus hee faid, What dor thefe one that dwelt in Samariah. b weake Iew sawil they for tife the infelness will b Thus the wiethey facrifice ? will they firsth it in aday ? will ked that confider

him, and faid, Although they build, yet if a foxe mocke them as goe up, hee shall even breake downe their stonie though they we to

heapes of dust, feeing they are burnty

have prouoked vs before the builders.

4 . Heare, O our God (for wee are despised) redie that ile and turne their shame upon their owns head, and children of cot and turne their shame upon their owns head, and have against the give them unto a pray d in the land of their cap-deithon and theat-

5 And couer not their e iniquitie, neither let enemies, to tee to their finne be put out in thy presence : for they d Let them be

ioyned vnto the # halfe thereof, and the heart of c Let the plagues declare to the the people was to worke. 7 & But when Sanballar, and Tobiah, and the themselver against

Arabians, and the Ammonites, and the Ashdo-thee, and against thy dims heard that the walles of Ieru(alem were repaired, (for the breaches began to be stopped) ungrespect to then they were very wroth, 8 And confpired altogether to come and to not for any primate affection, or

fight against Ierusalem, and to + hinder there. gaintt lerulalem, and to f hinder there. gndge.
Then wee prayed vnto our God, and fet 100, balfe kagle.

watchmen by them, day and night, because of + Eler make to flar, 10 And Iudah faid, The strength of the bea-

rers is weakened, and there is much earth, fo that we are not able to build the wall. 11 Alfo our advertagies had faid, They shall not

know, neither fee, till we came into the mids of them, & flay them, and cause the worke to cease.

12 But when the Isives (which dwelt befide them) came, they told vs f ten times, & From all f That is, often & places , whence yee shall returne, they will be vp. times.

12 Therefore fet I in the lower places behind dings, tayd thus; the wall upon the tops of the stones, and placed when you leave ! the people by their families, with their fwordes, your worke, and their speares, and their bowes.

Then I beheld, and rofe vp, and faid vnto enemies will the princes, and to the rulers, and to the teft of affaile you, the people, Be not afraid of them: h remember hand to deliser his the great Lotd, and fearefull, and fight fot your out of danger and brethren, your fonnes, and your daughters, your therefore feeing they should fight wines, and your houses.

15 And when our enemies heard that it was nance of Gods knowen vitto vs, then God brought their counfell glory, and for the to nought, and weethrned all agains to the wall, preferration of their owne lives

enery one vnto his worke, 16 And from that day halfe of the yong men encourageth them did the labour, and the other halfe part of them toplay the valiant held the speares, and shields, and bowes, and ha- i To one fee them. bergions : and the Rulers fleed i behinde all the and to encourage

boufe of Iudali. 17 They that builded on the wall , and they worke, that bare the burdens, and they that laded, did the works with one hand, and with the other helde the fword,

18 For enery one of the builders had his fword girded on his loynes , and fo builded : and he that blew the trumpet, was befide me,

19 Then faid I vntothe Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are feparated vpon the wall, one farre from another,

thry make the stones whole againe curof the not that Gods gower is ener in readmelle for the 3 And Tobiah the Ammonite vous beside deserte of his we ke and feebled c This is the re-

nings of their God by prayer. fpoyled and 'ed 6 So we built the wall, and all the wall was av ay capture. would that they fee Church : thus he Gods glory, and

meming the people,

g They which brought the tigoe either to eare for the mainte-

them to their

The people oppressed.

Chap. V. VI.

Sanballats letter. 173

20 In what place therefore ye heare the found k Meming, to refit of the number, k refort yee thither vino vs ; our the renemies, if God theh fight for vs. need mequired, 21 So wee laboured in the worke, and halfe of

them held the fpsares, from the appearing of the morning, till the flartes came foorth. /

22 And at the same time faid I vnto the pcople, Let enery one with his fernant lodge within Terufalem, that they may be a watch for vs in the night, and labour in the day.

1 That is , when they purified them felnes, or els when they walked their chailter

which oppiesed

plaint of the peo-

ple, then ing to

what extremity

e To pay our tri-

of the Persians,

d by name the

rich is no better

then the poore.

but for poresty

hire them to

others.

e we me not able

co redeeme them,

are constrained to

f Von preffe them

with viery, and

hands. 2 Both becamfe they should be

feeing how many

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ment of others,

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k Who by this

eccation will bla-

of God , feeing

that our acts are

Il Or, ofing.

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no better then

Caues >

n iah.

theirs.

lome,

breitren.

ling toward their

which was exacted yearely of vs.

them.

23 So neither I, nor my brethren, nor my feruants, nor the men of the ward (which followed me) none of vs did put off our clothes, saue energy one put them off I for wathing.

CHAP. 1 The people are opposed and in new fley, 6 Nehomiabrene district

tie tooke not the portion of others that had said before, halk be Should gri-ue the profle. N Ow there was a great crie of the people, and

a Against the rich of their wines a against their brethrenthe

2 For there were that faid, We,our fonnes and our daughters are many, therefore wee take vp

b This is the com- be true, that we may eate and line. 3 And there were that faid, We must gage our

lands, and our vineyards, and out houses, and take

they were brought up corne for the famine. 4 There were also that faid, We have borowed money for the kings tribute vpon our lands

and our vineyards.

5 And nowe our flesh is as d the flesh of our brethren, and our formes as their formes, and loe, wee bring into fubication our fonnes and our daughters, as feruants, and there be of our daughters nove in fubication, and there is no power e in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their

cric and these words.

7 And I thought in my minde, and I rebuked feeke how to being the princes, and the rulers, and fayd vnto them, all things into your You lay fourthens enery one vpon his brethren; and I fet a great 8 ailembly against them.

8 And I faid vnto them , Wee (according to mooned with pitie, our ability) have redeemed our brethren the Iewes, which were fold onto the heathen; and will were by them opvou fell your brethren againe, or shall they bee h fold vnio vs ? Then held they their peace, and

could not answere.

9 i I fail alfo, That which ye do, is not good 2: it v eie witnef. Ought yee not to walke in the feare of our God, for the k reproach of the heathen our enemies?

10 For enen I, my breihren , and my fernants h Steing God hath do lend them money and corne: I pray you, let vs

leane off this I burden.

11 Restore, I pray you, vnto them this day beathen , thall we their lands, their vineyards, their olices, and their houses, and remit the hundreth part of the filuer s Meaning, Nehe- and of the corne, of the wine, and of the oyle that ve exact of them.

12 Then faid they, We will testore it, and will not require it of whem; we will doe as thou hait tpheme the Name faid. Then I called the Priest, and caused them to fweare, that they should doe according to this

promife,

13 So I flooke my lappe, and fayd, So ler God shake out enery man that will not performe this promife, from his house, and from his labor : euen thus let him be shaken out and emptied. And all the Congregation faid, Amen, & praifed the Lord; and the people did according to this promife,

14 And from the time that the Kinggane me charge to be governour in the land of Indah, from the twentieth yeere, enen vnto the two and thirtieth yeere of King Artahtlathae, that it, twelve yeere . I , and my brothron have not eaten m treceined noe the m bread of the governour.

15 For the former gouernouts that were before mee, had beene chargeable unto the people, letone mee exaded, and had taken of them bread and wine, belides wherein he declaforty flickels of filuer: yea, and their fernants techthat he rather have the wealth bare rule over the people : but fo did not I, be- of the gent the wealth cause of the feare of God.

16 But rather I fortified a portion in the worke day. of this wall, and we bought no land, and all my fernants came thither together viito the worke.

17 Moreover there overe at my table an hundreth and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe, and nor convice fixe choten theepe, and birds were prepared for days me, and I within tend, yes wine for all n in abun- n whereas a other dance. Yet for all this I required not the bread of times iles heavy the povernour: for the bondage was grievous vnme they be made the povernour for the bondage was grievous vnme they be made to this people.

19 Remember me, O my God, in goodnes, 4c-

cording to all that I have done for this people.

CHAP. VI.

1. Nilombile ar from the nilogical aripdomound 2 do to his adverfulle, It hast retrief a regently to fall Property,

NJ when Sanbailat, and Tootali, and Gethem A the Arabian, and the reft of our eremies were soyred togeheard that I had build the wall, and that there ther, as chap alon were no moe a breaches therein (though at that rime I had not let up the doores upon the gates)

2. Then fent Sanballat and Geffern vnto mee, faying, Come thou that we may meet to gether in the villages in the plaine of Ono: & they thought

to doe me euill.

3 Therefore I fent mellengers unto them, fay- b Meaning, that if ing. I have a great worke to do, & I cannot come he should obey their downe: b why thould the worke ceale, whiles I request, the worke leane it and come downe to you?

4 Yet they fent voto mee foure times after ceale dewing this fort. And I answered them after the same hereovether we

Then fent Sanballat his feruant after this hand of the fort vnto me the fift time, with an open letter in wicked.

6 Wherein was written, It is reported among 1 or, 6 form. the heathen, and 4 Galhmu hath faid it, that thou and & Iewes thinke to rebell, for the which cause thou buildeft the wall, and thou wilt be their kirg c As the jame

according to thefe words. 7 Thou haft also ordained d the Prophets to d Thoubal bible preach of thee at Ierulalem, faying , There is a and for up take King in Itidah: and now according to thele his relevant, and wordes it shall come to the Kings eares: come to tode tima the

now therefore, and let vs take countell together, king of ite in of 8 Then I fent voto him faying it is not done which you owe according to these wordes that then sayes ; for var him. thou fainest them of thine owne heart.

of for all they afrayed vs, faying, Their hands to white hid fliable weakened from the worke, and it shall not would care et . to be done : now therefore t encourage thou me, the me with thee

10 (And I came to the honle of Shen arah might pays to the forme of Delaiah the forme of Mehetals .el.als 1 ber sandre ene hee was " fbu, vp , and hee fayd, Let & scome to- fone enclair gether into the house of God in the middles of which whim was the Temple, and flutthe doores of the Temple: but hypositie.

his owne somme -

Liberally.

appointed , Boild

+ E c. it replan

The wall finished. They that

f He doubted not

but God was able

to preferre him.

he had obeyed

this countell, he

flioald have dif-

couraged all the people : thus God

pineth power to his to relia falle

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si ent about to overthrow his

weie aduerfaries

Church , decla-

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h Which was the

fixt moneth and

of September. i Afterthat I had

or fivere

contained past of

August, and pare

Tent Sanballat his

to his glory, and

prophecies, though they feeme to

Nehemiah.

returned from the captiuitie?

for they will come to flay thee : yea, in the night anah. This is the number of the men of the peowill they come to kill thee.

11 Then I faid, f Should fuch a man as I, flee? Who is he, being as I am, that would goe into the Temple to liue ? I will not goe in.

12 And loe, I perceived that God had not fent him, but that hee pronounced this prophecie against me : for Tobiah and Sanballat had hired

13 Therefore was he hire I, that I might be afraid, and doe thus, and finne, and that they might have an enill report, that they might re-

proach me. 14 My God, remember thou Tobiah, and Sanballat according vnto thefe their works, and Nog Very griefe canfed him to pray adiah the Prophetesse also, and the rest of the

Prophets that would have put me in feare. againfilmen, which 17 Notwithstanding the wall was finished under the pie ence on the fine and twentieth day of h Elul, in two and

i fiftie dayes. 16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraid, and their courage failed them : for they

knew that this worke was wrought by our God. 17 And in these dayes overethere many of the princes of Iudah , whose k letters went vnto Toof God, the deaill biah, and those of Tobiah came vnto them.

frath a great fort of 18 For there were many in Iudah, that were fworne vnto him : for he was the fonne in lawe of Shechaniah, the fonne of Arah; and his fonne Ichonathan had the daughter of Meshullam, the fonne of Berechiah,

19 Yea, they spake in his praise before me and tolde him my words, and Tobiah fent letters to It Thus the Church put me in feare.

of God hath enermore evemies within it felfe, which are more dangerous then the outward and profesfed enemie.

CHAP. VII.

a After the mallone luilded, is the mutch appointed. 6 They that returned from the captivity are numbered.

N Ow * when the wall was builded, and I had 2º Ecolus 49.03: fet vp the doores, and the porters, and the fingers and the Leuites were appointed,

Then I commanded my brother Hanani and Hananiah, the prince of the palace in Ierufalem (for hee was doubtleffe a faithfull man, and feared God aboue many)

And I faid vnto them , Let not the gates of Ietusalem be opened whill the heate of the funne : and while a they ftand by , let them flut a To wie, they that the doores, and † make them fast : and I appointed wards of the inhabitants of Ierufalem, euery

one in his ward, and every one over against his 4 Now the citie vvas large and great, but the people were sew therein, and the houses were

not builded.

5 And my God put into mine heart, and I ga thered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein.

6 These are the b sonnes of the province that b That is, the in-habitants of Indah came up from the captility that was caried away (whom Nebuchad-nezzarking of Babel had caried away) and they returned to lerufalem and to Iudah, euery one vnto his citie.

7 They which came with Zerubbabel, Ieflua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Billhan, Mispereth, Biguai, Nelum, Ba-

ple of Ifrael. 8 The fonnes of Paroth, two thousand an hun-

9 The fonnes of Shephatiah , three hundreth feuenty and two.

dreth feuenty and two.

10 The fonnes of Arah , fixe hundreth fiftie and two. 11 The formes of g Pahath Moab of the formes if Or, the captains

of Ieshua and Ioab, two thousand eight hundreth of Month and eighteene. 1 2 The fonnes of Elam , a thousand two hund

dreth fifty and foure. 13 The fonnes of Zattu, eight hundreth and

fine and fourty. 14 The fonnes of Zacchaifeuen hundreth and

threescore. 15 The fonnes of Binnui, fixe hundreth and

eight and fortie. 16 The fonnes of Bebai, fixe hundreth and

eight and twenty. 17 The fonnes of Azgad, two thousand three hundreth and two and twenty.

18 The fonnes of Adonikam , fixe hundreils threefcore and feuen.

19 The fonnes of Beguai, two thou fand threefcore and feuen.

20 The fonnes of Adin, fixe hundreth and fine and fifty.

2 1 The fonnes of Ater of Hizkiah, ninety and eight.

2 2 The fonnes of Hashum, three hundreth and eight and twenty.

23 The fonnes of Bezai, three hundreth and foure and twenty.

24 The fonnes of Hariph, an hundreth and twelue. The d formes of Gibeon , ninety and five. d That is, the dulies

26 The men of Beth-lehem and Netophah, an bitants of Gibton, hundreth fourescore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah,

and Beeroth, seuen hundreth and three and forty. 30 The men of Ramah and Gaba, fixe hun-

dreth and one and twenty 31 The men of Michmas, an hundreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth

and three and twenty.

33 The men e of the other Nebo, two and fifty, e For there 34 The formes of the other Elam, a thousand were two cines two hundreth and foure and fifty.

35 The fonnes of Harim, three hundreth and twenty.

36 The fonnes of Iericho, three hundreth and fine and forty.

37 The fonnes of Lod-hadid and Ono, feuen hundreth and one and twenty.

38 The fonnes of Sanaah, three thousand nine

hundreth and thirty. 39 The Priefts : the fonnes of Iedaiah of the

house of Iethua, nine hundreth seuenty and three. 40 The fonnes of Immer, a thoufand and two

4. The fonnes of Pashur, a thousand two hundreth and feuen and forty. 42 The fonnes of Harin a thousand and fe-

ucureque. 43 7 The

6 Ezra 2,2,

e Ararish in Fora

as called Soraigh, sind Raamiah, Paralish, chop 2, 4,

are mentioned,

y Ehr. hold them.

mo ining , till the deres mere put sm

are numbred.

Chap. VIII.

The Law is read. 174

[Or, Hodaid.

43 The Leuites : the fonnes of Ieshua of Kadmiel, and of the fonnes of | Hodinah, fenentie and foure.

44 The fingers : the children of Alaph, an hundreth and eight and fourtie.

45 The porters : the fonnes of Shallum, the fonnes of Ater, the fonnes of Taimon, the fonnes of Akkub, the fonnes of Hatita, the fonnes of Shobai, an hundreth and eight and thirtie. E Reads Ez.a 2.53

46 The f Nethinims : the fonnes of Ziha, the fonnes of Hashupha, the fonnes of Tabaoth. 47 The fonnes of Keros, the fonnes of Sia, the

fonnes of Padon. 48 The formes of Lebana, the formes of Haga-

bathe fonnes of Shalmai. 49 The fonnes of Hanan, the fonnes of Gid-

del, the fonnes of Gahar, 50 The fonnes of Regian, the fonnes of Rezin, the formes of Nekoda.

51 The fonnes of Gazzam, the fonnes of Vzza, the fonnes of Paleah.

52 The fonnes of Befai, the fonnes of Meunim, the fonnes of Nephithefim. The fonnes of Bakbub, the fonnes of Ha-

kupha, the fonnes of Harhur.

54 The fonnes of Bazlith, the fonnes of Mehida, the fonnes of Hatiha,

55 The fonnes of Barkos, the fonnes of Siffera, the formes of Tamah.

56 The fonnes of Neziah, the fonnes of Hacipha. 57 The fonnes of Salomons fernants, the fonnes

of Sotai, the fonnes of Sophereth, the fonnes of 58 The fonnes of Iaala, the fonnes of Darkon,

the formes of Giddel. 59 The fonnes of Shephatiah, the fonnes of Hattil, the fonnes of Pochereth of Zebaim, the fonnes of Amon.

60 All the Nethinims, and the fonnes of Salomons forgants vvere three hundreth, ninetic and

61 And these came up from Tel-melah, Telharetha, Cherub, Addon, and Immer: but they could not thew their fathers house, not their feed, or if they were of Ifrael,

62 The fonnes of Delaiah : the fonnes of Tobiah, the fonnes of Nekoda, fixe hundreth and two and fourtie.

63 And of the Priefts : the fonnes of Habaiah, the fonnes of Hakkoz, the fonnes of Barzillai, which tooke one of the daughters of Barzillai she Gileadite to wife, and was named after their

64 Thefe fought their writing of the genea-Meaning, Nehe_ logies, but it was not found: therefore they were

mia: for Tirthatha put from the Priefthood.

in the Chalde

a butler.

tongue fignifieth

End 18.80.

65 And 8 the Tirthatha faid vnto them, that they should not cate of the most holy, till there role vp a Priest with * Vrim and Thummim.

66 All the Congregation together vvastwo and fourtie thousand, three hundreth and threefcore,

67 Belides their fernants and their maids, which were feuen thousand, three hundreth and seuen and thirtie: and they had two hundreth and fine and fourtie finging men and finging women.

68 Their horfes vore leven hundreth and fixe and thirtie, and their mules two hundreth and fine and fourtie.

69 The camels foure hundreth and fine and

thirtie, and fixe thousand seven hundreth and twentie afles.

70 And certaine of the chiefe fathers gatte vnto the worke. The Tirthatha gaue to the treafure, a thoufand h drammes of golde, fiftie basins, fue h Reide Etta 1,69 hundreth and thirtie Priests garments.

71 And some of the chicle fathers gave vnto the treasure of the worke, twentie thousand drammes of golde, and two thouland and two hundreth # pieces of filter.

72 And the rest of the people game twentie thousand drammes of golde, and two thousand pieces of filuer, and threefcore and feuen Priefts gar-

73 And the Priefts , and the Leuites , and the porters and the fingers, and the reft of the people into the continue and the Nethinims, and all Ifrael ducit in their parets pemter cities : and when the ! fetienth moneth came , the and partoto weeks children of Ifrael were in their cities,

CHAP. VIII.

2. Eya gubereb together the people, and residents them the Liese 12. Thy reloyer in that for the houndings of the mort of U.S. 15. Thy hope the field of Taleenal socienties.

Nd all the people affembled themselves † to- + E/r 41 cm mar. A gether, in the street that was before the wa- a Read E127.10 tergate, and they fpake vnto Ezra the a Scribe, that he would bring the booke of the Law of Mofes; which the Lord had commanded to Ifrael,

2 And Ezra the Priest brought the Lawbefore the Congregation both of men and women, 5 which had see and of all b that could heare and understand it , in and acte enton the the first day of the senenth moneth,

3 And hee read therein in the ftreet that was before the watergate (from the morning untill the midday) before men and women, and them a Third other, a that vinderstood it, and the cares of all the people the greateste, hearkened vinto the booke of the Law.

4 And Ezra the Scribe flood vpon a pulpit of God, of wood which he had made for the preaching, and befide him flood Mattithiah, and Shema, and Ananiah , and Vriiah , and Hilkiah , and Maateiah on his right hand, and on his left hand Pedaiah. and Mithael, and Malchiah, and Hashum, and Hathbadana, Zechariah, and Mefhullam.

5 And Ezra opened the booke before all the d To the interes people : for hee was d about all the people : and might be he benor when he opened it, all the people ft sod up.

6 And Eara praifed the Lord the great God, and all the people answered, Amen, Amen, with lifting up their handes : and they bowed themfelies, and worthipped the Lord with their faces toward the gound.

 Alfo Teilma, and Bani, and Sherebish, Iamin , Akkub , Shabbethai, Hodiiah, Maafeiah, Kelita, Azariah, Iozabad, Hanen, Felaiah, and the Leintes existed the people to understand the Law, and the people flood in their place.

8' And they read in the booke of the Law of God diffinctly, and gaue & tenfe, and caufed there to understand the reading.

9 Then Nehemiah (which is Ti-fliatha) and then offences Erra the Prieft and Scribe, and the Leunes that is not the law. instructed the people, fayd vino all the people, une doenot re-This day is holy vinto the Lord your God mourns moone them for not, neither weep 2: for all the per ple : wept, when mouning, but they heard the words of the Law.

10 He feid alfo vnto them, Goe, and cate of the toratmuch as they far, and drinke § (weete, and fend part vitto them, neitgentant for whom none strepared for this day is ho-thar us, to the poor, ly vnto our Lord be yee not fory therefore : for

Qr. minre.

vy deritand.

to hearth; ward

e I : confidering afin e them of That is, temember

The feast of Tabernacles.

g Reioyce in the Lord, and he will

giue you mength.

* Logar 1 34

Nehemiah.

The Leuites prayer.

the sioy of the Lord is your ffrength.

11 And the Levites made mence throughout all the people, faying, Holde your peace : for the day is holy, be not fad therefore.

12 Then all the people went to eate and to drinke, and to fend away part, and to make great for because they had understood the words that they had taught them.

13 And on the fecond day the chiefe fathers of all the people, the Priefs and the Leuites were gathered vnto Ezra the Scribe, that he also might

instruct them in the words of the Law.

14 And they found written in the Law , (that the Lord had commanded Mofes) that the children of Ifrael should dwell in *boothes in the

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierufalem, faying, Goe foorth ento the mount, and bring oline branches, and pine branches, and branches of # Hyrrns, and palme branches, and Her, goods for branches of thicke trees, to make boothes, as it is

the at Least 3.40 written. 16 So the people went foorth and brought

feaft of the fewenth moneth.

them, and made them boothes, every one upon the h Fortheir honh roofe of his house, and in their courts, and in fes were made fat the courts of the house of God, and in the streets atoue, reade Dent. by the watergate, and in the streete of the gate of 22,8, Èphraim.

17 And all the Congregation of them that were come againe out of the captinitie, made boothes, and fate under the boothes: for fince the time of Iethua the fonne of Nun vnto this day, had not the children of Ifrael done fo, and there was very greatioy.

18 And hee read in the booke of the Law of God enery day, from the first day vnto the last day. And they kept the feast fenen dayes, and on the eight day a folemne attembly, according vn-

10 the maner.

CHAP. IX.

2 The people repent, and for full their frame will at. 5 The Leuit's export them to maile God 6 Declaring his monders. 26 And exhort them to praise God their ingratitude. 30 and Gods great merches toward them. I N the foure and twentieth day of this a mo-

a Meaning, the Sentuth. * 2.Efdr.1.9.4.

neth the children of Ifrael were aftembled with *fatting, and with fackecloath, and earth vpon them 2 (And they that were of the feede of Ifrael

were feparated from all the † ftrangers) and they flood and confessed their finnes and the iniquities of their fathers.

3 And they flood up in their place and read in the booke of the Law of the Lord their God foure times on the day, and they b confessed and

6 They made so demon of their worthipped the Lord their God foure times. 4 Then flood vp vpon the staires of the Lenites, Jefhua, and Bani, Kadmiel, Shebaniah, Bun-

rn, Sherebiah, Bani, and Chenani, and cryed with a lowde voyce vnto the Lord their God. 5 And the Leuites faid , euen Ieshua and Kad-

miel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebanish and Pethahiah, Stand vp and praise the Lord your God for euer and euer, and let them praise thy glorious Name, O God, which excelbeth above all thankefgining and praise.

6 Thou are Lord alone : thou haft made heaven, and the heaven of all heavens, with all their heafte, the earth, and all things that are therein, the feas, and all that are in them, and thou prefer-

neft them all, and the hoaste of the heaten wor-

7 Thou art, O Lord, the God that haft chosen Abraham, and broughtest him out of Ur in Caldea, and * .. whilt his name Abraham.

* and madelt a Courn art with him , to give vinto his feede the land . f the Canadnies, Histites, Amo- * Gen. 14. 18. tites, and Perizzites, and Jebufites, and Girgathites, and haft performed thy wordes, because thou art i st.

9 * Thou haft also confidered the affliction of one fathers in Egypt, and heard their cry by * Exod 3.7. the red Sea.

10 And thewed tokens and wonders vpon Pharaoh, and on an his fernants, and on all the people of his land : for thou knewest that they dealt proudly against them: therefore thou madest thee

a Name, as appeareth this day.

11 *For thou diddeft breake up the Sea before * Emd 14.21 them, and they went through the mids of the fea on dry land; and those that purfued them , hast thou cast into the bottomes as astone, in the mightie waters :

12 And * leddeft them in the day with a pillar of a cloud, and in the night with a pillar of fire * Ewd. 13.21? to give them light in the way that they went,

13 * Thou cameft downe also vpon mount Si- * Exed. 12. 18.20 nai , and spakest vnto them from heaven , and ga- and 20.1, uest them right judgements, and true lawes, ordi-

nances and good Commandements. 14 And declareft vnto them thine holy Sabbath, and commandedft them precepts, and ordinances, and lawes, by the hand of Moles thy fer-

15 *And gauest them bread from heaven for * Exod. 16. 15. their hunger, * and broughtest foorth water for * Deal. 1.8 them out of the rocke for their thirlt : and * promifedst them that they should goe in , and take potterfion of the land, for the which thou haddeft lift up thine hand for to give them.

16 But they and our fathers behaued themfelues proudly and hardened their necke, fo that they hearkened not vnto thy Commandements. 17 But refused to obey, and would not remem-

ber thy marneilous works that thou haddeft done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering, and of great mercie, yet forlookest them not.

18 Moreover, when they made them a molten calfe (and laid, This is thy God that brought thee vp out of the land of Egypt) and committed

great blasphemies.

19 Yet thou for thy great mercies for fookeft them not in the wildernetle: * the pillar of the * Exod 13.224 cloud departed not from their by day to leade *um.14 16, them the way , neither the pillar of fire by night, to shew them light, and the way whereby they thould goe.

20 Thou ganest also thy good Spirit to instruct them, and withheldeft not thy M A N from their mouth, and ganest them water for their thirst.

21 Thou diddeft also feed them fortie yeeres in the wildernesse: they lacked nothing: * their * Tent 3.4. clothes waxed not old, and their feet fiweiled not, was tedious and

22. And thou gauef them kindgoms and people, long, and discattered them into corners: fo they potled hearten whom fed * the land of Sihon, and the land of the king of hearten whom the sind of the king of hearten whom Helbbon, and the land of Og king of Bathan.

23 And

mon a thousand

& which was al-

Augres.

Ebr.fir.inge

fames , and vied pr2) \$15.

8 And found Albis hear: fulliful before thee, * 600.11.31.

The Leuites prayer.

- Chap, X.
- They that sealed the Couenant. 175
- 23 And thou diddeft multiply their children which thou diddeft fet before them, and have not like the starres of the heaven, and broughtest converted from their enill works, them into the land, whereof thou haddeit spoken unto heir fathers, that they should goe, and pos-
- 24 So the children went in and possessed the land, and thou fubduedft before them the inhabitants of the land, even the Canaanites, and gaueft them into their hands, with their kings and the people of the land, that they might do with them
- what they would. 25 And they tooke their strong ciries and the fat land, and poffessed houses full of all goods, cisternes digged out, vineyards and olives, & trees for foode in abundance, and they did cate, and were filled, and became fat and lived in pleasure through thy great goodnesse.

26 Yet they were disobedient, and rebelled a. gainst thee, and cast thy Law behind their backs, and flew thy Prophets (which e protested among them to turne them vnto thee) and committed

great blasphemies. them , except they

27 Therefore thou deligereds them into the hand of their enemies that vexed them : yet in the time of their affliction, when they cryed vnto thee thou heardest them from the heaven and through thy great mercies thou gauest them famours, who faued them out of the hand of their adversaries,

f He declareth how reople, who ener in their prosperity forcat God.

* Leult 18,5.

Et 420.11. Rom. 10,5.

Calat. 2. 12,

of oven that

frinke at the

voke or burden.

didden admonifi

as Zech. 7, 11. h When thou

g Which is a fi-

militude taken

e Taking heaven

and cath to wat-

neffe, that God

would defloy

2. Chron. 2+, 19.

remmed, as

28 But when they had frest, they teturned to Gods mercies ever doe evill before thee; therefore leftest thou them contended with the in the hand of their enemies, to that they had the wickednefie of the dominion ouer them, yet when they converted and cryed vnto thee , thou heardest them from heauen, and delineredft them according to thy great mercies many times.

29 And protestedst among them, that thou mightest bring them againe vinto thy Law ; but they behaued themselnes proudly, and hearkened not vnto thy commandements, but finned against thy judgements (* which a man should doe and live in them) and a pulled away the floulder, and were ftifnecked, and would not h heate

30 Yet thou + liddest forbeare them many yeeres, and protestedit among them by the Spirit, euen by the hand of thy Prophets, but they would not heare: therefore gaueit thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou haft not confumed them, neither forfaken them; for thou

art a gracious and mercifull God.

32 Now therefore our God, * thou great God, mightie and terrible, that keepest conenant and * mercy, let not all the affliction that hath come vnto vs, feeme a little before thee, that is, to our Kings, to our Princes, and to our Priefts and to our Prophets, and to our fathers, and to all thy people fince the time of the kings of Asflur vnto this day.

33 Surely thou art inft in all that is come vpon vs : for thou halt k dealt truely , but we haue done wickedly.

34 And our kings and our princes, our priefts and our fathers have not done thy Law, nor regarded thy commandements, not thy protestations, wherewith thou hall protested among

35 And they have not ferued thee in their kingdome, and in thy great goodnesse that thou theweaft ynto them, and in the large and far land

6 Behold, wee are feruaris this day, and the land that theu gauest vnto our fathers, to eat the m fruite the reof, and the goodnesse thereof, be-the Loids threef.

hold, we are feruants therein. 37 And it yeeldeth much fruit vnto the kings

whom thou hast fet oner vs, because of cur finnes: and they have dominion over our bodies,

and ouer our cattell at their pleasure, and ween thus by assistion are in great affliction. they promite to 38 Now because of all this wee maken a fure mandements, couenant, and write it, and our princes, our Le- v herevens they

t.ought by Gods gieal benehtig

CHAP. X.

1. The names of them that fed deceronenant betreeene God and th

N Ow they that fealed , vvere Nuhemiah the Il Tirthatha the fonne of Hachaliah, and Zid-

2 Seraiah, Azariah, Ieremiah,

3 Paffair, Amariah, Malchiah, Hattufh , Shebaniah , Malluch,

uites, and Priests feale unto it.

Harim, Merimoth, Obadiah, 6 Daniel , Ginnethon , Baruch ,

Meshullam, Abijah, Miamin,

Maaziah, Bilgai, Shemaiah : thefe are the to beepe the p.o-Priefts.

9 And the Leuites : Ieshua the sonne of Azaniah, Binnui, of the fonnes of Henadad, Kad-

10 And their brethten, Shebaniah, Hodijah, Kelita, Pelaiah, Hanun,

11 Micha, Rehob, Haffabiah.

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, Beninu.

14 The chiefe of the people weere Parofh, # Fahath Moab , Elam , Zattu , Bani,

15 Bunni , Azgad , Bebai,

for entaines 16 Adoniah, Biguai, Adin,

Ater, Hizkijah , Azzur, Hodiah , Hailium , Bezai, ıХ

Hariph , Anathoth , Nebai.

20 Magpiath, Methullam, Hezir,

2 I Methezabeel , Zadok , Iaddua, 22 Pelatish, Hanan, Anaiah.

2 2 Hoffiea, Hanaiah, Haffiub,

24 Hallohesh, Fileha, Shobek, Rehum, Hashabuah, Maaseiah, 2 5

And Ahijah , Hanan , Auan,

27 Malluch , Harim , Baanah, 28 And the reft of the people, the Priefts, the

Lenites the porters, he fingers, the b Nethinims. E seade Etra

and all that were c teparated from the people of ... the lands vinto the Law of God, their wires, their cwl. the ng fonnes and their daughters, all that could vider- their wickedie; stand. 29 The chiefe of them 4 receined it for their tel e to teme

brethten, and they came to the curfe and to the d They made the oathe to walke in Gods Law, which was given by cathe in the same Mofes the feruant of God , to observe and doe all of the wholeand. the commandements of the Lord out God, and time his in Igements and Lis statutes :

39 And that we would not give our daugh- felne at they ters to the people of the land, neither take their bake the Law, daughters for our fonnes.

31 And if the people of the lande brought made gibey ware on the Sabbath, or any vitailes to fell, I that bishe toene after, wee would not take it of them on the Sabbath, as Chap, 12, 12,

2 Which fiebferibes

e the evitor the game hem-

them by thy Prophets. Elr. thou diddeft grolong spon them * Exod. 34, 6,7.

* Ifd. 143, 1,2. i By whom wee

were led away into captinity, and pointed to bee Laine, as Effer k He confesseth

shat all thefe things came to them infily for their tinnes , but he appealeth from Gods inflice to

his me.c.es, 1 That then wonlden deftroy them , except they would returne to chec. as verfe 26.

First fruites and tithes. They

Nehemiah.

that dwelt in Terufalem.

* Leuit. 25,4. Deut. 15 1. t Eur. band.

t person. 32 And we made flatures for our felues to gine

by the yeere, the third patt of a shekel for the

fernice of the houle of our God.

33 For the 8 thewbread, and for the dayly ofg This declareth wherefore they fring, and for the dayly burnt offering, the Sabbarhs, the new moones, for the folemne feastes, gane this third part and for the things that were fanctified, & for the of the thekel. which was belides finne offerings, to make an atonement for Ifrael, the halfe thekel and for all the worke of the house of our God. that they were bound to pay.

Exod. 30, 13. wood, euen the Priefts, the Leuites, and the peo-God, as it is written in the Law.

and the first of all the fruites of all trees, yeere by

yeere, into the houle of the Lord,

36 And the first borne of our fonnes, and of is, meant that there our cattell, as it is h written in the Law, and the first borne of our bullockes, and of our sheepe, to bring it into the house of our God, vinto the Priefts that minister in the house of our God,

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of enery tree, of wine and of oyle, vnto the Prieftes, to the chambers of the house of our God; and the rithes of our land vnto the Leuites , that the Leour i trauell.

either were due vn-3 8 And the Priest, the sonne of Aaron thall be with the Leuites , when the Leuites take tithes, and the Leuites shall * bring up the tenth part of

chambers of the treasure house.

39 For the children of Ifrael, and the children of Leui thall bring up the offerings of the corne, k we will not lease of the wine , and of the oyle, vnto the chambers : and there (hall be the veffels of the Sanctuary, and the Priests that minister and the porters, and the fingers , and k wee will not for fake the house of our God.

CHAP. XI.

u Who divelled in Irrufalem after it was builded, 21 and who in the ricks of ludab.

s Begaule eteir ene -Nd the rulers of & people dwelt in Ierusalem: A the other people also cast lors, a to bring one mies dwelt round about them , they out of ten to dwell in Ierufalem the holy citie, promided that it and nine parts to be in the cities. might be reple. nified withmen, 2 And the people thanked all the men that and vied this

were willing to dwell in Ierufalem.

These now are the chiefe of the pronince, there were few that othered themselves that dwelt in Ierusalem , but in the cities of Iudah, enery one dwelt in his owne possession in their ciries of Ifrael, the Priefts and the Leuites, and the Nethinims, and the fonnes of Salomons

> 4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Benjamin: Of the formes of Iudah, Athaiah, the fonne of Vzijah, the fonne of Zechariah, the fonne of Amarigh, the sonne of Shephatial, the sonne of Maha-

leel, of the fonnes of b Perez. b Which came of 5 And Maafeiah the fonne of Baruch the Ferez the fonne o: fonne of Col-hozeh, the fonne of Hazaiah, the Indah. fonne of Adaish, the fonne of Ioiarib, the fonne

house of God.

6 All the fonnes of Perez that dwelt at Terufalom, weere foure hundreth threefcore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu the fonne of Methuliam, the fonne of loed the fonne of Pedajah, the fonne of Kolajah, the fonne of Maaseigh, the sonne of Ithiel, the sonne of Iethaiah.

8 And after him Gahai, Sallai, nine hundreth

o And foel the fonne of Zichri was governor ouer them; and Iudah the fonne of Senua vvas the fecond oner the city :

10 Of the Priests, Iedaiah, the sonne of Ioiarib . Iachin.

It Serajah the fonne of Hilkiah the fonne of Methullam, the fonne of Zadok, the fonne of Meraioth, the fonne of Ahirub, e was chiefe of the high Pries.

12 And their brethren that did the worke d That femel and in the Temple, vvere eight hundreth, twentie and ministredin the two : and Adaiah, the fonne of Ieroham, the fonne of Pelaliah , the some of Amzi , the some of Ze-

chatiah, the fonne of Pathur, the fonne of Mal-13 And his brethren, chiefe of the fathers, two

hundreth and two and fourtie : and Amathfai the fonne of Azareel, the fonne of Ahazai, the fonne of Methilemoth , the fonne of Immer :

14 And their brethren valiant men , an hundreth and eight and twentie; and their overfeer 1 or, of exception vvas Zabdiel the fonne Hof Hagedolim.

15 And of the Lenites, Shemaiah, the sonne of Hathub, the fonne of Azrikam, the fonne of Hathabiah, the fonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites vvere ouer the workes of \$ house of God withour,

17 And Martaniah, the fonne of Micha, the fonne of Zaodi, the fonne of Asaph was the e Thute, he begin chiefe to begin the thankfiguing and prayer the Pfalme, and was and Bakbukish the fecond of his brethren, and the chanter, Abda, the fonne of Shammua, the fonne of Galal,

18 All the Leuites in the holy citie vveretwo

hundreth fourescore and foure. 19 And the porters, Akkub, Talmon, and their brethren that kept the f gates, were an hundreth f Meaning, of the twentie and two.

20 And the grefidue of Ifrael, of the Priestes, g of them, which and of the Leuites devote in all the cities of dwelt per in letter Iudah, euery one in his inheritance.

21 And the Nethinims dwelt in the fortreffe, and Ziha, and Gifpa vvas ouer the Nethinims.

2.2 And the overfeer of the Leuites in Ieru(alem vvas Vzzi the forme of Bani, the forme of Afhabiah, the fonne of Mattaniah, the fonne of Michatof the fonnes of Afaph fingers where over the worke of the house of God.

23 For it vvas the kings commandement concerning them, that faithfull proussion should be for the fingers every day.

24 And Pethahiah the sonne of Methezabeel, h Waschiefe abern of the fonnes of Zerah the fonne of Iudah h vvas the king for all his at the kings hand in all matters concerning the affaires. people.

And in the villages in their landes, some of the children of Iudah dwelt in Kiriath arba, and in the villages thereof, and in Dibon, and in the vidages thereof, and in lekabzeel,

e That is , was the

of Zechariah , the fonne of & Shiloni, and on the holy dayee: * and that wee would let the fenenth yeere befree, and the debtes of enery

and swenty and eight. 34 Wee call also lots for the offering of the

ple, to bring it into the house of our God, I by the or, into the bouge house of our fathers, yearely at the times appointed , to burne it vpon the Altar of the Lord our

35 And to bring the first fruites of our land,

h By this reheaval was no pitt nor ocremony in the Law, wherevero they did not binde then delues by

i Whereforues we laboured, or trauel uites might, have the tithes in all the cities of

to the Lord both by the Law , and according to the cathe and concernt the tithes vnto the house of our God, vnto the that we made. * Numb. 18.26.

is destime of that that thall be mecelfary for it.

pelicy because

willingly.

Coucagnt.

led , there the

the sonne of Ieduthun.

Temple.

B Or, Ophila

Priests and Leuites.

Chap. XII.

The wall is dedicated, 176

and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shuall, and in Beer-sheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof; and they dwelt from Beersheba, vnto the valley of Hinnom.

31 And the fonnes of Benjamin from Geba, in Michmath, and Aiia, and Beth-el, and in the villages thereof,

32 And Anathoth, Nob, Anatiiah,

33 Hazor, Ramah, Girtaim,

34 Hadid, Zeboim, Nebalat,

35 Lod and Ono, in the catpenters valley. 36 And of the Leuites vvere divisions in Indah

and in Benjamin.

CHAP. XII. 3 The Priefts and Levites which came with Zerabbabel unto Jeruft-I'm , are numbred, 27 and the mail is dedteated.

2 From Babylon to Iemfalem.

to the hie Priefts,

and which were of

the flocke of Asion

them that lang the

e Had charge of

d They kept the

mmnes, as a, Chron

a This is, next to

i Whereof was

scharie John

Lancists father.

Pfalmes.

13.6.

· Hefe also are the Priestes and the Lenites that a went up with Zerubbabel, the fonne of Sheakiel, and Icihua: to vvit, Seraiah, Ieremiah, Ezra,

Amariah, Malluch, Hattufh,

Shecaniah, Rehum, Merimoth,

Iddo, Ginnetho, Abiiah,

Miamin, Maadiah, Bilgah, Shemajah and Iojarib Jedajah,

Sallu, Amok, Hilkiiah, Iedaiah: thefe were the b chiefe of the Priefts, and of their brethren

in the dayes of leshua. And the Leuites , Iesbua , Binnui , Kadmiel,

b Next in dignity Sherebiah , Itidah , Mattaniah , v vere ouer the thankefginings, he, and his brethren.

9 And Bakbukiah and Vuni, and their brethren vvere about them in the d watches. 10 And Ieshua begate Ioiakim: Ioiakim also

begate Eliashib, and Eliashib begate Ioiada.

wards and watche. II And 10 according to their begate Iaddua. 11 And Ioiada begat Ionathan, and Ionathan

12 And in the dayes of Ioiakim were thefe the chiefe fathers of the Priefts : vnder . Serajah vvas Meraiah, vnder Ietemiah, Hananiah.

13 Vnder Ezra, Mefhullam, vnder Amariah.

Ichohanan. Vnder Melicu, Ionathan, vnder Sebaniah, 14

Ioleph. Seraiah, or rather 15 Vnder Harim, Adna, vnder Meraioth, of the order, which was called afrer the Helkai. name of Seraiah.

Vnder Iddo, Zechariah, vnder Ginnethon, 16

Methullam. 17 Vndet f Abiiah, Zichri, vnder Miniamin,

and under Moadiah, Piltai. 18 Vnder Bilgah, Shammua, vnder Shemaiah,

19 Vnder Ioiarib, Mattenai, vnder Iedaiah,

20 Vnder Sallai, Kallai, vnder Amok, Eber. 21 Vnder Hilkiah, Hathabiah, vnder Iedaiah,

Nethancel. 22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua vivere the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Perfian.

23 The fonnes of Leni, the chiefe fathers vvere written in the booke of the Chronicles even vinto the dayes of Johanan the fonne of E iathib.

24 And the chiefe of the Lenites, vvereitaflabiah, Serebiah, and Iesbuathe sonne of Kadimel, and their brethren about them to give praise and thankes, according to the ordinances of Dauid the man of God, ward over a against ward. g Thirly, ent after

25 Mattaniah and Bashukiah, Obadiah, Me- anomer, and tourie, one in his courie, shullam, Talmon and Akkub vvere porters keeping the ward at the thresholds of the gates.

26 These were in the dayes of loiakim the fonne of Iethua, the fonne of Iozadak, and in the dayes of Nehemiah the capt line, and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at Ierufalem, they fought the Leuites out of all their places to bring them to Ierulalem to keepe the dedication and gladnesse, both with thankesginings and with tongs, cymbals, violes, and with harps.

28 Then the f fingers gathered themselves to- + Ele the form . gether both from the plaine countrey about Ieru- of the fract.

falem, and from the villages of h Netophathi.

h which were

29 And from the house of Gilgal, and out of certaint familie. the countreys of Geba, and Azmaueth : for the polletions in the fingers had built them vidages round about Ieru- fields, a. thien, a falcin.

30' And the Priefts and Leuites were purified, and cleanfed the people, and the gares, and § wait,

31 And I brought up the princes of Judah i Meaning, Neheupon the wall, and appoynted two great compe- missis. nies to give thanks, and the one went on the right hand of the wall toward the dung-gate.

32 And after them went Hothaigh, and halfe of the princes of Indah,

33 And Azariah, Ezra, and Methullam,

34 Indah, Benjamin, and Shemajah, and Iere. miah,

35 And of the Priefts formes with trumpets, Zechariah, the fonne of Ionathan, the fonne of Shemaiah, the fonne of Mattaniah, the fonne of Michaiah, the fonne of Zaccur, the fonne of Afaph.

36 And his brothren, Shemaiah, and Azra- & That is, the brereel, Milalai, Gilalai, Maai, Nethancel, and Iudah, then of Zaccur. Hanani, with the muficall inframents of Danid the man of God; and Ezra the Scribe vvent before

37 And to the gate of the fountaine, even over against them went they up by the I flaires of the citie of David, at the going up of the wall be- I which was the youd the house of Danid, even vnto the water- going up to the gate Eastward.

38 And the fecond company of them that game city of David. thankes, went on the other fide, and I after them, and the halfe of the people vvas vpon the wall, and ypon the tower of the furnaces euen vino the

broad wall. 39 And upon the gate of Ephraim, and upon the oldegate, and upon the fith-gare, and the tower of Hananeel, and the tower of Meah, cuen two the theepegare; and they flood in the gate of the ward.

40 So flood the two companies (of them that rage thankes) in the house of God, and I and the halfe of the rulers with me

41 The Pricits asto, Eliakim, Maafeiah, Mini unin , Michaiah , Etioenar , Zechariah , Hananiah , with trumpets.

42 And Maafeiah, and Shemalah, and Eleazar, and Vzzi, and Ichohanan, and Malchiish, and

which is estied the

Thankelgiuing. A reformation.

Nehemiah.

Strange marriages reprodued.

† Elr. eaufed to beace.

Elam, and Ezer: and the fingers t fang loud, hauing Izrahiah which vvas the overfeer.

43 And the same day they offered great facrifices and reloyced for God had ginen them great ioy, fo that both the women, and the children were joyfull; and the joy of Jerufalem was heard

44 Alfo at the same time were men appoynted m Which were m ouet the chambers of the store for the offrings, chambers appoineed by Hezekish to (for the first fruits, and for the tithes) to gather input in the tithes, to them out of the fields of the cities, the portiand fach things, 2Chron-31, 11, and outs of the Law for the Priests, and the Leuites: for now were repaired Iudah rejoyced for the Priestes and for the Le-

againe for the fame uites, that ferued. 45 And both the fingers and the Leuites kept the ward of their God, and the ward of the purification according to the commandement of Da-

uid, and Salomon his fonne. 46 * For in the dayes of Dauid and Afaph, of * 1, Gleon, 15, 16. olde vvere chiefe fingers, and fongs of praise and thankefgining vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Ifrael give portions vnto the fingers and porters, enery day his portim That is, the tenth on , and they gave the holy things vnto the Lepart of the tithes. unites , and the Leuites n gaue the holy things vnto the fonnes of Aaron.

CHAP, XIII.

The Law is wad, 3 They feparate from them all ftrangers.

15 Nehrmiah verrooueth them that breake the Subbath. 30 An t The Law is wad.

ordinance to ferue God. Nd on that day they did reade in the booke A of Moles , in the audience of the people , and it was found written therein, that the Ammonite

and the Moabite * should not enter into the Congregation of God,

* Dent. 23,3.

* Numb. 22,5,6

riage, and also

them to haue

b That the fepa-

ration was made.

c He was forned

in affinitie with

Tobiah the Am-

d Called alfo Da-

|| Or , at the yeares end.

e Thus we fee to

what inconneni-

ences the people

fall into, when

they are define

of one that hath

the fear of God,

feeing that their

chiefe gouernour

was but a while

great abfurdities.

as appeareth alfo, Exod. 32, 1.

abfent, and yet

of the lewes.

rius, Ez:a. 7, 1.

focietie.

2 Because they met not the children of Israel with bread and with water, *but hired Balaam against them, that he should curfe them: and our God turned the curse into a bleffing.

a That is, all fuch 3 Now when they had heard the Law, they fewhich had ioyned parated from Ifrael a all those that were mixed. in valawfull ma-4 ¶ And before b this had the Priest Eliashib

those with whom the operfight of the chamber of the house of our God had forbidden God, being ckinfman to Tobiah: 5 And he had made him a great chamber, and there had they aforetime laid the offerings, the

incense, and the vestels, and the tithes of corne, of wine, and of oyle (appoynted for the Leuites, and the fingers, and the porters) and the offerings of monite and enemie the Priests. 6 But in all this time was not I in Ierufalem:

for in the two and thirtieth yeere of Artalilhathte King of Babel, came I vnto the King, and I after certaine dayes I obtained of the King.

7 And when I was come to Ierufalem, I vnderstood e the enill that Eliashib had done for Tobiah, in that hee had made him a chamber in the court of the house of God,

8 And it griened mee fore: therefore I cast foorth all the veffels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanfe the chamthey fell into fuch bers : and thither brought I againe the vessels of the house of God with the meate offering and the

> 10 And I perceined that the portions of the Lenites had not beene ginen, and that enery one was fled to his land, even the Lenites and fingers that executed the worke,

11 Then reprooned I the rulers and faid, Why is the honse of God for saken? And I attembled them, and fer them in their place.

12 Then brought all Indah the tithes of corne and of wine, and of oyle vnto the treafures.

13 And I made treafurers over the treafures. Shelemiah the Prieft, and Zadok the Scribe, and of the Leuires, Pedaiah, and under their hand Hanan the fonne of Zaccur the fonne of Mattaniah : tor they were counted fairhfull, and their office was eo distribute vnto their brethren.

14 Remember mee , O my God , herein, and fee protesteth that wipe not out my f kindnesse that I have shewed he did his dusie when not out my thindnesse that I have the wed with a good on the house of my God, & on the offices thereof, with a good conficence, yet he

15 In those dayes faw I in Iudah them, that doeth notinnifie trode wineprefles on & Sabbath, and that brought himfelfe therein, in sheares, and with laded after also with wite, to fatouthin and grapes, and figges, and all burdens, and brought to be merifull vn-them into Ierufalem vpon the Sabbath day; and to him for his s I protested to them in the day that they solde owne goodnesse with the

16 There dwelt men of Tyrus also therein, g I declared vnto which brought fifth and all wares, and folde on them, that God the Sabbath vinto the children of Iudah einen in fifth transferiffonts

17 Then reprooned I the rulers of Indah, and vapunished. fayd vnto them', What euill thing is this that yee doe, and breake the Sabbath day?

18 Did not your fathers h thus, and our God h was not this a brought all this plague vpon vs, and vpon this great cause, why City?yet ye increase the wrath vpon Israel, in brea- in timespass meaking the Sabbath.

19 And when the gates of Ierufalem began transgressed now to be i darke before the Sabbath, I commanded to in the same againe, thut the gates , and charged , that they should not should be g eater, be opened till after the Sabbath , and fome of my i About the time fernants fet I at the gates, that there should no that the Sunne burden be brought in on the Sabbath day.

20 So the chapmen and merchants of all mer- from the Sunne chandife remained once or twife all night with- going downe of out Ierusalem.

21 And I protested among them, and faid vnto the other. them, Why tary ye all night about the wall ? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 And I fayd vnto the Leuites , that they should cleanse themselves, and that they should come and keepe the gates, to fanctifie the Sab- k Meaning, of the bath day. Remember mee, O my God, cotteer. Temple, that none ning this, and pardon mee according to thy great that was valleane, flood denies.

23 In those dayes also I faw Iewes that maried wines of 1 Ashdod, of Ammon, and of Moab. 24 And their children fpake halfe in the fpeach linims, and they

guage, and according to the language of the one thereof, and to had people, and of the other people. 25 Then I reprooued them, and m curfed them, gion. and fmote certaine of them, and pulled off their m That is, 1 did

not give your daughters vnto their fonnes, nei- them out of the ther shall yee take of their daughters vnto your congregation. formes, nor for your felues. 26 * Did not Salomon the king of Ifrael finne by these things? yet among many nations was * 2. King 327:12.

there no King like him : for he was * beloued of his God, and God had made him King over Ifrael: * 2.5mm.12, 14,25 * yet strange women caused him to finne.

27 Shall wee then obey vnto you, to doe all estus. +7, 19,20. this great cuill, and to transgrelle against our God, euen to marry ftrange wines ?

and 31.

ning, that if they went downe for the Sabbath lafted

of Alhdod, and could not speake in the Iewes lan- had maried wine

haire, and tooke an oathe of them by God, Ye thall excommunicate them, and drine

* 1 King, 11, 1.4

Ahaf huerosh royall feast.

n Punish them ac-

cording to their fault and entil

example, which they have given to

people, contrary to

a Called alfo Darius, who was now

the foueraine Mo-

narch, and had the

Medes, Perfians, and chaldeans,

alfo Areaxerxes.

b Danjel chap. 6, 1.

maketh mention

but of fixe fcore,

leaning out the

perfite, as the

uerfe places

Secipitue in di-

E That is, had reft

and quietnelle.

goue nment of the

their vocation.

Chap. I.

Queene Vashties disobedience. 177

28 And one of the fonnes of loiada the fonne of Eliashib the hie Priest was the sonne in law of Sanballat the Horonite : but I chafed him fro me.

hood, and of the Leukes.

29 Remember them , O my God , that " defile the Priesthood, and the couenant of the Priest-

Leuites, euery one in his office, 31 And for the offering of the wood at times o That it to the appoynted, and for the hrftfruits. Remember me, mercy vato me, O my God, o in goodnesse.

30 Then cleanfed I them from all strangers, and

appointed the wards of the Priestes and of the

ESTE

THE ARGVMENT. B Ecause of the discriptic of names , whereby they red to name their Kings , and the supputation of yeares replaced in the Ebrevies and the Grecians doe varie , discribens authors revised successful as touching this Aba-Chuerosh, but it seemeth, Daniel 6.1 and 9.1 that hee was Darius king of the Med s' and sonne of Afty ages, called alfo Anashuerosh, wwhich was a name of honour, and signified great and chiefe as chiefe head. Herein is declared the great mercies of God toward his Church : who never faileth them in their greatest dangers , but withen all hope of worldly helpe faileth, hee ever ftirreth up some, by withom he sendeth comfort and deliverance. Herein alfo is described the ambition, pride and cruelty of the vvicked, when they come to henour and their sudden fall when they are at highest, and how God preserveth and preserveth them which are zealous of his glory, and have a care and love toward their brethren.

CHAP. I. 3 King Abashuerosh maketh a royall feast, 12 Wherever the Queene Voffet will not come, 19 For witch cause She is

dinosed 10 The Kings decree touching the preeminence of

N the dayes of Ahafhuerofh (this is Ahafhuerofh that reigned from India euen vno Ethiopia, oner an bhundreth , and feuen and twenty prouinces.)

2 In those dayes when the fate on his throne, which

Mars Darius Hy-Marpis sonne, called king Ahashuerosh's sate on his throne, which was in the palace of * Shuthan,

3 In the third yeere of his reigne, hee made a feast vnto all his princes and his seruants , even the power of Perlia and Media, and to the captaines and gouernours of the protinces vuhich number that is vnv vere before him,

That hee might flew the riches and glory of his kingdome, and the honour of his great maiestic many dayes, euen an hundreth and foure-

And when these dayes were expired, the King made a feast to all the people that were found in the palace of Shufhan , both vnto great and small, seven dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blue cloather, faftened with cords of finne linnen and purple, in filuer rings, and pillars of marble: which they vied the d beds were of golde and of filter vpon a in those countreyes pauement of porphyre, and marble and alabaster,

an acad of tables. and blue colour. 7 And they gave them drinke in veffels of gold, and changed veilel after veilell, and royall

eAs was beferming wine in abundance, according to the power of 8 And the drinking was by an order, none might fcompell: for to the King had appoynted vito all the officers of his house, that they thould

doe according to every mans pleafure. 9 1 The Queene Vaihti made a feast also for the women in the royall house of King Ahashue-

10 Vpon the g feuenth day when the King was merry with wine, her commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas the feuen cunuches, (that ferued in the presence of King Ahashucrosh.)

11 To bring Queene Vashti before the King with the crowne royall, that hee might thew the

people and the princes her beautie : for flee was faire to looke vpon.

12 But the Queene Vallati refuled to come at the Kings word, t which hee had given in charge the with matte to the cunnches: therefore the King was very an- its band of the gry, and his wrath kindled in him.

13 Then the King faid to the wife men,h that h That had expeknew the times (for to was the kings maner to- tiener of things as wards all that knew the law and the judgement: they had learned by diligent mar-

14 And the next vnto him vvas Carthena, She- king in contitar, Admatha, Tarihith, Meres, Mattena, and Me- mance of time, mucan the feuen princes of Persia, and Media, which faw the i Kings face, and fate the first in the which were his

kingdome,) 15 What shall we doe vnto the Queene Vashii that might have according to the law , because the did not accor- alwayes according

ding to the word of the King Ahathueroth by the commission of the eunuches? 16 Then Memucan answered before the king and the Princes, The Queene Vaffiti hath not one-

ly done keuill against the King but against all the k Byber disobe-Princes, and against all the people that are in all dience the hath grthe provinces of King Ahashuerosh. 17 For the 1 acte of the Queene shall come the like to them abroad vnto all women , fo that they shall despile husbands,

their husbands in their owne eyes, and shall fay, I and is, her their husbands in their owne eyes, and shall fay, I and is, her their husbands and their faithful fai Queene to be brought in before him , but thee came not.

18 So shall the m princesses of Persia and Me- m Meming, thin dia this day fay vinto ail the Kings Princes , when they would take they heare of the acte of the Queene: thus fhall fitt occasion kered there be much despitefulinesse and wrath.

19 If it please the King, let a royall decree pro-women would by ceede from him , and let it be written among the continuance doe statutes of Persia & Media, (and let it not be trans- the same greffed) that Vaffri come n no more before king n Letherte di-Abathueroth : and let the kirg gine her toy a i noteed and anoestate vnto her companion that is better then the, the made

20 And when the decree of the King which shalbe made , thabe published throughout all his o For behad vakingdome (though it be o great) all the women of him is him.
That give their husbands honour, both great and dechar enry and

21 And this faying pleafed the King and the Princes, and the King did according to the word of Memucan

22 For he fent letters into all the prouinces of the King, into every province according to the writing thereof, and to enery people after their language,

all women to doe

and that the rell of

ieuen countags,

g Which was the landay of the fean that the king made for the people, as verf. 5.

for fo migaincall the King. a King. f None might be

compeled to drinke more then

ie pleafed him.

The Kings Commission.

Effer.

Ester Queene. Haman exal ted.

P That is, that the language, that enery man should beare rule in his owne house, and that hee should publish it in the fubicit to the huf. language of that fame people. band and achie commandement.

CHAP. II.

2 After the Queene is put arm no ever time young maider are brought to the King or lifer playful the King, and is made Queene.
22 Morde di difdefeth unto the King that mould betray him.

che mit cragaine into communib Byrhe feuen wife men of his

counfell.

e The abuse of

cheie countreys

and the efo e

as they ordeined

sers he would to

houses appoynted as one for them

whiles they were

virgins, another

when they were

concibines, and for the Queenes

parification was

& Elr. portions.

another.

verfe 12.

they had diners

was fo great, that

they innented m'-

my meanes to ferne

A Free these things, when the wrath of King Abadhueroth was appealed, he a remembered Valhii, and what the had done, and what was decreed b against her.

2. And the Kings fernants that ministred vr.to him, faid, Let them feeke for the King beauti-

full yong virgins,

And let the King appoint officers through all the proninces of his Kingdome, and let them gather all the beautifull young virgins vnto the palice of Shufhan, into the house of the women vinder the hand of Hege the Kings conuch keeper of the women, to give them their things d for

4 And the maid that fla'l pleafe the King, let the luss of places, her reigne in the flead of Valhti. And this plea-

fed the king, and he did fo.

In the citie of Shushan there was a cerwicked lave:, that taine Iew, whose name vvas Mordecai, the sonne the king might take found of Shirner, the fonne of Kith a man of Jemini.

6 Which had beene carried away from Teruf ilem * with the captinitie that was carried away with Ieconish King of Indah (whom Nebuchadnezzar king of Babel had caried away.)

7 And he nourithed Hadatlah, that is, Efter, his viicles daughter : for thee had neither father nor mother, and the maid was faire and beautifull to d Reade what this looke on: and after the death of her father and her mother Mordecai tooke her for his own daughter.

* 2.Kinge 24, ts. 8 And when the kings commandement, and his decree was published, and many maides were brought together to the palace of Shufhan, vnder the hand of Hege, Efter was brought also vnto the Kings house under the hand of Hege the

keeper of the women.

9' And the maide pleased him, and she found favour in his fight, therefore he caused her things for purification to be given her speedily, and her † state, and senen comely maides to be given her out of the Kings house, and hee gaue change to her and to her maides of the best in the house of the women.

10 But Efter shewed not her people and her kinred : for Mordecai had charged her that thee

should not tell it, 11 And Mordecai walked enery day before the court of the womens house, to know if Ester did well, and what thould be done with her.

12 And when the course of enery maid came, to goe in to King Ahashuerosh, after that she had bene twelve moneths according to the maner of the women (for fo were the dayes of their purifications accomplished, fixe moneths with oyle of myrrhe, and fixe moneths with fweet odours and

in the purifying of the women: 13 And thus went the maides vnto the King) whatformer the required, was i ginen her to goe with her out of the womens house vuto the kings

14 In the evening the went, and on the motory the returned into the second house of the women whole kingdome of Ahashuerosh, even the peounder the hand of Shaailigaz the Kings cunuch ple of Mordecal.

which kept the concubines : thee came into the King no more, except thee pleased the King, and that the were called by name.

15 Now when the courfe of Efter the daughter of Abihail the vncle of Mordecai (which had taken her as his owne daughter) came, that shee thould go in to the king, the defired nothing, but what # Hege the kings eunuch the keeper of the gor, High women g said; and Efter found fauour in the g wheen her fight of all them that looked upon her.

16 So Efter was taken vinto king Ahaffine because the longht roth into his house royall in the tenth moneth, nor apparell to which is the h moneth Tebeth, in the leventh Leauty, but Rood

veere of his reigne.

ere of his reague.

17 And the King loved Efter above all the appointment.

h which contide women , and fleefound grace and fauour in his redpart of De-So ht more then all the virgins: fo that he for the tember and part crowne of the kingdome vpon her head, and of lanuary. made her Queene in flead of Valhti.

18 Then the king made a great feast vnto all his princes, and his feruants, which was the feast i That is , made of Efter , and gaue reft k vnto the prouinces, and k He released gifts, according to the 1 power of a king.

19 And when the virgins were gathered the 1 That is, great m fecond time, then Mordecai fate in the kings and magnite. it,

20 Efter had not yet shewed her kinred nor which was the her people, as Mordecai had charged her : for E-ticend manage of fter did after the word of Mordecai, as when thee was nourished with him.

21 In those dayes when Mordecai fate in the kings gate, two of the kings eunuches, kigthan & Tereth which kept the doore, were wroth, and fought to lay a hand on the king Ahashueroth.

22 And the thing was knowen to Mordecai. him. and hee told it vnto Queene Efter, and Efter certified the king thereof in Mordecais name : and when inquifition was made, it was found to : therefore they were both hanged on a tree : and it was written in the booke of the o Chronicles o In the Chronicles before the king.

CHAP. III.

1 Haman , after be mas exalted , oltrined of the King, that all the Level food be gut to death , because Mard out but not done time mo Ship us other bad.

A Free thefe things did king Ahashuerosh pron ore Haman the fonne of Hammedatha the Agagire, and exalted him, and fet his feare aboue

all the princes that were with him. 2 And all the kings feruants that were at the kings gate, bowed their knees, and reverenced Haman ; for the king had fo commanded concerning him : but Mordecai a bowed not the knee, neither did renerence.

3 Then the kings fervants which were at the kneeledowne and kings gate, faid vnto Mordecai, Why transgref- enerence their felt thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he appounted in he would not heare them: therefore they b tolde which Mordera Haman, that they might fee how Mordecais mat- would not dee to ters would fland : for he had cold them, that he this ambitious and was a lew. Thus we fee

5 And when Haman faw that Mordecai boy- hatthere is none ed not the knee ento lim, nor did reuerence ento to wicked, but him, then Haman was full of wrath.

6 Now he + thought it too little to lay hands the gedly. onely on Mordecai; and because they had thewed + Elir designal in him the people of Mo decai, Haman fought to he gotdestroy all the Iewes that were throughout the

to the Trunches

their tribute. marriage of Effer.

n Meaning, to kill

of the Medes and 1 er fians, as Chap,

a The Perfians kings, and tuch as proted man.

7 10

a For though the was taken away by acinell law, yer he ceated not to haue a fatherly care ouerher , and there one did .. efore out times to

f What apparell the a led of the

munch, that was to house. bound to gitt her.

heare of her,

The Kings cruell decree.

which answe-

reth to part of

of Aprill. d To know what

March and pare

moneth and day

ente prife chis

haue good fue-ceffe : but God

of February and

parr of March.

ewo atguments

the worldlings

and the wicked

which commonly

againft the godly,

fpe thow God is

entherpleafed or d foleafed.

† Eir weigh.

4 Ebr. the bands

g To wir, the

in Shullian.

Lewerthat were

a Because hee would advertise

poclamation.

4 Eir Jackeelouth

and alle s rove

forest for many.

of poster.

that is, the con-

rempt of their

Coold be good to

Chap. IIII. V.

Gods prouidence. 178

In the first moneth (that is the moneth Nilan) in the twelft yeere of king Ahafhuerofh, they cast Pur (that is a lot) a before Haman, from day to day, and from moneth to moneth vnto the twelfth monetly, that is the moneth & Adar.

8 Then Haman faid vntoking Ahashuerosh, There is a people scattered, and dispersed among the people in all the proninces of thy kingdome, thing, that it might and their lawes are diners from all people, and they doe not observe the f Kings lawes: therefore it is not the kings profit to fuffer them.

difappointed their 9 If it please the king , let it be written that they may be destroyed, and I will t pay ren thoulots , and expe dae Containing pare fand talents of filter by the handes of them that have the charge of this bufinetle to bring it into

the kings treasurie.

10 Then the king tooke his ring from his hand, and gave it vnto Haman the fonne of Hammedatha the Agagite the Iewes aduerlarie. vie toward princes

11 And the king faid vnto Haman, Let the filner be thine, and the people to doe with them as

it pleafeth thee. lawes, and dimini-

12 Then were the kings # Scribes called on fing of their prothe thirteenth day of the first moneth, and there was written (according to all that Haman commanded) vnto the kings officers, and to the captaines that were ouer enery promince, and to the rulers of enery people, and to enery pronince, according to the writing thereof, and to enery people according to their language : in the name of king Ahathueroth was it written, and fealed with the kings ring. 13 And the letters were fent t by postes into

all the kings prouinces, to roote out, to kill and to defiroy all the Iewes , both yong and old, children and women, in one day vpon the thirteenth day of the twelfth moneth (which is the moneth

Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should be given a commandement in all provinces, and published vnto all people, that they thould be ready against the same day.

15 And the pottes compelled by the Kings commandement went forth, and the commandement was given in the palace at Shufhan : and the king and Haman fate drinking , but the & citie of Shuthan was in perplexitie.

CHAP, IIII.

5 Mordery giveth the Querne knowledge of the exual derive of the king against the lemes. 16 6cec mill to the they pray for ner.

N Ow when Mordecai perceined all that was done, Mordecai rent his cloathes, and put on fackcloath, and ashes, and went out into the mids of the citie, and cryed with a great crie, and a bit-

2 And he came even before the Kings a gate, but he might not enter within the kings gate, be-

Effect of this exactl ing cloathed with fackcloath, 3 And in enery prouince and place, whither the kings charge and his commission came, there was great forow among the Iewes, and fasting, and weeping, and mourning, and t many lay in

fackeloath and in aftes. 4 1 Then Efters maids and her Eunuches came and told it her : therefore the queene was very heavie, and thee fent raiment to cloathe Mordecai, and to take away his fackcloath from him, but he received it not.

ennucles, whom he thad appointed to ferue her, and gane him a commandement vino Mordecai, to t Fir had conf. a to fland before ber? know what it was and why it was.

6 So Harach went foorth to Mordecai vnto the fireer of the citie, which was before the kings

7 And Mordecai told him of all that which had come vino him, and of the t fumme of the t Etrad dention? filter that Haman had promifed to pay vito the Kings treafures, because of the Iewes, for to deftroy them.

8' A.fo he gane him the I copie of the writing gor, contacted and committee that was given as Shuthan , to deftroy them, that he might flow it vnto Efter and declare it viito her, and to charge her that thee should goe in to the king, and make petition and supplication before him for her people,

9 C So when Hatach came, he told Efter the words of Mordecai.

10 Then Effer faid vnto Harach, and commanded him to fay vnto Mordecai,

11 All the kings fermants and the people of the Kings prouinces do know, That whofoeuer,man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that hee thall die, except him to whom the king holdeth out the golden rod, that hee may line. Now I have not beene called to come vnto the king thefe thirtie deves.

12 And they certified Mordecai of Efters wordes.

13 And Mordecai faid, that they thould anfwere Efter thus, Thinke not with thy felfe that thou shalt escape in the kings house, more then all the Tewes.

14 For if thou hold off thy peace at this time, + Fig. trentiest t comfort and delinerance b thall appeare to the b This Mo decate frake in the conti Iewes out of another place , but thou and thy fa- dence of that faith thers honfe shall perith; and who knoweth whe- which all Gods there thou art come to the king lome for a flich a shidien eighten there thou art come to the king lome for a flich a shidien eighten that which is, time ?

Then Efter commanded to answer Morde- I ner them, 15 though all worldcai,

16 Goe, and affemble all the lewes that are ty meane factor found in Shuthan, and fall ye for me, and care cods therehous not nor drinke in three dayes, day nor night. I also of the ep e ear and my mayds will fast likewife, and to will I goe do ge to in to the King, which is not according to the law: Ite in danger and and if I perith, d I perith.

17 So Mord-cai went his way, and did accor- to God, ee ng it and lede verance ding to all that Efter had commanded him.

CHAP. V.

T Efter entration to the King, and illdeth bim to Haman to of after 14 Haman preparete agillozo s for Mordeci.

A Nd on the third a day Efter put on her toyall a To wire, sheet apparell, and flood in the court of the Kings that the texes had palace within a oner against the Kings honse (a.) 2 the King fate up in his royall thront in the kings

palace oner against the gate of the house 2 And when the King fawe Efter the Queene flanding in the court , thee found fanout in his fight : and the King b held out the golden feeptet b which was a that wm in his hand : fo Ester drewe neere , and henesharher

touched the top of the scepter. 3 Then faid the King vnto her, What wilt thou, him as Chip . : ?? Queene Efter : and what is thy requests it that be

euen giuen thee to the halfe of the kingdome. 4 Then faid Efter, If it please the king let the that whater en Then faid Liter, it it preases the same the first and Haman come this day vinto the banket, be granted, at Milk 5-23, that I have prepared for him.

that God will de-

othis Chuich.

r And

Then called Efter Hatach one of the Kings

& Lecaufe they

wied to drinke

mame of that which

was most in vie

e" I will declare

acknowledging their charge and

humbling them -

full , and cruell.

he found.

mand,

or effeemed.

and the king faid , Caufe Haman to make halte, that he may doe as Efter hath fayd. So the king and Haman came to the banker that Efter had prepared.

6' And the king faid vnto Ester at the banket of d wine , What is thy petition, that it may be giuen thee ? and what is thy request? it thall even excellucly in their be performed vnto the haife of the kingdome. bankers, they called the banket by the

7 Then answered Efter, and said, My petition, and my request 14,

8 If I have found favour in the fight of the king, and if it pleafe the king to give me my perition, and to performe my request, let the king and Haman come to the banker that I thall prepare for them, and I will do to morrow according to the kings e faying.

what thing I de-9 Then went Haman foorth the fame day ioyfull, and with a glad heart. But when Haman faw Mordecai in the kings gate, that he flood not vp, nor mooned for him, then was Haman full of indignation at Mordecai.

10 Neuertheleffe, Haman refrained himfelfe: and when he came home, hee fent, and called for

his friends, and Zereth his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all f Thus the wicked the things wherein the king had f promoted him, when they are pro- and how that hee had fet him about the princes mored, in field of and feruants of the king.

12 Haman faid moreouer, Yea, Efter the queene did let no man come in with the king to felies, wase am- the banker that flice had prepared, faue me; and to bitious, didaine- morrow am I bidden unto her also with the king.

13 But all this doeth nothing availe mee, as long as I fee Mordecai the Iewe fitting at the

kings gate.

14 Then faid Zeresh his wife and all his friends g Meaning, the vnto him, Let them make a tree of fiftie & cubires hie, and to morrowe speake thou vnto the king. that Mordecai may be hanged thereon : then shalt thou goe loyfully with the king vnto the banket. And the thing pleafed Haman, and he caused to make the tree.

CHAP. VI.

The king tunneth over the Chroni ke, and findeth the fid litie of Mordevie, to and commandeth Haman to cause Mordevie be bed in bonour.

4 Bbr the Lines.

T He fame night t the king flept not, and hee commanded to bring the booke of the Re-Storpe departed. cords, and the Chronicles; and they were read before the king. 2 Then it was found written that Mordecai

* Chap 2.28

the demn'tion of

Cemapic,

*had told of Bigrana, and Terefly, two of the kings eunuclies keepers of the doore, who fought to lay hands on the king Ahathuerofu. Then the king faid, What honour and dig-

nitie hath been: ginen to Mordecai 2 for this? And a For he thought it the kings fermants that ministred vitto him, faid,

unwerthy his effate There is nothing done for him.

coreceine abenefit, 4 And the king faid, Who is in the court? and not reward it. (Now Haman was come into the inner court of the kings house, that hee might speake vnto the king to'b hang Mordecai on the tree that he had b Thus while the prepared for him.) wicked imagine

5 And the kings feruants faid vnto him , Beothers, they them hold, Haman standeth in the court. And the king

Elnes fall into the faid, Let him come in.

6 And when Haman came in , the king faid vnto him , Wl:at shall be done vnto the manwhome the king will honour? Then Hamau chought in his heart, To whom would the king doe honour more then to me? 7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him toyall apparell, which the king of th to weare, and the choric c Meaning hereby that the king rideth upon , and that the crowne that the king food make him

royall may be fer upon his head, next vnto himfelf. 9 And let the raiment and the horfe be deli- as Ioteph hereby nered by the hand of one of the kings most noble was known to be next to Phizable princes, and let them apparell the man (whom the Gen. 41.42) king will honour) and cause him to ride upon the

horle through § street of the citie, and proclaime before him, Thus thalf it be done vito the man whom the king will honour. 10 Then the king faid to Haman, Make hafte,

take the raiment and the horse, as thou hast said, and doe fo vnto Mordecai the Iew, that fitteth at the kings gate; let nothing fayle of all that thou hast spoken.

11 So Haman tooke the raimont and the horfe, and araied Mordecai, and brought him on horfebacke thorow the street of the city, and proclaimed before him . Thus thall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Eaman hafted home mourning and his

head conered. 13 And Haman tolde Zeresh his wife, and all his friends all that had befauen him. I hen feid his wife men, and Zereth his wife vnto him, If Mordecai be of the feede of the Iewes, before whom thou hast begun to fall, thou thalt not prenaile a-

gainft him, dout that furely fall before him. 14 And while they were yet talking with him, mouth of the very came the kings eunuches and hafted to bring Ha- wricked , to tpeake

man vnto the banket that Ester had prepared. that thing which he hath decreed Chall come to paffe

CHAP. VII.

3 The queene hiddeth the hing and Haman againe, and projects for her felfe and her people, 6 Shee accufets Human, and he is hanged on the gullowes which be had prepared for Mordecui.

S Othe king and Haman came to banket with the queene Efter.

2 And the king faid againe vnto Efter on the fecond day at the banket of a wine, What is thy a Reade Chap to petition, Queene Efter, that it may be ginen thee? and what is thy tequest? It shall be even performed vnto the haife of the kingdome.

And Efter the queene answered, and faid, If I have found favour in thy fight , O king, and if it pleafe the king, let my life be given me at my pe-

tition, and my people at my request. 4 For we are fold, I, and my people, to be de- b Haman coulding froyed, to be flaine, and to perifh: but if we were to much profit the fold for fernants, and for handmaids, I would have king by this his held my tongue, although the aductfarie could hinder him by the

nor b recompence the kings loffe. Then king Ahashueroth answered, and said and the tribute vnto the queene Efter, Who is hee? and were is which hee hath of

he that † prefumeth to doe thus? 6 And Efter faid, The adverfarie and enemie kart. is this wicked Haman. Then Haman was afraid e His confedence

before the king and the queene. And the king grofe from the banket of wine the death of innoin his wrath, and went into the palace garden : cents, fothe verge but Haman flood vp, to make request for his life ance of God mighs to the queene Efter: for hee faw that there was a the same

emischiefe prepared for him of the king. 8 And when the king came againe out of at the beds feete on the palace garden, into the house where they thee fate, and made

d Thus God former

time pu teth in the

dranke wine . Haman was a fallen vpon the bed requent for his life,

where-

Haman hanged. Mordecai exalted. Chap. VIII. IX,

whereon Efter fate : therefore the King faid, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they e conered Hamans face.

e This was the 9 And Harbonah one of the ennuches, faid in maner of the Perthe presence of the King , Behold , there standeth fians, when one yet the tree in Hamans house fiftie cubites high, was out of the Kings fauour. which Haman had prepared for Mordecai, that spake i good for the king. Then the King faid, f which disconered

Hang him thereon. the confpiracy against the king, 10 So they hanged Haman on the tree, that he Chap. 2.21.22 had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

After the death of Haman was Mordetal existed. 14 Comfortable Laters are fent wree the lerves.

The same day did King Ahashuerosh give the house of Haman the adversarie of the Iewes, vnto the Queene Efter. And Mordecai a came before the King : for Efter told what he was b vnto presence. b That he was her

And the King tooke off his ring, which he had taken from Haman , and gaue it vnto Mordecai : and Efter fet Mordecai ouer the house of Ha-

And Efter spake yet more before the King, and full downe at his feet weeping, and befought him that he would put away the c wickednesse of e Meaning, that he thould about the Haman the Agagite, and his device that hee had imagined against the Iewes.

4 And the King held out the golden & scepter toward Efter, Then arose Efter, and stood before

the King

a That is, was re-

caned into the kings fattour and

oncle, and had

broughther up.

wicked decrees. which hee had

made for the de-

struction of the

e This was the

and Perfians, as Dan. 6. 15. not-

withstanding the

king renoked the

graunted to Ha-

man, for Effers

part of May and part of lune.

guage, as was viuall in enery

prouince.

Gor, mulet.

Cake

former decree

5 And faid, If it please the King, and if I have d Reade Chap. 5.2. found fanour in his fight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the denice of Haman the fonne of Ammedathathe Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the Kings proninces,

6 For how can I fuffer and fee the enill, that fhall come viito my people? Or how can I fuffer

and fee the destruction of my kinred?

7 And the king Ahathueroth faid vnto the Queene Efter, and to Mordecaithe Iew, Bchold, I have given Efter the house of Haman, whom they have hanged upon the tree, because he il layd

Or , went shout to hand vpon the Iewes. Day the lemes.

8 Write ye also for the lewes, as it liketh you in the Kings name, and feale it with the Kings ring, for the writings written in the Kings name. and fealed with the kings ring , may a no man re-

law of the Medes 9 Then were the Kings Scribes called at the fame time, even in the third moneth, that is the moneth f Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, viito the Iewes and to the princes, and captains and rulers of the protinces, which were from India euen ynto Ethiopia, an hundreth and feuen and twente provinces, ynto f Which conteineth euery province according to the a writing thereg That is , in fuch letters and lanof, and to every people after their (peache, and to the Iewes, according to their writing, and according to their language.

10 And hee wrote in the King Ahashuerosh name, and fealed it with the Kings ting, and hee fent letters by posts on horsebacke and that rode on beaftes of price, as dromedaties, and || coltes of

mares.

11 Wherein the King graunted the Iewes (in

what cities focuer they were) to gather them-felnes together, and to ftand for hitheir life, and to fend themselves roose out, to flay and to deftroy all the power of against all the the people and of the prounce that vexad them, would white both children and women, and to spoile their bem.

12 Vpon one day in all the provinces of King Ahathueroth, even in the thirteenth day of the twelft moneth, which is the moneth i Adar.

13 The copie of the writing vost, how there part of Mach should be a commandement given in all and euery province, published among all the people, and that the Iewes should be ready against that day, to k auenge themfelues on their enemies.

14 So the posts rode vpon beafter of price, and them iterie in kill all that de dromedaries, went foorth with speed, to execute opposite them the Kings commandement, and the decree was

ginen at Shuthan the palace.

15 And Mordecai went out from the King in royall apparell of blue, and white, and with a great crowne of gold, and with a garment of fine hinnen and purple, and the citie of Shuthan reloyced and was plad.

16 And vinto the Iewes was come light and 1 He dieweibby 1 ioy and gladnetle, and honour,

17 Also in all and enery province, and in all follow, what that and enery citie and place, where the Kings com- lake was. mandement and his decree came, there was joy and gladnesse to the Iewes, a feast and good day, and many of the people of the land in became in Conformed Iewes : for the feare of the Iewes fell ypon them. themselves the territal government

CHAP. IX.

1 At the commandement of the King, the I was put their adm of niez to death. 14 The ten finnes of Himan as beinged. 17 I w lewer kope a feaft in tim mitrance of their d las rance.

S O in the twelfth moneth, which is the moneth Ader, vpon the thirteenth day of the fame, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to have power ouer them (but it a turned contrary : for the Iewes a This washy had rule ouer them that hated them.)

2 The lewes gathered themselves together in the loy of the to their cities thorowout all the prominces of the wicked and so King Ahathueroth , to lay hand on fuch as fought row, and the their hurt, and no man could withftand them ; for the cothe goding the feare of them fell upon all people.

3 And all the rulers of the provinces , and the princes and the captaines, and the officers of the b D d hambo-King b exalted the Iewes: for the feare of Morde- near, and thewed them friending. cai fell yoon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the proninces: for this man Mordecai waxed greater and

5 Thus the Iewes finore all their c effecties e which had with strokes of the sword, and slaughter, and de- der nev the perfirmation, and did what they would vnto the e mas en of the that hated them.

6 And at Shuthan the palace flow the lowers, three hand eth, and deffroyed & fine hundreth men,

7 And Parihandatha, and Dalphon, and Af- fecond day, as patha,

8 And Poratha, and Adalia, and Aridatha, 9 And Parmathra, and Arifat, and Aridai, and was God inth Vaiezatha,

To The ten fonnes of Haman, the fonne of Am- the church, forafmuch medatha, the adnerfaric of the lewes flew they: 10 th evienghanor but they laid not their hands e on the fpoyle. 11 On the same day came the number of those this is received in 2. 2.

The lewes delivered. 179

i Which hath par of Feb.utry and

thete words that

Ged. g eat prou-

into gladnene

w ched hamen.

that they new the verle : e Whereby they

deelared that this indgement vpon she enemies of his then owne game,

f This fle reeni-

reth not for defre

of vengenice, but

with zeale to fee

Gods indgements

h Meaning, that they laid hands on

none that were

not the enemies

i Meaning, in all

places faming in

k As the lewes

of God.

Shuilan.

executed against

his enemies.

Ester.

A new feaft.

that were flaine, vnto the palace of Shufhan before the King.

12 And the King faid vnto the Queene Efter, The Lewes have flame in Shuthan the palace, and deffroyed fine hundreth men, and the ten fonnes of Haman : what have they done in the reft of the Kings provinces ? and what is thy petition, that it may be ginen thee? or what is thy request moreouer, that it may be performed?

13 Then faid Efter , If it pleafe the King, let it be granted also to morow to the Iewes that are in Shiifhan, to doe according I vinto this dayes decree, that they may hang upon the tree Hamans

ten fonnes. 14 And the King chatged to doe fo, and the decree was given at Shufhan, and they hanged

Hamans ten fonnes. 15 So the Iewes that were in Shufhan, affembled themselves upon the fourteenth day of the moneth Adar, & flew three hundreth men in Shuthan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were in the g Reade Chap 8, 11 Kings proninces, allembled themselves, and stood for g their ities, and had reft from their enemies. and flew of them that h hated them, seventie and fine thousand; but they laid not their hand on the fpoile.

17 This they did on the i thirteenth day of the moneth Adar, and refled the fourteenth day thereof, and kept it a day of feating and joy

18 But the Iewes that were in Shuthan affembled themselves on the thirteenth day, and on the fourteenth thereof, & they refled on the fifteenth of the fame, and kept it a day of feathing and joy.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes ,k kept the foureteenth day of the moneth Adar with joy and feafling, euen a joyfull day, and enery one fent prefents vnto his neighbour.

20 ¶ And Mordecai wrote I these words, and fent letters vnto all the Iewes that were through all the proninces of the King Ahathneroth , both neere and farre,

21 Injoyning them that they fhould keepe the fourteenth day of the moneth Adar, and the fifdecrees that follow, teenth day of the fame, enery yeers.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which which was for the was turned vnto them from forowe to joy, and from mourning into a joyfull day, to keepe them the dayes of feating and joy , and to m fend preof manuall friend- fents enery man to his neighbour, and gifts to the poore.

23 And the Iewes promifed to do as they had

begun, and as Mordecay had written vitto them, 24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduerlary had imagined against the Iewes to destroy them, and had a cast m Reade Chap. 3, 7]

Fur (that is a lot) to contume and deftroy them. There is either 25 And when he came before the king, hee wordes of the commanded by letters, Let his wicked P device kings commande-(which he imagined against the Iewes) turne vp. mene to difamily (which he imagined against the fewer) title the Hamans wicked on his owne head, and let them hang him and his enceptie. formes on the tree.

26 Therefore they called these dayes Purim by the name of Pur , and because chall the words of this letter, & of that which they had feene befides this, and of that which had come vuto them.

27 The Iewes also ordeined, and promised for them and for their feede, and for all that joyned vnto them , that they would not I faile to observe I or, trange II. those two a dayes enery yeere, according to their a Meaning, the

writing and according vinto their feafon, fourcenth and 28 And that their dayes should be remembered the month Ada; bred, and kept throughout energy generation and enery family, and enery province, and enery citie: enen thefe dayes of Purim thould not faile among the Iewes, and the memoriall of them thould not perith from their feed.

29 And the Queene Efter the daughter of Abihail and Mordecai the Iew wrote with all # autho- # or, freneth, on ritie (to confirme this letter of Purim the fecond efficie. time.)

30 And he fent letters vnto all the Iewes to the vito the outer hundreth and feuen and twentie proninces of the neife, and anukingdome of Ahashuerosh, with words of peace same, and putting and trueth.

31 To confirme these dayes of Purim accor- 7 Els fouls.
ding to their seasons, as Mordecai the Iew and E-1 that they would fter the Queene had appoynted them, and as they obtinue this feat had promifed for them f felues and for their eartell payer, foods with \$600 and breather. feede with s fasting and prayer.

32 And the decree of Efter confirmed these is fignised by this words of Purim, and was written in the booke.

CHAP. X. t The estimation and authority of Mordeeni. Nd the King Ahathueroth laid attribute vp-

A on the land, and vpon the yles of the fea. 2 And all the actes of his power, and of his 2 Thefe three might, & the declaration of the dignitie of Mor- fer forth as comdecai, wherewith & King magnified him, are they mendable and men not written in the booke of the Chronicles of retiric for him

the Kings of Media and Persia? For Mordecai the lew was the fecond onto nour of the people. king Ahathueroth,& great among the Jevres, and to procure their a accepted among the multirude of his brethren, wealth, and to trew who procured the wealth of his people, and spake soward them. peaceably to all his feed.

them out of donte and seare. which in Librer

word (they cry)

that is in autl orltie , to have the fa-

ARGVMENT. THE

I N this hiftoric is fet before our eyes the example of a fingular patience. For this boly man lob vocas not early ex-tremely affilted in out overal things and in his body, but alfo in his mind and conference, by the flance tennations of his vvife, and chiefe friends : vvhich by their vehement vvords , and fubtill diffutations brought him almost to despaire : for they fit forth God as a fewere Iudge, and mortall enemie unto him, which had cast him off, therefore in vaine he flould feeke unto him for factour. Thefe friends came unto him under pretance of confolation, byes they tormented him more then did all his affliction. Not voithstanding he did conftantly refif them, and at length had good successe. In this story ove have to marke that lob maintaineth a good cause, but handleth it enill : againe his adverfiries have an evill matter, but they defend it craftily. For lob keld that Goldid not alvvay punish men according to their sinner, but that he had secret judgments, whereof man knew not the cause, & therefore man could not reason against God therein, but he should be connisted. Moreover, he vivas as ured that God had not rejected him,

do enen to this day, calling it in the Perlian language Pinim, that is, the day of lot:. 1 The lewes gather hereof that Mordecai wrote this fory : but it feemerh that hee wrote but outly thefe letters and fore our eyes the vie of this feat, remembrance of Gods delme ance. the maintenance fo p and reliefe of the poore.

a That is, of the

countrey of Idu-

mea, as Lament 4

21. or bordering therevpon : for the land was cal-

Led by the name of vz the forme

of Dishan the

fonne of Seir,

b Forafninch as

and not a lewe,

nounced upright,

and without hy-

postilie, it decla-

reth that among

the heathen God hath his.

e Hereby is de-

clared, what is

meent by an vp-

d Hischild en

and riches are declared, to com-

mend his verme

an h'sprosperitie

and his patience,

and confiancic.

when Godhad taken them from

+ Ebr. ebildeen .

e Meaning, the

I That is , com-

manded them

cobefanctified:

meaning, that shey thould

shat they had

and recent le

chemiclues for che fame.

g That is , hee

one of his chil-

necurie.

offered for enery

committed,

confider the fanles

him.

right and inth

man.

and yet is pro-

Gen. 36.28.

yet through his great terments and affillion hee brasteth foorth into many inconveniences both of voor des and fenten es, and liveveth himfelfe as a desperate manin many things, and as one that vivoull relist God: and this is his good cause which hee doth not handle well. Againe the adversaries maintaine with many coodly arguments that God punisheth continually according to the trespelle, grounding whon Gods providence, has justice, and mans finnes, yet their intention is early for they labour to bring lobinte despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a sust man, Izek. 14, 14, and lames setterin out his patience for an example, Iam. 5.11.

CHAP. I.

a The holingle , viches , and care of lob for lie elithen. 19 Satin bith permiffi in to tempt bim. 13 He tempt th him by tikeng auren his judfance, and bes ebildeen. 20 His faith and patience.

Here was a man in the lande of a Vz called Iob, and this manb was an vy-tight and inft man, 6 one that feared God, and eschewed euill.

2 And he had feuen founes, and three daugh-

3 His a substance also was seuen thousand theepe, and three thousand camels, and fine hundreth yoke of oxen, and fine hundreth thee aftes, and his familie was very great, fo that this man be was a Gentile, was the greatest of all the timen of the East,

4 And his fonnes went and banketted in their houses, enery one his day, and sent, and called their three fifters to eate and drinke with them.

5 And when the dayes of their banketting were gone about , Iob fent, and f fanctified them, and rose vp early in the morning, and soffered burnt offrings according to the number of them all. For Iob thought. It may be that my fonnes have sinned, and h blasphemed God in their hearts, thus did Iob i eaery day.

6 Now on a day when the k children of God came and floode before the Lord , Satan m came also among them.

7 Then the Lord fayde vnto Satan, Whence n commest thou? And Satan answered the Lord, faying, . From compassing the earth to and fro, and from walking in it.

8 And the Lord faid vnto Satan, Hast thou not confidered my fernant lob, how none is like dems, idemeans, him in the earth? an ypright and inft man, one that feareth God, and escheweth cuill?

9 Then Satan answered the Lord, and sayd, Doeth Iob feare God for P nought?

10 Hast thou not made aan hedge about him and about his house, and about all that he hath on euery fide? thou hast bletled the worke of his hands, and his substance is increased in the land.

II But firetch out now thine hand and I touch all that he hath, to fee if he will not blafpheme thee to f thy face

12 Then the Lord fayd vinto Satan , Loe , all

men an oriental active declared his religion toward God, and the case that he had reconciliation, which declared his religion toward his children. h In Ebewittis, and bleffed God, which is forestime cateoward his children. len for blasseming and curing, as here, and a kingstan and a sace, i while the feet all the feet and the feet all the feet and the feet all the feet emmishend God in his maielte, hee is fet iootth vinto vs as a King, that our capa-citie may be able to vindershand that which is spoten of him. In This declareth, shar although Satan be adverfacie to God, yet hee is compelled to obey him, and shad authough Saran ee auterstate to God. Netnee is competate to over him, and doe him all homage, without whole permitton and appointment he can do no doe him.

1 This quefion is saked for our infamilie. For God knew whence he hims.

1 Herein is deferibed the name of Saran, which is energaging loch is p Hee feareth thee not for thine owne fake, bitt for the com-to couch va , but it is God that muft doe it. nen are commonly fubica : that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is discloted in the time of their ad-

felfe thalt thou not ftretch out thine hand. So Sa- manto give e tan departed from the "prefence of the Lord.

13 And on a day, when his formes and his that he hash no daughters were eating and drinking wine in their barthary had eldelt brothers house.

14 There came a mellenger vinto Iob, and faid, r This is, went The oxen were plowing, and the affes feeding in which God had their places.

15 And the Shabeans came violently, and doe to elleber tooke them : yea, they have flaine the fernants can never goe out with the edge of the fword ; but I onely am elea- x That p , the ped alone to tell thee.

16 And whiles he was yet speaking, another y Which thing came, and fayd, The virie of God is fallen from the craft of Sarana the heaven, and hath burnt up the theepe and the to tempt 155 the feruants, and denoured them : but I onely am of- more girenonly,

caped alone to tell thee. 17 And whiles he was yet speaking, another methods of elymen were came, and fayd, The Caldwans fet out three bands, h. enemier, but and fell you the camels, and have taken them, that 604 made and have flaine the feruants with the edge of the this hapting flower but I onely am elegand along to the fworde: but I onely am escaped alone to tell declareth, that

18 And whiles he was yet fpeaking, came anosispa which ther, and fayd. Thy stonnes, and thy daughters
loint, Godein were eating, and drinking wine in their eldeft fend vs another

brothers house,

others house,

19 And behold, there came a great wind from and teach them beyond the wildernetle, and fmote the foure cor- obedience. ners of the house, which fell upon the children, and they are dead, and I onely am escaped alone,

to tell thee. tell thee, not of impatenand shaued his head, and fell downe you the that the children ground, and worshipped.

21 And faid, * Naked came I out of my mo- blocks, but that thers wombe, and naked thall I returned thither : in their patience the Lord hath ginen, and the Lord hath taken it ; they feel afractibleffed be the Name of the Lord.

22 . In all this did not lob finne , nor charge keepe a meane God d foolithly.

as the wicked doe. * E. le. 5. 14. 1. tien. 6.7 b That is, into the belle of the earth, which is the mother of all. c Hereby he confedent that God is ut, and good, although his hande be lote spon him. d Eur declived that God dad all things according to indice and equitie.

CHAP. II. 6 Sunn bath permiffion to affirit tob. 9 Hir mif, tempt this to forfake God. 11 His three fi not vifu bim.

Nd on a day the a children of God came and a That is, the An-A Nd on a day the chindren of God Carle and gels, a Chap. 1.6. Rood before the Lord, and b Saran carne also gels, a Chap. 1.6. among them, and flood before the Lord.

Then the Lord fayd vnio Satan, Whence Car, commest thou? And Saran answered the Lord, c 1/2p contthibbs and fayd, From compacting the earth to and fro, integrite by this

and from walking in it. 3 And the Lord fayd viro Saran . Hall thou his plagues were

not confidered my feruant Iob, how none hike stissotay spon him in the earth, " an vpright and just man , one d Thiers, when that feareth God, and escheweth euill? for yet he thou had no ight continueth in his vprightnesse, salthough thou saunthim, or moundft me against him, to destroy him without caule,

that he hath is in othing hand, onely upon him- t Godg neth not God gueth him.

> to execute th of Godifference,

> for a much as he

of God are not interable like

en and griele of minde : verthey herein , and telell

notagainst God

thy pu pole to paile. 4 And

Tobs plagues : He curfeth his

e Hereby hee

another mans.

i Meaning, his owne perion.

pun fling, then

h This fore was

to punish the e-

kelijous people.

af 100 had meafu.

ged Gods tanour

by the vehemen-

cie of his diferie, he might have

shought that God

had caft him off.

a As defiture of

derfully afflicted

& Saran vierh the

fame in frument

againft tob, as

1 Meaning, what

Jeine God, feeing

great imperfacti-

betweene the fpi-

ter a maner veel-

deih, yet in the end he getteth vi-ecotie, though he

as as in the mea.e

a Men ought not

so be wearie of

eime greatly wonnded.

sit and he felh,

he did against

gainen thou to

Adein.

his difeafe.

him

ownerkin is dea-

er vato him then

And Satan answered the Lord, and said.

e Skin for skin, and all that ever a man hath, will meant, that a mans he give for his life.

Tob.

5 But firetch now out thine hand, and touch his f bones and his fieth , to fee if he will not blaf-

pheme thee to thy face. 6 Then the Lord faid vnto Satan, Loe he is in

thine hand, but faue 8 his life. g Thus Satan can 7 So Satan departed from the presence of goe no further in the Lord, and smore lob with fore h boyles, from God hath lim ted

the fole of his foote vnto his crowne. 8 And hee tooke a i porthard to fcrape him,

moft : chement. and he fate downe among the afhes. wherewith alto 9 Then faid his k wife vnto him, Doeft thou God plagued the 1 continue vet in thine vprightnelle? in Blafpheme Egyptiens, Exed. 5.5. and threatmeth God, and die.

10 But he faid vnto her , Thou fpeakeft like a foolith woman: what? shall we receive good at Deut. 28. 27.10 ihn: this remation was the hand of God, and not " receive enill? In all most grieuous: for this did not lob sinne with his o lips.

11 Now when Iobs three P friends heard of all this euill that was come vpon him, they came euery one from his owne place, to vvit, Eliphaz the Temanite, and Bildad the Shuhire, and Zophar the Naamarhite: for they were agreed together to come to lament with him, and to comfort all other helpe and him.

meanes, and won-12 So when they lift up their eyes afarre off, with the forow of they knew him not : therefore they lift up their voyces and wept, and enery one of them rent his garment and fprinkled 9 duft upon their heads toward the heaten.

13 So they fate by him vpon the ground feuen dayes, and feuen nights, and none spake a word vnto him; for they faw that the griefe vvat very r great.

te thus plagneth where as though he werethine enemie? This is the med grienous tentation of the whee, as chough re weleting engine in This is the medigitional centation of the fraichfull, when their faith is affailed, & when Satan goeth about to perfind them that they full in God in vaine. In For death was appointed to the blaiphemer, and so he meant that he should some be rid out of his paine. In That is, to be parient in aduerlitie, as we lejoyce when he lendeih profperitie . & fotoachnowledg: him to be both me e full and inft. o He fo bridled his affections, that his congree through impatience did not minimize against God. p. Which were men of surhoritie, wife and learned, and as the Sepuragine write. Kings, and came to comfort him, but when they faw how he was visited, they conceined an entil opinion of him, as though he had beene but an hypocrite, and to infily plagued of God for his finner. 9 This was also accemented, which they vied in those accuracy, at the tenting of their cleates in figure of forow, &c. T And therefore thought that he would not have headened vato their counfell.

CHAP. III.

7 lob complainetb, and curfeth the day of lis linth 13 Hee diffreth to de , as though death more the end of all mans mifeite.

A Freeward a lob opened his mouth, and b cur-fed his day. a The fenen dayes ended, Chap. 2.13. b Here lob begin-And Iob cryed out, and faid, neth to feele his

Let the day eperith wherein I was borne, and the night when it was fayd, There is a man child conceiued.

4 Let that day be darkeneffe, let not God Rom. 7. 18. & afd regard it from aboue, neither let the light thine

5 But let darkenesse and the essadow of death ftaine it: let the cloude remaine upon it, and let

them make it fearefull as a bitter day. 6 Let darkenesse possesse that night, let it not he ioyned vnto the dayes of the yeere, nor let it their life, and curfe come into the count of the moneths.

at, because of the infirm ties , that it is fubieft vnto , but because they are ginen to finne and rebeilion against God. d Let it be put out of the tumber of dayes, and let it not haue the I ght of the Sunne to feparate it from the night. . That is , most obisite dathemeife , which maketh them afraid of death that are in it.

birth day, and desireth death.

7 Yea, desolate be that night, and let no joy be in it.

to renew their mourning) curfe it.

9 Let the starres of that twilight be dimme enterpon this through darkenesse of it : let it looke for light, but g Let it be alhave none; neither let it give t the dawning of wayes night, and

e day.

10 Because it shut not up the doores of my mo
of the morning.

List forces from mine eyes.

h This, and that thers wombe, not hid forow from mine eyes.

11 h Why died I not in the birth or why died which followers, I not, when I came out of the wombe?

12 Why did the knees preuent me ? and why place to his pafdid I fiicke the breafts ?

13 For fo should I now have ilien and beene to flay nor keepe quiet, I should have slept then, and beene at rest.

14 With the kings and counfellers of the to all entill, except earth, which have builded themselves & desolate God call him back, places:

15 Or with the princes that had golde, and made him to viter have filled their houses with filter.

16 Or wuhy was I not hid, as an untimely birth, though death were either as infants , volich hane not feene the light; feries , and as if

17 The wickeids have there cealed from their there were no life tyrannie, and there they that laboured valiantly, after this, which he are at reft.

18 The mprisoners rest together, and heare but the infirmities not the voyce of the oppressour.

19 There are small and great, and the fernant into this errout of is free from his matter. 20 Wherefore is the light ginen to him that & He noteth the

is in miferie? and a life vnto them that have hea- ambition of them, ny hearts?

21 Which long for death, and if it come not, were, change the they would even fearch it more then treafures : 22 Which iny for gladnesse, and reioyce, when and build in most bayen places, beey can finde the grane.

they can finde the grane. 23 Why is the light given to the man whose hereby make their way is o hid, and whom God hath hedged in ?

For my fighing commeth before I eat, and the couldie of the my roarings are powred out like the water.

25 For the thing I r feared, is come vpon me, fed. & the thing that I was afraid of, is come vnto me, full they that

26 I had no peace, neither had I quietneffe, of calamitie and neither had I reft, gyet trouble is come.

speakerh after the judgement of the fest. n Hee sheweth that the benehts of God are not comfortable, except the heart be joyfull, and the conficience quieted. o That feech not how to come out of his miferies, because he dependeth not on p In my prosperitie I looked euer for a fall , as is come now to paire q The feare of troubles that should enfue, canfed my prosperitie to feeme to mee as nothing , and yet I am not exempted from trouble .

CHAP. IIII.

5 lob is reprehended of impatiente, 7. and iniuffice, 37 and of the prefumption of the owne righteoufneste.

 \mathbf{T} Hen Eliphaz the Temanite , answered and fayd,

2. If wee affay to commune with thee, wilt thou be grieued; but 3 who can withhold him- a Seeing this thing

felfe from speaking? 3 Behold, thou haft taught many, and b haft b Thou haft comftrengthened the weary hands.

Thy wordes have confirmed him that was and canfi not now falling, and thou hast strengthened the weake comfortshyfelft, knees.

5 But now it is come vpon thee, and thou art grieued : it toucheth thee , and thou art trou- e This he conclubled.

6 Is not this thy feare, thy confidence, thy but an hypocrite, patience, and vprightnesse of thy wayes?

7- Remember, I pray thee: who ever perifhed, God;

f which carfe the 8 Let them that curse the day, (being fready day of their birth. let them lay that

neuer tee day.

declareth, that v hen man gineth fions, he is not able meafure, but runneth headlong in-

i Theychemencie of his africtions these words, as

fpeaketh not as hough it were for of his fieth canfed the wicked

which for their pleasure, as it order of naume, names immortall. 1 That is, by dearfa

tyrans hath cea-

miterie in this world : which he

their affictions.

deth that 10b was feare not muft in

being

The wicked punished. Chap. V. VI. d He concludes being an d innocent; or where were the vpright

chat lob was re-

that God handled

which is the argu-

ment that thecar-

nall men make

againft the chil-

e They that doe

euill , cannot but

God needeth no

great preparation

so defiroy his ene-

blaft of his mouth

according to their

office doe not pu-

for their cruelry

lions, and their

children to their whelps yet God both is able, and

his inflice will

me by vision,

before God.

eth to his cies-

a certain feare ioy-

S He willeth Iob

emple of all them

that have lived or

them he like vnto

the line godly,

him in raging

against God as he doeth.

b Mamaring

foener thinketh

punish them. h A thing that I

doe it with the

g Though men

dren of God.

receine enill. I He theweth that

prooued, feeing

deftroyed ? 8 As I have feene, they that plow iniquity: him to exnemely, and fowe wickednesse, reape the same.

9 With the fblaft of God they perish, and with the breath of his noftrels are they confu-

10 The rowing of the g Lion, and the voyce

of the Lionette, and the teeth of the Lions whelps 11 The Lion perifheth for lacke of praye, and

the Lions whelps are feattered abroad. 12 But a thing was brought to me h fecretly.

and mine eare hath received a little thereof. 13 In the thoughts of the visions of the night,

when fleepe falleth on men, 14 Feare came vpon me, and dread which

made all my bones i to tremble. nith tyrants whom 15 And the winde patted before me, and made

the haires of my flesh to stand vp. hee comparetheo 16 Then stood one, and I knew not his face : an image was before mine eyes, and in & filence heard I a voyce, faying,

17 Shall man be more 1 inft then God ? or shall

a man be more pure then his Maker ? 18 Beholde, hee found no fledfastnesse in his

knewnor before, fernants, and laid follie vpon his m Angels. was declared vnto 19 How much more in them that dwell in that is, that who- houses of n clay, whose foundation is in the dust, which shall be destroyed before the moth?

himielie iun, fhall 20 They be destroyed from the o morning vnbe found a finner. when he comment to the enening : they periff for euer , P without

regard. i In the evisions 21 Doth not their dignity go away with which God thewthem? doe they not die, and that without 9 wifetimes, there is enter dome?

med, that the authority thereof might be had in greater retterence. k When all things were quiet, or when thefease was somewhat affivaged, as God appeared to Eliah, 1. King.

19.12. I He prooneth that if God did punish the innocent, the creature should be more suffithen the Creator, which were a blashemie. m if God had imper-fection in his Angels, when they are not maintained by his power, how much iection in no August 20 when they are not maintained by my power, now middle he lay folly to mains charge, when he would infine himselfteagainst God? In That is, in this mortal body, subject to corouption, as a Cot. 5.1.

They fee death continually before their eyes, and dayly approaching toward to the continual to the continua them. p No man for all this doeth confider it. q That is, before that any of them were for wife, as to thinke on death.

CHAP. V.

2.2 Eliphaz Showeth the difference betweene the children of God and the miked. 3 The fall of the micked. 9 Gods power sone destroyers the wicked , and delicereth bis

All now, if any will answere thee, and to which of the Saints wilt thou turne ? 2 Doubtlesse anger killeth the foolish, and

en confider the exenuie flayeth the idiot. 3 I have feene the foolish well rooted, and

fuddenly I 4 curled his habitation, faying 4 His children thalbe farre from faluation,

and they that be destroyed in the figure, and none thall definer them.

5 The hungry shall eate up his haruest : yea, against God in af-Actions increase they shall take it from among the & thornes , and the paine, and ye the thirftie shall drinke up their substance.

6 For mifer's commeth not foorth of the eeneth mans folly. c That is , the findoft, h neither doeth affliction spring out of the ner that hath not the feare of God. earth.

7 But manis borne vuto i trauell, as the sparks d I was not moened with his pro-fperitie, but knew flie vpward.

enar Cod nad citt-fed him and his. e Though God fometime fuffer the fathers to passe in this world, yet his independents will light you their wicked children. E by publike independent they shall be condemend and none of all pity them. g. Though their wome, yet me megenents will light you nett wiere untaren. To profit sheet indigement they shale condemned, and none fail prythem. g. Though sheet be but two or three erest left in the hedges, yet sheet hall be taken from him h. That is, the each is not the cante of bartenands and man mirely, but no wome finine. I which declareth that sum it cutt in our corresponding to before finns is was not fiblich to pains and afniction,

The godly rewarded. 181 8 But I would enque at & God, and turne my k tf I fuffered take vnto God:

9 Which I doeth great things , and ynfearcha- God. ble, and marueilous things without number.

10 Hem giveth raise sponthe earth, and powreth water vpon the fire etes. It And fetteth up on hie them that be lowe, the refine in.

that the forowfull may be exalted to faluation.

12 He scattereth the deniles of the craftie : fo declare that man that their hands cannot accomplish that which cept he glotte they doe enterprife.

13 * He taketh the wife in their craftineffe, and worker the countell of the wicked is made foolish,

14 They meete with a darkenesse in the day ples, what he time, and o grope at noone day, as in the night.

But he fareth the poore from the tword, he. from their I mouth, and from the hand of the vi- n In thing plane olent man,

16 So that the poore hath his hope, but ini- it ew themselves quity shall r stop her mouth.

17 Behold , blefled u the man whom God cor- o This declareth recteth : therefore refuse not thou the chastising that God panish-

of the Almighty. wite, as he threat-18 For he makerh the wound , and bindeth it med, Deut. 18. 22. vp: he fmiteth, and his hands make whole.

19 He thall deliver thee in thise troubles, and humtleth himin the feuenth the euili shall not touch thee.

20 In famine he shall deliuer thee from death : the stander of the and in battell from the power of the fword.

21 Thou shalt be hid from the scourge of the swords tongue, and thou shalt not be afraid of destructi- be compelled an

on when it commeth. 22 But thou thalt tlaugh at destruction and supportent

dearth, and shalt not be afraid of the beast of the mouther, much 23 For the stones of the field " shall be in f He will tend

league with thee, and the beafts of the field first trouble after be at peace with thee. 24 And thou shalt know, that peace shall be its for one time, but

thy tabernacle, and thou thalt wifit thine habita- continually trust tion, and thalt not x finue. 25 Thou shalt perceine also that thy seeds fortal leader, even

flatbe great, and thy posteritie as the grasse of the in the greatest and earth. 26 Thou fhalt goe to thy grave in Y 2 full age, intends.

as a ricke of come commeth in due featon mathe whereathe

Loe, 2 thus have we enquired of it, and fo their trouble. it is : heare this and know it for thy felte.

Gods fauont , all creamer fi all femevs. x Cod feril fo bleite thee, that them field have occasion to resource in all things, and no to be offended. Y. Thing the children of God have not alwayer this promite perforance, we took dee recompense it ofthe wife to their ed tannige. . Wechare le arred thate post is by experience, that God juncileth not the interest, that manicannot compare in functe with him, that the hypocrates it all not long profits, and that the al-Eiction which man futteineth , commeth for his ewife finne.

CHAP. VI.

1 Tob mijmereth, that his pure is more griebe . ilen is fair, 8 He wished wiele. 14 He complimate of is freeze.

B Vt Iob answered and faid, 2 Oh that my griefe were well weighed, great, that I licke

and my mileties were layed together in the a bal- wordes to expedie lance !

3 For it would be now heatier then the rethink the was fand of the fea: therefore my wordes are b fwal-net onely af intel

4 For the arrowes of the Almighty are in me, the venim whereof douth drinke vp my fpirit, and ten battell that the lowed vp. the terrous of God anght against me,

7 Dogth

as thou doen, I would seeke vnto 1 sie counfellerh

Inb to humble himfelte virty God to whom all c.eaand whose works is mexentable , ex-God in all his

m He flewethby part cular exam worker of God

and emdent they fooles in fleid of wide nien. eth the worldly

p That is, he that tel e betore God, q He comparein wicked to tharps

1 If the wicked Gods worker to

receble, that his children may no

in him but they fealthane a comtheirt, which is here called the wicked lamentia

occation to tet Witten weatte in

11. e which declain body, but wourt-

a To know whe-

without in eame,

the Lemplaine

b My griefe :s fo

faithful can have

Iob complaineth of his friends.

bruit beafts doe not complair e in hen they have what they would? e Can a mans

oafte delight in that , that hath no fanous? meaning, that none take pleafure in affliction, feeing they cannot away with things that are vnfauonry to

the mouth. f Herein be finin withing through impatiency to die, and alfo in deliring of God a thing which was not agreable to his will.

That is, let me I come to diffruit in Gods promite through my impatiencie. h He feneth leaft he thould be brought to incon-

eientences, if his. forowes thould Continue. i' Hane Inot foughtro helpe my felfe asmuch as was posible? 1 Or , mif dome,

or Low. k lie compareth those friendes which comfors vs mot in mife.y, to a brooke, which in tummer, when we hard frozen, and in the time of raine. when we have no meed, mertloweth with water.

3 They that paffe the eby to go into she hot countreys of Arabia, thinke to quench their whirit , but they are deceined. m That is , like no this brooke. which deceinesh ahem that thinks go haue water

as I looked for gonfolation at your hands. and much more these men, which for no necessitie will give part of their goods, and much more these men, which would not give him comfortable words. a shew

ar as on hypocrite as you condemne me.

2 lot formeth the Shortneffe and miferie of mans life. I S there not an appoynted time to man ypon

attain not an bire ! hireling ? Ternant Tome reft and eafe ? then in this my continuali torment I am morfe then an hiteling.

5 Doeth the wilde affe bray when hee hath that I cry without graile? or loweth the oxe when he hath fodder? 6 That which is evnfauery , thall it be eaten without falt? or is there any taffe in the white of

7 Such things as my foule refused to touch

as vvere forowes, are my me uz. 8 Oh that I might have my I defire, and that God would graunt me the thing that I long for !

9 That is , that God would defroy mee: that he would let his hand goe, and cut me off.

10 Then should I yet have comfort, (though I burne with forow, let him not fpare) g becaute I have not denied the words of the Holy one. 11 What power have I that I flould endure?

neth double, both or what is minch ende, if I thould prolong my

12 Is my firength the firength of flones ? or is my fleth of braffe 13 Is it not fo , that there is in me no thelpe ?

and that || itrength is taken from me> 14 He that is in mifery, ought to be conforted of his neighbour; but men have forfaken the

feare of the Almighty. 15 My brethren have deceived meas a kbrooke,

and as the rifing of the rivers they patte away, 16 Which are blackith with yee, and wherein the fnow is hid.

17 But in time they are dried up with heate and are confumed; and when it is bot they faile out of their places,

13 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, 1 confidered them, and they that goe to Sheha, waited for them.

20 But they were confounded : when they hoped, they came thither, and were atharzed.

21 Sarely now are ye like m vnto it : yee haue feene my fearefull plague, and are afraid.

22 Was it because I fayd, Bring vnto me? or drie , in winter is gine a reward to me of your " fubit ince ?

23 And deliner me from the enemies hand, or ranfome me out of the hand of tyrants?

24 Teach me, and I will a hold my tongue; and ca ife me to understand, wherein I have erred.

How p fledfast are the words of righteoufneffer and what can any of you inftly reproone?

26 Doe ye imagine to reprooue 9 words, that

on find water there the talke of the afflicted thould be as the winde? 27 Yee make your wrath to fall vpon the fatherleffe, and digge a pit for your friend.

28 Now therefore be content to 1 looke vpon me : for I will not lie before your face.

29 Turne, I pray you, let there be none iniquitie : returne , I lay , and ye shall see yet my righte. these in their need, outnesse in that behalfe. Is there iniquity in my tongue ? doeth not my mouth feele forowes ?

mie wherein I haue eried, and I will confede my failt. p He that hath a good confedence doeth nor shefnke at the shape words or reasonings of others, except Condende when not intime in one mape would be extended in the safety be able to perfused him by reason.

I found be thought to speake foolibly, which am now in miferie? The Confider whether lipeake is one that is driven to this impatience through very forow.

CHAP. VII.

earth? and are not his dayes as the dayes of an

Mans miferie. lob.

2 As a fernant longeth for the shadow, and b My forow hath as an hireling looketh for the end of his worke,

3 So have I had as an inheritance the b mo-continued from moneth to moneth noths of vanity, and paintfull nights have beene and I have looked for hope in vaine, appropried vino me. If I layed me downe, I fayd, When shall that his difease

I arise ? and measuring the evening , I am even wastare and most full with toffing to and fro vnto the dawning of homble. d Thus he speathe day

5 My floth is cloathed with wormes and fil- the benine of thineffe of the duft : my skin is rent , and become manslife , which horrible. paffeth without hore of returning

6 My dayes are fwifter then a weavers thit-inconfideration tle, and they are fpent without hope. whereof he defi-7 Remember that my life is but a winde, and reth God to have compation on

that mine eye shall not returne to see pleasure. harr 8 The eye that hath feene me, shall fee me no e 11 thou behold more: thine eyes are upon me, and I shall be no mean thine anger,

to fland in thy 9 As the cloude vanisheth and goeth away, to find in thy fo he that goeth downe to the graue, thall frome f shall no more enioy this mor-

10 He thall teturne no more to his honfe, nei-tall life ther shall his place know him any more. 11 Therefore I will not 8 pare my mouth, but comfore my felfe,

will speake in the trouble of my spirit, and muse I will declare my griefe by words, in the bitterneffe of my minde. and thus he fpea-12 Am I a feath or a whalefish, that thou kee- beth as ene ouer-

peft me in ward? come with griefe 13 When I fay, My couch shall relieue me, and of minde.

tny bed shall bring comfort in my meditation. 14 Then fearest thou me with dreames, and den thou then to

aftonishest me with visions. 15 Therefore my foule k chufeth rather to be i so that I can

ftrangled and to die, then to be in my bones. haue no reft, nighe 16 I abhorre it : I thall not line alway : I spare nor day. k He fpeaketh as me then, for my dayes are but vanity.

17 What is man, that thou m clocft magnific with forow, and him , and that thou fetteft thine heart veen him? not of indgement, 18 And eloeft vifit him enery morning, and or of the examina-

tion of hisfaith. triest him euery moment? 1 Seeing my terme 19 How long will it be yer thou depart from of life s to thort,

mee ? thou wilt not let mee alone whiles I may let me haue fome teft and este. Iwallow my spettle. m Seeingthat 20 I have a finned, what shall I doe voto thee? man of himselfe

O thou preferuer of men, why haft thou fet me as is so vile, why a marke against thee, so that I am a burden viito doe; thou give to contend against

21 And why doeft thou not pardon my tref-him? lob vieth all paffe ? and take away mine iniquity ? for now kinds of pedwapatte? and take away mine iniquity? 101 now infor with 60d, thall I fleepe in the duft, and if thou feeke mee in that he might flay the morning, I thall o not be found. his hand

n Afterall tentaeions faith brafteth forth and leadeth tob to repentance ; yet it was not in fuch perfection that he could bridle himtelfe from enfoning with God, because that he fill tried his faith. o That is , I shall be dead.

CHAP. VIII.

Bilded fheweth that tob is a finner, because that God punishetb the micked , and prefernetbibe good.

T Hen answered Bildad the Shuhite, and fayd, 2 How long wilt thou talke of thefe things? and how long shall the wordes of thy month 2 be as a mighty winde?

3 Doeth God peruert judgement? or doeth the Almighty fubuert inflice?

If thy fonnes have finned against him, and from the indice hee hath fent them into the place of their bini- of God, is but as a

a He deelaterh that their wo.ds minish any thing puffe of wind that vanid.eth away

g Seeing I can by

none other meares

h Amnot Lapoore

wreich) what nee-

lay fo much paine

b That is, hath rewarded them according to their iniquitie : meaning , that I ob orghtto be watned by the example of his children , that he offend not God.

d Though the be-

pleafane as thou

woulden defire,

yet in the ende

tiquity, and he firsil

find it true which

f Meaning, the

to have the experi-

ence of our felie;

by the examples

went before vs.

not he hypocrile,

becan e hee hath

not in th, which

Gods Spirit.

h Wh chisto

In car away.

i de compareth

the jast to at co.

be se., ocued out

of one place vato

another, yet ficu-

rifleth: fo the af-

turreth to their

thing there to

sech to d'at point

of Il plaz and

Bild di oracion

ef God, and

his innocencie

con effire God to

firee, and man to be

nothing in respect.

sculd lev to his

e He declo eth

nuice of min, by

the mighty and

power that is in

things, which God

be infinre in in-

of them that

it is not enough

he here faith.

What doeft thous

pray to the Almighty, c That is, if then

6 If thou be pure and vpright , then furely he mme beeine will awake vp vnto thee, and he will make the hap. h:les God calleth biration of thy righteenines professus. thee to repen-

ginnings te nor fo thy latter end thall greatly increafe.

8 . Enquire therefore, I pray thee, of the former age, and prepare thy felfe to fearch of their

thou thalthane fulficient occafion 9 (For we are but f of yesterday, and are ignorant; for our dayes upon earth are but a thadow.) to content thy to Shall not they teach thee and tell thee, and fel e e 1.es willed ich vtrer the words of their heart? to examine all an-

II Can a rush g grow without myre? or can

thegraffe grow without water? 12 Though it were in greene and not cut downe, yet thall it wither before any other herbe. 13 So are the poths of all that forget God, and

buc to be confirmed the hypocrites hope thall periffi. 14 His confidence also shalbe cut off, and his

trust fratte ar the house of ah spider.

15 Hee shall leane vpon his house, but it shall not grow without not fland: he shall hold him fast by it, yet shall it motineste, fexan- not endure.

16 The itree is greene before the Sunne and the branches pread oner the garden the eof.

17 The rootes thereof are wrapped about the is moinened with fountaine, and are folden about the house of

day, and to mo.ow 18 If any plucke it from his place, and it k deny, figing, I have not feene thee,

19 Behold, it will reioyce 1 by this meanes, that which although it it may grow in another mould.

20 Behold, God will not cast away an vpright man, neither will betake the wicked by the hand,

21 Till te have filled thy mouth with m laughfliction of the godly ter, and thy lips with ioy.

22 They that hate thee, thall be closthed with * That is, to that thame, and the dwelling of the wicked shall not remaine.

wee had giowen there or no. 1 To be planted in arothei place , where it may proone whether the m If then be godly, he will give thee occasion to reioyce, and grove at pleastie. I not, thing aferedion thall in create,

CHAP. IX.

2 Tob dalar the the mightie power of God , and that mans righteoufn first not ing.

T Hen lob answered, and faid,

2 I knowe verily that it is for for how a lebtere arfre- ficuld man compared to God be a justified> 3 If he would dispute with him , he could not answere him one thing of a b thousand.

touching the inflice 4 He is wife in heart, & mighty in ftrength, who hath bene fierce against him, and hash profpered? 5 He remouneth the mountaines, and they feele

not when hee overthroweth them in his wrath, 6 He remocueth he earth out of her place, that the pillers thereof doe shake.

7 He commandeth the Sunne, and it rifeth net; he closeth up the staires as under a fignet,

Hoe himfelfe alene fpreederh out the heacharge, man cannot anfweie han ene. uens, and waskith upon the height of the Sca.

9 He maketh rleftarres 4 Arcturus, Orion, and what is the infir-Pleiades, and the climates of the South. 10 Hee Coeth great things, and vafearchable: is.comp.ehenfble

yez, marueilous things without number. 11 Loe, when he goeth e by me, I fee him not;

God , flewing what he could doe if he would ler fo th his power. d The ease the names of certaine flattes, whe eby he meaneth that all firmer both knowen & vil nowen are se his arrointment.

• I am notelle to complehend his worker, which are common and dayly before mine eyer, muchleffe in those this g', polich are hid and fec, er,

Tes if thou swilt early feeke vnto God , and and when he paffeth by, I perceine him not: 11 Behold, when he take the a pray, I who can I He Genehibs make him to reftore it ? who that fay ento him, when God death

13 God 8 will not withdraw hisanger, and 7 And though thy beginning abe fmall, yet the most mighty helpes h doe ftoupe voder him.

> how thould I find out i my word, swith him? 15 For though I were just yet could I knot appealed for eaght

answere, but I would make supplication to my Iulge. 16 If I cry, and he answere mee her would I

not believe, that he heard my ve yee! can be to opposite 17 For he destroyeth me with a tempest, and that care

Woundeth me in witho t caufe. woundeth me in without cause.

I 3 He will not fuffer me to take my breath, but be able in anfive.e.

h my elegences

filleth me with bitternede. 19 If von freake o' ftrength , beholde , hee is his mendi, " flrong : If voe frake of judgement, who thall that all entrey

bring me in to sleeder 20 If I should justifie my felfe, mine cune rot in hear, die mouth thall condetene me; oif I would be perfit which they faile he thall judge me wicked.

21 Though I were perfit, jet I know not my fignifying, that foule: therefore abhorre I my life.

22 This is one point : therefore I faid. He Ja- Fat et himtel'e throwerh the pperfect and the wicked. 23 If the footinge flould fuddenly I flay flould

God : laugh at the punishment of the innecent? 24 The earth is given into the hand of the wicked Che concreth the faces of & indges thereof: to mary it wite if not where c is he? or who is he?

25 My day s haus bin more swift then a post; I brow full that they have fled, and have feene no good thing. 26 Thevare patfed as with the most fwift hips,

and as the Eagle that flieth to the pray. 27 If "I fay, I will forget my complaint, I will

ceale from my wrath, and comfort me, 28 Then I am afraid of all my forowes, know- condemne his dolrete andro mitaing that thou wilt not judge me innocent.

29 If I be wicked, why a labour I thus in a After he light

30 If I wash I my felfe with fnow water , and wetkere fe, hee purge mine hands most cleane,

it Yet thaltthouplunge mee in the pit, and mine owne + cloathes thall make me filtly. 32 For he is not a man as I am, that I should in mine ownede-

answere him, if we come together to judgement. infliction 33 Neither is there any vinpire a that might conde men e.

lay his hand upon vs both. 3.4 Let him take his roll away from me, and hear and corta-

let not his feare aft oni.h.me: 35 Then will I speake, and feare him not, but scoring to his and co, le will debecause I am not so, I hold me fill.

chaine con, red prifit arthem that new ched. e Towir, "kewakel or this respective colonies," our appeler from a whole he would be the whole the wh contrary in I thinke not to fell into thefe aries ion; by my forove bring meso thefe manifold inermitters , and my conference condensed me . w. V by doer's not God denter me at once . thus fee speaketh seconding in the immune of the felt. Y Though t seemen source for seam in second eless, see this but comption before God z white ener I would ve to cover my elemente with, well difiliose me to much more. a Which might make a record bere et e God and me, fpeaking of in priores, and yer surfer a g God to te tall in pointhing him. b Signifying that Gods indgements here him in ave.

CHAP. X. 2 Williamini of the life, and fur though his frage his before God to the di co lints frylistad. 15 A ofinition f

My booteplaint vpon my felf-gand will fpeake by twitinities and the same the same between the same than the same t amy to declaration of my terments, acculing my felfe and not e.ed.

execute his power e inerh re juilly, to almoch se nene can commo!1

How much leffe thall I answere him or him. . God will norbe that man can iay lo: himfelie for his fusticent on h Thir is, all she reafen that men

> wherely he no elb well eloquent

talber er k Merang, in h.s man will femetiges

to be nighteens, which before God 1 d foles I am in to Life orthina named a though

in I am notable to recie my fint en foger, at I feele the weight of his plaguest and this her frenkesh to

Le God. accuted h comme coustineth to tithis God and his

power o if I v call fra & fence ver God finth

of he examine mint p Il God pan fb

Acor sto eil them

c He would not

that God thould

meanes that hee

punitheth others.

d Is it agreeable

me wrong

e Wilrehon be

without com-

condemne me ?

of ignorance?

g Dock thou this

h Art thou incon-

Stant and change-

motow an exemy?

i By affliction thou

prilon, and reftrai-

Reenell me as in a

cuill , neither can

any fet me at

k In thefe eight

verfes following

he describeth the

mercy of God, in

the wonderfull

creation of man;

deth that God

against him.

pot of clay.

As brittle as a

and many other

gifts , whereby

man excelleth all

earthly creatures.

therly care and

pronidence where ... by thou preferres

perith firsightway.

comprehend thefe

o Though I be not fully able to

needes confesse

p 1 will alway

ehat it is fo.

me . and without

thould not thew

Inbertie.

Tob.

The perfection of God.

in the bitternesse of my foule.

2 I will fay vnto God , c Condemne mee not;

thew me, wherefore thou contendedt with me. 3 Thinkest thou it a good to oppresse me, and

to cast of the elabour of thine hands, and tofanourthe founfell of the wicked?

4 Haft thou g carnall eyes ? or doeft thou fee proceed against him by his fecrer inflice, as man feeth?

5 Are thy dayes as mans h dayes? or thy yeeres but by the ordinary as the time of man. 6 That thou enquireft of mine iniquitie, and

to thy fullice to dot fearclift out my finne?

7 Thou knowest that I cannot doe i wickedly : for none can deliuer me out of thine hand. 8 Thine k hands have made me, and fashioned

Fwilt thou gratific mee wholly round about, and wilt thou deltroy 9 Remember, I pray thee, that thou haft mad

me as the clay, and wilt thou bring me into dust 10 Hast thou not powred me out as milkerand able, as the times,

to day a friend, to turned me to cruds like cheefe? 1 I Thou hast cloathed me with skin and flesh,

and loyned me together with bones and finewes, 12 Thou hast given me life, and m grace; and nen me from doing the n vilitation hath preserved my spirit.

13 Though thou hast hid these things in thine hearr, yet I know o that it is fo with thee.

14 If I have finned, then thou wilt streightly looke vnto me, and wilt not hold me guiltlette of mine iniquitie.

15 If I have done wickedly, woe vnto me: If I haue done righteoufly , I will not P lift up mine and thereon grounhead, being full of confusion, because I see mine affliction.

16 But let it increase ; hunt thou me as a lyon ; himielfe rigorous returne and thew thy felfe a maruellous vpon

Thou renueft thy plagues against me, and m That is , reason and understanding, thou increasest thy wrath against me: changes and armies of forovves are against me.

18 Wherefore then halt thou brought me out of the wombe? Oh that I had perished, and that n That is . thy fanone eve had feene me!

> 19 And that I were as I had not beene, but brought from the wombe to the grave!

20 Are not my dayes fewelet himfceafe, & leaue the which I thould off from me, that I may take a little comfort.

21 Before I goe and thall not returne, even to the land of darkenesse and shadow of death:

22 Into a land, I fay, darke as darkeneffe it things , yet I must felfe, and into the thadow of death, where is none " order , but the light isthere as darkeneffe.

walke in feare and humilitie, knowing that none is just before thee. q Iob being fore affaulted in il. is battel bet weene the felh & the fpirit , braffeth out into theie fore affaulted in this pattel betweene the network neapons, vinners out anno mere affections, withing rather flort dayes then long paine. That is, distribute of distances the wing that God hash infinite means to purish man. If He wishesh that God would lease off his affaction, considering his great miferie t Hee fpeaketh thus in the perfon of a finner , that is and the bremitie of his life. overcome with passions & with the feeling of God: indgements, & therefore cannot apprehend in that flate the mercies of God, and comfort of the relutection, it No destinction between light & darkene se, but where al is very darkene se it felt.

CHAP. XI.

3 Job & vniuftly represended of Zopher. 7 God is incomprehenfile. 14 Hee is merafall to the repentant. 18 Their affannes tent laurgodle.

T Hen answered Zophar & Neamathire, & said, Should not the multitude of words be a Should be peranswerede or should a great a talker be inftified? wade by his great

alke, that he is juft' 3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee afhamed ≥

4 For thou halt faid, b My dostrine is pure, and b He chargeth I am cleane in thine eyes.

5 But , oh that God would speake and open that he thoused fays his lips against thee!

6 That hee might shew thee the c secrets of which he spike witedome how thou haft deferred double, accor- he was without ding to right: know therefore that God hath for- finne in the fight gotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst to Rand in instify. thou find out the Almightie to his perfection?

8 The heavens are hie, what can't thou do?d it he fignifieth that is deeper then the hell, how canft thou know it?

9 The measure thereof is longer then the he reasoneth with earth, and it is broader then the Sea.

10 If he cut off and e thut vp, or gather toge - tore God must breake off the conther, who can turne him backe?

11 For he knoweth vaine men, and feeth iniquitie, and him that understandeth nothing.

12 Yet vaine man would be wife, though man if man be notable nevo borne is like a wilde f affe colt.

13 If though repare thine heart, and firetch the height of the out thine hands toward him;

14 If iniquiriebe in thineh hand , put it farre of the earth , the away, and let no wickednesse dwell in thy Taber - breadth of the Sea. nacle.

15 Then truely flialt thou lift up thy i face without spot, and shalt be stable, and shalt not feare.

16 But thou thalt forget thy miferie, and re- Crestor? member it as waters that are past.

17 Thine age also thall appeare more cleare things, and effathen the noone day : thou shalt shine and be as blish a new order the morning,

8 And thou shalt be bolde, because there is him? hope: and thou shaltdigge pittes, and shalt lye f That is, without downe fafely.

19 * For when thou takest thy rest, none shall that whatsoener 19 * For when thou takeit thy reft, none inail gifts he hath af-make thee afraid: yea, many shall make fure vnto terward, come of

20 Butthe eyes k of the wicked shall faile, and nature. their refuge shall perish, and their hope shall be so gray vnto him. row of minde.

that the ching

was true, and that of God c Which is not

ing of thy felfe. man will neuer be ouercome, while; another, and theretrouetie, and flop mans mouth.

d That is, this per. fection of God, and to comprehend of hell, the length which are but creatures: how can he attaine to the perfection of the

e If God fhould turne the state of in nature, who could controlle

understanding: fo God, and not of

h Renouncethine owne entll worker i Hee declareth

and fee that they offend not God, oner whom thou haft charge. what quietnesse of conscience and successe in all things such shall have, which turne to God by time repentance. * Leit. 26, 5,6. k He the weth that contrary things fiall come vnto them that doe not repent.

CHAP. XII.

2 Tob acceptabilis friendes of ignorance. 7 Hee declarath the might, and pomorr of God. 17 And home her changeth the courfe of things.

THen Iob answered, and faid,

very britte beafts doe dayly teach .

2 Indeede because that ye are the people onely,2 wisedome must die with you. 3 But I have understanding aswell as you, and feele not that

am not inferiour ento you : yea, who knoweth you thinke the not fuch things? 4 * I am b as one mocked of his neighbour, in wordes, and

who calleth vpon God, and he cheareth him: the felices as though iust and the vpright is laughed to scorne.

5 d Hee that is ready to fall , it as a lampe de- this g, or could fpiled in the opinion of the rich.

6 The tabernacles of robbers doe profper, b He reproducth and they are in fafetie that prouoke God, + whom thefe his friends God hath enriched with his hand.

7 Aske now the beafts, e and they shall reach thought they had

which you speake. whole standeth none knew any know but you.

a Because voir

* Prou. 14 2. of two faults : the bener knowledge

then indeede they had : and the other, that in flead of true confolution, they did deride and despice their friend in his advertity. c The which neighbour being a mocker and a wicked man, thinkesh that no man is in Gods imout but hee, be-cause hee hath all things that he desireth. d As the rich esceme not a light, or d As the rich eleeme not a light, or torch that goeth our, fo is hee despifed that falleth from prosperity to advertise. † Eir. to whom God hith brought in with his head. e He declareth to them that did dispute agains him, that their wisedome is common to all, and such as the

The wisedome of God.

a mou h.

auce of cime at-

parable to Gods

wifedone, nor

able to comple-

hend his indge-

ments, wherein

he anfweieth to

chat which was

h he theweth that

and ordinance, for elfe he thould not

i He raketh wife-

k He abateth ine

and bringe h them

into the lub.e.t.o.

1 He canfeth that

their words have

is when he will

punish finre.

no ciedne, which

m In this d fcourfe

of God-wonder-

full worker, lob

wharfoener is done

Geweth that

in this world

both in the order

and change of things is by Gods

will and appoint-ment : wherein

he declareth that

hee thinketh well

of God, and is as

able to fee foorth

restoned agains,

fec.er counfell, ver

affection to God,

the cause why ha

did thus punils

b You doe not

well apply your

medicine to the

him.

because he was not

Mete. .

of others.

be Almighey.

Chap. XIII. XIV.

Tobs confidence. 182

my caute energ

ma . life f om his

birth to his death.

as , that feer g

Spirit.

thee, and the foules of the heaven, and they thall Bor. f. f. 8 Or fpeake to the earth, and it shall shew them to be wite in indging, and afred thee; or the fithes of the fea, and they thall deto know the right

clare vnto thee. wie why God hath 9 Who is ignorant of all these, but that the guen them eates, hand of the Lord hath made there?

10 In whole hand is the foule of enery lining g Though men by thing , and the breath of all & mankinde. age, and continu

11 Doeth not the earcs 1 different the words, saine to wiledome, and the mouth tafte meate for it feife ? yet it is not com-

12 Among the gancient w wildome, and in the length of dayes a understanding.

13 With him s witedome and ffrength : hee hath counfell and understanding.

14 Behold, he will breake downe, and it cannot be built : he thutteth a man vp, and he cannot allezged, Ch.p. 8.8. be luofed

15 Behold, hee withholderh the waters, and done in this world they drie up : but when he tendeth them out, the y without Gods w.1 deftroy the earth. 16 With him is flrength and wildome ; he that

is deceived, and that h deceiveth, are his. 17 Hee cauteth the countellers to goe as fpoi-

dome from them. led, and maketh the indges fooles. 18 He loofeth k the corlar of kings, and girhonour or princes,

deth their loynes with a gird e. 10 Hee leadeth away the princes as a pray, and ouerthroweth the mighty.

20 lie taketh away the speach from the I faithfull counfellers, and taketh away the indgement of the ancient.

21 Hee powreth contempt vpen princes, and maketh the ftrength of the mighly weake.

22 He discouereth the deepe places from their darkeneffe, and bringeth foorth the thadow of death to light.

23 He m increaseth the people, and destroyeth them : hee enlargeth the nations , and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe over the people of the earth, and maketh them to wander in the wildernesse out of

25 They grope in the darke without light; and his power in 25 They grope in the darke without right, worder as they that he maketh them to flagger like a drinken man,

CHAP. XIII.

3 tob compared his knowledge with the experience of the friends; 16 The perisons flate of wed, and the bypocrite a ademned. 10 He prayeth vato God , that be swould not bandle him igo ouffe.

Oe, mine eye hath feene all this: mine eare hath heard, and understood it. 2 I know alto as much as you know: I am

2 For although he not inferiour vnto you-

anew that God had But I will speake to the Almighty, and I a niffice, which was manifest in his defire a to dispute with God. For in deede yee forge lies, and al you are ordinary working

and another in his b physicians of no value. Oh, that you would hold your tongue, that he would verer his

it might be imputed to you for wifedome!

6. Now heare my disputation, and give care able to understand to the arguments of my lips.

2 Will ye speake swickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his perfon? or will ye conrend for God ?

e He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grand on God, innice a though it was not sudently facus in Job, except they had undertaken the probation thereof.

9 Is it well that hee fhould feeke of you? will you make alve for him, as one lyuth for a man a

10 He will furely reproduce you, if ye doe fe- a Your fame Bail cretiy acc pt any perfon. come to noth ug. 11 Si dii nor his excellencie make you afraid ; 15 nor his a ma-

and his feare fall upon you? nifell fighe of mine 12 Your d memories may be compared viito I do 10. complaine athes, and your bodies vnto bodies of clay. without cio eifee-

13 Hold your tongues in my prefence , that I ing that I am those may Ipeake, and let come vpon what will, tormited at though I G ould er e mans 14 Wherefore doe I rake my fleth in my teeth, ownerest, and

and put my four in my hand? practice in 15 Luc, though lice flay me, yet will I truft in I whereby bee

him, and I will reproduce my wayes in his fight. declmeth that he 16 Hee than be my famation alfo : for the hy- is not an Expense pocrite shall not come before him. at they cha ged

17 heare diagently my words, and marke my g That is, else el ibl no fire ien ber

18 Behold now; if I prepare me to indgement, my limits, at you reason. I know that I shalbe 8 instified. h To prome this

19 Who is he that will pleade h with tre? for God deep thus preif I now hold my tongue, I i die n the me for ma now note my congress and not therefore two things vnto me: then here the hore there are then it is defend not

will I not hide my felfe from thee. 21 k Withdraw thine hand from me, and let mi- will con

not thy feare make me afraid. demne ire Then call thou, and I will answere : or let what the et al me ipeake, and answere thou me,

23 How many are I mine iniquities and finnes: 1 his ping thus moove lim to : esflew me my rebellion and my finne. len with God To

2.4 Wherefore hideft thou thy face, and takeft denying but that me for thine enemie ? he had fined

25 Wit thou breake a leafe driven to and but he defield to undereined white fro? and wilt thou purfue the drie flubble? we chis gieri 26 For thou writeft bitter things against me, force this had

and makeft me to postcille m the iniquities of my dete ned toch igour, whereinle onewded that he 27 Thou putteft my feete also in the " flocks, would know a

and lookest narrowly vinto all my paths, and ma-crite it and why Led don fhhin kest the print thereof in the + heeles of my feete. m Il on pourfreit 28 Such a one confumeth like a rotten thing, me new for the

and as a garment that is mothesten. fanlie that I committed in my n Thou makeft me thy prifoner. and doed to grote mite that I cannot

flixe kand not foote. | Elv. rootes

CHAP. XIV.

a Taking octafion 3 Tob defivil the the flooren fle and mife is of the life of min. 14 Hope of his adjectiones figuined the godly. 22 The conmitton of manilife. worden, he deferi-

M An that is borne of woman, is of fhort being entree of communice and full of trouble.

2 Hee shooteth foorth as a floure, and is cut * Chy # .. downe: he vanisheth alfo as a * shedow, and con-

tinueth not. 3 And yet thou openest thine eyes upon such that man is so bone, and causest me to enter into judgement finles ceame,

Ged il cold net with thee. hardle him fo ex-Who can bring a cleane thing out of fil- tremely wherein

thinefle? there is not one. Job Gewerhite

5 Are not his dayes determined the number wicked e e oithe 100 . when fe fe of h's moneths are with thee; thou halt appoin- not based to the ted his bounds which he cannot paffe.

6 Turne from him that hee may ceale vntill * Pfd 51 5 7. e Vnt.Hthe his defited day, cas an hireling. time that them

7 For there is hope chairee, f it be cut far appointed for downe, that it will yet forom, and the branches him to die, which he definesh as the thereof will not ceale.

hiteling wayteth 8 Though the roote of it waxe o'de in the for the ende of his earth, & the flocke thereof be dead in the ground, Isbem to receive 9 Fer by the fent of water it wall budde, and his wages,

The condition of mans life.

d Ifte fpeakerh

he had not hope

ot the immortali-

c.e. but as a man

avhen reafon is

one come by af-

fe thions and tor-

e Hereby he de-

clareth that the

indgement was

the came why he

feare of God;

elented to die.

my paines and

g Meaning, vnto

furrection when

atdicted in this

shou calleft me. * Prou. 5.21.

them altogether .

zhough the im-

re in against God,

as great leneritie

ocks, or waters

a That is, vaine

words, and with-

ont confolation ?

b Meaning, with

metters that #6

of none impor-

rance, which are

forgotten alfoone

as they are vere-

red, as the Eaft winde drieth vp

the moissure

leth.

God.

mile >

assoone as it fal-

off the feare of

ancient, and fo by

seafon the moft

f Art thon onely wife?

g He scenfeth lebs

pride Lingratitude, that will not be

comforted by God,

* Elr. in thy ffirit.

again@hum as ngainfi the hard

patiencie of the

a Thon layest

milled.

ments

bring forth boughes like a plant.

10 d But man is ficke, and dieth, and man perinot here as though theth, and where is he?

Iob.

II As the waters patte from the fea, and as the

flood decayeth and drieth vp, in extreme paine. 12 So man fleepeth and rifeth not : for he shall not wake againe, nor be raifed from his fleepe till the heaten be no more.

13 Oh that thou wouldest hide me in the grane, and keepe me fecret, vntil thy e wrath were past, and wouldest give mee terme, and f remem-

14 If a man die, fhall he liue againe? All the dayes of mine appointed time will I wait, till 8 my f That is, releafe

changing shall come. sake me to mercy. 15 Thou thair call mee, and I will answere thee: thou louest the worke of thine owne hands. 16 But now thou * numbreft my fteppes, and

he should be chan- doeft not delay my finnes. ged, and renewed. h Though 1 be 17 Mine iniquity is fealed up, as in a bagge, and thou added vnto my wickednesse.

13 And furely as the mountaine that filleth, life , yet in the recommeth to nought, and the k rocke that is re-Surection I fhall feelethy mercies mooued from his place: and antwere when 19 As the water breaketh the flones, when thou

overflowest the things which grow in the dust of the earth: fo thou destroyest the hope of man. and fuffered none

20 Thou preuailest alway against him, so that of my fignes vapu- he paffeth away : he changeth his face when thou caffest him away,

k He murmurech 21 And he knoweth not if his fonnes shall be honourable, neither shall he understand concerning them, whether they shall be of low degree. as though he vied

22 But wohile his I fleth is upon him , hec shall be forowfull, and vvhile his foule is in him, it shall

CHAP. XV.

that onerflow, fo that hereby all the occasion of his hope is taken away.

I Yet whiles he limeth , he shalbe in paine , and miferie.

2 Eliphaz reprenhendeth lob , becaufe his afortheth mif dome and pureneff to bimfilfe, 16 He definingth the curfe that falleth on the wished , reckening tob to be one of the number.

T Hen answered Eliphaz the Temanite , and favd.

2 Shall a wife man speake words of the a wind? and fill his bellie b with the East winde ?

3 Shall hee dispute with words not comely? or with talke that is not profitable?

4 Surely thou haft cast off c feare, and restrainest prayer before God:

For thy mouth declareth thine iniquity, seeing thou half chosen the d tongue of the craftie.

Thine owne mouth condemneth thee, and not I, and thy lips telline against thee. e He chargeth lob Art thou the first man that was borne?

as though his talke and wast thou made before the hils? caufed men to caft 8 Haft thou heard the fecret counfell of God.

and doeft thou restraine wisedome f to thee? God, and prayer. What knowest thou that we know not? and as doe the mockets

and contemners of vnderstandest that is not in vs ? 10 With vs are both ancient and very aged e That is, the most men, farre older then thy father.

11 Seeme the confolations of God g fmall viito thee ? is this thing strange vnto thee ?

12 Why doeth thine heart h take thee away. and what doe thine eyes meane,

13 That thou answerest to God f at thy pleafute, and bringest such words out of thy mouth?

nor by their counsell. h Why does then find in thine ewnc conceir?

The punishment of the wicked, 14 What is man, that hee should be cleaner

and hee that is botne of woman, that hee thould i be juit ? 15 Behold, hee found no stedfastnesse in his 25 an vnins man, Saints: yea, the heatens are not cleane in his and an hypocrite

16 How much more is man abominable, and did before, Chap. filthy, which k drinketh iniquity like water?

17 I will tell thee, heare mee, and I will de- k Which hash a clare that which I have feene:

18 Which wife men haue tolde, as they have to drinke. beard of their fathers, and have not kept it fecret: 1 who by their

19 To whom alone the land was 1 ginen, and wifedome to gono stranger passed through them.

tranaileth of child, and the number in of yeeres is land feemed to hid from the tyrant.

A found of feare is in his eares, and in his m The cruell man prosperity the destroyer thall come upon him.

22 He beleeneth not to returne out of n dark- of death, and is neffe: for he feeth the fword before him. 23 Hee wandreth o to and fro for bread where n out of that mi-

he may : he knoweth that the day of darkenesse is ferie whereinto prepared at hand.

24 Affliction and P anguish shall make him onely imponersh afraid : they thail prenaile against him as a king the wicked oftready to the battell.

25 For he hath firerched out his hand againft in their property God, and made himtelfe ftrong againft the Al-with a greeding it

26 Therefore God shall runne vpon him, enen ther : which is as upon his necke, and against the most thicke part p He sheweste of his thield.

27 Because he hath conered his face with 9 his God vieth against the wicked, which fatnesse, and hath collops in bis flancke.

28 Though he dwell " in defolate cities, ard it against him, to houses which no man inhabiteth, but are become wit, terrour of

29 Hee shall not be rich, neither shall his sub-ous flance continue, neither thail hee prolong the q that is, he was f perfection thereof in the earth.

30 He shall neuer depart out of darkenesse; the great prosperity flame shall drie vp his branches, and hee shall goe all things, that he away with the breath of his mouth.

31 He : beleeueth not that he erreth in vanity: ting, that 10011 therefore vanity shall be his change.

32 His branch thall not be greene, but shall be of God. cut off before his day. 33 God thall deftroy him as the vine her fowre minous places to

" grape, and that calt him off, as the oline douth gethim fame, her flowre.

34 For the congregation of the hypocrite noight, and turne shall be defolate, and fire shall denoure the houses his gent protection of *bribes.

35 For they y conceine mischiefe and bring milety. foorth vanity, and their belly hath prepared de- his fumptions

e He flandeth fo in his owne conceit', that hee will gine no place to good counfell , therefore his owne pride thall bring him to defirmition. one that gathet eth grape- before they be tipe. x Which were built or maintained by powling and briberio. y And therefore all their vaine deutles thall turne to their owne defination.

CHAP. XVI.

1 lob moonedby the importunctie of his friends. 7 Counteth in 19 And taketh God to mitneffe of bis mbat entremitie beis. innovancie.

B Vt Iob answered and sayd,

2 I have oftentimes heard fuch things: miferable comforters are ve all.

3 Shall there be none ende of the wordes of a winde?

i His pmpofe is to prooue that lob

is punished for his finne: , like as he defire to finne, se he that is thirftie

tierned, that no frar ger innaded The wicked man is continually as one that them, and so the be given to them

alone. is ever in danger neuer quiet in confeience.

> he once falleth, o Cod deeth noe times , but euen in their profperity enermore to ga-

a beggery. what we pons life vo themfelues

confrience, and outward atnicti-

and abundance of forgate God : noting, that lobin mor the time toare

r Though hee build and repaire yer God thall

bu ldings fhould neger come to

Yobs afflictions.

Chap. XVII. XVIII. No hope in prosperitie. 184

vatre oftentation and for no time comfort. b For Eliphaz did replie againft tobs

e I would you felt mine head at you. that which I die.

d That is, mocke at your mifery , at you do at mine. e li this were in my power, yet would I comfore you, and not doe as ve doe to me.

f 1 they would fay, Why doeft thou not then constort thy (elfe) he answereth , that then he is able to affwage either by words or filence. Meaning, God. In That is, de troyed mont of my familie.

row and griefe. k That is, God b his wrath; and in this divertitie of words and high file, he expresie h how grietous the hand of God was vpon him. 1 That is hath

handled me most contemptionly: for fo fmiting on the cheeke fignified, 2 king. 22, 24. mar. 14.65. m They have led me whither they would. n His manifold afflictions. e I am wounded to the heart. p biezning, his glery was brought lowe.

q Signifying, that lie is not able to complehend ile canfe of this his grienous punish-

I That is , unfained , and without hypocrifie. f Let my finne be knowen if i be

a In flead of comfort, beeing now at deaths doore , he had but them that mocked at him. and discouraced

b I fee Bill that they tecke but to

which fence for a winde? or what maketh thee bold fo to ban-

4 I could also speake as ye doe: (but twould God your foule were in my foules fread) I could keep you company in speaking, and could athake

5 But I would ftrengthen you e with my mouth, and the comfort of my lips thould aftwage your forovo.

6 Though I ipeake my forew f cannot be af-(waged: though I ceale, what release have I?

But now ghe maketh mee wearie : O Ged,

thou hast made all my h congregation desolate.

8 And hast made mesfull of a wrinckels which is a witnesse thereof, and my I-annesse rifeth vp in me, teltifying the fame in my face.

9 His wrath hath torne mee, and he hateth the indgements of the and gnatheth upon me with his teeth : mine God are more heavy enemie hath tharpened his eyes against me.

10 They have opened their mouth s spon me, and imitten mee on the checke in reproch they gathered themselves together against me.

11 God hath deliuered me to the vniuft , and hath made mee to turne out of the way by the i Intooken of fo- m hands of the wicked.

12 I was in wealth, but he hath brought me to nought : he ha h taken me by the necke and beaten me, and fet me as a marke for himfelfe.

13 His marchers compasse me round about : he cutreth my reines, and doeth not spare, and powreth my gail o vpon the ground.

14 He hath troken me with one breaking vpon another, and runneth spon me like a giai t.

15 I have fowed a facke cloath vpon my skinne, and have abated mine P horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is upon mine eyes. 17 Though there be no wickednesse in 9 mine

hands , and my prayer rbe pure.

18 O earth, couer not thou my blood, and let my crying find no place.

19 For loe, now my witneffe is in the heaven,

and my records on high. 20 Ny friends " fpeake eloquently against me:

but mine eye powreth out reares vnto God.

21 Oh that a man might x preade with God, as man with his neighbour!

22 For the yeares accounted come, and I feall goe the way , whence I shall not returne.

fuch a finner as mine adnerfaries acente me , and let me finde no imour, e Though mian condemne me , yet God is withcile of my caufe. u Vie fanned wo der in man condemne me, yet boars without of mycane. unvergance wolden meted of true confolation. Not have by his great comments be a forted eavy, and busfieth our into prisions, and fresheth vandrifiely, as though God if old inutes man more gently, feeing hee hath but a flort time here to hee.

CHAP. XVII,

I lob fayth that be confirmed a may , and yet Soul patiently side it. 10 He adortetbits fit not to reportance, 13 friming that be boket but for aceth.

M Y breath is corrupt: my dayes are cut off, and the grave irready for me,

2 There are none but a mockers with me, and mine , ye continue th in b their bitte, reffe.

3 Lay towne now, and put me in furetie for thee : who is he , that I will touch mire hand?

4 For thou haft hid their heart from evnderflanding? therefore il.alt thou not fet them vpon high.

e He reasoneth with God at a man befide himfelfe , to the intentthat his cruse might be brought to light. d And antivere for thee? e That thefe mine ainichiens are thy intt indgements, though man know her the carde.

5 for the eyes of his children skall faile, that fpeaketh Hatt rie to bu friends. f Hee that face ell

6 Hee hath also made mee, a s byword of the aman, and onely indge h him people, and I am as a tabret hibefore them. happy in h s p 7 Mins eye therefore is dim for griefe, and all ipere e. Ball roe my firength is like all adout

8 The righteous fla be oftonied at i this, and in his ponemie be the innocent thalbe mound against the hypourise, g Ged hi hmide 9 But the righteous will hold his k way, and he althe weld o whose hands are pure, shall increase in thrength, make of me, te-10 All I vou ther: fore turne you, and come richers.

now, and I thall not finde one wife among you. h That be are It My dayes are paft, mine enterprises are commonth tou, d in their earer.

broken, and the thoughts of mine heart 1 fowlr when 12 Hauechanged the might for the day, and il extre decedly the light that approached, for darkeneffe. pinist ed but in

13 Though I hope, n yer the grave the be mine theer dithey wall house, and I shall make my beg in the darke. fauld maland hoom 14 I flizilfay to corruption, Thou are my o fa- which is he the ther, and to the worme, Thou art my mother and teward of the

hapoetite. k That is, will 1 cc 15 Where is then now mine hope ? or who be discouraged, confidering that shall consider the thing that I hoped for ? 16 P They shall goe downe mio the bostome the godly are pro-cf the pix; surely it shall lie together in the dust, the wicked.

I tob freshe h to them three that came to comfort him. In That is, have brought me forow in Acid of contion. In Though I thould hope to come from advertise to professing a your discourie presenueth. o i have no more hope in fother, mother, filer, et any worldly thing : for the dun and wornes it all the to me in reid of them. p All worldly hope & prosperity raile, which you fay, are only figues of Gods fanou feeing that their things perith , I fet mine hope in God and in the line e. e.laiting ,

CHAP. XVIII.

2 Dildad rebenfit toe panes of the refutefull animit & J. T Hen answered Bildad the Shuhite, and favd, which some

2. When will a yee make an ende of your your fel. ex mit. words; b caule vs to understand, and then we will as Chap. 12, ... fpeake.

3 Wherefore are wee counted as beaftes, and Featt, to Chip. 12,7 are vile in your fight ?

4 Thou are as one that teareth his foule in his mad min. anger, Snall the d earth be forfaken for thy fake: he oder of mine or the rocke remound out of his place ? 5 Yea, the light of the wicked man he e quen- leth 3 with thee

ched, and the tracke of his fire fall nor trine. 6 The light shall be darke in his dwelling, e when the .. ch. d and his condle that be put out with him,

7 The stops of his strength stalbe restrained, his five a dithe is and his owne counfell shall cast him downe.

8 For hee is taken in the net by his feete, and working out that he i walketh spon the fnares.

9 The gonne thall take him by the heele, and the wicked he in the thiefe inall come vpon him.

10 A frare is laid for him in the ground, and The which a trap for him in the way.

11 Fearefuinesse shall make him afraidon melanine e nery fide, and shall drive him to his feete, hith is tome to his strength shalbe g famine; and cestsuction of contains every fide, and shall drive him to his feete.

on shalbe ready at his fide.

13 It stall denoure theinner parces of his or a the thick 13 It shall denoure the inner parteau. 13 skinne, and the h first borne of death shall de word garesh, his mente or parteau.

noure his ftrength. 14 His hope faulbe rooted out of his dwelling, mod great ferre.

and shall cause him to goe to the sking of se re. h because, not 15 Frare hall dwelt in his house because it is needs on ely.

not k his land brimftone ikall be leastered upon well a his hapiration. s hapiration. 16 His rootes if all be dryed up beneath, and would develop him

about thall his branch be out downe. 17. His remembrance if all perish from the

earth, and he shall have no name in the freeze. 18 The#

a Whoir you ake to be but

r that is, like a dishall codehance

etherwife then be Lech with all news is in his profective hen Cod clange in

diomin y naes. f Memorg, that

zont...... Idinger.

i That is , with

Hope of the relurrection.

mon.

punished for it or

vou haue not yet

E Hie braffeth out

on commeth of

not able to feele

his africtions.

ineuex was deare

2 Which is plucke

more hope to grow

it Mine houthold

Ternants : by all

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ching the desh he

so be monued.

i Which were

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& Belides thefe

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ched in his owne

1 All my feth was

complaine, con-

ye which should

that God doth pit-

you by reproaches

o To fee my body

p He proteffeth

that notwithflan-

ding his fort patri-

ons his religion is

perfit and dia he

mith me , excep

comfort me .

perfor, as

confirmed.

had great occasion

vp, and hath no

g His minifold

atmichiens.

vuto him in this

the cause in

eilmfelfe.

world

confuted it.

lob. I he plagues of the wicked.

18 They shall drive him out of the " light vnto darkenesse, and chase him out of the world. m He fiall fall 19 Hee shall neither haue sonnen er nophe we from prosperity among his people, nor any posterity in his dwelto aquerfity.

The posteritie shalbe astonied at his n day, and feare shall come vpon the ancient, n When they thell

21 Surely fuch are the habitations of the wic-5re what earlie vato ked, and this is the place of him that knoweth not God.

CHAP, XIX.

a leb reproduct his friends, 15 and recited his miferies and gricuous paines. 25 He aftereth himfelfe of the general for elion.

B Vt Iob answered, and faid.

2 How long will yee vexe my foule , and a That is, many mes, as Neh. 4, 12. torment me with words ? b That is , 1 my 3 Ye have now a ten times reproached me, and Selfe ihalbe

are not ashimed; ye are impudent toward me. 4 And though I had indee I erred, mine error b remaineth with me,

 But indeed if ye will advance your felues againe into his paftions, and declareth against me, and rebuke me for my reproach,

6 Know now, that God hath couerthrowen ftill that his afdictime, and hath compaffed me with his net. God , though he be 7 Behold , I crie out of violence , but I have

none answere: I crie, but there is no judgement. 8 Hee hath hedged up my way that I cannot d Meaning, out of d paffe, and he hath fet darkenesse in my paths.

9 Hee hath spoiled mee of mine honour, and 5 Meaning, his 9 Hee nath ipolice mee of mine head, children, and what- taken the crowne away from mine head.

10 He hath deftroyed mee on enery fide, and I am gone: and he hath remooued mine hope like fatree.

11 And he hathkindled his wrath against me. and counteth me as one of his enemies.

1 2 His 2 armies came together, and made their tway upon me, and camped about my tabernacle. 13 He hath remooned my brethren farre from

mee, and also mine acquaintance were strangers vnto me.

the weth that tou-14 My neighbours haue for faken me, and my familiars have forgotten me.

15 h Th y that dwell in mine house, and my may is tooke me for a stranger; for I was a stran-

ger in their fight. 16 I called my fernant, but he would not anmod emell wakind- fwere , though I prayed him with my mouth.

meffe , he wa: tou-17 My breath was itrange vnto my wife, hough I prayed her for the childrens fake of mine i owne body.

18 The wicked also despited mee, and when I an seeing I have rose, they spake against me.

10 All my focret friends abhorred me, and they shele inft caufes to whom I loued, are turned against me.

demne e not as an 20 My bone k cleaueth to my skinne and to Trypocrice, specially my flesh, and I have escaped with the i skinne

of my teeth. n is it not enough 21 Haue pitie vpon me : haue m pitie vpon me, (O ve my friends) for the hand of God hath

touched me. increase my forow? 22 Why loe ye perfecute mee, as a Godrand are not fatisfied with my o flesh ?

punished, except vee 23 Oh that my wordes were now written! oh rouble myminde?

that they were written even in a booke, 24 And grauen with P an yron pen in lead, or in ftone for ever !

25 For I am fure that my 9 Redeemer lineth. and hee fhall stand the last on the earth

i not a blafphemer : . they indged him. ti I doe not fo infife my felle before the world , but I know that I fiallcome be-

have the great Indge, who firsts be my delinerer and Szujour,

26 And though after my skin vvarmes deftroy this body , yet thall I fee God in my ficth.

shall behold , and none other for me , though my hope , that bothshe revnes are confumed within me. 28 But ye fayd, Why is he perfecuted? And thould enfoy

there was a fdeepe matter in me

the presence of God in the laft refur-29 Be yee afraid of the fword : for the fword rection. will be avenged of wickednesse, that yee may f Though his friends thoughe know that there is a judgement.

that he was b perfectited of God for his frames, yet he declareth that there was a deeper confide. ration, to wit, the trial of his faith & par ence, and fo to be an example for others, t God will be renenged of this haftie indgement , whereby you condemned me, CHAP. XX

27 Whom I my felfe shall see, and mine eyes clareth plainely that he had a full

1 Zopher Borneth , that the wifed and the court us Brall baue a Thortend, 22 though for a time they flourish.

T Hen answered Zophar the Naamathite, and 2 Doubtleffe my thoughts cause mee to an-

fwere, and therefore I make hafte. 3 I have heard a the correction of my re- that two things proach : therefore the spirit of mine understan- mooued him to

ding cauleth me to answere. 4 Knowest thou not this of old? and fince God to touch him, and

placed man upon the earth, 5 That the reioycing of the wicked is short, and he had knowledge inflicient to confine that the loy of the hypocrites is but a moment? him.

6 Though b his excellencie mount vp to the b His porpose is heaven, and his head reach vnto the cloudes, 7 Tet shal he perish for ever like his dung, Othey

which have feene him, fhall fay, Where is heer because God puni-8 He shall fiee away as a dreame, and they shall thed him, and channot finde him, and shall passe away as a vision of ged his prospersy the night.

o So that the eve which had feene him shall do to no more, and his place thall fee him no more.

to His children shall s flatter the poore, and his hands thall d reftore his fubstance. It His bones are full of the sinne of his youth, father through

and e it shall lie downe with him in the dust. 12 When wickednes was f fweet in his mouth, ranny oppressed and he hid it vn fer his tongue.

nd he hid it vin ierams tongue,

13 And fauoured it, and would not for fake it, pone tie and miferie, hall feeke fabut kept it close in his mouth,

Then his meate in his bowels was turned; tions at the poore. the gall of Aspes was in the middes of him. e gall of Alpes was in the middes of him. thing which he

vomit it: for God shall draw it out of his belly.

16 Hee shall sucke the g gall of Aspes, and the by force. vipers tongue fliall flay him.

17 Hee thall not fee the h rivers nor the floods he field cary noand streames of hony and butter.

TAS poyfon that notice to the fubftance is free in the 18 Hee shall restore the labour, and shall de Shall be his exchange, and hee shall enjoy it no mouth, by ingeth

19 For hee hath yn jone many; he hath for fa the body; to all ken the poore, and bath fpoyled houses which he vice at the first is builded not

20 Surely he shal feele no quiernes in his body, itto de atton.

neither thall he referue of that which he defir d 21 There shall none of hisk meate be left:

therefore none thall hope for his goods.

22 When he shall e filled with his abundance, peat is most danhe shall be in paine, and the hand I of all the wic gerous: noting that lob g eat ked shall affaile him.

A He declarech Speake : to wir,be . caule 1ob feemed because he thought

r Herein tob de-

forde and body

to proone lob to be a wicked man. and an hypocrite.

ambition and ty d So that the

by violence, thalf be reflored againe e Meaning, that thing away with

defiruction when it commeth into pleafant, but afterward God ru neth g He compareth euill gotten gods to the ve m of

Aspes, which ferrmely come by.

and therefore God did plagne him infily for the fame. h Though God gine to all other abundance of his blenings, yet he thall have no part thereof. these ramenes and spoyle's of the poore shall enjoy their the't but for a time : for after, God vill take it from them, and caufe them to make reflitution, fo that it is but an exchange. k Hee shall lease nothing to his posterity. 1 The wicked shall never be in reft : for one wicked man Gall lecke to deftroy another.

The prosperitie of the wicked. Chap xxj.xxij. Iob accused of vnmercifulnesse. 185

m Some reade, vpon his flesh, allushall send upon him his fierce wrath, m and shall ding to lob, whose caufe to raine vpon him, even vpon his meat. fleth was fmitten whith a fcab.

n Some reade, of the quiner. o All feare and fo-

leth to escape. p That is , fire from heaven, or the fire of Gods wrath. q Meaning, the wicked fhall flow away like riners, and be difperfed in diners places.

Thus God will plague the wicked. thinking to excu fe himfelfe, and to efcape Gods hand.

* Your diligent marking of my words thallbe to me a great confolation.

b As though be evould fay, I doe not rally with man but with God, who will not and were me , and therefore my minde must needes be troubled. e He chargeth them as though they were not able to comprehend shis his feeling of Gods judgement, and exhorterh them therefore to filence.

d lob proqueth egainst his adverfaries that God puwayes the wicked. but oft times giuerb them long life, and profperimuit not indge God inft or vniuft by the things that

e They have flore of children, luttie and healthfull, & in from mee, these points be answereth to that which Zophat alleaged before. f Not being for-

appeare to our

mented with long fickepeffe. g They defire noto be exempt from all subjection that

they fould beare to God : thus Iob

the bow of steele shall strike him through. 25 The arrow is drawen out, and commeth row fall light vpon footh of the " bodie, and thineth of his gall, fo him, when he thin- feare commeth ypon him. 26 · All darkenesse shall be hid in the secret

places: the fire that is not P blowen shall denoure him, and that which remaineth in his tabernacle, finalibe destroyed.

23 He thallbe about to fill his bellie, but God

24 He shall flee from the yron weapons, and

27 The heaven shall declare his wickednesse. and the earth shall rife up against him.

28 The q in crease of his house shall goe away : it shall flow away in the day of his wrath,

29 This is the portion of the wicked man from . God, and the heritage that he shall have of God for his words.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proud. is In fo much that they blafeheme God. 16 Their destruction is at hand, 23 None ought to be endred wicked for affliction neither good for prosperity. B Vt Iob answered, and said, 2 Heare diligently my wordes, and this

a shallbe in stead of your consolations. 3 Suffer mee that I may speake, and when

I have fpoken, mocke on. 4 Doe I direct my talke to man ? If it b were

fo, how should not my spirit be troubled? 5 Marke mee, and be abashed, and lay your

hand vpon your c mouth. 6 Euen when I remember, I am afraide, and

feare taketh hold on my flesh. Wherefore doe the wicked d line, and waxe

old, and grow in wealth? 8 Their feed is established in their fight with

them, and their generation before their eyes. 9 Their houses are peaceable without seare,

and the rod of God is not ypon them. to Their bullocke gendreth, and faileth not: their kow calueth, and casteth not her calfe.

II They fend forth their children c like sheep, and their fonnes dance.

12 They take the tabret and harpe, and rejoyce

nisheth not firaight. In the found of the organs. 13 They spend their dayes in wealth, and sud-

denly f they goe downe to the graue. 14 They fay also wnto God , Depart from vs :

for we defire not the s knowledge of thy wayes. 15 Who is the Almighty, that we should serue

him? and what profit should we have, if we should pray vnto him?

16 Loe, their wealth is not in their h hand : therefore let the counfell of the wicked i be fatte

17 How oft shall the candle of the wicked be put out, and their destruction come vpon them the will divide their lives in his wrath,

18 They shall be as stubble before the wind, and as chaffe that the storme carieth away.

19 God willlay vp the forow of the father for his children : when hee rewardeth him , hee fall

20 k His eyes shall fee his destruction, and hee

theweth his aduerfaries , that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that love him. h It is not their owne , but Ged onely lendeth it voto them. I God keepe me from their profperity. k When God recompenseth his wicbednes , he fhall know that his prosperity was but vanitie.

shall drinke of the wrath of the Almightie.

21 For what pleafure hath he in his house after him, Ohen the number of his moneths is cut off a

22 Shall any reach! God knowledge, who judgeth the highest things?

23 One m dieth in his full ftrength , being in the wicked profall eafe and prosperitie. 24. His breafts are full of milke, and his bones millera me go my

run full of marow. 25 And another a dieth in the bitterneffe of a 19 wit, the

his foule, and neuer eateth with pleafure. 26 They shall sleepe both in o the dust, and meir boiles and the wormes thall couer them.

27 Behold, I know your thoughts, and the enterprifes wherenith ye doe me wrong,

28 For ye fay, Where is the princes P house and P Thursbey calwhere is the tabernacle of the wickeds dwelling ? Ind I this con it in 29 May yee inot aske them that goe by the diog that it was

wayrand ye cannot denie their fignes. 30 But the wicked is kept vnto the day of r de. he was viid ed.

firmation, and they shall be brought foorth to the long transition day of wrath. 31 Who shall declare his way I to his face? and tokens thereof, to

who shall teward him for that he hash done? 32 Yet shall he be brought to the graue, and and the godly line remaine in the heape.

33 The flimie valley shallbe fweet vnto him, r Though the wie and euery man shall draw after him, as before yer God will puhim there were innumerable.

34 How then comfort " ye me in vaine, feeing falt day. in your answere there remaine but lies?

reprodue him in this world, yet death it a token that he will bring him to an account. t Hee thall be glad to be in a finne pit, which before or uld not be oneu Saying, that the just in this world have protectity, tent with a royall ralace and the wicked advertitie. CHAP. XXII.

a Eliphaz affirmeth that Isb is gunifoed for his finnes. 6 He accusesh him of unmercifulnele. as And that hee denied Gods troudence at He exhortesh to repentance Then Eliphaz the Temanite answered, and faid,

2 May a man be a profitable vnto God, as he could have no prothat is wife may be profitable to himfelfe?

3 * Is it anything vnto the Almightie, that three and therefore thou art righteous? or is it profitable to him, that him, be hath no itethou makeft thy waves vpright 5

4 Is it for feare b of thee that hee will accuse but to his tione. theerer gor with thee into judgement? 5 Is not thy wickednesse great, and thine ini- shoulde t reprocue

quities innumerable ? 6 For thou hast taken the c pledge from thy c Thou hast bene

brother for nought, and spoiled the cloathes of charry and would be nothing the naked. 7 To fuch as were weary thou halt not given for this owne

water to drinke, and hast withdrawen bread from advantage. the hungry,

8 But the mighty man d had the earth, and hee to power & authothat was in authoritie, dwelt in it.

9 Thou hast cast out widowes emptie, and e Thou hast not the armes of the e fatherlesse were broken.

10 Therefore frares are round about thee, and them

feare shall suddenly trouble thee. 11 Or darkenesse that thou shouldest not see, attl. chions.

and fabundance of waters shall couer thee. 12 Is not God on g hie in the heaven and be- tempt of God, as hold the height of the b flarres how hie they are. though he would

13 But thou fayeft, How flould God i know ? can he judge through the darke cloud?

I Wha fendeth to peritie, and punifferh the godly. Airked.

a As concerning

this be for ake, b according to the common judge-

detition, rook udettroyed, because 4 Which thr ugh haue ex errer, a and syru that the is too ked doe profper,

to athickion r Though the wise nift him in the

doe flatter bim, and none date

a Thoughman were mit, yet Gedl ft of this bis " when he junishesh gard to his mitice,

* Chap. 35.7. b Leaft thou on bure burn

cinell and wirthout for the prore, but d When thou waft

11. y, thou didft not turne but wrong. onely not thewelf prey, but opprefied

f That is , manifold g He accufeth fob of implety and con-

fay, li thou paile not for men, yet confider the beight of Ga is marelly. h That fo much the more by that excellent worke thou mayelf teare God , and

reverence him i He reproducth lob , as though he demed Gods proudence, and that he could not freshe things that were done in this world. 14 The

lob exhorted to repentance.

k How God hath

pumfired them

A Resproqueth

Gods proui lence

of the wicket,

who he wheth # Nay before they

can was g their

wik I purpufes to polie.

m He afwereth

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because God then -

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fecounty, because

God the weth that

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bis in that he pu-

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wend ; refernation

p Meaning, of the

Bob to repentance,

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b. Hing his abfor-

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et Heenbortech

wicked.

Coi.

by bisnea es

mour and glary.

to that which lob

hat faid, Chap 21.7

by the puntilment

14 The cloudes hide him that he cannot fee. and he walketh in the circle of heaven.

Iob.

15 Halt thou marked the way of the world. k wherein wicked men haue walked ?

16 Which were cut downs before the time. whole foundation mar as a river that overflowed. from the beginning?

17 Which faid varo God, D. put from vs, and asked what the Almighty could doe for them. 18 Yet hee m filled their boulds with good

things: but let the counfell of the wicked be force from me.

The righteous shall see them, and shall reioyce, and the innocent thall laugh them to

20 Surely , o our fubstance is hid : but the fire hath desoured the remnant of P them.

21 Therefore acquaint thy felfe, I pray thee, 9 with 1 im, and make peace; thereby thou thalt haue prosperity.

22 R. c me,I pray thee, the law of his mouth,

and lay up his words in thine heart.

23 If thou returne to the Al nighty, thou fhale r be built up, and thou that put iniquitie fare from thy tabernacle.

24. Thou that law vp gold for a duft, and the gold of Op it, as the fli is fithe rine's

25 Yea, the Almigray that be thy defence, and thou that have plende of filter.

26 And thou fhalt then delight in the Almightie, and lift up thy face vato God

27 Thou thalt make thy prayer voto him, and he thall beare thee, 80 mon thalt render thy vower. 28 Thou that also decree a thing and he shall

o That is, the flate establish it voto thee, and the blight shall thing vpon thy wayes

of the gotty, is hid under Gods wings. 29 "Wash others are cast dawne, shen shalt shou fay, I am lifted up : and God thall faue the numble petion.

30 The innocent fhall deliger the a yland, & it finallbe preferred by the purenelle of thine hands.

without countrey from parill, even for the tur mans faire. CHAP. XXIII.

v. God will reflore unto thee alithy fubftance forbited finally in abundance like

dun, t Thatia, the fanour of God in God will definer his when the wicked are

deftroyed roand about them, as in the flood and in Sodom. x God r ill delinet a

2 Isb affirmers that he losh know th and franchite fower and fentance of the Iudge, 10 And that her is not punified onely for his finnes.

B Ve Iob antwered, and feld.

2 Though my talke be this day in a bitternede, and my p'ag se greater then my groning, 3 Would God yet I knew how to finde him,

I would enter vinto his place. 4. I would pleade the gaufe before him, and

fill my mouth will arguments. I would knowe the works , t'at hee would Coap 22-21, he deantivere me, and would understand what he would

fay vato me. 6 Would be b plead against me with his great

power: No, but he would sput f e ath in me, 7 4 There the rightsous migne realls with him, foldhould be delinered for ever from my bridge.

8 . Bahold, if I go to the Eat, he is not there : if to the West, yet I cannot perceine him : 9 If to the North where bee we keth, yet I

cannot lee him; he will: i.te himfelfe in the South and I cannot behold him.

d When hee of his mer y hat given fireng b to maintaine then caufe. e Meaning , that if he confider Gods mittee . he is . or a le to comprehead his judgements on what ude or what part foeuer he turnerh himfelte.

The oppression of the wicked 10 But he knoweth my f way, and tryeth mee, f God bath this

and I shall come forth like gold. 11 My foote hath followed his fteps: his way haue I kept and haue not declined;

dement of his lippes, and I have a effectmed the not able to mage wordes of his mouth more then mine appointed the seth also his

13 Yet he is in one minde, and who can b turne doe h vie him for his profit. him?, ea,he doeth what his mind delireth.

g His word is more 14 For he will performe that which is decreed precious entome, of me, and many fuch things are with him.

Therefore I am troubled at his presence, wherewat the and in confidering it, I am afraid of him.

the Almigaty hath troubled me.

17 For I am not cut off in I darkeneffe, but he affired that had hath hid the Jarkeneile from my face. appointed him to a good end.

i La mony pomes man is not able to attaine to Gods indgeneaus | k fhou'd not be without feare. I Re fiewe hibe aufe of his feare, which is, that he being to trouble feeth none end . either yet knoweth the caufe, CHAP. XXIV.

2 for deferibeth the wickedniffe of min and theweth what carfe belongeth to the wicked 22 Howall things are governed of G.ds prontience. 17 And the depen-Almost it's micked Almightie, feeing that they which knows a Thur Tob free-

keth to his paffi-Limifee not his b dayes? 2. Some termoone the land markes, that rob the in (general of the

flicks and fred thereof. 3 They leade away the affe of the fatherleffe, bee feeth not the and tak : away the widowes ox : to pledge.

4 Tiey make the poore to turne out of the the yet bathapeway, fo that the poore of the earth hide them- cultur cateouer felues . together.

5 Benold, ethers as wille affes in the wilder- wie kellner teuena nelle, goe forth to their bufineffe, and 4 rife early gets we gonly. for a pray : the wildetnelle gueth him and his b When he puni-

caildren food. an trewarderbibe 6 They teape fhis provision in the field, but good they gate er chelite g virtage of the wicked.

7 They cause the naked to lodge without garment, and without courring in the cold.

8 They are wet with the showers of the d Thir is fraceth mountaines , hand they embrace the rocke for and digence want of a congring.

3 They placke the fatherles i from the breaft, murther g and take the place of k the poore.

thing, and rake the gleaning from the hungry.

II They that make orle' butweene their walles, and tread their wineprefles, buffer thirft.

12 Man occie ont of the city, and the foules of the this e crie out syst God och not charge

them with folly. 13 Thefe are they that abhorre the Plight ; they cannot he dry

they know not the wayes thereof, not continue in ti e paths thereof 14 The mutcherer rifeth early, and killeth the poore widow, that

poore and the needy; and in the night be is as a

17 The eye alfo of the 9 adulterer waiteth for able to give her the twilight, an I faith, None eye shall fee me, and childertocke.

difaniteth his face. 16 They digge through houses in the darke, he should be cous-

which they mark of for themfolius in the day : red or dad. which are appointed for that purpofe; meaning, that those that labour for the with ked a are price for hunger in Forthe great opprettion and exportion a City out and call for vengeages. O God dogsh toot condende the wicked but fee weth out as disaffer vengeauce. to puffrone it by his long filence. p. That is, Gods word, hecaufe they are reprogred thereby.

aboue me, hat he knoweth my way : to wir, that I am 12 Neither have I departed from the comman- inuceen & Jam confidence that God

thea the meste h lob ooseffeth 16 For k God bath toftened mine heart, and that at this prefent he falt out Gods faulur, and yet was

things that are done at rimes, neiall, because be pue ni heih aus the theth the wished,

flefh : that is that

and for cruelsie and uppreflice dure not they

by robat g and f Meaning the poore mans 10 T rey caule him to goe naked without cloze g S.g. i ying that

one wicked man will not spoile an other but for ce. celli ie. h The poore are

dimen by he siched 1 to the tocks and holes where for the raine. i That is, they fo powle and pill the the cannot have to fullaine bei fe'fe that fite may be

k That is, his garment Wherewith

would | roose that God panisherh northe wicked, and rewarderh the luft.

Gods power.

Hee fleeth to

the waters for his fuccour.

f They thinke that

all the world is bent agat ift them,

and date not goe

by the high way.

t As the dry ground

is neuer full with

neuer ceafe honing

till they come to

fuffer the wicked

end shallbe most

vile delliuction.

and in this point

Isb commerb to

eth nis confidence. x 'He thewesh why

the wicked shall

not be lamented.

a His purpose is

to producthat al-

best God rrie and

afflict the juft, yet

foone afrei be fen-

and because he did

conclude heher he

deth profperitie,

not fo to lob, he

b Who can hide

c That is , be just

a Thou conclu-

deft nothing : for

neither thou hel-

definition of all helpe, neither ver

ly on Gods be-

newle of thy de

b But thou deeft

purpofe.

not applie it to the

c That is, mooneth

d lob beginnech

power and proui-

to declare the

force of Gods

pell me, which am

fpealett futficient-

balfe, who bath no

to wicked.

bin from his

prefence?

pine others

be, aufe he did not

for a time, yet their

the grave. u Though God

Chap, xxv. xxvi, xxvii.

The reward of the wicked, 186

they know not the light. 17 But the morning is even to them as the fha-

dow of death; if one know them, they are in the terrours of the thadow of death. 18 He is fwift vpon the " waters : their (por-

tion shallbe cutsed in the earth; he will not behold the way of the vinewards. 19 As the drie ground and heate confume the

flow waters, fo shall the graue the finners.

20 "The pitifull man shall forget him: the worme shall feele his sweetnesse : hee shallbe no more remembred, and the wicked shallbe broken waters , fo will they like a tree.

21 He x doth euill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the Y mighty by his power, and when he rifeth vp, none is fure of life.

23 Though men give him affurance to be in fafety, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they are bimfeife, and fliew. gone, and are brought low as all others : they are destroyed, and cut off as the toppe of an eare of

> 25 But if it be not 2 fo, where is her or who will proue me a liar, and make my words of no value?

y Hee declareth that after that the wicked baue destroyed the weakest, they will doe like to the thronger, and therefive are ruttly punished by Gods judgements. That is, that contrarie to your reasoning no man can give pethe reason of Gods iudgements , let me be reprouved.

CHAP. XXV.

Bildad trooneth that no man is cleane nor without sinne hefore God

Hen answered Bildad the Shuhite, and faid. 2 Power and feare is with him, that maketh peace in his high places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man c be justified with God? or how can be be cleane that is borne of woman? 5 Behold, he will give no light to the Moone,

d and the Starres are vncleane in his fight. 6 How much more man, a worme, even the fonne of man, which is but a worme?

in respect of God? d If God show his power, the Moone and Starres cannot have that light which is given them, much leffe can man have any excellencie but of God.

CHAP. XXVI.

Lob Thewesh that man cannot helpe God, and proucth it by bus muselis.

B Vr Iob answered, and faid,

2 * Whom helpest thou? him that hath no

power? fauest thou & arme that hath no strength? 3 Whom counfelleft thou? him that hath no wifedome? thou shewest right well as the

4 To whom doeft thou declare thefe wetds?

or whose spirit commeth out of thee? The dead things are formed under the

waters, and neere voto them. 6 The graue is a naked before him, and there is no containe for f destruction.

7 He stretcheth out the 8 North ouer the empthee to speake this? tie place, and hangeth the earth upon nothing. 8 He bindeth the waters in his clouds, & the

cloud is not broken under them.

9 Hee holdeth backe the face of his throne,

dence in the mines There is nothing hid in the and metrals in the deepe places of the earth. bottome of the earth but he feeth it. f Meaning, the grave wherein things puwife. g He caufeth the whole beauen to turne about the North pole,

and spreadeth his cloud ypon it.

10 the hath fet bounds about the waters, vntill dethibs heavene the i day and night come to an end. while are called 11 The k pillars of heaven tremble and quake his there

at his reproofe. 12 The fea is calme by his power, and by his hand hand

understanding he smiteth the pride thereof. 13 His Spirit hath gathished the heavens, and freaketh, y a his

his hand hath formed the crooked ! ferpent. 14 Lo, thefe are part of his wayes : But m how here, all fry. The little a portion heare wee of him? and who can he used the little a

vnderstand his fearefull power? I while a afgure of stars fashioned like a ferpent, because of the croekednesse. things , which we fee dayly with our eyes, declare his great power on a dence, how much more would they appeare, if we were to comprehend alike

CHAP, XXVII. 3 The conflance and perpendie of lob. 31 The remark of the wicked and of the eyeant.

Oreoner lob proceeded and continued his parable, faying,

2 The huing God hath taken away my a judgement: for the Almi bile bath put my foule in a He bath to fore bitterneffe.

3 Yet fo long as my breath is in mee, and the meacannot sudge Spirit of God in my nottrels, 4 My tips furely thall tpeake no wickednesse, ineg-onely by

and my tongue il all viter no deceir. 5 God forbid , that I thould s inttiffe you : vo- b Handlorue men

till I die, I will neuer take away mine d'innocen- wil I not freake cie from my felfe. 6 I will keepe my righteonfreffe, and will not which I have faid,

my e dayes. 7 Mine enemie shallbe as the wicked, and he Which con-

that rifeth against me, as the vorighteous. 8 For what hope hath the hypocrite when cause the hand of hee hath heaped up riches, if God take away his God is upon me. foule?

9 Will God heare his crie, when trouble com- doth that punting

meth ypon him ? 10 Will hee fet his delight on the Almightie?

will he call upon God at all times? 11 I will teach you what is in the hand of to game reue to B God , and I will not conceale that which is with facilities by the Alu ightie.

12 Behold, all yee your felues h have feene it; # Toar a what why then doe you tous vanish in vanitie?

God, and the heritage of tyrants, notion they thall the knowledge to receive of the Ain ightie.

14 If his colleren be in great number, the is record manual fword fhall degree them, and his potteritie thall of Got actives not be fausfied with bread-

15 His remnant shall be butied in death, and 1 Why maintains Lis widowes I tha! I not weepe.

16 Though hee should heape up filuer as the dust, and prepare raiment as the clay.

17 He may prepare it , but the juit shall put it and punish bim on, and the innocent thall do ide the filter.

18 Hee buildeth his house as the wooth, and posterice. as a lodge that the watchman maketh.

be gathered to his juthers; they opened their eyes, mans politihon and he was gone.

20 Terrors shall take him as waters, and a tem- loore shaken out. peft shall carie him away by night.

shall depart : & it shall but e him out of his place, have a quiet death. 22 And God thall call upon him and not frate, nouseby, though he would faine flee out of his hand St 2

s So long anthin worlde rech be by leticipe militure crough

to little energy

of mone vorightnede torrhey

mage of meetings condition to that and to do wickedforfake it: mine heart shall not reprodue mee of 1, in herraying the trueth.

demne me sa a wicked man, bed I will not confeife that God

me for my hones. e Of my life pait. f What advantage bath the differenter much, terric hee cone trule

Gu. trietue hro bunitelf and wherea 13 This is the portion of a wicked man with at he grant not

> h Ibres thefe d - unt i deritand

h Theory God or to a spewicked, ener visto bia

grent bim-19 When the rich man fleepein, who shall not m Which breedith in another or gairrent, but is

p flee meaneib. 21 The East wind thail take him away, and he tyrants that hose

23 Euery

a His purpole is

man may attaine

in this would to diners fecters of

nathre, bur man is

neues able to com-

prehend the Aifedome of Go d.

b There is ap.bing

butit is contraffed

within cerrains limits, and bath an

end but Gods

ghat davelleta

c Meaning him

d Which a man

carnot wade tho-

a Tharis.corne.

and voderneath is

brimitone or coale,

Which saft y coa-

f Re alludeth to

cress of payore.

which are voder

nor bealts can

g After that be

haib declared the

wifedome of God

nature , he descri-

h his power.

in the fe, rets of

h Though Gods

power and wife-

dome may be vn-

de:ttood in earth-

ly things, yet his

beaucaly wildone

cannot be attained

I It is too bigh a

thing for man to

& Ic can neither be

atraine vato in

bought for gold

abe gift of God.

so be a kind of

Precions frome.

m Meaning, that

meanes whereby

do ne tobich he

mean ab by the L. les toat fly nie

f. Heimigeth God

one-yibsauthor of

the guar mercof.

that man bath fo

much of this hea-

nealy wifed, me, as

Prox. 1.7.

o He declareth

ning God.and

departing from

sui'l.

this wilfedome . and

there is no naturall

man inigat attaine

ftones, but is one ?

1 Which is thought

mor precious

able world.

the rac es and fe-

cerve à fire.

wife tome.

there 7.

zo declare that

23 Euery man shall clap their hands at him, and hide at him out of their place.

CHAP, XXVIII.

Isb forwerh that the wifedome of God is vufcarchable.

He filuer furely hath his veine, a and the gold his place, where they take it.

2 Yron is taken out of the duft, and braffe is molten out of the stone.

3 God putteth an ende to darkeneffe, b and hee trieth the perfection of all things; hee fetteth a bond of darkeneffe, and of the shadow of

4 The flood breaketh out against the cinhabitant, and the waters to gotten of the foote,being higher then man, are gone away.

5 Out of the fame earth commeth bread, and under it, as it were hie is turned up,

6 The stones thereof are a place of Saphirs,

and the dott of it w gold. 7 There is a path which no fowle hath know-

en, neither hath the kites eye feene it, 8 The Lions whelps have not walked it, nor

the Lion paffed thereby. 9 He putteth his hand vpon the 8 rockes, and querthroweth the mountaines by the rootes.

10 He breaketh rivers in the rockes, and his eye feeth enery precious thing.

11 Hee bindeth the floods, that they doe not abs earth, wherein-zo perchet foules ouerflow, and the thing that is hid, bringeth hee

12 But where is wisedome found? h and where is the place of understanding?

13 Man knoweth not the price thereof: for it is not found in the land of the lining.

14 The depth faith, It is not in meet the Sea also faith, It is not with mee.

15 k Gold shall not be given for it, neither shall filuer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the

17 The gold nor the crystall shalibe equall vinto it, nor the exchange fhallbe for plate of tine

golde. 18 No mention shallbe made of corall, nor of the I gabliff : for wifedome is more precious then

19 The Topaz of Ethiopia fluil not be equall unto it, neither thall it be valued with the wedge of pure gold.

20 Whence then commeth wifedome, and where is the place of vade: Ita ding?

21 Seeing it is hid from the eyes of all the !iting, and is hid from the in lowles of the beauen? 22 Destruction and death fay, We have heard

to the heavenly wife the fame thereof with our eares. 23 But Golynderstandeth the o way thereof.

and he knoweth the place thereof

24 For hee beholderh the ends of the world. and teeth all that is under heaven.

25 To make the weight of the windes, and to weigh the waters by meafure.

25 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did hee fee it, and counted it: he prehe thewerh by fea- pared it, and also confidered it.

28 And voto man he faid, Behold * the o feare of the Lord is wifedome, and to depart from earll ss vaderstanding.

CHAP. XXIX. I lob complaineth of the prospertite of the time past.
7, 21 His authoritie: 22 Inflice and equitie.

SO Iob proceeded, and continued his parable-

2 On that I were as † in times past, when God before, moneth preferued me ! 3 When his a light thined upon mine head: a When I felt his

and when by his light I walked thorowe the b I was free from darkenetfe. 4 As I was in the dayes of my youth: when

Gods providence mas vpon my tabernacle:

When the Almightie was yet with me , and c That is, seemed my children round about me:

6 When I washed my pathes with butter, to be more present and when the rocke powred mee out rivers of d By .bele fimili-

indgement feate, and when I caused them to pre- to the be bad name pare my feat in the streete.

8 The yong men faue mee, and * hid them- a fin er as they felues, and the aged arose, and stood vp.

on their fmouth.

10 The voyce of princes was hidde and their f Aktrowledging tongue cleaved to the roofe of their mouth.

11 And when the g eare heard mee, it bleffed g All that bratd mee, † and when the eye faw me, it gaue witnesse mr. prassed me. to h mee.

12 For I delinered the i poore that cried, and i Because his adthe fatherleffe, and him that had none to helpe unfaries did fo

13 "The bleffing of him that was readie to be is compelled to perith, came spon me, and I caused the widowes ander account of heart to rejoyce.

14 I put on inflice, and it covered mee : my faccour him that indgement mas as a robe, and acrowne,

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I doe iunite, as knew not the cause, I lought it out diligently.

17 I brake also the tawes of the vorighteous m That is at home man, and pluckt the play out of his teeth. 18 Then I fayd , I shall die in my m neft , and

I shall multiply my dayes as the fand. 19 For my roote is a spred out by the water, My felicity doth

an the dew shall lie vpon my branch.

bowe thatibe reflored in mine hand. 21 Vitto me men gaue eare, and waited, and p As the drie

held their tor gue at my counfell.

22 After my wordes they replied not, and my 9 That is, they talke odropped open them.

23 And they waited for mee, as for the raine, thought not that I and they opened their mouth p as for the latter would condescend raine.

24 If I a laughed on them, they beleeved it afiaid to offeed me not : neither did they cause the light of my coun- and cause me to be tenance 1 to fall.

25 I appointed out their way, and did fit as commandement. chiefe, and dwelr as a King in the armie, and like him that comforteth the mourners.

CHAP. XXX. I lob complained that he is continued of the most contemptible, 11, 11 breaufe of his advertise and affir-firm. 13 Death is the house of a l fless.

By the state of th fet with the b dogges of my flockes.

and whereas be-

ning to be my flierheids, of to keepe my dogs.

by enident tokens

zudes he de larerh 7 When I went out to the gate, even to the the great profperio occation to be fuch

accufed him. 9 The princes flayed talke, and layd their hand of their lightnesses and affraid of my

my Wifedome

I did good suffice. with wickednes,

That is . I did

was in diffresse, Se so he had cause to pia fe me. I I delighted to others did to weare

coffly apparell in my bed without all nouble and vaquietnelle.

encreafe. 20 My glory fhall renew toward me, and my o That is, was pleafant voto them.

ground iniriterh for the raine thought it not to

be a jest, or they

fore the ancient men were glad to doe me-reperence, the yong men now contempe me, b Men

e That is their fashare died for famine before they came to age. Un mil owes. a loo the ne. h that thefe that mock dram in his affi ction, were like to their fathers. wicked, and lewd feliows, fuch as be bere deferibeib.

e They make fongs

of me, and mocke

f God bath taken

from me the force.

wherewith I bept

g He faid that the

your men when

as Stand now in

the milery they

Weie im; u 'eot

and livencious

fought by all

h That is, they

meanes how they

might deflicy me.

i They need cone

k By my catamity

fion against me.

I My live raileth

me , and I am as

n That is . God

hath bio ight me

o He speakerb not

into contempt.

thus to accuse

clare the vehe-

fide himfelfe.

p He compareth

his aif. ctions to a

tempelt or whirlewind.

1 Or , wifedome,

uer me thence.

though they la-

ment at my death.

1 In Read of com-

forcing they moc-

f Not delighting

much as in he vie

t Laine ling them

that were in aini-

u I am I he the

wild breits char

defire most feite

x With the beat

tary places.

of affliction,

A on and meening

others to piry them.

in any morldly thing , no are fo

of the Su ne.

ked at me

or law. a Nope can deli-

God , barto de-

mencie of bisa -

fliction , whereby

he was carried be-

halfe dead.

they tooke an occa-

to beloe them.

them to fuprection.

they faw him, hid themfeldes, as chap.

at my milery.

2 For whereto frould the ftrength of their hande have ferued mee, feeing age o peritheth in

3 For powerty and famine they were folitary, fleeing into the wildernes, which is darke, delclate and walte.

4 They cut up a nettles by the buffles, and the iuniper roots mas their meat.

They were d chased forth from among men; they shouted at them, as at a thiefe.

6 Therefore they dwelt in the clefts of rigers, in the holes of the earth and rocks.

7 They roased among the buffics, and under

the thittles they gathered then felues. 8 They were the children of fooles, and the children Ef villaines, which were more vile then

o And now am I their fong, and I am their taike.

10 They abborre me, and fice fatre from mee, and spare not to spit in my face.

credit, and authors, y 11 Because that God hath loofed my f coard and humbled niee , g they have locted the brille before me.

12 The youth tife vp at my tight hand : they have pusht my feete, and have troode on mee as on the b part's of their destruction.

13 They have destroyed my paths: they tooke pleafure at my calamity, they had no i helpe.

14 They came as a great breach of waters, and k vider this calamity they come on heaps,

15 Feare is turned upon me: and they purfue my foule as the wind, and mine health patieth away as a cloud.

16 Therefore my foule is now ! powred ont vpon me, and the dayes of affliction have taken hold on me.

17 m It pearceth my bones in the night, and my finewes take no reft. m Mea ing forrow.

18 For the great vehemencie is my garments changed, which compatieth me about, as the collar of my coat.

19 " Hee hath cast me into the mire, and I am become like after and duft.

20 When I cry vnto thee, thou dost not heare me,neither regardeft me,mben I frand vp.

21 Thou turnest thy felfa ocnielly against me, and art enemy voto me with the ftrength of thine

hand Thou takest me vp and causest mee to tide vpon the P winde, and makeft my [ttrength to faile.

23 Surely I know that thou wilt bring mee to tleath, and to the house appointed for all the lining.

24 Doubtles none can ftretch his hand 9 vnto the grane, though they crie in his deltinction.

25 Did not I weepe with him that was in trouble ? was not my foule in heavinetle for the

poore ? 26 Yet when I looked for good, reuill came vnto me and when I waited for light, they came

darkene lie. 27 Ni bowels did boyle without reft : for the daves of a flict on are conlerpon tre.

2) I went mourning! without funne; I flood vp 1 the Congregation and cried.

10 I am a orother to the "Dragons, and a companion to the Offiches. 30 My skin is blacke vpon me, and my bones

ate burnt with . heat.

31 Therefore mine hatpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI. s. Is brighter the invicence of his many and number of his wither , which aeclareth what enght to be the life

Made a couenant with mine a eyes : why then alkept mine ey a inould I thinke on bamaid?

2 For what portion should I have of God louis from at one ? and u has inheritance of the almigh- God then have pas ty from on : igh !

3 Is not dettriction to the wicked, and ftrange punishment to the workers of iniquitie?

4 Doeth not he behold my wayes, and tell all that the feate of my freps?

s. If I have walked in vanishe, or if my foote all wick-dues, hath made hafte to deceit?

6 Let God weigh me in the inft balance, and wherein havehe thall know my a vprightnesse. 7 If my step bath turned out of the way, or as he was blaneles

mine heart hath e walked after mine eye, or if any betweemen, and has blot hath cleaued to mine hands, 8 Let me fow, and let another f eate : yea, let e Toar to hath ac-

my plants be rooted out. 9 If mine heart hath beene deceined by a wo-

men, or if I have laide wayte at the doore of my confront to law, neighbour.

10 Let my wife g grind vnto another man, and & Let ber be made let other men bow downe vpon her.

II For this is a wickednes, and iniquity to be about man negret condemned. 12 Yea, this is a fire that shall denoure b to de- adultery, set the

fruction , & which thall root out all my increase, reast ceste till 13 If I did contempe the ledgement of my fer- fach receaseyed.

nant, and of my maide, when they I did contend tweet they 14 What then shall I do when & God standeth ted by me.

vp?and when he shall vifit me, what shall I answer? k It I had opposed a 15 He that hath made me in the wombe, hath I have that ed.

he not made! him? bath not he alone fallioned. Government? vs in the wombe? 16 If I restrained the poote of their desite, or feral to, be sufe

have caused the eyes of the willow in to faile. 17 Or haue eaten my mortels alone, & the fa- creatures as are therlette bath not eaten thereof.

18 (For from my youth hath hee growen vp to be to et with men as a wha father and from my mothers wombe haue I beene a guide vnto her.)

1) If I have feene any perith for want of cloa- widower cause thing, or any poore without courring.

20 If his loynes have not bletted me, becaufe he was warmed with the flace of my theepe,

21 If I have lift o up my hand against the fa- o To opered him

22 Let mine parme fall from my fhoulder, and

mine arme be broken from the bone.

23 For Gods punishment was a fearefull vnto from hinning for me, and I could not be delivered from his High- because I teared reffe.

24 If I made golde mine hope, or have faid to a lit I was paid the wedge of gold, Those are my confidence,

25 If I reloyeed because my substance was hime, which is great, or because mine hand had gotten much, 26 If I did behold the funne, when it flined,

or the moone walking in terbrightnes, 27 If mire heart did flattet me in lectet, or if f it mine corre

my mouth did kitle o ine i hard. 28 (This allo had beene an iniquity to be con-

demned : for I had denied the Go.1 aboue.) 29 If I rejoyced at his destruction that hated but to him alone, 80 2

from all wanton u.fhed me?

God was a birdle to may him from d He the verb

rightnes franderb. ned not againfing fecord Table. com, allied the Laft

of mice eye. D: -1,23 g2

h lice thewesh soat tte runiffmettef wind of orderal

fen es cuill intre 44 o bels, bow thou f to the v , ty vito

iber wete Guis 18 14 in by long waning n Hee o a ifrei

shetathe les and ma mainer the

therles, when I faw that I might below him in the and to doe him

n. Let me rut in preces. q 1 refraired not

feare of men , but Go L

of new statists meant ! vior by ring of the finne, and brighti es of the me one

dor ge delighted

dence in any in g

To Alt , lob.

reprosches

n The Ehrest

Word fignifierb.

name, as to call a

foo e a wife man ;

meaning, that he

would not cloake

ter men.

I i naue concei-

My feruauts mooued me to be revenged of mine guemie, yet did I neuer with him burt

And not confeifed it freely . (whereby it is euideur mar be juittfied himfelfe before men, and not before God w Toot is, I rettevercea the most weake and concemned, and was a raid to oftend

shem. 2 I fuffered th.m so freake cuill of me, and went not out of my bouse so revenge it a This is a fuffi.ient tosen of my righ:conforde, that Gol is my witnesse and will äuftifie my caufe. 5 Sheald not this booke of his accufarions be a practe and conin en fation to me? c. I will make him account of all my life , without feate flers thereof. d Asthough I had swithholden their wages that Inbouted in it. e Meaning, that be ene no priper not ex ortioner. E That is , the talke which he had with his three friends.

TEbr. was inft in his owne eyes.

a Which came of Buz the forme of Nabor, Abrahams brother. b Or, asthe Chalde paraphiast geadeth , Abram. c By making himfelfe innocent, and Ly chaiging God of rigour. d That is, the three mentioned before

" Meaning , the ancient, which f It is a speciall gift of God that aran bath underflan log , and commerb neither of cattire not by

g To pronue that

for his fianes.

Jobs a fliction came

me, or was mooued to my when emil came vpon

30 Neither haue I fuffere i my mouth to finne, by withing a curfe voto his foule

31 Did not the men of my " Tabernacle fay, Who shall give vs of his flesh twee cannot be

32 The stranger did not lodge in the streete. but I opened my doores ynto him, that went by

33 If I have hid * my finnes, as Adam, concealing mine iniquitie in my bolome,

34 Though I could have made afraid a great multitude, yet the most contemptible of the families did y feare me: fo I kept z filence, and went not out of the doore.

35 On that I had fome to heate me! beholde my sligne that the Al nightie will witnesse for me: though mine aduerfarie shoul I write a book

36 Would not I take it vpon my shoulder and

binde it as a b crowne voto me? 37 I will tell bim the number of my goings, and goe voto him as to a c prince.

38 If my land d cry against mee, or the furtowes thereof complaine together.

39 If I have eaten the fruits thereof without filuer: or if I have grieved the foules of the ma-

49 Let thiftles grow in flead of wheate, and cockle in the flead of bailey.

> THE WORDS OF IOB ARE ENDED.

CHAP. XXXII.

2 Elihu represueth them of fully, 3 Aze maketh not a man wife, but the species of God.

SO these three men ceased to answere Iob, becaufe he + esteemed himselse iust.

2. Then the wrath of Elibuthe fonne of Birachel the a Buzire, of the family of o Ram, was kindled; his wrath, I fay, was kindled against lob. because he inflined himselfe omore then God.

a Alfo his anger was kindled against his three friends, because they could not finde an aniwere, and yet condemned lob.

4. (Now Elihu had waite I till Iob had froken : for a they were more ancient in yeeres then

5 So when Elihu faw, that there was none answere in the mouth of the three men, his wrath

of Therefore Elihu the fonne of Barzchel , the Buzite answered and faide, I am yong in yeeres, and ye are ancient : therefore I doubted, and was afigia to thew you mine opinion

7 For I faid , The dayes e shall foeake, and the multitude of yeeres thall teach wifedome.

8 Surely there is a spirit in man, f but the inspiration of the Almightic gleeth understanding.

9 Great men are not alxay wife, neither doe the aged almay an lerttand judgement. 10 Therefore I fay, Heate me and I will fliewe

alto mine opinion 11 Behold-, I did waite vpon your words , and hearkened voto your knowledge, whiles you

fought out g reasons. 12 Yea, when I had confidered you loe, there was none of you that reprooued Iob, nor answered b And flar er your 13 Least ye should say, We have h found wife- you had over-

dome : for God hath call him downe, and no come him.

k He vie b almoft 14 Yet hath i he not directed his words to me, the like argu neither will I answere k him by your words. ments , but with-

15 Teen they feating, answered no more, but our taunting and left off their talke.

16 When I had waited (for they fpake not, ued in my mind great flore of but food Hill and answered no more) realons. 17 Then answered I in my turne, and I she wed m I will neither

mine opinion. baue regard to 18 For I am fall of matter, and the folitit with- ri her , ciedit , nor authoritie , but will in me compelleth me. fperke the very

19 Behold, my belly is as the wine, which hath true:h. no vent, and like the new bottels that braft.

20 Therefore will I speake, that I may take word uguine, to change the breath: I will open my lips, and will answere.

21 I will not now accept the perion of man, m neither will I give titles to man,

22 For I may not gine " titles, leaft my Maker the tineth to flatshould take me away fuldenly.

CHAP. XXXIII. 5 Elinu accufeth Isb of ignorance. 14 He (beweth that . God hath divers meanes to inflittle man and to draw him from finne, 19 20 Hie afflicteth man and fuddenty d iswereth him. 16 Man being delinered gineth thanks

W Herefore, Iob , I pray thee , heare my talke, and hearken voto all my words.

2 Behold now, I have opened my mouth: my * I confede the power of God. tongue hath spoken in my mouth, and am one of hise

3 My wordes are in the vprightnesse of mine therefore thou heart, and my lips thall speake pure knowledge. oughtest to bears 4 The Spirit of God hath made me, and the ince

breath of the Alwightie hath given me life. 5 If thou can't giue me aniwere, prepare thy diffruie his cause felie and frand before me.

6 Behold , I am according to thy wift in might doe it with b Gods stead : I am also formed of the clay.

7 Beholde, my terrour shall not fearethee, neither fhall mine hand " be heavy vpon thee.

8 Doubtleffe thou halt spoken in mine eares, not to feare, and I have heard the voyce of thy words.

I am d cleane, without finne: I am innocent, and there is none iniquitie in me.

and counted me for his enemie.

11 Hee hath put my feete in the stockes, and d rie repeaters looketh narrowly voto all my paths.

12 Behold in this haft theu not done right: I will answere thee, that God is greater then man diluers places, but I; Why doeft thou ftrine again ft him? for he specially in the

doeth not e give account of all his matters . 14 For God speaketh fonce or twife, and one e The cause of his

15 In dreames and 8 visions of the night, when not alwayes defleepe falleth vpon men , and they fleepe vpon f Though God by

their beds. 16 Then he openeth the eates of men, even by of his judgement their corrections, which he h had fealed,

175 That he might cause man to turne away from his enterprife, and that hee might hide the knowen; yea and

18 And keepe back his foule from the pit, and yet is bee not vothat his life flould not paile by the fword.

call.

b Because Iob had withed to with God . Chase 16, 11. fo that be out teate, Elibu faith, be will reafon in Gods itead. whom he needeth because be is a man made of the fame matter that he is. c I will not ban-10 Loe he hath found occasions against mee, die thee fo roughly as thefe others haue done lobs words , wherea by be protested his innocencie in 13,16.and 30. Chapters tudgements is clared to manfundry examples of his judgements yet the teafon thereof is not though God

Gould (peake,

de ftood

19 He is also firicken with forow upon his bed, g God, faith hee, monty., either by visions to teach vs the coule of his judgements, or els by arthonious, or by his meffinger h That is , determined to fend upon them. i Hee shewe h for subar en i God femierh affichions: to beate do wne mans pride, and to turne from

God is iuf in his judgement.

ic That is , hie

! To them that

fhall burte bim.

in A man feur of

God to declare :

man , and as one

thouland, which

is able to declare

abe great mercies

of God varo fin-

pers : and wherein

mai a righteoulues

Stranderb, which is

through the juitice

of lesus Carift

and laith therein.

that it is a fore to-

cy toward name s. when her caufeth

p Toat is , the mi-

mitter fhall by the

preaching of the

word pronounce

unto him the for-

gruenette of bis.

q He shall feele

Gods fauour zud

hereby wherein

frauderb the true

a Which are

the world.

the matter vo-

out mealure

an innocem?

rightly.

eftermed wife of

b Let vs examine

c That is, bathaf ...

flifted me with-

d Should I fay, I

am wicked, being

e I am forer pu-

miffied , then my

finne defenueth.

f Which is com-

pelled to receive

fcorner of many

for his faolith

ovords.

he reproach and

g Meaning , that

feemed not to glo

rifie God and lub-

mit bimfelfe to bis

h He swelterh lobe

Gods child en are ofe times punished

in this world, and

ly, at Gen. 5,22.

* Chap. 16, 24.

the wicked go free.

sudgements.

Iob was like to the

wicked , because he

reloyee . declaring

ioy of the fastbfull,

linnes.

ken of G da mei-

preached voto

o Heetheweth

cholen out of a

his will, n A fingular

erable lite.

pamefull and mi-

Chap.xxxiiij.xxxv. God respecteth not persons. 188

and the griefe of his bones is fore.

20 So that his hlife caufeth him to abhotre bread, and his toule danntie meat.

21 His fleth faileth that it cannot be feene, and his bones which were not feene, clatter.

22 So his foule draweth to the graue, and his life to the buriets.

23 If there be a in meffenger wih him, or an interpreter, one of a thouland n to declare ynto man his righteoufneffe.

24 Then will be haue o mercy youn him, and will fay, P Deliuer him, that he go not downe into the pit : for I have received a recordilation.

25 Then shall his flesh be a as fresh as a childs,

and shall returne as in the dayes of his youth. 26 Hee shall pray ynto God, and he will be fanourable viito him, and hee shall see his sace with joy : for he will render voto man his r righ-

teoulocife. 27 Hee looketh vpon men, and if one fay, I have finned, and speruerted righteouthes, and it

did not profit 1 me. 28 "He will deliner his foule from going in-

to the pit, and his life thall fee the light. 29 Lo, all these things will God worke * twife

or thate with a man. 30 That hee may turne backe his foule from

the pir, to be illuminate in the light of the fining. 31 Marke well, Olob, and heare mee : keepe

filence and I will speake. 32 If there be y matter, answere me, and speake: for I defire to z inftific thee.

33 If thou halt not, heare mee: helde thy tongue, and I will teach thee witedome.

and that God will seft are him to braith of body , Which is a token of his bleffing. I God Will forgrue his tinnes , and accept him as suit. f That is , done wicken y. t But my finner bath beene the caufe of Gods wrath toward me. u God will forgive the penitent finner. x Meaning , ofte itimes , euen as oft at a fir ner doeth repent. If thou doubt of any thing, or fee occasion to fpraise against it. 2 That is , to thew thee, wherein nans jultifica inn confifterb.

CHAP, XXXIII.

5 Elibu chargein lob, that hee called hinifelfe righteans. 18 H.e for with that God is suft in his ragimerts. 34 G.a derivoyeth the mightie. 30 B) him the hyportie reignein.

M Oreoner Elibu answered and faid,

 Heare my words, yee a wifemen, and hearken vnto me ye that have knowledge, 3 For the eare trieth the words, as the mouth

taffeth meate. 4 Let vs feeke b judgement among 75, and let

vs know among our felues what is good.

5 For Job hath faid, I am righteous, and God hain taken caway my indgement.

6 Should I lie in my dright? my mound of the arrow is e grieuous without my finne.

7 What man is like Ioo, that dricketh fromfulnesse like water ? 8 Which goeth in the g company of them that

worke iniquitie, and walketh with wicked men?

9 For hee hath fayd, h It profiteth a man nothing that he flould walke with God.

10 Therefore heatken vnto mee, yee men of wifedome, God forbid that wickedner thrould be in God, and iniquitie in the Almightie.

11 For he will render unto n an according to words who faid that his worke, and caufe every one to inde according

12 And certainely God will nondo, wickedly, neither will the Almightic peruert judgement. I That is , fiue god -13 Whom * hath he appointed outer the earth

befile himfelfe? or who hash placed the whole

14. If he fet his heart vpon man, and gather h. Todeffroy him.

voto him feife his spirit! and his breath, 15 All flath thall petith together, and man thall he which he gave returne voto dutt.

16 And if thou haft understanding , heare this, account, how could ana hearken to the voyce of my words,

17 Shall he that bateth judgement, in gouerne? World. and wilt thou judge him wicked that is thott just? feare to speake

18 Wilt thou lay vnto a king, Thou art " wic. cuil offuce at baue ked ? or to prii ces, Te are ungodly ?

19 How much leffe to him that accepteth not to be always to the persons of princes, and regardeth not the rich, freake cult of more then the poore : for they be all the worke God.

20 They stall die fuddenly, and the people p Tre medengern flaibe troubled at midnight, P and they flail patte forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, athictman about and hee feeth all his goings.

22 There is no darkenesse not stradowe of death, that the workers of iniquitie might be hid with him

For hee will not lay on man fo much, that to ferue him fu he should a enter into indgement with God,

24 Hee fhall breake the mightie without : feeking, and that fet vp other in their flead.

25 Therefore thali he declare their (works : he miten that they fhall turne the inight, and they thalbe deftroyd. we writed

26 He floketh them as wicked men in the pla-27 Because they have turned backe from him,

and would not confider all his wayes : 28. So that they have caused the voyce of the

cry of the alflicted. 29 And when he giveth quietneffe, who can mitice which as make trouble? and when he hidefli his face, who det presente of excan behold him, whether it be upon nations, or enting tultice are

vuona man onelv? 30 Because the v hypocrite doeth reigne, and ple, it is a tigoe because the people are insted.

31 Surely is appertuneth unto God to fay , I have pardoned, I will not deftroy.

32 But if I fee n st , teach thou mee ; if I have i at done wickedly, I will doe no more.

33 Willie performe the thing through b thee? for thou haft reprodued it , because that thou hast rections and cos chosen, and not I: now speake what thou knowest a Thea Eriba

a wife man hearken voto me.

35 Too hain not spiken of knowledge, neither her her her alle are were his words according to wifedome.

36 I defire that Iob may be d tried, vnto the the God. end, toriching the answeres for wicked men.

37 For hee addeth rebellion vito his finne, tog to we are

he chappeth his hands among vs, and multiplieth a Transett eaters his words againft God.

refule affielt in at bis pleafure. d. That be may freike at mient at be can, ibs you may and were him and all the wicked that it all elefath arguments, e time ftaudech nubbore y ju the namienar ce of his caufe.

CHAP. XXXV.

Norther does god inche part cor amend ineffe nurs Gid, but men. 13 The weeked of sain Galana are a lob order f, the soit heard

E Ling forke moreover, and fayd,

2 Thinkest thou this right, that thou hast receive man fayd, I am a more righteous then God?

For thou hait fayd, What profiteth it thee, while fay, that and what qualleth mee, to jurge mee from my God toineuted bild

The breath o

BIAN m If God were Le goverte the

n 11 man of nature power , theo much more aught they

O When they lucke not for it. of villearson that God fhall fend.

God Joeth nor meafure, fo that he fnould have occa-Aus to contend

T korali bisa sesa tures are ar band that bee Lecieth but to feeke for any other army. I Male thou ma-

t Declare the things that were u Meaning copera

ly to the highs of x. By then a welty poore to x come voto him, and he hath heard the ard extorrion. y Whentyranta it to the throne of

oppiede the peas dianen oache his Cia terancea. 3 laugus from that

Carly to belose geth to God to modera e his cor-

34 Let men of voderstanding tell mee, and let speakers in the perton of God , 13 would be wife

three ate in duin the perior of God, as inclight by fir uld chate at d.

Libele worth but becaute lie maiocentre . It fromed

with thee , least than

the cause of Gods

he de loyeth auy.

P And fo mur

through supati-

which be heepe: h

clouds, which ha

a At the manuei-

der and light

uings : whereby

the faithfull are

with he maiestie

b That is, the

confideration of

c Meaning, the

d So that neither

fmall rame nor

meth without

raines and thunders.

any things els come

ia the clouds.

nacle of God

she like ertor. e If thou craft not

controvis the

prefume to in-

thy fince horr

God not thy tu-

Rice profit bim :

rified without

zh: e e The wicked may

for he will be glo-

huit man and caufe

him to cry , who if

he fought to God

which fendeth

comfort fhould

be deliuered.

f Because they pray not in faith,

as feeling Gods

g God is iuft,

ho's focuer thau

in igett of him.

h for if he did

punish theras

thou deferneit, shou Mouldeft not

be able to open

. He thewerb that

when we fpeake

of God , we must

lift up our fritts

naturall feafe is

b Thou ihalt per-

seine that I am a

and that I fpeake

& Strong and con-

Manding : for these

God, and he loueth

.bem in man : but

fora finuch as God

punished now lob,

st is a figne that abele are not in

d Therefore be

will not preferne the wicked : but

to the humble and

afflicted heart bee

will thew grace.

e He preferieth

the godly to bo-

their beatts to

feele their 6ns

that they may

come to him by

did Manaffeh.

recentance as be

f He will moone

are the giftes of

to thee in the

same of God.

able to reach.

more hie , then our

dy mouth.

mercies.

itred God ?

clouds, will thou

d N. Icher doeth

4 Therefore will I answere thee , and thy b companions with thee.

5 Looke viito the heatien, and fee and behold, the clouds which are higher then thou.

6 If thou finnest, what doest thou against him, yea, when thy finnes be many, what doest thou voto him?

7 If thou be righteous, what givest thou voto bim? or what receiveth he at thine hand?

8 Thy wickednes may hurt a man as thou art: and thy tighteoutnes may profit the fonne of man.

9 They cause many that are oppressed, e to cry, which cry out for the violence of the mighty.

10 But none fayeth, Where is God that made me, which glueth fongs in the night?

11 Which teacheth vs more then the beafts of the earth, and giveth vs more wisedome then the foules of the heaven.

12 Then they crie because of the violence of the wicked, f but he answereth not.

13 Surely God will not heate vanitie, neither will the Almighty regard it.

14 Although thou fayest to God . Thou wilt not regard it, & yet indgement is before him : trust thou in him.

15 But now because his anger hath not visited, not called to count the early with great extremity. 16 Therefore Iob appeneth his mouth in vaine,

and multiplieth words without knowledge.

CHAP. XXXVI. I Elibu fbeweith the power of Ged. 6 And his inflice. 9 And wherefore he puniforth. 23 The propertie of the wacked.

E Lihu also proceeded and sayd, 2 Suffer me a little and I will instruct thee:

for I have yet to speake on Gods behalfe.

3 I will fetch a my knowledge afatte off, and will attribute righteonines vnto my maker.

4 For truely my words shall not be false, and he that is b perfect in knowledge, speaketh with thee. 5 Behold, the mighty God caffeth away none

that is c mighty, and valiant of courage. faithfull inftructor, 6 He a maintaineth not the wicked, but hee

giveth judgement to the afflicted. 7 He withdraweth not his eyes from the righ-

teous, but they are with kings in & throne, where Fant, and of voderhe placeth them for ever : thus they are exalted.

8 And if they be bound in fetters and tyed with the cords of affliction,

9 Then will he shew them their sworke and their finnes, because they have beene proud.

10 He openeth also their eare to discipline, and comandeth them that they returne from iniquity. 11 * If they obey and ferue him, they (hall end

their daies in prosperity, &their yeres in pleasures: 12 But if they will not obey, they shall paste

by the fword and perish & without knowledge. 13 But the hypocrites h of heart increase the

wrath: for they i call not when he bindeth them. 14 Their foule dieth in k youth, and their life

among the whoremongers. 15 Hee deliugreth the poore in his afflictions,

and openeth their eare in trouble. 16 Euen fo would he have taken thee out of the straite place into a broad place, and not thut vp beneath: and that which resteth vpon thy

* 1/4.1,19 That is , in their folly or obflination, and fo shalbe cause of their owne destruction. h Which are maliciously bent against God, and flatter themselves in their vices. shey are in affiction, they feeke not to God for fiscour, as Afa 1. Chro. 16, 12. table had beene full of fat.

17 But thou art full of the m judgement of the wicked, though judgement and equitie maintaine m Thou are alregeiber aiter he

18 Por Gods wrath is , leaft hee should take may er of the wicked . for thou doft thee away in thine abundance: for no multitude murmure against of gifts can deliner thee. the turtile of God.

19 Will he tegard thy riches? he regardeth not a God doesn pugold, nor all them that excell in ftrer gin.

Shouldest forget 20 Be not carefull in the night, now hee de- God to thy wealth Aroyeth the people out of their place. and for enth.

21 Take thou heede : looke not to P iniquitie; our our in feeking

for thou hall chosen it rather then assistion. 22 Behold, God exalteth by his power: what judgements, when

teachet is like him? 23 Who hath appointed to him his way? or more against God who can fay, Thou halt done wickedly?

encie. 24 Remember that thou magnifie his worke, encie. which men behold. God are so mani-25 All men fee it, and men behold it 9 afarte feit, that a man

may fee them afatte off, and know 26 Behold, God n excellent, and wee know God by the fame, him not, neither can the number of his yeeres be r Our informatie

hindereth vs fo, fearched out that wee can or 27 When he restrainesh the drops of water, the attaine to the perhte knowledge of

raine I powteth downe by the vapour thereof 28 Which raine the clouds doe drop and let God. f That is , the raine fall abundanıly vpon man. c anmeth of those

29 Who can know the diuffions of the clouds, drops of water, and the thunders of his Tabetnacle?

30 Behold, hee spreadeth his light vpon " it, t Meaning, of the and couereth the x bottome of the lea.

31 For thereby he judgethy the people, and calleth the Tabergiueth meat abi ndantly.

n Vpon the cloud, 32 He concreth the light with the clouds, and x That men can not come to the commanded them to goe against it.

knowledge of the 33 * His companion the wath him thereof, and fprings thereaf. y He sheweth that there is anger in rifing vp.

the ramebath double vie : the one that it declareth Gods indgements , when it doeth oursflow any places, and the other that it maketh the land fruttfull. 2 That is , one cloud to defin against acouler. a The cold vapour sheweth him : that is , the · loud of the hot exhalation, which being taken to the cold cloude mounterh up toward the place where the fire is, and fo auger is ingendred : that is , noyle , and thunderclaps,

CHAP. XXXVII.

t Elihu producth that the unfearchable wifedome of God is manifest by his workes, 4 As by the thunders, 6 The snow, 9 The whistewinde, 11 And the vaine,

T this also mine heart is aftonied, and is A mooned out of his place.

2. Heate the b found of his voyce, and the noise ling of the thunthat goeth out of his mouth.

He directeth it under the whole heaven, and he eclareth that his light voto the ends of the world.

After it a noyfe foundeth: hee thundereth lively touched with the voyce of his maleftie, and he will not fray of God, when they c them when his voyce is heard. behold his works.

5 God thundreth maruelloufly with his voyce: ibunder , whereby he worketh great things which we know not. he (perken to 6 For he faith to the frow, Be thou your the mes to waken their

earth d likewise to the small raine and to the great dulnets, and to bring them to the raine of his power.

7 With the force thereof he flutteth vp e- his worker. uery man, that all men may know his worke.

8 Then the beaftes goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, great, fnow nor and the cold from the f Northwind.

Guds appointment. e By raine and thunders God caufeth men to keepe themfelues within their houses. f In Ebrew it is called the feattering winde, because it driverh away the cloudes and purgeth the avie.

Chap. XXXVIII. The fecret workes of God. 189 Mans weakeneffe.

g Toat is , fro-

b Gather the va-

pours and minoue

to and fro to wa-

ter the earth.

i That is, the

cloud that bath

lightning in it.

k Raine, colde,

he ite , tempens

and fuch like are

fept of God , either

to minift man, or

to pr fit the earth,

or to declare his

at Chap.39.31, I That is, the

lightnips to

the cloudes? m Which is fome-

brealte forth in

time changed into

taine , or fuowe,

sacarma whee the

eth , rather then when any other

winde bloweth?

p Thatis , our ig-

no:aoce: fignifying

prefumptuous, that

he would controll

the works of God.

q Hath God ted

that any fhould

man munnmurerla

a That his words

might have gree-

Lab might know

b Which by fre-

mans reason, ma-

kerh it more ob-

his owne fullie.

c Because he bad

wished to dispute

12.3. God reafaneth

with God. Chap.

with him, to de-

clare bis rallineffe. d Seems he could

not judge of those

done fo long b.

bee was not able

fore he was noine,

things which were

king out the fectet

countell of God by

with whom he had to doe.

ter matetty, and that

tell bun when

againit bim?

that lob was fo

o Fortbeir

clearneffe.

South wind blow-

baite , or fuch like.

n Why thy cloathes fhould keepe thee

10 At the breath of God the frost is ginen, and the breadth of the waters g is made narrow. 11 He maketh also the cloudes to h labout, to water the earth, and scattereth the cloude of a his

12 And it is turned about by his government, that they may doe whatfoeuer he commandeth them upon the whole world:

13 Whether it be for k punishment, or for his land, or of mercy, he caufeth it to come.

14 Hearken voto this, O I ob: ft and and confider the wonderous works of God.

15 Diddeft thou know when God disposed them? and caufed the! light of his cloud to thine?

16 Halt thou knowen the m varietie of the fauous toward man, cloud, and the wonderous workes of him that is

perfit in knowledge? 17 Or how thy cloathes are " warme, when hee maketh the earth quiet through the South-

18 Haft thou ftretched out the heavens, which are firong, and as a molten o glaffe?

19 Tell vs what we shall say voto him: for we cannot dispose our matter because of? darkenesse,

20 Shall it be a tolde him when I speake ? or shall man speake when he shall be a destroyed? 21 And now men fee not the light, which

fhineth in the cloudes , but the winde patieth and cleanfeth them. 22 The brightnes commeth out of the North:

the praise thereof is to God, which is tetrible. 23 It is the Almighty: wee cannot finde him

out : he is excellent in power and judgement , and abundant in iuftice : he u afflicteth nor.

24 Let men therefore feare him : for hee will not regard any that are wife in their owne

t If God would destroy a man , should bee repine? f The cloude stoppeth the shining of the funne , that man caunot fee it till the winde have chafed a way the cloud; and if min he not able to attaine to the knowledge of thefethings, bow much leffe of Gods judgements? t Li Ebrew, golde, meaning, faite weather and cleare as golde. u Meaning, Without caufe,

CHAP. XXXVIII.

\$ God speaketh to lob. and declareth the weakenesse of man in the confideration of his creatures, by while ex-cellencie the fower, inflice, and providence of the Creater is knowen.

T Hen answered the Lord vnto lob out of the a whirlewinde, and fayd,

2. Who is this that b darkeneth the counfell by words without knowledge ?

3 Gird up now thy loynes like a man : I e will demaund of thee, and declare thon you me.

4 Where wast thou when I - layed the foundations of the earth ? declare, if thou haft vaderflanding.

5 Who hath layed the measures thereof, if force, and the week thou knowest, or who hath stretched the line

6 Wherevpon are the foundations thereof let: or who layd the corner from thereof:

7 When the flartes of the morning " prayfed me together : and all the f children of Godre-

8 O: who hath that up the Sea with doores, when it iffeed and came foorth as out of the

to comprehend all Gods workes much leffe the fecret caufes of his indgements. The starres and dumbe creatores are layde to prayle God , because his power,

9 When I made the cloudes as a conering the eof, and darkenesse as the s swading bandes a A through the

thereof:

o When I stablished my commandement vp- and linke tabe, in G. 4 on it, and fet barres and doores,

It And fayd, Hitherto, shalt thou come, but for. no further , and heere that it b flay thy proude

12 Haft thou commanded the 1 morning fince mandement, as thy dayes I hast thou caused the morning to know verters. his place ?

13 That it might take holde of the corners of borners the earth, and that the wicked might be ! thaken

14. It is turned as clay to fashion, and all stand in the contents vp as a garment. 15 And from the wicked their light fleatbetta. the light, but

ken away, and the high arme thalbe broken. 16 Haft thou entred into the bottomes of the fried in the

feat or half thou walked to feeke out the midepih? In got to have no 17 Haue the gates of death bene opened vnto heg of the fance,

thee ? or half thou feene the gates of the thadow is as a were crea of death?

18 Hast thou percoined the breadth of the target therein clad earth ? tell if thou knowest all this. 19 Where is the way where light dwelleth ? able to feel out

and where is the place of darkenede, 20 That thou " flouldelt receive it in the fed and a sale

bounds thereof, and that thou fhouldest know to a merent the the paths to the house thereof ? 21 Knewest thou it , because thou wast then telt appoint of this

borne ? and because the number of thy dayes is say and limits. 22 Haft thou entred into the treasures of the

fnowe? or halt thou feene the treatures of the

Which I have hid a against the time of a Tapanish mass trouble, against the day of warre and battell? 24 By what way is the light parted, which feat- 15, 10fh, 10, 11.

tereth the East winde upon the earth? 25 Who hath divided the fpours for the saine? P To yet cover

or the way for the lightning of the thunders, 26 To cause it to raine on the earth where no within the

man is , and in the willerneffe where there is no & Walle daner To fulfill the will le and wafte place, and to in . . hich is the

cause the bud of the herbe to spring forth?

28 Who is the father of the raine ? or who hath begotten the drops of the dew? 29 O it of whose worthbe came the yee who workers

hath ingendred the frost of the heaven? 30 The waters are hid Pasmith a ftone; and increases are

the face of the depth is frozen. at Can't thourefraine the sweete influences of the reach the for

9 the Pleiades, or loofe the bands of (Ocion)

32 Canfit thou bring foorth ! Mazzaroth in her and the time? canfit thou also guide! Arcturus with careful to a rule. his fonnes? 3: Knowest thou the course of heaven or canst any power over

thou fet the utule there. I in the earth ? 34 Canft thou lift up thy voyce to the cloudes, x 11 the fecter

that the abundance of water may coper thee ? 35 Can't thou lend the lightnings that they). That is, the

may walke, and fay voto thee, Loe, heate wee the gate is cor-Who hath put wifedome in the x reines ? tola

or who hath given the heart understanding ? 37 Who can number cloudes by wifdomer or shele bottels, the who can carefe to cease the y bottels of heaven, earth commera

38 When the earth groweth into hardnesse, nicoce, z and the clots are fait together ?

car fea Koleb ; to turne to and

h That is, Gods 1 To wit, torife, fince thou want

h Who sauing half themteloss I Theen, hart. h tedanesy, andad

m lithous enus e n Tartarmyte

iritite, as incula then y unie, and

being Asures. 1 M. b. biture beit jeib ia (Certaine fracies

the twenter goos.

had exto back the earthly bu-

; arts of man clou es Mherein

e For when God dieth cot open

to this I conve-

wisedome and goodnesse is manifest and knowen therein, i Meaning, the Angels,

CHAP.

e After he had

declared Gods

bis martieilous

providence in

the bruit beafts.

c He chiefly ma-

keth mention of

wilde goars an 1

bindes , because

they bring forth

their yong with

moft dufficultie, d That is, bow

long they goe

e They bring

forth with great

With your :

difficultie.

F That is the

finite grow.

barren gi ound

where no good

g Is it possible to

make the voicoine

tame? fignifying

rule a creature,

more impossible

that he should ap-

zbat it is much

point the wife-

done of God. whereby he go.

ueineth all the

b They write that

the offrich coue-

seth ber egges in

the fand, and be-

caufe the conn-

trevis hot and

waime, they are

i If he should take

k That is, to haue

a case and name-

rell efection to-

offrich is growen

vp, he ouerruaneth

m Tha: 14, giuen

which is meant by

ward his yong 1 When the yong

the horfe.

bim courage,

neying and fha-

king his made :

breath he coxe.

rath his nocke.

o He fo siddeth

the ground that

vuder hun.

it fremeth unthing

n Repeateth with his boofe.

for with his

the funne it:11

Leepeth them

care for them.

hatched.

would.

that if man cannot

& Reade Pfal.

¥47. C.

workes in the hea-

uens , he theweth

earth, euen toward

CHAP. XXXIX.

The heuntie or premidence of God, which extendeth enen to the young rauens, grueth man full occasion to put his confidence in God. 37 Inb confesseth and humbleth bimfelfe.

Wilt a thou hunt the pray for the lion ? of fill the appetite of the lious wnelpes,

2. When they couch in their places, and remaine in the couett to lie in waite ?

3 Who prepareth for the rauen his meate. when his birds b crie vnto God , wandering for lacke of meate?

4 Knowest thou the time when the wild goats bring foorth young ? or doeft thou marke when the c hindes doe calue?

Canst thou number the moneths that they d fulfill? or knowell thou the time when they

bring forth? 6 They bow themselves : they e bruise their

young and cast out their forowes. Let their young waxe fatte, and grow vp with come : they goe forth and returne not vnto

them. Who hath fet the wilde affe at libertie? or

who hath loofed the bonds of the wilde affe? o It's I which have made the wildernesse his

house, and the falt places his dwellings. 10 He derideth the multitude of the citie: he heareth not the crie of the driver.

11 Hee feeketh out the mountaine for his pa-

fture, and fearcheth after enery greene thing. 12 Will the vnicome & fetue thee? or will he

tary by thy crib? 13 Canft thou binde the vnicorne with his

band to labour in the furrow? or will he plow the valleys after thee ?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beloeue him, that he will bring home thy feede, and gather it vnto thy barne? 16 Hast thou given the pleasant wings vnto

the peacockes ? or wings and feathers vnio the offrich ?

17 Which leaneth his egges in the earth, and maketh them b hot in the dall.

18 And forgetteth that the foot might scatter them, or that the wilde beaft might breake them.

19 He sheweth himselfe cruell vnto his yong ones, as they were not his, and is without feare

as if he trauelled i in vaine. 20 For God hath deprined him of k wifdome,

and hath ginen him no part of understanding, 21 When time is, hee mounteth on high:hee

mocketh the horse and his rider. 22 Haft thou given the horfe ftrength, or co-

uered his necke with m neying ? 23 Hast thou made him afraid as the grashop.

per ? his throng neving is fearefull. 24 He " diggeth in the valley, and reioyceth

in his ftrength: he goeth foorth to meete the harneffed man. 25 He mocketh at feare, and is not afraid, and

turneth not backe from the fword. 26 Though the guiver rattle against him, the

glittering speare and the shield. 27 He & swalloweth the ground for fiercenesse

and rage, and he beleeueth not that it is the noise of the trumpet.

28 He faith among the trumpets, Ha, ha: he fmelleth the battell afarre off, and the noise of the captaines, and the shouting.

29 Shall the hauke file by thy wifedome, frutching out his wings even toward the P South?

Tob.

30 Doth the eagle mount op at thy commancolde commeth, to dement, or make his nell on high? fire into the warme countreys. 31 Shee abideth and remained in the rocke,

euen vpon the top of the rocke, and the tower. 32 From thence the spieth for meate, and her eyes behold afarre off.

33 His young ones also sucke vp blood : and where the flaine are, there is the.

34 Moreouer the Lord spake vnto Iob, and sand, 9 Is this the way

35 Is this 9 to learne, to ftrine with the Al- for a man that will mighty: he that reprodueth God, let him answere with God? which to ir.

Then Iob answered the Lord, saying, 36 37 Behold , I am r vile : what shall I answere flieweib that be thee ? I will lay mine hand vpon my mouth, 38 Once haue I spoken, but I will answere no fired pardon for

more, yea twife, but I will proceede no further.

CHAP. XL, 2 How weake man, power st, being compared to the worke

of God: 10 Whose power appeareth in the creation, and gonerning of the great bealfs. Gaine the Lord answered Iob out of * the

A whirlewinde, and fayd, 2 Gird vp now thy loynes like a man : I will

demaund of thee, and declare thou viito me, 3 Wilt thou difanulla my judgement? or wilt a Signifying that

thou condemne me, that thou maieft be justified? themseives, con-4 Or halt thou an armelike God ? or doeft demoe God as

thou thunder with a voyce like him? 5 Decke thy felfe now with b maieftie and thefe were proper

excellencie, and gray thy felfe with beautie and voto God, and beglory. 6 Cast abroad the indignation of thy wrath,

and behold every one that is proud, & abase him. 7 Looke on enery one that is arrogant, and bring him low; and destroy the wicked in their

8 Hide them in the dust together, and binde a Causethem to their faces in a fecret place.

9 Then will I conferie vnto thee also, that thy that who foeuer

right hand can d faue thee. 10 C Behold now e Behemoth (whom I made felfe power and

f with thee) which eateth g graffe as an oxe. 11 Behold now, his strength is in his loynes, himselfe God.

and his force u in the nauell of his belly.

12 Wen hee taketh pleasure, his taile is like a thought to be the elephant, or some cedar, the finews of his ftones are wrapt rogether, other, which is

13 His bones are like strues of bratte, and his veknower. finall bones like stands of yron. 14 h He is the chiefe of the wayes of God: he g This commen-

vato him. 15 Surely the mountaines bring him foorth be were given to

graffe, where all the beafts of the field play. 16 Lieth he under the trees in the couert of the nothing, were able

reede and fennes? 17 Can the trees couer him with their fba. b He is one of the dow? or can the willowes of the river compatte chiefest works of

18 Behold, he spoilerh the river, k and hasteth i Though man not : he trutteth that he can draw up lorden into date cor come his month.

10 Hee taketh it with his eyes, and thrusteth he Hedricketh his nofe through whatfoeuer meetern him.

20 Canft thou draw out Liniathan with reth no body. hooke, and with a line which thou shalt cast whale, downe vnto his tongue?

21 Canft thou calt an hooke into his nose ?

learne, to ftritte thing be reprosueth in Iob.

P That is, when

Whereby Lee repented and dehis faulte.

* Chap 38:11

b Meaning, that longed to no man-

die ifthou carft. d Prooning bereby

attributeth to hime abilitie to faue himfelfe, miketh

e This beaft 18 f Whom I made afwell as thee.

that made him, will make his fword to approach dethithe prouidence of God toward man: for if denouse as a lion. to refill him, or content bim

God among the

neers him yet God ac leifure, and fea-

m Because he feareth least thou fhouldeit take bim.

n To do thy bufineste, and be at thy commandement?

 If thou once confide; the danger, thou will not meddle with him p To Nit , that tru-

fteth to take him,

ex hour able to compare with God the Creator? b Who hath taught me to accomplish my worke? c The parts and members of the Chis stra ? .. s Who dare put a bestile in his 1 Who dare looke in his mouth? & That is , caffeth out flames of fire.

a If none dare

Rand against a

But a creature.

whale, which is

h Nothing is painfull or hard votes him.

i His allinne is fo has I rous be livesh ovich a great cafe on the itones as to Enber bemakerb the fea to ferme as it boyler by b.s. wallowing, or els he spouleth water in fuch abundance as it would feeme that the fea boile I. I That is , a white forth and throung streams before hun,

Chap Allanile canst thou pierce his lawes with an angle? 22 Will he make many prayers you theerand

speake thee faire? 23 Will be make a covenant with thee > and

will thou take " him as a firmant for ever ?

24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?

25 Shall the compaintons banquet with him? shall they divide him among the werchants 26 Cantl thou fill the basketh with his skinne?

or the fifth papper with his head?

27 Lay thine hand vpon him: remember o the battell, and doe no more fo

28 Behold, P his hope is in vaine : for shall not one periffi even at the light of him ?

CHAP. XLI.

By the greatnesse of the monster Limithan , Ged Sheweth his greatneffe and his power, which nothing can refit.

N One is to fierce that dare stirre him up. Who is he then that can a stand before me?

2. Who hath prenented nice that I should b make an end? All vndet heaven is mine.

3 I will not keepe filence concerning chis parts, not his power, nor his comely proportion. 4 Who can discover the face of his garmen? or who shall come to him with a double e bridle? who shall open the doores of his face?

his teeth are fearefull round about. 6 The maiefty of his feales is like ftrong fhields,

d That is who dars and are fute fealed.

7 One is fet to another, that no winde can come between e them.

8 One is jouned to another: they flicke together, that they cannot be fundred-9 His neilings a make the light to thinne, and

his eyes are like the eye lids of the morning. 10 Out of his mouth goe lamps, and sparkes

of hire leape out. It Out of his nostrels commeth out finoke, as

out of a boyling pot or caldron.

12 His breath maketh the coales burne . for a fame goeth out of his mouth.

13 In his necke remaineth ftrength, and hlabour is relected before his face.

14 The members of is body are joyned, they are strong in themselves and cannot be mooued. 15 Bis heart is as fitting as a ftone, and as hard

as the namet milftone. 16 The mignie are af a J . f his maiestie, and for feare they tains in themfelues.

17 When the fword doeth touch him, he will

not rife vojuer for the ipeare, dir: not habergion. 18 Hee eilcemeth fron as itraw, and braile as retten wood.

19 The archer cannot make him firethe flones of the fling are turned into stubble vnto him.

20 The dartes are countries as itrawe; and hee

lang 1eth a, the thaking of the sprare. 21 Sharpe stones vare under him, and he sprea-

deth flarge things upon the myre 22 He maketh the depth to a boile like a pot, and maketn the Sea like a pot of oyunment.

23 He maketh a path to I fhine afte, hi n , one would thinke the depth as an hoare head.

24 In the earth there is none like him ; hee is m He despiseth made without feare.

and mon ess, and 25 He beholderh m all hie things;he is a King is the positeff of ouer all the children of pride. ali others.

CHAP, XLII.

6 The repensance of Ich. 9 Hee present for his founds. 12 Hageod, treve fored double unto min. 13 Historia dren, age and death.

Hen Iob answered the Lord, and sayd, 2 I know that thou can't doe all things,

and that there is no a thought hid from thee 3 Who is hee that hideth countell without feet, a man b knowle, ge? therefore haue I spoken that I yn- doe fre it not any derflood not, even things to wonderfull for me, in the management

4 Heare, I befrech thee, and I will fpeake: I murwill demand of thee, dand declare thou who me. I for it a God

and motion I knew not.

5 I have " heard of thee by the hearing of the India has charge. eare, but now mine eye feeth thee.

6 Therefore I abhorte my felfe, and report in mile on the core dift and ath-s.

7 Now after that the Lordhallfp.kmthefe 1 5 to 17 har. words varo Ioh , the Lord alfo fayd varo hiphrz be a size Gods the Temarice, My wrath is kindled againft thee sub-consideance and against thy two friends: for ye rane not spo- a bun and against thy two friends: for ye reaction por the actions the one ken of me the thing that is fright, like my for- ly before by heare uant a lob.

8 Therefore take vinto you now fourn bulls had as fed me to lockes, and fourn rammes, and goe to my firmant to get, that to ay Iob, and offer up for your thu sa binore ffering, roy englect and my fernant lob shall a gray for you, for I will accept him , leaft I fli well put you to frame , be- t You see !! cause yee have not spoken of me the thing which make a conis right, like my teruant Iob.

9 So Eliphez the Temanite, and Bildal the his warma daf-Shunite, and Zophar the Namnathire, went, and dil acco ting as the Lord had fayd ento them, and the Lord accepted tob.

10 Then the Lord tutned the capitaitie of manded rea !. Iob, when he prayed for his friends; all, the Lord h when y a him gase lob twife formuch as he had before. If an arrivery or

11 Toen came voto him shois hibrethren, and tel or man fee all his titters, and all they that had beene of ris - in quaistance before, and did eat breed with him in Again than no flaths his hoofe, and had compaffion on him, and compaffication, forced thin for all the entil that the Lord had a necessity. brought upon him, and enery man gaue him a himour or arafprice of money. Seeuery one an eneming of gold. d. dion wherea

12 So the Lord Slotled the last dayes of lob, & Fair is, a conmore then to elt. It for health its insteere thatmore then to e.h. At his health 14 to instead that for the find theope, and have thousand gain is, in l.a. thousand gain is, in l.a. thousand gain is and a choice. fan i yelde ciloxin, and a thouland theo ailes.

13 He had also seven somes, who three daught to

14. And he colled the name of one in Iemimib and the name of the fecond 4 Kizian, 36 the name is not as a of the third o Keten-happuch. 15 In all the land were no women Could for ...

faire as the dargeters of Iol , and their father gane them inheritance among them is ethren.

6 And after this it ed lob an aur dech an ! fourtie yeeres , and faw his fonnes, and his fonn

a No thaight Co

lobs felicitie. 190

Chap 35, a.

and he I tyahe t Hellers country Invicus now show

at airy met. of.

I was the

funnes, ese a foure generations, 17 So Job died, being olde, and full of

Bompare this Translation with the New. in these tents Jene 33.16. Job 33.13. amos 3.7 Titles of 6 hrift: Jere: 23.5. The branch v.6 Jehovah +26 hunne. Ch 33.15,16. Jun 4.2. 840.11. Dong 29 in heb. called the hunny opher. Morias go. 1.45. Dang. 17 the Lord, 200. 3.14 18 jeh, or Jam. chap. 6.3 Jehovah called Lord. Gen. 19.24. God. Je. 20. 40. 980. 106. 21. 889. 19. 991. 1. Mon. 168. 4 Jah. v. 18 Man. heli 1. 29, 930. God. Jagor 13 Man. an Angel, God 6, 9, 22 & not ver 18 Jeneth or war fel Maglenger of & Concert M. 29, 430. Lake 1. 76. 8 7. 20. Has 53. 5. 4 96. 88. 5 6 7. 14. 811. 1. . Ja. 16. 5. 42816. psa 118.22. Mat 22.21, 42. act 4.11. 1pet 1,8. Kom 933. 8 10.11. Jia. 32.1,2. 8ch44.6,8,24. 8ch 45.5. 853.10 1545. 861.1863.9. Zech. 13.7. 414.4. 1 Cor. 86. God Pleb. 1.1. Jude v. heb 12 23,29. & 13.20. Father 1 Joh, 3.1. Ker. 1.1.2, 4. and thap 2.27. 4 chap 14.1. and 5.5,6,9,10, 11,12,13.20. Ja. 1.1,17. 2 John 1-3. 1 pet, 1.3. ch g. 10. 2 per, 1.17. heb. 12.2. & ch jo. 2 2 John 1-3. 1 pet, 1.3. ch g. 10. 2 per, 1.17. heb. 12.2. & ch jo. 2 2 g. 24. 8 10. 7. ht. 1.4. philm 1.3. Jim. 1.2. 10they 1.2. Col 3. 1. 2 4 g. 24. 0.1 0 14. Neh 111. hall 00 Neh a 10.81 0 Eph 1.3. Gol. 3.14. Keh 11- No 11.28. Veh 5:10.81,2,3,4. ac. 13 30,37.810 38,39. Veh 7. 55.56. Weh 2.23,24 to 36. Veh; 4. 14.3. 8ch 1.18. 83.16. 84. 24. 86. 44, 46. 8ch 8. 38,54. an. 7.9, 13. Ker 4. 23. Heb 5 1, 7,13 -Wicheah Robeson was born march the Mary Brheson was born following Ne ocatech with of the trumps e he fo siddeth the ground that át feemeth noching fmelleth the captaines,



THIS SECOND

PART OF THE BIBLE,

CONTEINETH THESE BOOKES.

Pfalmes.

Prouerbes.

Ecclesiastes.

The fong of

Salomon.

Ifaiah. Ieremiah.

Lamentations.

Ezekiel.

Daniel.

Hosea.

Ioel.

Amos.

Obadiah.

Ionah.

Micah.

Nahum.

Habakkuk.

Zephaniah.

Haggai.

Zechariah.

Malachi.

for this

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offul m

it fcemeth u

pr. brailes accepte ding to the Ebrewes; and were chiefly instituted to praise and give thanker to God for his becefits. They are called the Pfalmes or Songs of Dauid, because the most part were made by him,

a When a miu

hath given once

place to entil coun .

fell, or to his owne

concupifcence, he

beginnerh to for-

into contempt of

God, which con-

e-mot is called the

lear of the fult ners.

c Gods children are

with his grace, that

fo moyite ed ever

whatfoeser com-

mech with them.

* Deut. 6, 6 10 b.1,

2. prote 6 10.

b Intheholy

* Ierc. 17.8.

Serioures.

gethimfelfe in bis

finne, and fo falleth

THE * PSALMES DAVID.

THE ARGVMEMT.

THis booke of Pfalmers is fet forth unto us by the holy Ghoft stobe effected as a rush precious tree ure wherein all things are conteined that apperttaine to true felicity, afinell in this life pie ent as in the life to come. For the riches of true knowledge and heavenly wifdome, are here fet open for vo to take thereof most abundantly. If we would know the great & high maiesty of God, here we may fee the brighen at mire of shine most clearety. If wee would feeke his in ompresentible mifesiome, heere is the schoole of the luma profession. If wee would semprehend as inellimable bounty, or approach neere therevase, and fill our is mass with that treasure, heere we may have a most linely and comfortable tostethereof. If we would know wherein flandath our faluation, and how to attaine to life everlafting, here is Christ cur one yee deem er and mediatour most enidently described. The rich man may 'enrne the true we of his riches. The vo ere man man may find full contentation. He that will rejoyce, shall know the true toy, and how to keepe measure therein. They that are afflicted and appreffed, shall see wherein standeth their comfort, and how the ought to praise out when he fendeth them delinerance. The wicked and the perfecutors of the children of Goulfiall fee how the ban l of Godin ever against them; and though he suffer them to prosper for a while, yet he bridler by them, in so much as they cannot touch an haire of ones head except he permis them, and how in the end threst de-Bruction is most miferable. Enefly, here we may have most present remedies against all tentation the trong bles of mind & conference , so that being well practifed herein, we may be affored a zaint all dangers in this life, live in the true feare and love of God, and at length attaine to that incorrupt ble crowne of glory, which ulaid up for all them that love the comming of our Lord lefus Christ.

PSAL, I,

Whether it was Efdras, or any other that gathered the Pi trues into a booke, it jeemetis he did this Pfalme first in maner of a preface, to exhort all cody men to Andr an imeditate the heavenly wisdome For the effect hereof is, I That they be bleffed which give themfelnes wholly all their lefe to the holy Scriptures, 4 and that the wicked contemners of Ged , though they feeme for a while happy,) et at length fball come somiferable de firm-

Leifed is the man that doosh not welke in the a counfell of the wicked, nor fland in the way of finners, nor fit in the feate of the fcornefull.

2 But his delight is in the *Jaw of the Lord, and in his blaw doth he meditate day and night.

3 For he shallbe like a * tree planted by the riners of waters, that will bring forth her fruits in due feafon; whose leafe shall not fade so whatsoeuer he shall doe, shall prosper.

d The wicked are not fo, but as the chaffe, which the wind driveth away.

Therefore the wicked thall nor ftand in the e judgement, nor finners in the aftembly of the righteous.

6 For the Lord f knoweth the way of the tendern varo their fa'uation. d Though the wic- tighteous, and the way of the wicked thall perifh. ked feeme to beare

the fwinge ju this world, yet the Lord driverbibem downe that they shall not rife por trand in the company of the righteous. e Burtie uble Ahin hey teele Go's Nrath, [Doth approone and profper, like as nor tok ow, is to reproone and reiect.

PSAL, II.

I The Prophet Daniel recorder, that networth I anding his enerius rage, jet God will continue hicking deme for eurr, and advance it wen to the erd of the world, 10 and therefore exherteth kings and cales, that they would humbly fabric themfelius under God yoke, cocame at a in vaine to refeit God. Herein is figured

W Hy doe the a heathen * rage , and the peoa The confoirary ple murmure in vaine. of the Gentiles , the

mus musing of the te Net , and power of kings cannot prenaite againti Chrift, # Affs. 4,55.

2 The kings of the earth band themfelue s, and the Princes are affembled together against the Lord, and again this I Christ.

3 b Let vs breake their bandes, and caft their cords from vs. 4 * Bur hee that dwelleth in the heaven field

laugh; the Lord shall have them in detilion."

. Then thall hee speake voto them in his wrath, and vexe them in his fore dipleafure, faying.

6 Euen I have fet my King vpon Zion mine holy mountaine. 7 I will declare the d decree . that is, the Lord

hath faid voto mee, * Thou art my fonce, tuis e day have I begotten thee. 8 Aske of thee, and I thall give thee the hea-

then for thine inhermance, and the f endes of the earth for the pull-flion

o * Thou ask cruth them with a Cepter of yron, and breake them in pieces like a potters

10 s Be wife now therefore, ye kings : be learned se judges of the earth.

11 Serue the Lord in feare, and reloyce in

12 Kitfe the Sonre, leaft he be angry, and ye penth in the way, when his wrath it all full dealy burne. Bleifed are all that trust in him.

e It is the wick-f they we it fay.tha be rose of cail off : 01 515 God, and Cant.

* Pr:H.1 83.23 c Conside will to lat in resit eg. Carnt, bry

e That is to fav. and its light that krisser er behit. . . illawith a construct elettet 1 1. 52 14. 4 1 1 0 G 11 1 1 1 1 1 Linning 4% 1044 sit. illi sto ne

* 2'racl + 27 g He exhorteth all rulers to repent mame. h. Inuque of house the 200 ke'l thall thy. Peace and re to techning yer to but in his purpofes, then finall destruction to deeply course, 1, Theil ; 3. other he midway of the s

PSAL. III.

1 Danid driven foorth of his kingdime , was greatly tomented comments for his sense a mont God - a land therefore calleth span God, and was child thorew list primites, again, I the great trailings and servors of his enemics yea against death is feefe worth he faw pre ens before his eres a Finally, he reingerth for the good finceffe that God game him and all the Church. 9 -4 [] alias A a 2

Or, a Majalet

' To litera th ocarron to the Re of tome is of God # .471 13 13 1 1.6+ 1.5.

f S consty she Tears burine

Pfalmesi A prayer of the affl, de Deliverance is of the Lord.

a This was a token of his flanle faith. that for all his trongbles bee had his recouse to God. b Salah bere figuifieth a lifting vp of she voyce, to cause ey, and the lifter vp of mine head. vs to confider the fentence, as a thing he heard me out of his holy mountaine. Selah. of great importauce.

c When be confidered the truth of Gods prumife, and tried the fame, his faith increased marunioufly. d Beithe dangeit neuer la great or many, yet God

Among the Ara

son to pla / on the andrumer is one

was appr anted

chiefe to fet the

beiau fate was

ent Le inftrement cal

extellegt and

ed Neginoth, or

a rane to called.

Thought are

ie defender of

Both of minde

ed Yeihar thinke your felnes ouble

e Though your

enterprices pl ufe

ahem to nonght.

Reth is his voca-

"you sever to much,

yer God with triog

f A king tone al-

'BOr, a muficall in-

firmment or : wwe.

a That is, my ve-Lemen prayer, and

fecret complaint

and fightigs.

b With parience and truit till I be

e Steine ibai God

of natme bare b

in this world

As inft caufe.

and bady.

egan this Pfalm

tpa:

harh euer nieanes sodelium his.

.6 I will not be afraid for even thousand of the pec ple,that should befer me round about. O Lord, arife helpe me, my God: for thou haft i mitten all mine enemies vpon § check bone: thou i with broken the teeth of the wicked. 3 . Seluation belongeth viito the Lord, and thy

2g sine : for the Lord fullained me.

how many rife against me?

him in God. b Selah.

ble fling is vpon thy pec ple Selah.
P S A P. IIII. I When Saul perfecused him he called upon Gid, truffing anost assuredly in his promise, and therefore holdly reproneth his enemies, who wilfully reflect his dominion, is and finally preferrish the factors of Godbefere all

A Pfalme of David , when he fled from his

Sonne Absolura.

Ord , how are mine adue-failes a increased?

2 Many fay to my foule, There is no helpe for

3 But thou Lord art a buckler for me,my glo-

4 I did call vnto the Lord with my voyce, and

s I laid mee downe and flept, and rose vp

€ * I'a him that excelleth on Neginoth. A Pfalme of David.

shat were spointed to fing the Pialmes, L'I Eare me when I call, b O God of my righte-ousnes : thou half fet me at liberty, when I ras in c diffresse : have mercy vpon me, and hearken visto my prayer. 2. Oye 4 fonnes of men, how long will ye turne which adychatge,

my glory into thame, e louing vanity, and feeking 3 For be ye fure that the Lord hath chofen to himfelfe! a godly man, the Lord will heate when

4 g Tremble and finne not: examine your

owne heart upon your bed, and be h flill. Selah. 5 i Offer the facrifices of righteoufnetle, and traff in the Lord.

6 Many fay, Who will show us any k good? but Lord, lift up the light of thy countenance up-

7 Thou half given me more joy of heart, then they have had, when their wheate and their wine dld abound.

8 I will lay me downe, and also fleep in peace : for thou, Lord. onely makeft me dwell in fafety,

g For feare of Gods indgement. h Ceafe your rage, i Serve God purely and not wish outward ceremonies. k The multipude to be worldly wealth, but Danid Wish outward versionness. R. The many that he he worldly wearth hot Panish feareth but felicitie in Good fautur. I This wond to Ebrew may be reterred to God, as it is here tranked, or to Deard figuifying that he flood d swell as rey-fully alone, as if he had many about him, because the Lood is with him. PSAL. V,

a David oppressed with the courty of his enomies , and fearing greater dangers , callth to 3 d for fuciour, facing greater dangers, easein is so a per tueiner, bewing hew vergelei, it is this Golf hew dignt his milite of his adderfivies. I after heing offund of profereous fuesiff, her constitute formers is a conclu-ding, that when God flat deliver him, eiters aif, flat

be partakers of the fame mires s. To him that excelleth upon | Neinlesh,

A Plalme of David.

HEare my words, O Lord: vnderstand my me-2. Hearken vnto the voyce of my cry,my lung. and my God : for vnto thee doe I pray 3 Heare my voyce in the morning. O Lord : for

in the morning will I direct mie voto thee , and I will b wait. 4 For thou art not a God that leneth wic-

y d The foolish shall not stand in thy fight :

for thou batest all them that worke iniquity. 6 Thou Shalle destroy them that speakelyes: the Lord will abhorre the bloody man and de-

7 Bit I e will come into thine house in the mul- of his te tanon

7 Bit I will come into this because he because his full of filesce thip toward thine holy Temple. in God. 8 Lead me , O Lord, in thy righteouties, the- f Because thou art cause of mine enemies : make thy way plaine be- iuft , therefore leade me out of he dane

e In the deepeR

gers of mine tue.

Or, cause them

h Thy fautur to-

ftrength is abared.

with the feare of

that we may tri-

f When the wice

umph ouer our

egemies.

n:ies.

fore my face. 9 For no conflancie is in their mouth; within they are very corruption; their *throat is an open * R.m 3.13. fepulchie, and they Astrer with their tongue, 10 Deft-of there, O God, Het them & fall from g Let their devices

their counfels; cast them out for the multitude of come to rought, their imquiries, because they have rebelled against

Ward me fhall cone 11 And a let all them that trust in thee, reloyce fine the faith of and triumph for euer, and couer thou them; and all others. Or, ginegord let them that loug thy Name, reionce in thee, [secesfe. 12 For thou Lord , wilt & blotlethe righteous, i Sothat he fluid and with faucur i wilt compafie him , as with a be fafe from all

PSAL. VI.

1. When David by his finnes had growthed Gode wrash, and now felt not onely his hand not only but him, but affe concerned the Ferrors of death enveloping the deficeth forguineffe. 6 Bervailing that if God tooke him omay en his indicantion, he fould lack occusion is grayfe him as he was vent to do what the was among men. 9 Then

fuddiniy fe-ling Gods mercies, her fharp, rebuketh his enemis which reso ced in his affection. To him that excelleth on Neginoth , wpon the

citht tune. A Pfalme of David. Cord, * a rebuke mee not in thine anger, neither chastise me in thy wrath. * Territo 240 Haue mercie vpon mee, O Lord, for I am a Though I ee

weake: O Lord heale me, for my b bones are vexed. ferue dell'rudrion, 3 "My foule is also fore troubled : but Lord, yetler thy merhow long wilt thou delay ? frailtie.

4 Returne, O Lord : deliver my foule : faue me b For my whole for thy mercies lake.

5 For ind death there is no remembrance of is also touched thee : in the grave who shall praife thee ? 8 I fainted in my mourning: I cause my bed Gods judgement:

d Helameoreth every night to twimme, and water my couch with har ecestion fhould be taken my teares. 7 3 Mine eye is dimmed for despight, and sunke from him to praise

in because of all mine enemies. 8 · Away from me all ye workers of iniquitie : | Or mine ere is eafor the Lord hath heard the voice of my weeping, ten as it were with

warmes. 9 The Lord hath heard my petition : the Lord e God fen leib will receive my prayer. comfort and beld nelle in affiction,

10 All mine enen ies thall be confounded and fore vexed: they shall be turned backe, and put to thame fluddenly.

i ed this ke that the godly shall perift, God delivereth them suddenly, and destrate eth their enemies PSAL. VII.

I Bring failly accused by Ch. fb ene of Sauls kinfmen, hee calleth God to be his accounted 3 to whem he com-mendeth his innocency, 9 fill forwing that his con-science did not occuse him of any entill toward Sauly to Next that it touched Gide gloss to arrord fentince

de arion of Gids mercus and frimefe, he wexeth bold, desarioth of clean mercus and priming, he were in our and deridesh the value enterprises of his enemies, as threating that that foilt fall in their owne necked which they have purposed for others. Shigaion of Dania, which le fang unto the

Lord , concerning the | words of * Chu (b the Soune of Lemini.

O Lord my God, is thee I put my truft : fane me a He defireth God from ell that perfecute me, and deliver me. to deliner him 2 Leaft a hee devoure my foule like a lion, and from the rage of crueil Saul

Or, kind of tune; Or, accusations 2. Sam. 16 7.

kednes, neither shall evill dwell with thee. seare it in pieces, while there is none to helpe.

. goaly. d Which tunne moft ragingly after their cannall at Oious,

wirk do ffe, he mult oce les puand faue the

nift the wicked,

heard.

Daulds righteouines. Mans dignitie. Chuih chaigeth c If I reverenced por Saul for affipittes fake and preferued his life, I Sam. 16 , S. 9. d Let me not only die , but be diffig.

nouses for ever.

e In promiting me the singdome.

f Not onely for mine , ou. for thy Church fake , de clare thy power. g As touchi g my behautour roward Saul and mine enemies

h Though they pretenda iuit caufe against me : ve: Go Shail judge theli hypogrifie. i Hee dorh contimusliy call the Wicked to rejenrance by Innie fignes of his judge-

ments. k Except Soul turne bis minde, I die : for oe ha b both mea and weapues to delitroy me. Thus cortides ring his great danger , be magnificial Gads grace. 1,4. 19. 4. 10b 15,

I In keeping faithfully bes promife cenha.z.

. nat is. file

be cail forth = Church EDr, Rina of inffrument, or tane. Il Or. mosie . ar marmezions. a Though the

wicked would Lide Gods praifes, yet the very babes are fufficient witneffes of the faine. HOr, establifued. Or, confound. to It had beene fufheient for him to baue fer forth bie glary by the heauens, though he had not come fo low as to man. which is but duft. c Touching his firit creation. d By the temposall gifts of mans creation, be is led so confider the benehts which he bath by his regenession through

Chrift.

O Lord my God, if I have done b this thing,

if there be any wickednes in mine hands. 4 off I have rewarded eaill voto him that had peace with me, (yea I have delivered him that vexed me without caufe.)

5 Then let the enemie perfecute my for le, and take it; yea, let him tread my life downe vpon the earth, and lay mine 4 honour in the dult, Sclah.

6 Arise. O Lord, in thy wrath, and lift up thy felfe against the rage of mine enemies, and awake for mee according to the ciudgement that thou hast appointed.

7 So thall the congregation of the people compatierhee about : for their lakes therefore

freturne on high. 8 The Lord thall in Ige the people: judge thou me, O Lord, according to my & righteouf ies, and

according to wine innocencie that is in me. 9 On let the malice of the wicked come to an end : but guide thou the inft : for the righteous

God trieth the b hearts and reines. 10 My defence is in God, who preferueth the

vpright in heart. 11 God judgeth the righteous, and him that

contempera God, i enery day. 12 Except he turne, be bath whet his fword:

he hath bent his bow, and made it ready. 13 He hath alfo prepared him deadly weapons: he will ordeine his arrowes for them that perfe-

14 * Behold, he shall transile with wickednes:

for nee bath conceived mischiefe, but hee shall bring fronth a lie. 15 He hat a made a pit, and digged it, and is

faller, into the pir that he made. 16 Dis mitchiefe thall returne voon his owne

head, and his cruelty fhall fall upon his owne pare. 17 I will praife the Lord according to his I righ-

teoufaette, and willing praise to the Name of the Lord most nigh.

PSAL. VIII.

. The Prophet confidences the excellent liberalitie and Fatherly providence of G.d toward man, whom he made as it were a ged oner all his works , doth not only gine great thanks, but is after ifted with the admiration of The fame, as one nothing able to compage fuch great mercies

To him that excelleth on || Gittith. A Pfalme of Dauid,

C Lord our Lord, how || excellent is thy Name in all the world! which haft fet thy glory aboue the heavens.

2 Out of the mouth a of babes and fucklings haft thou | ordeined firength, because of thine enemies, that thou mightest | ftill the enemy and the avenger.

3 When I beholde thine heavens, even the workes of thy fingers, the 1200ne and the starres, which thou halt ordained.

4 Wat is b man , foy I , that thou art n indfull of him? and the fonne of man that thou vifiteft him?

For thou haft made bien a little lower then God, and crowned him with glory and wor-6 Thou haft made him to have dominion in

she works of thine hands , thou haft put all things under his feet: All 4 theepe and oxen: yea, and the beafts

of the field: 8 The fowles of the ayre, and the fifth of the

Plalmes. Destruction of the wicked. 3 fea, and that which passeth thorow the paths of

9 O Lord our Lord, how excellent is thy Name in all the world ?

PSAL, IX, 1 After he bal ginen ihank, to God for the fundry ville-

res, that he had just him against his enimies, and also returns to configuration of against as comments, and also promoted by manifold explaining, bottomerand before the hand its also between the Her being mere alkements and distribute the hand of mere comments, defined to be to heigh him according to his wint, 17 and to define the medicines.

arrayancii of hi a certicies. To him that excelleth tron | Muth Labben. | Ochind of inflene A Pfalme of Dand.

I Will praise the Lord with my a whole heart: I will speake of all thy marueillous works. 2 I will be glad, and rejoyce in thee: I will tell except the

whole glory begra fing praife to thy Name, O most High. uen to bim aixue 3 For that mine enemies are turned backer

they shall fall and perith at thy presence. 4 For 5 thou hift mantained my right and

my cause : thou are fer in the throne, and judgeit even e ferine ! r 5 Thou hast rebuked the heathen : thou hast yet God prefetere

deftroyed the wicked; thou halt put out their name for ouer and eyer.

peruall end, and thou halt deftroyed the cities: mindere i ath, a their memoriall is perithed with them.

But the Lord * ilital fit for ever; hee hath deliver his and

prepared his throne for ladgement. 8 For hee inditial gathe world in righteouf- " Or . 11381 a

netis, and inall redge the prople with equine.

9 The Lord also will be a refuge for the d Oamife es opoore, a refere in due time, e en in effiction. 10 And they that know thy Name, will truft God prof stone

in thee; for thou, Lord, halt not failed them that ouer val feeke thee.

11 Sing praifes to the Lord, which dwelleth in Zion: thew the people his works. 12 For when hee maketh inquilition for a Though God

blood, hee remembreth it, and forgetteth nor the de ly the wines complaint of the poore. 13 Haue mercy ypon mee, O Lord: confider falls eth not the my trouble which I affer of them that hate A ched vup and ha

mee . thou that lifteft mee vp from the gates of flatbe open atdeath, -14 and I may thew all the praites within the Cauch. gates - t the daughter of Zion, and reloyed in into neith the Aic-

thy talcarion. 15 The heathen are a funken downe in the pit prilet he The mercie of that they made : in the ner that they hid, is their God to Aut it b.

foot taken. 16 h The Lord is knowen by executing judge- declared, and the ment: the wicked is fnared in the worke of his must a mayes be

ownehands. * Higgsion. Selah. 17 The wicked thall turne into hell, and all "Or, their witty

nations that forget God. 18 For the poore iball not be alway forgot not to he peas bee

ten : the hope of the afflicted thall not perill fore we have telt for euer. 19 Vp Lord; let norman preuaile; let the hea-

then be judged in thy fight.

20 Put them in feate, O Lord, that the heathen without the feate may know that they are but k men. Selah.

PSAL X. 1 He camelaineth of the feaud, saoine, treaunte, and all Kindes of wrang, with were a rmen vie , a figuring the eaufe thereof , that wick, limin, being a, it were drin-ken with wor dis projection, & therefore ferring agart A . It we andreweer, toward God , thinke they may doe all thing without centro, ing. is Therefore hee

etileth upon Ged to fend fome remeate againfi thefe de-

fromic ently, is and at length competeth himfelfe

Aa 3

with hope of delinerance.

million to be a col the death of Laborn ar Gerrach a God a sorreit

b Howford the · time to preud le, the tuit .

6 . O enemie, leltrustions are come to a per- the enemy, that bit de trofte in

bir the Lod A bri gaiminte India.

are mean a rocaute can feele

done to hie, ge, bee

fembly of the ked in their color-

San its mutt be fall of the Aided 1 Golin mi e.h

k which they

of thy redgement.

The nature of the wicked.

a So foone as we enter into affiction, we broke God Should help vs. ou: that is not alway his due time. b The wicked mag relayceth to bis pyvie luft, he boaftech when he bath

ebat be ,v.uld : be bizggeth of his wit and wealth, and blederb himfelfe. and thus blatche meth the Lord. HOr waff th At. Hernot be mooned. wecaniehe was ne-

mer in enill. e The earti fhali not rough me. lia. 18 1; or elfe he fperheit thus becau'e he ne er feit . u:ll. d He the werb that the Nicked baue en any magnes to

bide their ciuelsie and therefore ought more to be fea.ed. e By the bypocrifie of them that bane authority, ane poore are decoured f Lie caileth to God for helpe, besaufe wickednes Es to farre ouergiowen, that God

A Thereforethou and a needs punish this their blaipheh Toinigebetweene the right and the wrong. i For thou halt

mit now belge

or never.

wite-ly dentoy-€d him. k The hypocrites or fuch as line not after Gods Law. Chalbe dediroyed. # God belperb when mans before aealeth. Or destroy no more

man upon the

cerul.

a This is the Wicted countill of Aug enemies to him. and his companions to drine hom from the hope of Gor's promite to Allhope of fucco is taken away. & Yer am 1 inno

cent and my cause d Th ugh all

things in earth be out of order, yet God will execute judgement from beauea,

W Hy flandest thou farre off, O Lotd, and hiddest thee in a due time, even in affliction? 2 The wicked with pride doth perfecute the poore : let them be taken in the crafts that they haue imagined.

3 For the wicked hath 5 made boast of his owne hearts defire, and the couerous bleffeth limfelie, he contemneth the Lord.

4 The wicked is fo proude, that hee feeketh not for God : hee thinketh alwayes, There is no

5 His wayes alway profper; thy judgements are high aboue his fight, therefore I defieth he all

his enemies. 6 He faith in his heart, I shall I neuer be moouen, c nor be in danger.

His mouth is full of curfing, and deceite, and fraud : vader bis tongue is mitchiefe and ini-

8 d He lieth in wait in the villages ; in the fecret places doth he murder the innocent, his eyes are bent agai at the poore.

9 He lieth in waite fectetly, euen as a lion in his denne; he lieth in wait to fpoyle the poore; he doth spoile the poote, when he draweth him into

10 He croucheth and boweth therefore heavs of the e poore doe fall by his might.

11 He hath faid in his heart, God hath forgotten, he hideth away his face, and will never fee. 12 f Arife, O Lord God, lift vp tnine hand, for-

get not the poore. 13 Wherefore doeth the wicked contemne God thee faith in his heart, Thou wilt not g re-

gard. 14 Tet thou haft feene it; for thou beholdeft milehiefe and wrong; that thou mayeft b take it into thine hands: the poore committeth himfelfe vato thee; for thou art the helper of the father-

Breake thou the arme of the wicked and malicious; fearch his wickedneff-, and thou thait find i none.

16 The Lord is King for ever and ever; the k heathen are destroyed forth of his land.

17 Lord, thou halt heard the defpoore; thou preparelt their beart; then irendeft

thine eare to them. 18 1 To indge the fatherleffe and poore, that earthly man I cause to feare no more.

FSAL. XI. a This Pfalme conseineth two paris. In the fieft Danid So week how hard apaults of tentations befriftzined, and in low great anguish of mind he was, when Sarel and an low great unjuly of mina he was, when our is add perfective him - 4. Then next he respects that G.A. fent him fuccour in his net-fitty, declaring his influed affined in gone wing the good, and the wicked min, as the whole world.

To him that excelleth. A Pfalme of Dauid. Nithe Lord put I day trust : how fay yee then to

my foule,a Flee to your mountaine as a bird? 2 For loe, the wicked bend their bow, and make ready their arrowes upon the firing, that they may fecretly floot at them which are vptigot in heart.

3 For the b foundations are cast downe: what hath the c righteous done?

4 The Lord is in his holy palace; the Lords throne is in the heaten; his eyes 4 will confider: his eye lids will try the children of men.

Pfalmes. The judgement of the wicked. The Lord will trie the righteous; but the wicked, and him that lough iniquitie, doeth his foule hate. e As in the dea

6 Voon the wicked he shall raine fnares, fire, stredien of S.d.m and brimthone, and from it tempett 5 that is the f Which reey f portion of their cup.

7 For the righteous Lord loneth righteouf- to the diegges. neffe: his countenance doesn behold the inf. PSAL. XII.

1 The Prophet I menting the meferable eflate of the people, and the decay of all good order defereth G defeed by to fend fuccour is his children. Then comforing himfile and others with the afferance of Gids help, he commindeth the conflant versty that God observeth in kecpany has premifes.

To him that excelleth upon the sight tone. A Pialm of Dauid.

HElp Lord, for there is not a godly man left:

A which desided from among the a which desided from the faithfull are failed from among the find the trusts & children of men-2 They speake deceitfully every one with his oppresed.

neighbour, b flattering with their lips, and speake hatterers of the with a double heart. 3 The Lord cut off all flattering lips, and the him more with

tongue that fpeakerh proud things: 4 Which have feid, With our tongue will rous. we prenaile; our lips are our owne; who is Lord o They thinke

5 d Now for the oppression of the needy, and focuer they take in for the fighs of the poore, I will vp, faith the Lord, band and will e fet at libertie him, whom the mixed d The Lord is mooned with the harb foared.

6 The words of the Lord are pure words, as and delivereth in the filter, tried in a fornace of earth, fined feuen theend frem ell

Thou wilt keepe f them, O Lord; thou wilt Lords word and preferre him from this generation for ener.

8 The wicked walke on enery fide; when they will pe forme it are exalted. si sa thame for the formes of men.

wicked generation. f That is, thine though he were but one man. g For they Suppresse the godly and maintaine the wicked. YSAL XIII.

1 Dauid at at were enercome with fundry and new af-flictions, feeth to Ged as his onely refuge, 3 and fo at the tength being encouraged through Gon's promise, hee concernesh most fure considering against the extreme herrors of deuth.

To him that excelleth A Plalme of David. HOw long will thou forget me, O Lo.d, a for euer? how long wilr thou hide thy face from a Fregation.

2 How long shall I take b counsell within my bred a long time . felfe hauing wear ineffe dayly in mine heart? how famed not long that name enemie be exalted about me?

Behold, and heare mee, O Lord my God : purpofer at the lighten mine eyes, that I fleepe not in death.

4 Least mine enemie fay , I haue c prenailed a which might againft him: and they that afflict me reicyce, ture to Gotte difwhen I flide.

reiosce in thy faluation; I will fing to the Lord, is the cause of our because he hath e dealt loningly with me. PSAL XIV.

I He describeth the pruerfe nature of min , which were others to come, fo grewen to ticen confuefe, that Ged mas brought to To groven is iternionjucje, that Gawai stocygi to witer contempt. Therefore which thing, although be was greatly grieved, yet being personal did that God would send some present remedy, he comfortesh himfelfe and others

To him that excelleth A Pfalme of Danid; THe * foole hath faid in his heart, " There is no God: they have b corrupted; and done an abo- a He sneweth minable worke : there is none that doeth good.

to forget God, b There is nothing , but diforder and wit keaneffe among them.

a Which date dethem mercy to the

Quall dit ke eueo

Ezch.c.23 14.

b He meaneth the court which burn their tongues , theh With their weathem'eluesable

to perfivede whatcomplaints of his. dangers e Becaufe the promife is true and

vochangeable, be and preferre the poore from ther

od in the con that his mine pins a id that bie faith b Changing my

ficke man doesh his place. not defeud his 5 But I trust in thy a mercy : mine heart shall a Themercy of God e Both by the benefits patt, aud by

that the cause of

d Where they think: thenselves moit fure. e You mockethem that put their truit in God. f He prayerh for the whole Courch whom he is affined God will deliuer : for none but he onele can doe it.

a Firet God requi-

reth vprightneffe

of life, next doing

well to others, and

thirdly, trueth and

amplicatie in our

b He that flatte-

ceth nor the va-

godly in their

c To the biode-

d That is, fiell

nor be call forth

of the Church

as hypocrites.

Or, a certaine

a He fheweth that

we cannot call up-

on God, except we

b Though we can

not enrich Gad,

ver we mud be-

ilo & Gods gifts

to the vie of his

c A e priefe of con-

feirace and mife-

rable delle action.

d. He would be i-

ther by outward

profeifing not in

mouth confent to

their idplatties. # Exed. 13. 13. e Wherewith my

beget, nor in

children

mut ie bin.

1420

wichednetfe.

rance of his

neighbour.

words.

2 The Lord looked downe from heaven vpon the children of men, to fee if there were any that would understand, and feeke God.

3 All are gone out of the way : they are all corrupt : there is none that doeth good no not

4 Doe not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord. 5 d There they shall be taken with feare, be-

cause God is in the generation of the itst. 6 You have made a mocke at the counfell

of the poore, because the Lord a his trust. 7 Oh give faluation vnto f Ifrael out of Zion; when the Lord turneds the captionic of his

be glad. Note that of this 1. Pfalme , the 5, 6 and 7 verfes which are put into the common tracflatton . & my feeme voto fome to be left out in this, are not in the fame Pfalme in the Hebrew text , but rather are put in more fully to expresse the manners of the wicked, and aregaineted out of the j, 140, and 10. Pfalmes , the jp. of the Prophet

people, then Izakob thall reloyce, and Ifrael thall

ffaiab, and the 36. Pfaime, and are alleadged by S. Paul, and placed together in the 3. to the Romages, PSAL. XY.

1 This Pfaime seacheth ourwhat condition God did chufe the lewe, for his persitar people; and wherefore he placed her Temple among them which was to the intent that they by !ruing uprightly and godly , might witneffe that they were his speciali and buly people.

A Pfalme of David.

Oid, who shall dwell in try Tabernacle? who I fhall reft in tome holy Mountaine ?

2. He that a walketh vprightly and worketh righteouthelle, and speaketh the trueth in his heart

3 He that flandereth not with his tongue, nor doeth evilito his neighbour, nor receiveth a faile report against his neighbour.

4 b In whose eyes a vile person is contemned, but he nonourato them that feare the Lord : hee that fweateth to his owne hinderance and changeth not.

5' He that c glueth not his money vnto vfury, nor taketh reward against the innocent : he that doeth thefe things , d fhall neuer be mooned.

PSAL. XVI.

1 Danid prayeth toGod for fuccour not for his workes, but for his feith fake, a Protesting that he hatesh all ill-later, taking God onely for his comfort and felicitie, 8 IVhofisff reth his to tacke nothing.

Michtam of Dauid. P Referue mee, O GOD: for in thee doe I

a truft. 2 Omy feule, thou haft faide voto the Lord. Thou art my Lord : my b well doing extendeth

not to thee, 3 But to the Saints that are in the earth, and to the excellent; all my delight is in them.

4 The forowes of them, that offer to an other god, thalibe multiplied : a their offerings of blood will I not offer, neither make * mention of their names with my lips.

The Lord s the portion of mine inherirance and of my cup: thou ibalt maintaine my lot. 6 Theelines are fillen voto me in pleafant

places : yea, I have a faire heritage. 7 I will praise the Lord, who hath given toe

counfell : my freines also teach me in the nights.

portion is mea fried, i God teacheth me continually by lectet inspitation,

8 I have fet the Lord alwayes before mee : for he is at my right hand; therefore I g find not form of ricage flide,

9 Wherefore beine heart is glad, and my b Wat a froy. tougue reioyceth : my Beili allo doe h teft in to a sont and

to For thou wile not leave my foule in the 1 - 2 o Cards. graue: neither wilt thou fuffer thine holy One by warder fine to fee corruption. II Thou wilt flew me the path of life : in thy table

k prefence so the fulnette of toy : and as thy tight h White Gos ia hand there are pleafures for euermore. PSAL XVII.

I Here he complained to God of the erioll pride and norm gamere of Saul, and the reft of his enemies, who thus raged without any unifersuin in his fact. 6 Therefore he defireth God to remenge his innucencie and deciner him.

The prayer of Date 1. HEare a the right, O Lord, confider my crie; bearken voto my prayer of lips virtained.

2 Let my b fentance come foorth from thy caute. presence, and let thine eyes behold equitie.

3 Thou haft c propued and vifited mine heart the regainst mine in the night; thou haft tried the, and foundeft no evenies thing: for I was purposed that my d mouth should receive her spirit not offend.

4 Concerning the workes of men, by the d I was more err e words of thy lips I kept the from the paths of the cruell man.

5 Stay my fleps in the paths, that my feet do e Thouge the not flide.

6 I have called upon thee: flurely thou wilt early versby word heare me . O God : ercline thine care to me , and repense backheatken ento no words.

7 Shew thy marucilous mercies : thou that art not whife his the Saujour of them that truft in thee , from fuch reque as g refilt thy right hand.

8 Keepe nice as the apple of the eye, hide mee rousle thy under the fliadow of thy wings.

9 From the wicked that oppresse mee, from h For their constmine enemies, which compatte mee round about feed tur with my for h my foule.

10 They are inclessed in their owne 'fat, and ' They are note they have spoken proudly with their month.

11 They have compatled vs now in out Reps; is beken with latthey have fet their eyes to bring downe to the

ground; 12. Like as a lion that is greedy of pray, and I by into acadenas it were a Lions whelpe furking infectet pla-

13 Vp Lord , & disappoint him : cast him ... 4. downe; deliner my foule from the wicked ; with a Active le rot thy fword,

14 From men by thine | band , O Lord, from of there does men ! of the world, who have their m portion in a This is the full this life, whose belies thou filleft with thine bid to are cord re treafure; their children hane enough, and leane to have the the reft of their lubttance for their children.

15 - But I will behold they face in righteenil- tenan engened neffe, and when I o wake, I flalloe fatished with voto vs. thine image.

PSAL. XVIII.

1 This Pfalme is the full beginning of his granulation, and thankergrand in the entring into his him deme. wherein hee extend thand prayeth mighty by the mar-neilous recrees and crace of God, who Laib thus prefermed and defended him 3 a Alfohre letteth for h the smale of Childen handome, that the faithfull my be affined that Chirit fout alwayes conquere antoners come to the unfreakeate power of to Father, though mil the whole world found firme there againgt.

A 2 1

title end. Than bie thin all his mem

uor reit itere s per of teachie.

a Myrightto ra to The sende, are tear thou his t

confire . . toward done exisand shought

with properties

f H- was ser sted that Gos Would g For all rebell. against thee, which

Caerch. tie cannot be latige death.

tp Arbijade,as the norracke that Stop britiage. LOW was in thy

Criterof synantice

Getribilaria or cataconal, af-

o A. d am deliuered out of my great troucles.

To him that excelleth A Pfalme of David the Seruant of the Lord , wich (pake unto the Lord the words of this fong (in the day that the Lord delinered him from the hand of all his enemies. and rom the hand of Saul) and feid,

3 Sam 22,2. a He vieth this dinerfitie of names, to fnew that as the wicked baue many meanes to butt, fo God bath many wayer to

belpe. b For none can obtaine their requetts of G .d. that loyue not, his glory with their petition c He fpeaketh of

the dange and malice of his enemies . dom the which God had deliuered bim. Or , corder, or, cables. d A description of the wrath of God against his ene-

mies, after hee had beard bis e He shewerh how bostible Gods indgements shall be to the wicked. f Darkenelle fignifielb the wrath of God , as the cleare . light fignifieth God s favour

g This is deferi-bed at large, Pfal 104. h Ataking angry with the people, will not fliew him felfe varo them 2 Thundred light-

ned and hailed. k Hirlight ings. I That is , the deepe ftroved there, bottomes were feene when the red fea was druided. m Out of funding and great daogette.

n To wit , Saul. m Therefore God fest me fuccour. p The coufe of Gods delinerance is his onely fauour and love to va q David was fure of his righteous bautonr to ward was affore i of Goes fauour and deliuerance. z For all his dangers bee exercifed himfelfe in the Law of Got. f I neither gaue place to their wic-

ke f tentations.

affelliung.

nor to mine owice

Will love thee dearly , O Lord my firength. 2 * 2 The Lord is my rocke, and my fortreffe, and he that delivereth me, my God and my Arength: in him will I truft, my shield, the horne also of my saluation, and my resuge.

3 I will call upon the Lord, which is worthy to be praifed : fo shall I be fafe from mine enc-

c The forowes of death compafied me, and the floods of wickednesse made me afraid. 5 The || forowes of the graue haue compatfed

me about: the fnares of death ouertooke me. 6 But in my trouble did's call upon the Lord, and cryed voto my God: he heard my voyce out of his Temple, and my cry did come before him,

euen into his eares. 7 d Then the earth trembled and quaked: the foundations also of the mountaines mooned and shooke, because he was angry.

8 Smoke went out at his nostrils, and a confuming fire out of his mouth : coales were kindled thereat.

9 Hee bowed the heavens also and came downe, and f da kenes mas under his feete. 10 And hee rode vpon & herub, and did

flie, and hee came flying vpon the wings of the 11 He made darkeneffe his b fecret place, and his paullion round about him, even darkeneffe of

waters, and clouds of the aire. 12 At the brightnes of his prefence his clouds patted, hailestones and coales of fire.

13 The Lord also thundred in the heaven, and the Highest gaue i his voyce, hailestones and coales of fire.

14 Then he fent out his arrowes and feattered them, and he increased lightnings and de-

15 And the channels of waters were feene, and the I fondations of the world were discouered at thy rebuking . O Lord , at the blafting of the breath of thy nostrils.

16 He hath fent downe from aboue and taken me : he hath drawen me out of many m wa-

17 Hee hath deliuered me from my " ftrong enemie, and from them which hate mee: for they

were o too fliong for me. 18 They prevented me'in the day of my cala-

saufe, and good be- mity but the Lord was my Hay 19 Hee brought me foorth also into a large

mus, and therefore place: P he delinered me because he fanoured me. 20 The Lord rewardeame according to my

> 9 righteoufnesse, according to the purenesse of mine hande he recompended me:

> 21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes mere before mee, and I did not cattaway his r commandements from

23 I was vpright also with him, and hauckept me from my (wickednesse,

24 Therefore the Lord rewarded me according to my righteouthetle, and according to the purenesse of mine hands in his fight,

25 With the 1 godly thou wilt flew thy felfe godly; with the vpright man thou wilt fliew thy felfe ypright.

and with the froward thou wilt shew thy felfe cording to our ca-

27 Thus thou wilt faue the poore people, and ech mercie to his wilt a cast downe the proud looks.

28 Surely thou wilt light my candle: the Lord 1160, Leu 26, 21, 14, my God will lighten my darkeneffe. 29 For by thee I have x broken through an fine is come to

hoafte, and by my God I have leaped ouer a wall. x He attributeth

30 The way of God is vincorrupt ; the v word it to God that he of the Lord is tried in the fire, he is a shield to both gate the all that truft in him.

who is mighty faue our God? 10 is nighty latte out God?

3.2 God girdeth me with fittength, and manneuer formany or

ketr my z way vpright. great, yet Go's 33 Hee maketh my feete like hindes feete, and Promite muit take

fetteth me vpon mine a high places. 34 He teacheth mine hands to fight; fo that a fuccesse to all

bowe of | braffe is broken with mine armes. 35 Thou haft also given mee the b shield of a As towies a d thy faluation, and thy right hand hath stayed tooke our of the me, and thy clouing kindnesse hath caused mee handes of Gods

36 Toou haft enlarged my fteps vnder me, and my heeles have not flid.

y beeres have not mu.

37 d I have purfued mine enemies, and taken the begining, them, and have not turned againe till I had con-continuance and famed them.

38 I have wounded them, that they were not doi g onely to able to rife, they are fallen under my feet. d Dauid declarerb

battel; them that refe against me, thou hast fib- thing bet.d. bis dued voder me.

mine onemies , that I might deftroy them that his judgemen s hate me. 41 They foried, but there was none to faun bandes to be

them, even you the Lord, but hee answered them fan e. 42 Then I did beate them fmall as the duft be- fiden, God will

fore the wind : I did tread then flass the clay in also read them, the ft eeres. 43 Thou haft deliuered mee from the conten- paine or feate

tions of the people; thou hatt made me the head can'e to fe hypoof the g heathen, a people, whom I have not crites to cry h knowen thall ferne me. 44 Alloone as they heare, they shall obey me: h Thoke g ome

the it: angers thallbe in fubication to me.

45 Strangers shall k thrinke away , and feate p efigured , who in their privile chambers.

46 Let the Lord line, and bleffed be my frength, and the God of my faluation be ex

47 Itis God that giveth me power to avenge ing a fubiection me, and fubdueth the people voder me.

48 O my deliuerer from mine enemies euen k Feare flast : ufe thou hatt fet me vp from those that rose against them to be stoud mee; thou hast deliuered mee from the 1 cruell their secret holes

4) Therefore " I will praise thee O Lord, pardon I That is , Saul. among the nations , and wil fing vnto thy who o' make

50 Great deliuerances gineth hee vnto his in This prophecy king, and sheweth mercie to his anoynted, enen the king henc of

n This did not properly appertaine to Salomon , but to lefus Christ.

to David, and to his a feed for ever.

26 With the pure thou will thew thy felfe pure, ! H re be speapacitie, who she waud punisherb the wicked , as is faid

n When their fielde, and alfo de-31 For who is God besides the Lord ? and stroyed the cities of his elemies.

> He giveth good mine enterprifes. enemies.

Or , Stecle. 5 To delend me from danger; in reafe in well

39 For thou haft girded mee with thrength to that he sid novocation , but was timed up by Gods 40 And thou haft e given mee the neckes of Spinito execute e Thi u balt giuen them into mine

> he crie of the afwhen they cry for helpe : for either g Which well round about me.

of three is in Danics kingdome by be preaching of his wor ebilin geth all to his fubrettion. i Or, lie : fignify-

not velupranie and come foorth of and holds to feeke

per ened bins. Christ and vo 4 tion of the Comiles,

· Romanes 15.91 PSAL.

* Rem. 1, 19.

a He reproacheth

vuto man bis io-

gretitude , feeing

are dumbe crea-

tures, fet footb

b The continuall

and the night is

fufficient to de-

clate Gods power and goodnesse.

& The beanens are

to all attons . be

they never fo bat-

tall letters to flew

maner was that the

vaile together and

after come foottb

yet this ought to be

g So that all mans

h Euery one with-

word be effermed

aboue all w. rldly

shings stiscoo

a Herebykings

erealfo a moni-

in their affattes

inuentio rand in

rentions are lies.

out excel tion.

i Excep. Gale

voto him.

fufficient to leade ve

e Or vaile. The

a Schoolenialter

bar out

fucceffqof the day

Gods glory.

the brauent, which

PSAL. XIX.

t To the intent hee might moone the faithfull to deeper confideration of Gads glory, he fetteth before their eyes the mon exquifite workeman forp of the heavens, with their proportion, and ornaments, & And afterward callesh them to the Law, wherein God hath senealed himfelfe more familiarly to be chosen people. The which pecultar grace by commending the Law, hee festeth foorth more at large.

To him that excelleth, A Pfalme of David, He * a heatens declare the gloty of God, and the firmatter freweith the worke of his bands. 2 b Day voto day vitereth the fame, and night

vnto night teacheth knowledge. 3 There is no speach nor language, where

their voyce is not heard.

4 Their dline is gone foorth through all the earth . & their words into the ends of the world: in them hath he fet a tabernacle for the Sunne.

5 Which commeth forth as a brideg-come out of his e chamber, and reioyceth like a migh-

tie man to run his race.

6 His going out is from the ende of the heauen,& his compaffe is vnto the endes of the fame, and none is hid from the heate thereof.

7 The Law of the Lord is petht, connecting the foule: the retiment of the Lord is fure, and

giueth wifedome vnto the fimple.

8 The statutes of the Lord are right, and red The heavens are as a line of great captioyce the heart; the con manden and of the Lord vato va Goda glory, is pure, and grueth light victo the eyes,

o The teare of the Lord is cleane, and endureth for euer : the judgements of the Lord are should Hand v. der a g trueth : they are righteous " alte gether.

10 And more to be i defired men g. lde , yez, then much fine gold; fwiere, allo then hony, and with great folemni-

ty, and reloycing of the hony combe the affembly II Moreonet II Moreouer by them is thy fertiant made cirf Though the crea- cumfpret, and in keeping of there the engleat sures cannot feine,

k reward. 12 Who can understand his faults? cleanfe

me from foret faults. 13 Keepethy feruant alfo from mpreh mpreous fine stleithem not reign ou time of hill I be verignt, and r adecleane from much wic-

ke meffe. 14 Let the words of rev mouth, and the " meditation of n ine wart be acceptable in thy fight, O Lord my thrength, and my reucemer.

temned k For God reep. seth our rod-nour, though it before vonerfit. I They there is no reward of duetie , but of trace ; for where hone is . here death is our rewards in which are done purpost yand of malice of If it of suppress , y wicked off ections by thine holy fpirit. o That I may obey three in houghe, word no eede.

PSAL XX. A prayer of the people unio G i, on the word ple de him to bear other kine and secret respect, which see off rad before hee went rabattel of the Amnon tes. To him that excellent. A Pform of D. uid.

The Name of § God of Technologischer 2 Send thee telps from the Sanctuary, and

thed to call t. God frengthen thee out of Zion. 3 Let him remember all thing offerings, and b Thevertue power

winne thy beant offerings into othes. Solah. and grace of God 4 And g aunt thee according to the heart, c In teken ther they are acceptable vato

and fuifil all thy purpote: 5 That we may reio ce in thy d falua inn, and d Grented to the

wealth our felicitie fet vp the banner in the Name of our God , proces the Lord fhall performe all try petitic 1 s. ftanderb

6 Now e know I that the Lord will belp-his e The Church anounted, and will heare tim from his Sanctuafeeleth that God f As by the vifi de Saochuary Gods Jam liaritie appeared toward his had beard their people, to by the beautily is meant his power and majettie.

7 Some trust in chariots, and some in horses; only trust in G.d. but we will remember the Name of the Lord our h Ie the king be God.

8 8 They are brought downe and fallen but by thy it eagth, we are rifen, and frand vpright. vitto bata con Law 9 Saue Lord ; h Let the King heare vs in the cour.

day that we call-

PSAL XXI.

a Dauid in the perfon of the peaple praifeth Ged for the

rie, by the mighty helpe of his right hand.

witter, active uting it to Gid, and not to the firen, the of man Wherein the hory Ghost directesh the faithfull to Cher', who i the vertelle n of this king dome To numthat excelleth. A Pfalme of Danil.

T He King shall a rejoyce in thy firength, O a When he shall Lo.d. yea how greatly shall he reioyce in thy miss School affine faluation?

2. Thou half given him his hearts defire, and b Thou declared. haft not denied him the request of his lips. Solah. Toward him retorn

3 For thoub diddeft present him with libe- he prayed rall cleffi, gs, and diddeft fet a crowne of pure a David did not cogolde vpon his head.

4 . He asked life of thee, and thou gauest him his portry floated a long life for ener and ener.

His glory is great in thy faluation : dignity him thy bl. fli ga and honour haft thou laid vpon Lim. 6 For thou haft fer sim as d bl flings for e- perusli examide of

tier: thou half made him glad with the toy of thy thy taubur for each countenance.

7 Because the king trusteth in the Lord, and hop tome against in the mercy of the most high, he shall not slide. This trachesh -a

8 . Thine hand shalfind our all thine enemies, partently in enforce thy right hand ihall had out them y hate thee, the croffe tri God thy right hand manning out them y hate theel defrey he aduertio e of thine anger, the Lord shall destroy them g They laid as it

in his tweath, and the fire thall denoure them. 10 Their fruite shalt thou deft oy from the make Goda power earth, and their feede from the children of men. the a sicked enter-

11 For they & intended endlagainst thee, and p. 15 imagined mifchiefe, has they flall at prenaile. housest.

the firings of thy bow fish thou need that a Court against gainst their faces.

13 Be bou exal ed, O L ad, in thy firength: and excess as

so will we fing and prayle my power.

PSALXXII.

Disad complained because he was beauth into fach
extremities that he was pair thinge, that office hed schearfeishe forcomes and stieft , as crewith to mas wexed, to He recuereth bruge, eftem the bettem effe pit fi mation, and frometh in here. And here and r he owne perfon he etteth forth the fentes; C itt. nh m) - didforesee by the first of jesphere . th t re Bould main stout sand strange, the accepted and neaprice a man to trong some a transfer and exolt num reason tor the hinner of 191 To Limithat ex elleth upon & Angeleth Haift.a-

har. A P alms of Daniel. Y God, try God, why halt thou forfiken a Herr apparent mee, and art to face from mine health, and the heart heart her apparent

from the words of my broating? 2 O my God, I cry by day , but thou hearest not : and by night , but I have no audience

3 But then art loly, and docft inhabite the ted & bex sense

c pias fest f thrath. 4 Or fatners trufted in thee; they trufted, B. Hanneanett the

and thou diddelt deliner them, 5 They called opon thee, and were delinered; eneathe laternathey multed in thee, and were not contour ded.

6 Botlam an worme & rotaman, a thame begane bejeupte of nien, and the corren pt of the people.

7 All they that ice mee, have me in derifion; fine to rathe br all creatures, which was meant of Chrift. And briefs appeareth the wifipeakers!s lose of God toward man, that he would then abate his S. me for our lakes.

red of his vocation.

alfo attorar cerba:

reig. e for ever. d Thou bait made tu orbeis, a da perthy tauour for each. bepart Chi. the enem iet theret.

Were then mit to

b was marke to 12 Ther fore that thou pur to enth apart, and i Manualmethy

> thine advertar et. rear Accuracy have proyicaby Name.

maintar end this , m. conming fing. Act which be fumens beid e tant at felreranon. b Leing torn en-

Bon Licalend, place of placing.

fion to etatle bim. moit mefer bi of

Daulds complaint and prayer.

† Etr. rolled woon

* .'Irtib. 27 , 43.

i marhou bat'gi-

I For except Gods prouidence pre-

e Even ficin my

Ben ine occation

to trut in thee.

leive the infants

they foculd pentilh

a thousand times in the morbers

g. He meanerh,

That his enemies viere to fat, proud,

and crue! Linar

they were rather

benits then men. h Before he make

of the cinelty or

his enemies , and

now he declarera

the in ward strefes

of the minde fo

that Christ was

foule and body

& Thus David

complaineth as

though be were

nayled by his enemars boro barde

and feete : bu this

ovas accomplished

I My life that is

and for faken of

m Chrift is deli-

mighty deliue-

if he had not in-

* Hebr. 1.12

en exhort the

ffed death at all.

n He promifeth

Chutch that they by his example

might playle the

o The poore af-

fisted are comfor-

p Which were a.

critices of counkt-

commandement.

when they were

delivered out of

any great danger.

d He doth allude

named, as verf. 16.

not reparated from

ftill to the facti

z Though the

poore be first

ted by this exam-

ple of Dauid, or

Christ.

nered with a more

I.u.e by onercom-

ming death , thea

ra Chrit.

tormented both in

i Thou hait fuffe-

red me to be with-

out all hope of life.

worshe.

they make a mow and nodde the head, faying,

8 + *He trufted in the Lord , let him deliver him; let him faue him, feeing he lougth him. 9 But thou didft draw me out of the worthe:

thou gauest me hope, even at my mothers brefts.

10 I was cast upon thee, men from the swombe: thou art my God from my mothers beliv. 11 Be not farre from mee, because trouble is

neere: for there is none to helpe me. 12 Many young bulles have compassed mee:

mighty a bulles of Bathan haue closed me about. 13 They gape upon me with their mouthes,

as a ramping and roating lion.

14 I am like h water powred out, and all my bones are out of joynt : mine heart is like waxe; it is molten in the mids of my bowels.

15 My Strength is dried up like a portseard. and my tongue cleaueth to my lawes, and thou i hast brought me into the dust of death. 16 For dogges have compatied me, and the

affembly of the wicked have included mee : they k pierced mine hands and my feere.

17 I may tell all my bones, yer they beholde, and looke upon me.

18 They part my garments among them, and cast loss upon my vesture.

19 But be not thou farte off . O Lord , my strength : haften to helpe me. 20 Deliner my fouls from the fword:my I de-

folate foule from the power of the dogge. 21 " Saue me from the lious mouth, and anfwere me in facing me from the hornes of the

foli aty, left alone vnicornes. 22 * I will declare thy Name vnto my breall, Plat 35. 17, and thren: in the middes of the Congregation will I

pray fe thee . fa my, 23 " Prayfe the Lord, ye that feare him; magnifie ye him, all the feede of Iaakob, and feare yee

him all the feede of Hrael 24 For he hath not despised nor abhorred § af-

fliction of the o poore: neither hath he hid his face from him, but when he called voto him, he heard. 25 My prayle shalbe of thee in the great Con-

gregation: my P vowes will I performe before them that feare him. 26 a The poore shall eate and be fatisfied: they

that feeke after the Lord, thalt prayfe him: your heart shall live for ever. 27 All the endes of the world thail remember

themselves and turne to the Lord, and all the kinreds of the nations thall worthin before thee, giaing . which they off:rel by Gods

23 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat ' in the earth thall eate and worthip; all they that goe downe into the dust, shall bow before him . I even he that cannot quicken i is owne foule.

30 et Their feede shall serue him:it shalbe counted vnto the Lord for a generation.

31 They thall come and thall declare his righyet the wealthy are teoufneffe voto a people that shall be borne, because he hath a done it.

the grace of Christs bing to ne f In whom there is no hope that he shall recover life to beither poore one rich , qu . is nor dead thall be rejected from h s kingdome, t Meaning, the politerity, which the Lord keeperh as a feede to the Chuich to continue his prayleamong men. u That is, God hat sfulfilled his promife,

PSAL XXIII. s Because the Prophet had produced the great mercies of God at ditters tomes, and in fundy manners, he gathereth a certaine affurance, fully personaine himse se that God will centinue the very same goodness, towards ham for ener.

Plalmes. Whom God accepteth. ¶ A Pfalme of Danid.

13.5. Ezek.34.13. 2 Hee maketh mee to teft in greene paffure, Ichn 10.11 and leadeth me by the still waters. 1. Pet. 2, 15. 3 Heb reftoreth my foule, and leadeth me in a Hee bath care

THE Lord is my * thepheard . I shall not * 1fa.40.11, Iere,

the c parks of righteousnesse for his Names fake. nitteth vnto me 4 Yea, though I should walke through the all things.

vailey of the diladow of death, I will feare no b He comforteth euill, for thou att with me: thy rod and thy staffe, o Platne, or they confort me. fliaight wayes. Thou doest prepare a e table before me in d Though hee

the fight of mine aduerfaries: thou doeft ranount death, as the lines mine head with oyle, and my cup runneth ouer. that wandreth to 6 Doubtieffe kindnelle and metcy thall fel. the darke valley low mee all the dayes of my life, and I shall re- without his shepmaine a long feafon in the 8 house of the Lord.

mies fought to dethroy him, yet God delivereth him, and dealeth most liberally with him in despite f As was the maner of great fealts. g He fetteth not his felicite to the pleafores of this world, but in the feare and feronce of God.

PSAL. XXIIII

a Albeit the Lerd God hash made, and governesh all the tworld yet tomard his chofen people, his gracious goodnesse will have his dwelling etace. Which though it was appoynted among the children of Abraham, yet onely they die enter aught into this Santlaari, which are the true worth ppers of God, purged from the finfact filth of this word. 7 Finally he magnificth God grace for the buil-ding of the Timple, to the ends her might flire up all * Deut. 19, 14, the fastifiall to the true fernice of God.

A Pfalme of Danid.

He earth * is the Lords, and all that therein things: the one, is; the world and they that dwell therein. that the earth to

2 For he hath founded it vpon the a feas; and effablished it upon the floods.

3 Who shall afcend into the mountaine of that God miracuthe Lordrand who thail fland in his holy place? 4 Exen he that hath innocent handes , and a not drowned with

pure heart; which hash not lift up his minde va- the waters, which to vanicie, nor fwome deceitfully.

He shall receive a blessing from the Lotd, b Though circumand righteoutnes from the God of his faluation.

him, of them that feeke thy face, this is laakob, tiles, yet he that 7 Lift vp your heads ye gates , and be ye lift true laskob and

vp ye euerlasting doores, and the King of glory c Dauid defireth thall come in. 8 Who is this King of glorytthe Lord, frong the Temple, where-

and mightie, even the Lord mightie in battell. 9 Lift vp your heads, ye gates, and lift vp your peare, and voder felues ye enertalling doores, and the King of glory

thall come in. 10 Who is this King of glory 7 the Lord of hoaftes, he is the King of glory. Selah.

PSAP. XXV.

a The Propher touched with the confideration of his fin- as it is written, nes, and alfogreemed with the crivell malice of his ene-, 6 Prayeth to God most fernently to have his finnes forginen. 7 E bectally fisch as he had committed in his youth. He beginneth enery verfe according to the Ebrew letters , two or three except.

· A Pfalme of David,

7 Nto thee . a O Lord , lift I vp my foule. 2 My God, I b trust in thee ; let mee not lything. be confounded : let not mine enemies rejoyce 5 That thou will

3 * So all that hope in thee , shall not be asha- are thy roda. med; but let them be confounded, that wanfgreile * 1/a.18.26. without cause.

Iob 28,24. 1. Cor. 10.26. a He no eth two mans in igement teemeth aboue the waters : and next, I ufly preferueth the earth, that it is naturally are about

e Albeit sene-

cifiou fepatate the 6 This is the b generation of them that feeke kob, from the Genfeeketh God . 18 the the very Ifraelite. the building up of in the glory of God flould anthe figure of this Temple, he also prayech for the fpirmuall Temple, which is eternall. because of the promife which was made to the Temples Pfal. 134, 14.

> a I put not my truit in any world. take avvay mine

Ren. 13, 11.

True feare rewarded.

any tide

d Constantly, and agaiolt all .e.stations.

his manifold linnes were the caufe that bis enemies did thus ring that the cause intent ibat the effect

may ceafe. f That is, call them to repeutance. g He Will goue De and comfort them that are rouely humbled for their tioner

h And for none other respect. i Meaning, the number is very finell. k He will direct fuch with bis fpi-

ruto follow the gight way. 1 He fhall profper both to fpitituall and corporall

ehines. in His counfell conterned tu bis word, whereby ke declareth that be is the protector of the faithfull.

n My griefe 19 in-creafed because of mine eacures cruelty. o The greater

shat bis afflictions were and the more shat bis ecemies increased , the

Mee feetb to

God to bee the

men."

beart

ludge of bis toft

b My very offe-

mo.ions or the

c Hee fhewerh

what itaged him,

that bee did not

eaufe ; feeing there

is no equitie among

Aio I at d toward

c Reteine me in the 4 " Shew mee thy wayes , O Lord , and teach faith of thy promife, that I (warue out ou

Leade mee foorth in thy trueth, and teach me: for thou att the God of my falgation; in thee doe I truft d all the day.

6 Remember, O Lord, thy tender mercies, and thy louing kindnesse; for they have beene for

7 Remember not the finnes of my youth, nor my rebellions, but according to thy kindnes e He confessed that remember thou me, even for thy goodnesse fake,

O Lord. 8 Gracious and righteous is the Lord : there-

perfecute him, deli- fore will be freach finners in the way. 9 Them that be meeke, will hee guide in

taken away, to the, judgement, and teach the humble his way. 10 All the pathes of the Lord are mercy and trueth vnto fuch as keepe his conenant and his tettimonies:

11 For thy b Names fake. O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What man is hee that feareth the Lord ? bim will be reach the way that he shall k chuse. 13 His foule shall dwell at 1 eafe, and his feed

Mall inherit the land. 14 The m fecret of the Lord is remealed to them that feate him: and his Couenant to give them

voderRanding. 15 Mine eyes are euer toward the Lord: for be will bring my feet out of the net.

16 Turne thy face vnto mee, and have mercy vpon me . for I am defolate and poore.

17 The forowes of mine heart o are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my tranel, and forgine all my finnes.

19 Behold mine o enemies, for they are many, and they have me with cruell batted.

20 Keepe my soule and deliner me ; let me not be confounded : for I trust in thee.

21 Let P mine vprightneffe and equicie preserue me; for mine hope is in thee.

22 Deliuer Ifrael ,O God, out of all his trou-

he Gods beloe. p Forafmuch as I have behaved my felfe vorightly toward mine ememies , ier ibem know rharthou arr the defender of my tuit caule. XXVI

PSAL

Danid oppressed with many inverses, finding no helpe in the world, calleth for and from God : and affured of his integritte tow ird Saut, defireth God to be his indge, and to defend his innocencie 6 F nally he maketh mention of his facrifice , which he will offer for his activevance , and de freeh to de in the company of the faithful in the Congregation of Ged , whence her was banift d by Saul promifing integruie of life , and open praifes and thankefgining.

A I falme of Danid.

Vdge me, a O Lord, for I have walked in mine I innocency : my trust hath beene also in the Lord; therefore shall I not flide.

2 Prooue me, O Lord, and trie me; examine my b reines, and mine heart.

3 For thy louing kindnesse is before mine eyes , therefore have I walked in thy trueth, 4 I have not a haunted with vaine persons,

neither kept company with the diffemblers. 5 I naue hated t e affembly of the cuill, and haue not companied with the wicked.

recompe feeuill # Hee declareth that they cannot walke in simplicitie befose God, that delight in she company of the vogoaly,

6 I will e wash mine bands in innocencie . O . I will ferue these Lord, and compatte thine altar.

That I may declare with the voyce of ano, and with thankelgining, and fet forth all thy wonderous the god y that ta-

8 O Lord, I have loved the habitation of thine house, and the place where thine honour f petroy nemot in the outsithte & dwellerh. g Waste cruell

9 Gather not my foule with the finners , nor of the wilked. bands der exceute my life with the bloody men; 10 In whose hand is & wickednesse, and their the real times de-

right hand is full of bribes it But I will walke in mine innocencie; re- h lan, referue?

deeme me therefore, and be mercifull vato me. 12 My foot standern in b vprightnesse; I will

from inthe enesties bethe power of pray le thee, O Lord, in the Congregations.

PSAL XXVII.

r Daniel maketh this Pfaine being delinered from great periling an appeareth by the profesandthank moing Danid against the affaults of all his enemies . 7 And asfo the ende wherefore her defireth to line and to be delimered, anely to worfbit God in his Congregation

A Pfalme of Dauid.

The Lord is my a light and my faluation, whom a Beraufe bewas fhall I feare? the Lord is the firength of my falued of good life of whom thall I be afraid?

2. When the wicked, even mine enemies and his faluation was my foes came upon me to eate up my fleth, they furely land upon ftumbled and fell.

3 Though an hoafte pitched against me, mine of bise emes. heart should not be afraid; though watte bergi- b Tha God will fed against me, I will truit in b this.

4 O ie thing have I defined of the Lord, and iy. that I will require, even that I may dwell in the c The ice of house of the Lord all the dayes of my life, tobe- an endy conholde the beauty of the Lord, and to vifite his medities greate

5 For in the time of trouble hee stallhile of the one thing, mee in his Tabernacle; in the fecre place of his praylethy hame paulion shall he hide me, and fet mee vp vpon a in tremit's of the

rocke. 6 d And now thall be life up mine head about house house by the mine enemies round about mee, therefore will I Some orprepassie offer in his Tabernacle factifices of loy , I will onercome his ere fing and prayfe the Lord.

7 Heatken vnto my voyce , O Lord , when table Facetna it. I cry ; haue mercie allo vpon mee and heare

8 When thou faydeft, e Seeke ye my face, mine ston Gods page fea heart antiwered vinto thee, O Lord, I will fecke and the sent that

thy face. 9 Hide not there ere thy face from mee, nor mandement cast thy fernant away in displeasure; thou hast cast thy feroant away in displeature; from the beene my fuccour, leane menor, neitherforfake Goddy, sere and the Month of the mignification of the mignification of the mignification of the mignification of the Month of the Mon me, O God of my felverion.

10 Though my father and my mother parathere with should forfake mee , yet the Lord will garher read-toured

Teach meetly way , O Lord, and leade me of But strait pathe in a right path, because of mine enemies.

12 Gue me not voto the glut of mine a luer- race. facies ; for there are false witnesses tilen up against in the burper fear lita me, and fach as ip: ak e cruelly.

13 I from d are fainted, except I had beleeved I Hereshouth to fee the goodnesse of the Lord b in the land of booker to depend the lining

14 Hope in the Lord; be fitting, and he field be recent tailed in motor thine heart, and truft in the Lord comfort thine heart, and trust in the Lord.

PSAL.

Gol and therefore will playfe him

unfes of their

danger . auf char northe is a soil

deliner me anig ur my faith the

me nicht in in fprift a Pariculared

mirt, Schane God

e Ar grounderb most and godona

parents towards April elidren.

britleiteit

on the Lord feeing

Plalmes, A prayer of the faithfull.

PSAL XXVIII. a Boing in great feare and heauineffe of heart to fee God d formoured by the wicked, he defireth to be rid of them. 4 And crieth for vengeance against thim : and at linth affureth himfeife that God hath heard his prayer, 9 Vato whose turnen he commendeth all the faithfuil.

< A Psalme of David.

a He counterh himfelfe as a dead man quilt God ine & his fauous soward. frim, and grant from his pearion.

Heyted this outward meanes to help the weakenelle of his faith firm that place was the Athe , and there Got promifed to they the toke, sol his favour. c Deitroy per the good with the bad. d He thus prayeth in respect of Gots

glory and not for his name cause. Remgaffe enthat God would purint the perfectiers of his Church e Lei them be vtter'v deh: oyed, as Millac.t 4 f Because he felt the aff. rance of Go is helpe tu bis Feart, bis mouth was opened to ling be cayles g Mearing, bis fouldcare is however as meanes by whom God declated bis

Ponei.

a Heanhorterb treproud tyran's to humole themtelues under Gout hand, and not to be inferious to biuite bea sand dumbe creatures. b The thunder clappes that are beardout of the eleudes, ought to make the wicked to tremble for feare of Gods anger. c That is , the thun ferbolt breakech the most thong trees, and thall men thinke their power to be able to refilt God? k Calledalfo Hermon.

e It aufeihthe lightnings to thoot and gli 'e. f In places most defolate, whereas feemath there is no prefence of God. g For feare maketh them to call their calues

V Nto thee, O Lord, doe I cry : O my ftrength, be not deafe toward me, leaft if thou answere mee not, I be like a them that goe downe into the

2 Heare the voyce of my petitions, when I cry vnto thee, when I hold vp my hands toward

thine b boly Oracle. 3 . Draw me not away with the wicked, and with the workers of iniquitie; which speake friendly to their neighbours, when malice is in

4 d Reward them according to their deedes. and according to the wickednetle of their innentions : recompense them after the worke of their bands : render them their reward.

5 For they regard not the works of the Lord, nor the operation of his hands : therefore " breake them downe, and build them not vo.

6 Prayled be the Lord, for he hath heard the voyce of my perions.

7 The Lord is my ftrength and my shield: mine heart trufted in him, and I was helped: therefore mine heart shall relayee, and with my fong will I pray fe him.

8 The Lord is 8 their Brength, and he is the Grength of the delinerances of his anounted.

9 Saue thy people, and bletfe thine inheritance : feed them also, and exalt them for ever-

PSAL XXIX.

. The Prophet exhorieth the princes and rulers of the world (which for the most ears thinke there is no G.4) 3 As the least to frare eim for the thunders and tem pells, for frare whereof al. creatures tremble, 11 And though thereby God thre awseth finners, yet he is alwayes mercitub to his, and moonesh them thereby to trasfe his

€ A Pfaime of David.

Ine voto the Lord, ye a foones of the mighty, Give vinto the Lord glory and three gib.

2 Gine vnto the Lord glory due vnto his Name: worfbip the Lotd in the glorious San-

3 The b voyce of the Lord is upon the waters : the God of glory maketh it to thunder: the Lord is upon the great waters.

4 The voyce of the Lord is mighty: the voyce of the Lord is glorious,

The voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them also to leape like a calfe: Lebanon also and d Shirion like a yong vnicorne.

7 The voyce of the Lord divideth the e flames of fire, 8 The voyce of the Lord maketh the wilderneffe to tremble : the Lord maketh the wildernes

of f Kadeth to tremble. The voyce of the Lord maketh the bindes to g calue, and h discouereth the forests : therefore in his: Temple doeth enery man speake of his

b Maketh the trees case, or provide the most fecret places. I Though the wicked are both ng account with thefe hights , yet the faithfull prayle God.

10 The Lord fitteth vpon thek floods, and the k To moderate the Lord doeth remaine King for euer. It The Lord shall give firength vnto his peo- they destroy not all.

ple; the Lord thall blette his people with peace.

PSAL-XXX.

1 When David was delinered, from great danger, he rendred thanker to Gad, exhorting other to doe the like, and to learne by his ex imple, that Gid is rather merciful then fourre and vi orous towards his children. 7 And a foil a twe fall from professive to admirfine is fudden E The deserve see wan to prayer, promifing to prayfe God jer zuer

A Pfalme or jung of the * dedication of the a house of Dinid.

Will magnifie thee , O Lord: 6 thou haft ex- Closs bad pollu-alred me, and naft not made my foes to reioyce to dit with moth ouer me.

2 O Lord my God , I cryed vnto tiee , and them of great inthou halt - reflored me.

3 O Lord, thou hast brought vp my d soule for his benefits. out of the grave : thou haft regived me from them a Remore i trops that goe downe into the pit.

at goe downe into the pit.

4. Sing prayfes vinto the Lord, yee this Saints, d Meaning, that and give thankes before the remembrance of his he escaped neath Holineffe.

5 *For hee endureth but a while in his anger; alterth them that lut in his fauort it life; weeping may abide at have received euening but iny commeth in the morning

6 And in my s prosperity I fayd, I shall ne- mercy libers uer be mooued.

7 For thou Lord of thy goodnesse haddest bernacle. made my h mountaine to stand strong; but thou dideft hide thy face, and I i was troubled.

8 Then cryed I vnto thee, O Lord, and prayed g I put too much to my Lord. 9 What profit is there in my blood, when I

31.18 2 Chron. goe downe to the pit ? Thall the k duft give thanks 31 24 15. vnto thee? or shall it declare thy trueth?

10 Heare, O Lord, and have mercy vpon me, me in Zron moit Lord, be thou mine helper.

II Thou hast turned my mourning into ioy : i After that theu thou hast loosed my sacke, and girded mee with thine helpe, I selt

12 Therefore shall my tongue prayse thee and k David meaners not cease; O Lord my God, I will give thankes the the dead are vinto thee for euer.

in the earth ; therefore he would live to prayle his Name , which is the end of mass creation, I Because thou half preserved me that my tongue thould pray to thre, I will not be vomindfull of my anerie.

PSAL. XXXI.

Dauid delivered from some great danger first rehearseth what meditation he had by the power of fatth, when death was before his eyes, his memie being ready to take him. 15 Then hee affirmeth that the fanour of Godis alwayes ready to those that four him 10 Finally hee exhartesh all the fasthfuli to truff in God and to lowe him, because hee profirmeth and firengtheneth them, as they may (ce by his example.

■ To him that excelleth. A I Salme of Danid.

N* thee, O Lord, have I put my trust; let mee * P/al 71.1. neuer be confounded; deliuer me in thy a right a For then God reoufneffe.

2 Bow downe thine care to mee; make hafte ferueth his accorro deliuer me; be voto me a ftrong rocke, and an ding as he hath promised. house of defence to faue me.

3 For thou art my rocke and my fortreffe; therefore for thy Names lake direct me and guide b Preferue mee

4 D aw mee out of the binette, that they counfels and fub-haue layed privily for mee; for thou art my till practice of haue layed privily for mee; for thou art my ftrength.

2 S.m 7 3 Dent 10 5.

rage of the tempelt

and waters, that

b He condenicerb gratitude, Which do not prayle God the recelling of

most parrowly. mercy, and thew mercy liberally f Before his Ta-

* Pf.x. 45 8 Ifa 54 3. 2. Csr 4.17. confidence in my quiet ftate, at leie.

h I thought thou hadit ettablished

haft with trawer my milely

the Congregation of the Lord bere

iuft, when he pie-

from the craftie

5 Into

c. Berwieene bore

e Hee defire:h God oor oorly to take care for bim in ihis li'e, bue that his foule may be faued after in & life.

d This affection ought to be ta all Gods chil.'ten, so have whatfoeuer shing is not grounded voon a

as deceisful! and vaige. e Largeneffe figninech comfort, as ftraitneffe, forow, and perill.

f Meaning, that his forow and tore ment had continue ed a great while. g Mine enemics. men to their part aginit me, euen my chiefe friends. h They were a-fraid to thew me any oken of

friendfhip. i They that were in authoritie. coadeuned me as 4 wicked doer. k I bad thinteftie monic of confeience, that thou wouldeit defeod mine ignocencie. 1 Whatforuer charges come. thou gouerneit them by thy prou'dence. m Let death deftrey them to the intent that they my burt no

n The treafures of Gods melev are alsvaies layd vp in Cove for his children, albeitat all times they dos not enjoy them. # Elr. in the feerel of thy face. o That it, in a p'ace where they frail have thy ecmfort, and be hid fafely from the enemies pride. p Meaning, there Was no cirie fo firong to preferue b'm as the defence

mo e.

of Gods fauour. With heavenly fireng h.

a Conternicz ske

free remifrico of

the chiefell point

figner, which is

g Into thine chand I commend my fpirit : for thou hast redeemed me, O Lord God of trueth. 6 I have bated them that give themselves to

deceit full vanities : for I d truft in the Lord, 7 I will be glad and rejoyce in thy mercy; for thou half feene my trouble; thou half knowen my

foule in advertisies. 8 And thou hast not sout mee up in the hand

of the enemie, but halt fer my feete at harge.

9 Hane mercie vpon me , O Lord : for I am in trouble: mine f eye, my foule & my belly are confurned with griefs.

10 For my life is wasted with heavinesse, and my yeeres wish mourning; my ftrength faileds for my paine, and my bones are confursed.

11 I was a steproach among alimine enemies, but specially among my neighbours : and a seare to mine ecquintance, hwho feeing mee in the Areete, fled from me-

12 I am forgotten as a dead man out of mind: I am like a broken verleil.

13 For I have heard the railing of i great men : feare may on enery fide, while they confpired together against tree, and confulted to take my life,

14 But I trufted in thee, O Lord: I faid, t Thou art my God.

15 My times are in thine hand : deliver mee from the hand of mine enemies, and from them

that perfecute me. 16 Make thy face to thine vponthy feruant:

and fane me through thy mercie. 17 Let me not be confounded, O Lord : for I have called upon thee; let the wicked bee put to confusion, and to m filence in the grave.

18 Let the lying lips be made dan be, which crnelly, propelly, and spitefully speake again ft the righteous.

19 How great is thy goodnesse, which thou " helt laid up for them that feate thee! and done to them that truft in thee , even before the fonnes ofmen!

20 Thou doeft hide them to privily in thy presence from the pride of men; thou keepest

tongues. 21 Bleffed be the Tord; for hee hath fliewed his marneilous kindnesse toward me in ar firong

22 Though I faid in mine 4 hafte, I am cast out of thy fight', yet thou heardest the voyce of my

prayer, when I cryed vnto thee. 23 Lone ye tle Lord all I is Saints; for the Lord preferreth the faithfull, and rewardeth abandant-

ly the proud doer. 24 All yee that trust in the Lord, bar strong,

and he shall establish your heart.

9 And fo by my raftneffe and infidelitie deferned to baue beene forfaken |Or, bee that feele his mercies, r Be cantant to your vucation, and God will confirme you

PSAL: XXXII. 2 Daued peniford wit grienous ficknesse fer his finnes, counteth them bleft d to whom Ged doeth not emture

their transgriff ns s And after that he had confest d his finnes, and obtained paidon, 6 he exharieth the wished men to line godly, it and the good toreingee. A Plalie of David to grue a instruction.

B Leffed is he whose wickednes is b forgiuen, and whose finne is courted. of our faith. b To be in lifed by faith , is to have out finnes freely remitted, and so be reputed iuft, Rom 4.6,

2 Bleffed is the man , voto whom the Lord imputeth not iniquitle, and in whose spirit there is no guile. 3 When I held my c tongue, my bones con-

fumed, or when I d roared all the day, 4 (For thine hand is beaute upon me day and and respace, night; & my moisture is turned into the drought enter or coing of Summer S. Lah.)

f emilleate lig. Then I acknowledged my finne vnto thee, cifying that beneither hid I mine iniquitie, fer I thought, I will be reconciled to confeile against my telfe my wickednesse vnio 6.4, he feeleth a the Lord, and thou forgauest the punishment of perpenual totn.y finne. Selah. BURDS

e He fhewech 6 Therefore shall every one that is godly, that is Gods mere make his prayer voto thee in a frime, when thou cre is the anely roayeth be found; futely in the flood of great wa- neife of Lanes for ters & they shall not come neere him. the meaner there-

7. Thou art my fecret place, thou preferuest of averepensance me from trouble; thou compatiell me about with and contellion w trobproceed of ios full deliuerance. Selah.

& I will a instruct thee , and teach thee in the f when recessivy way that thou flak goe, and I will guide thee ca feth him to with mine eye. befor 16c cars.

9 Be yee not like an horfe, or like a mule g to wil the wiwhich vaderfrand not; whose a mouthes thou irra and great da adoeft binde with bit and bridle, leaft they come h Davids romineere thee. feel to make the

10 Many fotowes finall come to the wicked; telt of Go's chele but he that truffeth in the Lord, mercy fluil com- the bourh a which

11 Be glad ye righteous, and k recover in the he will diliger-Lord, and be joyfull all yee, that are voright in ly looke and take

Darton i If men can tole bruit beafts, bit he they that God will norbeidle and tame their tage? k He theweth that peace and toy of confidence to the holy Choft , is the fauit of faith

PSAL XXXIII,

t Hee extorieth gold men to praife Go4, for that he hath not and everted all things, and of his providence generneih the fine, but also is faithfull in the transfer, 10 hee anderstandeth mans beart and cattereth the counfell of the wicked. 16 forther no man can be preferred by any creature crimans flrength : but they, thought their confidence in his mercie, fall te prefeined from all aduerfities.

R Eioyce în the Lord, Oyee righteous ; fer it a becommeth vpright men to be thankefull. 2 Praife the Lord with harpe; fing vnto him a Ir is the inter

with viole and b inftrument of ten firings. 3 Sing vnto him a new long : fing cheerfully for of God , for the with a loud voyce.

4 For the word of the Lord in righteous, them, and all his d workes are faithfull.

5 He cloncth rightcoulnes and judgement;

the earth is full of the goodnesse of the Lord,

6 By the word of the Lord were the heavens of the Temple, reade, and all the hoafte of them by the breath of which doth on

7 Hefgathereth the waters of the fea toge- facrifices, rechners ther as vpon an heape, and layeth up the depthes and lights. in bir treefurcs.

that dwell in the world, feate him.

o For he fp ke, and it was done : he comman- ifich and exectded, and it if thood.

to The Lord breaketh the counfell of the e Howfinger the The Lord breaken the country of the world indeed of Feathen, and bringeth to nought the devices of Go's workingto the people.

merry and power the wed toward b To fice on inflicments, was a part of the ceremontali ferutce

fet forth the prate

he felt, and that

12 the way of fal-

or commande reas 8 Let all the earth feare the Lord: let all them in governing the d That is, the

> be dorn all things according to ru-

fire and mercie. f By the creation of the beauthr and beautifull prosment with the gathering also of the water, the ferrich out the post of of this all exce-tures might fear them, Box, may created g. So, counfell can promie against Gods but he deteatest it, and it shall have could functife,

11 The

The safetie of the godly. h Ree theweth

Quiderb in this.

the het witte

all things are go-

prout lence and an by forgune.

& Therefore bee

wicked enterp. i-

I If kings and the

marghtie of the

would cannot be

faced by world y

meanes, but onely

dence, whit have

others to trutt in.

that have not like

m God thewerb

that toward his

which may by no

meanes is able to

n Thus hee (pea-

keth in the name

of the whole

Church, which

onely depend on

Gods prouidence,

a Bee promifed

Detter to become your

of his mercie,

by Godsproui-

meanes

knowerh their

i lie proouech, that

our God.

II The counfell of the Lord first fland for that all our felicity euer, and the thoughts of his heart throughout all

> 12 Bleffed is that nation, whole & God is the Lord: even the people that he hath cholen for his

13 Tae Lord i lookerh downe from heaven, and beholdeth all the children of men-

14 From the habitation of his dwelling, hae beholderhall them that dwell in the earth-

15 He & fathioneth their heatts every one, and understanderh all their workes. 16 The 1 King is not frued by the multitude

of an hoalte, neit er is the mightie man delivered by great strength, 17 A horfe is a vaine helpe, and shall not de-

liner any by his great strength. 18 Bahold, in the eve of the Lord is vpon them

that feare him , and you them that trust in his 19 To delitter their foules from death, and to

preferre them in famine. 20 Our foule waiteth for the Lord, for he is

our helpe and our thield. 21 Surely our heart shall reloyce in him , because we trufted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as wee truffed in thee.

PSAL MNXIIII.

1 After Duid had elegal Achifb, according as it is written in the 1. Sam, 2 11. whome in the little bee tritles from 1. Sand. I. When the tritle that the critich Abinetich (which was a green all tame to all the E. ... of the Position) heep pagest Godfor his keinteractice, a granding all others or his example to truff in Cod. to fee e and strucking, 7 Wood of salesh the gody with his Angels, 16 and viterly deftroyeth the touck & in their finnes.

A Pfalme of Dasid, when he changeth his behawicur before sibimelech, who draue him away, and he departed.

Willa alway gine thankes onto the Lord : his prayle fhaibe in my month continually.

2 My foule thall glory in the Lord: the blumble thalf heare it and be glad.

3 Prayle ye the Lord with me, and let vs magnifie his Name together.

4 I fought the Lord, and he heard me : yea, he deliuered me out of all my . feare.

5 They & shall boke ynto him , and runne ro him : and their faces itself not be athamed, faying,

6 This poore man cryed, and the Lord neard him, and faued him out of all his troud s. 7 The Angel of the Lord pitcheth round

about them, that fears him, and delinereth them.

8 Tafte ye and fee how gracious the Lord ix bleffed is the man that trufteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The flyons do lacke and fuffer hunger, but h That is , the true they which feeke the Lord , shall 8 want nothing

> It Come children, heatken vnto mee: I will teach you the b feare of the Lord.

> 12 * What man is be that defireth life, and loueth long dayes for to i fee good ?

> 13 Keepe thy tongue from eaill, and thy lips, that they speake no guile.

Pialmes. D'uids complaint, 14 Eschew enill and doe good: seeke peace and

follow after it. 15 The eyes of the Lord are vpon the righte- God doeth not ous, and his extes are open voto their crie.

16 But the kiaca of the Lord is against them wicked, but also that doe euill, to cut off their remembrance from pame for ever,

17 The righteons cry, and the altheir trou-affictions them and defineteth them out of all their trou-afficients them. 17 The righteons cry, and the Lord heareth feeme to be fival-

18 The Lord is neere voto them that are of a deliver them contite heart, and will faue fuch as be afflicted m And as Christ faith, all the haires in fpi it,

19 Great are the troubles of the righteous: but a Their wicked the Lord deligereth him out of them all. 20 m He keepeth all his bones not one of them owne defination,

is broken. 2 t But malice thall flay the " wicked : and they that hate the tighteous, thall periffs,

22 The Lotd o redeemeth the foules of his fer- it felfe, then God wants; and none that trust in him, shall perith, their tedcemer.

k The anger of onely destroy the

abolifice:h their I When hey of Lishead. enterprifes thall turae to their o For when they feeme to be ourrcome with great dangers and Jeach the weth himfelfe

caufe against them

: hat did perfecute

bim and figunder

b Albeit God can

mies : yet the ho-

aref-napower.

hele tentations,

that thou art the

authour of my

nelle that their

: All are mee againk

the fpirit of giddi-

enterprifes may be

foolith, and they

received suft se-

: She wing that

God to be a reuen-

ger but onely for

g Which be pre-

hildr of God.

h He a. tributerh

both in faule and

finder me to purge.

his glory, and when

attand.

ly Ghoit attributech

PSAL. XXXV.

a Solong as Saulto as onemie to Dauid, al that had any authorsise under he ato fister their king (as in the course of y wor'a) did aifs wost cruelly perfecuse Danid: against whim hee prajeth GM to plead and to awange his ciase. 3 that they may be in fear in their nets and furres, which they and for him, that his innocencie may be declared. ay and hat the innecent, which taketh part with him. may recoyce and play for the Name of the Lord, that thus delmereth his ferant, 23 Antio be promifeth to peake a He defireth Gol forth the suffice of the Lord and to magnific his Name to vodert he his all the dayes of his life.

A Pialme of Dinid.

P Lead thou my a cause, O Lord, with them that with his breath thine with me; fight thou against them that detroy all a serefight against me.

2 b. Lay hand youn the shield and buckler, and voto him these cu. ward wespoos fland vp for my heipe. to affure vs of his

3 Bring out allo the speare, and stop the may against them that perfecute mee, say voto my e foule, I am thy faluation.

4 Let their be confounded and put to thame, that leeke after my foule: let it e be turned backe, faluation. and brought to confusion, that imagine mine d Smite them with

5 Let them be as chaffe before the wind, and In the Angel of the Lord I Catter them.

6 Let their way be darke and flippetie; and let the Angel of the Lord perfecute them.

7 For e without cause they have hid the pit we may not call and their net for me; without cause hauethey digged a rit for my foule.

8 Let destruction come vpon f him at vo- our cause is inft. wares, and let his net, that hee hath layd print- f When he promily , take him: ler him fall into g the fame deftru- peace. ction.

9 Then my foule shall be joyfull in the Lord : Pared against the it thall reloyce in his faluation. 10 All my a bones thill fay, Lord, who is like his telustrance

voto thee, which delinerest the poore from him, ore too God, praythat is too ftrong for him! yea, the poore and him that is in miserie, from him that spoylerh bim !

II Cruell wirnestes did rife vp : they asked of 1 That would no me things that I knew not.

12 They rewarded me euili for good, to k have k To have aken sported my fonie.

tiom me al comfort, 13 Yet I, when they were ficke, I was cloathed and brought me into despaire. With a facke: I humbled my foule with fatting:

bady

mundfull of Gods mercies toward me, religioo & worthip that is good.

great benefite f.r. his deliuerance. b They that are beaten downe with the experience of their owne enils. c Which I conceiued for the danger wherein I was. d They ihall be bold to fire to thee for fuccour, whea they thall fee thy e Though Gods power be fufficecut to gouerne vs .vet for mace infirmatie he ap-Potntech his Angels to watch over vs. f The godly by abeir patient obedience profite more then they which Faume and ipovie. g lithey abide the fatt trealf.

of God. * 1. Pet.3.10. i Seeing all mea parurally denie felicitie, he won letrib why they call stemtelues willingly into milery.

railing words. o The word rignine h cakes : meaming that the proud courtiers at ribute raile, and coofpite ple. his death. p in token of con teapt and morking. | Or, clifts of the earth: mianine

I ir : c. fe and others in their mi erie. q They reinyced as though they h d crw Genne i It is the fur ice 6 Ged to gitte to the oppression eaffl. flion & rorme t. and to the oppief. fed arde and ieliefe. a Theff i 6. f Becaufe we have rna: which we

fourth for feeing

t That is , at conce,

were they near 10

na yormigale. o Tuis prayer

be is delitioned.

fault alwayer be ver fir? againft them that perfe curertefei b'ull. a That at 'eat fau uen y eight. though they be not able to belpe me W He rabotteth the Church to prayle God f. ribe delive. pance of ballie defte dienot bis

adu. rfarics.

a I fee evidently by his deeds , that finne pulherh fot-Ward the reprobare from wicked. neffe to wickedneffe, albeit be goe ebout to couer bis impietie. b Thrugh all niber dereft bie vile finge, yet be

himfelfe feeth it bot. c. The reprobate mocke a who'e fore doftine, and pur not difference betweene good and eaill. d By deferibing at large the nature of the proposate , bee admontheth the godly to be ware ofthefe vices,

ard i my prayer was turned upon my bosome. 14 I behaued toy felfe as to my friend, or as to affection as I would my brother : I humbled my felfe, mourning as one that bewaileth his mother. 15 But in mine m admerfity they reloyced, and

gathered therefelues together, the abjects affernbled themselves agains me, and I knew not : they mereaty to flip, and tare " me, and ceafed not.

16 With the faile footfers at " bankers gnafh. ing their teeth against me.

17 Lord, how long wile thou behold this? deliver my foule from their turnult, even my defolate foule from the liuns.

18 So will give thee thanks in a great Condannie feath flotte, gregation : I will prayfe ther, among much peo-

19 Let not them that are mine enemies vniuftly reloyce ouer me, neither let them P winke with the eye, that hate mie without a caufe.

20 For they speake not as friendes : but they imagine occeivfull wordes against the I quiet of

21 And they gaped on me with their mouthes. David our throwen, faying, Aha, aha, 9 our eye hath feene.

22 Thou halt feene it, O Lord keepe not filence: be not farre from me, O Lord.

23 Arife and wake to my judgement, enen to my cause, my God, and my Lord,

24 Judge mee, O Lord my God, according to thy rightcoulnesse, and let them not reloyce ouer me.

25 Let them not fay in their hearts, (Oour foule reio, ce : neither let them fay, We have denoured him.

26 Let them be confounded, and put to fhame together, that reloyce at mine burt : let them be cloathed with confesion and shame, that lift vp

them iclues against me. 27 But let them be joyfull and glad, x that loue my righteoutnetle: yea, let them lay alway, Let the Lord be magnified, which loueth they

prosperitie of his fernant 28. And my tongue shall viter thy righteous-

neffe, and thy praife every day.

ISAL XXXVI.

1 The Prophet greenously would by the wicked deeth complaine ef their ma wiene vak drefe, 6 Thin be turnich to enfider the unitest able goodne fe of Gid towand afferentieres. 9 East free any separate he chil-dress, that by the forth thereof te may be comforted and affured of his deliverance by this ordinarie complete Gods worke 13 Who in the end destrojeth the wicked, and faucib the inft.

To him that excelleth. A Pfalme of Danid, the farmant of the Lord.

W Ickednes faich to the wicked man, * euen in n ine heart, that there is no feare of God before his eyes.

2 For he b flattereth himselfe in his own eyes, while his iniquity is found morthy to he hated.

3 The wordes of his mouth are iniquity and e deceit : he hath left off to vinderstand and to doe

4 He dimagineth mischiese vpon his bed : he fetteth himfelfe vpon a way, that u not good, and doeth not abhorre euill-

5 Thy e mercy, O Lotd, reacheth unto the bear e Though wicuers , and thy faithfulnelle thio the cloudes.

6 Thy tighteousnesse which the t mightie world, yet by thing mountaines; thy judgements are the a great beauenly proutf deepe thou Lord, doeft laue man and beaft.

7 How excellent is thy mercy, O God ! there- each fore the children of men trust vincer the shadow t Etr. the meanof thy wings. taines at God : for 8 They shalbe a farished with the famesse of tweatjeener stea

ti ine houfs, and thou shalt give them drinke out called of the timer of thy pleafures.

o For with thee is the well of life, and in thy governeth all light fhall we fee light. 10 Extend thy louing kindneffe vnto them feththen, albeit

t' at b know thee, and thy rightcoulnelle vnto to over whelme them that are spright in heart.

11 Let not the foote of poide come againft & Onely Gods trace, and let not the hand of the wicked men yough of all proone me.

they are cast downe , and shall not be able to rife. and melife to b Ber flie Aeth who a e Gods chil fren, to we , they that koow nim, and leads then dues a grightly a Let cotthe groude a cance him felfe against mee, neither the power of the wickes detac me away it That is, in their prule where in they flatier themielues

I'S A L. XXXVII.

1 This Pfalme consernesh exherence n and confolation for the works , that are greened at the probective of the wicked, or incaffin on of the god y. 7 Far how profite 1 st. As focuses the war and or true for the time , I se & mother Charletore sam Genanftere, beaufe the arenet in the fining of Col. turin he end they ered-circyed as I is en wies, it And hav migerally that for night car freewith to live in the port il yet his end is Jence, and he is an the fourter of God, here delinered from the week dand profited A Haltee of David.

F Ret not a thy felle because of the wicked men.

neithe, be envious for the e. iil Joers. a He a Imonifheth 2 For they fla.ll foone be ocut downe like a neither to sae our felves for the graffe, and shall wither as the greene herbe.

3 "Trult thou in the Lord and doe good: of the Wicked . cele dwell is the land, and thou finalt be fed affuredly; there o delire to be

4 And delire thy felfe in the Lord, and hee our fine the better, foull give thee thine hearts !efire. b For Gods indg. s of Committely was verto the Lord, and truft meniconeth

in him, and he fled bring it to paffe C 8 Nomenta 6 And I e mail bit g forth thy righteoulnefle a To trust in Got. as the light, & thy rindgement as the noone day, and for according

Waite patiently vpn the Loid, and hope obs will, are lare in him; fee not thy felfe for lamf which pro-products the spereth in his way, nor for the man that bringeth neuer farle vs. d Brockled by his ente priles to palle. thing owne wife-

8 Ceafe from anger, and leaue of wrath: fret dome, bur obey no, thy felfe g also to doe euill. God , and be will

9 For evill doers shalbe out off, and they that finish his worke waite upon the Lord, they shall inherite the land. e. As the hope of 10 h Therefore yet a little while and the wicked the daylight caushall not appeare, and thou shall looke after his terbusnes to be place, and he shall not be f und. darber effe of the

11 But * meeke men shall poileffe the earth, and mibe to ought we patient y to truft fball have their delite in the mulritude of peace. trac6. dwill 12 i The wicked practifeth against the inft, cleare o resufe

and reftore va to and gnasheth his teeth against him. 13 But the Lord flall laugh him to fcorne : corr ght.

for he feeth that his day is comming. togeth the wasked 14 The wicked have drawen their fword and to profree in fee-

haue bent their bowe, to call Jowne the poote meh to the fight their dologs, Jah 11. 7 &co. g Mesung, except be modera ehls. flections, be finall be led to due as they die. hite core deth the imparience of our nature, which csunot abide trill the fellorde of G. is time become. * Matth 5. . . The gody are allo elichat the proves and waft of the worked hall, not prevaite against them. but fall on their owne neckes, and therefore out in patiently to shide Gods time, and in the meane while beyvarle their finnes , and offer up their leates , is a factor bee of their ebedience.

to c stflex all the dence thou governeft beauen and

what fener is exf The depth of tay prosidence things, and dispo-

the Auked Jeems

things both con-12 k There they are fallen that worke injunity; coming this I fe

prof. erous eftate

d. werthen finte

The luft not forfaken.

For they are

dayly ted as with

um , and have faf-

h int, when the wicked have acute

yerwigh, but euer

I God kno with

over his, and by

what meanes to

m For God will

te f mindes: an f that which thall

n They thall va-

nith a way fudden-

ly , for they are fed

for them conten-

deliuer them

be nicettary

for the day of

o God to Erroi-

is able to belie

the fanh ull , be

eart; they walke

in his oveyes with

an vpughroon-

doeth exercife his

faith with digets

r Tanugh me inft

man die , yet Gods

eritie, and though

bleflingt are ex-

rended to his po-

God fatter forme

of man to beke

1 mporall benefi.s.

wet his tecompen.

feth him wirb foi-

rituill tresfmas.

f They Shall con-

rimually be prefer-

ued vader hods

lean inward rett.

t Thef three

poyuts are requi-

re i of the farchfull.

that their talke be

godly . that Gods

law be in their

beart , and that

their life be vp.

he foregime for

Go's glary and

expe hear both for

then fallaction, yet

be will as proous

weage their

fred is but as a

flieth atvay in a

the faithfull to

marke diligently

the examples both

wrong.

moment y He exhorteth

right. u For though it

i. When God

flicth sim with his

blidi ge, that hee

flaughti

others. p. God profpereth

i-jence.

systat dan jera bang

Manna from hea

Pfalmes.

Dauids fore affliction.

and needy, and to flir fuch as be of spright con-

15 But their fword shall enter into their owne heart, and their howes shalbe broken.

16 A fmilithing vnto the iast man is betret then great tiches to the wicked and mightie. 17 For the armes of the wicked shall be bro-

kan : but the Lord voholdeth the juft men. 18 The Lord I knoweth the dayes of voright

men, and their inheritance shalbe perperuall

1) They flut not be confounded in the parilloss time, endia the dayes of famine they thall have in vinough

20 But the wacked fluil perith, and the enemies of the Lord shall be confirmed as the a fatte of lambs; even with the fmoke thall they continue

21 The wicked borroweth and payeth not againe : but he righteous is mercifull and o gi-

22 For fuch as be bleffed of God shall inherite the land, and they that be curled of him, shall be

23 P The pathes of man are directed by the Lord: for he loueth lis way.

24 Though he ? fall, hee shall not be cast off, for the Lord putteth under his hand, 25 I have bene yorg, and am olde, yet I faw

never the righteous forfaken, nor his ! feede beg-26 But he is ener mercifull and lendeth 1 and

his feede entryeth the blotting. 27 Flee from earll and doe good, and dwell

28 For the Lord loueth judgement, and for faketh not his Saints : they shall be preserved for

enermore; but the feede of the wicked thall be 29 The tighteens men shall inherite the land, and dwell therein for euer.

30 The month of the righteons will speake of wifedome, and his tongue will talke of judge-

31 For the Law of his God is in his heart, and his steps thall not flide.

32 The wicked watcheth the righteous, and Wings, and bade at feeketh to flay him.

33 But the Lord will not leave him in his hand, nor condemne him, when he is a indged.

34 Waite thou on the Lord, and keepe his way , and he shall exilt thee , that thou shalt inherite the land; when the wicked men shall perish, thou thalt fee.

35 I have frene the wicked ftrong, and fpreading himfelie like a greene bay tree.

36 Yet he x patied away, and loe, he was gone, and I fought him, but he could not be found. 37 Y Marke the vpright man, and behold the

iust: for the end of that man 11 peace.

their crofe, and re-38 But the transgreffours shall be destroyed together, and the ende of the wicked shall be out x So that the pro-

39 But the 2 faluation of the righteous men cloud, which vani- Shalbe of the Lord; hee Shalbe their ftrength in the time of trouble.

> 40 For the Lord shall helpe them, and deliver them : hee shall deliver them from the wicked, and shall faue them, because they trust in him.

at Guds mercies, and allo of his judgements. z He fheweth that the patient hope of the godly is neurs to vaine , but in the ent hath good fuccests, though for a time God prooue tarm by fundry tentations,

PSAE XXXVIII.

David lying fiere of fome organism difense, neknowled-geth himselfs to be chastified of the Lord for his finnes, and therefore prayeth God to turne away his wrath. ste viter : the greatneffe of his griefe by many wordes and circumstances , as winded with the arrowes of Gods tie, for the not his friends, entil introded of his BIRE WILES. as But in the end with firme confidence hee commendeth he cause to God, and nopeth for speedie beipe at his bana,

A Pfalme of Dausd for a remembrance.

O Lord rebake me not in thine b anger, neither haltifement for chastife me in thy wrath,

2 For thine arrowes have light vpon mee, b He defireth not and thine hand lieth spon me.

3 There is nothing found in my flish, because but that he would

because of my 4 sinne. 4 For mine iniquities are gone ouer mine bearett. head, and as a weightie burden they are too hea. c Toy fickreffe,

tile for me. 5 My wounds are patrified, and corrupt because of i my foolithnesse.

6 I am bowed, and crooked very fore: I goe I mourning all the day.

7 For my reines are full of burning, and there ned much more is nothing found in my flesh

8 I am weakened and fore broken : I g roare and makerh

for the very griefe of mine heart.

9 Lord, I pomre my whole defire before thee. and my fight ig is not hid from thee.

me, and the light of mine eyes, enen b they are nor | Or, blacke as one mine owne.

11 My louers and my friends fland afide from fickeneffe. my plague, and my i kinfmen fland afarre off.

12 They also that seeke after my life, lay snares, and they that go about to do me enill, talke wicked things and imagine deceit continually.

13 But I as a k deafe man heard not, and am as a durome man, which openeth not his month.

14 Thus am I as a man, that heareth not, and | Eor, ranneth in whose mouth are no reproofes,

15 For on thee,O Lord, doe I waite : thou wilt that he was deffe heare me, my Lord, my God.

16 For I fayd, Heare me least they reloyce ouer tounfell. h My fight faileth me: for I when my foot flippeth, they extol them- me for very forsclues against me.

17 Surely I am ready to in halr, and my forow i Partly for feare is ever before me.

18 When I declare my paine, and am forie for all duene and

19Then mine a enemies are alive, and are mightie, and they that hate me wrongfully are many, fore meo, and there-20 They also, that reward enill for good, are fore pariently wait

mine adnerfaries, because I follow o goodnesse. 24 Forfake mee not, O Lord, be not thou I That is, if they

farre from me, my God.

22 Hafte thee, to helpe mee, O my Lord , my they will mocke and P faluation.

me. m I am without hope to recouer my ftrength. a lo my greate miferie

they most rejoyce of the had rather haus the haired of all the world, the oto faile in any part of his ductie to God ward. p Which er the authour of my faluation; and this declareth that he prayed with fure hope of deliuerance,

PSAL. XXXIX.

y Danid ottereth with what great griefe and bitternelle of minde hee was driven to theje cutragious complaints of his infirmities a For he confifethihat when he had determined flience , that he broff forth jet into words, that he would not through the greatnesse's his griefe. 4 Then hee rehearfeth certaine riquells which taffe of the infirmitie of man . 3 And mixeth with them many prayers ; but all dee fo we a a Toput himfelfe and others in finne

to be exempted from Gods rod. of thine anger : neither is there reft in my bones, fo moderate his hand, that be might be able to

> where with thou haft vitired me. d David ackness ledgeth God to be iult in hir punift meots, becaufe his finnes had defere He confesseth his finnes , Gods ine

rayer his refuge, f That rather gane place to mine ovene luits, then to 10 Mine heart + panteth : my ftrength faileth the will of God, that is disfigured and confumed with g This example warneth vs neuet to difpaire, bethe corment neuer fo great : but al waies to cry unto God

> acout, or, is toffed to and fre, meaning, ture of all helpe and

with fure truft for

delinerance.

row. pride, they denied

firendship. k For I con haue no audience befor the helpe

fee that thou fuccour me nor ia time triumph, arthough thou badit forfaken

Sacrifice refused.

mind wonderfully troubled, that it may plainely appears how he did firme mightely against death & desperation. To the excellent Mulician a Ledathun, A Pjalme of Danid.

a This was one of the chiefe fingers, 1. hron. \$6,4 t. b Aloeit he had appoynted with bimfelte patiently to have taried Gods leafure, vet the vehemency of his paine caused him to breake his

purpofe. c Though when the wicked ruled, he thought to haue kept filence yet his zeale canfed him to change his mind. d He confesset

that hee grudged against God, confidering the greatnette of his forrows, and the faottneife of his life. e Yet Dauid offended in that that he reasoned with God as though shat he were too feuere to ward his weake creature. f Make me not a mocking flocke to the wicked, or wrap mee nor vi with the wickel. when they are put to fhame g Seeing my troubles came of thy prouidence. Lought theis.

to have endured

a Though God deferred his bely, yet

he parien ly abo.

till be was bear 4.

b He bath deliue-

red me from most

him for Gods be-

nehrs are fo many occalions for vs to

praife his Name.

d To follow their example, which he

must needs do that,

aru"eth not onely

from one kind of

the contemplation

Gods fanour to

in the Lord.

e Dauid goeth

great dangers.

them patiently. h Though thine

Thought, b I will take need to my wayes, that I in not with my tongue: I will keepe my mouth bridled, while the wicked is in my fight. 2 I was dumb and spake nothing: I kept silence

euen from good, and my forow was more thirred. 3 Mine heart was hote within me, and while I

was musing the fire kindled, and I dipake with my tongue, faying,

4 Lord, let me know mine ende, and the meafure of my dayes, what it is : let mee know how long I have to line.

5 Beholde, thou haft made my dayes as an hand breadth, and mine age as nothing in respect of thee : furely enery man in hu beft state is altogether e vanity. Selah.

6 Doubtlesse man walketh in a shadow, and difquieteth himfelfe in vaine; he heapeth vp riches, and cannot tell who thall gather them.

7 And now Lord, what wait I for ? mine hope is even in thee.

8 Deliuer me from all my transgressions, and make the not a rebuke vnto the foolith.

9 I should have beene dumbe, and not have opened my mouth, because g thou die'st it.

10 Take thy plague away from me : for I am confumed by the Broke of thine hand. 11 When thou with rebukes doft chaffife man

for iniquity, thou as a moth h makeft his beauty to confume, furely enery man is vanity. Selah. 12 Heare my prayer, O Lord, and hearken vnto my cry : keepe not filence at my teares, for I am a stranger with thee , and a soloutner as all my fa-

13 Stay thine anger from me, that I may reconet my flrength, k before I go hence and be not.

open plagnes light not enermore upon them, yearby forcet confe continually fierte hith-m. word fignifieth all that he defit ih, it bealth force, itrength, beguty. & to whatfoener hee bath elight to that the sod of God that the way all that is desired in this gworld. k For his forow caufed him think that God would deftroy him viterly: whereby we fee how hard it is for the very Saints to keepe a measure in their words, when death and despaire attaile them.

PSAL. XL.

a Danil delinered from great danger, doth magnific and prayle the grace of God for her & linerance, and commendeth his g, suidence towards all mank nd. g Th n deeth he promise to give himfelfe wholly a God ferrice. and fo acclareto honGod is truely worfbipped. 14 2, 101-word he quark thanks and praifect Ged, and having complained of his evenies, with good courage hee case in for ande and forcour.

To hims that excelleth. A Pfalme of Danid. Waited a pariently for the Lord, & he enclined ynto me, and heard my cry.

2 He brought mee alto out of the b horriole pit, out of the myric clay, and let my feet upon the rocke, and ordered my goings.

-3 And he hath put in my mouth a new fong c That is . a speciall of prayse vnto our God : many shall see it & feate, and shall trust in the Lord.

4 Bleffed is the man that maketh the Lord his truft, and regardeth a not the proud, nor fuch as turne afide to lies.

5 O Lord my God , thou hast made thy wonderfull workes fo many, that none can count in order to thee thy thoughts towards vs : I would declate, and speake of them, but they are moe then I am able to expresse.

6 Sacrifice and offering thou diddeft not defire: of his prouidence ouer all, & confesseth that his counsels 20wards vs are far about our capacities : we cannot fo much as tell them to order,

(for f mine eares hall thou prepated) burnt offring and finne offring haft thou not requi ed.

the booke it is written of me, 8 I defired to doe thy good will, O my God: ritual meaning on the facilities and

yea, thy Law is within mine heart. 9 I have declated the righteournes in § h great meth he cremo-Congregation : loe, I will not refraine my lips ; O

Lord, thou knowest. 10 I aue not hid thy righteousnesse within sen mine heart, but I have declared thy trutch and g When how

thy faluation: I have not concealed thy mercy and have really and thy trueth from the great Congregation. II Withdrawe not thou thy tender mercie to mer tree, ce from me, O Lord, let thy mercy and thy truth al- " as A tries in the

way preferue me. 12 For innumerable troubles have compafied that I had ! b In the Church me : my finnes haue taken fuch holde vpon mee, alembet nibe that I am not able to looke vp : yea , they are more Smet in y. in number then the haires of mine head; therefore both a december to have

n ine heart bath & failed me. 13 Let it pleafe thee , O Lord, to deliuer mee: mercy, whereon he make bafte, O Lord, to helpe me.

14 Let them be 1 confounded and putto fliame trouters, works together that feeke my foule to defrioy it; let them thealf protection: be driven backward and put to rebuke, that delive and a struma,

15 Let them be m destroyed for a reward of their and a forthat hereof fhame, which fay vnto me, Aha, aha.

16 Let all them that feeke thec , reioyce and be hart albing the glad in thee, and let them that love thy faluation, in he were take lay alway, " The Lord be praifed.

17 Though I be poore and needy, the Lord countell, yet faith thinketh on the ; thou art mine helper and my de- in war ly 1 oved liuerer: my God, make no tarying.

Gods mercy may coose d for him against the roge of his enemies. fame fhame and confust in light upon them, which they intended to have brought vyounce in As the fat heful all wayes prayle God for his benefiter; for the wicked mocke Gods children in thei, afthictions,

PSAL XLI.

1 D said being gricucufty at fleded, bleffeth them that piry his cife, g and a melanusin of the treafon of his owner friends on a familian, ascame to paffe in Ird's , lab. 13.18. At the fully the creat merces of God entry charter, have an enot befring his enemy to triumph ag only lim, 13 give him a heart thangs to God. To him that excelleth. A P alm. of Daust.

PLost is be that in ingen witely of the poore:

A Not condemning the fact of the boars as weld the Lord final deliver him in the time of trouble. At most doth

2. The Lo d will keepe him, and preferre him you knowing that the e are alide, he fielbe bleffed vpon the earth; and thou decrease are will not deliuer him onto the will of his enemies. Got lay-there

The Lord will ftrengthen him vpon the hard up nonbled of forow: thou has turned all his c bed in his a take ward he but e for forow ficknette.

4 Therefore I faid, Lord have mercy upon me; and griefe of minde

herle my foule, for I have finned against thee. 5 Mine enemies I speake enill of mee , faying, Thousalt ofto-

When thall he die, and his name petith? 6 And if he come to fee me, he speaketh e lies, comfort

but his heart heapeth iniquitie within him , and I That is, confe me when he commoin forth, he telleth it.

7 All they that hate nie, whifper together again their civell hate me : earn against me do they imagine mine hurt. with my framefull

8 f A milchiefe is light you him, and he that death. lyeth, thall no more rife.

to conifort ne. Q Yea, my familiar friend, whom I trufted, he confined my which did eat of my bread , 8 hath lifted vp the death in his beart, and braggeth heele against me.

f The enemies thought by his sharpe punishments that God was become his more tall enemy. † Ebr. the man of my reace. g As Danid felt his tailhoods, and as ir was chiefly accomplished in Christ , John. \$3.58, fo thall his members contig

nually proous 1b

7 g Then faid 1, Loe, I come. for in the rolle of ned mine eares to vuder and the fpirituall meaning of bere Dauld elteemes of the law co thing in respect of

> haidelt over eit hear. I sas esdy

our fama i'm Gode patie has resurche

whitely approach proces tech cua

fielh. I was veorly mine brait to gray.

I He detirerh than m Lerrbe

red aum to be talk

bed ar d feut bim

and cannot bane

e hor pretending

10 There-

To waite on God.

Pfalmes.

God onely giveth victory.

b Meaning, either in profperity of life; or in the true feare of God againit all tentatios . i Shewing meeuident figues of thy fatherly prouidence. k By this repetition he ftirreth vp the faithfull to prayle God.

n As a treafare to

be kept of them, swhich were of the

number of the

b By thefe fimili-

gudes of thirth and

panting, he shew-

eth bis feruent de-

fire to ferue Gud

in his Temple.

E As others take

pleafure in eating and drinking to be

was altogether gi-

men to weeping.

d That is , how I

led the people to

ferue thee in thy

Tabernacle, and

contrary eltate, I

now feeing my

die for forow.

e Though he fu-

ftained grieuous

to cast him into

desparre, yet bis

faith grounded on

Gods accustomed

f That is, when I

gemember thee in

millment among

g Afflictions came

that I felt my felfe

ar outerwhelmed:

whereby he fhew-

the mountaines.

abis land of my ba-

mercies getteth

the victory.

10 Therefore, O Lord, have mercy vpon mee, and raife me vp: fo shall I reward them. 11 By this I know that thou fauontest me, because mine enemy doth not triumph against me.

12 And as for me, thou vpholdeft me b in mine integrity,& doeft fet me before thy i face for euer,

13 Bleffed be the Lord God of Ifrael world without end, k So be it, even fo be it.

PSAL, XLII. The Prophet grienoufly complained h, that being letted by his perfectiors, he could not be prefert in the congregation of Gods people, protessing that although he was feparated in bedy from them, yet his heart was thither ward affectioned. 7 And last of all he showeth, that hee

was not fo far outreome with these forowes & thoughts, 8 but that be continually put his confidence in the Lord, To him that excelleth. A Pfalme to give infruction, a committed to the sonnes of Korah. S the Hatt brayeth for the timers of water, fo

Ab panieth my foule after thee, O God. 2 My foule this fieth for God , enen for the liuing God: when shall I come and appeare before

the presence of God? 6 My teares have beene my meate day and night, while they dayly fay vnto me, Where is thy

God? 4 When I remembred d these things, I powred out my very heart, because I had gone with the multitude, and ledde them into the house of God

with the voyce of finging, and praise, as a multitude that keepeth a feaft. Why art thou cast downe, my foule, and vnquiet within me ? " wait on God: for I will yet give

him thanks for the helpe of his prefence. 6 My God, my foule is cast downe within me, f because I remembred thee, from the land of Iorden, and Hermonim, and from the mount Mizar.

One g deepe calleth another deepe by the noise of thy water ipouts : all thy waves and thy floods affaults of the fiells are gone ouer me.

8 The Lord b will grant his louing kindnes in the day, and in the night shall I sing of him, even a prayer vnto the God of my life.

9 I will fay vnto God, which is my tocke, Why halt thou forgotten mee? why goe I mourning, when the enemy oppreffeth me ?

10 My i bones are out afunder, while mine enemies reproach me, faying dayly vnto me, Where is

thy God? 11 * Why are thou cast downe, my soule? and why art thou disquieted within me ? wait on God:

for I will yet give him thanks : hee o my prefent helpe, and my God. and fend remedy. h Be affureth himfelfe of Gods help in time to come. i That is, I am most grieuor fly tormented. | h This repetition doth declare that Dauid did not ouercome at once, to teach ysto be confiant, for at much as God Will ctr-

> PSAL XLIII. * He grayeth to be delivered from them that confiire against him , that he might toffully praife Ged in his

> hall congregation. T Vage a me, O God, and defend my cause against the vnmercifull b people : deliuer me from the deceitfull and wicked man.

> 2. For thou att the God of my ftrength : why haft thou put me away t why goe I so mourning,

> when the enemy oppressed me? 3 Send thy elight and thy trueth: let them lead mee : let them bring me vnto thine holy Mountaine, and to thy Tabernacles.

> 4 Then d will I goe vnto the altar of God, enen unto the God of my joy and gladnes: and upon the harpe will I give thanks onto thee O God my God.

5 Why art thou cast downe, my soule ? and e whereby he why art thou disquieted within me? e wayte on admonisherb the God : for I will yet give him thanks , he is my pre- faithfull not to 1elent, but confent helpe and my God. flantly to wayte on the Lord, though PSAL XLIV. their troubles be

1 The faithfull remember the great mercy of God toward long and greatthe fairly a remember the great mercy of Gas transa his facility. 9 After the complaine, because the free it no more. 17 Alfs they adding the comman made with Adahahm, for the keeping whereas they flow what greatest things they fuffeed 23 Faulty, they pray onto Codinet to contemme their afficilien, feeing the famour calculates to the contemp of his bonner.

To him that excelleth. A Pfalme to give instru-

Ction, committed to the sonnes of Korah. E have heard with our a eares, O God : our

fathers have told vs the workes that thou halt done in their dayes, in the old time:

2. How thou hast driven out the b heathen with meth to have bene thine hand, and planted c them : how thou hast de- made by some exstroyed the d people, and caused e them to grow. 3 For they inherited not the lande by their for the vie of the

owne fword, neither did their owne arme faue Church was in exthem : but thy right hand, and thine atme, and the treme mifery, eilight of thy countenance, because thou didst if a- ther at their ie-

nour them. Thou art my king, O God: fend helpe vnto tischus, or in fuch Iaakob.

aduer faries : by thy Name haue we troden downe c To wit, our fathem that role vp against vs. 6 For I doe not trust in my bow, neither can d Of Capaan.

my fword faue me. 7 But thou haft faued vs from our aduerfaries, f Gods free mercy

and halt put them to confusion that hate vs.

8 Therefore will wee prayle God continually, beginning of the and will confesse thy Name for ever. Selah.

9 But now thou art farre off , and putteft vs to g Because thou i confusion, and goets not forth with our armies. 10 Thou makeft vs to turn back from & aduer - people from their

fary, and they, which hate vs. spoile for themselues. h Because they and 11 * Thou gineft vs as flieepe to be eaten, and their forefathers

doeft featter vs among the nations. 12 Thou tellest thy people without gaine, and Church, they apply that to themselses

doeft not increase their price. 13 Thou makeft vs a reproach to our neigh- did attribute to bours, a teft and a larghing flocke to them that are their fathers.

tound about vs. 14 Thou makeft vs a prouerb among the nati- their firength came ons, and a nodding of the head among the people. of Gud, fo now

15 My in confusion is dayly before me, and the that this affiliation frame of my face bath coueted me,

16 For the voyce of the flandeter and tebuker, judgement. for the enemy and a avenger.

o forget thee, neither deale wee fallly concerning & Knowing God thy couenant.

18 Our heart is not turned backe : neither our murmure not, but steps gone out of thy paths,

19 Albeit thou haft smitten vs downe into the his hands, who wounded then: place of | dragons and coueted vs with the fba- 1 At flaues which

are folde for a low dow of death. 20 If we have forgotten the Name of our God, price, neither lou-

and holden up our hands to a P strange god,

21 Shall not God 9 fearch this out I for hee but taked the first

knoweth the fecrets of the heart, m I date not life vp my head for thame, n Meaning , the proud and cruell tyrant. o They boatt not of their vertues, but declare that they relt voon God io the mids of their afilictions : who puneffied por no x their finner , tue by hard affiletions called them to y confideration of the heavenly loves | Or whales: meaning, the betternte fe feat of terrestions.

eth there is no end of our mifery till God be pacified Butterly deliuer his.

2 He defireth God 20 indertake his anufe against the enemies but chief-ly that he would #off-yee bum to the Tabernacle b Teat is, the cruell acimpany of mine

L Town t, thy famour which appear aeth-by the pe.so unince of chy, ru-

d He promifeth to affer a foleigne facità auf thankely ung in token of his great deliverance,

God to witnesse that they Were veright to him ward.

22 Surein

turne from Babylonger under Aulike affliction. 5 h Through thee have wee thrust backe our b That is, the Ca-

thers.

and love is the only fountaine and Church, Deut.4,34. air our king, therefore deliuer thy

made both one which before they

i As they confesfed before that they acknow ledge came by his full

iure. 17 All this is come upon vs , yet doe wee not * Rom. 8.26. to be authour of this calamity, they feeke remedy at

> that offerer's moft, chapman.

heere we jee the power of fait's which can be enercome by no perils. p They theve that bey bononred God aright , because they trufted in bim alene. 9 Taey tak:

Christ and his Church figured.

Pfalmes.

God is a sure refuge. 10

e The faithfull makethis their comfort, that the wicked punits them not for their finnes , but for Gods caufe , Mat. 5.10. 1. Pet. 4. 14. f There is 00 hope of recovery,

except : hou put to thine band and

kinds of flauery and mifery.

22 Surely for thy fake rare we flaine contingally, and are counted as theepe for the flaughter.

23 Vp, why fleepeft thou, O Lord? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? and forgettest our misery and our affliction?

25 For our foule is beaten downevnto the duft : our belly cleaueth to the ground. 26 Rife vp for our succour, and redeeme vs for

thy mercies lake. saife vs vp, g Which is the one y fusicient saufome to deliver both hody and foule from all

PSAL XLV.

2 The majeflie of Salomon, his honour, firength, beauty, viches, and perver are praifed, and a fo his marriage with the Egyptian being an heathen wiman, is blefted, 10 If that fiee can remainse her people and the lous of ber counties, and give her feife wholly to her hurband. Vinder the which figure, the wonderful mareflie and increase of the king some of Christ and his Church his spouse, now taken of the Gintiles, is described.

To him that excelleth on a Shofhanning, a fonz of b lone to gue infru Hion , committed to the

Connes of Karah. M Ine heart will otter footth a good matter: I will intreat in my works of the King: my

tongue is as the pen of a fwift writer. 2 Thou art fairer then the children of men: grace is powred in thy lips, because God hath

bleffed thee for ener. 3 Gird thy fworde upon thy thigh, O most mightie, to mit, thy worthip and thy glory.

4 And prosper with thy glory: d ride vpon the word of trueth and of meekenes and of righteousnesse: so thy right hand shall teach thee ter-

Thine atrowes are sharpe to pearce the heart of the Kings enemies : therefore the people thall

6 Thy ethrone, O God, is for ener and ever: the scepter of thy kingdome, is a scepter of righ-

7 Thou loueft righteoufnesse, and hatest wickednesse, because God, enen thy God, hath fanoynted thee with the oyle of gladnetle aboue thy

8 All thy garments smell of myrthe and aloes, and cassia , when they commelt out of the yuory palaces, s where they have made thee glad.

9 Kings daughters were among thine honourable mines : vpon thy right hand did thand the Le Queene in a vesture of gold of Ophir.

10 Hearken, Odanghter, and confider, and encline thine eare : forget also thine owne people and thy fathers house.

11 So thall the King have pleasure in thy beautie: for he is thy Lord, and reverence thou him. 12 And the daughter of Tyrus nath the rich of the people's shall doe howage before thy face with prefents.

13 The Kings daughter is all glorious I with-

in ther cloathing is of Cooldred gold.

14 She fluid be brought onto the King in raimont of no lale works the virgues that follow after her, and her companie a thallbe brought voto thee.

15 With ion and gladnes thall they be brought,

and shall enter into the Rings palace.

16 In stead of thy tathers shall thy m children in They foat! be : thou flialt make them princes a through all & have greater graces then their fa-

17 I will make thy . Name to be remembred there figureth through all generations : therefore it all the people the great compute give thankes voto thee world without end. of Corner rgdome, worch that ! be fushcient to enrich all his members. o This onely must be referred to Chief. and not to Salomen.

PSAL, XLVI,

I A fong of triumph or thankeforming for the deliner one of Ierufalem, after Sennacherth with his aimie was descen awar, or some other title fudden and maruettons delinerance by the mighty hand of God. 8 Whereby the Prophet commenanty this event benefit, deeth ext the faithful, to give their (ines who ly into the hand of God, dinting niching but that ander his protettien the flux. I be fafe against all the afficients of their enemie . because this is his kelight to a mage the rage of the wicked, when they aroun it bush against the suit.

To him that except or you a Alamoth, a sone

committed to the former of Korah.

OD sour, hope and firength, and heipe in the amountail me Go troubles, readie to be found. lemne tune vin \$ Therefore will not wee- feare, though the tor would the

earth be mooued, and though the mountaines fail Plaine was into the middes of the lea. to the raidoes of the leas.

Though the waters thereof d rage and be bit all maner of

troubled, and the mountaines thake at the furges of "Lutles God ti ewein his tyre the fame, Selah. dir merice and

4 Tet there is a River, whose streame shall practice defending make glad the Citie of God even the Sanctuarie of his c That is use us iff

the Tabernacies of the most High. pot be ouercond 5 God in the middes of it : therefore frall it with frair not be mooued : God finall helpe it I very early. d Though the af-

fictions lage reura 6 When the nations raged, and the kingdoms were mooned, God t thundered, and the earth part of Gods. previous to any obs melted.

7 The Lord of hoaftes is a with vs: the God of herene comtors Iaakob u our refuge. Selah. e The inter of

8 Come and behold the workes of the Lord, so lean, abich pa - fitht ugh b what defolations he hath made in the earth. lerufa'em, meaninga 9 He maketh warres to cease vnto the ends of though the de-

the world : he breaketh the bow , and cutteth the fe, ce feeme newer to finall, yet if speare, and burneth the chariots with fire. G dita . 4, 1114 10 Be: ftill and know that I am God , I will be red it, it it is he

exalted among the heathen, and I will be exalted ciert. I Al Auves when in the earth. The Lord of hoaftes is with vs: the God of tee le require h.

Iaakob # our refuge.Selah. g They are aff. ed ghat God can and Ail defend his Chirch from all dangers and encines h To wife

bost oft be barb defricted his enemies, a in deligered his people. I Hee warnet them that perfecute the Courch , to rease their conelite , for esse they finall feele that God is too firong for them against whom they nght,

Carnt, voi whord

nd about ad

, 304

PSAL. XLVII.

The Prophet exertests all people to the worship of the true and exercising Ged, commending the mercie of G.A toward the potteritie of leasest. 9 And after proprecieth of the Rin amosf Chieft in the time of the

To him that excelleth. A I lalms committed to the former of Karan.

Il people a clap your hands jing lowd anto a the elificered A God with a joy full voyce.

2 For the Lerd a high , an / terrible ; a great ali E. a frould give King oner all the earth.

3 He hath b fabdued the people vinder vs , and here in tele the nations voicer our fiete,

4 He hat chosen cour inheritance for vs: b Hebubmate even the glory or laakob whom he bued. Selah. the leaves who were ther egent

efthe Lawe and Prophets. Chielems lerato the Genifles that they gladnelle obey bem. c Gud hath shalen ya aboue a'll other battons ; to emp a most giornous war y Bb &

R Thir Wat a ceta taine tune or an inftrument. b Ofthat perfice loue that ought go be betweene she busband and

the wife. c Saloinons beauty and eloquence to winne fauour with his people. a. d bis power to puercone his enemies, ie bere deferibed. d He alludeth to abem that tide in

chariors in their triumphs, thewing that the quet state of a kingdom frandeth in trueth, meekeneife and fultice, not in worldly pompe and vanitie e Voder this figure of this kingdame of m tice is fer forth the euerlatting kingdome of Cnritt. f Hath eftablifted thy kingdome as the figure of Chriff, which is the peace and toy of the Church.

g La the Which palace the prople made thee loyfull zo fee them give thankes and reiovae for thre. h Though be had many Kings daughters among bs wiues, yet be loued Pharacha daughter beit. i Vader the figure of Pharaphs daughter be fhewerh that the Church must call off all carnull affeations to obey Christ onely

& He fignifie bithar di unes of them that be tich Malbe benefictore to the Church , albeit they grue not profest bedience to the G it el. of 1, Zur. I There is nothing fined nor h positival, but there is glower both washrand without; and howes: the Cherch bath not at all times this on, wand glory, the fault is to be imputed onely to their owne ingratitude,

The kingdome of God.

A He doethale

lude vato the

grampets, that were blowen at

Solemne feaits:

Lut he doe h fur-

triumpa of Carift

and his glorious

ghat vaderitade

ding be royne!

a Some par this

differe ce be-

it is called a to g, exhen there is no

wovce ; and the

Plaime, the con-

the I falm is when

abe inftruments begin, and the

voyce followerh.

fong the con-

b Albeit God

tiary.

The Pfalme of the

thew his wonders

evoild, yet he will

be chiefly prayfed

word or faruation

through all the

do bis Church

at Because the

came thence to

all them that

Should beleeue.

d Except G. d.

wene the defence

zhereof, entber

€:untion no: mumitton could pre-

a They confpired

and went againft

were afroid at the

g That is , of Ci-

called Me inst-

Gods people.

f The enemies

fight of the

Ciri-

gan-om.

beauens. e He requirerh

afcention into the

ther figurie the

Pfalmes. The vaine trust of the wicked-

God is gone vp with triump's, even the Lord, with the 4 found of the trumper.

6 Sing prayles to God, fing pray les: fing prayfes voto our King fing prayles.

7 For God s the king of all the earth : fing prayfes every one that hathe understanding.

8 God raigneth ouer the heathen: God fitteth vpon his holy Throne.

9 The princes of the people are gathered unto the people of the God of normalism : for the thiel is of the world belong to God : net is greatly to be exalted.

with higing leaft the Name of Got me prophaned with vaine crying. He prayle h Gods highnes, for that he toyn to he great princes of the world (whom he calletn thields) to the fellowthip of his Church,

PSAL. XLVIII. m is king a men sored, for the which thankes are gen n to G d, and sie ff ite of that ritte is praised, that bath God fo prefently as all times leady so defend them. The Pfilme fermeth to be mi de mish im of Ahis I.h fb what Afa or Exceptable for sucher times enoughy was the cotte by forein concer affined a

¶ a A fong or Pfalme committed to the

Sonnes of Korah.

Reat is the Lord, and greatly to be prayfed in goveene a fone and Green the Lord our God, e.c. vpon his holy Pfalme, faying hat 2 Mount Zion , lying Northward, is faire in fianfliument, but the

tuation : it at ie - toy of the whole earth , and the Citte of the great king. trany. The fong of 3 In the palaces thereof God is knowne for a

d refuge. 4 For lo, the kings were e gathered, and went

together. when they faw it, they marnelled : they

were attonied, and fuddenly dri ien backe. 6 Feare came there you them, and forow, as

wpon a wornan in transile. 7 As with an East winde thou breakest the

thips & of Tarthith fowere they ceftreyed. 8 As we have b heard, so have we seene in the Civie of the Lord of hoastes, in the civie of our

God : God will establish is for ener. Selah. 9 We waite for thy louing kindnesse, O God,

in the middes of thy Temple. 10 O God, according to thy Name, fo is thy

pray for vivo the worlds ender thy right hand is full of right counnelle. 11 Let k mount Zion reioyce, and daugh-

ters of Indah be glad , because of thy indgements

12 Compaffe about Zion, and goe round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posteritie.

14 For this God sour God for eyer and eyer, he thallbe our guide unto the death.

h Towit, of our fathers : fo hour we proposed : or God bath performed his promife. i In all plases where thy Name that, be heard of , men first prayfe thee, when they heare of thy manuerious works. k Let lerufalem and the cities of Iunea recoyce, tog thy suft audgements against three enemies I For mehis outward defence a dimengih Gods bl ffi 125 did alfo appeare : bur the chiefe is to be referred to Gods fauour and feares defence, who never leave h his.

PSAL XLIX

a Tree hol, Ghoff cateth all men to the confideration of man life. 7 Sh-wing ih mnot to be most bleffed that are most wealthy and therefore not to be ferrid but contravante be if the up our minds to confider how all trings are relicted for our man as to compare and trings are relicted for for so week ling to meets.

15 So doth be profess by and will remark them in the day of the refurristion . The fail

To him that excelleth. A Pfalme com-

mitted to the formes or Kerah. IH Eare a this, all ye people : giuc care, all ye that dwell in the world,

 As well low as high, both rich and poore. 3 My mouth that i peake of willome, and the bow God govermeditation of mine heart # of knowledge.

viter my graue matter ypon the harpe. 5 Wherefore thould'Ib feare in the entil dayes, the if the

when i iquitie that compatte me about, as as mine b Though wicheeles ?

6 They trust in their e goods, and boast them- enemies rige, teefelues in the multitude of their riones. 7 Yer a men can by no means redeeme his mas gar in the

brother: he cannot give his ranfome to God,

8 (So precious is the redemption of their of To trult in tie foules, and the continuance for euer.)

9 That hee may like thill for ever , and not fee mainette freing the grade. 10 For hee feeth that wife men f die, and also prolong it. that the ignorant and foolish perith, and sease d That is, for rare

their riches for & others. 11 Tet they thinke their houses and their ha- was precious in

11 Let they fillake then nomes and the days of Eli, bitations fall continue for ever, then from general Sam 3.6. tation to generation, and I call their lands by their e Meaning, it is

12 But man shall not continue in honour; he for ever : also that is like the b beafts that die.

13 This their way veterath their foolifhneffe: bands. yet their polteritie i delight in their talke. Selah.

death maketh no 14 h Like theepe they lie in graue : 1 death de- difference benoureth them, and the rig acous thall have do- tweene the permination ouer them in the m morning for their fonsbeauty thall confirme when they finall go from their then children but honle to grade.

15 But God shall deliuer my fouls from the the wicked profit power of the graue : I for he will receive mee. Se- amples, or will

16 Be not thou afraid when one is made rich, mortalitie in and when the gloty of his house is increased.

17 * For he shall take nothing away, when he their name may be dieth , neither shall his pompe descend efter him. famou in carth. 18 For while he lived, the reloyced him felfe; the death of the

and men will prayle thee, when thou makett body much of thy felfe.

19 | O He thall enter into the generation of his and does the fame fathers, and they shall not live for ever.

20 Man is in honour, and q ynderstandeth not: k As incept are he is like to beatts tout perith.

they be brought to the grave. I Because they have no part of life everlatting. m Christes comming is as the morning, when the elect thall right with Christ their head out the arched for been the hath received no. *for 27.19 1.11m. 6.7 TEbr her bliffed ins fonle. a Tue datierers pr yfe them that line in felights and p eafores. [Or a bis justes o And not pade the terms appointed for life, pBoth they and their farness hall like here bur a while and at length die for ever. q He condemneto mans ingratitude, who having received excellent gifts of God. abuted them like a bealt to his owne condemnation,

PSAL. L.

z Because the Church is alway full of hypocrites, 3 which doe magine that Gid will be worfbipped with outward ceremonies enely, without the heart : and efpecially the Lewes were of this opinion, because of their figures and ceremonics of the Law, thinking that their facrifices were fufficient. 11 There or the Prochet dothreproses this groffe errour, and pronounceth the Name of God to be blafchemed where helineffer fet in ceremonies. 23 For hee declareth the worfup of Godan beforestail, whereof are two principals poss, muse ton and thanke guing.

4 A Pfalme of 1, 3 faph. The God of gods, en n the Lord hath spoken a Who was eld and called the bearth from the riling vp of or a biefe finger, the Sunne, vnto the going downe thereof.

committed

b To plead against his diffembling people before heaven and casth,

a He will intreste ne h meworld by his prou dence, 4 I will encline mine eare to a parable, and Abich accorde percer ed by the iu gement of kednes reigne, and enemies rige. feecote his judge.

Wicked in time con shear. ches is meere

re- ore life, par frun.t.as prophecy onely in Gods filo hat that

g That is not to totra gers, Yea

Or, lahour that h As touching 1 They speake

fathers fid. gathered into the folde, fo fitall

to whom it yyas

fo fait in me , that I

e When thou gi-

Gous comfortable

injectación meta-

h by the name he

Softmande had

E engla of Fule

that when G da

others by bis exame

the others that were

e Becaufe God had chofen it to baue his Name there called vpon, and alfo bis image fhined there in the do-Stine of the Law. d At When God gatie his Law in mount Sinai , he appeared terrible with thunder and keeping thereof.

tempest, so will be take account for the God, even thy God. f God in telpect of nually before me. biseledt , calleth the whole body boly, Saints, and nor goats out of thy folds. his people. are feales of the couepant betweene God and his people, and not fet religion therein, h For I paife not for facithices , except the true vie be there, which is to in my promifes. i Though he did delight in facrifi.e , yet had he no need of mans help therevoto. k Though mans life for the infirmity thereof hath neede of food , yet God whole life quickeneth all the world, bath no

meanes. I Shew by felfe miudfull of Gods benefits by thankelgiung m Why doeft thou faine to be of my thee : but I will reprodue thee, and I fet them in people, and talkest

neede of fuch

of my couecaut, feeing thou art but an hypomite? n And to line according to my word.

o Hee sheweth A bat are the fruits of them that contempe Onds word.

p Hee nureth the cruelty of hypocrites , which spare not in their talke or indgement their owne mothers finnes q I will write all thy Arched deeds in a rol, and make thee to reade and acknow ledge them , whither thou will or no. r Vnder the which is contained faith and innocation. As God hath appointed t That is , declare my felfe to be his Saurour

oncrease his graces toward the same. To him that excelleth, A Plaline of David, a To reprodue him

when the Prophet Nathan a came unto him, after he had gene in to Bath-sheba.

Ane mercy vpon me . O God , 6 according to thy louing kindnes : according to the multib As his fromes were manifold and great , to be requireth that God would give him the feeling of his executed and abundant mentices.

2 Out of Zion , which is the e perfection of beauty , hath God shined. 2 Wash me throughly from mine iniquide, c My force licke 3 Our God shall come, and shalle not keepe si-

lence:d a fire shall denoure before him, & a mightie tempest shallbe mooued round about him. 4 He shall call the heaven aboue, and e y earth

to judge his people. 5 Gather my i Saints together vnto me, those

that make a couenant with me with 8 facrifice. 6 And the heavens shall declare his tighte-

outnes: for God is Judge himfelfe. Selah. 7 Heate, O my people and I will speake : heare, appeare terrible to O Ifrael , and I will teftifie vnto thee : fer I am

8 I will not b reprodue thee for thy facrifices, e As witnesses 8 1 will not a reproduct thee for thy facilities, against y hypocrits. Or thy burnt offerings, that have not been conti-

9 I will take no bullocke out of thine house,

10 i For all the beafts of the forest are mine,

g Which should and the beafts on a thousand mountaines. II I know all the foules on the mountaines.

and the wilde beafts of the field are mine. 12 If I be hungry, I will not tell thee: for the world is mine and all that therein is.

13 k Will I eate the fleih of bulles? or drinke the blood of goars?

14 Offer vino God praifs, and I pay the vowes confirme your faith vnto the most High.

15 And call upon me in the day of trouble : fo will I deliuer thee, and thou thalt glorifie me. 16 But vnto the wicked faid God, m What haft thou to do to declare mine ordinances, that thou

flouldest take my couenant in thy mouth, 17 Seeing thou hatelt n to be reformed, and

haft caft my words behind thee ? 18 For when thou feest athiefe, o thou runnest

with him, and thou art partaker w the adulterers. 19 Thou givest thy mouth to euill, and with thy tongue thou forgest deceit.

20 Thou P firtest, and speakest against thy bro-

ther, and ilandereft thy mothers forme. 21 These things hast thou done, and I held my tongue : therefore thou thoughtest that I was like

order before thee. 22 Oh confider this yee that forget God , least I teate you in pieces, and there be none that can

23 He that offereth 1 prayle, shall glotifie me: and to him, that I disposeth his way an be, will I t thew the faluation of God.

When Dourd was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the facts to God, with protestation of his naturall corruption and aniquine, but alfo left a memoriall thereof to his police-Title, Therfore first he defireth Godto to gove he fine 10 And to renew in him he holy School, 13 With promise that he will not be annualful of those great grees.
18 Finally, fearing least Godwood princip the wise Church for his fault, he requiresh that het win a rather

PSAL. LI.

† Err righteoninell secompense thy talle ABb 3

tude of thy compassions put away mine iniquities.

and cleanfe me from my tinne. 3 For I d know mine inquities, and my finne have need of fome

is euer before me. 4 Against thee, against thee onely haue I fin- d My to delence ned, and done euill in they fight, that thou mayest acceletome to, that

be just when thous speakets, and pure when thou I can have no set Behold, I was borne in iniquity, and in finne well feurence hath my mother conceived me. against uncers, they

6 Behold, thou flouest trueth in the inward federbeet, be mutt reedes core affections : therfore haft thou taught me willome aus , and themeines in the lectet of mine heart.

7 Furge mee with hyffope, and I shall be that God who los cleane : wast me , and I stalbe whiter then snow, uetn jutenede :

8 Make me to heare 3 toy and 314 mette, 1993, draft y man, what the b bones, which thou haft broken, may reloyee, of habite in a life. 8 Make me to heare g joy and gla fretle, that beart, may only 9 Hide thy race from my finnes, and put away se much more

all mine iniquities. bim . who i be bad to tricked in his 10 i Create in mee a cleane heart, O God, and heavenly wildome. * L. mit. 14 6.

renew a right fpirit within me. 11 Cast me not away from thy presence, and g Hi meaneth

take not thine hely Spirit from me. mercia roward 12 Reftore to me the toy of thy faluation, and

fablish me with thy k free Spirit. 13 Then field I teach thy I wayes voto the vicked, and finners shallbe converted voto thee.

and budy which by 14 Deliuer me from m blood, O God, n.Fi. is sames and mountaing are the God of my falnation, and my tongue that are continued. 1 He conteil-ra

fing toyfully of thy righteoutherie. 15 n Open thon my lips, O Lord, and my mouth S, the is cold in shall show forth thy prayte,

VI, to Laue It 16 For thou defireft no factifice, though I against tenuef. is would give it : thou delitelt not in burnt offing. k which may al-

17 The factifices of God are a o contrite fpi- lure me that I am rit: a contrite and a broken heart, O God, thou drawen out of the wilt not despife. 4 Feirigmileib

18 Be fauoutable vnto P Zion for thy good to endeuer that pleature : build the walles of Ierufalem.

19 Then shalt thou accept the factifices of to God g tighteoulneffe, euen the burnt offering and ob- m. From the mutlation; then shall they offer calues upon thine secotionab, and

2. Sim ar. 17. n By gir irg me occasion to praise thee , when the a fl alt torgide my finner. o Which is a nounding of the heart proceeding of ta . . . Ab . o feelieth vato Godini mercy. p. He prayeth for the whole Church, he aute he can be for new ways of danger of Gods undgement. of That is, incl. and and the large to the rightend, which is observed for faith and repentative.

PSAL. LII. 1 Danid deleribeth to a neighne tyrannic of his adaerfa y Dag, who to fa fo furmife canged Ahamisech with the reste of the Perelb to be flaine ; Danid propheceth Danid graphicieth be A fruition, 6 and encouragesh the faithfu- to the then confidence to God, whose inagement are melt flange again this aduct are . 9 And finant, her naich thinker to God for fin delinerance. In this I aime is

To him that excelleth, A Plalme of Danie to the in trustion. When Doe; the Edomite carne and (herred Saul, and faid to him , Danielis come to the house of Ahimelech.

line of a forin the kingdome of Antichrit.

W Hy boaftest thou thy felfe in r/o wicked neitle. Oh man of powers the louing kinds a O page, which nelle of God entureth daily.

2 Thy tongue imagineth b mischiese, and is the tyraut Saul, like a flarpe rator, that cutteth decenfully.

3 Thou doeft love evil more then good, and of God. b Thy mattice moolies more then to theake the † trueth. Solah. 4 Thou louest all words that may destroy: O

deceitfull tongue! 5 So shall Gods deftroy thee for ever; he shall done y the 1 no-

Leth thre by afce fluier es and bestra ute and

bar credit with

and bang wester

i... ther the Saints

Though God forbeare for a time, yet at length he w 11

because he had committed fo harrible finnes, and lyen in the famie without repentance more shen a whole veere.

The godly oppressed. Pfalmes. False friendsbie take thee and plucke thee out of thy tabernacle, & To him that excelleth on Reginath. A Flalme of

d root thee out of the land of the lining. Selah. & Albeit thou 6 The righteous also shall see it , and feare, feeme to be neuer To fare fetled and thall langh at him, fairng, e For the eyes of 7 Behold the man that tooke not God for his the reprobate are

thur vp at Gods

werence , feeing

that be tike. n

With to yfull re-

h Which was an

b Whereas no re-

gard is had of ho-

neitie or tifhone-

flie, of vertue nor

of vice, there the

Prophet prenoug-

weth that the peo-

ple haue no God.

E. Waereby be

zeedech noz to

* Roin 3, 19

meth Gods venge-

ance again't cruell

F 1. Sam. 23, 19.

meanes one faile.

God well deliner guen as it were by

miracle, them to an

er'l coro bim ari A

b To wit, the Zi-

e Saul and his ar-

anie, which were

Like cinellbeaus,

and could not be

To few, as he was

fatisfied but by

his death d Be they never

ga vpright cou-

Accence.

a He derlase h

shar who sil

freke God.

condennith all

devitanding , that

of no e.

anti. ument or krud

andeemeats.

ftrength, but truited onto the multitude of his riches, and pathis (trength | in his malice,

8 But I shalbe like as greene olide tree in the house of God : for I trusted in the mercy of God

their part against for euer and euer. the winked. 9 i will alway prayfe thee, for that thou haft Qu. in his fab ia.e. done a that and I will I hope in thy name, because

g He reisyceth to houe a place it is good before thy Saints. among the feruing true grow is the knowledge of goddinesse. h Executed his vengeance. Or, waite von the grace and contint.

PSAL. LIII. He deler but the crock d nature, 4 The equality, 5 A d ramphment of the rocked, whim they locke not He delir beb the crook d name, for si, 6 And d firsh the deliurance of the gody,

To him that excelleth on a Mahalath A Pfaime of David to ine infinaction.

"He fo le hath faid in his heart, There ub no God, they have corrupted and done abominable wickedneile, there a none that doeth good. 2 God looked downe from heagen vpon the

children of men, to fee if there were any that would understand, and clecke God.

3 * Enery one is gone back: they are altogether corrupt; there is none that doth good, no not one, 4 Due not the aworkers of iniquitie knowe

that they eate up my pacific as they cate bread? knowledge and vothey call not vion God. There they were afraid for feare, where no · feare was : for God ham feathered the bones

d Davidprogun- of him hat belieged thee; thou halt put them to confusion, because God hath call them off-6 On give faination yoro Ifrael out of Zion:

gouernouis, who when God turneth the captivitie of his people, baning charge to detend and preferue them Isakob shall reloyed, and litael shallbe glad. Gods people, dos

most cively demoure them. e When they shought there was none occasion to Beare, the fudden venga roce of God highed spon than the the enemies power matter to great, nor the danger to foundfull, yet God delinerath his in due time. PSÁL. LIV.

2 Danid brought into great danger by reason of the Ziphims, 5 Calloth when the Name of Golds destroy 6 Promifing facisfices and free officings for fo great delin ranes To him that exceller ben Neginoth, A Plattot of

Danid, to give indrudion When the Ziphmis came and faid unto Sant, * Is not Dania bid among vi? S Aue me, O God, a by thy Name, and by thy power judge me.

2 O God, heare my prayer : hearken vnto the

v. ords of my mouth. 3 For b ftrangers are rifen vp againft me, and

v tyrants feeke my foule; they have not fee God before them. Selah, 4 Beholde, God is mine helper: the Lord is

with 4 them that vehold my foule, 4 Hee shall reward easil voto mine enemics:

Oh cut them off in thy e trueth.

6 Then I will factifice freely vnto thee : I

will praise the Name . O Lord, because it is good. 7 For he hath deliuered me out of all trouble, &

mine eye hath sleene my defire vpo mine enemies.

a According to thy faithfull promise for my defence. f For hypocrites serue God for feare or vponconditions g We may lawfaily reloyce for Gods sudge-ments against the wicked, thour affections be pure.

PSAL. LV.

I David being in oreas beausnesse and distresse, complaimeth of the criseltie of Saul, 13 and of the failbood of his familiar acquaintance . 17 Vitering most ardint affedion: to moone the Lord to pity bim. 12 After, being afured of arluserance, he fers forth the grace of God, es though he had already ob A his requeft.

David to give instruction. H Eare a my prayer, O God, and hide not thy felfe from my supplication.

2. Hearken vnto me, and answere me: I mourne of als prayer dein my player, and make a noife,

3 For the b voyce of the enemie, and for the into much at he is vexacion of the wicked, because a they have competed to burne

ou tato cries. brought iniquitie vpon me, and futionfly hate me, ou timo cries, 4 Mine neart trembleth within me, and the mings of Saurand h.s -anerents terrours of death are failen upon me.

a The earneitne fe

clase h the vehe-

mency of his griefe

ued my dearuftion.

d There Was .. o

wildernes, and to

that Empdome

inpuld entoy.

who b God bad

promifed bat he

Feare and trembling are come vpon me, and fam. dine as a an porrible feare bath a conered me. wicke i perlun , or

6 And I faid , O t that I had wings like a they be exmagidour : then would I a flie away and reft.

7 Behold I would take my flight fatte off, and part of him , that lodge in the willernes. Salah. yvas not amounthed

8 Hee would make harte for my deliuerance youth extreme f.a.e. f from the stormie wird and temp it. e trea e had driver

9 D. ftroy, O Lord, and g divide their tongues: none to great defor I have feene crueltie and thrife in the citie. to be pid in force 10 Day and night they goe about it spon the

walles thereof: both hiniquale and milehiefe are be canthed from in the middes of i.. 11 Wickednette v in the mid les thereof : de-

ceit and guile deport not from her ft-eet-s 12 Surely mine i energie did not defime mee; f From the cruell

fo. I could have borne it : neither did mine a luer- rage and tyranoy of Saul. facie exilt himfelfe against me: for I would have g As in the con-

fution of Ba ylon Lid me from him. 13 But it was thou, O man , eyen my k compa- when the wicked conspired against nion, my guide, and my familiar:

14 Which deliced in confiding together, and h All lawes and good orders are went into the horse of God as companions.

broken , and onely 15 I at death feaze upon them: let them I gie vice and difforunon downe quicke into the grane : for wickednesse is reigieth vader Saul.

in their dwellings, even in the middes of their. 16 But I will call vnto God, and the Lord will enemie had fought

fane me. mine huit , I could

17 Evening and morning, and at noone will I the better have a wided him. przy, m & make a noife, & he wil heare my vovce. k Weich wit not

18 Hee bath delinered my foole in peace from onely togged to the battell that mas against me : for n many were men friend hip and counfell in worldly matters, 19 God shall heare and afflich them, even hee bur and in te igione

that reigneth of olde, Selah : becanfe they o hane I A. Kirsh Dathan and Ao tame no changes, therefore they feare not God. m Which hguifi-

20 Har laid his hand upon fuch as be at peace eth a fe, and mind with him, and he brake his couenant. and fule trust to abtrine his pelition,

2.1 The reards of his mouth were fofter then butter, yet warre mat in his heart; his words were him earnest at all more gentle then oyle, yet they were fwords.

22 Ceft thy | burden upon the Lord, and hee a Euco the Angels shall nourish thee; he will not fuffer the righteous my lide against

to fall for 9 ener. m ne enemies. 23 And thou, O God, shalt bring them downe a King, 6, 16. into the pic of corruption : the bloody, and de- fper us estate tish

cenfull men thall not live thalfe their dayes; but continued. p I did nor pro-I will trust in thee. uoke him, but was as at peace with him, yet be mad war again? me | Or. gift, to wit, which thots

wouldeit that God flouid gine three. q Though to their betteriog and triall, be. fuffer them to flip for a time. r Though they fometime live longer, yet their life is curfed of God , vaquiet , and Worle then any death,

PSAL. LVI.

s David being brought to Achifh the king of Gath, s Sanz 21. 12 complain th of his enemies , demand th succour, 3 Putteth his truft in God and in his promifes, 12 And promifeth to performe his wornes which hee had taken promitte to performe his vowes which her had liken a Being chafel by upon him, whereof this was the effect, to praise God the turie of his

in his Chuych. To him that excelleth, A Pfalme of Danil on ftrange country, he was a dumbe Micheam, oncerning the a dumbe done in a farre done not feeking

enemies into a sountrey , when the Philiftims tooke him in Gath, revengeance.

which thing made

times in prayer.

of God fought wa

b He Cheweth chat to is ember now time or nemer , that God belp him, for all the world is againft him and ready to denouse bro & He itayeth bis conficience vpou Gods promife,

though be fee not prelent belpe. d Alt my counfels haus enti fucceffe. and turne to mine ovene forow. e As all the world against one man, and cannot be fasiate , eacept they hauemy life. f They thinke not

onely to escape

punilhment, she more wicked they are , the more impudent they WYSTE. g If God keepe the reares of his much more will be

Sainis in itore, gemember their blood, to avenge ar - and though gyrants butne the bones , yer can they not blot the

a This was either

a certaine fong , or

the beginning of

the words which

David virered

his affection.

when he rayed

* , Sam 14 4

1 Or, dwel most

fafely.

which God ateth

wpon his children,

to a Itorine inat

c mme.h a.d

no his workes

begun v sperfit. d He wol 1 ra-

zher deliuer me

shar I fliould be

e He meaneth abeir calumnies

and faife reports.

be de troyed to

thy Name.

the contempt of

g For very feare

f Suffer me not to

ouercome.

by a miracle, then

gorth c Who leaveth

the atflictions

B E mercifull vnto me, O God, for b man would fwallow me vp: hee highreth continually and 2 Mine enemies would dayly swallow me vp:

for many heat against me . O thou most High. 3 When I was afraid , I trufted in thee,

4 I will reloyce in God, because of his a word. I trut in God, and will not feate what flesh can doe voto me.

y Mine owned words griene mee dayly; all their thoughts are against me to doe me hurt.

6 . They gather together, and keepe themfelues cloie; they marke my fteps, because they wait for my foule.

7 They stanke they shall escape by iniquity:

O God, call these people downe in thine anger. 8 Thou halt counted my wandrings , put my g teares into thy bottel; are they not in thy re-

9 When I crie, then mine enemies flull turne

backe; this I know, for God is with me. 10 I will rejoyce in God because of his word;

in the Lord will I rejoyce because of his word. II In God do I truit; I will not be afraid what man can doe vnto me.

12 h Thy vowes are vpon me, O God; I will render praifes ento thee.

13 For thou haft delinered my foule from death, and also my feete from falling, that I may i walke before God in the k light of the living.

teater and blond out of Gods regifter h Hauing received that which I required, I am bound to pay my vowes of thankefgrung , as I promifeth i As mindfull of his great mercies, and giving him thanks for the fame. & That is , in this Life and light of the funne.

PSAL LVII-

2 Dauid being in the defert of Zigh , where the inhabitants did beiray bim , and at length in the fame cause werb Saul . a Calleth most earnefily onto God , with full confidence that he will performe his promife , and take his confe in hand. 5 Alfo that hee will show his glory in the heamins and the earth against his crnell enemies. 9 Therefore doesh he render land and praife.

To him t at excelleth. 2 Deffroy nor. A Pfaline of Dauid on Michtam, * When hee fleade from Saul in the cauc.

H Aue mercie upon mee, O God, have mercie upon mee; fin my toule trutteth in thee, and in the thadow of the wings will I penuit, till thefe b afflictions ouerpatie.

2 I will call vinto the most high God, even the God, that a performation his promise roward me. 3 He will lend from a nearen , and faue mee

from y reproces of him that would twellow me. Selah, God will fend his mercie, and his rrueth.

My foule is among lions; I lie among the children of men , that are fer on fire , whole teeth are e speares and arrowes, and their tongue a fharpe iword.

f Exilt thy felfe, O God, about the heaven. and let thy glory be voon all the earth.

6 They have laide a net for my steps; g my foule is preffed downer they have digged a pit before me, and are fallen into the mids of it. Selah, 7 Mine heart is a prepared, O God, mine heart

is prepared . I will fing and gine praise. 8 Awake my tongue, awake viole and harpe:

I will awake earely. 9 I will prayle thee, O Lord, among the people, and I will ting voto thee among the nations.

dangers on all fides. h That is , wholly hear to give thee prayle for my deliverance. i Hee fliewerh shar booth his heart shall prayle God, and his tongue shall confesse him , and also he will vie other meants to prouche himfelfe forward to the fame,

to For thy mercies is great vnto the heavens, & Thy mercies and thy trueth voto the k cloudes.

11 Exilithy felfe, O God, about the heauens, leace, but alfo to and let thy glory be upon all the earth.

PSAL LVIII. Redefenbeth the mulice of his crimics, the flatterers of Saul , who both fecretly and opently fought his definethin, from when he appealeth to Gids sudjement, to Shewing that the suid foul recipie, when sury fee the pan forment of the wicked will e clare of Gal.

To him that excelleth. Defirey not. A I'laling of Danid on Michtam.

Sittrue: O . congregation, speake ye infly ? O or saul, was vofonnes of men , indge ye varightly?

2 Yez, rather yee magine milchiefe in your somme neath, heart: b your handes execute crueltie vpon the confidence of the manner cent.

3 The wicked are ftrangers from the wombe, and researche even from & belly have they erred, and speake lies. Date one to pus-

4 Their poylon is even like the poylon of a harry was bye ferpent; like the deafed adder that Hoppeth his

5 Which heareth not the voyce of the inchan- to the past " of ter, though he be most expert in charming.

6 Breake their e teeth, O God, in their d They pattern mouthes : breake the lawes of the yong lyons , O maice and jubrilie

7 Let them freelt like the wate s, let them fe us monthlishy pattle away : when hee thooteth his atrowes, let them be as broken.

8 Let them confume like a fnaile that melteth, occase as and and like the votimely fruit of a woman, sout hath meaner whereby not feene the funne.

o & As raw fleth before your pors feele the fire Gods dun e powe of thornes; fo let them carie them away as with er, he the west that a whirlewind in hu wrath.

10 The righteous shall h rejoyce when hee force whereit feeth the vengeance; he shall wash has feete in the trey mages i blood of the wicked.

11 And men iball fey, & Verely there is fruit marel to the was for the righteous; doubtlette there is a God that in the he in he judgeth in the earth.

terprifes before they bring them to paid h With a primated on. I Their pominue rand frughter finall be to great & Steing God governeth all by h a providence , he ma : reads put difference perweene the g d , and the Milkeds

PSAL. LIX.

1 Doudbeing in yo as ameer of San. , who feat to flay here in he bed, playeth one Get . Dec week he ires and their pure, & D from G dro depres all thofe that find a malitical ter kindle for in he mathemath we know a cut for a om to ever che people, yet in the call her was an une them in his weath, is That her rese backs can to both God of I and 10 rend of the ment is For this her fingeth proffs to God Sard of he care

To him that ex elleth D. Boy nos. A Pilling of David, on & Mic stam. * West Saul fant and a Reale Pfal. 16. t en aut marinton honfe to kill aim.

O Mo God, is delicer me trois mine enemies, bith igh his endefending from them that rile vplags if there have a ware con-2 Deliner me from the wicked doers, and lauc a lib conder by

me from the bloodie men. 3 For loe, they have Isid wait for my foule; ha ANYA TO W

the mighrie men are gethered against me, not for in him to cell ser mine offence, nor for my finne, O Lord.

4. They runne and prepare therofelies with- centro themour a fault on my part : atifetherefore to affit me, werds and haue and benold. of Denold.

5 Euen thou, O Lord God of hoafts, O God of them d Sering it appears

Ifrael, awake to vifire all the heathen, and be not tailed to God d metrifull viito al y transgresse maliciously. Selah, and comens to pahee defireth God to execute his vengeance on the probate, who malicitudy pers fegute bie Caurch. Bb 4

the Gentust.

a Ye countellers dr | ic. ent cana inchiribe

b Yeare incallta-€ Ibaris, enema. 66 et i euen from

the on b the craftic birpent world could page frogging his care from the e. chanter. they bure. f Coefidering

God in a minient ca. Pettroy these g da fielh araben iane out of the

det . . ib G 4 to der - y then en

him yer bradurerla homely in God

6 They

& He compareth

zheir crueitie to hungiy dogges,

Inevviog that they

are never wearte

in doing earll.

f They boalt o-

ked deuises, and

enery word is as

peither feare God

mor are ashamed

n Though Saul

great power, yet

I know that then

doeit bridle bim

aberefore will 1

patiently hope

h He will not

faile to faccour

ane when neede

i Altogether , but

by litle and little,

abar the people

aby judgements,

k That in their

zbey may be as

muferie and fhame

glattes and exam-

A Thele were cer-

gaine fongs after

me note whereof

abis Pfalme was

fing. * 2. Sam. S. 1. and

30 1. 1. Chro. 18.13.

1 Or , Syria, called

Mefepetamen. b Calledal fo So-

deth by Euphia-

ic For yvhen Saul

eros not able to

wellft the enemie.

who people fled bi-

ther and thicker : for they could not

e Thou haft hand-

thangely, in thing

led thy people

from them feale

and judgement, in

that they aided

Soul the wicked

may be mindfull

feeing oftentimes

on thee.

requireth

of thee.

a fwoid : for they

penly of their wice

6 They goe to and fro in the evening : they batke like e dogs, and goe about the citie.

7 Behold, they f brag in their talke, and fwords are in their lips : for who , fay they doeth heare?

8 But thou, O Lotd, shalt have them in derifion, and thou shalt laugh at all the heathen. 9 E He is ftrong: but I will wait upon thee:

for God is my defence. 10 My mercifull God will b preuent me : God

will let me fee my defire vpon mine enemies.

II Slay them i not , leaft my people forget it: but scatter them abroad by thy power, and put them downe, O Lord, our fhield.

12 For the finne of their mouth, and the words of their lips: & let them be " taken in their pride, euen for their periurie and lies, that they speake. 13 1 Confume them in thy wrath: confume

them that they be no more; and let them knowe that God ruleth in Isakob, even voto the ends of the world, Selah. 14 And in the evening they m shall go to and

fro, and barke like dogs, and goe about the citie. 15 They shall runne here and there for meate; and furely they shall not be fatisfied, though they tarie all night.

16 But I will fing of thy " power, and will praise thy mercie in the morning; for thou halt bene my defence and refuge in the day of my trouble.

17 Voto thee, Omy o Strength will I fing: for God is my defence, and my mercifull God.

ples of Gods vengeance. I When thy time fall come , and , when they have fufficiently ferued for an example of thy vengeance voto other. in Hee mocketh at their vaine enterprifes, being affured that they shall not bring their purpose to graife, a Which didit vie the pulicie of a weake woman to confound the enemies frength , as t. Sam. 19. 12. o Confessing himselfe to be voide of all vertue and fliength , he attributeth the whole to God.

PSAL. LX.

1 Danielbeing now king oner Indah, and having had many victoires, showeth by enident sizes, that God elected him King, assuring the people that God will prosper them, if they approone the same. It After, he prayeth anto God to purft that that hee hath beginne. To him that excelleth upon a Soufhan Eduth,

Ot Michtam. A Plalme of David to teach, * When he fought against Aram Naharaim, and against | Aram b Zobah sohen Ioab returned and flewe twelve thou fand Edomites in the falt

God, thou haft cast vs out, thou haft c scattered vs , thou hast bene angry , turne againe

phene, which itsa-2 Thou hast made the lande to tremble, and hast made it to d gape: heale the breaches there-

of, for it is thaken. 3 Thou haft of hewed thy people heavy things: thou haft made vs to drinke the wine of giddines.

4 Bat now thou half given fa banner to them that feare thee, that it may be displayed because

be fafe in their of thy trueth. Selah. cwine honfes. That thy beloued may be deliuered, helpe d. As cleft with an earthouake. with thy right hand and heare me.

6 God hath spoken in his gholinesse: therefore I will rejoyce: I shall divide Shechem, and reeafare the valley of Succoth.

7 Gilead shall be mine, and Manasseh shall be mine : Ephraim also (ball be the h firength of mine

King, and purfued head : i Indah & my law-giner. 8 Moab shallbe my k wash pot : ouer Edom

Lim to Whom God had given the inft Sule of the realise. I In making mee king, thou balt performed thypromife with a feemed to have loft the force. g It is to certaine as if it were fpoten by wo ocacle, that I full profile to their places, which Saul hat left to his children, h. Forti was (trong and well peopled.) I Dui'd meneth, that in this tribe his bankers, the life and the left had been the continued to the place. a mydome shall be established, Gen, 49, 10, & In mast vite & cetion.

will I cast ont my shoe: 1 Palestina show thy selfe iovfull for me.

9 Who will leade me into the m ftrong city? faine as though who will bring me vnto Edom? 10 Wilt not thou, O God, which haddest cast in He was assured,

vs off, and diddeft not goe foorth, O God, with gue him the

the helpe of man. 12 Through God we shall doe valiantly; for

he shall tread downe our enemies. PSAL LXI.

I Whether that hee were in danger of the Ammonites, or being pursued of Absalim, here nee crieth to be heard and delinered, 7 And confirmed in his kingdome. S He promifeth perpetuall praifes. To him that excelleth on Neginoth. A Pfalme

of Danid. HEare my cry, O God: giue eare vnto my a From the place

prayer. 2 From a the ends of the earth will I cry vnto out of the citie and thee : when mine heart is opprest, bring mee vp. Temple by my

on the rocke that is b higher then I. 3 For thou haft bene mine hope , and a ftrong without thy helpe

tower against the enemie. 4 I will dwell in thy Tabernacle for euer, and c There is nomy trust shallbe vider the couring of thy wings, more throughen

5 For thou, O God, chaft heard my defires, temembrance of Gods succouring thou haft given an heritage vnto those that feare times pair. thy Name.

6 Thou fluit give the King ad long life ; his referred to Chillt, yeeres shallbe as many ages.

7 He shall dwell before God for euer; pre- himfelfe, but also pare e mercie and faithfulnelle, that they may in his members. preserue him.

8 So will I alway fing prayle vnto thy Name; franceth in thy in performing dayly my vowes.

PSAL. LXII.

This Pfalme partly contenneth medications, whereby Danish encourageth himselfe to trust in Gid against the assauct of tentations. And because our mindes are easily drawen from God by the allusments of the world he sharpely reprometh this vanitie, to the intent he might cleave fast

To the excellent Musician *Ieduthun. A Pfalme * 1. Chron. 16, 413 of Danid.

TEt a my foule keepeth filence vnto God; of a Though Satur him commeth my Taluation.

2 b Yet he is my strength and my saluation, numme against and my defence; therefore I shall not much be led his afrections, mooned.

3 How long will yee imagine mischiefe Gods promise, against a c man? yee shallbe all-staine; yeshallbe as a bowed wall, or as a d wall thaken.

4 Yet they confult to cast him downe from his the off repetition dignitie; their delight is in lies; they bleffe with the Propher above their mouthes, but curfe with their hearts. Selah. macifold teota-t-

5 eYet my foule keepe thou filence vnto ons, but by setting God: for mine hope win him.

6 Yet is hee my strength and my saluation, came themall. and my defence: therefore I shall not be mooned. c He meaneth 7 In God is my faluation and my fglory, the himfelfe, being the

rocke of my ft. ength ; in God is my trult, 8 Trust in him alway , ye people ; g powre out the kingdome.

your hearts before him, for God is our hope. Selah. d. Though yee feem to be in ho-9 Yet the children of men are vanitie, the nour, yet God will

you. e David was greatly mound with these troubles, therefore hee firrethy himfelfe to truft in God. f Thefe vehement and often repetitions were oeceffarse to strengthen his faith against the horrible asfaults of Satan. g He admonitheth vs of our wicked nature, which rather hide our forow and bre on the bit

thou werelt giad. that God would friong cities of 11 Gine vs helpe against trouble: for vaine is his exemues, where in they thought themfelues fure.

> where I was balle filed, being driven fonne Abiaiom b Vato the which I caunot attatoe.

our faith , then the

d This chiefly is who liueth eternally not onely in e For the itability of my kingdome mercie and trueth.

empted him to God , yet he bridee and relling upon beareth his croffe patiently.

b Itappeareth by on God, and by patience he ouer -

had appointed to fuddenly destroy

dle, then viter our griefe to God to obteine remedie.

wholly to God by putting away all shiogs that are

contrary to his Lauv i He hath plaine. ly borne witoeffe of his power , fo that none nee leth to doubt thereof.

chiefe men are liers; to lay them upon a balance b Gine your feines they are altogether lighter then vanitie. Trust not in oppression nor in tobberie:

h be not vaine; if tiches increase, set not your heart 11 God spake i once or twice, I have heard it,

that power belongeth viito God.

12 And to thee, O Lord, mercy: for thou k rewardeft enery one according to his worke.

k So that the wicked Mali feelethy power , and the godly thy mercy.

PSAL LXIII.

1 David after he had bene in great danger by Saul in the defect of Ziph, made this Paline, 3 Wherein he giveth thankes to Ged for his wonderfull activerance, in whose mireies he truited, enen in the midde of his miferies. 9 Prophecying the defirition of Gods entmiss: in And contractivite happinesse to all them that trust in the Lord.

a. Sam. 23, 14.

b Though he was both hangry and in great dittielfe, yet be made God bis fufficiencie and about all mene and drinke. c Inthis miferie Lexencile my felfe in the contemplation of thy power

Were to the Sanatuary. d The remembrance of thy fanour is more (weete vnto me then all the pleafures and daroties of the world. e Heaffureth bimfelfe by the Spirit of God to have

and glory , as it 1

the gift of conflancie. f He prophecieth of the deftruction of Saul and them that take his part. whose bodies Gall not be builed, but be decoured with wilde beatles. g All that foveare

a lo that be ca!-

Jest to God with

his voyce, it is a

prayer was vebe-

b Teat is from

c To wit their

d False reports

e To be without

feare of God and

is a figue of re-

reperence of mao,

and Canders

ontward violence.

their fecter ma-

lice

ment, and that his I.fr was in danger.

figne that his

a Towit . of Ziph, A Pfalme of David , when he was in the 2 wilderne ffe of ludah.

O God, thon art my God, earely will I feeke thee; my foule b thirsten for thee; my flesh longeth greatly after thee in a barren and drie land without water.

2 Thus c I behold thee as in the Sanctuary,

when I behold thy power and thy glory. 3 For thy louing kindnetle is better then life:

therefore my lips shall prayle thee. 4 Thus will I magnific thee all my life, and

lift up trine hands in thy Name. 5 My foule shalbe farished, as with d marrow and fatnesse, and my mouth shall prayse thee with

ioy full lips, 6 When I remember thee on my bed, and when I thinke upon thee in the night watches.

7 Because thou hast bene mine helper, therefore under the shadow of thy wings will I reloyce. 8 My foule cleaneth vnto thee : for thy right

hand vpholdeth me. 9 Therefore they that feeke my foule to destroy it, they thall goe into the lowest parts of the

10 They shall cast him downe with the edge

of the fword, and they stalbe a portion for foxes. 11 But the king shall rejoyce in God, and all that g fweare by him thall rejoyce in him; for the mouth of them that speake lies, shalbe stopped.

by God aright or professe him , shall reloyce in this worthy king,

PSAL. LXIIII.

1 Dauid trayeth against the furie and false reports of his enemies. - Hee di clareth their punifoment and deffruflien to To the comfort of the suft and the glory of God. To lim that excelleth. A Pfalme of David.

Eare my a voyce, O God, in my prayer: pre-ferue my life from feare of the enemie.

2. Hide me from the b conspiracie of the wicked, & from the rage of the workers of iniquity. 3 Which have whet their tongue like a fword, and that for their arrowes a bitter words:

4 To shoote at the vpright in fecret; they shoote at him suddenly and effeare not.

5 They f encourage themselves in a wicked purpose; they commune together to lay snares privily, and fay, Who shall see them?

6 They have fought out iniquities, and have accomplished that which they sought out, even enery one s his fecret thoughts, and the depth of his heart.

probation. f The more that the wicked fee Gods children in miferie, the more bold and impudent are they in oppressing them. g There is no way fo fectes and subtill to doe hurs , which they inneuted not for his destruction.

7 But God will shoote an arrow at them fuddenly : their strokes shalbe at once.

8 They shall cause their owne tongue to fall h To see Gods vpon them; and who foeuer shall see them, shall against them, and

9 And all men shall see it, and declare the caught them in their owner frages worke of God, and they shall understand, what is when they shall he hath wronght.

10 But the righteous i shall be glad in the will be fauourable Lord, and truft in him; and all that are wonght to be terograph of heart, iliall rejoyce.

PSAL LXV.

1 A prayle and thankely suing vinto God by the faithfull, who are figurated by Zion, 4 For the chafing, preferatrop , and gonernance of them, 9 And for the plentifull ngs powered farth upon all the carth, but efpecially soward he Church.

To him that excelleth A Pfalme or fong of David.

O God, a prayle waitern for thee in Zion, and witto thee shall the vow be performed.

2 Because then hearest the prayer, who thee dayly cew occafhall all b fleth come.

3 Wicked deedes chaue prenailed against me; b bor onely the but thou wilt be mercifull vitto our trangressions. 4 Bleffed whee , whom thou chufeft and caufeft kingdom of Chrift,

to come to thee; he shall dwell in thy courts, and . Ne imputesh is wee thall be fatisfied with the pleasures of thine to his hones and to House, even of thine holy Temple.

5 O God of our faluation, thou will d aufwere who was accentevs with fearefull fignes in thy righteoutnesse, O med to affix them thou the hope of all the ends of the earth , and of the countrom themse them that are farte off in the . Sea.

6 Hee ftabilibeth the mountaines by his clase thy festero power : and is girded about with ftrength.

7 Hee appealeth the Inoyle of the leas, and detroying thise the noyfe of the waves thereof, and the tumults er comes, as thou of the people.

8 They also that dwell in the vttermost parts e As otali barbaof the earth, ilialbe afraid of thy fignes, thou flight 1003 parious and make the East and the West to reloyce.

thou makest is very tich : the briver of God is full not creature in the of water : then preparefithem come; for fo thon world which is appointeft : it.

10 Thouse waterest abundantly the furrowes promoten r thereof; thou cautelt the raine to descend into the valleys thereet; thou makeft it fe fe with il owres, nor antofice and bleffeit the bud thereof.

neffe, and thy theps drop fatneffe.

12 They drop upon the pattures of the wildernes : and the hils thalbe compatled with gladnes.

13 The pastures are clad with theepe; the valleys also flaibe conered with coinc, therefore they fore a mans te. thout for joy , I and ling.

that all the order of name usa it of imony of Goldshie to wind us. And saulet k and creature to fetue our merelline. If Thank, it of our electrical little nod onely recoper for a melon for Goldshie Co., but that continually ling.

PSAL LXVI.

I liee proueketh slimen to grayer the Lord and to confider his works. 6 Bee fet ein fairth the power of Ged to affray the retele, is And bewerk now Ga hathacime red ifeartfrem great bendare and afficience. 13 Hee premifeth to give factione. 15 And provideth all men to heare what God hair wite for kim , and to prayfe his Name.

To him that exceptly, A fong or Ifalme.

R Eloyce in God, a all ye inhabitants of § earth, this all nations 2. Sing footth the glory of his Name: mall concrete make his prayte glorious. 3 Say vitto God, How terrible art thou in Wasone, known

thy workes! through the greatnesse of thy power in Indian,

how hee hark confider that hee to them as he was

a Thou giveft to pravie thee lewes but alto the Genti es in the the linces of the prople, that Golf

d Thou wilt debe the preternee rea Sra

tarre of. f. He firework that Q. Thon a viliteft the earth, and watereft it; here is no part

Gods power and † Lor. the garg trish of the ac 11 Thou crownest the yeere with thy good- g To wir, with

h Trans. fbdcah or the table The a batt as and ire earth

E av this defen to nice be livered

a He protie iela

b At the faithfu I Loal obey God willingly, forthe infi tela tor leare Ateil didenble abemfeluss to be 1ubrect

& Rice toucheth the flouthfull dulrefe of mag, who to cold in the con-Adetation of Gods sworker. d His providence Ka wouserfull in

enginearing their ettie. e Hee proqueth Ebat God will ex-Rend his grace also to the Generles. because be punitherb among them Such as will cor obey his calling. f Hee figuneth Some spectail be-

melitesthat God had thewed to his Church of the Rewes, in delius-« ing them from Nothe great danger: whereof or of ebe like Le promi-Werh that the Gen. niles fhalbe parta-Ren g The condition of the Church is

here deferibed, awhich is to be led by Gods prouiwelcoce into troubles, to be fubicet woder ty ianis , and Co coter iuto mamifold dangers. The duetie of abe laithfull is there deferibed. which are never Mamindfullto wender God prayfe for his benefits. mindfull thereof, but also eve are bound to make others to profit thereby and

Felle it , he will rece ue me.

our hearts with his boly Spirit. what we may feele Bis fauour towvards vs. b That both Rewes and Gen-Gods couenant enade with them, By thefe oft ieperitions hee

a That is, moone

dheweth that the people can never reioyce futficientdy and give thanks Sor the great bene fits that they Iball areceive voder the

thail thine enemies be b in fubirction voto thee.

4 All the woll thall worthip thee, and fing vino thee, even fing of thy Name. Selah.

5 Come and behold the workes of God : he is terri le in his doings toward the fonnes of

6 He hath turned the fea into dry land : they patied through the river on foote; theredid wee reloyce in him. 7 Hee ruleth the world with his power; his

eyes behold the nations; the rebellious shall not e excit therefelues. Stiah.

8 Prayle ou: God , yee people , and make the voyce of his prayle to be heard.

9 Which i holdeth our foules in life, and fuffereth not our feete to flip. To For thou, O God, haft prooped vs. thou haft

tried vs as filter is tried.

11 Thou haft brought vs into the & facte, and laid aft air chaine vpon our loynes. 12 Thou haft caufed men to tide ouer our

heads; we went into fire and into water, but thou broughtest vs out into a wealthy place. 13 I will goe into thine h House with burnt

offerings, and will pay thee my rowes.

14 Which my lippes have promifed, and my mouth hath spoken in mine affliction. 15 I will offer voto thee the burnt offerings

of fat rams with incenfe . I will prepare bullocks and goates. Selah. 16 1 Come and hearken, all ye that feate God.

and I will tell you what he hath done to my foule. 17 I called vnto him with my mouth, and he

was exalted with my tongue. 18 E If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and confidered the voyce of my prayer.

20 Prayfed be God, which hath not put backe my prayer, nor his mercy from me. i It is not abough to have received Gods benefits, and to be

PSAL LXVII.

grayfe God. k If I delight in wickeduelle. God will not beare me, but if I con-

Z A prayer of the Courses to secure the favour of God and to be lightened with his countinance. I To the ende that his way and subgrouent may be known throughout the earth. 7 And timelly is ductored the kined me of God, which fould be uneversally credied at the comming of Christ.

Tabim that excelleth on Neginsth. A Pfaime or jong

Od be mercifull you vs , and bleffe vs , and Ga caufe his face to finthe attion, vs. (Selah.) 2 That b they may know they way upon earth,

and thy fauing health awong all nations. 3 Let the people prayie thee, O God; let all the

people prayle thee. 4 Let the people be glad and reloyce; for thou shalt judge the people righteously, and go-

uerne the nations upon the earth. Solah. 5 Let the people prayle thee O God; let all the

people prayle thee. 6 Then thall d the earth bring foorth her encrease, and God, even our God shall bletle vs.

7 God shall blesse vs , and all the ends of the earth . thall feare him.

Biogdome of Chrift, d He flieweth that where God favoure h, there fhall be abundance of all other things. e When they feele his great benefits both fptkitsall and corporalitoward them.

PSAL LXVIII.

In this Pfaime Danid fetteth foortb asen aglaffe the worderfull mercies of God towarahi people : 5 Who ty all m anes and mill frange ferres die ared himfelfe to them. Is And therefore Gids Cheech by reafon of his promifes, graces, and victorie doeth excel withou, eim-Parison an worldly thing: . 34 He exhoricit therefore all mun to prayer God for ener.

I o him that excelleth. A Pfalme or Song of David.

Od a will suife , and his enemies fhell be feat- a The Prophet God a wife after, and his encures that occurs the fleweith that albeit God toffereth the fore him.

2 As the franke vanisheth , fo shalt thou drine to apprecia his them away; and as wax melteth before the fire, Church for a time, for thall the wicked perith at the prefence of God. will be tenenged

3 But the righteous thall be glad, and re- of them ioyee before God , yearthey shall leape for ioy.

4 Sing vino God, and ting prayles vino his declared bia name; exalt him that tideth vpon the heavens, power against the in his Name . Iah, an are lovce before him.

5 Ha wa Father of the fatt ellerle, and a Indge for the commodiof the widowes, even God in his boly habitation, of his Church.

6 God d maketh the folitary to dwell in fa- which prayfe him milies, and delinereth them that were priloners there'ore and delinereth them that were priloners there'ore in stockes; but the rebellious shall dwell in a e drie are the names of

7 f O God, when thou wentelf foorth before fignifie his essence thy people; when thou wenter through the wil- comprehensible, to deinesse, (Selah)

& The earth shooke, and the heavens drop- clased that all ped at the presence of this God; euen Sinai was nitie, and that the emoused at the presence of God, even the God of God of Herelis Hiael.

9 Thou , O God, fentest a gracious raine vpon diento them that thine inheritance, and thou didlt refresh is when be childelesse, and It was wearie.

10 Thy Congregation dwelled therein; for families, thou , O God , halt of thy a goodnesse prepared it ten of God's blesfor the poore.

11 The Lord gaue matter to the a women to abused, tell of the great armie.

12 Kings of the armies did flee; they did flee, that Gods favour and i the that remained in the house, divided the peculiarly bespoile.

13 Though we have lien among & pots, yet fliall leth by their wonye be as the wings of a doue that is covered with vertal dequerance filter, and whose teathers are like yellow gold.

14 When the Almighty Carrered kings ! in it, land of Canaan, it was white as the lnew in Zalmon

Is m The mountaine of God a like the moun- finh Church. taine of Balhan : se & an hig . mountaine, as mount h The faulted Bathan.

16 " Why leaps yee, yee high mountaines? as after they do.y. for this Mount ine , God delignteth to dwell in as Mistim, Deloit : yea, the Lord will dwell in it for euer.

The charets of God are twentie thousand other in The pray was so thousand Aug. Is, and the Lord is among them, as great, that rot ouin the Sanctuary of Sinai.

18 Thou art gone vp on high; thou haft oled but komen alfo caprivitie captine, and received gifts for men ; yea, k Though God euen the rebellions hall thou led , that the Lord fuffer his Church God might dwell there.

19 Prayled be the Lord , euen the God of our yer be will reflore faluation , which ladeth vs dayly with benefiter, it , and make it must

Canaan , where his Church was. m Zion the Church of God , doe:h excell all worldly things, not in pompe and outward thew, but by the in ward grace of God, which there remayueth, because of his dwelling share. n Why boalt yee of your firength and beautte against this Mon raise of God ? o As God overcame the enemies of his Church , tooke them prifoners , and made them tributaries : fo Chrift, which is God manifefted in the fielh , fubdued Satan and finne under us, and gaue voto his Chuich malt liberall gitts of his Spirit, Ephel. 4. S.

wicked sysams

b Hee the week God. which doe

and matertie inthat kereby is deidules are but vathe only true God. encreaseth their

frugs, worch before they had f blee teacheth Church, as appea-

out of Layit g. Gold birtled the because bee bad choles that place then was that wemen feng 6 mgs

rah , lu.r.h , and ly the fouldiers,

for a time to he in blacke dark eoeffe.

thining and white. I Ia the land of

20 This

p In most exiteme daogers God hath infaite wayes to deitger bis.

q As he delicered his Church once

and other yraits,

and from the danger of the red Sea,

fo with he tim due

as ofras necefficy

requireth.

where days mall

f Tha is bow

then which art

chiefe King goe't

out wit a thy people to wate, and

giuelt them the

victory.

the order of the

people, when they

wen: to the Tem-

p'ero gine thanks for the victorie.

u Which come

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wike

of the Pattianth

a Beniamin is cal-

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be was the yougest

fonce of taale ib.

y who was time

chie e ruler of che

z Declare out of

thine holy parace thy power for the

Church let ifa'em.

a He feite hithat

the ... le of the

mighty may be

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ine ses will filuer,

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the right arrog

pompe thought

a Of Shofhannim,

reale Pfalm 45.

h David figure

furt he the man

zers. in whit

derence of thy

blood of that

great Aughter

lap, e bloud.

from Ogo! Baihan,

20 This is our God, even the God that fausth vs : and to the Lord God belong the Piffors of death.

21 Surely God will wound the head of his enemies, and the hairy pare of him that walketh

22 The Lord hath faid , I will bring my prople againe from 4 Bathan : I will bring them againe from the depths of the Sea :

23 That thy foure may be dipped in blood, and the tongue of thy dogges in the blood of the energies, enen in 1 it.

24 They have feene, O God, thy f goings, the goings of my God, and my King, which art in the Sanctually.

25 The t fingers went before, the players of inftruments after : in the maides mere the maides playing with timbrels.

26 Prayle vee God in the affemblies, and the Lord , ye that are of the fountaine " of Iliael.

27 There was x litle Beniamin with their y ruler, and the princes of Iudah pare their affembly, the princes of Zebalan . and the princes of Naph-

28 Thy GOD hath appointed thy ftrength; ftabilih , O God , that which thou haft wrought

20 2 Out of thy Temple vpon Ierusalem, and Kings fhall bring prefents vnto thee.

30 Deltroy the company of the spearemen, and multirude of the mighty bulles with the calues of the people, that a tread under feete pieces of filter: featter the people that Jelne in scarre.

31 Toen thall the princes come out b of E. gypt: Ethiopia ibell hafte to itretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth; fing prayle vnto the Lord. (Selah)

33 To him that rideth vpo.1 the most nie heanens, would were from the beginning behold, nes will fend out by his evoyce a mighty found

34 Afcribe the power to God: for his mail fly is your Ifrael, and his strength is in the cloudes.

35 O God, thou art i terrible out of thine hohe places; the God of Ifraci is hee that give h firength and power vnto the people : prayled be

themselve arous b He prophecieth that the Geniles finall come to the true knowledge and worthin of God. c By his terrible than less her will make himfel e to be knowed the God of all the world. d In the weight g fearefull judgements against thine enemies for the faluation of thy people. e He alludeth to the Tabethalle which was divided into thee parts.

PSAL LXIX.

1 The complaints, prayers, fernent geale and great areas fo of Daniel es fet fourth a a figure of Chreil and a ! his members : 4. The maire ous crueitie of ile emember . 12 And their junifoment a fo. 16 Where Inta: aid nich Stours are accurfed go the gathereih courner in his more are accessed. 30 to 3athreeth scurege in his neffection, and offereth people was God, 32 Windo ve more acceptable, then all freedocts; wherea aid to a fliffed may take emfort 33 Finally, her data procede aid eventures to grayfe, prophecting of the Fire time of Cherd, and the referentian of the Chareb, where and the faithfull, 37 Antiheir fe d Dail du Ill for ener-

To him that excelleth voom a Shofhannim. A Plalme of David.

C Auemee , O God : for the b waters are entred Seuen to my foule.

2 I flicke fast in the deepe myre, where no e flay is: I am come into deepe waters, and the ftreames runne ouer me.

preat dangers he was , out of the which God

did deliuer him, c No firmitie or ftableneffe to fettle my feete,

3 I am weary of crying : my throate is day : mine I eyes faile , whiles I waite for my God. 4 They that hate me without a cause, are none

then the haires of trine head; they that world d Though his G.A by mee, and are mine enemies failly, are felled as but mighty, fo that I reflered that which I stocke yet costs the real

5 O God, thou knowest my 8 foolishines, and my faults are not hid from thee.

6 Let not them that truft in the. O Lord "The tree. God of hordes, be aftermed for bomer let not those in the men men that seeke thee, be continued through mee. O seek states of a seeke states of the seeke states of th God of Hrael.

7 For tay fake hame I fuffred reproofe : fname hath coagred my face.

8 I am become a ftranger vino my breihren, a Thinga I be cuen an allant voto my moti ers fonnes.

o . For the zeals of il inc house hath eaten me, and the rebukes of them that repulsed thee, are term. fallen vpon me.

10 I s wer; and my foule failed, but that was in enemal perm to my reproofs.

11 I put on a facke alfo; and I became a pro- fantiul ish from pethe vnto them.

12 They that fate in the gate, fpake of mee, to meen mitteand the drunkards fang of me.

13 But Lord , I maye my prayer yoto thee in an in acceptable time , ewen in the multimde of denie the time. thy niercy : O Goll, heare me in the trueth of thy

14 Deliver mee out of the ryre, that I finke and detectably not; let me be delivered from them that I atome, gier e. and out of the a deepe waters.

15 Let not the water flood drowne me, neither and gray for my let the deepe twallow me vp., and let not the pit taliane a. that her mouth ypon mee,

16 Heare me, O Lord, for thy leuing kindneffe them to God, the is good; turne voto mee according to the multi- me rey acc tude of thy tender mercies,

17 And a hide not thy face from thy fer- m Knowing that uant, for I am introuble; make hafte and heare alee. I tuder now

18 Draw neere voto my foule and redeeme it; read the appoint

deliuer me becaule of mire enemies. 19 Thou haft knowen my repreofe and my in it

are before thee 20 Rebuke hath broken mine reart , and I am te a hig felte, taat full of beaumefie, and 9 I looked for forme to have to my more been pity on me , but there was none; and for comfor- tomers wor an-

ters, but I found none. 21 For they game me gall in my meate, and in vaten the front the

my thirst they gave me vineger to drinke. 22 Let their : table be a frate befere them, and fe tred that God

their professity their tuine. 23 Let their eyes be blinded that they fee not:

and make their floyres alway to sent it. 24 Powre our thine anger vpon them, and let Got deferred

thy wrethfull displeasure take them. 25 * Lettheir : habitation be voyde, andlet lanteterra

none dwell in their tents. 26 For they perfecute him , whom thou halt many moulter, finiten: and they adde the throw of them, there is in warmen

whom thou hast wounded. 27 Lay a iniquity of on their iniquity, and armin on greet

that our comfort early dependent of God; for many a fer in he feth our forroines , then diminifreth the u, form 19. 19. I Her gehreta God to exe e e dis roises , then alministratar u, toun 19. ey. . in organises be turned. Remaindgements age will the top. bite , which caurot by any meanes be turned. Remaind es. 9 f Take built untermere and power from taein. Aefect i 20 mbar it mer omely them burchen potentie wonch fluid te blie burchben in der beie continuance and increasing in their times, let it be knowen that they be of the repropare.

Could, ed h murii§

e G . femming : 1 acy . . ! # and deny for the others and golded Holescoria

gu i ic witters word, you am I lad to the world h Leicorm -e

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1 Whet II ze carry it took h. and the fact, little

it ineminada to te, : De benn maint to lament

I The more bee fight to winter aga nit b m coils

tire c.e., yer ibun CALL & 1 SEC A DELLES ted nicaeriue-

n lie fbe werb # frame, and my difficion our, all mine a aducatance constant, a sharina: 2- abox Goraface abe grie ann ar nat f o Ber bar bee

yeard to otherana excito de l'am e. thicke than I bon feeft chas

De-respeng to put out trail in

The hope of the faithfull.

· Pfalmes

A prayer of the faithfull.

med by their Profestion to have heene written in zky booke, yet by their fruits proque the contrary , let ahem be knovven as reprobate. y There is no facritice, which God

more elteemerh , then thankelgiuing for his benefits z For as hee deliwered his fernant Dauid, fo will bee cloe all that are in mittereffe, and call sypon him. m Vnder the temporall promife of the land of Canama, he comprehen-eleth the promife of life enertalting to whe faithfull and

* Which might put him to temembraoce of his deliuerauce.

their potteritie.

* Pf. 40.13. b He reacherb vs to be earnest in prayer, though God feeme to itay : for at his time be will bear out. c. Hee was affored zhat the more they raged , the neerer shy were to defiruction, and hee the neerer to his deliuerance, d Hereby we are kaught not to mocke

bim for fuccour.

T[al. 31 . 16 a He prayeth to God with full allurance of faith, that be will deliger bim from his aduers faries h By declaring thy felfe time of

piomile c Thou haft infifree meanes, and all creatures are at thy commandement therefore thew fome figne, whereby I that! be delinered d Tuatis, from Abfaiom . Abituphel an 1 that confpuacie, e Hee itre gibe-

7 I am become as it were a f monster vnto many : but thou art my fure truft. neth his faith by abe experience of Gods benefits , who did not onely preferne him in his mothers belly , but tooke him thence , and ever fince both preferred him. I All the world evondereth at mee becaute of my miferies , as well they in authoritie as the common people, yet being affured citiby fauout, I remayned itedfalt,

x They which fee- let them not come into thy righteoufneffe,

28 Let them be put out of the x booke of life. neither let them be written with the righteous. 29 When I am poore and in heavinesse, thine

helpe, O God, shall exalt me. 30 I will prayfe the Name of God with a fong,

and magnifie him with thankelgining. 31 This also thall please the Lord better then

a y yong bullocke that bath hornes and hoofes.

32 The humble shall see this, and they that feeke God shalbe glad, and your heart shall live. 33 For the Lord heareth the poore, and despi-

feth not his a priloners. 34 Let heaven and earth prayle him: the feas and all that mooueth in them.

35 For God will faue Zion, and build the cities of Judah, that men may dwell there and have it in possession.

36 The a feed also of his servants shall inherite it; and they that love his name shall dwell therein,

PSAL. LXX.

He prayeth to be right speedily delinered a Hee defiresh the frame of his enemies, 4 And the confull comfort of ell those that steke the Lord.

To him that excelleth. A Plalme of David. to put a in remembrance.

* God, bhaste thee to deliuer mee: make hafte to helpe me, O Lord.

2 Let them be confounded and put to shame, that feeke my foule: let them be turned backward and put to rebake, that defire mine hurt,

3 Let them be turned backe for a reward of their d shame, which fayd, Aha, aha,

4 But let all those that seeke thee, be joyfull and glad in thee, and let all that lone thy falua. tion, fay alwayes, God be prayfed.

5 Now I am e poore and needy: O God, make hafte to me : thou art my helper, and my delinerer : O Lord , make no tarying.

nt others i their muety, leaft the fame fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience, and boldly feeheth voto

PSAL. LXXI.

a He prayeth in faith , established by the word of pramife. 5 And confirmed by the worke of God from his youth. to He complaineth of the crueltie of his enemies, 17 And defireth God to continue his graces toward him 22 Promifing to be minafull and than kefull for the fame.

N* a thee, O Lord, I truft : let mee neuer be

2 Rescue mee and deliuer mee in thy b righteoulnesse: incline thine eare voto me and faue me. 3 Be thou my ftrong rocke, whereunto I

may alway refort : thou chaft given commandement to faue mee; for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the handd of the wicked : out of the hand of the guill and cruell man.

5 For thou art mine hope, O Lord God, euen my e trust from my youth.

6 Vpon thee have I beene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my prayle shall be alwayes of thee.

8 Let my mouth be filled with thy prayle, and g Thou that didwith thy glory enery day.

9 Cast me not off in the time of & age : forfake bad more ttrength, me not when my strength faileth. 10 For mine enemies speake of me, & they that

lay wait for my foule, take their counfell together, weakenede II Saying, h God hath forlaken him : pursue h Taus the wice and take him, for there is none to deliver him.

12 Goe not faire from me, O God: i my God triumph againt hafte thee to helpe me.

13 Let them be confounded and confumed that are against my foule: let them be conered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will prayle to cating him thee more and more.

15 My mouth shall dayly rehearsethy righte- talke reports of outnesse, and thy faluation : k for I know not the

16 I will I goe forward in the strength of the & Because thy be-Lord God, and will make mention of thy tighte- nehts toward mea oufnesse, euen of thine onely.

youth even vntill now: therefore will I tell of thy and rehearfe them. wonderous workes, 18 m Yea euen vnto mine olde age and gray holden with the

head, O God: forfake me not, vntill I have decla- Power or God. red thine arme vinto this generation, and thy in He defineth than power to all them that shall come.

19 And thy " righteoufnes, O God, I will exalt tione his benefits. on high : for thou halt done great things : O that his liberality God, who is like vnto thee!

20 Which haft shewed me great troubles and a Thy just perform P aduerfities, but thou wilt returne and reviue me, made of thy pro-nufe, and wilt come againe, and take mee vp from the o His faith breadepth of the earth.

21 Thou wilt increase mine honour, and re-tentatious, and by this exclamation turne and comfort me. he prayte, h the

22 Therefore will I prayle thee for thy 9 faith- power of God. fulneffe, O God, vpon instrument and viole : vnto P As he confesses thee will I fing vpon the harpe, O Holy one of that God is the on-

23 My lips will rejoyce when I fing vnto thee, know edgeth that and my i foule which thou halt delivered.

24 My rongue also shall talke of thy righte- Gods provideoce. oulnesse dayly: for they are confounded and q Heeconfelleth brought vnto thame, that feeke mine hurt.

my youth , when I helpe me novy to much the more in mine olde age and ked bach blafpheme God , and

his Saints , as though he had fore laken them , if he fuffer them to fail into their hands. i In calling him teth backe the the aduecfaries, that fayd . God had forfaken him. are moumerable, I cannot but con-17 O God, thou halt taught mee from my rinually medicate I I will require Redfalt , being vp. as he hath begun. he would fo coumay have perite prayfe. keth through all

> ly author of his dea liverance : fo he acthefe eurls were that his long tariance was well

recompensed, when God performed his promife. r For there is no true prayling of God, except it come from the heart and therefore he promiteth to delight in nothing but whe rein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon , who was the figure of Christ. 4 Under whom ball be righteousnesse , peace, and felicitie. 10 Visto whom all Kings and nations shall doe himage, 17 Whose name and power full endure for ever, and in whom all nations faill be biefed.

¶ A Pſal me a of Salomon.

Iue thy b judgements to the King O God, and David as tou-hing G thy righteoulnesse to the Kings fonne. 2 Then shall hee judge thy people in righte- b Endue the hing

ou fnesse, and thy poore with equity. 3 The d mountaines, and the hils shall bring slice, that he reigne

according to thy word.

peace to the people by inftice. 4 Hee shall e judge the poote of the people; worldly tyrants. hee shall faue the children of the needy, and shall

fubdue the oppressor. 5 They shall feare thee as long as the funne reignesh, even the

shall beenriched with thy bleffings. e Hee theweth wherefore the fivord is committed to Kings : to wit, to defend the innocent, and suppresse the wickeds f The people shall unbrace thy true religion, when thou givelt a King that ruleth

the reigne of his fence Salomon. with the Spirit of not as doe toe c To wit, to his coffernie.

a Composed by

d When juffice places moit barren

Christs kingdome figured.

g As this is true is all godly kings, fort is chiefly veri-

6-de Court, who

with his heatenly de w, miketo his

Charch eurs to

h Tha is , from

the red fea to the

fea called Syria-

phrates forve. rd.

meaning, that Chruis Kingdome

fhould be large

and vamenfall. i Of Cilicia, and

of all other coun-

treyes, beyond the

peth by the yles.

k That is , of Ara-

bia that rich coun-

ba was a part bor-

dering vpon Eihi

opta I Though tyrants

paile not to fined

got y king thall

preferre Lis fub-

lects from an kind

of wrong m God will both

and alfo make the

people most wil-

ling .c obey him.

n Voder fuch a

king fliathe most

of fruit and alfo

of the increase of

o They shall pray

continuance, and

know that God

do h profper them

n As it were beaweer e hope and

defpaire he bur-

fieth foorth into

ing affined that

God would con-

tinue bis faunur toward fuch as

evere godly 10-

b The wi ked in

this life line at

pleafure and are

not dra wen to

death like prifo-

deed an inot

bypacrites.

this affection, be-

to God for his

mankind.

great plenty, both

· profper bit life,

blood . yet this

flourilla.

and moone endureth, from generation to gene.

6 He shall come g downe like the raine vpon the mowen grade, and as the showers that water

7 In his dayes shall the righteous flourish. and abundance of peace shall be lolong as the moone endureth.

8 His dominion shalbe also from h sea to sea, and from the river visto the ends of the land.

9 They that dwell in the wil lernes, that kneele before him, and his enemies thall licke the doll. cun , and from Eus to The kings of Tarthith & of the yles thall bring presents; the kings tof Screba and Seba

thall bring gifts. 11 Yes, all kings shall worship him : all nations thell i the him

12 For he fh Il deliner the poore when he crieth ; the needicallo, and him that hath no helper. fea , which he mea-13 He thalbe merciful to the poore and needy, and that preferre the foules of the poore.

14 the thall receeme their foules from deceit trey , whereof Sheand violence, and deste shall their blood be in his figur.

15 Yes, hee shall line, and voto him shall they give of the mgolde of Sheba: they thail allo pray for him continually, and dayly bletle him.

16 An handfull of come thall be fon en in the earth, even in the top of the mountaines, and the n froit the reof shall thake like the trees of Lebanon; and the children thall flourith out of the citie like the graffe of the earth.

17 His name shalbe for euer: his name shall endure as long as the Sunne : all nations thall bleffe him and be bleffed in him.

18 Bleffed to the Lord God , enen the God of Ifrael, which onely doth P wondrous things.

19 And bleffed be his glorious Name for euer: and let all the earth be filled with his glory. So be it even to be it.

HERE END THE 9 prayers of Dauid the fonne of Ithai.

p Hee confesseth that ex ept God miraculously preferue his people , that neither theking nor the king loine can continue. q C meening his fonce Salomon, PSAL LXXIII.

* The Prophet teacheth by his example that neither the worldly prospective of the ungodiy . 14 noryet the affliction of the good ought to discourage God children; but rather ought to movie a to consider our Eathers prousdence, and to cause to to renevence Gods indements, 19 for a much as the wicked vanifo away , 24 and the god'y enter into life eutriafting , 18 en hote whereof he refigneth himf the into God hands

A Pfalme committed to Afaph. Y Et a God is good to Ifrael: even to the pure in heart.

2 As for me, my feete were almost gone: my fteps had well neere flipt.

3 For I fretted at the foolish, when I faw the

prosperitie of the wicked. 4 For there are b no bands in their death , but

they are luttie and strong. 5 They are not in trouble as other men , nei-

ther are they pligued with other men. 6 Therefore pride is as a c' aine vinto them,

and cruelie couereth them as a garment, 7 Their eyes stand out for fatnesse: 7 they have

more then bear can with. 8 They are licentious, and speake wickedly of

E They glory to their prile as some doein their chai er , and in ciuellie, as some doe in apparell. I Ebr, they paffe the defires of the heart.

Plalmes. The Church afflicted, prayeth. 15 o They d fet their mouth against beauen, and

their tongue walk in thorow the earth.

to Therefore his speople turne hither for was to a disca entre his speople turne hither for was to a disca entre his power and to be a power and to be ters of a full cup are writt good to chem. 11 And trey flay , now doeth Godknowitz to be a because

or is there knowledge in the mon Figura

12 Loe thefe around wicked, yet profper they of - 1 alway and increase in riches.

13 Ce tamely I have cleanfed mine heart in the end of God vains, and waited mine hands in innocercie.

14 For Jayly have I beene purithed, and cha- har the gate ftenea curry morning. 15 If ! fay , a I will indge thus, behold the ge- are . And hel

ration of thy children, I have religated.

16 Then thought I to know this, but it was to have that food a land the children had been thought I to know this. peration of thy children,I have respanse.

too painefull for mee, o paineful for men,

17 Votil I went into the b Sanctuary of God: (11 - 9 - 4),

18 Cours to the bod I shall and

then yn teritood I their end. 18 Surely thou halt fer them in flipperie pla-

ces, and calleft them downe into detolation. 19 How fuddenly are they deltroyed, perified ing the receive ana thorribly confurned,

20 As a dreame when one awaketh! O Lord, h-1 when him in raifest ys up, thou it alemake their a it t give like

image despited. 21 Certainely mine heart was vened, and I app Ritty it no

was pricked in my reines. 22 S : foolist. was I & ignorant; I was a beaft "

before thee. 23 Yet I was alway in with thee : thou haft dien in their great

holden me by my right hand. 2.4 Thou wilt guide mee by thy counfeil, and and the the tchools

afterward recline the to glorie. terward recount me to glorie.

25 Whom have I in a heaven but thee? and I not the body Square.

have defi ed none in the earth with theel 26 My fleib faileth and nine neart alfo : but wifery and i tily. God is the firength of mine heart, and my o for-

tion for east. 27 For ice, they that withdraws themselves renewou evers from thee, thall perith then deliroyest all them us with the see

that I goe a whoring from thee. 28 As for me, it is good for me q to draw neere y unepoupe.

to God: there or I have put my trust in the Lord than an goth God, that I may declare allthy workes.

there grate draw

res o a sul mialfon

not geth even the go y continue with God touch -

er, yof the Aice thought 1 chen 1

de ce feeing ibi u dit, fest all things in widely, and preferences say chile L. Vicibil er tred s ilea-relby thy

seit all raings midt i By thy featefull mie mat. contemne alt their

about ly airs owne realism to feele

out Gods jude ements , the more douth he declare himfelfe a beatt. In By faith I was affired chairby; confined hid water also mere one mee, to prefer a mee, in the fought periper pelpe nor comfined any take of God onely. In the real ha n nee thogh dealer bare, to have God our Wade Limitencie, a dorely con ertering to diagonal folder, to have God our Wade Limitence, a dorely condition ment. Pithous, foldate thee to free others. from God, yer he prom tert to trad to him, and to magnine I a worker,

PSAL LEXIIII.

The faithful conjunction from the Church and true colorion, 2 and or the Processing, and the Tengle actives, a manufacture of the colorion a emple active he to an active to the process of the metal of Gall, as of he emenant and process he per metal of Gall of the faithful and process of Gall of the faithful and he per of the faithful and the confine terminal of the gall of the faithful and the confine terminal of the gall of the faithful and the confine terminal of the gall of fusion of his prous enemies.

A Pfalme to give indruction, committed to Afath.

God, a why haft thou put you away for euer > a The Charch
u h) is thy wrath kindled against the theory

of thy patture? 2. Thinke upon the congregation , m/ nh thou en ber tree haft possessed of olde, and on the brod of thine Bander are of

inheritance, which thou h ft redeemed, and on prayeth to God this mount Zion, wherein thou h. ft dwelt. 3 Life up thy thickes, that thou mayeft for their bewest

ener dellroy enerty enemie that doeth enill to the firther three.

tor type Bis Lye v nibem h What pites

haft meafured out for thy felfe as with a line or rod. | for feete, 4 Thine

ners that is, by fickn ife which is their oppression : they talks presur penously. deaths meifen-

The faithfull prayle God.

to perfection:

f how long.

Name for euer ?

& confume them,

in wilderneffe.

tation b in the mids of the earth.

thou driedft vp mightie rluers.

blasphemed thy Name.

the poore for euer.

deth continually.

thou hast made Summer and Winter.

4 Thine adversaries route in the mids of thy

7 They have cast thy Sanctuarie into the fire.

8 They fayd in their e hearts, Let vs destroy

9 Wee fee not our fignes : there is not one

10 O God, how long shall the aduersarie re-

11 Why withdrawest thou thine hand, even

12 Euen God is my king of olde, working fal-

13 Thou diddeft divide the fea by thy power :

14 Thou brakes the head of Liuiathan in

15 Thou brakest up the fountaine and tiuer:

16 The m day is thine, and the night is thine :

17 Thou hast fet all the borders of the earth :

13 Remember this, that the enemie hath re-

19 Give not the foule of thy " turtle done vn-

20 Confider thy couenant: for othe darke

21 O let not the oppressed returne assumed,

22 Arife, O God: maintaine thy P owne cause:

23 Forget not the voice of thine enemies : for

remember thy dayly reproach by the foolish man.

the tumult of them that tife against thee, it ascen-

PSAL. LXXV

a The faithfull doe prayle the Name of the Lord . a which

forth come to sudge at the time appointed, 8 when the

wicked find be put to confusion, and drinke of the cup

of his wrath. to Their pride faibt abased, and the

To him that excelleth a Deftroy not. A Pfalme,

or fong committed to A faph.

righteons fonibe exalted to howour.

proached the Lord, and the foolish people hath

to the beast, and forget not the Congregation of

places of the earth are full of the habitations of

but let the poore and needy prayfe thy Name.

thou braken the heads of the i dragons in the wa-

thy right hand? draw it out of thy bosome, and

Prophet more, nor any with vs that knoweth

proach thee? shall the enemie blaspheme thy

and rased it to the ground, and have defiled the

them altogether: they have butnt all the Syna-

congregation, and . fet up their banners for fignes.

worke thereof with axes and hammers.

awelling place of thy Name.

gogues of God in the land.

Pfalmes.

The cup of Gods wrath.

flioyed thy true religion, and ipred their banners in figue of defiance. d He commendeth the temple for the coff y matter , the excellent worke-

e They have de-

manthip, and beauty tueseof . which not withstanding

deitiov. e They encouraged one another to ciueltie , that not onely Gods people might be deftioyed , but alfo his religion vt. terly in all places €uppreffed. f They lament that

the enemies did

they have no Prophet among them to the we them how loug their mifery flould endure. g They toine their Gods glorie and power, knowing that the punishment of the enemie should be

their delinerance.

h Meaning, iu the

pieces, and gauest him to be meat for the people fight of all the world. i To wit, Pharaohs armie. & Which was a great moniter of thou hast prepared the light and the funne. the fea or whale. meaning, Pharaoh, I His destruction dia reioyce them as meat iefresheth the body. m Seeing that God by his prouidence

governeth and dipofeth all things, he garbereth ibat Le will take care chiefly for his children. an He meaneth the Church of God, which is exposed ms a pray to the wicked. o That is , all pla-

ges where thy evord fhineth not, there reigneth tysannie and ambitionp Hee shewesh that God cannot fuffer his Church to be oppiessed, except he loofe his owne wight. ti Or . increaseth more and more.

a Reade Pfal. 57-t.

b He declareth how the faithfull Chall euer baue fuft occation to play fe. God, forasmuch at in their need they finall feele his pow-

will indge righteoufly. et at hand to helpe them c When I fee my time (faith God) to helpe your mileties, I will come

E will prayle thee OGod, we will prayle thee, for thy Name is neare: therefore a they Will declare thy wondrous workes.

3 The earth and all the inhabitants thereof

2 c When I shall take a conuenient time, I

and fet di things in good order .

5 He that d lifted the axe vpon the thicke trees, was tenowmed as one that brought a thing and to the wicked, Lift not vp the horne. 5 Lift not vp your chorne on high, neither 6 But now they breake downe the carued

fpeake with a ftiffe necke. 6 For to come to preferment is neither from fet themselves the East, nor from the West, nor from the South, feeing that Godat

7 But God is the judge; he maketh lowe, and his time destroyhe maketh high.

the wine is red : it is full mixt, and hee powreth compared to a cup out of the fame : furely all the wicked of the earth of strong and delishall wring out and drinke the dregs thereof. 9 But I will declare for ener, and fing prayles are made to drunke, vnto the God of Iaakob.

10 All the hornes of the wicked also will I they come to the breake : but the hornes of the g righteous shalbe very negrous, a

PSAL. LXXVI.

s This Pfalme fetteth forth the power of God, and eare for their ciaft and the defence of his people in Terufalem, in the destruction subtilitie. of the armie of Sancherib: " and exharteth the faithfull to be thankefull for the fame.

To him that excelleth on Neginoth. A Pfalme, or song committed to Asaph.

Od is a knowen in Iudah : his Name a great is eurdently feene G in I frael. z For in b Shalem is his Tabernacle, and his ing his enemies.

dwelling in Zion. 3 There brake he the arrowes of the bow, the ward wat called

flield, and the fword, and the battell. Selah. 4 Thou art more bright and puiffant, then the kingdoms full

s the mountaines of pray. The flout hearted are spoyled : they have Sept their Seepe, and all the men of strength have of tauening beasts.

not d found their hands. d At thy rebuke , O God of Inakob , both the trengto from them , charet and horse are cast asseps.

7 Thou, euen thou art to be feared; and who hands were cut off. shall stand in thy e fight, when thou art angrie!

8 Thou diddelt cause thy judgement to be all the power and heard from heaven : therefore the earth feated, and activitie of the was Rill.

When thou, O God, arose to indgement, to mighty. f helpe all the meeke of the earth. Selah. Io Surely the grage of man shall turne to thy wrongs done to

prayle; the remnant of the tage shalt thou re- g For the end shall Graine. It Vowe and performe vnto the Lord your mie was able to

God, all ye that be b round about him; let them passe: also thoushale bring presents voto him that ought to be feared.

12 He shall i cue off the spirit of princes : he is that they thall not terrible to the kings of the earth.

Leuites that dwell about the Taberoacle, or the people among whom he doeth dwell. i The Ebrew word tignifierh to vintage, or gather grapes : meaning, that he frall make the counfels and enterprifes of wicked tyrants foolifft and vaine.

PSAL. LXXVII.

I The Prophet in the Name of the Church rehearfeth the greatnes of his affliction, and his gri wonstent ations. whereby hee was drawer to this endiorinfiderhis former connerfation. II and the continual courfect Gods wos ces in the preservation of her strains, and o he confirmath his faith against these temasions.

For the excellent Mufician * Tedat 'un. A Plalme committed to Alaph. MY a voyce came to God, when I cried: my voyce came to God; and he heard me.

are dissolved: but I will establish the pillars d of d Though all things be brought to ruine , yet I can 4 I fayd voto the foolish, Be not fo foolish, restore and preferue them. e The Prophet ward neth the wicked that they would not

againit Gods people. eth them that jule 8 For in the hand of the Lord u a f cup, and Wickedly. f Gods wrath is cate wine, wherewith the wicked that by dripking till very dregs they are

> g Tae godly shall beiter profper be their innocent lime plicitie, then the wicked fhallby all

4 He declareth that Gods power in preferaing his people and delitroya b Which after c He compareth

of extortion and 134 pine to the mounraines that are full d God bath taken their fouits and as though their e God with a looke is able to deftroy enemies, were they neuer to many, or f To revenge the

iliew that the enebring no bing to brildle their tage compatie cheir purpofe. h To wit, the

Pful. 39, and 680 1. Chyan 16.41. aTo Pos bet teache.h vs by his example to fl e va-1) God for helpe

in our negellines.

z In

The godlies meditation.

Pfalmess 2 In the day of my trouble I fought the Lord:

Tempting of God, 16

low their exam-

h By E; braim be

meaneth alto the

whose punithment

declareth that they

multitude and au-

thornse had core

Numb so.11.

1. Cer 10,40

k Their Aiched

matice could be

cuercome by no

were great and

more then is ne-

re-If, is to tempe

to doubt of Gods power, except he

teaby to fetue

numni so.tta

P 4. 10:41.

1. Car. 10 4.

* Samb st.T.

father's p bus-

man r.

Or , mine hand was firetched out. b He fhe weth that We muft patiently abide, although God deliuer vs not out of cur troubles at the

firit crv. c Meaning, that his forower were as wat hmeo that kept his eyes from fleeping

d Of thankefgiuing, which I was accustomed to sing in my profperity. e Both the caufes why I was chaftened, and when my forowes flould haue an endf As if be should

fay, It is impeflible: whereby be exhorteth himfelfe to parience. g Though I fitft Isle, yet confide. sing that God had hit yeeres, that 18, change of times, and was accusto-

med alfo to lift

vp them, who ne

he hash hea en. I

zooke hears egaine. h That is, in beaueo, wherevoto we mult afcend by faith, if we will know the waves of God. i He condemneth all that worthip any thing faue the

onely true God,

whofe glory ap-

peareth through the would. k Hee decla: etb owherein the power of God was declased, when hee delimered the Chaelites ghorow the red fea.

a Reade Pial 32,

b The Prophe. ynder the name

of a reacher cal-

leth the people

his.and the co-

h.s. whereof he

and 16.1%.

was bitt the prea-

cher. 25 Rom. 2.16.

c Which were the

people of God.

d By the tellimo.

nie and law, bee meaneth the law

Etiochis,as Paul calleth the Golpel I my fore ran & ceased not in the night : my soule refused comfort. 3 I did thinke vpon God, and was b troubled : I

prayed, and my spirit was full of anguith. Selah. 4 Thou keepelt mine eyes waking: I was aftonied, and could not speake.

5 Then I confidered the dayes of old : and the yeeres of ancient time.

6 I called to remembrance my d fong in the night: I communed with mine owne heart, and my

fpirit fearched e diligently. 7 Will the Lord absent himselfe for euer ? and

will be thew no more fauour? 8 Is his f mercy cleane gone for ever ? doeth

his promife faile for enermore? 9 Hath God forgotten to be mercifull? hath he

that up his tender mercies in displeasure? Selah. 10 And I faid, This is my & death: net I remembred the yeeres of the right hand of the most

It I remembred the works of the Lord : certainely I remembred thy wonders of old.

12 I did also meditate all thy workes, and did denise of thine acts, faying,

13 Thy way, O God, is b in the Sanctuary: who is fo great a ! God, as our God ! 14 Thou art the God that doeft wonders; thou

haft declared thy power among the people. 15 Thou halt redeemed thy people with thine

arme, euen the fonnes of Iaakob & Iofeph, Selah. 16 The k waters faw thee , O God : the waters faw thee, and were afrayde: yea, the depths trem-

The cloudes powted out water: the heanens gaue a 1 found: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about; the lightenings lightened the world : the earth

trembled and shooke. 19 Thy way is in the fea, and thy paths in the

great waters, and thy footfleps are not in knowen. 20 Thou diddest leade thy people like sheepe

by the hand of Mofes and Aaron. I That is, thoudered and lightned. m For when thou haddeft brought overthy people, the water returned to ber courfe, and the enemies shat thought to have followed them, could not passe thorow, Exod. 14,15,19.

PSAL. LXXVIII.

I He Beweik how Gid of his mercie chofe his Church of the folleratio of Abraham, & Reproaching the flubburne retellion of their fathers, that the children might not onely understand, it That God of his free mercie made his Continuity with their national of the most the continuity with their national state of the continuity and permete most to a planted. Of current which to God In this Plante the this Gold In this Plante the this Gold In this Plante the this Cold In this Plante the this Cold In this Plante the this continuity of the fire of all Gods benefits to the intent the ignerant of grefie people might for mi few word the effect of the while histories of the Bible.

A Pfalme to give a inflruction , committed to Asaph.

Heare my b doctrine, O my people incline your eares onto the words of my mouth.

2 I will open my mouth in a parable : I will declare high fentences of old.

3 Which we have heard and knowen, and our c fathers have told vs. 4 We will not hide them from their children,

but to the generation to come we will hew the prayle of the Lord, his power also, and his wonderfull workes that he hath done: How he established a d testimony in Iaakob.

and orderned a Law in Ifrael, which he commanded our fathers, that they thould teach their chil-6 That the e posteritie might know it , and e Hee shewerh

fren (nould be vp, and declare it to their children. I be their farmers : 7 That they might f fet their hope on God, the neet tainers: and not forget the worker of God , but keepe his sing Gada pure

the children, which thould be borne, thould frand wherein the chil-

commandements: 8 And not to be as their 3 fathers, a difobedia wherein they fe of ent and rebellious generation: a generation that this doctrine lian-

fet not their heart airght, and whole spirit was not dethe infaith, in faithfull vnto God. Gods benefit and 9 The children of Ephraim being armed and in obedience. shooting with the bow, turned backe in the day of g Though thefe

teeds of Accabams 10 They kept not the Couenant of God, but and the choice refused to walke in his Law. people, yet nee It And forgate his actes, and his wonderfull me week by their

rebell on producwo kes that he had thewed them. cation, tailbo.d. 12 Hee did matueillous things in the fight of and hypocrate, their athers in the land of Egypt; even in the that the children ought not to fol-

field of Zoan. 13 * He divided the Sea, and led them through : Flee.

he made also the waters to stand as an heape. 14 * In the day time also hee led them with a restouthe tibes. cloude, and all the night with a light of tre.

because they were 15 . * He claue the rocks in the wilderneffe, and molt in number gaue them drinke as of the great depths.

16 * Hee brought floods also out of the ftonia were entarthfull to rocke, fo that he made the waters to defeend like God, and by their

17 Yet they k finned ftill against him , and pro- rope all cibera. i He proceeth that noked the Highest in the wildernesse, not only the point. 18 And tempted God in their hearts in I reritte, but also there forefaibert weie

quiting meate for their luft. 19 * They foake against God also, saying, Can wicked and rebels

lious to God. God m prepare a table in the wilderneffe ? * Exc. 14,41. *Behold, he imote the rocke, that the was * Eval. 14.24. ter gashed out, and the streames ouerflowed; can * Exed. 17,6. hee give bread alio i or prepare fieih for his peo- Piantonate

21 Therefore the Lord heard, and was angrie, Disting. and the * fire was kindled in Iaakob, and also wrath came upon Ifrael,

22 Because they beleeved not in God, and beeens, which e trufted not in his belpe.

23 Yet hee had commanded the o chaudes Then to require above, and had opened the doores of heaven,

24 And had rained downe MAN you them see lay, and to fee for to eate, and had given them of the wheate of page from his heauen. *Man did eate the bread of Angels: he fent God.

m This Aben Wa them meate enough. 26 He cauled the PEaft winde to paffe in the con place of then

heauen; and through his power bee brought in the South winde. 27 He rained floth also vpon them as dust, and will alwayer be

feathered fewle as the land of the fea-28 And he made it fell int' e middes of their + Fred 17.6.

campe, euen round about their habitations. 29 So they did eate, and were well haled ; for

he gaue tilem their debre. They were not turned from their Just, fut o That is in he the meate was yet in their mouthes,

31 When the wrath of God came even upon dence, whereve bo ently. o So ther they had that, which was necessary and fulficient ber best info

1 Car. 10.3. p God vied the meaner of the winderto teach toem that a velon com were at his command-ment, and that so distance of place to differ hower here Q Such is the nature of consupticence, that the more it ba h, the in we is to take them.

swritten, which they were commanded to teach their children, Deu. 6, 74

Mans ingratitude.

r Though other evere not fpared,

yet chiefly they fuffered, which

trufted in their

Arength against

I Thus finne by

continuance ma-

ked men infenfi-

ble , fo that by no

plagues they can

* Such was their

hypocrifie, that

God for feare of

punifiment.

frim not as Whatfoeuer

abough in their

heart they loued

commeth oot from

the pare fountaine

of the heart, is

a Because hee

would euer, haue

Some remnant of a

Church to prayle

fins to ouercome

y That is , they

zempred him oft-

that measure the

their capacity.

power of God by

a The forge ful-

meffe of Gods be-

mefits is the root

of rebellion and

signifieth a confu-

and venemous

for all wilde

e He repeateth

not here all the

mnacles that Golf

did in Egypt, but

certaine which

might be fuinci-

the people of ma-

lice and ingrati-

d So called either

of the effect that

is of punithing the

excubed corels he-

canfe they were

wicked fo nitt,

whom God per-

snitted to vexe

e The first borne

are for called, as

f That is , Egypt:

Miziaim or Egypt

for it was called

of Micraim that

was the fonce of

Gen 49,3.

ent to continue

beafts.

aude.

Wormes Some

Make it for all forts

of ferpeurs : tome

Zed mixture of flies

all vice. b This word

his mercy.

#imes Z As they all doe

his Name to earth,

he fuffred not their

hypocritie.

they fought vuto

he amended.

God.

them, and flew the ftrongest of them, and fmote

downe the chosen men of Israel 32 For all this, they flinned ftill, and beleeved

not his wonderous works. 33 Therefore their dayes did he confume in

vanity, and their yeeres hattily.

34 And when he I flew them, they fought him, and they returned, and fought God early.

35 And they remembred that God was their firength, and the most hie God their redeemer.

36 But they flattered him with their mouth, and differabled with him with their tongue.

37 For their " heart was not vptight with him: neither were they faithfull in his conenant.

33 Yet he being mercifull, x forgaue their iniquity, and deltroyed them not, but oft times called backe his anger, and did not ftir vp all his wrath.

39 For hee remembred that they were fleth: yea, a winde that paffeth and commeth not againe.

40 How oft did they prouoke him in the wildernesse? and grieve him in the defert? 41 Yea, they y returned and tempted God, and

z limited the Holy one of Ifrael. 42 They a remembred not his hand, nor the day

when he delinered them from the enemy, 43 Nor him that fet his fignes in Egypt, and his

wonders in the field of Zoan, 44 And turned their rivers into blood, and

their floods, that they could not drinke. 45 Hee fent ba fwarme of files among them,

which denoured them, and frogs, which deliroyed 46 He c gaue also their fruits ynto the cater-

pillar, and their labour vnto the grashopper.

47 Hee defiroyed their vines with haile, and their wild tigge trees with the haileftone.

48 He gaue their cattell also to the haile, and their flocks to the thunderbolts.

49 He cast upon them the fiercenes of his anger, indignation and wrath, and vexation by the fending out of d euill angels.

50 He made a way to his anger : he spared not their foule from death, but gaue their life to the

51 And fmote all the first borne in Egypt, euen the beginning of their firength in the taberna-

52 But hee made his people to goe out like

Theepe. & ted them in the wildernes like a flocke. 53 Yea, hee caried them out fafely, and they g feared nor, and the Sea covered their enemies.

54 And he brought them vuto the borders of his a Sanctuairy : enen to this Mountain, which his right hand purchased.

55 * He cast out the heathen also before them. and caused them to fall to the lot of his inheritance, and made the tribes of Ifrael to dwell in

their tabernacles. 56 Yet they tempted, and provoked the most

high God, and kept not his teltimonies, 57 But turned backe, and dealt i falfly like their

fathers; they turned like a deceitfull bow. 58 And they h prouoked him to anger with their high places, and mooued him to wrath with

Ham. their grauen images. g That is, they had none occasion to feare, for a smuch as God delizoyed their enemies, and delinered them fately. h Meaning Canaan, which God had confectated to bimfelte, and appointed to his people. * 106 11.6. and 13.6. i Nothing more displeases God in the children, then when they cominue in that wickedoelle, which their fathers had begun, k By feruing God other wife then he had appointed.

Pfalmes. The Church persecuted. 50 God heard this and was wroth , and greatly abhorred Ifrael.

> lo, even the Tabernacle where hee dwelt among titude be fuffered And delivered his m power into captivity,

60 So that he I forfocke the habitation of Shi- I For their ingra-

and his beauty into the enemies hand. 62 And hee gaue up his people to the fivord, fence, from among

and was angry with his inheritance. 63 The fire a denoured their chosen men , and

their maides were not o prayled. 64 Their Priests fell by the fword, and their cause thereby be

P widowes lamented not. 65 But the Lord awaked as one out of fleepe, ly appeared vnto

and as a firong man that after has q wine cryeth them. 66 And smote his enemies in the hinder parts, 1 Sam.4-10.

and put them to a perpetuall shame. 67 Yer hee refused the tabetnacle of r Ioseph, mairiage 101gs;

and chose not the tribe of Ephraim :

68 But chose the tribe of Iudah , and mount P Either they Zion which he loved.

69 And he built his Sanchuarie as an high pa- of their enemies. lace, like the earth, which he stablished for ever.

70 He chose David also his fernant, and tooke him from the fheepefolds, 71 Euen from behinde the ewes with young, their finnes, they brought he him to feed his people in Iaakob, and indged Gods pati-

his inheritance in Ifrael. 72 So the fed them according to the fimplicia be were drunken, tie of his beatt, and guided them by the discretion fwering their of his hands.

hidden. q Because they Were drunken in bring, as though beaftly judgement, fayeth . hee will

awake and rate fudden vengeauce. r Shewing that hee spaced not altogether the Ifig. lives, though he punished their enemies, I By building the Temple, and effab'ishiog the knogdome, he declaterbabat v signes of his favour were among them. t He sheweth wherein a kings charge flanderh : to wit , to prouide faithfully for his people, to guide them by counfell, and defend them by power. PSAL. LXXIX.

of detuctionnee, to Because their calamities were to ned weto the consempt of his Name, 13 for the which they promife to be thankeful. A Picines committed to Maph.

God , a the heathen are come into thine in- voto God against the heritance : thine holy Temple have they de- batharous tyranny

filed, and made I erufalem neapes of stones. 2. The b dead bodies of thy feruents have they in an ance, a fluted given to be meate vinto fowles of the heaven; and his femple, defit yed

the field of thy faints viito the bealts of the earth. deted his people 3 Their blood have they fined like waters, b The Propher fileround about Ierusalem, and there was none to we him what ex te-

c bury them. 4 We are a reproach to our a neighbours, even to fell, to execute a forme and derifion vinto them that are round their faith before he feet to his hand to

about vs. 5 Lord, how long wilt thou be angry, for e Their friends and

euer ? thall thy isloufie s burne like fire ? 6 * Powre out thy wrath upon the heathen that bery them for feare

have not knowen thee, and upon the kingdomes d whereof fome that have not called upon thy Name.

7 For they have denoured laskob, and made but were degenhis dwelling place desolate.

8 Remember not against vs the former ini- mics to thy religion, quities , but 8 make hafte, and let thy tender mer- but they bo h

cies prenent vs : for we are in great miferie. 9 Helpe vs , O God of our b faluation , for the e Wilt thou vtterly finnes , before thou takeft vs to mercy? * Iere. 10, 21.

the Philiftims to take the Arke. which was the figne of his presbem. m The Arke is

called his power and beautie, bedefeuded his per ple, and beautiful-

n They were foddealy destroyed, o Tney had no marriage fongs: not merried were finine before,

or taken prifoners and fo were for-

a The people cry of the Babylooians, twho (poy'ed Gods mittes God fuffereth f metime bis Church

deliner them kinfefolkes dur't not

came of Abraham, Wete oned eve-

laughed at our confume vs for our

f Which were and our fathers have committed g And tray not till wee have recompensed for our h Seeing we haue none other Sauinur, neither can we helpe our felues, and alfo by our faluation thy Name thalve prayfed : therefore, O Lord, helpe vs,

The Church afflicted prayeth.

Pialmes.

Ifraels obstinacie.

i Who though in respect of God chey were full y pusifiled for their fines: yet in confideratio . of tueit ca le vie e voi anly narrhered. k Which .. ere captions among their enemies , and could lo ke for

nothing but death. I We ought to defice no benefite of God , but on this conditite to prayle

e This Pfalme was

mide as a prayer

for to delive God

the ten iribes.

b Moone their

may returne to

worthip God a.

gright: toat , is in

the place where

thou bait appoin-

c Loyne thy whole

trices together

d The faithfull

when they per-

ceine that their

Prayers are not forchwith beard.

baue continualt

ftrife and watte

f Becauferhat re-

commert of God.

they most instant-

ly and oferimes

faued.

call to God for it

g Seeing that of

thy mercy thou

deare possession

to thee, and wee

wild beafts to

and finish the worke that thou

baft begun.

phrates.

h To wir . hu-

i Thats is, alwell

they that hate out

religion , as they

perfons. k They game not

That have our

halt made va a moft

pentance onely

against ve.

e Our neighbours

feare Gods anger,

people, and all they

bearts, chat bey

to be mercifull to

to Wherefore thould the heathen fay, Where is their God? let him be knowen among the heathen in our fight by the vengeance of the blood of thy feruants il it is fired.

full vnro our finnes for thy Names fake.

glory of the Name , and deliner vs , and be metci-

11 Let the figure of the prifoners come before thee, according to my mighty aime preferue k the children of death.

12 And render to our neighbours feuen folde into their bosome their reproach, wherwith they have reproached thee, O Lord

13 So weethy people, and fleepe of thy paflure thall pray fe thee for euer : a ou f om genera. his same, Ifa 43. 21. tion to generation I wee will fet forth thy prayfe.

PSAL. LXXX.

* Alamentable preyer to God to helps the miseries of his Church & D. fi.ing him to confider their frit effare, when his faucu. Ibined some and them, to the in. e. that bee might finill that worle which be hadbegun.

To him that excellethon Shefhannim Eduth. A Pfulme committed to Afaph.

Heare a Othou the pheard of ifrael, thou that leadest to sephilike theepe: thew thy brights nelle, thou that fittell betweene the b Chetubims. 2 Before Ephraim and Beniamin and Ma-

naffeh ftirre up thy ftrength, and come to helpe

3 "Turne vs againe, O God, and cause thy face to thine that we may be faued.

4 O Lord G.d of hoaftes, I owlong wilt thou be a angly against the prayer of thy people ?

Thou halt fedde them with the bread of teares, and given them teares to drink with great measure.

6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh at vs among them-

7 f Turne vs againe, O God of hoaftes: cause thy face to thine, and we thalbe faued.

8 Thou halt brought as vine out of Egypt: thou halt cast out the heatisen, and planted it.

o Thou madest roume for it, & diddest cause it to take root, and it filled the land.

10 The mountaines were covered with the fliadowe of it, and the boughs thereof were like the t goodly cedars.

as a meane, where-by they shalbe 11 Slice stretched out her branches vinto the Sea; and her boughes vnto the h River.

12 Why haft thou then broken downe her hedges . fo that all they , which patie by the way. haue plucked her ?

13 The wilde i bore out of the wood hath dechrough our finnes ftroyed it, and the wiide beafts of the field have

are made open for 14 Returne we befeech thee, O God of hoastes: deuoure ve, declare againe thy loue, looke downek from heaven and behold, and vi-

15 And the vineyard, that thy right hand hath TEb. Cedars of God. planted, and the yong vine, which thou madelt I strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perish at the in rebuke of thy countenance.

17 Let thine hand bee upon the " man of thy right hand, and upon the fonne of man, whome thou madeft ftrong for thine owne felte-

place to tentacion, knowing that aloeit there were no helpe in earth, yet God was able to forcour them from heaveo I So that to power cao prevaile against it, a id which as a young bud thou raifett up againe as our of the buin: aftier. m Onely when thou arrangry, and nor with the fworf of the enemie. In That is, whom this wine or people, whom thou half planted with thy right hand, that they flouid be as one man or one body.

18 So will not we go backe from thee, o reviue o Fornoneean call thou vs , and we shall call upon thy Name.

19 Turne vs againe , O Lord God of hoastes : ir weie from death caule thy face to thine, and we thallbe taued.

PSAL LXXXI.

An exhortation to printe Generalish heart and voice Spitis, for his benefits, 3 and is morphy him or ely in Ged

condemneth their ingratitude, is analy with what great benefit they have loft throughton it wone maire, To him to at excelleth upon . Guisto, A Maime communed to Aj. ph.

Ing b loyfully vino God our it ength; fing a An infirmment S loud ento the God of Iaakoo. 2 1 4ke the fung and bring forth the timbrell, from Geth

the pleatant harpe with the viole.

3 Blow the trumpet in the enew moone, even afterweed but for in the time appoynted at our feaft day.

4 For this is a ttatute for Ifrael, and a Law of the God of taskub.

he came out of the land of Egypt, where I heard a under the Gofpel language , that " I vaderftood not.

6 I have withdrawen his thoulder from the becomplete shedeth burden, and his hands have left the pots.

7 Thou called hin affliction, and I delivered dayes.

thee, and answered thee in the floret of the d That it, to Ifthunder: I propued thee at the waters of [Meri-mily was counted balı. Solah.

8 h Heare, O my people, and I will proteft vinto that I dah was thee : O lirael, if thou wilt heatken vnto me.

9 And wilt have no thrange god in thee, nei- in the perfor of ther worthip any itrange god,

10 (For I am the Lord thy God, which brought he was their thee out of the land of Egypt :) open thy mouth fil they were wide, and I willful it.

11 But my people would not heare my voyce,

and Ifrael would none of me. 12 So I gave them vp vnto the hardnesse of corporall houtheir heart, and they have walked in their owne dage, how much

counfels. 13 k Oh that my people had hearkened ento our sprintuall de-

me, and Ifiael had walked in my wayes ! 14 I would foone have humbled their ene- and hin e mies, and turned mine hand I against their aduct- g By a Brange and

15 The harers of the Lord frould have beene

fubicet voto him, and their time in flould have h He condemocia enduced for ener.

16 And God would have fed them with the westerne per a of fatte of wheate, and with hony out of the rocke to heave Gods would I have fufficed thee.

fame. i God accuseth their incredulity , because they opened uct the 1 mouths po jeceine Gods besefes in luch abur dance as be por jeth ihe nout. E God by his word calleth alibur his fecter election aponiteth who final heare with his ". I If their fins had not letted. In It the Ifraelites had not buchen covenant with God , be would have given them victory against their enemies, in Tha is, with most fine wheate and abundance of hory

PSAL LXXXII.

The Prophet declaring God to be trefent owing the Integer and Magnitudes, a Reproducth their particity, 3 And exhorteth them to daimfree. 5 But feeing none amendment, S He defireth Goa to undertage the matter, and execute tul ice himferfe. A Ifalme committed to Afaph.

Of flandeth in the affembly of a gods : hee

Gindgeth among gods. 2 How long will ye indge vniuftly , and accept therein, that it

the persons of the b wicked? Selah. 3 Doe right to the poore and fatherleffe : do God , who fe autho-

iunice to the poore and needy. 4 Deliver the proceand a needy: faue them kengeance o them. p Furth run and

mus erers finde fauour in indgement, when the cause of tre gu ly anoot be beard c Notonly wheathey cry for help , but What their caule requireth aide and fupport. C c

vpon God, but fu. h as are raifed vp , as soitfe , and tegeaera coy the baiy

of muli k b. ought this Plaime was

lempe fear a and allemb les of the people to Ahous for a time stiele ce-5 He fet this in d Infeph for a testimony, when temantes were ordereed , but no # are abulificed

ali other folemne raei, for lolephs fee the chiefe beture

preferred. e Gud toeakerh the people, because

neuer able to give fuffi tent thanks to God for this deliuerance from

more are we indebted to ben for live ance from the tyrantry of Saran

vior derfult fathion, [Ot, contention, Exed. 17 7 adaifembires,

is describe people

toyee, and to g se pheatence to the

a The Propher fliewern , that if do nor their dut e. them, will take

from

A prayer against Gods enemies.

are out of order

either by theirty.

e Noticle of ho-

be fubiect o G de

well or other men.

zyrani fioli plucke

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n rihalt excule

judgement, and

gender account as

f Tuerefore to

zine from thee,

a This Pialme

feemeth to have

bene composed, as

a forme of prayer

thit the Chu ch

of lebolina bar.

Gods enemies,

zob.s Church.

C Tue elett of

entes : fo: be bi-

eleth them in the

b He calleth them

which are memies

God are bis fe ret

Sever of his rabers mac'e, and prefer-

werh them from all

ed They were not

content to take the

Church as pirlo-

er By al. fecret

g They thought

En bave fubuerted

EL the perpetuitie

in the wickednes

ra d Montites 15

rdescribed in that nicey protoked

Erefe other batt, ne

Po fight agat ift the

In By their exam-

poles they were

scountrosed . that

God would not

Suffer his people

note viterly de-

unt 4 15.

pi ibe Ammonites

et abliffed.

1 3. Zer.

fa:ethren.

miche Courch Wat

glangers.

Bucanes

was in . n the dayer

negligence.

rancy or carelelle

d That is, all things from the hand of the wicked. They know not and understand nothing: they walke in darknes, albeit all the d fundations

of the earth be mostled. 6 I haue faid, Ye are gods, and ye all are chilyor, bury u shall

dien of the most High. 7 But yee shall die as a man, and ye princes

flall ful like others. 8 O God, arife, therefore judge thou the earth:

for thou thalt inherite fall nations.

PSAL-LXXXIII. . The people of Ifraci pray was the Lord to deliner them from their en mies both at home and farre off , which saisgined nothing but their definition. g Andthey

defire that all fuch weeked people may, according as God was accustomed , be pricken with the from tempest of Gods winth , 18 That they may know that the Lord is most high upon the earth. A fong or Pfalme committed to A faple.

ZE pea not thou filence, O GoJ; be not ftill. Kand ceafe not, O God. 2 For loe, thine b enemies make a tumult, and

they that hate thee; lifted up the head. 3 They have taken crafty counfell against thy people, and have confulted against thy a fecret ogainit the dangers

> They have faid, Come and let vs d cut them off from being a nation: and let the name of If-

> tacl be no more in remembrance. 5 For they have confulted together in a heart,

> and have made a league fagainfi thee. 6 The rabernacles of Edom; and the Ishmaelites, Moab and the Aga: ims;

7 Gebal and Ammon , and Amalech the Philiftims, with the inhabitants of | Tyrus.

8 Asthur also is joyned with them; they have b, ene an arme to the children & of Lot Selah.

9 Doe thou to them as vato the b Midiani es; as to Sifera and as to labin at the tiuer of ner : but fought vt-Kithon. ger 'y to dethoy it.

to They perished at Endor, and were i dung for

11 Make them, euen their princes, like * Oreb thy counfels where- and like Zeeb : yea , all their princes like Zebah and like Zal nunna.

> 12 Which have fayd, Let vstake for our poffellion the 1 habitations of God

13 O my God, make them like vnto a1 wheele, and as the flubble before the wind.

14 As the fire barneth the forrest, and as the flaue fetteth the mountaines on fire:

15 So perfecute them with thy tempest, and make them afraid with thy florme.

16 Fill their faces with thame, that they may m feeke thy Name . O Lord.

17 Let them be confounded and troubled for

euer : yea , let them be put to fliame, and perith,

18 That they may " know that thou, which art Broyed, Iud. 7. 21. Called Ichoush , art alone, exen the most Hie oues all the earth.

i Troden vader seet as myre. * ?wdq.q.25, and \$.21. k That is, ludeat for where his Church is, there divelleth be among them. I Because the reprobate could by no meanes be amended, he prayeth y they may viterly be deftroyed. be voltable, & led with al wrods. in Toat is, be compelled by thy plagues to confessethy power. In Though the belreue not , yet they may pronue by experience, that it is in vaine to reuft against der countell in establiffring thy Church.

FSAL. LXXXIV.

2 Danid driven foorth of his countrey. 2 Defireth moth ardinit's to come agains to the tabernacle of the Lord and the aftembly of the Saints to prayle God, 4 pronounemy thembleffed that may so doe 6. Then he praiseth the courage of the people, that passe through the wilder-wesset a lemble themselves in Zion. 10 Finally, with prayle of this matter and confidence of Gads goodnes , he endett the Pfalme,

Plaimes: I he delire of the godly. To him that excelleth upon Gittith. A Pfame

committed to the jonnes of K orah. 2 Lo d of noafts, how amiable are thy Taber- a David complain nacles ? 2 My foule longeth, yea, and fainteth for the the Church of God

b courts of the Lord : for my heart and my flesh to make protestion reiovce in the living God.

her yong . euen by thine aliars, O Lord of hoafts, into the Sandiuzmy king and my God. 4 Bieffed are they that dwell in thine house, courts,

they will euer prayfe thee. Selah. c Sothat the

5 Bleffed a the man whose d fliength is in thee, and in whose heart are th; wayes.

make welles therein: the raine also concreth the nothing in him-felfe, but in the pooles.

7 They go from frength to frength, till of thee to rule his entry one appeare before God in Zion.

8 O Lord God of hoefts , heare my prayer, hear- bery trees , which ken, O God of laakob, Selah.

9 Behold, O God, our fhield, and looke vpon the face of thine & Anounted.

10 For ha day in thy courts is better then a water : liquifying, thousand other where: I had rather be a dore kee- that no less can per in the house of my God, then to dwell in the hinder them that taberna cles e f wickednes

11 For the Lord God is the funne and shield Church, neither wate us : the Lord will give grace and glury , and yet that God will no good thing will he withhold from them that f They are usuer warke vp. ightly.

12 O Lord of hoastes, bleffed a the man that create in trength trusteth in thee.

boufe. g That is , for Christs f.ke , whose figure I represent. h Hee would willi to fine but one day sather in Gods Church, hen a thougand among y worldlings. I But will from time to time increase his bleffings roward his more and more.

PSAL LXXXV.

t Because God withdrow not his von from his Church after their returns fo m Bibyton , first they put him in mind of their delinerance, to the intent that he foodle not sease the worke of his grace unjerfit. 5 Next they complaint of their long afficilien. 3 And thrilly, they
two is hope of felterty promifd. 9 For their delinerance was a figure of Crisis kingdome, under the which Bould be perfect felecite.

To him that excellethe of Pfalme committed to the lonnes of Korub.

Ord, thou hast beene a fauourable vnto thy a They coofeste land: thou hast brought againe the captuity that Gods free of Ia:kob.

2 Thou hast forgiuen the iniquity of thy peo- liverance, because ple, and couered all their finnes. Selah-

Thou hast withdrawen all thine anger, and which he had chohalf turned backe from the chercenelle of thy b Thou ball buri-

wrath. 4 Turne vs, O God of our faluation, and release that in our come inthine anger towards vs.

5 Wilt thou be angry with vs d for euer? and withdrawing thy wilt thou prolong thy wrath from one generati- rod, but in lorgi-

on to another ? 6 Wilt thou not turne againe and quicken vs, our hearts to con-

that thy people may reloyce in thee ? 7 Shew vs thy mercy , O Lord, and graunt vs they had felt Gods thy e faluation.

8 I will hearken what the Lord God will fay, being oppressed for he will speake speace vinto his people, and to mance of euils, his Saints, that they turne not againe to folly.

bevvare that they returne not to like offences,

9 Surely his faluation is neere to them that God that accombe would be mercifull voto them, e Hee confesseth that our falvation commette

ne batar he can-

of our faith , and to Yea, the frarrow hath found ber an house, b F. 1 none but the and the fwallow a noft for her, where the may lay Priens could enter ry , and the telt of the people into the

peore birds baue more liberry then I 6 They going through the vale of Baca, d WhotruReth only, and learneth

> life. e That is of mulwas a barren place: forthar they which paffed through, must digpits for come to Chritis euer fatetben.

they come to Gods

mercy was the caufe of their debe loved the land

ed them that they c Not onely in

and in touching d Ariquimes paft

mercics , fo now they pray voto

ding to his nature onely of Gods mercy. I He will fend all profperity to his Church, when he bath fufficiently corrected them, a'fo by bis p millimeore the faithfull fhall learne to

feate

Dauid afflicted prayeth.

Pfalmes,

The faithfull afflicted. 13

g Though for a rime God thus exercifeth them with bis rods , yet vader the kinedome of Christ they thould have peace and fovb lucice fhall then flourish , and haue free contife and pellage in every

a Dauid perfecu-

red of Saul, thus

prayed , leaving

the fame to the

Church at a mo-

nument, how to

feeke redreffe a-

gainfl their mife-

b I am not enemy

to them, but pitte

them, though they

be cruell toward

fare token that be

beleeued that God would deliver bim.

A Her doeth con-

felle that God is

good to all, but

e By crying and

weemsy not be

calling continual-

grant not foortb.

with our requeft,

but that we must

call upon him.

earneftly and often

f Her condemneth

all idoles , foraf-

much as they can

doe no workes to

declare that they

g This proqueth

in the Name of

that Dauid prayed

Chrift the Meffiar.

of whose kingdom

he doeth here pro-

phecie. h He confesseth

eill God harb

himfelfe ignorant

caught him , and

his beart variable

and separate from

and confirme it in

God, till God

loyee it to him.

his obedience.

are gods.

onely mercifull to poores finners.

me c Which was a

place.

feare him, that glory may dwell in our land. 10 Mercie and trueth shall meete, righteons-

nesse and peace shall kisse one another. II g Trueth thall bud out of the earth, and

righteoufneile shall looke downe from heauen. 12 Yea, the Lord shall give good things, and

our land shall give her increase. 13 h Righteousnesse shall goe before him , and

Chali fet her fteps in the way.

PSAL. LXXXVI. 2 David fore af Biffied & firstaken of all, prayeth fermently for deisurance : sometimes rehearing his miseries, 5 Sometimes the mercics received, it Defiring a'fo to be infirmited of the Lord , that he may teare him , and glarifie his Name. 14. Hee complaineth alfo of his ad-

werfarres , and requiresh to be delinered from the m. A prayer of Dauid. I Ncline a thine eare O Lot I, and heare me: for I

am poore and needie. 2 Preferue thou my foule, for I amb mercifull : my God , faue thou thy fernant , that trufteth

in thee. 3 Be mercifull ento mee, O Lord; for I cry vpon thee continually.

4 Reioyce the foule of thy fernant; for vnto thee , O Lord , doe I life up my faile.

5 For thou, Lord, art good and d mercifull. and of great kindnesse voto all them that call vpon thee.

6 Gine ear, Lord, voto my prayer, and e hearken to the voyce of my furplication.

7 In the day of my trouble I will call upon thee; for thou hearest me.

8 Among the gods there is none like thee . O Lord, and there is none that can doe like thy works.

9 All nations whom thou hall made, shall come and a worthip before thee, O Lord, and thall ly, he theweth bow glorifiethy Name.

10 For thou are great and doest wonderous weary, though God things; thou art God alone.

II h Teach mee thy way , O Lord , and I will walke in thy trueth; knit mine heart vnto thee, that I may feare thy Name.

12 I will pray se thee, O Lord my God, with all mine heart : yea, I will gloribe thy Name for ever.

13 For great is thy mercie toward me, and thou hart delivered my foule from the lowest grave.

14 O God, the proud are rifed against me, and the affemblies of violent men have k fought my foule, and have not fet thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, flow to anger, and great in kindnesse and trueth.

16 Turne vnto me, and haue mercie vpon me: give thy firengh voto thy fernant, and faue the fonne of thine handmaid.

17 Shew a token of the goodnesse toward me, that they which hate me, may fee it, and be alhamed, because thou, O Lord, hast holpen mee and comforted me.

I That is, from mot great danger of death : out of the which none but onely the almightie hand of God could deliver him. h He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a printledge to all vice and crueltie. I Hee boaftern not of his owner vertues, but couleffeth that God of bis tree goodnelle bath ever bene merciful! vnto bim, and given him power against his enemies, as to one of his owice houshold-

PSAL LXXXVII.

I The hely Ghost promifeth , that the condition of the Church which was in mifery after the captimitie of Babylon , fould be reftored to great excellencie, 4 So that there bould be nathing more confortable, then to be numbred among the members thereof.

A Pfalme or fong committed to the fonnes of Karah.

OD layd his a foundations among the holy a God did chafe G mountaines. rhat jace among 2 The Lord loueth the gates of Zion about the billes , to ena-

all the habitations of lackub. blith terntalem and 3 b Glorious things are froken of thee, O b Thoughthy

citie of God. Selah. plort us ritare 4 I will make mention of Rahab and Babel documer yet ap-

peare, yet waite among them that know mee : behold Paleftina we have need and and Tyrus with Ethiopia, I There is he borne. God will accom-5 And of Zion it shall be faid, Many are plifts his promite,

borne in her : and hee, euen the most High stall on the fember 6 The Lord thall count, when he f writerh the come to the known

people, He was borne there. Selah. 7 Afwell the fingers as the players on inftrut of him that is rements shall pray ettee: all my & springs are in genera eard com

was horne in the Church e Out of all quarters they fhall com- to the Church and be counted as cinzers, f When hee calleth by his word them I mathe Church , waom be had elected and written in his booke. g The Prophet feine 3 bis whole affections and comfort in the Courch.

connergy (hall d le tha be faid to r. e Church that be is as one that

That is, to home

to God for teme-

c For be that it

a I cares and buit-

ming nar stofe, and

and care, which is

to the infigement

pleafure of his

by he parely pu-

trieth hit.

providence, where

as it were cut off

thy a rounde

faluations

PSAL. LXXXVIII.

I Agriculus commining of the faithful, five official . Being a. il by jickniffe , perfecutions and admerfille. were left of God without any conjulation. 13 Ict he eallish on God's faith, and liviniesh against aepprea-tion. S. Completing himfelfets be justants of all earthly helpe.

A fong or Plaime of * Heman the Egralite to give intruction, committed to the former of * t. King. 4. 18 Korah for him that excelleth upon Malath a Leannoth.

O Lord God of my faluation, I cry day and ble. It was the bra night b before thes.

2 Let my prayer enter into thy prefence : in- of this Plaime was cline thine eare vnto my crie.

3 For my foule is filled with euils, and my b Though many life draweth neere to the gratte, rowes, yet they

4 I am counted among them that go downe cry not earnestly vnto the pit, and am as a man without firength: die, as be did whom

Free among the dead, like the flaine lying be contribed to be in the graue, worm thou remembrest no more, the authour of his and they are cut off from thy d hand.

6 Thou haft laid me in the lowest pit, in dark- dead, is free from neffe, and in the deepe. Thine indignation lieth vpon me , and thou reile of this life:

and his he faith. haft vexed me with all thy e waves. Selah. because he was v 8 Thou haft put away mine i acquaintance profitable for all

farre from mee , and made mee to be aphorred of intress concer them: 8 f am ibut vp., and cannot get forth.

o b Mine eye is forowfull through mine af- train this world. fliction; Lord, I call dayly upon thee; I ftretch d Thee it, from out mine hands voto thee.

10 Will thou flow a miracle to the dead for meant according shall the dead rife and prayle thee? Selah.

II Shall thy louing kindneffe be declared in of the widh. e The frormes of the grave ? or thy faithfullnelle in deftruction? thy wrath have

12 Shall thy wonderous workes be knowen oueswhelmed mas in the datke ? and thy righteousucile in the land f Her autribusesh

13 But vnto thee, haue I cryed, O Lord, and friends to Gods early shall my prayer come before thee.

14 Lord, why doest thou reject my soule , and pifbeth, and parif hidelt thy face from me?

delt thy race from me ?

15 I am afflicted and at the point of death; g I fee rors end
of my forever. h Mine eyes and face declare my forocces. i He sheeteth that the time is morn convenient for God to belpe , When men call voto bim in their daugers , then to mry till ibey be dead , and then taife them op againe. h That is , in the grave where onely the body lyeth without all fenfe aud remembrauce,

Cc 2

sds power.

1 I am euer in

I from my youth I fuffer thy terrours doubting of great dangers and forowes, as though 16 Thine indignations goe ouer me, and thy

feare hath out me off. 17 They came round about me daily like water, and compassed me together.

18 My louers and friends haft thou put away from me, and mine acquaintance + hid themselues.

PSAL. LXXXIX.

annual With many wordes doth the Prophet prayfe the goodnesse of God, 23 For his testament and couenant, that he had made betweene him and his elect by lesus Christ the sonne of Dauid. 38 Then doeth hee complaine of the great ruine, and desolation of the kingdom of Dauid ine great ruine, and association of our kingdom of Dahla fo that to the outward appearance the primite was broken. 46 Finally, he prajeth to be delivered from his afficilious, making mention of the florinesse of mans life , and confirming himfelfe by Gods promife.

A Pfalme to give instruction, of Ethan the Etrahite.

Will a fing the mercies of the Lord for ouer: with my mouth will I declare thy trueth from generation to generation. 2 For I b faid , Mercy fliall be fet vp for euer:

thy trueth thalt thou e flablish in the very heauens. 3 d I have made a covenant with my chosen:

I have fworne to David my feruant. 4 Thy feede will I stablish for euer, and fet up thy throne from generation to generation. Selah.

5 O Lord, even the e heavens shall pray se thy wonderous worke: yea, thy trueth in the 'Congregation of the Saints.

6 For who is equall to the Lord in the heauen ? and who is like the Lord among the s fonnes of the gods?

7 God is very terrible in the affemblie of the b Saints, and to be reuerenced above all that are about him.

8 O Lord God of hoaftes, who is like onto thee, which art a mightie Lord, and thy trueth is

q i Thou rulest the raging of the Sea: when

the waves thereof a ife, thou it deft them. 10 Thou haft beaten downe Rahab as a man flaine: thou half feattered thme enemie with thy

mightie arme. 11 The heavens are thine, the earth alfois thine: thou hast laid the foundation of the world,

and all that therein is. 12 Thou hast created the North and the

South: * Tabor and Hermon shall reioyce in thy

13 Thou haft a mightie arme: ftrong is thy hand, and high is thy tight hand.

14 Righteousneile and equitie are the ftablithment of thy throne : mercie and trueth goe before thy face.

15 Bleffed is the people that can m reloyce in thee : they shall walke in the light of thy o countenance, O Lord.

16. They thall reioyce continually in thy Name, and in thy righteoutnetie thall they exalt them felvies.

17 For thou art the glory of their ftiength. Ealtward : fothe Prophet fignifieth that all parts and places of the world shall obey Gods power for the deliverance of h a Church. I For bereby bee int it the world and thewarh himfeife a mercifull Father and faithfull protections vate his m Feeling in their conference that God is their Father. a They fliall be preser-

The trueth of Gods promile.

19 Thou fpakest then in a vision vnto 4 thine p In that that out Holy one, and faideft, I have layd helpe vpon one King hash power that is " mightie: I have exalted one chosen out to defend va , it is

of the people.

20 I have found Danid my feruant : with mine to others , to holy oyle have I annoynted him. Therefore mine hand shall be established warrhy chosen

22 The enemy (ball not oppresse him, neither both chosen and shall the wicked hurt him. 23 But I will deftroy his foes before his face; fice, as verfe ste

and plague them that hate him. 24 My trueth also and my metcie fhall be thail pe euermore

with him, and in my Name shall his " home be Goda kingdome, exalted.

25 I will fet his hand also in the sea, and his to ouescome right hand in the * floods.

26 He shall cry vnto mee, Thou art my y Fa- ly perfixme iny ther, my God, and the rocke of my faluation. 27 Alfo I will make him my first borne, higher his infimules and

then the kings of the earth. 28 My mercy will I keepe for him for euer- u H power, glos

more, and my Couenant shall stand fast with x Ho shall enjoy him. 29 His feede also will I make to endure z for about.

ener, and his throne as the dayes of heanen. 30 But if his children for fake my Law, and peare hereig, that

walke not in my indgements. 31 *If they breake my flatutes, and keepe not and the first borne,

my commandements: 32 Then will I visite their transgression with gu e of Christ.

the rod, and their iniquitie with fir kes. 33 a Yet my louing kindnesse will I not take ple the state of

from him, neither will I fallifie my trueth. 34 My Couenant will I not breake, not b alter cayed yet God the thing that is gone out of my lips:

35 I have tworne once by mine holines, 7 that accomplished I will not faile Daniel, fa ing,

36 Hi ande Ibali endure for euer, and his * 1 5.00. 7, 14 throne firs' be as the funne before me.

37 He thell be established for enermore as the faithful and were mo me, and as a faith full witnesse in the heaven. to their protesti-Selah.

33 But thon halt rejected and abhorred, thou not breake his Cohalt beene angry with transannoynted. 39 Thou halt broken the Couenant of thy min g hainte-

fernant, and prophaned his e crowne, casting it on freet sabs merthe ground.

40 Thou haft broken downe all his walles: performing thou halt layd his fortreffes in ruine.

41 All that goe by the way, spoyle him: he is a min releast. rebuke vnto his neighbours. 42 Thou haft fee up the right hand of his ene. Singe and Missee

mies, and made all his aduerfaries to reloyce. 43 Thou hast also turned the edge of his of this promise.

fword, and haft not made him to stand in the d Because of the battell.

call his throne to the ground. 45 The dayes of his f youth hall thou fhorte. he fa v nor the

ned, and couered him with shame. Selah. 46 g Lord, how long wilt thou hide thy felfe, thus discharging

eth that his faith uquer failed.

for ever ? shall thy wrath burne like fire ? be retifteth . ubr and imparience. e By this he meaneth the horrible diffination and tenting of the kingdom, which was vider feroboam, or els by the spuit of prophene Ethan fpeake h of those great miseries, which came food afterward to pille at the capit uitte of Babylon. I He heweth that the kingdone fell before it came to perfection , or was ripe. g The Prophet in toyoing prayer with his complaint the To

Pfalmes.

my life thou'd vt-

reily becut off euery moment,

+ Ebr. were in

darkneße.

horrible confusion of things might caule then to de-Spane of Gods famour . yet the maof b.s mercica caufe them to riuft in God. though to mans sudgement they fast none occation. h As be that fure'y beleeuerh in beart. As thine inutible beauen is not fabieit to any altesarion and chaoge:

a Though the

grounded h.s e The Angels finall prayle thy power and faithfulnette iu deliuering thy Church.

fo shall the trueth

of thy promife be

showeth what was

God, whereon he

unchangeable, d The Prophet

the pramife of

f That is, in the Leavens. g Meaning, the Angels.

h If the Ar gela tremble before Gods mare y and infinite iuffice, in has earthly creatime by oppref-

dage fer bin felfe againit God : i For as be delinered the Church by the red S. a. and by del roying Raash , that is , the E.

yrtic at fo will Le est formes deliact it, when the dangers be g.est. k Tahot is a mountaine Weft-

as and from fermfalem . ans Heunen

ued by thy Fatherly providence. o to that they are preferred and continue, they ought to give the prayle and glory onely to thee,

43 Remember

and by thy favour our hornes shall be exalted. 18 For our P shield apperraineth to the Lord. and our King to the Holy one of Ifrael.

the gift of God. q To Samuel and affure that Danis with him, and mine arme shall strengthen him-

r Whom I have

giuen bim ttrength to execute bia off Though there eremies against

yet be promifeth zbem. I will mercifule

promifes to bim. not withitan ing offences.

the land round y His excellent

dignitie shall aphe fhall be named

wherein he is a fe z Though for the figures of the peg-

ibiskiogdom dereferued nell a roor, till he had this promife in

a Tough the ou , yer G d will

uena ir oci habem. b For G diapios cie and orro mans po verin

+ Evr. If I lie unte Deerd : which as A c As long . . he endure . bey dhail irnelles to me

horrible confusion of things, the Pro-44 Thou hast caused his dignitie to decay, and phet complaineth to God . as though performance of

his promife. And his cares on God.

The Mortnelle of mans life.

man to bestowe

thy bracket vpou

him, except that

will preuent thre. He meaneth that

Gods ecemies did

not onely flander

him behinde his backe : but alfo

mocked him to his

caft their iniuties ta bis bosome.

k So be calleth

them that perfe-

eurethe Church.

orbich pariently

waie for the com .

mag of thy Christ,

. Thus the Scrips

tutev feth to Call

b Thou hait bene

as au houle aud de.

fence vuto ve in all

uels now this foure

huadreth yeeres,

c Thou buit cho-

people before the

would were layd.

ting the Fruitre

God to priy.

e Though men chinke his life

and thormette of

mant life moouerb

long , which is

yes, though it were a thouland yeeres:

yet in Gads fight

as the watch that

Inverb but rates

f Thou take t shem away fud-

dealy as with a

g Thou callest vs

be thy rods to coufider the fhormes

of our life, and for

our finner :bou

not onely thout,

afmuch as our

finnes dayly pro-

noke thy winth.

ding to the com-

mon trace of hie.

k If mans life for

abe breuitie be

muferable, much

more if thy wrach

Meaning , a cor-

but unferable , for-

abridgeft our

dayes. b Our deyer are

houses.

flood.

d Mofes by lamen-

fen vs to be thy

the Prophetes.

I They laugh at ve

Plalmes. 47 Remember h of what time I am : whereh Sceing mans life is fitter , and fore shouldest thou create in vaine all the chilthou but created

43 What man liueth, and fhall not fee death? shall hee deliver his soule from the hand of the haite to belp, death graue ? Selah.

49 Lord, where are thy former mercies, which thou fwarest voto David in thy truesh?

50 Remember, O Lutd, the rebake of thy feruants, which I beare in my i bolome of all the mighty people.

\$1 For a thine enemies have reproched thee, face , and as it were O Lord, because they have reproched the I foot-

Reps of thine Anounted. 12 Prayled by the Lord for enermore. So be ir. euen to be it.

PSAL. XC.

I Mofes in his prayer fesseth befire vs the esernall fauour of Gel toward bit 3 who are neither amoughed by the creative of their life, that by his playing to be thank Pill, 14 therefore Moss prayeth God to turn where Gearts, and continue has interest toward them and their posterity for ener.

I prayer of Moses, a the man of God. L Ord, thou half bene our b habitation from generation to generation.

2 4 Before the mountaines were made, and before thou hadft formed the earth, and the world, even from everlasting to everlasting thou art our our troubles and tra-

3 Thou dturnest man to destruction : againe thou layest, Returne ye sonnes of Adam.

4 . For a thousand yeeres in thy fight are as yesterday when it is past, and as a watch in the

Thou hast fouetflowed them, they are as a fleepe, in the morning he groweth like the graffe: 6 In the morning it flouritheth and groweth, but in the eusning it is out downe and withereth.

7 For we are 8 confumed by thine anger, and by thy wrath are we troubled.

Thou haft fer our iniquities before thee, and our fectet finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we

it is senothing, and baue b fpent our yeeres as a thought. 10 The time of our life is threelcore yeeres and ten, and if they be of firength, fourescore yeeres;

yet their firength is but labour and forrow : for it is cut off quickly, and we flee away. 11 k Who knoweth the power of thy wrath?

for according to thy feate is thine anger. 12 Teach vs to to number our dayes , that we

may apply our hearts unto I wisedome.

13 Returne (O Lord, m how long?) and be pacified toward thy fernants.

14 Fill vs with thy mercy in the morning . fo fluil we reioyce and be glad all our dayes:

15 Comfort vs according to the dayes that thou half afflicted vs , and a cording to the yeeres

that we have feene enill. 16 " Let thy worke be seene toward thy ser-

tiants, and thy glory vpon their o children.

17 And let the P beauty of the Lord our God be upon vs, and a direct thou y worke of our hands vpon vs , even direct the worke of out hands.

which feare thee, onely know. I which is, by considering the fhorte effe of our life , and by meditating the heaterly toyes. m Meating, wilt thou be augy?

B Or, take confort in the ferwants. o Eucusby mercy , which is thy chiefest worke. o At Gods promifes appertained as well to their politerty , as to them, To Mofes prayeth for the policity. p. Meaning, that it was obscureth, when he realeth to doe good to his Church, q. For except thou guide vs. as the thire buy Spirit , our enterprifes can have no good fuccetfe,

PSAL XCL

Here is defeathed in what affurance be linesh, that anetech his woole truft in Ged , and committeth bimjelfe wholly to his protection in all temperation . 14 A fromife of God to thefe that love kins , know him, and truff in him to deliner them, and time them immartailelar W Ho fo dwelleth in the secret of the moth

High, shall abide in the shadowe of the a nerharmate to Almighty. 2 of will fay vnto the Lord, O my hope, or we had to rectaand my futtreffe : hee is my God . in him will I come be a most

3 Surely I will deliuer thee from the finare b being anused or the property by of the hunter, and from the noy fone pullilence.

4 Hee will couer thee vider his wings, and thou shalt be sure vnder bis feathers : his d truth beije s moit ree shallbe thy thield and buckler.

5 . Thou shalt not be afraid of the feare of the ja antavalle va night : nor of the arrow that flieth by day:

6 Nor of the peffilence that walketh in the or openan worth darkenesse: nor of the plague that dethroyeth at is been meant by noone day.

7 A thousand shall fall at thy fide, and tenne farthfull ree, ng thousand at thy right hand, but it shall not come of promite to he had neere thee.

8 Donotleffe with thine feyes shalt thou be- e The care the hold and fee the reward of the wicked. 9 For thou haft find, The Lord & mine hope:

thou haft fer the most High for thy refuge. 10 There thall none eaill come vnto thee, damera-

11 8 For he shall give his Angels charge over mems against

thee to keepe thee in all thy wayes. It They shall beare thee in their hands , that ly they shall teem

thou bure not thy foot against a stone. 13 Thou shalt walke upon the iyon and afper all things that we

the ponglyon, and the dragon that thou tread revealed. 14 Because he hash loued me, therefore will I man one Angel,

deliuer him: I will exalt him because hee bath monitors of his iowen my Name.

15 Heihall call vpon me, and I will heare him; keep ha, and deknowen my Name.

I will be with him in trouble: I will deliver him, fend them in their and glorihe bim.

16 With a long life will I fatisfie him , and to we hout tempthew him my faluation.

onely to presented from all enill , but overcome it whether it befeiret or of exi To aff ie the faithfull of Goda protection, he bringe him God excont meate fame. It Por he is contented with that life that God givenhy to, by death in finorenelle of this life is recompenied with immortality. PSAL XCIL

I This Pfainte was made to be fing on the Sabhath, to Here up the people to acknowledge God, and to prayle h minhi worker ; the Prophet recogeech therein 6 ba the winked is not able to compler, that the try dy, Tohinheers most flourishing, shall most speed by within as In the coul o de corresting forces of the took, plante

mile bonfe of Goaso tranje the Lord I of Plaime of Song for the & Sabtath day T is a good thing to pray fe the Lord, and to fing a Which teacher

voto thy Name, O most High. 2 To declare thy loung kindnesse in the to graying God, b mothing, and thy trueth in the night.

Vpon an sinfrustert of ten firings, and ceaung from works, vpon the viole, with the long ypon the harpe.

4 For thou Lord, halt made me glad by thy 4 For thou Lord, halt made the glady styling ward but, birde them to gray to birde them to gray to birde hands.

5 O Lord , how glorious are thy workes! and day and night.

tny thoughts are very deepe.

6 An e-whydre man knoweth it not, and a pennited, but at Christcomming abolities. d He disverb what in the yee of the Salbath day to Wit, to me titale Gods works e That is, the wickede it filer not Gols works, nor his lungements ageinit them , and therefore mott welly periffe,

The prouidence of God. 19

God his defence

audicalt, fhail oer J fure fafegard

praveib vato the C Thirm, Good a

dy for vs , where. letretly . A... a & calleth a toate the pellifer.e. d That is a top

thee to thy beceia e. God gath over

ba, a moit fuff.4 cient to defend them from all neither shall any plague come neers thy taber. I Tae gody that

ence of Gues sudiche the winded even in this lite . har file at that day Aben

g God hath not appointed e.e.y

the every to walth tion Gud

or and t lelity in h a pre-mifes to

community both

focle

Cc 3

The righteous Hourist.

f Thy judgements

are molt confrant against the wic-

ked and paffe out

bleffe them with

fai:hfull feeme to

wither and be cut

down by the wic-Red , yetthey fhall

grow againe and

Church of Gol as

the cedars doe in

anount Lebason.

God fhall haue a

power about na-

sure and their age

thall bring fourth

m Ar God by bla

po wer and wife-

dome hath made and gournerb the

fame be out de-

fence against all

enginies and dan-

6 Where in thou.

fittelt and gouer.

c Gods power ap-

peareth to ruling the farious.

gower and wife-

dome in creating

SEATERS. d Befi'es Gods

meft the world.

The children of

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lliw soaT g

all felicitie.

h Thoughtha

reach.

Pfalmes. The Lord will not faile his

foole doeth not understand this. 7 (When the wicked grow as the graffe, and

all the workers of wickednesse doe flourish) that they shallbe destroyed for euer.

8 But thou, O Lord, art fmost High for euermore. 9 For loe, thine enemies, O Lord : for loe,

thine enemies thall periffs : all the workers of iniwith all power, and quitie shallbe dettroyed.

10 g But thou shalt exalt mine horne, like the unicotnes, and I shall be anounted with fresh

11 Mine eye also shall fee my de fire against mine enemies: and mine eares shall heare my wifn against the wicked, that tife up against me.

12 T'e righteous shall a flourish like a palme tree, and thell grow like a cedar in Lebanon.

13 Such as be planted in the house of the Lord, shall flourish in the courts of our God.

14 They shall still bring foorth fruit in their age : they shallbe fat and flourishing. Is To declare that the Lord my rocke is

righteous, and that none iniquity & in him. PSAL XCIII.

z. Hee trayfeth the power of Ged in the creation of the world, and beateth downe all people which left them up against his maiesty, 5 and proucketh to consider "He Lord a reigneth, and is cloathed with meiestie : the Lord is cloathed , and girded with

power, the world alto shall be established, that it world: fo unit the cannot be mooued. 2 Thy b throne is established of old: thou are

from everlasting. 7 . The floods have lifted vn. O Lord: the

floods have lifted up their voyce: the floods lift up their waues. 4 The waves of the fea are maruellous through

the noise of many waters, get the Lord on high is more mighty. Thy dreflimonies are very fure : holineffe

becommeth thine House, O Lord, for euer.

and gouerning, bis great mercy also appeareth in that hee bath given his people his word and conceant. PSAL. XCIV.

I He prayeth vinteGed against the violence and arreganse

of thrants, to was ming them of Gods indgements. 13 Then doth he comfort the at Riched by the good ifine of their affictions, as he felt in himfelfe, and did fee in others, and by the ruine of the wicked, 13 whom the Lord will defroy.

O Lord God the anenger, O'God the avenger, fliewthy felfe b clearely.

Exalt thy felfe . O Indge of the world , and render a reward to the proud

3 Lord, how long thall the wicked, how long fhall the wicked striumph?

4 They prace and speake hercely : all the wor-

kers of iniquity vaunt themselues. 5. They definite downs thy people , O Lord,

and trouble thine her rage. 6 They flay the widow and the firanger, and

murther the fartherlesses 7 'Yet they fay, The Lord shall not fee : nei-

ther will the God of Iaakob regard it. 8 Vnderstand, yee vnwise among the people: and ye fooles, when will ye be wife ?

9 Hee that planted the eare, shall bee not heare? or he that formed the eye, shall be not fee?

10 Or he that chaftifeth the 8 mations, shall he

not correct the that teacheth man knowledge, Shall be not know? 11 The Lord knoweth the thoughts of man.

that they are vanitie. 12 Bleffed is the man whom thou b chaftifelt, b God bath care O Lord, and teacheft Lim in thy Law,

That thou mayent gine him reft from the their weath, that itifech them for dayes of enill, whiles the pitte is digged for the they aloud not

wicked. 14 Surely the Lord will not faile his people, i God will testore

neither will he forfake his inheritance, 15 For , judgement fhall returne to judice, and meut of things to

all the vpright in heart fhall follow after it. 16 Who will tife vp with me against the wis- that fellow him

ked ? or who will take my part against the wor- cherefany kers of iniquitie?

17 If the Lord had not k holpen me, my fould would not helpe had almost dwelt in silence. 2d simolt dwelt in interce.

18 When I faid, My foot flideth, thy mercy, etemies yearway affiner, that Gods.

O Lord, stayed me. 19 In the multitude of my m thoughts in mine faile.

heart, thy comforts haue reloyced my foule. 20 Hath the throne of inquirie " fellow hip there was no way with thee, which forgeth wrong for a Law ?

They gather them together against the and difficelle leues 2.1 foule of the righteous, and condemne the inno- found thy prefens cent blood.

22 But the Lord is my refuge, and my God's wicked judges the rocke of mine hops. 23 And he will recompense them their wic- Church, yet they

yea, the Lord our God shall destroy them. thority of God. of Gods judgement, when the purpole of the wicked is broken , but mail , when

they are deftroyed in their owne malice. PSAL XCV.

8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderne fe It For the which they might not enterious the land of

Ome, let vs reloyce vnto the Lord: let vs Ging a alowde vnto the rocke of our falua-

An earnest exhertation to prayle God, 4 for the government of the world, and the election of the

2 Let vs come before his face with praife: let deth not in dead vs fing lowd vnto him with Pfalmes.

King aboue all b gods. In whose hand are the deepe places of the b Eucothe Acearth; and the heights of the mountaines are gels (who in re-

To whom the Sea belongeth, for he made it, are nothing in his and his hands formed the dry land. 6 Come , let vs d worthip and fall downe, and mans brains in-

kneele before the Lord our maker. 7 For he is our God, and we are the people of c All thingsare

his passure, and the sheeps of his "hand: 10 day, if gourned by his passure, and the sheeps of his "hand: 10 day, if providence, ye will heare his voyce.

8 Harden not your heart, as in f Meribah, words be figniand as in the day of # Madah in the wildernes.

9 When your fathers * tempted mee , prooted must wholly give me, though they had seene my worke.

10 Fourtie yeeres haue I contended with win ferue God. generation, and faid , They are a people that & erre Hocke , whom he

in heart, for they have not knowen my wayes. Wherefore I fware in my wrath, faying, He sheweth where

Surely they shall not enter into h my reft. if they heare his woyce. I By the contemning of Gods word, Or, in firste: whereof the place was fo called. Or, tentation, reade Exed. 17.7. * Exed. 17. 1. numbe

Canago | Where he promised them tell,

14, 21. g They were without judgement and reason. h That is, into the land of

a Whole office it is to take yengeance on the wicked. b Frew by effect

that thou art ludge of the world to pumila the wicked. a Thirtis, bragge of their cire'ty and oporeili n : ci offeeine themfelues aboue all other. d Speing the

Church was then to fore or refled, it ought u. t to freme ftrange to pa, if we fee it fo move and therefore sve multicall to God, to take cur cause in band.

e He frewerb hat they are desprease in malice , torasmuch as they feared not God , but gave themselves wholly to doe workedly. Ille the see in hat it is impossible, but God should beste, see and vnderftend their wiske ineffe. g If God punuth whole nations for their finnes it is

meete folly for any one men , or sit a few to thinke that God will frate them.

P 5 A.E.

penifo for ever With the wicked. the date and governtheir right vie, a d then the Godly

h He complainerh of .bem which ban to refrit the

kel, a would not l When I though : in In my trouble

n Though the pretend juffice in kednesse, and o destroy them in their owne malice, base not that au-

o It is a great tokess

a He flieweth thre Gods fervice ftame ceremonies, but

For the Lord a great God, and a great chiefly in the fathankfgiuing. thought as gods \$ light, much leffe nenteta.

d By thefe three fieth onething : meaning that they themfelues to

e That is , the gouerneth with his owne hand. in they are Gods flocke, that is,

The Prophet

The werb that the

time thail come,

for the reues tog

b Seeing he will

geneale himfelfe

to all nations conmane to their own

expectation , they

ought all to wor-

thip him contraty

imaginations , and

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[Or. vanities.

or whatf ever

made not the hea

d God cannot be

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Sanctuarie.

hun.

e As by experi-

a Re fheweth

that where God

reigneth, there is

all felicitie . and

b For the Gofpel

Chall not be onely

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c He is thus de-

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Let all that

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his enemies 10

Gods pawer.

d This feare

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Spirituall iny

Ereves.

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zy , the tig er wherof appeare in his

c Then the idolet,

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appointed.

of his Gospel.

that all nations

defence.

a That is, fome

wonde tall deli-

* Ifa. 57, 16.

liverance,

pereth bis Church

That is, before

when they wor-

referre, where-

flupped him . **

his Temple or

terance by Chitite

God for his mercie. And this specially ought to be referred to the kingdome of Christ. Sing a voto the Lord a newe fong: fing voto the Lord all the earth,

2 Sing vnto the Lord, and prayle his Name: declare his faluation from day to day.

3 Declare his glory among all nations, and fhall have occation his wonders among all people. to prayle the Lord

4 For the Lord is b great and much to be ptai-

PSAL XCVI

a An exhortation both to the Iewes and Gentiles to prayfe

fed: he is to be ferred aboue all gods. 5 For all the gods of the people are !! idoles: but the Lord e made the heanens.

6 d Strength and gloty are before him: power and beautie are in his Sanctuary.

7 Gine vnro the Lord, ye families of the people : give vnto the Lord glory and e power.

8 Give voto the Lord the glory of his Name: bring f an offering, and enter into his courts. 9 Worthip the Lord in the glorious Sanctua-

ry : tremble before him all the earth. 10 Say among the 8 Nations, The Lord reiguens , are not God. neth: furely the world shall be stable, and not moone, and he shall judge the people h in rightehis ftrength and gla- oufnette.

11 Let the heavens rejoyce, and let the earth be glad : let the fea roare, and all that therein is.

12 Let the field be joyfull, and all that is in it; let all the i trees of the wood then rejoyce, 13 Before the Lord : for hee commeth, for hee

commeth to judge the earth; he will judge § world f Byoff ring vp with righteoufneile, and the people in his trueth. your felnes wholy vuro God , declare that you worship him onely. g He prophecieth that the Gentiles Ball be partahers with the lewes of Gods promile. h He shall rege erate them a new with this Spirit, and restore them to the image of God. i If the infensible creatures fhall have cause to recoyce, when God appeareth, much more we, from whom hee

PSAL. XCVII.

3 The Prophet exharteth all to reseyce for the comming of the kingdome of Christ, 7 dreadfull to the rebels and adolations, 8 and confull to the cuit, whom he exporteth to innocencie, 1210 resoveing and thankefgining. 'He Lord reigneth: let the earth reioyce:

He Lora reignes... 2 Cloudes and darkeneffe are round about

him : righteoufnetie and judgement are the foundation of t is throne. 3 There shall go a fire before him . and burne

vp his enemies tound about. 4 His lightnings gane light vnto the world;

the earth faw it and was d afraid.

The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his tighteonfneffe, and

all the people fee his glory. 7 Confounded be all they that ferue gra-

tien images, and that glory in idols : worthip him f all ye gods. 8 Zion heard of it, and was glad; and the

g daughters of fudah rejoyced, because of thy iudgements, O Lord. 9 For thou, Lord, art most High aboue all

the earth; thou art much exalted about all gods. 10 Ye that h love the Lord, hate enill; hee preferu th the foules of his Saints, hee will deliuer

them from the hand of the wa ked. 11 Light is fowen for the righteous, and ioy

g The lewes thall have occasion to reloyce, that the Gert les are made pertakers with them of Gods Causer. h He requireth two things of his children; the one that they letell vice, whe other, that they pit hen trull in God for their foliumance. I Though Gods delinerance appeare norfaddenly, yet it is fowen and laid up in flore for them.

t the spright in neart.

12 Reloyce yee righteous in the Lord, and bis beache and onely ruft to him. give thanks for his holy " remembrance.

for the vpright in heart.

PSAL. XCVIII. a An earnest exhortation to all creatures to prayfe the Lard for his power, mercie and fide time in his frimise by Christ, to by whom he hash communicated his

faluation to all nation € A Isalme.

Sing winto the Lord a new fong: for hee hath forgonally made done maruellous things: his right hand, and wonds full delications. his holy b arme have gotten him the victory. 2 The Lord declared his a faluation : his righ-

teousnesse hath he reuealed in the fight of the na- b He precesses tions.

3 Hee hath a remembred his mercie and his a For the delivetrueth toward the house of Israel; all the ends of d God Assumper the earth haue feene the faluation of our God, ue I by none other 4 All the earth, fing ye loud onto the Lord: Disables to gather

his Church of the cry out and reloyce, and ling prayles. I e wes and Gen-5 Sin : prayle to the Lord vpon the harpe, euen tiles , bit because

upon the harpe with a finging voyce. Le would per-6 With e stralmes and sound of trumpets sing torme nis promie.

loud before the Lord the King,

Der the fea roare, and all that therein is, the exhortation to gide prayfes with world, and they that dwell therein. initiumenta, and

8 Let the floods clap their hands , and let the allo of the dumbe mountaines reioyce together, crestures , he ngni-

9 Before the Lord . for he is come to judge the fieth that the world is neverable to earth; with righteoutnes shall he judge the world: prayle God fufficiand the people with equitie. ently for their dea

PSAL. XCIX.

s. Hee commendeth the power, equite and excellencie of the kingdome of God by Christ over the lewer and Gentales, & And provoketh them to magnifie the fame. and to ferue the Lord, 6 following the example of the auncient fathers, Mcfe, Aaron, Samuel, who calling upon God, were heard in their grayers.

He Lord reigneth, ler the a people tremble: he fitteth betweene the * Cherubima , let the a When God deliearth be mooued all the enem es buall

2 The Lord u great in Zion, and he is high baue caufe to trembie. aboue all the people. * Exid 25, 280

3 They shall prayle thy great and fearefull b Thoughthe Name (for it is holy.) wicked rage an

4 And the Kings power, that loueth judge- gaint God yet ment, for thou halt prepared equitie; thou traft the gody shall prayte his Name. executed indgement and inflice in Iaskob. and mightie

5 Exalt the Lord our God, and fall downe be- power fore his e football ; for he is holy.

6 Moles and Aaron mere among his Priefts, Arke, where he d and Samuel amoi g fach as call upon his Name, promilet to beard these called your the Lord, and he head them. 7 Her f, ake voto them in the cloudy fillar: now be prontferin

they kept his teltimonies, and the Law snar he his figureall gaue them. fiererh & Church 8 Thou heardest there, O Lord our God: thou is all-mbled

wast a fauourable God vinto them, though thou d Vinder these shiee he complea diddett take ven_eance 'or e their inventions. kende, b the

9 Exali the Lord our God and fail downe be- whole people of fore his holy Mountaine: for the Lord our God Ifiael, with whom

picmife. e For the moreliberelly that God dealeth with his people, the more doth ha punifh inem that abufe his benenis.

PSAL. 1 He exharteth all to ferue the Lerd . 3 who hath chefen

vs , and preferred vs , 4 and so enter into his off mo Carpaire of prayle.

Sing a se loud yn o the Lord, all the earth. a Hee prophecieth 2 Se ue the Lotd with gladnelle ; come that Got a berefire to calling the before him with joyfulnedle. Geutiles, thail be So great, that they mail have wonderfulloccation to prayfe his mercy & retopes,

3 Know C C 4

God made his

& He chiefly meareth , touching the f-irituall regeneviction , whereby tre are his licepy and people. c He flewerh phar God well not be worthinged, tra by that

a D'mid confide-

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be, when God

of King he would

Elfould place him

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Corprayer. & He declareth

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et will I give my

gifull and su?

3 Know yee that even the Lord is God; hee hath b made vs , and not we our felues : me are his people, and the theepe of his pasture.

4 . Enter into his gares with prayle, and into his courses with rejoycing : prayte him and bliffe his Name

For the Lord is good : his mercie is deuerlafting, and his exueth u flom generation to geperation.

me ines which he the happointed. d He declareth that we ought never to be wearie in praying hun, feeing his meicles towards vs lait for ener.

PSAL z. David asteribeth what government bee will ibirne in his house and king time. 5 He will pure thank correct, by vorting securities wicked, 6 and crenishing

the godly prefuns. & A Malme of Danil.

Wills fing mercie and indgement : voto thee, O Lord, will I fing. 2 I will doe wifely in the perfect way, bill thou commest to me: I will walke in the vpright-

netfe of mine heart in the middes of my house. 3 I will fet not wicked thing before mine eyes: miling open'y z at

I hate c the worke of them that fell away : it that! not cle aue vnto me. 4 A froward heart fliall depart from mee; I

will know none entl. 5 Him that privily d flandereth his neighbour, will I deftroy: him that hath a proud looke

and hie heart . I cannot fuffer. 5 Mine eyes shall be voto the faithfull of the

land, that they may dwell with me: he that walketh in a perfect way , he fluil ferue me. 7 There shall no deceitfull person dwell with-

in my house; hee that telleth lies, shall not remaine in my fight.

d In promiting to 3 Berimes will I defiroy all the wicked of puoish these vices, the land, that I may cut off all the workers of inwhich are most pernitious in them iquirie from the Citie of the Lord.

pharate about Ringe be dec'areth chat be will ponish all e He flie noth what is the true v'e of she favord: to punish the wirken, and to maintaine the good | f Magistrares moth Smortestimely purish vice . Ita't is grow to fireher inconvenience : and if hearher magificares are sour dito. doe the a how much more they that name the charge of gae Church of God.

P.S.A.L. CIL

n. It fewerth that this proper was appointed to the faith-ful to prog on the continuous of B inton, is A desir's tation for the hill an of the Chierch, is Warred ful-tion in the proof of Cost to be published with all poli-nition. In The committies of the Chierch, is smaller fatilitie of the Church

A praver to the a flitted, when hee fhall be in diffresse, and poure foorth be meditation before 1 te Lord.

O Lord heate my prayer, and let my o cry come unto thee.

2. File not thy face from mee in the time of my trouble : incline thine eares onto me, when I call, make hafte to heare me.

For my dayes are confumed like imoake, and my bones are hurnt like an herth. 4 Mine heart is finition, and withered like

graffe, because I fingated to eare my bread 5 For the voyce of my groning, my bones doe

cleane to my skinne. 6 I am like a e policane of the wilderneffe : I am like an owle of the deferts.

7 I warch, and am as a sparow alone vpon the house top.

d My for owes 8. Mine enemies repile me daylv, and they that quero (· g · rar, what I pailed not r ge agair ft me , baue f fivorne against me. for in ne ordinary

food. e Euer mousnieg and folitarie, cafting out featefull ciyes f Baue goafpired my dearb.

9 Surely I have a eaten after as bread, and mingled my drinke with weeping.

ingled my denke with weeping.

10 Because of thine b indignation and thy fee our of my wrath: for thou halt heaved me up, and call me mourning to take

If My dayes are like a finalowe that fadeth, that the affictions and I are withered I ke graff.

12 But thou, O Lord, doeft i remaine for ener, and thy remembrance from generation to generation.

13 Thou will arife and have mercie upon i Howfeever we Zion: for the time to have mercie thereon, for

the k appointed time is come. 14 For thy fernants delight in the I flones tran ethereof

thereof, and have pitie on the dua thereof. 15 Then the heathen shall fewe the Name of & That t, the fethe Lord, and all the kings of the earth thy gloty, until years 16 When the Lord shall build up Zim, and

fiell appears m in his glory, 17 And thall turne voto the prayer of the de. Inc ap, ...

folare, and nor despise their prayer. 18 This shall be written for the generation to miferie and defocome: and the people which shallbe a created, lation, the more ough the fai healt thall prayle the Lord.

of his Sanct lary : out of the heatien did the Lord he shall batte behold the earth,

20 That he might heare the mourning of the net of death prifoner, and deliuer the o children of death:

21 That they may declare the Name of the of the Church is a Lord in Zion, and his prayle in terufalem,

22 When the people II. libe gathered p togsther, and the kingdomes to ferue the Lard. 23 Hee o abated my ftrength in the way, and

shortned my dayes. 24. And I fiel, Omy God, take me not away in the mids of my dayes: thy yeares endure from beene dead, which

generation to generation. 25 Thou half aforetime layd the foundation created a new of the earth, and the heavens are the works of o Who sow in their buildings

thine hands. 26 They shall petish, but thou shalt endure: nothing but death. even they all thall waxe old as doeth a garment: 9 He thewesh that as a vefture float thou change them, and they shall us more prayfed. be changed.

27 But thou art the fame, and thy yeares shall on florifieth and not faile.

28 The children of thy fernants fhall continue, thingh is chiefly acand their feed thall fland f faft in the fight.

Ch ift q The Church fament that they fee not the time of Chilft, which was promifid. bur haue but fewe yeeres and short fayes. 1 If heaven and earth perish, much more man thail perifu; but the Church by reafon of Go is momife endurern. for ever f Seen gibbu halt chosen thy Church out of the world, and toyned is to thee, it cannot bet continue for ever : for thou are everlaiding.

PSAL. CIII.

I Hee provoketh all is proof the Lond, which hath produced his former, dishacted hon from definedien, and given hen sufficient of all good theirs to Then hee a ident the trade process of God, which hee few th lise a mift tender Father towards his children 14 The f ailter of manslife. 20 An embertation to man and dage's to prayfe the Lord.

& A Pfolne of David.

Y soule, 2 prayse thou the Lord, and all that a He waheners is within me, prayse his hely Name. prayse God, the 2 My foule, prayle thou the Lord, and forget ing that both vir-

not all his benefits. 3 Which b forgiveth all thine iniquitie, and and beart are too beateth all thine infirmities.

4 Which redeemeth thy life from the graue, his prayle b This is the beand crowneth thee with mercie and compatitions, ginning and chiefeld of all benefi s remiffi n of finne. e For before that wee baue remiffion of our

figues, we are as dead men in the grave.

my refection. b Hallie Nerh

did not one's thus moore hun, but churfly the teeling o' Gods difpleature be traile , yet thy promife is f re.

and the rememlitali confirme ve for even with the by the Propher I remie than

dilit appoint, I The more that the Church is in 19 For he hath looked downe from the height in Teat is , when to love and pitie it, diawen his chutch

out of the dark n The deliuerance most exce lent benefie, and therefore he compareth is to a new creation: for in their banothment the bady of the Church fremed to have

Was as it were coald hoke for Gods N me is ne-

then when religion the church increafeth : which complified vnder thaking forme of

prayle God, fhewo der landing and afect.ons minde

little to fet foorth

5 Which

The mercies of God.

d'Ar the engle,

when her brake

kahblood , and

to is renewed in

tirength , euen fo

God miraculoufly

giveth thengeh to

his Church anote

uitmant expecta-

e At to his chiefe

minister, and cext

bis feuere judge-

as the fincet is bumb'ed . bere-

ceitteth him to

g Who have pro

experience , that

ener preunfeit 2.

gainit our often-

h As great as the

world is , to full

Gods merciet toward b + fa t'-full;

when he bath ie-

i Hee declareth

that man bath co

th og ion mielfe

to zinoue God to

mercie, but onely

the confession of

kis infrimity and

& His iuft and

of his primite.

I To whom hee

gineth grace to

obey his wirt.

9. The Propher file weib that wee

neede not, to en er

i rothe heave s

ze feeke Go I, for

as much as all the

with the profile.

the elements are

b As the Prophet

here faewe hishai

all visible powers

are ready to ferue

God : fo the Apo-

s.7. beholitech ia

wed : Be'g sids

thevery Angels

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allo are obedient

to his commande-

Me to the H-by

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his mercy hath

uel by continuall

mertie.

ment, but fo fuone

en his peon!e. f He the week first

Pfalmes. 5. Which fatisfied thy mouth with good

things : and thy a youth is renued like the eagles. 6 The Lord executeth tightcoufnelle and when her brake onergrowth, fuc- indperment to all that are oppressed.

7 He made his wayes knowen vnto Moles,

and his work is vnto the children of If acl. 8 The Lord is fell of compaffion and mercy,

flow to anger and of great kindnesse. 9 He will not alway fchi le, neither keepe Lin

anger for euer. 10 He hath not a dealt with vs efter our finnes.

nor rewarded vs according to our iniquities

11 For as high as it e beauen is above the earth, fo great is his mercie toward them that

feare him. 12 As farre as b the East is f. om the West for farre hath he remodued our finnes from vs.

13 As a father bath compation on his children, to hath the Lord compation on them that

74 For he knoweth whereof we be made the

remembreth that we are but duft. 15 The dayes of i man are as graffe: as a flowre

of the field, fo flouritheth he. 16 For the wind goeth over it , and it is gone, and the place theteof thall know it no more.

17. But the louing kindnes of the Lord enduweth for ener and ener upon them that feare him, and his krightconfielle vpon childrens children,

18 Vinto them that keepe his I couenant, and thinke voon his commandements to due them-10. The Lord hath prepared his throne in hea-

uen, and his kingdome mleth ouer all. zo Prayfe the Lord, ye m his Angels, that cx-

cell in ft ength, that doe his commandement in obeying the voyce of his word.

21 Prayfe the Lord all ye his hoafts, ye his fernants that doe his pleafure.

22 Prayle the Lord all ye his works, in all places of his dominion : my fould, prayle thou the to In the sharwe Lotd.

extich now ally are for to play to Got, exhort the Angels, which willingly doe it we fire op our futues to confider our dreey, and averbe out of our fleggiff nette. PSAL CIIII.

2 An excellent Pfame to pray? God for the creation of the world, in 4 the continuous of the fame by his manufactors providence. 35 Wherein the Prophet project against the wick diwho are occasions that God dimanifo d his blej-

MY foule, prayfe thou the Lord: O Lord my God, thou art exceeding great, thou art a cloathed with gloty and honour.

2. Which coneresh himfelfe with light, as with a garment, and spreadesh the heatens like a

cartaine. 3 Which layerh the beames of Lis chambers

in the waters, and maketh the cloudes his chatiot, and walketh upon the wings of the winde. 4 Which t maketh the spirits his messengers,

and a fliming fire his ministers. g He fet the earth upon her foundations, fo

that it shall neser me one. 6 Thou courfell it with the deeps as with

a garment : the d waters would fland about the mountaines. 7 Bur at thy rebuke they five : at the voyce of

thy thunder they hafte away. 8 And the mountaines afcend, and the valleys descend to the place which thou hatt established

e Taou makeft . for them. abe feat i brais o'nameni vota ibe eaith. d If by thy power thou diddeft not brid eine rags of the waters, it was not politiste , but the whole world should be denroyed,

Gods providence, 21 9 But thou haft fet them a bound, which they fhall not paffe; they shall not returne to couce the earth.

10 Hee fundeth the springs i to the valleys; which runne betweens the mountaines.

II Tiey fiell give dricke to al. the e beatles of the field, and the wilde affes fraligiench their

12. By thefe finings shall the full s of the " I God preniar beaven dwell , and ting among the I ranches, 13 Hee watereth the mountaines from his exect be pre-

E chambers, and the earth is filled with the fruite forcers to man of thy wo kes.

14 He caufeth graffe to grow for the cartell, bu etc, woere moit 14. He contem grane to grow so to execut, and norbe for the vice of himself, that he may being a first himself in an armonia. forth bread out of the earth.

15 And vine that maketh glad the beatt of g trouber douder, man, and o,le to make his fice to fline, and h. He defencesh tread that firet gilieneth mans heart.

16 The ligh trees are f tiefed , even the ce- wand beit not dars of Lebanon, which he hash planted.

the florke dwelleth in the file trees. 13 The high mountaines are for the | goates: a to the gate iethe tooks are a refuge for the conies.

19 He appointed the moone for certaine feat eve, crown ment fons, kithe fanne knoweth his going downe.

20 Thou makest da keneste, 2001 Isnight, In Asso for and wherein all the beafts of the forest creepe forth.

21 The leons roare af et their pray, and fethe day, and to one Caber mermerba their meste 1 2: God. 22 Wen the funne rifeth, they reviee, and h Theory, by his

couch in their dennes.

23 m Then goeth man forth to his worke, and formers, i nor it to his labour vitill the eutring. 24 O Lotel, how " manifold are thy workers t Toar a, they

in wifedome haft thou made them all ; the cath cooly n de meate is full of the riches. 25 So is the fea great and vile : forth crein cheib mei fir are things creeping innumerable. Leth finall the hour brafts

Feafts and great. 26 There goe the flips, yea that | Liulathan, terroelight it as

whom the whall made to play therein. 27 All these wait vpor thee, that theu maye? to defect mana-

gius them foode in due leafon. 28 Thou gineft it to them and they gather it, beatts. thou opened thy hand, and they are hiled with any portor & control of the control

good things. 29 Bit : (thou? hide thy face , they are trous Gous & ita , to bled : if thou take away their bleath, they die and modern a higher

remme to their dell. 30 Agains of thous fend forthely fpirit, they Gol as and

are created, & thon renewell the face of the earth. would be Earter,

reloyce in his work: s. 32 He looketh on the earth and I trendleth, F A look per-

be rougheth the manufaines, and they time ke. 33 I will fing who the Lord all my life: I will to a waldow

prayte my God, while I liuc. 34 Let my wordes be acceptable ano him: I alpenth.

will reloyce in the Lord. 35 Let the finners besonf med out est the the Arans ton

earth, and the wilked till there be no more: Only forther ground on foule , may fe thou i'e Lord. I'my fe ye the Lord.

ofour Creatons, a Cole mercel. I faie glieth Brength unto be ea this bit a b feiere un . ance bitterb be nou tit es f Who tuled the World, and is caufe Gud that be can jet reins e to bis wo ken.

PSAL CV. I Hee pressent the jurgul or grace of God, who both of all the practic of the worsa chaf not peculiar people eto him. feli, and lang cholen them, never cafeth to die them good, enenger bit promije fane.

n Christe will be of the + o ld in rare tuer man.

onely prou de new That the birds may make their nefts there: h m, a ref. et al eite mea e but to bue and house from tona aireant [Or dies, ries, and thengh from the

> courle, e iner laire and other feat at 1.

m To A t. When the day I tingeth and n menutle of

1 ender yfor baseline though thewicle ga, thee

rang of an other de la e b diatine

Ptaylo

the Machines were exempted from the common condemustion of the would , and were elected to be Gude people, the Prother willerh them to flievy themfeluer mindfu!1 by thankefgiuing.

b By the ittength and 'ace be meameibthe Aike Inhere God declared his power and his prefence. a Which he hath verought in the delinerance of his resple. a Becaufe bir

power was thereby as lively decla red , as if be Brould haue declared it hy menth. e The promife which God made

to Abraham to be Bir God, and the God of his feede after bim , be renenetani . sprazell it againe to his feede affer him. f Re the weth that they inould not ecloy the land of Cangan by any other meanes, but by realog of his couesant made

with their tashe:s. g That is, the king of Egypt and be hing of Gerar. Gen. 11. 17. aud

h Those whom I have fanctified to be my people. Meaning, the old Ruler of the people deliuered him. fathers, to whom God (b. wed binfelte plainely and who were fetters forth of his word, & Either by feading fearerty, or by t Bing away the arength and

nouriflament shereof. 1 So long he foffe ged a tuerfi te as G d bad appoingreet furn tently his patience. en That the very princes of the countrey libou d be at Tolephs com-

mandement, and learne wifedonie b Sait is in Got, either to mooue the bearts of the wicked to loue ur to have Gods ubildies

o Missing, Mofes au l Agron. ≥ Er. 1. 7, 20.

33 Hee mote their vines also and their figge . So that this cerwors, but a. God had appointed, and his prophet Mofes fpake. urange to fee laine in Egypt, much more it was fearefull to fee baile,

P Rayle the Lord, and call vpon his Name : , declare his work - among rhe people. 2 Sing vnto im , fing pray se vnto him , and talke of all his a ondrous workes.

3 Reioyca in his holy Name, let the heart of them that ficke the Lord, reloyce.

4 Seeke the Lard and his b ftrength: feeke

his face continually. 5 R member his c marueilous workes that he bato done, his wonders, and the d judgements of his moust:

6 Ye feed of Abraham his feruant, ye children of 142kob, which are his elect. 7 Hee is the Lord our God: his judgements

are through all the earth. 8 He hath alway remembred his couenant, and promife, that he made to a thouland genera-

tions, Euch that which he e made with Abraham. and his oath voto Izhak :

10 And fince hern confirmed it to Iaakob for a law, and to Ifrael for an everlatting covenant, 11 Saying, f Ynto thee will I give the land of

Canaan, the lot of your inheritance. 12 Albeit they were few in number, yea very

few, and strangers in the land, 13 And walked about from nation to nation.

from one kingdome to another people, 14 Tet suffered he no man to do them wrong, but reprodued 8 Kings for their fakes, faying,

15 Touch not mine b anounted, and doe my i Prophets no harme.

16 Moreover, hee called a famine upon the land, and viterly brake the h fraffe of bread,

17 But he fent a man before them: lofeph was

fold for a flaue. 18 They leld his feet in the stokes, and he was lavd in vrons.

Vntill 1 his appoynted time came, and the

counsell of the Lord had tried bim 20 The King fent and loofed him; even the

2.1 He made him lord of his house, and ruler of all his substance.

22 That nee should binde his m princes vnto his will, and teach his Anciens wildome.

23 Then Ifrael came to Egypt, and Iaakob

was a ftranger in the land of Ham.

24 And hee increased his people exceedingly, and made them stronger then their oppresfours.

25 "He turned their heart to bate his people, red , a. dtill ne had and to deale craftily with his feruants.

26 Then fent he Mofes his feruant, and Aaron

whom he had chosen. 27 They theweth among them the meffage of

his fignes, and wonders in the land of Ham. 28 He fent darkeneffe, and made it darke: and

they were not a disobedient vnto his commission. 20 * Heeturned their waters into blood, and

flew their filh. 30 * Their land brought foorth frogs, euen in

their Kings chambers. 31 Heep spake, and there came swarmes of

flies and lice in all their quarters. 32 He gaue them I haile for raine, and flames of tre in their land.

trees, and brake downe the trees in their coafts. I He the weth that 34 He fpake and the grafhoppers came, and all restures are cate pillers in oumerable. 35 And did eare up all the graffe in their land, enemie, as at his

and denoured the fruit of their ground. 36 * He smore also all the first borne in their de royed the land.

land, even the beginning of all their ftrength. 37 Hee brought them foorthalfo with filmer

and golde, and there was I none feeble among plagues, his chile their tribes. 38 Egypt was t glad at their departing : for uideoce were ex-

she feare of them had fallen vpon them. 39 He spread a cloud to be a couering, and fire caused them rather to give light in the night,

40 They a fked, and he brought quailes, and he filled them with the bread of heaven.

41 He opened the rocke, and the waters flowed out, and ranne in the dry places like a river.

Abraham his seruant. 43 And hee brought foorth his people with

y ioy, and his chosen with gladnesse, 44 And gaue them the lands of the heathen, y Wheo the Egyp

& they tooke the labors of y people in possession, were destroyed. 45 That they might 2 keepe his fratutes, and z This is the ende, obletue his Lawes. Prayle ye the Lord. why God preferuer's

PSAL. CVI.

1 The people disperfed under Antiochus , doe magnifie the him in this worlde goodnesse of God among the swit and repentant : 4 Desiring to be brought agains into the land by Gedemerciful visition. 8 And after the manifold marueiles of God wrenght in their delinerance forth of Egypt, and the greet ingratitude of the people rehearled. 47 They doe pray and defire to be gathered from among the heathen. to the intent they may prayle the Name of the Ged of

When God is his commandement the grainoppers * Exid. 11. 19 f When their enes mies felt Gods drea by his proempted. t For Gods plagues to depart with the Ifraelites, then with their lines. u Not for neceffitie , but for fattifye ing of their latt. x Which he con-42 For hee remembred his holy x promife to firme h to the pofteritie, in whom af er a fort the dead live and eoiow the promifes. tians lamented and

they fittuld wor-

his Church, becaule

Trayfeye the Lord.

P Rayle a ye the Lord because he is good, for his a The Prophet exporter the person mercy endureth for ever. 2 Who can expresse the noble actes of the for his venentes

Lotd, or shew forth all his prayse ?

Bleifed are they that b keepe judgement, and be irrengibeded doe tighteousnesse at all times.

Remember mee, O Lord, with the . fauour of thy people : vifit me with thy faluation,

and reioyce in the ioy of thy people, and glory prayle God with mouth, except the with thine inheritance.

6 Wee have d finned with our fathers : wee herevoto, and all have committed iniquity, and done wickedly.

7 Our fathers understood not thy wonders c Let the good in Egypt, neither remembred they the multitude will hat thou of thy mercies, but rebelled at the Sea, enen at the bearest to thy red fea.

8 Neuerthelesse he e saued them for his Names by I may be receifake, that he might make his power to be knowen. ue I mo the num-

9 And he rebuked the red lea , and it was dri- d By earneft coned vp, and he led them in the deepe, as in the wil- fettion siwe lof derneffe.

10 And he faued them fro the aduerfaties hand, finner, they flew and deliuered them from the hand of the enemy.

11 * And the waters couered their oppieflors: that God accornot one of them was left.

12 Then believed they his wordes, and lang them. prayfe vnto him.

But incontinently they forgate his works: Ble 2 nomens of God appeareth in they waited not for his 8 counfell.

of oature, rather then his people should not be delivered, although they were wicked. * Exed. 14. 27. I The wonderfull worker of God caused them to belecue for a time , and to pray le him, g They would preuent his willedome and providence.

thip, and callyron ple to prayle God paft, that thereby their mindes may

against all prefent troubles and defpane. b He thewerh that That I may fee the felicity of thy chofen, it is not enough to whole heart agree our life be therevuro framed.

people , extend vato me , that theretheir owne, as of

that they had hope ding to his promile would pitte e The inestima-

ble goodnesse of this, that her would change the order

h The abundance

them profied not,

pine a Nay, because

that God gaue

but made them

God cuiled it.

à By the greatnes

the bainous of.

of the punifiment

fence may be con-

fidered : for they

what rife against

Gods minuters,

h Hee the weth

be their gloty,

that all idolaters

renounce God to

when in itead of

him they worthip

any creature, much

more wood, itone,

mettall, or alues.

I It Mofes by his

toterce(sian had

Gods fauout a-

gatoit their re-

which was as it

ere an earneit

peny of the bea-

n That is, hee

to punish.

nealy inheritance,

Exare. Sametime

alfo it merneth.

o Which was the

idole of the Moa-

p Sacrifices offred

so the dead idoles.

q Sign:fying, that

whatforuer man

investeth of bim-

felfe to ferue God

by, is deteftable,

2 When all other

neglected Gods glory, hee io bis

zeale killed the

adulterers and

prevented Gods

Numb 25.12.

I This afte decha-

faith, and for bis

faiths fake was

Numb.10.13.

Prophet of God

sfcape out punifit-

him to tince, boy/

much more shall

they be fubiect to

Gods indzement:

which cause Gods

children to finne?

bow mentrous a

thing idolatry is,

vite thiogs ab-

horriog to na-

sure, wherear

Gode word can

not obteine moft

which can wione

a Hee the weth

mert, though o-

shers proucked

accepted.

pfal. 9; 8. If fo notables

red his lively

and prouoketh

his anger.

not corer .ed

rebelt against bim.

15 Then hee gaue them their defire ; but hee fent h leanne le into their foule.

16 They enuied Mofes also in the tents , and Aaron the hely one of the Lord.

17 Therefore i. e earth opened and i fwallowed op Dathan, and couered the company of Abi-

18 And the fire was kindled in their affemblie:

the flame burnt up the wicked. 19 They made a calfe in Horeb, and worthip-

ped the molren image. 20 Thus they turned their k glory into the fimilitude of a bullocke, that eateth grade.

21 They forg a God their Saujour, which had

done great things in Egypt. 22 Wonderous werkes in the land of Ham,

23 Therefore he minded to deifroy them, had I not Mofes his chofen flood in the Imeach before him to turne away his wrath, leaft hee mould defroy them.

and fearefull things by the red fea-

24 Alfo they contemned m that pleafant land, and beleeved not his word,

25 But murmured in their tents and heatkened not vnto the voyce of the Lord.

m That is . Canaan, 26 Therefore whee lifted up his hand against them, to deftroy them in the wilderneile, 27 And to defley their feede among the na-

tions, and to scatter them throughout the coun-

28 They inyned themselves also voto " Baalpeor, and did eat the offerings of the P dead,

29 Thus they I prouoked him vnto auger with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas Roode up, and executed judgement, and the plague was frayed.

31 * And it was f impured vuto him for tigha teousnesse from generation to generation for e-

32 They angred him also at the waters of * Metibah, so that : Moses was punished for their

33 Because they vexed his Spirit, so that hee spake vnaduitedly with his lips,

34 Neither destroyed they the people, as the

Lord had commanded them, 35 But were mingled among the heathen, and

learned their workes, 36 And ferued their idoles, which were their

ruine.

37 Yea , they offered their " fonnes, and their daughters vnto deuils,

38 And thed innocent blood, suen the blood of their fonnes, and of their daughters whom they offred vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they stayned with their cwne workes, and went a whoring with their cwne inventions.

40 Therefore was the wrath of the Lord kind. led against his people, and he abhorred his owne

41 And hee gaue them into the hand of the heathen; and they that hated them were lordes ouer them.

42 Their enemies also oppressed them, and

they were humbled under their hand.

43 Many ratime did hee deliver them, but y The Prophet they proucked him by their countels: therefore the weight has neithey were brought downe by their iniquitie.

44 Yet he faw when they were in affliction, & can come to God, he heard their cry. 45 And hee remembred his covenant toward together newly

them, and z repented according to the multitude his mercy our coof his mercies,

46 And gaue them fauour in the fight of all inside. them that led them captines. 47 Sauc vs , O Loid our God , and a gather vs felfe, but that then

from an ong the heathen, that wee may pray to Exercement tova thine holy Name, and glory in thy prayle.

48 Bleifed be ri e Lord God of ifrael for ever rithment and for and ever, and let all the people fay, So be it, Prayle greeth vs. ye the Lord.

gitere bhans a Gather thy Churchin bich is

PSAL CVII

x The Prophet exported adishofe that are redeemed in the Lord and getherea auto him. is gine thank , 9 for this m respect presidence of Gedgeneining acting at his good pleasure , 20 jonding good and enall, pr. feinic and aductifies to bring men anto him, 42 Therefore as the righteous thereatrespee, fo fall the wicken have their mouth flopted.

P Ray fe the Lord, because hee is good; for his mercy endureth for ever-

2 Let them, b which have beene redcemed of a line usuable the Lord, flew how he hash deliuered them from the beginning ve the hand of the oppreflour.

3 And gathered them out of the lands, from the East and from the West, from the North and from the # South.

4 When they wandred in the defett and wil- b A. th a was dernesse out of the way, and found no citie to forsthere none dwell in,

5 Both hungry and thisftie , their foule fain- fee'e not bis belpe

ted in them. 6 Then they cried voto the Lord in their trou- | Or, from the feat;

ble, and he delivered them from their diffreste, 7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confeste before the Lord of the file web his louing kindnesse, and his wonderfull workes attribute is or an before the fonnes of men.

For he fatished the thirftie foule, and filled which God will the hungry foule with goodnefle.

10 They that dwell in darknesse and in the their that are dofludow of death, being bound in miferie and harred to be

11 Because they d rebelled against the wordes a The 1 the trae of the Lord, and despised the counsell of the most way porcy 600

12 When hee humbled their heart with hea- dement also berre

uineffe, then they fell downs, and there was no . yall are exter-13 Then they cryed voto the Lord in their tora much as

trouble, and he delivered them from their diffreste. and are posifi-14 He brought them out of barkneile, and ent ed but for sheet of the fradow of death , and bake their bands e Hee frewerh

Let them therefere confesse before the why Gud deeth Lord his louing kindnelle, and his wonderfull ly in reacte Account workes before the formes of men.

16 For hee bath broken the gates of braffe, vero b.m. 1 y core and braft the barres of 5 ton afender.

17 8 Fooles by realon of their transgression. reenerb to a der uerie, bat all things are orough to despaye, then Golding his words my ty power. g They that have no feate of Ged , Ly L.s Alarje ichaft a ento iche

to call vyon him , and to huar mercy,

except we be also reformed, and that urrand bide our

changeable to bim ditpe ted, and gron vs coultancie under the croffe, that with one confent wee may all gray, o more

> feiter ce was in fed at the foors or tenour of the fong, worch was often times retigated.

true in the lewell of Guds elect, that in their necelfitte

meaning the rid fes. which is in the South part of the land uous, ent of the not deliver bil. and allo exhorter's

micdefull offa great a bereitte. is to follow his exciteble comman enden detrend . no them feluer.

that the cause can be by robi

f 13 ber there

and

finall things. a Then true cheftitie is to closue wholly and onely vuto God,

The poore exalted.

b By healing them

he declarech his

f Meaning, their

almost brought

and corruption.

fellion of Gods

benefits are iba!

rige facilities of

1 He the weth by

the fee what care God hathoust

man, for in that

themshow to: great danger of the

rhai be delivereth

tea, he deliuererh

m Their feare and

danger is to great,

a When their art and meanes faile

them thy are com-

pelled to confelle

toat one y Gods

prouidence dorb

pielette them.

o Though before

enery drop feemed

to light one against

an other , yet at

his commande-

ament they are as

p This great be-

mefice ought not

onely to be couff-

but mignified in

ail places and

ailemblies. g Or , fallnefe.

deted particularly,

q For the lour that

he beareth to his

nature for their

E Continuall increase and veerely.

f As God by bis

prouidence doeth

exalt men, lo doth

by atflictions to

e Forther wic-

know themfelues.

ke ines and tyraupy

he canfeth the pro-

ple and fubrects to

fuall rereyce to fee

against the Wicked

God indgements

a This earneft af-

Seft ion declarech

contempe them.

u They, whose faith is lightened

by Gods Spirit,

and vugodly.

he alfo humble them

commoditie.

Church , he changeta the order of

were froleu.

inem , as it Weie

from a thousand

the god'y.

thein to the graue

k Prayirant con-

shem.

Pfalmes.

A payer against the wicked.

and because of their iniquities are afflicted. 16 Their foule abnoreth all meate, and they are brought to deaths doore.

1) Then they cry voto the Lord in their trougood will toward ble, and he delivereth them from their difference. 20 hee fendeth his word and healeth them. differfee, which had

and deliuereth them from their i graues.

21 Let them therefore confesse before the Lord his loving kindnesse, and his wonderfull

workes be ore the fonnes of men. 22 And let them offer feetifices of prayle, and declare his works with relaying.

23 They that goe downe to the ! fea in flaips, and occupie by the great waters,

24 They leathe workes of the Lord, and his wonders in the deeps.

25 For he commanderh and raifeth the flormie winde, and it lifteth vp the waves thereof. 26 They mount up to the heaven, and Jefcend

to the deepe, so that their sonle in melteth for

27 They are toffed to and fro, and stagger like a drunken man, and all their a cunning is gone. 28 Then they cry vnto the Lord in their trou-

ble, and he bringern them out of their diffresse. 29 Hee turneth the florme to calme, fo that

the wattes thereof are fill. 30 When they are o quieted, they are glad, and hee bringeth them vnto the hauen, where

they would be. 31 Let them therefore confesse before the Lord his louing kindneffe, and his wonderfull workes ftill, as though they before the fonnes of men.

32 And let them exalt him in the p congregation of the people, and prayle him in the attembly of the Elders.

33 Hee turneth the floods to a willernelle. and the springs of waters into drinelle.

34 And a fruitfail land into || barrennesse, for the wickednesse of them that dwell therein.

35 Againe he I turneth the wildernes into pools of water, and the dry land into water fprings.

36 And there he placeth the bungry, and they build a citie to dwell in,

37 And fow the fieldes, and plant vineyards, which bring forth fruitfull i increate.

38 For he bleffeth them , and they multiply exceedingly, and he diminisheth not their cattell. 39 (Againe men are diminished, and brought

low by oppreffion, eaill and forow. 40 He powieth t contempt upon princes , and

catifeth them to erre in defert places out of y way. 41 Yet hee raiseth up the poote out of misery,

and maketh him families like a flocke of theepe. 42 The " righteous thall fee it, and reloyce,

and all iniquitie thall ftop her mouth. 43 Who is wife that hee may obserue these

things? for they fhall understand the louing kindnesse of the Lord.

PS AL. CVIII.

This Pfalme is competed of two other Pfalmes before the fence and fifteeth and the fixteeth. The matter bere conseined is, i That Danid geneth himfelfe with heart and voyce to praise the Lord, 7 and abureth limfelfe of the promise of God toncerning his kinedome over I finel, that his power against wher nations: It Who though her ferriese forfake vo for a time, yet he atime will in the end call nowice any enomies.

A fong or I falme of Danid. God', wine heart is a prepared, to is I my tongue: I will ling and glue prayle.

this bee is free from bypoctifie , and that fluggiftoelle flageth him not. 1 Or, mygiory, becaufe as chiefy festesh for the she giory of God,

A wake viole and harpe . I will awake early. 3 I will pray fe thee, O Lord, among the b peo- b He propheries. ple, and I will ling voto thee among the nations, of the calling of 4 For thy mercy is great about the heavens, the Gentiles : for except by were and the trueth voto the cloudes.

called, they coul Exalt thy felfe, O God, about the heavens, not beare the and let thy glory be upon all the earth. goods elfe of 6 That thy beloued may be deliuered; d helpe o Let all the world

with thy right hand and heate me. fee thy sudgements 7 God hath fpoken in bis holineffe : there- in that that the

fore I will reloyce, I shall divide Shechem and art God over all, and fo confesse measure the valley of Succoth. that thou art glo-

8 Gilead Shalbe mine , and Manaffeh Shalbe 1100: roine : Ephraim alfo shalbe the ftrength of mine d Word God b head: Iudah is my lawgiuer.

9 * Moab shalbe my wathpot: over Edom will of his mercies, he I cad out my finoe : vpon Paleitina will I triumph. be earneit is pray-

10 Who will leade me into the ftrong citie? er, to delite him to who will bring me ynto Edome? 11 f Wiltnot thou, O God, which haddelt finift bis graces.

fortaken vs , and diddeft not goe foorth , O God, ken to Samuel with our armies? th our atmies?

12. Give ys helpe against trouble; for value is will be shew bine fe fe confact, and

the helpe of man. Through God we shall doe valiantly : for mife, forbatthese he thall tread downe our enemies.

me. * Pful. 50.8. f From the fixt veife reinis Pfalmevato the lait , reade the exposition of the ix. Plaime and fift veile,

PSAL, CIX.

Dauid being faifely accused by flatterers onto Saul, progeth Godto below hom, and to deflrey his en mies, S And under them he freaketh of Indas the trajtor unto lejus Christ, and of ad the like enemies of the chicarem of Ged: 27 And defireth to tobe delinered , that his enemies may know the worke to be of Gid. 30 This doth he promise to give prayse unto God.

To him that excelleth. A Pfaime of David. HOld not thy tongue, O God of my prayle: Old not thy tongue, O God of my - prayed a Though all the
2. For the mouth of the wicked, and the world condenne

mouth full of deceit are opened upon mee , they me , yet thou wile have spoken to me with a lying tongue. 3 They compassed me about also with words that is a sufficient

of harred, and fought against me without a cause, prayle to me. 4 For my friendship they were my aduersa- b To declare that

ties . b but I gave my felie to prayer. And they have rewarded me enill for good, whom my confei-

and hatred for my friendship, 6 Set thou the wicked over him, and let the Whether it were adverfary (tand at his right hand.

7 When he shall be judged, let him be con- triend that hath bedemned, and let his d prayer be turned into finne. trayed him, bee

8 Let Lis dayes be few, and let another take grayeth not of prihis e charge. 9 Let his children be fatherleffe , and his wife Spirit, chat God

a widow. widow. 10 Let his children be vagabonds, and beg and d. As to the elect

feeke bread, comming out of their places defluoied, all things turne to

II Let fithe exportioner catch all that hee their profice : fo to hath, and let the ftrangers spoyle his labour. 12 Let there be none to extend mercy vnto that are good, turne

him: peither let there be any to thew mercy vpon to their damnation. his fathetleffe children.

13 Let his posterity be destroyed, and in the ludar. Adr 1, 20. generation following, let their name be put out.

14 8 Let the iniquity of his fathers be had in God herb you the remembrance with the Lord; and let not the finne extortioners, who of his mother be done away.

15 Esselet them alway be before the Lord, that rich their children he may cut off their memoriall from the earth.

deprived of all.

d When Godby keth va pattaketa continue and e As behath Ipo-

> holy in his pronations following fhalbe fubicit vnie

approque mine I had no other refuge, but thee, ia ence was at reit. Doeg , or Saul, or fome familiar modued by Gods vacuald take venthe reprobate, euen thafe things

thinking to cagattes goods, are by Gods just judgement g Thus punisherb the Lord to the third and fourth generation

accomplished in

f He declareth

the wicknedelle of the Parents in their wicked children. 16 Because

c God bath giuen

mer, know that all

of mercy to lead

h He sheweth that God accultometh to plague them after a strange fort that flew themfelues crueil toward other i Thus giveth the

Lord to tuery man the thing wherein be delightech , that she reprobate cannot accuse God of wrong, when they are giuen vp to their luns and ieprobate minds. h For being deftitute of man help, be fully ten! ed in the Lord . that bee would deliuer him. I Anthonati Damed mercifull , gracious a d long futfering to inew thy felle in effect. m Meaning , that he hath no itay nor affinance in this would. n For booger, that came of forrow , he

Carled himo The mote griecous y Satan allayled him , the more earneit and initant (was be in prayer. r They shall gaine cothinge by curfing mee: q Nur onely in confesting it fecreely in my felfe, but alfo in decla-

was leane, and his

naturall moitture

ring is before all the congregation. t Hereoy he flie N. eth thu he had not to doe with them that were of little power , but with the judget and princes of the world.

a Iefas Christ in

the two and twee-

tie of Marth ve fe

44. giuera the interpretation bere-

of, a d theweib

that this can int

b And thence it

Chall ftretch this

chiefly han 'cib

in the presching

people shall be

affimbled into

increase shall be

fo abundant and

of his word,

tow all the world and this power

to himferfe.

properly or appli-

ed vn.o Dauid, cur

16 Because & he remembred not to shew mercie., but perfecuted the afflicted and poore man, and the fortowfull hearted to flay him. 17 As he loued curfing, i fo thall it come vn:o

him, and as hee loued not bleffing, fo shall it be farre from him. 18 As he cloathed himfelfe with curfing like a

rayment, fo shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vinto him as a garment to couer him, and for a girdle, wherewith hee thall be alwaves girded.

20 Let this be the reward of mine adnerfatie k from the Lord, and of them that speake enill agai. It my loule.

21 But thou, O Lord my God, deale with mee according vnto thy | Name : deliner me , (for thy mercy is good)

22 b.caule I am poore and needy, and mine heart is wounded witt in me.

23 I depart like the thadow that declineth, and am flaken off as the m grathopper.

24. My knees are weake through fasting, and my fish " hath loft all fatnesse.

25 I became also a rebuke vnto them: they that looked upon me, thaked their heads.

26 Helpe me. O Lord my God: o faue mee according to thy mercie.

27 And they shall knowe that this is thine hand, and that thou, Lord, haft done ic. 28 Thoughp they curle, yet thou wilt bleffe:

they shall arise, and be confounded, but thy seruant shall rejoyce.

29 Let mine aduerfacies be cloathed with fhame, and let them cover themselves with their confufion as with a clocker

30 I will give thanks onto \$ Lord greatly with my a mouth, and pray to him among the multisude.

31 For hee will stand at the right hand of the poore, to faue him from them that would r sondemne his foule.

PSAL. CX.

1 Denid problemeth ; the power Senerlasting kinedome grant C. st. and of he Printhod, wasch frould put an endio het actived of Lens.

A Malme of David.

He * Lore faid visto my Lord . Sit thou at my right hand, you'll make thine enen ics thy footfloole.

2 The Lord thall fend the rod of thy power out of Zun: be they tuler in the middes of

3 Thy people field one willingly at the time of affembling there are in holy beautie : the youth of thy wombe foalbe as the nothing dew.

4 The Lord fware, and will not repent, I non art a Priest for euer after the order of d Melchi-zedek,

The Lord that is arthy right hand, thall wound kings in the day of his wath.

6 Hee shallbe judge among the heathen; hee shall fill all with dead bodies, and stoite the shead c By the word thy oner great countries. thy Church , whole

7 He shall sdrinke of the brooke in the way: therefore thall he lift up his head.

drops of the dew. d As Melchi-zedek the figure of Christ was both King and Priest : forheeffett cannot be accomplished in any king faue onely Curitt Heb. 7. at. e No power flatheable to refitt bim f V der this fimilitude of a captaine, that is fo greedle to dellroy his enemies , that he will not feat deinke by the way , he Answerb how God will deftroy his enemies,

PSAL. CXI.

I He gineth thankes to the Lord for his mercifull workes toward his Church, to and declareth wherein true wifdome and right in owledg - confifteth. Franse je the Lord.

Will a prayfe the Lord with my whole heart in a The Prophet de-the afternbly and congregation of the inft. clareth that he will 2 The works of the Lord are b great, & ought prayle God beth

prinately and opento be fought out of all them that love them. ly, and that from the 3 His worke is beautifull and glorious, and heart, as he that confectatech bim. his righteousnesse endureth for ever.

felfe wholy and 4 Hee hath made his wonderfull workes to onely vnto Gcdbe had in remembrance : the Lord w mercifull and b lie the weth these Gods worker are full of compassion.

a fufncient caufe 5 He hath given a portion wnto them that wherefore wee feare him: he will ever be minefull of his covenat. should prayle him,

6 He hath sheweth to his people the power of but chiefly his behis workes, in giving vnto them the heritage of Church. the heathen.

7 The d workes of his hands are trueth and to his people ail that was necessariante indgement : all this thatutes are true. for them, and will They are established for ever and ever , and doe will even for her consensus fabe.

are done in trueth and equity. 9 Hee fent redemption vnto his people: hee the Ebrew worth hath commanded his couenant for euer: holy intaken, Pro. 30,80 and 31, 15.

and fearefull is his Name. 10 e The beginning of wifedome is the feare of d Ai Ged promis the Lord; all they that obfetue them, have good fed to rate the

care of his Church: understanding : his prayle endureth for euer. fn in effect der bbe declare himselfe iust and true in the government of the same. a They onely sie Wife, that feare God, and n ne bane understanding, but they that chey the words

f To wit , his commandements, as verfe 7. PSAL. CXII.

1 Hee praifeth the fe'cette of them that feare God, 10 and condemneth the curfed flate of the contemners of Ged. Transe se the Lord.

B Leffed is the man that a feareth the Lord gand a He meanth that delighteth greatly in a is commandements. I teuerent feare, 2 His feed that, emighty you earth; the ge- which im the child neration of the righteous ib libe bleffed. cau feib them 19 3 6 Riches and trestures stalke in his house, desparently in the word of

and his righteoushesse endureth for eucr. Gcd. 4 Vinto the rig toons arifett light in darknes: God. b The godly thall he is mercifull & full of con peffion & right eous, have abut dance, 5 A good man is mercifull, and a lendeth, and a decorrenment,

because their will mean relisefferes by indgement. bratt ja farisfied 6 Surely be iball neuer be mooned; but the righ- in God orely c The fantbluit

teous Ibabe had in querl thing retren brat ce. 7 He will norb affeide (feuill tidle gs : for his in all their adverhearr is fixed, and beisenoth in the Lord.

att is fixed, and beteeneth in the Lord. That gos well with 8. His heart is eff. I tithed; therefore he will not them, for God will be metaitul1 feare, vntill he fee bu defire vpon his enemies.

9 Hee hath editobuted and given to the d Helloweth poore: his righteousnelle remainesh for euer: what is the hore

his chome thall be exalted with glory. freely, and not for 10 The wicked thall fee it, and he angry : hee gate t , sw' fo to

flish gnath with his teet's, and & confume away; heaf ie his doings that he may be athe defire of the wicked fhall periffs. ble to belp where nee e require h , and porto befto & a'l on bimfelfe, c The ge dly jinch not niga

gar y buedutti itte liberally is the peculicit of the porte requireth, and as his tower it able. If this power and profes one efface. g The bickings of God ypon his children thall carde the wirked to PSAL CXIII.

· An exhautmen to grave the Lad fo his prouderce, 7 in I'A that contrary to the courfe of nature bee weigeth

in his Charch. & Propleyethe Lord.

P Rayle, O see fernants of the Lord, a grayle the a Bythir of enred i jou cold de lers Name of the Lord. 2 Bleffed be the Name of the Lord from hence- in payfe God, tree

forth and for ener. hand for ener.

The Lords Name is prayfed from the viling to wonderfull, and
the Lords Name is prayfed from the viling that we are created.

of the funne, vinto the going downe of the faire. for the father saafing

4 The

rantes comucinnea.

fore of all ought to

be prayled, what

were it to his peo-

they flould not ear-

keth not opeir in his

Church by ordinary

meines , but alfo by eniractes,

Exed 12. 9.

a Thatis, hom

ahem that were of w itrenge language.

b The whole peo-

ple were witheffer

In adopting them,

und of his mightie

& Secing that thele

dead creatures felz

Cods power , and

after a fort faw it.

it, and glorifie bim

people to be infen-

miraculoufly water

reche in most abun-

dance, Exod. 17.6,

Becaufe God

aberefore they

mife

promited to delia

mer them, out for

wheir faker , but for

ground their pray-

er voon this pro-

6 When the wic-

accomplished not

abey imagine, they

. No impediments

enn let bis worke,

but be vfeth euen

she impediments

go ferue his will.

nd Steing that nei-

ther the matter nor

ehe forme can com.

mend the idoles, it

followeth that there

ked fee that God

his pomife as

@benke there is

no God.

hit Name,Ite 48.11.

go come out of the

for the lame. d Ought then his

Flie? e That is, caufed

ghem.

power in delivering

of his holy maiettie,

weth that God wer- ye the Lord.

meitly excell big

Name ?

Flag S h If Gods glorie 4 The Lord is high about all b nations, and fhine borow all the his glorie about the heavens. tworld, and there-

Who is like voto the Lord out God , that hath his dwelling on high.

great condemnation 6 Who abafeth himfelse to behold things in the heavens and in the earth! ple, among whom chiefly it litiaeth, if 7 Hee rayfeth the needle out of the dust, and

lifteth up the poore out of the dung. 8 That he may fer him with the princes , euen

c By preferring the with the princes of his people poore to high honor o He maketh the barren woman to dwell with and gining the herren children, he the- a family, and a joyfull mother of children. Prayle

PSAL. CXIIII.

I How the Ifenelites were a lineyed fromb of Towns, and of the morderfull mirecles that Ged wrought at that Time. Which put as in remembrance of Gods great mercy toward his Church , arte when the course of nature faileth , preferneth his muraculoufly.

W. Hen * Ifiael went out of Egypt, and the house of Ia2kob from the basbarous peo-

2 Judah was his b fanctification, and Ifrael his dominion.

3 The fea faw it , and fled : Iorden was turned backe.

4 The c mountaines leaped like rammes . and the hils as lambes ?

what ailed thee. Ofea, that thou fleddeft? O forden, why wast thou turned backe?

6 Ye mountaines prby leaped ye like rammes. much more his people ought to confider and yee hils as lambes ?

7 The dearth trembled at the presence of the Lord, at the presence of the God of laakob. 8 Which e turneth the rocke into watersble , when they fee

PSAL, CXV.

his power and mate- pooles, and the flint into a fountaine of water.

A prayer of the faithfull ot prof. d by idolatrous treamer against whom they defire that God would fuccour them. 9 truffing moft conftantly that God will preferer them en this their neede , feeing that hee bath adopted and receined them into his fanour. 18 Promifine finally that shey will not be anmindfull of fo great a benefite, if it would please God to heave their prayer, and activer them by his omnipotent power.

N Ot a vnto vs. O Lord, not vnto vs. but vnto thy Name give the glorie for thy louing mercie, and for thy trueths lake.

2 Wherefore shall the heathen say, b Where is now their God?

3 But our God is in heaven: he doth whatfo-

ener he e will. 4 Their idoles are d filuer and gold, even the

worke of mens hands. They have a mouth, and speake not : they

haue eyes, and fee not. 6 They have eares, and heare not : they have

nofes and fmell not. They have hands, and touch not : they

haue feete, and walke not: neither make they a found with their throat. 8 They that make them are f like vnto them:

fo are all that trutt in them.

9 O Ifrael, truft thou in the Lord : for bee is their helpe, and their fineld.

fi nothing why abey should be esteemed. e He sheweth what great vanitie it is to aske helpe of them, which not only have no belpe in them, put lacke fenfe and reafen. fAs much without fenfe , as blockes and Houes.

The death of martyrs. 8 O houle of Aston trust ye in the Lord , for 8 For they were

he is their helpe, and their shield. 11 Yee that feare the Lord, trust in the Lord: teachers of faith for he is their helper, and their flield.

12 Toe Lord hath beene mindfull of vs, he will others to follow. bleffe, hee will bleffe the houle of Hrzel, hee will continue his grabletle the house of Aaron.

13 Hee will bleffe them that feare the Lord, Pennie. both fmall and great.

14 The Lord will increase his graces toward and continue all you , even toward you , and toward your children. 15 Ye are bleffed of the Lord, which i made enough his fuffi the heaven and the earth.

16 The h heavens , euen the heavens are the world femeth him Lords : but be bath given the earth to the fonnes be latherly care

17 The dead prayfenot the Lord, neither any that I goe downe into the place of filence:

18 But wee will prayle the Lord from hencefoorth and for euer. Prayle ye the Lord.

PSAL CXVI.

a Pould being in gress danger of Saul in the defect of Mann, perceeding the event Grane timable lane of God toward him , magnifieth fuch great mercie. , 13 and proteffeth that hee well be thankefull for the jame.

I a Loue the Lord, because hee hath heard my a Pee granteth voyce and my prayers.

2 For he hath inclined his ease voto me, when Gods beige in one I did call upon him b in my daves.

3 When the foares of death compaffed me, and more firriesh up the griefes of the graue caught me : When I found our inne roward trouble and forow.

4 Then I called upon the name of the Lord, wenient time to faying , I befrech thee . O Lord , deliver my foule, teeke beloe, which The Lord is e mercifull and righteous, and was when he was our God is full of compassion.

6 The Lord preserveth the simple: I was in forth the fruit of milery, and he faued me.

Returne vnto thy reft, Od my foule: for the fing him to be juit Lord hath beene beneficiall voto thee.

8 Because thou hast delivered my soule from to helpe them that death, mine eyes from teares , and my feete from are dentitures of aid

o I shall walke before the Lord in the land quieted before. of the liuing.

10 [I beleeved , therefore Mid I fpeake : for I hath been benewas fore troubled.

11 I fayd in my g feare, All men are liars. 12 What shall I render voto the Lord for all

his benefits toward me? 13 I will b take the cup of faluation, and call f I felt all thefe

vpon the Name of the Lord,

14 I will pay my vowes wnto the Lord, euen by faith to connow in the presence of all his people.

15 Precious in the fight of the Lord is the g In my great i death of his Saints.

16 Behold , Lord : for I am thy fernant , I am thy feruant, and the fonne of thine handmaide: thou hall broken my bonds.

17 I will offer to thee a facrifice of prayle, and came this tentatiwill call upon the Name of the Lord. 18 I will pay my k vowes vnto the Lord, even h In the Law

now in the presence of all his people. 10 In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Prayle ye the Lord, ken to God, and

to take the cuppe and drinke in figne of thankelgining. i I perceive that God bath a care ouer bis, fo that he both disposeth their death, and taketh an account. k I will thanke him for his benefits, for that is a juit payment, to confesse that We owe all to God.

appointed by God as instruckers and and religion for b That is , he will ces to ward his

And therefore daech Fill generne things therein. k And they declare ciencie, fo char the nothing, but to fhew roward men.

I Though the dead fet forth Gods glorie, yer bee meanech here, that they prayfe him not in b.4 Charch and Congregation.

that no pleafure is fo great , as to feele neceshire , neither that any thing b Tharis , in con-

in dillreife. c Heffieweth bis lone in calling and mercifull , and

and counfell. d Which was vn-ROVV telt voon the Lord , for bee

ficiall towards thee. e The Lord will preferge me, and Caue my life. things , and there. tore was mound.

felle them, 2.Cor. ittiefle l'ibought God would not regard man, which 11 but hes and vanitie, yet 1 ouer-

on, and felt the contratie. they vied to make a banket when they gaue folemme than-

PSAL.

PSAL: CXVII. 3 Hee exhorteth the Gentiles to graff God becaufe he hath accompisfied afwell to them as to the lewes , the primite of lefe enerialising by lefus Christ.

Li trations, prayfe ye the Lord: all ye people, A prayfe him. 2 For his louing kindnesse is great toward vs.

and the atmeth of the Lord endareth for euer. Prayfe ye the Lord.

PSAL CXVIII.

2 D sund rei Acd of Saul and of the people, at the time appursied votesmed the kingdome, 4 for the which hee bil d th all them, that feare the Loid to to thankefull And water his person in all this was Christ tiesty for foorth, who fould be of his people resetted.

P Ray fe a ye the Lord, because he is good: for his mercie endureth for ever.

2 Let Ifrael now fay, That his mercy endureth for cuer.

3 Let the house of Agron now fay, that his mercie endureth for euer.

4 Let them that feare the Lord, now fay, That is mercidendureth for cuer,

5 I called upon the Lord in b trouble, and the Lord heard me, and fer me at large.

6 The Lord s with me: therefore I will not feare what c man can doe voto me. 7 The Lord is with me amog them that helpe me:

therefore thall I fee my affire vpo nine enemics. 8 It is better to trult in the Lord, then to have

confidence 4 in man. o It is better to truft in the Lord, then to have

confidence in princes. 10 All nations have compaffed me; but in the Name of the Lord shall I deftroy them.

11 They have compafled mee, yea, they have compassed mee: but in the Name of the Lord I shall deltroy them.

12 They came about me like bees, but they were quenched as a file of thornes: for in the

Name of the Lord I shall deftroy them. 13 . Thou haft thruft fore at me, that I might

fail ; but the Lord hath holpen me. 14 The Lord is my strength and f fong: for he

hath beene my delinerance. 15 The evoyce of by and deligerance fbalbe

in the tabornacles the righteous, faying, The right hand of the hand done valuantly, 16 The right hand of the Lord is exilted : the

right hand of the Lord hath done valiantly. 17 I shall not die, butliue, and declare the

workes of the Lord. 18 The Lord had chaftened me fore, but hee

hath not delineted me to death.

19 Open ye vnto me the gates of righteoulnes, that I may goe into them, er prayfe the Lord. 20 This is the gate of the Lord: the righteous

shall enter into it. 21 I will pray fe thee : for thou haft heard me. and haft beene my deliuerance.

22 * The stone, moich the builders & refused, is the head of the corner.

23 This was the Lords doing, and it is marneilous in our eyes,

24 This is the I day, which the Lord bath made : let vs reloyce and be glad in it.

natt. 21. 42. ndes 4. 11. reman 9, 33. 1. feter 2. 6. 7. E Though Saul and the chiefe powers re vield me to be King, yet God bath preferred me aboue them all. I Wherein God bath filteweth chiefly his mercie, by appointing meking, and

25 " O Lord, I pray thee, faue now ; O Lord, m The people I pray thee now give prosperitie

26 Bleffed be be, that commeth in the Name kingdome, who of the Lord; wee have bloffed you out of the was the figure of house of the Lora

27 The Lord's mightie, and hath given vs Pries's, and hade olight; Finde the facilities with cordes ynto the thecharge the ehornes of the altar.

28 Thou are my God, and I will prayle thee, second to from cuentry God : rejectore I will exalt thee.

29 Prayle ye the Lord, because he is good ; for we will effect a its his mercic endureth for even.

1 S A L. CXIX.

The Printed exhapteth ine thildren of Gedits frame their

lines according to his help word, 123 A , het fo with wherein the true fernice of G.d finnach, that is, when we former and according to his word, and not after our on be fantafier. ALEPH.

B Leffed are a those that are vpright in their way.

and walke in the Law of the Lord. 2. Bleffed are they that keepe his testimonies, which thinke

ana feeke him with their whole heart. 3 Surely they worke b none iniquitie, but their owner mage warke in his wayes.

4 Thou half commaunded to keepe thy pre- felues a crisaine cepis diligently.

5 Ch that my wayes were directed to keepe on a without bythy stances ! 6 Then flould I not be confounded, when I b For they are

hane refrect vinto all thy commanidements. 7 I will prayle thee with an vpright d heart, brace no dedicase

when I shall learne the e in Jgements of thy righ. but hat

8 I will keepe thy flatnies: forfake mee not fection, deliving fonerlong. that his life may

beconfo mable to Gols word. d For true religion fiandeth to ferwing God Without hypocrafie. e That is , thy precepts, which containe perfire righteoutneile. f Heiefufeth not to be tryed by tentations , but he teateth lotatot, if God faccour not has a housing in time.

BETH

9 Wherewith thall a a yong man redreffe his way i in taking heede thereto according to thy most given to he word.

to With my whole heart haue I fought thee : let me not wander from thy commandements.

11 Thane blid thy promise in might heart, that to Gods word. I might not time against thee.

12 bieffed att thou, O Lord : teach me thy begrauen in out flatutes, 13 With my lippes haue I declared all the the zitadis of Sa

indgements of the mouth. 14 I have had as great delight in the way of herb God to to-

thy tellimonies, as in all riches. 15 I will meditate in thy precepts, and confider there as it in the

thy wayes. 16 I will delice in thy fratures , and I will not doeth out to all of

forget thy word. example for others to fellow Gods word, and leave worldly vanishes.

GIMEL.

17 Be beneficially no thy fernant, that I may a live and keeps thy word.

18 Open mine eyes, that I may be the won- that we ough inot dets of tay Law.

10 I am a ! ftranger upon earth : hide not thy and that we can commendements f om me.

20 Mine heart breaketh for the defire to thy anght , except be indgements alway.

b Seeing many life in this world is but a paffage, what invald become of bird if thy word were not my guide ?

a Because God by creating Danid K ng, the week his mercie roward his afflicted Church, the Prophet due b por oue'y bimfelfe thanke God, but exhorterh all the people to doe the fame.

* R.m. 1; 11.

of his Fatherly

gia.ts.

fleat te , the moft centaine and con-

un tall reftimonies

b Wee are bere 14ught y the more that troubles oppreffe vs, the more cubt we to be initunt in prayer. c Bet ig exalted to chis e tate , be all s. sed himfelfe to baue man euer to be his enem e, Yet Le doubted act, bu God wuild munteine him, because he nad placed him. d He fheweih that

he had t.u"e i in vai .e , if be had put his confidence in man, to have sene preferred to the langdome, and theicfore h- put bir truit in God and observed e He noteth Saul bis chiefe eaemie. f lo that , be was delivered , it came not of bimfeife , nor of the power of man, but onely of Gods favour, therefore be will prayle

g He promifeth both to tender graces bimfelte , and to cause others to doe the fame , beca ife ibat i . bis perfoo the Church uvas retioned b So that all, that are both farte and neere, may fee his mightie power. i He wille b the

doo:es of the Tabernecle to be opened, that he may declare his thankfull minde. * 1/4. 18, 16.

delivering his Churc h.

Fray for the profiteritte of Dausde

Chill. a Which are the cf. 11 Num 6.23. o Becaute he back darkenetie to light.

trees a dprayies value hims

not sailed bleffed. themslelves wale in their owne indge-

maglee to thrmbolinelle, bet ibey sybote connectanoctifie

ruled by Goda Spirite and im-

c Dauid acknow-Irdgeth his imjet-God to referme it.

a Because youth is cenciouinelle . be chicky warneth them to frame

then lines berime b It Gods word be grauen in ti more able to tefill

san ; and theief & the Proplet deli-Hruft am day'y

his vertices , but ferreit tooith 40

. Her Brewrib to defire to line barto ferat G. d.

Lot Grae him of en our eyes and mindes.

21 Thou

consorterh bim'eife

of the world.

d Thai is, a vehe-

giory and indigna-

that to kerpe thy

Law is an heritage

bur alfo with aide

e For theknow-

tollen of his fauour.

by experience that

God was true in

viculd increase in

defireth that be

and sudgement.

all vs home to

c Their heart is

that is, that bee

would continue

toward any, he re-

flinerh to others,

his mercies.

b When God

indurate and bar .

ledge of Gods

a In all ages thou haft plagued all Inch which maliciously and coatemptuoufly de-

part from thy grueth. d When the powes of the world gaue falle fentence egain I mee, thy

word was a guide and counfeller to tea:h me What to doe, and to comfort mee.

DALETH

but thy fernant aid medicate in thy fratutes.

a That is , it is alenoft brought to the graue, and with-

out thy Word I gannot line. L I haue confef-Med mine offences, and now depend wholy on thee. ac If God did not maintainevs by his word , our life

would drop away Ribe water. ed Inftredt me in hy word , whereby my minde may Depurged from Vanity , and taught

to obey thy will. e By this hee fleweth that wee can neither chuse good, cleaue to Gods word, nor runne forward in his way, except hee make our hearts large to receive grace, and willing to obey.

e He Brewerh that be cannot follow on to the ead, except God teach him oft times, and Beade bim forward. b Not onely in outward connerfation , but alfo with inward af-

fection. c Hereby meaning all other vices, because that coue. moufues is the root of all eaill. d Meaning , all his fences. e Let me not fall

to the diffionour. Dut let mine beart Aill deline in thy

n He theweth that Gods mercy and loue is the first cause of our faluation, b By trutting in Gods word hee alforeth bunfelfe a be ab'e to confute the flanders of his taduerfaires. · They that fimply walke after Gods

gvord, have no lets so intangle them, Whereas they that rioe contraty, are euer ju nettes and fnates. d Hie fhewech

that the children of God ought not to fuffer their Fathers Di Prizess.

25 My foule cleaueth to the a duft : quicken me according to thy word.

26 I haue b declared my wayes, and thou heardeft me: teach me thy flatutes.

21 Thou chast deftroyed the proud : cutfed are

22 Remoune f on the shame and contempt; for

23 d Princes also did lit, and speake againft mee:

24 Alfo thy testimonies are my delite, and my

they that doe erre from thy commandements.

I have kept thy testimonics

27 Make me to understand the way of thy precepts, and I will meditate in thy wondrous works. 28 My foule meiteth for heauineffe: rayfe mee

up according to thy a word. 29 Take from me thed way of lying, and grant

me graciously thy Law. 30 I have chosen the way of trueth, and thy Sudgements have I layd before me.

31 I have cleaved to thy testimonies, O Lord: confound me not.

32 I will tunne the way of thy commandements, when thou e fhalt inlarge mine heart.

33 Teach a me, O Lord, the way of thy staintes, and I will keepe it vnto the end.

34 Giue me vnderftanding and I will keepe thy Law, yea, I will keepe it with my whole b heart.

35 Direct mee in the path of the commandements; for therein is my delite.

36 Incline mine heart vnto thy testimonies: and not to conetoulnes.

37 Turne away mine deyes from regarding Vanity, and quicken me in thy way.

38 Stablith thy promite to thy fernant, because

39 Take away e my rebuke that I feare: for thy iudgements are good.

40 Behold, I defire thy commandements: f quicken me in thy righteoufnetle.

gracious word. f Give me ftrength to continue in thy word even to the end.

V A V.

41 And let thy louing a kindnesse come vnto mee, O Lord, and thy faluation according to thy promife. 42 So shall I b make answere vnto my blasphe-

mers: for I trust in thy word. 43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy judge-

44 So shall I alway keepe thy Law for euer

and ener.

45 And I will walke at libertie: for I feeke thy precepts. 46 I will speake also of thy testimonies before

d Kings, and will not be ashamed. 47 And my delite thall be in thy Commande-

ments, which I have loved. 48 Mine handes also will I life up unto the Ly the vaine pomps Commandements, which I have loued, and I will meditate in thy statutes.

ZAIN.

49 Remember a the promise made to thy fer- 2 Though hee uant; wherein thou half cauted me to truft. hill to he vyon 50 It is my comfort in my trouble; for thy pro- him , yet he refleth mife hath quickene !nie. on his promise, and

51 The b proud name had me exceedingly in therein. dirifion : yet have I not declined from thy Law. b Meaning , the

52 I remembred thy cladgements of olde, O wicked, which comremne Gods Lord, and have bene comforted.

word, and treade 53 d Feare is come vpon mee for the wicked, his Religion under that forfake thy Law.

54 Thy statutes have beene my fongs in the amples, whereby c Toat is , theexhouse of my e pilgrimage. thou declarett the

55 I have remembred thy Name , O Lord, in felfe to be judge the fnight, and have kept thy Law. 56 g This I had because I kept thy precepts. ment zerie to thy

tion against the wicked. e In the course of this life tad forowfull exile, f Euen when other fleepe, g That is , alithefe benefits.

CHETH. 57 O Lord, that art my a portion, I have de. a I am perforaded

termined to keepe thy words. 58 I made my supplication in thy presence and great gains with my whole heart; be mercifull vnto mee ac- for me.

b He the wech that cording to thy promife. none can imbrace 59 I have confidered my b wayes, and turned the word of God.

my feet into the testimontes. except be contider his owne imperfe-60 I made hafte and delayed not to keepe thy Stions and wayes. commandements.

c They have gone 61 The bands of the wicked haue crobbed about to draw me into their company. me : but I have not forgotten thy Law. d Not onely 1a

62 At midnight will I rife to give thanks vn- mutual coarest, to thee, because of thy righteons judgements.

63 I am 3 companion of all them that feare and fuscour. thee, and keept thy precepts. 64 The earth, O Lord, is full of thy mercy: word is a fingular

e teach me thy statutes. TETH.

65 O Lord, thou haft dealt a graciously with a Hauing product thy feruant, according vnto thy word.

66 Teach me good judgement and knowledge: his promife , bee for I have beleeved thy commanden ents.

67 Before I was afflicted , I went aftray : but him knowledge now I keepe thy word.

68 Thou are good and gracious: teach mee b S) Ieremie faith , that before thy statutes.

the Lord touched 69 The proud have imaginal a lie against me: h.m. be was like but I will keep thy precepts with my whole heart, a calfe votamed: to that the vie of 70 Their heart is fat as greate, but my de-Gods rods , is to

light is in thy Law. 71 It is a good for me that I have bene affili- God.

cted , that I may learne thy statutes. 72 The Law of thy mouth is better vnto mee, dened, putfed up

then thousands of gold and filuer. with profresitie and varne estimation of themselves. d Hee confesset that before that bee was chastened, he was

rebellious , as man by nature is, IOD

73 Thine hands have a made mee and fashio- a Because God ned me : give mee vaderftanding therefore, that I leavest not his worke that he may learne thy commandements. hath begun , be de-

74 So they that b feare thee, feeing mee, shall meth a new grace: reio, ce, because I have trusted in thy word. 75 I know , O Lord , that thy judgements are

right, and that thou half afflicted me † justly. 76 I pray thee that thy mercie may comfort theweth but grace

me, according to thy promife vnto thy fernant. 77 Let thy tender mercies come vinto me, that that be faileth

I may a live : for thy Law is my delight. 78 Let the proude be ashamed : for they have trust in him.

not them that e flor declareth, that when he fels not Gods mercies, he was as dead,

The light of Gods word.

forced by mine

zherecan be no

erue feare of God

ledge of his word.

a Though my

yer my foule gro-

neth and ligheth,

retting fill to thy

c How long wilt

thou afflict thy

onely oppressed

me violently, our

alfo craftily con-

deliver his sod

suftly perfecure

a Because none

foould effeeme

Gods word accor-

ding to the chau.

ges of things in this world, he

thewesh that it

and therefore is

immutable.

abrueth to beauen,

b Seeing the earth

and all creatures

thou hast created

shy trueth temaineth conflant and

vochangeable.

them, much more

a He sheweth that

Gods word, except

we cannot love

we exercise our

practife it.

b Whofocuer

felues thereto aud

doeth fubmit him-

felfe only to Gods

ly be fafe against

enemier, but alfo

learne more wif-

dome then they

and are men of expe-

e Of our felues we

and cannot fee, ex-

are but darkenette

cept we be lighte

the practifes of bis

remaine in that

eltate wherein

destroy such as va-

spired against me.

feruant? d They have not

word.

e He thewerh that

example

That is, be com- dealt wickedly and falfly with me : but I meditate in thy precepts.

79 Let fuch as feare thee d turne voto me, and they that e know thy testimonies. without the know.

80 Let mine heart be vp. ight in thy statutes, that I be not ashamed.

CAPH.

81 My foule a fainteth for thy faluation; yet I wait for thy word.

82 Myne eyes fayle for thy promife, faying, When wilt thou comfort me ?

83 For I am like at bottle in the fmoke; yet doe I not forget thy ftatutes

b Like a skinbottle 84 How many are the c dayes of thy fernant? or bladder y is parched in the fmoke. When wilt thou execute judgement on them that

85 The proud have a digged pits for me, which is not after thy Law.

86 All thy commandements are true : they perfecute me faltly : e helpe me.

87 They had almost confumed me vpon the e He affureth htm-felfe, that God will oo but I forfooke not thy precepts. 88 Quicken me according to thy loning kind-

nes: fo inall I keepe the teltimony of thy mouth. them, f Finding as helpe in earth , he lifteth up his eyes to heaven.

LAMED. 89 O Lord, thy word enduteth for euer in

go Thy trueth is from generation to generation : thou halt layed the foundation of the earth , and it abideth.

Q1 They b continue even to this day by thine ordinances; for all are thy fernants.

92 Except thy law had bin my delite, I should now have perithed in mine affliction.

93 I will neuer forget thy precepts, for by them

thou hast quickedned me. 94 I am b thine, saue me: for I have fought thy

precepts. 95 The wicked have waited for me to destroy me : but I will confider thy testimonies.

96 I d haue teene an end of all perfection; but thy commandement se exceeding large.

c He proqueth by effed, tost be is Go is abild, because he feekethto understand his word. d There is nothing so persect in earth, but it hath avend, onely Gods ward latteth for ever.

> 97 Oh how love I thy law ! it is my meditation a continually.

98 By thy commandements thou halt made me wiser then mine enemies : for they are euer w me. 99 I have had more bynderftandi, g then all my teachers : for thy reltimonies are my meditation.

100 I viide flood more then the ancient, because I kept thy precepts.

101 I have refrained my feete from every euill word , Eall not onway, that I might keepe thy word

102 I have not declined from thy judgements; for "thou diddeft it ach me.

103 How sweete are thy promises voto my that professeit, and mouth, yet, more then hony voto my mouth. 104 By the precepts I have gotten understan-

rience. ding : therefore ! hate all the wayes of fallhood. s S, then of our felues we can doe

nothing ; but when God doth in was fly infruct vs with his fpirit, we fee e his graces i-weeter then hony.

N V N.

105 Thy word stat lanterne voto my feete, and a light viito my paths.

106 I have I fwome and will performe it, that ned with Gods word. b So all the faithfull sught to bind themfe'us to God by a folemne oath and promife; to nirre vp their reals to embrace Goas Word,

Plalmes. A prayer against the proud. 20 1 will keeperby righteous indgements.

107 I am very fore afflicted : O Lord, quicken me according to thy word, 108 O Lord, I befeech thee, accept the free prayers and thank for

offerings of my mouth, and teach methy judge- grung which fa-109 My d foule is continually in mine hand; in the calues of the ing 4. Coap 14. yet doe I not forget thy law. 110 The wicked have laid a fnate for me : but d Tast is Lancin continual! danger

I fwarned not from thy precepts. 111 Thy testimonies have I taken as an the etc encel no ritage for ener: for they are the boy of mine worthy though.

112 I have applyed mine heart to fulfill thy tance. statutes alway, enen voto the end. SAMECH.

113 I hate a vaine inventions; but thy Law doe Floue. 114 Thou art my refuge and flield, and I trust a Wholorary well

in thy word. Wird a right, multi-115 b Away from mee, yee wicked : for I will abburreall tabiaher and imaginakeepe the commandements of my God.

tions both of him-116 Stablish me according to thy promife, that felle and others. I may line, and difappoint me not of mine hope. b And his firms 117 Stay thou me, and I shalbe fafe, and I will not to keepe the

delight continually in thy flatutes. c Hedebie b 118 Trou halt troden down all them that de- G dronnessall afficiance , leatt bee

part from thy statutes; for their deceit is vaine. Broad tarm out bit 119 Thou hast taken away alithe wicked of nate, which be had the earth like throlle: therefore I love thy testi- begun. d The craftie pra-

120 My fiesh etrembleth for feare of thee, and thereof them that Law, Shallbe I am afraid of thy judgements. l rought to nought,

e Which i fected thy people, as diriffe doeth the metall. I Thy judgements do not coely teach me obedience, but caufe me to feare, cont. Je ing mine own weak . neffe, which teare caufeth referencer. AIN.

121 I have executed indgement and inflice: leaue me not to mine oppressour.

122 Answere for thy fernant in that which is good, and let not the proud oppresse me a. Put thy felfe be-

123 Mine eyes have fayled an mayting for thy tweene mine enefaluation, and for thy just promile. fibou were my 124 Deale with thy b fernant according to thy ple ige

mercy, and teach methy flatutes. 125 I am thy feruant : grant mee therefore vn- feruant , but herederstanding, that I may know thy testimonies. by putreth God in

126 It is ctime for thee , Lord , to worke : for mind that as he made bun bis by they have deftroyed thy Law. his grace, to hee

127 Therefore loue I thy commandements would continue b'a facour toward to me aboue gold, yea, aboue most fine gold.

c The Propher 138 Therefore I effeemed all thy precepts most alex ethility about just, and hate all falled wayes. the A. b- 1 bare

be ugae-Hebings teconfulion, and Gods word to etter contempt, then it is Gods time to bespe and fend remedy. d. That is a woat' reper differentiation beginning of thy word.

129 Thy tellir ories are " wonderfall : thate" a C ne sing hie

fore doth my fouls keep, them. 130 The entrance into thy 9 wordes the weth 1 3,10 had 1 am

light, and giveth understanding to the timple 131 Topened my mouth, and - panted, because he allow

Hored thy commandements. 132 Looke vpos rice and be mercifullynto to the mercifullynto

me, as thou yield to doe who mode that love thy God, but their

133 Directing Q.ps in thy word, and let note. mente ite faine iniques have doulinion over me. 44 bey e7 + 0. 134 Deliter me from the oppreffion of men, Teal 6 32 d c My r il- innaid

and I will k pathy pecepts thy is and was to 135 Show the light of the Connection of the treat, thy fernance and teac she thy flatines

DJ

136 Mine

Dauids griefe at the wicked.

d. He flieweth what ought to be y zeale of Gods children. when they fee his. ground contemued.

a. We cannot con-

righteous, except

ove live uprightly and truely, as he

ha h communite !.

h. Gold barb need

to be fined , bet thy

word is perfection

c This is the true

d So that the life

the knowledge of

R. He fheweib that

all his affections

and vahole hears

were bent to Ged.

ward for to have

b lie was more

earneft in the itu.

dy of Gods word. aben abay that kept

she watch were in

. He she werb the

nature of the wic-

ked to be to perfe-

eute againft their

-confidence.

d H s fairb is

sword, that be

would cuer be at

den be op reffed.

a For without

is no hope of

delinesauce.

b According to

the promife made

because the wic-

& My zeale confu-

medine when I

Kaw their melice

and contempt of

a It is a fure figne

of o rad prion, when we four the

e Since : Lou firft

the endall it y

Layings are true,

a The threamings

and profesations

of pim.es could

not cause me to Auinkero confette

feare then men.

b Thar is , often

and fundi ytimes.

c For their con-

Science atformth

them, that they

thee whom I mile

Law of Got.

thy glory .

hed Loke, they can have no hope

of faluation.

in the law , which,

zbeir charge.

1 Or, entlane.

climin without

Wod, is dearb.

triali, to prayle Ged

* Pfal. 69 9.

ishn. 2. 17

it felfe.

an aduer fr: v.

telfe God to be

136 Mine eyes gush I out with rivers of water, because they keepe not thy Law.

TSADDI.

137 Righteous art thou, O Lord; and iustrare thy rodgements.
138 Thou halt commanded a justice by thy te-

stimonies and trueth especially. 130 * My zeale hath even confumed mee; be-

carle mine enemies have forgotten thy words. 140 Thy word is proceed a most pure, and thy seruant loueth ir.

141 I am 'small and despised : vet doe I not forget thy precepts.

142 Thy righteonines is an enerlatting right teonines, and thy Law it trueth.

143 Trouble and anguith are come vpon me: yet are thy commandements my delight.

144 The rightecumette of thy testimonies is everlatting: grant me voderstanding, and I shall

KOPH.

145 I have a cried with my whole heart : heare me, O Lord, and I will k epe the fletures

146 I called upon thee; faue me, and I will keepe thy testimonies

belpe in bis dangert. 147 I prevented the morning light, and crisd: for I waited on thy word.

148 Mine eyes b preuent the night watches, io meditate in thy words

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to the Brindgement.

150 They draw neere that follow after c malice, and are farre from thy law.

151. Thou art neere, O Lord : for all thy commandements are true.

grounded vponGods 152 I have knowen long finced by thy testimonies, that thou halt established them for ever, hand when his chil-

RESH.

153 Behold mine affliction, and deliuerme: for I have not forgotten thy law. Gods promife there

154 Pleade my caufe, and deliuer me; quicken me according anto thy word.

155 Saluarion is farre from the wicked, because

they feeke not thy flaures. 156 Great artithy tender mercies, O Lotd:

quicken me according to thy b judgements. 157 My perfecurers an mine oppressours are

meny: yet doe I not fwarie from thy testimonies, 158 I faw the transgressors and was s griened, because they kept not thy word.

15) Confider, O Lord, how I dlougthy precepts; quicken me according to thy louing kind-

160 The beginning of the word is trueth, and all the ladgements of thy righteonines and are promifidit, euento for euer.

SCHIN

161 Princes have a parfacuted mee without cause: but mine heart stood in awe of thy words. 162 I reiogocat thy word, as one that findeth

a great spoyle.

pleafe thee , whereasthey, that love not thee , baue the countrain.

163 I hate fillhood and abhotre it , but thy Law doe I loue. 164 b Seuen times a day doe I prayle thee, be-

caufe of thy righteous judgements.

16; They that c love thy law, shall have great

Pfalmes. Thelying tongue prosperity, and they stall have none hurt.

that W. e muft firft. 166 Lord, I have ! trufted in the faluation, and haue tat b before have done thy commandements. we can worke and

167 My foule hath kept thy testimonies: for I P ease God. love them exceedingly. of men, but fet

168 I have kept thy precepts and thy testimo- thee alwayes before nies : " for all my wayes are before thee. mine eyes, as the judge of my doings.

TAV. 169 Let my complaint come before thee, O . Arthou haft

Lord, and give me vinderstanding a according un- promised to be the to thy word. feboolmafter vato 170 Let my supplication come before thee, and all them that deb The Word fig.

deliuer me according to thy promite. 171 My lips thall b fpeake prayle, when thou mineth to powre

forth continually. haft c taught me thy ft trutes, c All his prayer 172 My tongue shall intreate of thy word : for and defire is to

all thy commandements are tighteous. profit in the word. of God.

173 Let thine hand helpe me : for I have chofon thy precepts.

174 I have longed for thy faltration, O Lord, of That is, thy prouide it care ouer and thy Law is my delight. me, and wherewich 175 Let my foule line, and it shall prayle thee, thou will indge

and thy d indgements thall helpe me. 176 I have gone aft ay like a loft theeperfeeke e Being chafed to thy feruant, for I doe not forget thy commain- enemies, and having

dements.

mine euernier no place to relt in,

d He fbeweth

e I had no respect

PSAL CXX

The prayer of Dauid being vixed by the falfer eyerts of Sauls flatterer. 5 And therefore he lamenieth his long abode among those insidels 7 Woo were given se all kinde of wickednes and contention.

A song of a degrees. Called voto the Lord in my b trouble, and hee a Thatis, of life theard me.

heard me.

2 Deliuer my foule, O Lord, from lying lips, and ring in heard me.

b Albert he children and from a deceirfull tongue.

3 What doeth thy c deceitfull tongue bring dien of God ough: vnto thee ? or what doeth it availe thee ? to rejoyce when they fuffer for 4 It is so the d sharpe arrowes of a mightie righte usnes sake,

Woe is to me that I remaine in Methech, griefe to the flesh man, and as the coales of Juniper.

and dwell in the tents of f Kedar. well doing. 6 My foule hath too long dwelt with him that c. Heading thim-

hateth peace. felfe that Go I

7 I feeke & peace , and when I speake thereof, would turne their owne they are bear to warre. deltrudion.

d He the weth that there is nothing to that pe to pierce, nor to bot to fer on file, as a flaundrong torque e The'e were people of Arabia, which came of Liphet, Genefis to, 2, f That is, of the I him eliter. g He declareth what he meaneth by Meshech, and Keder, to wit the Fraelites, which had degenerate from their godly father, and bated and contended aga, oil the faithfull.

PSAL CXXL

a This Pidme teacheth that the faithfull ought onely to locke for helpe at God, 7 who enely dish maintaine, prefrine and profper his Church

A Song of degrees,

Will lift vp mine eyes | vato the mountaines, | Or, aboue the from whence my helpe thall come.

2 Mine helpe commeth from the Lord, which uing, that there is nothing fo high in hath made the a beauen and the earth. this world, wherein 3 He will not fuffer thy foot to flip, for he that be can truft, but on-

Iv in God keepeth thee, will not b flumber. a He accufeth mans Behold , he that keepeth Ifrael , will neither ingratitude, which

flumber not flame. 5 The Lord is thy keeper : the Lord is thy fina- Gods power. b He thewest that

dow at thy right hand. The funne shall not s finite thee by day, nor not onely watcheth

ouer bis Church in the moone by night. generall but alfo cuer every member thereof. c Neither heat nor cold, nor acy incommodity flatt

be able to deftioy Gods Church, a beit for a time they may moleft it, 7 The

mountaines : meg-

cannot depend on

Gode prouidence

The joy of the faithfull.

d Whatfoeuer

thou doe t enters

prile , mall biue good fucceffe.

* 1. Chren. 29.9.

that God bad ap-

paynted a place,

where the A:ke

fhould Hill re-

wont to wander

to and tro, as the

c By the artificial

ioyoing and beau-

tie of the houses,

concer land love

that was betweene

according to Gods

all the faithfull,

a He compareth

the condition of

the gudly, to fer-

uaute that are de-

fitute of all beipe,

affaring that when

all other belpes

faile, God is eurs

at hand and line

b He declareib

that when the

fre fheweth that

God was ready to

beloe at eede , and

abat there was none

other way to be

onely meaner

We to refir. c He vierb molt

fauet , but by his

b Sor while were

proper finilitu les

to - apreffe he great danger that the

Cou.ch was in and

out of the which

God mir iculoufly

deituered them.

bi ofelfe.

be meaueth the

the citizens

there.

d All the tribes

Aike remooued.

maine. b Which were

a He reiorceth

Pfalmes. 7 The Lord shall preserve thee from all euill : he shall keepe thy toule.

8 Fee L and thall preferue thy a going out, and thy-comming in from nenceforth and for ever-PSAL CXXII.
2 Daniel recojecth in the nome of the farthfull, that God

hash accomplished his promise and placed his Arke in Zion, 5 For the which hee gracth thanker, 8 And -prayeth for the prosperite of the Church. I Song of degrees , or Plalme of D. mid.

* a Reioyced when they fail to me, We will goe into the house of the Lord.

2 Our b feete thall frand in thy gates, O Letufalem.

3 Ierufalem is builded as a civie, that is compact together in it felfe :

4 Wherevoto d the Tribes euen the Tribes of the Lot I go vp according to the testimonie to Ifrael, to prayle the Name of the Lord.

For there are thrones fet for judgement, even the thrones of the house of " Dauld.

6 Pray for the peace of Ietulalem : let them prosper that loue thee.

7 Peace be within thy f walles, and prosperitie within thy palaces.

8 For my g brethren and neighbours fakes, I will with thee now prosperitie.

come and pray o Because of the House of the Lord out God, I will produte thy wealth. e In whofe houfe God placed the

throne of utice, and mateir a figure of Christs kingdome. The fauour of God profper thee both Within and Without, g Not onely for mine owne fake, but for

PSAL CXXIII.

2 A prayer of the faithfull , which were afflifted eith'r in Babylon or under Anisochus , by the wick d worldlings and contemners of G.d.

¶ A song of degrees. Lift vp mine eyes to thee, that dwelleft in the heavens.

2 Bahold, as the eyes of a feruants looke vnto the hand of their mafters, and as the eyes of a mailen vnto the hand of her mistresse : so our eyes maire upon the Lord our God, vntill he haus mercie vpon vs.

3 Haue mercie vpon vs , O Lord , haue mercie voon vs : for wee haue b fuffered too much conten pt

4 Our foale is filled too fill of the mocking of the wealthy, and of the despite fulnesse of \$ proud.

farinfull are fo full, that they can no more endure the opprefficus and formings of the withed, there is alway helpe aboue, if with hung y defires they call for it.

PSAL. CXXXIV.

I The people of God, efeaping a great part doe acknowledge them, class to be delivered, not by their owne force, was by the power of God. 4 They die are the greatnesse of the perill. 6 And praye the name of God.

■ Asong of degrees, or Plalme of David,

IF the Lord had not beene a on our fide, (may If ael now fay)

2 If the Lord had not beene on our fide, when men role vp againft vs,

3 They had then iwillowed vs vp b quicke, when their wrath was kindled against vs.

4 Then thee waters had drowned vs , and the Breame had gone ouer our foule:

7 Then had the fwelling waters gone ouer

6 Prayfed be the Lord which hath not given vs as a pray vnto their teeth.

7 Our foule is escaped, even as a bird out of

the d fnare of the foulers : the fnare is broken, and d for the wicked we are delinered,

8 Our helpe is in the Name of the Lord, which the is thrull, but hath made heaven and earth. PSAL. CXXV.

a Hee defersbeth the affurance of the faithfull in their affillions, 4 And deficits their wealth, 3 And the destinction of the wicked

4 A Song of degrees

Hey that trult in the Lord, shall be as mount Zion, which cannot be removed, but remaineth for euer.

2 As the mountaines are about I erusalem: so is the Lord about his people from henceforth and for euer.

3 For the brod of the wicked final not reft on Gods providere, the lot of the tighteous, leaft the rightcoas put forth their hand onto wickednetfe.

4 Due well, O Lord, viito those that be good and true in their hearts.

5 But thefe that turne afide by their crooked mayer, them shall the Lord leade with the workers of miquide: but peace fnalbe upon Ifrael.

cHe defrierh God to purge his Charch from hypocities, and falla as balle no realc of the trueth.

PSAL CXXVI. a This I faint was made after the returne of the people from B thylon, I bewith that the meane of their active rance was winderfull after the few mire yeares of captimitie forefpoken by leremie, Chap 2; 12.4841,10.

I A fong of degrees , or I falme of Danid. When the Lord brought against the capti-uitie of Zion, were were like them that a dicame.

2 Then was our mouth bifiled with laughter, sance xas as a and our tongue with loy: then faid they among thing incrediole, the cheathen. The Lord hath done great things tooke a way all exfor them.

3 The Lord bath done great things for ws, b He facwers priercof we retoyce.

4 O Lord , bring againe our captinitie , as the when God gather driues in the South.

They that lowe in teares, shall reape in ioy. of fisher he s 6 They went weeping, and carried precious confede Gods feede : but they shall returne with ioy , and bring wonderful worke,

their theanes. felues fufn, iently tha kefull. d fris no more imposible to God od-liver his caple , then to caufe the rivers to tu me to the Wildetnede and da ten places. e Tout in fee le which was flarce and deare, meaning, that they which trutted in

Gods pro mile to eturne, had then defi. e. PSAL CXXVII.

the showeth has the while cliate of the world, but done-flicall and political. Banacik by Gods more produced and be fing, 3 and that to have it done well not-ticel, is an officiall grace and gift of God.

A fong o degrees, or Plaline of Salimon. E Xcept the Lord a build the house , they labour

in viine that build it : except the Lord keepe a That ingoverne the b citie, the keeper water ett in vaine. 2 It is in vame for c you to tile earely, and to to the familie

lie downe late, an earthe head d of forow: bar o The publike hee will furely give e reft to his beloved. 3 Behold, c ildren are the inheritance of the c which watch

Lotd, and the finit of the wombe his reward. 4 As are the arrows in the hand of the Brong and suless of the

man; to are the I child in of youth. 5 Bolled is the monthat bath his quiger full d Bither that

of them for they & shall not be assumed, when which is gotten they speake with their encinies in the gate.

e Not exem ting them from labor to be making their labours o infortable and as it we have the first is enduce, with are ground rettiers from God, for the fraienignes of Gods a filia, and not be number g. Sich this front field be wis ofto, the envilances, ruther, when their gody life is maniqually acsufest before luup. a. D 1 2

The Church restored. 26

did not onely fut !outly rage against Crafti y i magine f

to dettroy them,

a Though the Warld at fubre? to mu amons , yes

tar people of God thall thand for a und Le defende I by b Though God fatter but to se one der the ut alle leads they foould ein brace waskefres. yez:biscique

thall out foreit anongh an arbay or thould done three from bood.

cufe of segraticude. bow the godly cught to reloye seta bis Ch rah or deligereth tt.

Level Den them-

th.021 : e1:4.0:02

eitare of the comm n. Acaith.

and ward, and are aifo magnitra es,

Or waten with

g iefe of m. ide.

PSAL.

Gods bleffings on the godly.

a God appropue à not out life , ex-

cept it be jefoi-

med according to

meth them happy,

neile . but the boly

Ghott approqueth

ghem belt that line

of the meane pro-

fite of their labours.

c Because Gods

fanous appeareth

an none outward

ghing, more thea

a The Church

now afflicted.

ought to temera-

dition hatheuer

Reginging to be

gracuously by the

wicked: yet in time

ir bath ener beene

b Because God is

nor but plague his

adnerlaries , and

out of the plough,

že lues most high,

a Being in great

b He declarerb

zhat we cannot be

sun untore God,

ha by torgive-

c E canfe of na-

gorarbou est mer-

citall rebessione

ane technolineus.

d It : thewerb to

exacm the marcy

peraise to thick

Church and not to

of God d ti ag

zbaris trike

the reprobate.

acuse they.

dintelle and forow.

c The enemies

that 'ift chem

moleited most

delivered.

ber how her con-

which live in

eyea th and telle-

his word. b The world efter

Pfalmes.

Dauids humility.

PSAL. CXXVIII.

1 He sheweth that bieffednesse appearameth not to all unsuerfally, but to them onely that feare the Lord , and malke in his wayes.

¶ A song of degrees.

B Leffed is enery one that feareth the Lord, and walketh in his a wayes.

2 When thou eatest the labours of thine b hands, thou shalt be bleffed, and it shalbe well

Thy wife shalbe as the fruitfull vine on the fides of thine house, and thy children like the oliue plants round about thy table.

4 Lo, furely thus thall the man be bleffed, that feareth the Lord.

The Lord out of Zion shall I bleffe thee, and thou shalt see the wealth of elecusalem all the dayes of the life.

6 Yea, thou shalt fee thy childrens children, and peace vpon Israel.

in mereale of children, he promifeth to enrich the faithfull with this gift | d Because of the spiritual ble sling which God hath made to his Church, these temporal hings shall be graunted. e For except Gol blessed his Church publikely, this private bleffing Were nothing PSAL. CXXIX.

s He admonificabilite Church to reso co though it be affitted a For by the righteons Lord it finil be derauered 6 And the encines for all their glavious flow, foril suddenly be destroyed.

A Song of degrees.

Hey have oftenames afflicted mee from my youth (may a Ifrael now fay.)

2 They have oftentimes afflicted me from my youth : but they could not preuaile against me.

The plowers plowed upon my backe, and made long furrowes. beene fuch from the

4 But the brighteons Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 " They shallbe as the graffe on the house tops, which withereth afore it commeth forth.

righteous, he can-7 Whereof the mower filleth not his hand. neither the glainer his lap:

deliner his, as oxen 8 d Neither they which goe by, fay, The bleffing of the Lord be voon you, or, We bleffe you in the Name of the Lord-

and as it were approach neere to the Sunne, are confumed with the heat of Gods

wrigth, be aufe they are not grounded in godly humilitie, d. That is, the wicked

Shall pergin, and none thall patte for them. PSAL. CXXX. s The people of God from their bottomlefe mif ries dos

ery vnto Ged , and are heard. 3 They conf fie their finnes , and flee water God: mercies.

A fong of degrees. Of the a deepe pieces have I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares at-

tend to the voyce of my prayers. 3 If thou. O Lord, straightly markest iniquities, O Lord, b who thall stand?

- 4 But mercie is with thee, that thou e mayelt be fuared.

5 I have waited on the Lord: my foule hath waited, and I have trofted in his word.

6 M. foule marteth on the Lord more then the morning watch watcheth for the mornling.

7 Let ifrael waite on the Lord: for with the Lord w mercie, and with him w great redemp-

And hee shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

Danid charged with embition and greedie defice to reigne, proteileth his humili ie and midefue before God, and teacheth all men what they fhould die ¶ A Song of degrees, or Plalme of David.

Ord, a mine heart is not hautie, neither are 2 He ferreth forth mine eyes lefty, neither haue I walked in great bis great humility, b thatters and hid from me.

2. Surely I have behaved my felfe, like one ver sours wained from his mother, and kept filence: I am in b Which paffe the my felfe as one that is a wained

3 Let Ifrael write on the Lord from hence- c He was void of foorth and for euc.

PSAL CXXXII.

The faithfull grounding on God promise made unto Twid , defice ibut he would e; aitifb the fame , both as touching he posservice, and the building of the Temple, to pray there as was forespoken, Deut 12, 5.

I A fing of degrees. L Ord, remembe: D. uid with all his a affliction:
2 Who sware voto the Lord, and vowed

vnto the mightie God of laskob, fay ng. 3 I b will not enter into the Tabernacle of

nine house, nor come upon my pallet or bed. 4 Not fuffer mine eyes to fleepe, nor mine eye lids to flamber.

Vatill I finde out a place for the Lord, an Temple habitation for the mightie God of Iaakob.

6 Lo, we heard of it in a Ephrathah, and found the king was to it in the fields of the forrett.

Wee will enter into his Tabernacles, and glory, he she weth worthip before his faothole.

8 Atile, O Lord, to come into thy e reft, thou, and the Arke of thy ftrength.

9 Let thy Priests be cloathed with trighteonsneife, and let thy Saints reloyce.

10 For thy & feruant Davids fake refuse not the his office. face of thine Anounted. II The Lord hath fworne in trueth vitto Da- figue of Godi pre-

nid, and he will not thrinke from it, faying, Of the fence. d The common fruit of thy body will I fet vpon thy throne. 12 If thy fonnes keepe my Couchant, and my Arke should re-

teftimonies, that I thall teach them, their fonnes maine to Ephraalso shall fit upon thy throne for b ener.

to dwell in it, faying, 14 This is my reft for euer; here will I dwell,

for I have a i delight therein. 15 I will furely bleffe her vitailes, and will fa-

tisfie her poore with bread.

16 And will cloath her Priefts with aluati- hilles. on, and her Saints shall shout for joy. 17 There will I make the horne of Dauid lem, because that

to bud : for I have ordeined a light for mine An- should remone to oynted

18 His enemies will I cloath with shame, but f Let the eneo of thy grace both apon him his crowne fhall florith.

g. At thou first madest promise to David. so continue it to his posterite, that what-focuer they shall aske for their people, it may be granted h. Because this cannot be accomplished but in Christ, it fallowerb that the promise was spirituall, i Meaming for his owne like and not for the pleutifulnelle of the place for he promifeth to bleffe it, declaring before that it was batten, k. That is, with my protection, whereby they shalbe fase. I Though his force for a time feed of be broken, yet be promifech to reftore it.

PSAL. CXXXIII. 1 This Pfalme conjumeth the commendation of brotherly

fimilitudes the commoditie of brotherly loue.

amitie among the fernants of God A fong of degrees, or Plaime of David.

B Enold, how good and how comely a thing it is, brethren to dwell eucn's together. a Becaufe the gicate't parr were against David, though some fanoured him, yet when hee was established king at longth they toy ned alttogether like brethren : and therefore he theyethby thefe

ali ruiers and go-

meafure and limits of his vocation.

am it on and wicked defines.

a That is, with how great difficultre he came to the kingdom, and with how great zeale

and care be went about to build thy b Because the chiefe charge of fer foorth Gods

no reft , neither would goe about any worldly thing, were it never fo neceffstie , before he had executed

s That is, the Aike, which was g

bruit was that the thah , that is, in Beth-lebern aplen-13 For the Lord hath cholen Zion, and loued tifull place : but after we perceined that thou woulder: place it in Ie:ufa. lem, which was barren as a forreit.

and compatied about onely with e That is, Terufa-

none other place. f Let the effect of peare in the Prieits

aud in the people.

2 18

Idoles and their makers.

Pfalmes!

Gods power and mercy. 27

b The oyntment gent a figure of the grates which come vate bis Church. c By Harmon and Zion he meaneth the pleatifull countrey about Iegufalem d AUbere there it

fuch concord.

a Te that are Le.

uites end chiefly

appoynted to this othee

b For their charge

e De Leuiter that

b Meeging, the

prople for the

are in bis Sauctuary.

people and Leuites

had their courts,

which overe places of the Temple

. That is, bath

freely loved the

power with his

d He joyaed Gode

will, to the intent

that we should not

hereby he willeth

Gods people ro depend on his po-

fere. 10, 13.

e He flieweih

weat fruit the

godly conceide

of Gods power,

whereby they fee

how he deltroyerh

his enemies, and delmerein bis

people.
f That is, gouerne

and defend his

puoilhinent Ga 1

appoynte: b for the

beathen idolaters,

bee waroeth bis

people to beware

the live offences,

feeing that idoles baue geither pow-

ebeir delinera ce

came no: by i to's.

bur by the mights power of Gud,

Reade Pfal. 115,

verle 4.

people.

* Exed. 12. 29. * Num. 11, 14, 34.

over which he con-

posterity of

Abraham.

feparate.

was not onely to

appoynted the bleffing and life for euer. PSAL CXXXIV. 2 He exhapteth the Leuites watching in the Temple , to

the border of his garments.

prayfe the Lord.

2 It is like to the precious b syntment upon

the head, that runneth downe upon the beard,

enen unto Aarons beard, which went downe on

3 And as the dew of 'Hermon which falleth

ypon the mountains of Zion : for d there the Lord

I A Song of degrees.

Ehold, prayle ye the Lord , all yee a fernants of B the Lord, yee that by night fland in the Loufe

2 Life vp your b hands to the Sanchuary, and prayfe the Lord.

keepe the Tem-3 The Lord that c hath made heaven and earth, ple , but to pray bleffe thee out of Zion. there, and to give Gotthanks.

a And therefore hath all power, bletfe thee with his gatherly love declared in Zion , Thus the Leu tes vied to prayle the Lord , and bleife the people.

PSAL. CXXXV.

I Hee exhorteth all the faithfull , of what effate foeuer they be to praise Ged for his marneslous workes. 14 And specially for his graces toward his people, wherein he hathwatchared his Matestice. 15 To the confusion of all edolater, and their idoles.

Franseye the Lord. D Rayle the Name of the Lord; yee fernants of the Lord, prayle lim.

2. Yee that aftend in the House of the Lord, and in the b courts of the House of our God.

3 Prayfe yee the Lord for the Lord is good: fing prayles vnto his Name: for it is a comely thing

For the Lord hath chosen Izakob to himfelfe, and Ifrael for his chiefe treafure.

5 For I know that the Lord 11 great, and that our Lord is aboue all gods.

6 Whatfoeuer pleafed the Lord, that d did he in heaven and in earth, in the fez & in all the depths.

7 He bringeth up the cloudes from the ends feparate them , and of the earth, and maketh the * lightnings with the raine: hee draweth foorth the winde out of his

8 * He fmote the first borne of Egypt both of tome i by examples.

9 Hee hash fent tokens and wonders into the mids of thee, O Egypt, vpon Pharaoh, and vion all his fernants.

10 * He facte many nations, and flew mighty Kings:

11 As Sihon King of the Amorices, and Og

king of Bathan, and all the king domes of Canaan:
12 And gaue their land for an inheritance, euen an innericance vnto Ifrael his people.

13 Thy Name, O Lord, endureth for ener : O g by the wing what Lord, thy temembrance is from generation to ge-

14 For the Lord will findge his people, and

be pacified toward his fernants. The 8 idoles of the heathen are filuer and gold, even the worke of mens hands.

16 They have a mouth, and speake not : they er por life , and that have eyes and fee not.

17 They have eares and heare not , neither is there any breath in their mouth.

18 They that make them, are like viito them: fo are ell that touft in them. 19 Prayle the Lord, see house of Israel : prayle

the Lard, ye house of Auron.

20 Prayfe the Lord, ye house of Leui: yee that

feare the Lord, prayfe the Lord.

21 Prayfed be the Lord out of Zion, which dwelleth in Jerufalem. Prayle ve the Lord. PSAL CXXXVI.

1 A mift cainell exhortation to give thinkes ante Ged for the creation Er governance of all things, which flandeth en confiffing that he grueth we all of his meere interalities. P Rayle ye the Lord , tecaufche is good : for a Dy this tereting his a mercy endures in for ever.

endureth for ever. 3 Prayle yee the Lord of lords : for his mercie to chiefy be

endureth for ever. 4 Which onely doeth great wonders , fie his get to saids his

mercie endareth for euer. Which by his wifedome made the heavens,

for his mercie endureth for euer. 6 Which Each firetched out the earth upon at bit waste

the waters : for his b mercie endureth for ever-7 Which made great lights; for his mercy en- any preprint God.

durerh for euer. 8 Arthe funne to rule the day; for his mercy 2. 11 mea : g. endureth for ever.

o The Moone and the flarres to gouerne the their tathers but night: for his mercy endureth for ever:

10 Which fronte Egypt with their first borne, perity.

(for his mercy endureth for our.)

11 And sorought out If sail from among proudence now are them; for his mercie endiment for ever.

12 With a mighty hand and diffretched out but cherity in this arme ; for his mercie endareth for ener:

13 Which divideth the Sea into two parts; Escharch to m

for his mercie endureth for ever. 14 And made Ifrael to paffe through the mids d todoings buch

of it; for his mercie endurerh for euer : And onerthrew Poaraoh and his hoafte in norther any other

the red Sea; for his mercie endureth for euer :

16 Which led his people thorow the e wildernes; for his mercie endureth for ever:

17 Which imote great Kings : for his mercie unfoute and moth endureth for euer. 18 And flew freighty Kings : for his mercie by ther no power

endureth for ener: 19 As Sihon king of the Amorities : for his to dear evoto him,

mercy endureth for ever: 20 Anu Og the king of Bathan : for his mercy g In our greateft

endureth for ener: durers tor ener:

21 And gaue their land for an heritage; for kediur cothing

his mercy enaureth for ener:

22. Euen an heritage voto Ifrael his fernant, had any loccour for is mercy endureric for ever: 23 Which remembred vs in our & Lafe effate, for thebeafts,

for his mercy enaureth for euer. 24 And hath rescued vs. from our oppressours, is corrected that

for his mercy endireth for ever : 25 Which gineth food to all h forth; for his mon plan evention

mercy endurer for ener:

26 Prayle ye the God of heaven; for his mercie andureth for ener.

CXXXVII. PSAL.

s The people of God in short anifomint feein. God time Religion dec 13, lineal in great anguest & freew of heart the which griefe she Can in din and hittestie 3 That they rather energy of the fame darly with tauntes, 18process and beag to the jame and with tannes, se-proceeds and beag bomits of infe God. 7 We refer the Ifia-lites define God, pill to jurill the Edmin of who froucken the Batylonians chainft dom > Ar imened by the Spirit of God . Prothese the setrictie. of Baby-less where they were hand id fo transal fit

BY the rivers of Babel we a face, and there wee, Thank we weel, when we remembre a Zion. at the delignmen

2 We haiged our haipes roon the willowes 20 to combathe Fant, yet could it not thay our terret, mit turne as from fine leighte of our Godg 17d 3

on to theevern the 2. Prayfe yee the Golof gods: for his mercie the cart of Gods to hanke's sing mmby which is rinch ally decla-

b 7-18 Was a commonitare te of thank-figuring persterned, when they bad received #12 Curve : 6 and

quely metalfall to allie continued the Jame to the 1 co man appeareth La a I his creatines. that he delibered Eis Church from

their ecemies. ner done before. could dee e Where tor the foace or fourty

vertes he thewerk Prange wonders. f Declaring therecor ambori y Was Church.

offiction and flaue. felle ther to baue

h Sering that God ouldeth euen much mote barb

The Church in captiuitie.

b Towit, of that

c The Babyloni-

ans fpake thus in

mocking vs , as though by our fi.

dence we should

figuifie that we

hoped no more

full are touched

zhe common lo-

Church is moft

them , and is fuch

Gods religion in ebrit countrey

es. Puen in the pre-

Leuce of Angels

have authorny

among mea.

and of them that

b Britithe Tem-

Leiuice at Chrifts

comming were

ple and ceremoniall

a holithed : fo that

me w.God will be

En fpiege and tratth,

worthipped only

furgageheard me

against mine out-

el All the world

fhell confelle that

zhou bait wonder-

fully preferred

me, and perfor-

e Diltarre of

med thy promise.

& He confesset

that a. ab r our

Life can be bit

farre off.

actions , thoughts,

or any part of our

fron God, though

ward and inward

John 4, 23.

c Thou back

enemies.

grieuqus voto

as they cannot

bat remember

and lancet. e The decay of

raw of the

with their parti-

cular griefes . yet

d Albeit the faith-

in the mids b thereof.

Then they that led vs captine, a required of vs longs and mirth, when we had hanged vp our harpes, (a) ing, Sing vs one of the fongs of Zion.

4 How thall weeting, faid me, a fong of the Lord in a ftrange land?

d If I forget thee, O Ierusalem, let my right

hand forget to play. 6 If I doe not remember thee, let my tongue

cleane to the roofe of my mouth; yea, if I preferre nor Ierusalem to my ochiefe ioy.

7 Remember the children of FEdom, O Lord, in the g day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

 O daughter of Babel, worthy to be deftroyed, bleffed fall he be that rewardesh thee, as thou

hall ferned vs.

9. b Bleffed fhall he be that taketh and dash -. eth thy children against the stones. swis fo grieuout, that no loy could make them glad, except it were restored, f Ac-

cording as Estited 25.13. and feremuch 49.7 verfe prophecied; and Oba tish, verf. 20. The weld that the Edonnies which came of Ef. 11, confpired with the Bubyloneam againit their biethren and Einfolte. g When thea didit vint leinfalem. Ei ne alludeth to Ifaiahs prophecie, Chap 13, and 16 verfe promiting good fuc-Ceffe to Cyrus and Darius, v. hom ambition incoued to aght against Bacylon: but God efed them as bis rods to punish his enemies

PSALCXXXVIII.

a. David with great coming projects the grainesse of God toward him, the which is for user, a. That it is known to force in princes, who shall easily the Lord together with him o And heer in the history the likecomfort of God in the time following , as he had heretofore. A Pfalme of Danid.

Will prayfe thee with my whole heart: even be-fore the a gods will I prayfe thee:

2 I will worship toward thine holy & Temple and prayle thy Name, because of thy louing kindnelle and for thy trueth: for thou haft magnified thy Name about all things by thy word.

3 When I called , then thou heardest me , and halt e increased strength in my soule.

4 All the d kings of the earth fixell prayle thee, O Lord: for they have heard the wordes of thy mouth.

g And they shall fing of the wayes of the Lord, because the glory of the Lord is great.

6. For the Lord is high, yet he beholdeth the lowly , but the proud he knoweth! afarre off.

7. Though I walke in the middes of trouble, yer wilt thou reuiue me : thou wile ftretch footth. thine hand your the wrath of mine enemies, and

thy right hand fhall faue me. B. The Land will sperforme his morke roward

mee: O Lord, thy mercy endureth for ever: forfake not the works of thine hands.

place cannot hinder God to filew motor to his , and to indge the wicked though they thinks that he is farre off. I Th sigh mine coemies rage neuer for much , yet the Lord , which bach begun his worke in me , will continue his grace to the end

PSAL CXXXIX.

x Dundeleanfeib his heavt from all Lyperifie, howeth that there is nothing fo hid, which God feelb hot. 13 Which hee continuesh by the creation of men. 14 Af. ser declaring his genie and feare of God, in

To him that excelleth. A I falme of David.

C Lord, thou haft tried me, and knowen me. 2 Thou knowed my a litting and my tifing ; thou understandest my thoughts a farre off.

3 Thoub compatieft my pathes, and my lying downe, and art accustomed to all my waves 4 For there is not a word in my ctongue, but

he feem; to be loe, than knowest it wholly , O Lord.

b Sornat they are quidently knowed to thee, a Thou knowell my meaning before I fpeake,

Pfalmes. Nothing hid from God.

> Thou heldest me fraite behind and before. and layeft thine d hand ypon me. 6 Try knowledge is too wonde: full for me:

it is so high that I cannot attaine vnto it. 7 Whither shall I goe from thy " Spirit? or hand, that I can

whither shall I flee from thy prefer ce? 8 If I afcend into heaven, thou art there : if I where the u appoinlie downe in hell, thou art there.

e F.on thy power 9 Let me take the wings of the morning, and and knowledge? f 1 by power doth dwell in the viterrooft parts of the fea :

10 Yetthither shall thine hand fleade me, and that I can escape thy right hand hold me. dy no theanes

11 If I fay, Yet the darknesse shall hide me, from thee. even the night [ballbe g light about me. 12 Yea, the darkenetle hideth not from thee: decause to mans

but the night flineth as the day : the datkenesse nght, yet it feroeth thine eyes as well and light are both alike. as the light. 13 For thou halt a possessed my reines : thou a Thou halt made

halt couered me in my mothers woulde. me is all paris, and the couered mean my mothers woulde.

14. I will pray fe thee, for I am I fearefully and therefore must need a know me

wonderoufly made: matueilous are thy workes, i Confidering the and my foule knoweth it well. won erfull works

15 My bones are not hid from thee, though I in forming me, I cannot but praife was made in a feeret place, and fashioned be- theeaud feare thy neath in the earth.

16 Ter to eves did fee the, when I was without k fhat is, in my forme: I for in thy booke were all things written, which be comited which in continuance were fullioned, when there ie has to the invias none of ther. before,

17 flow to deare therefore are thy thoughts I Seeing that thou voto me,O God! how great is the lumme of them! didden know me 18 If I should count them, they are moe then, before I was com-

the find : when I awake, " I am ftill with thee, 19 On that thou wouldest flay, O God, the more no At must

wicked and bloody men, to whom I fay, Depart thou know me ye from me: 20 Woich speake wickedly of thee, and being in How ought wee

thine enemies are lifted up in vaine. 21 Doe not Lo hate them, O Lord, that hate cel ent declaration

thee? and doe not I earneftly contend with those in the creation of that tife up againft thee? 22 I hate them with an unfained hatted, as a fcontinually fee

they were mine verer enemies.

23 Try mee , O God, and knowe mine heart: wifedome, and to proone me and know my thoughts. 24 And confider if there be any P way of wicof He reachests vs
boldly to contempt

kednes in me . and leade me in the 9 way for euer all the batted of friendship of the world, when they would let vs to ferue God finterely. p Ot

continue toy tadeur towards me to the end. PSAL CXL. Durid complainesh of the crueltie, falfosed and injuries of his enemies. 8 Against the which hee prayeth unto the Lord, and affureth himfelfe of his helpe and fuccusy.

12 Wherefore hee proucketh the suit to prayfe the Lord, and to ofure themfelues of his tuition To him that excelleth. A Pfalme of Danid.

D Eliuer mee , O Lord, from the euill man : pre- tech me of malice ferue me from the a cruell man : 2. Which imagine euilthings in their heart, falle capillation &

and make warre continually. 3 They have sharpened their tongues like a harred of the wice

ferpent : adders poifon u voder their lips , Selah. e He sheweth 4 Keeped me, O Lord, from the hands of the what wespoos the wicked; preserve me from the cruell man, which wicked vie. when

purpofeth to caple my fleps to flide. The proud have layd a fuare for mee, and d He declareth

fpread a net with cordes in my pathway, and fe: what is the remedie of the godir. grennes for me. Selah 6 Therefore I faid voto the Lord , Thouart prefied by the

my God: heare, O Lord, the voyce of my prayers, worldlings.

machers wombe

mighty power.

d Thou fo'guidest

turue no way , but

neile be an bin .

tiee with thice

teit me.

puled of either flesh or bone , mush.

when shou half fashioned me to elleeme the exof thy wife lome

man ? meditate to thy

prayle thee.

the wicked, and any heirous way or rebellions: meaning, that though he were fubiect to fi me, yes was he not given to withednesse, and so prouohe God by rebellion, q That is,

> a Which perfects. and without caufe.

"lies they kindle the

power and force faile them.

7 O Lord.

proud Selah.

come vpon them.

band to ouerthrow the counfels and enterprifer of the wicked. Dauid faw that they were repro pentence in them i Gods plagues shall light voon him in sach fort, that he shall not escape. h That

f For it is in Gods g It feemeth that he alludeth to Sant. h To wir, God : for bare, and that there ovas no hope of re-

& He fheweth that there is none other refuze in our necefficies, but onto flee voto God for comfort of foule b He meaneth bis eargeit zeale and getture, which hee r fed to prayer : alluding of the facrifices which were by Goiscommandenient offered in the old Law. e He defireth God to keepe his ghenghis and wayes

ing or executing vengeauce. d Let not their prosperitie allu-e me to be wicked as : bey are. e He could abide all correctio: s, charcame of a louing beart. f By patience I Chall fee the wice ked to fnarpely han Hed, that I fliall for pitie

eirber from think-

pray for them. 9.10. i Into Gods ne's , Whe

a Dauids parience

and inftant prayer

they tile not.

them into the fire, and into the deepe pits that 11 For the backbiter shall not be eftablished vpon the earth, euill shall i hunt the cruell man to deftruction.

7 O Lord God the strength of my faluation.

8 Let not the wicked hane his defire, O Lord.

9 . As for E the chiefe of them that compaffe

10 Let coales fall vpon them : let h him cast

mee about, let the mischiese of their ownelips

thou e halt couered my head in the day of battell.

12 I know that the Lord will avenge the afflicted, and judge the poore.

13 Surely the righteous shall prayse thy Name. and the just shall k dwell in thy presence.

is, flatt be defended and preferued by thy fatherly providence and care, PSAL. CXLI. a Danid being griewouf y persecuted under Saul, enely fleeth unto God to have succour. 3 Desiring him to bridle his affections, that he may patiently abide till God sake vengeance of his enemies

A Pfalme of Danid.

O Lotd, I a call upon thee : half thee unto mee; heare my voyce, when I cry vnto thee. 2 Let my prayer be directed in thy fight as incenfe , and the b lifting vp of mine handes at an

euening facritice. 3 Set a watc's, O Lord, before my mouth, and

keepe the c doore of my lips.

4 Incline not mine heart to euill, that I should commit wicked works with them that worke iniquitie: and let me not eare of their d delicates.

5 Let the righteous finite me for that is a benefit;and ler e him reprioue me, and it Shalbe a precions oyle that shall not break a mine head, for within a w'ile I thall event pray in their miferies.

6 When their judges shalbe cast downe in stonie places, they shall g heate my wordes, for they

7 Our bones lie scattered at the b graues mouth, as he that heweth wood or diggeth in the

8 But mine eyes looke vnto thee, O Lord God: in thee is my truft; have not my foule deftitute. o Keepe mee from the frate, mbich they have

lavd for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fall into i his nets ! together, whiles I escape.

The people which followe (their wicked rulers in perfecuring the Prophet, g The reople which to no wer tuen with the with ad rulers punished he Here thall repeat and turne to God, when they fee their with ad rulers punished he Here appeareth that David was mira u'oufly de inered out of mary deaths as a Cor. s. i Into Gods nets , whereby he catcheth the wicked in their owne malice.

> PSAL CXLII. The Praphet meither affonied with feare, nor earied

> away with auger, nor forced by desperation, would kill Saul : but with a quiet minde directed his earnest prajerto God, who did presente him. A Pfalme of Dauid , to give infraction , and a

prayer when he was in the caue.

Cryed vnto the Lord with my voyce; with my voyce I a prayed voto the Lord. 2 I powied out my meditation before him, and

declared mine affliction in his presence.

to God con 'embeth their wicked rage , which in their troubles either despaire and murmare against God , or els Seeke to others then to God, to have redreile in their miferies,

3 Though my fpirit t was in perplexitie in me. yet thou knewest my path; in the way wherein I + Ebr. mas feld a walked, have they printly laid a faste for me.

4 Hooked upon my right hand, and behold, that containing a not me but there was none that would know me; all re- iffur. fuge failed me, and I none cared for my foule.

5 Then cried I voto thee , O Lord, and fayd, b Topurhall Thou art mine b hope, and my portion in the lend meanes tailed of the liging.

ry low; deliuer me from my perfecuters, for they i an are too ftrong for me.

Bring my fould out of sprifon, that I may would seemiles, prayfe thy Name , then fhall the righteous d come as though ne had about me, when thou att beneficiali vato me. d Either to reloyce at my wonderfull deliverance, or to fet a crowne spon much

PSAL. CXLIII.
1 An earnest prajer for remiss, net sinner, acknowledeine that the enomies deline, enely perfecute himby Geds 147 sudgement. S. He deficeth to be relieved to grace. 10 T. L. generned by he hely Spirit, that hee may (pend the remnas of his life in the true feare of fernice of Gad. A Pialme of Danid.

H Eare my prayer. O Lord, and hearken vnto my supplication: answere me in thy a trueth, and in thy brighteonineste.

2. (And enter not into judgement with thy hatter mited to fernant: for in thy slight shall more that linedly, be foundful to say be inaified)

For the enemie hath perfectted my foule: b That is, accor he hath finition my life downer to the earth; hee ding to thy free hath laid me in the darkenetle, as they that have goodnede, where-

by thou defendent beene dead o long agoe : 4 And my spirit was in perplexitie in me , and a Heknew that mine heart within me was amated.

5 Ter doe I remember the time f palt; I me- fengers mealt bim ditate in all thy workes, yea, I doe meditate in the to expensance for workes of thine hands.

6 I ftretch foorth mine hands vnto thee; my mies bewarinfoule defireth after thee, as the thirthie land. Solah, notens, and that

7 Heare mee speedily , O Lord , for my spirit to Gods tight all faileth; hide not thy face from mee, elfe I thalbe d He alto viede like vinto them that goe downe into the pit.

8 Let mee heate t'y louing kindnesse in the the onely and true 8 morning, for in thee is my trult; h thew me the phythan to heale way, that I thould walke in, for I life up my foule is ab em taile vnto thee.

9 Deliner me , O Lord, from mine enemies; long a gor, and for . I hid mee with thee.

10 ETeach me to I doe thy will, for thou art e So that onely my God: let thy good Spirit leade mee vino the state h, and by the land of righteoufnes.

11 Quicken me O Lord, for thy Names fake, visablen, and for thy righteous netter bring my foule out of great beachts of great beachts of

12 And for thy mercy m flay mine enemies, whold examples and defroy all them that oppresse my foult, for war arbite I am thy o feruant.

h Let thine holy Spirit counfell me how to come four hof thefe great cares and tiou les i I bid my felfe va ter he fliadow of thy wong, bat I might be defended by oby power. It He contelleth that both the know edge and obedience of Gods wil from eth by the Sarriof God, who rache bys by his worde, giveth valenfla iding by his Spirit, and frameth our beits by his grace to obey him.

I That is, in Cy and argher for to toone as weeden line from Gods will, wee fall joto errour im Which thall be a ligoe of thy Fa billy be duelle toward mee m Refiguing my felte abolly vato threat fruits g in thy proce &.on. PSAL. CXLIV.

a He prayfeit the Lirdu th great . ffeilten and humilitie for his kin it me reffered, and for his villeries observed, 5 D.mainding helps, and the delimition of the wicked. 9 Prom fing to acknow idge the fame with fours of prayles. is And del'anith wherein the felicitie of any people confifteth.

014

AT TOUR Ched ses were H Or, funght for my

him, wer he nor as that God would 6 Hearken vnto my cry , for I am brought to rever to take . For he was on ail lides belet

promife to allibat to a conthee.

bismid: (tion) were Gods mefhis figures, though toward his enemen are honers. geibiha. Godia b m to ide. teon-h to were deed

tu-ned to ailtes.

g Thank , tperhity

a Who of a poore theepheard bath made n e a valiant wa sour and mighrie conquerour. + Ebr. my delinerer ntome : for the Prophet cannot Late fie himfelfe with any words. b Hee confellerh that neither by his owne authorine, power or policie his Kingdome was quiet, but by

the fectet grace of God. c To giae vnto God inft prayfe, is to confesse our felges to be vo-Worthy offers cellen benefits, and right hand is a right hand a of faithood. that he belloweth them vyou vs of his free mercie d He defineth God to continue his graces, and to lend helpe for the piefent necellicie. e By thele maner

less in the world cannot hinder Gods power, which he appres her ded by faith. f That is, deliver me from the ma mulis of them that fhould be my people, but are corrapt to their iudgement and earerprifes, as though they were firaugers.

of speeches he

g For though they.

a Hefbewach what facilities are pleafant and acceptable volo God. euen prexie

and thinkfgining, and cer g hat God full continuet: his benefirs to a a days wee

3 b Great is the Lord , and most worthy to be 4 Generation shall pray se thy works ento e ge-

A Pfalme of David. B Leffed be the Lord my ftrength, which a teabattell.

2. He is my goodnesse and my fortresse, my towre and t my delinerer, my shield and in him I truft, which fubdueth my people vnder me.

3 Lord, what is man that thou e regardeft him! or the fonne of man that thou thinkelt vp-

on him ? 4 Man is like to vanisie; his dayes are like a

fliadow that vanisherh, 5 d Bowe thine heavens . O Lotd , and come downe; touch the mountaines, & they shall smoke. 6 Cast forth the lightning and scatter them;

shoot out thine arrows and consume them. 7 Send thine hand from aboue; deliver mee, and take me out of the great f waters, and from

the hand of strangers. 8 Whose mouth telleth vanitie, and their

9 I willfing a new fong vato thee, OGod, and fing vitto thee vpon a viole, and an inftru-

ment of ten ftrings.

10 It is he that giveth deliverance vnto kings, and rescueth David his i servant from the hurtfull fword.

11 Rescue me, and deliuer mee from the hand the west that all the of strangers, whose mouth talketh vanitie, and

their right hand, is a right hand of falthood: 12 That our fonnes may be as the plants growing vp in their youth, and our daughte's as the corner

flones, grauen after the fimilitude of a place: 13 That our corners may be full and abounding with divers forts, and that our theepe may bring

forth thousands and ten thousand in our freers. 14 That our moxen may be ftrong to labour; that there be none inualion, nor going out, nor no crying in our streetes.

15 Bletfed are the people, that be n fo, yes bleffed are the people whose God is the Lord,

they keepe up promife. h That is, a rate and excellent fong, as the great benefits deferue, i Though wicked hi gs be called Gods fernan's, as Cytus, Ifa 45 to forasmuch as be vierbibe n to execute his iu igements yet David because of Gods promite, and they that rule golfy, are properly focalled, because they feme not their owne afficients, but fer forth Gods glorie. Is He defireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefelt of 63/s benefits. I that the very corners of our houfes may be 'ull of litere for the great abound ance of thy bleffing. In He attri' uteth not onely the great commodities , but eiles the leaft alfo to Gods fawour. u Aud if God gine oor to all his children all thefe plettings, yet be recompenseth ihem with betier things.

PSAL CXLV.

This Pfalme was composed whom the Linguistic of David flour floid a Wherein he accepted the wonderfield pron. dence of God . afwelling nerving winn, a in pre manning out appearance to the project G. I for his unface and mercic, 18 But specially for he louing kindness, toward troje to te call upon home, that feare him , and love him. as For the which hee prom peth to prayfe him for ener.

A Pfalme of David of pray fe.

O My God and King, a I will expolithee, and will bletle thy Name for ener and ener. 2 I will bleffe thee dayly, and prayfe thy Name

for ever and ever-

pray fed, and his greatnestess incomprehensible.

ought pener to be we rie in praising him for the fame. & Hereby bee declareth that all po en is Subjective to God . and that up worldly prometion ought to obfoure Gods glevy. Fratmoch as the effect manacreation, and of his prefer-wation in this life is to pray God, therefore be equite that not onely were on telues for this , but cause all others to doe the lame.

neration; and declare thy power.

5 I will meditate of the beautie of thy glorious majestie, and thy wonderfull workes. 6 And they shall speake of the power of thy a Of the terrible

d dreadfull acts, and I will declare thy greatnesse, judgements against 7 They shall breake out into the mention of the wicked.
thy great goodnesse, and shall sing aloude of thy e Hedeschiech

righteoulnetfe-8 The Lord is gracious, and e mercifull, flow God the weth him-

to anger, and of great mercie. 9 The Lord is good to all, and his mercies fius have proudare ouer all his works.

ouer all his works.

10 All thy works prayle thee, O Lord, and thy securiful, nor only Saints bleffe thee.

11 They thew the glory of thy kingdome, for ves of his elect, and speake of thy power.

12 To cause his a power to be knowen to the bate, albeit they formes of men, and the glorious renowme of his cannot feele the kingdome.

13 Thy * kingdome is an enertlasting kingdome, f The Praise of and thy dominion endureth throughout all ages.

14 The Lord vpholderh all that b fall, and life rethin all thy crease teth up all that are ready to fall. 15 The eyes of , all waite vpon thee, and thou obscute the same

giuest them their meate in due se son. 16 Thou operest time hand, and fillest all yet the faithfull

things lining of thy good pleafure. 17 The Lord se righteous in all his wayes, 8 He flewerhthat

and holy in all his works. 18 The Lord is neere vnto all that call vpon where God reighim . yes, to all that call upon him in I trueth.

10 He will fulfill the m defire of them that feare dan 7, 14 him, he will also heare their cry & will faue them. h who being in 20 The Lord preferneth all them that lone him; mifere a d affile but he will deftroy the wicked.

21 My mouth flull speake the prayle of the God did gor yp-Lord, and all n figh thall bleffe his holy Name bold them, and for euer and euer.

ought to reverence him that reigneth in beauen, and fuffer themselnes to be governed by him. i To wir, aswell of man, as of beaft. k He praiferh God, not onely becaufe he is bereficiall to all bis crea-tures, but also in charchar be justly punifierh the wicked, & mercifully examineth his by the croffe, giving them strength and delivering them. I Which onely appertaineth to the faithfull and this vertue is contrary to infidelitie, doubting, impaciencie and marmair g. m For they will aske or with for nothing, but accoiding to als will, 1. Ich 5,14. n That is, all men shall be bound to prayle him;

PSAL. CXLVI.

1 Danid declareth his great geale that hee hath to prayfe God. 3 And teacheth, not to truft in man, but onely in God Almightee. 7 Which deliuereth the afflelled 9 Defindesh the firangers, comforteth the fatherieffe, and the midowes. 10 And reigneth for ever.

Frayfe ye the Lord. P Rayle thou the Lord , O my a foule.

long as I have any being I will fing voto my God. his affections to 3 Put not your trust in b Princes, nor in the prayse God.

forme of man, for there is no helpe in him. 4 His breath departech , and hee returneth to prayle: whereio box

his earth, then his cthoughts perish. 5 Bletfed is he that hath the God of Iaakob vaice confidence,

for his helpe, whose hope is in the Lord his God.

6 Which made theauen and earth, the fea, more inclined to and all that therein is , which keepeth bis fideli- pur our trum in tie for euer.

7 Which executeth inflice of for the oppressed, c As their value which giveth bread to the hungrie, the Lord opinions, whereloofeth the priloners.

8 The Lord giveth fight to the blind : the imagined wicked

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliner them from all danger, and for his promife fake , his will is most ready to doe it. e Whole faith and patience for a while he tiyeth , but at length he purificeth the adversaries , that he may be knowen to be sudge of the world-

after what fort tures , though our ked his vengeance in pardoning the but in doing good euen to the reprofweet comfort of the fame. thy glory apreatures : and though the wicked would

are ever mind ulf of the fame. of order, but only

by their filence,

* Luke 1. 33. and fall away , if therefore they

2 I will pray fe the Lord during my life; as a He firreth ve himfelfe and all b That God may haue the whole

> forbidde: h all parure wee are creatures, then in

God the Creator. by they flattered the refelues , and fo

enterprifes.

Lord

that God reigneth (:) ever for the prefernation of the fame.

f Though be vifit them by a'fl &tion, hunger, impufoument and inch like, yet his facherly loue and pitie neuer faileth them, yea, rather to his thefe are fignes of his love. g Meaning, a.l.

a Hee thewerh

TO EXPLOSE OUT

and take our

prayfing God.

b Bucanfe , be

Load is he foun-

it connot bydeftroy.d. : tough

of be dit, erfed,

and freme as it

west for a tune

c With a'fliction,

or forow for tione.

d Thomas is freme

to man incredible,

Church, being to

difperfed, yet no.

thing can be too

hard to him, that

can number and

e For the more

ked clime, the

greater is their

f He fheweth by

power, goodneste, and wifedome,

that he can repor

cation to prayle

g For their crying

is as it were a con-

neede, which can-

not be re'reaed, but by God onely,

then if God the w

himfelte mindfull

of the mo . con-

temptible foales .

tefrion of their

God.

the examples of

Gods mightie

name all the

flarres,

that God fhould

affemble his

to be cut off.

der of the Church,

the mem ers there.

scherein are ought

felner continuality.

Lord raifeth vp the crooked : the Lord f loueth the righteous, 9 The Lord keepeth the 8 ftrangers: he relieueth the fatherlesse and widow ; but bee ouerthroweth the way of the wicked,

10 The Lord thall a reigne for ener : O Zion, thy God endureth from generation to generati-

on. Prayle ye the Lotd. them that are deftitute of worldly meaner and foccour. h He affurerh the Church

PSAL. CXLVII.

1 The Prophet prayfesh the bounty, wifedome, power, suflice, and promisence of God upon all his ereatures, a But specially upon his Church which he eathereth regethey after their difpersion, 19 Dielaring he word and inagement for unto them, as he hath done to mone other

P Rayle ye the Lord, for it is good to fing vnto our God: for it is a a pleafant thing, and

pray fe is comely, 2 The Lord doth build up b Ierusalem, and

gather together the difperfed of Hrael. 3 He healeth thefe that are c broken in heart,

and binderh vp their fores. pattime : to wit, in 4 Heed countern the number of the stattes, and calloth them all by their names.

5 Great is our Lord, and great is his power: his wifedome is infinite.

6 The Lord relieueth the meeke, and abafeth the wicked to the e ground.

7 Sing vitto the Lord with prayfe : fing vpon the harpe vnto our God,

8 Which conereth the beauen with clouds, and prepareth raine for the earth, and maketh the graffe to grow vpon the mountaines :

9 Which giveth to beafts their foode, and to

the yong rauens that g cry. 10 He hath no pleasure in the h strength of an

horse, neither delignteth he in the legs of man. 11 But the Lord delighteth in them that feate

him, and attend upon his mercy. 12 Prayfe the Lord O Ierusalem: prayse thy God, O Zion.

13 For he bath made the barres of thy gates bigh that the voice trong, and hath bletfed thy children within

14 He fetteth peace in thy borders, and fatiffieth thee with the f floure of wheate.

15 He fendeth forth his k commandement vpon earth, and his word runneth very ! fwiftly.

16 He giueth fnowlike wooll, and scattereth want most just oc- the hoare frost like ashes.

17 He cafteth forth his yee like morfels; who can abide the cold thereof?

18 He fendeth his word and melteth them:he

caufeth his winde to blow, and the waters flow. 10 He flieweth his m word voto laskob, his statutes and his judgements voto litrael.

29 He hath not dealt fo with enery nation, neither have they a knowen has judgements. Prayle ye the Lord.

can be foffer chem to die wich famine, whom he hash afford of life enerlafting? h Though to v'e la wful meanes is both pichtable and pleafeth God, witto peron itsult to them is to defined God of his honour. I He doth not one y furnish his Church Aith all things necessary, but preferuerh also the fame and mahe hit things against all our Ward force | Ebr. fat. h His fe retoro hi g in all creatures is as a commandement to keepe them in order, and to give them incoming and force. I For in-mediatly and without refining all things obey him. in As before her called Gods fecret wo king to all his creatures his word fo be meaneth hereby his word the doctrine of life cuerlasting, which he harbleft to his Chirch as a most precious residence. n The cause of his difference is Goda free mercie, which hash elected his in bis Sonne Chrift Teins to falestion: and his tuit judgement, whereby be hath appoynted the reprobate to eternall damnation,

PSAL, CXLVIII.

1 He proucketh all creatures to grange the Lord in heaven and earth, and all places. 14 Specially his Church for the power that hee bath runen to the fame, after that he had chojen them and toyned them ante him.

Prayleyethe Lord.

P Rayle ye the Lord from the heaven : prayle ye him in the hie places. 2 Prayleye him, all ye a his Angels: prayle a Because the gare

him, all 1s arn ie. 3 Frayle ye him , b funne and moone : prayle fame body, belesye him all bright starres :

4 Pray fe yee bim , c heavens of heavens , and are most willing d waters, that be aboue the heatiens.

5 Let them pray fe the Name of the Lord : for their prompt of the Lord : for bedie cereich ca he commanded, and they were created.

6 And he hath established them for ever and 5 for but Gots euer : he hath made an ordinance, which thall not there infentiale

paffe. 7 Prayle ye the Lord from the earth, ye cdra- their besuit is as gons and all depths:

8 Fire and baile, fnow and vapours, flormy and rehardere winde, which execute his word

9 Mountaines and all hils, fruitfull trees, and all cedars :

10 Boafts and all cattell, creeping things and hard staties and fethered foules:

II & Kings of the earth and all people, prin-in-this words the ces and all judges of the world :

children: 13 Let them prayfe the Name of the Lordifor of the agre, which

his Name onely is to be exalted, and his prayfe a- he here compreboue the earth and the heavens 14 For he hath exalted the b horne of his peon bearing. ple which is a pray fe for all his Saints, even for the . Meson g, the

children of Itrael, a people that is neere voto great and monhim. Pray fe ye the Lord. like.

f Which come not by chaunce or fortune, but by Gods appointed ordinance. g For the greater girs that any birth received, and the more high that rome is pre-ferred, the more bound is here prayle God fire the form. But neither hie our lowcondition or 'egiee ca be exempted from this doesie. h That is, the dignite, power and gl ry of his Church (By reafon of his courness made with Abraham, PSAL CXLIX

An extortain to the Church to gray the Le & for his victory and einque ff, that hee gruth to Saines at the ! all mins tower

· Provie ye the Lord. S Ing yee voto the Lord a new fong : let his pray fe be beard in the Congregation of Saints. 2 For his care and 2 Let Ifrael rejoyce in him that b made him, beth wed on his

and let the children of Zion rejoyce in their Church 3 Let them prayle I is Name with the flate: befor all other

let them fing pray fes voto him with the timbrell anders to war as and harpe.

4 For the Lord hath pleafare in his people; he will make the meake glorious by deliverance,

5 Let the Sain's be forfull with glory; let fire ent Gu's them fing loted up in their obeds.

6 Ler the high Acts of Golbe in their mouth, there ear ur of the and a two e 'god fword in their hands.

7 To execute vengeance upon the heathen, without a both and corrections among the people :

nobles with fetters of youn. 9 That they may execute vpon them the follows

d Hoalwierbito that continuall ted and quietnette, with the they frould have it they would fuffer God to rale them. e Tas schi-yacc melifie ! in the regt me of Corift, when Gods people for suit outies execute. Gods ludgemente again tie eine mite and it giveth no liberste to any to revenge their private to utres. f Nor eme'y the people , but the kings that were their enemies . Thould be denroyed, udgement

te:h them betore

herevaro , and by to dreour duery. cien area, this

a continual prayhog. f & d. are fi ers beaue to but because of the placets, be om

12 Yong men and maidens, also old men and d That is, the the middle eging

ttrous fiftes . 30 whales and fuch

b. In that that they erro pictored

a nela ciestion. and ibrrefore

Irib or a they is recalled the e har God sche is

findrand pody, fo will neitar born the bisps please 8 To bind fiheir kings in chaines, and their a meal s and

technolom as to their most law-

The power of the word of God.

his to enterprife no farther then he

a That is, in the

a Fachis wander-

full power appea-

reck to the firma-

ment , which in

of God Phiceth.

z Phat is, what we neght to know and

follow, rad what

b Meaning, the worde of God

rrue kaowledze.

so the correction

of those that are

d Bylining juftly

and readring to

enerk min this

which appertaineth voto him.

e To fuch as have

no deference to

rule themfeiges. f As he theweth

that thele parables

of religion as touching maters and

caine to the finple

people : fo doeth be declare that the

rie for them that

Ecclus, 1, 16.

g He fpeak+th

abis in the Name

of Got, which is

theyninerfal Fa-

or in the name of the pattent of the

ther of all creaturer,

ped. * P[al, 111, 10.

are wife and lear-

containing the effect

doctime, de apper-

c To legene to " fabmir our felues

we ought to refafe.

appointech.

beauen.

Pfalmes.

The foolish hate wisedome.

g Hereby God bin leib the hands iudgement that is 8 written; this honout shall be to all his Saints. Pay fe ve the Lord. and minder of all

PSAL. CL. I As expertation to prayfe the Lord without ceafe, by all maner of wayes for all his mighty and wonderful work s. Trayfe ge the Lard.

PRife ye God in his . Sanctuary:prayfeye him in the b firmament of his power. 2 Prayle ye him in his mighty Acts:prayle ye

him according to his excellent greatnesse. Hebre wis ca'led a firetching out, or spending shroad, wherein the mightie worke

prayle ye him with high founding cymbals. 6 Let every thing that hath d breath prayle pointed in the old L aw, but vader the Lord. Prayle ve the Lord. Chrift the vie

prayfe ye him spon the viole and the harpe.

ye him with virginals and organs.

thereof is abolished in the Church. d He sheweth that all the order of pringe is bound to his duetie, and much more Gods contaren, who ought never to ceafe to prayfe him , till they be girhere i into that king fome , which he hath prepared for his, where they thall ling enertaiting prayle,

3 Prayle ye him in the found of the strumpet; c Exhorting the

4 Prayle ye him with timbrel and flute : prayle God, be maketa

5 Prayle yee him with founding cymbals : tottou nent which

THE * PROVERBES OF SALOMON.

THE ARGVMENT. He monderfull low of God toward his Church is declared in this books: forafinseh as the fumme mocke or Cooke. and effect of the whole Scriptures is here fer forth in these briefe sentences , which partly contains doctrine, and partly manners, and also exhortations to boto : whereof the nine first Chapters are as a preface full of grave fentences and deepe mosteries, to allure the hearts of men to the diligent reading of the parables that follow swhich are left as a most precious iewell to the Church, of those three thousand parables mentioned 1. King 432, and were gathered and committed to writing by Salomons servants,

and indited by him. CHAP. I.

2 The power and wfe of the word of God. 7 Of the feare of God and knowledge of his word. to We may not cen-fint to the entifines of finners. 22 Wifedome complaneth that fee is contemued, 14 The punifonents of them that contemne her.

H E Parables of Salomon the forme of Dauid king of Ifrael, 2 Toknows wildome, 4 and influebion, to vaderstand the words of knowledge, 3 To receive instruction to

wherein is the onely doe wifely, by a inflice and judgement and equity, 4 To give voto the chaple flarpneffe of wit,

and to the childe knowledge and differenion. 5 A wife man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wife counfels.

6 To vnderstand a parable, and the interpretation, the words of the wife, & their darke fayings, 7 The feare of the Lord is the beginning

of knowledge: but fooles dispile wisedome and

8 My sonne, heare thy & fathers instruction, and for fake not thy h mothers teaching.

9 For they shall be † a comely ornament vn-

to thine head, and as chaines for thy necke. 10 My fonne, i if finners due intife thee,

confent thou not-It If they fay, Come with vs, we will lay wait fame is alfo necellafor & blood, and lie privily for the innocent with-

12 We will swallow them up alice like a ! grane, enen whole, as those that goe downe into the pit :

13 We shall finde all precious riches, and fill our houses with spoyle: 14 Cast in thy lot among vs : we will all haue

one m purfe : 15 My fonne, walke not thou in the way with

them : refraine thy foote from their a path.

Church, who is as a father. h That is, of the Church, wherein the faithfull are begotten by the incorrepublic feede of Gods worde. † Ebr. intreafe of grace. I to wit, the wicked which have not the feare of Gods. k. He speaketh not onely of the shedding of blood with hand, but of alleraftie practites which tend to the detriment of our neighbour. I As the grane is never fallate, fo the anarios of the wicked and their expelly bath none end. In He flieweth whereby the wicked are altured to lovue together, because they have every one part of the spoyle of the innocents of That ite, have nothing at all to doe with them.

16 For their feete run to euill, and make hafte there is no caufe to flied blood. 17 Certainely as without cause the net is spred wicked to spoile the

before the eyes of all that hath wing :

18 So they lay waite for blood, and lie privily P Whereby he for o their lines,

greedie of gaine : he would take away P the life of q This wifedome the owners thereof. 20 ¶ 9 Wildome cryeth without : the vttereth r So that pone can

her voyce in the threetes. 21 She calleth in the high freete, among the f Wifedoine te-21 She callett in the tight freete, among the products three preafe in the entrings of the gates, and viteteth kindes of mean the

ber words in the city, fay no, 22 Oye foolith, how long will ye loue foo- whi.herre of iglishaesse? and the scornefull take their pleasure in mockers that can-

forming? and the fooles hate knowledge? 23 (Turne you at my correction : loe , I will taught, and the powre out my mind voto you, and make you vn- drowned in worldderstand my words.)

24 Because I have called, and ye refused: I have the knowledge of firerched out mine hand, and none would regard, 30d toeffe. erched out mine nana, and none counfell, and a ording to our capacitie, figuity-

woul I none of my correction,

26 I will also laugh at your desteuction, and ing that the wicmocke when your feare commeth.

27 When your feare commeth like fudden word, shall have defolation, and your defirmation shall come like them mocking. a whirlewinde : when affliction and anguish shall u That is, your decome vpon you,

28 Then shall they call vpon mee, but I will thing you feared. not answere : they shall seeke me early , but they fought sor with an shall not x finde me,

29 Because they hated knowledge, and did but for ease of their not chuse the feare of the Lord

30 They would none of my counfell, but y de- without farth and spiled all my correction. 31 Therefore shall they cat of the z fruit of their aright.

owne way, and be filled with their owne denifes. z Taey shall feele 32 For a eafe flayeth the foolith, and the prof. what commodute

peritie of fooles deflroyeth them. But he that obeyeth me, thall dwell fafely, a that is, the preand be quiet from feare of eurl.

CHAP. II. t Wifedome exhoricih to sher her. 5 She teachein the feare they delight, of God. 6 Shess given of God, so She It formesh from wisked reffe.

* This word Pronerbe, or Parable, fignifietà a graue and notable (entence, worthy to be kept in memorie : and is fometime takeo in the

people only to tes

oy-e in prayfi. g

mearion of those

by Gods comman.

dement were ap-

o He fhewech that to mroue thefe auarice and cruelty. concludeth, that the contetous man 1) Such are the wayes of every one that is is a must be reco is the everent! word of God pretend ignorance. faolish or simple norance, and the not fuffer to be fooles which are ly luits, and hare

> and ien at Gods ffruct on , which x Because they affection to God, owne g: i.fe. y Shewingthat obedience, we can their wicked life

fhall give them.

foethy and fen-

fualitie vyhereig

ded in the Law.

were ready to be-

fo I dittin gree

h Meaning , that

wifedome, that is,

Cuffereth b.mielfe

the word of Gad.

thatthaue ail piofe

permie both cor-

porall and fairt-

1 Which bringeth

that they that eate

thereof have life.

and he alto tech to

cricked, he will

fa etiear be did

torm to whom the pr lefs on belom-

L Tearis, purteth

b'eir ft in ibre.

the world

o Fradish-wee-

fen Imme to there

by his paguer,

mall.

a That is, beepe them in thise heart. b If thou give thy felfe to the tive knowledge of God without hypocrefie. c Meaning , that knowledge of

God with care and diligence. d Shewing that no labour muft be Spared. e This (faith he) is the true wifedame , to know

and feare God. Or, bideth the faluation. God fhall teach thre . and counfell thee how to gouer ue thy felle. g That is, the word of God, which is the only light, to follow their owne fantalies which are darkeneile. b. When they fee auy giuen to euill as bey are.

wiledome which is the worl of God, finall preferue vs from a l vices , naming this vice of syboredom whereveto man is most rone. h That is, her hufband, which is her headand guide to governe bet , from whom the ought

i Meaning, that

por to depart, but remaine in his funication. I Which is the promife made in with her familiars, and them

a Long life is the blefsing of God

which he giur h to bis, fo far toorib at it is expedient f ribem. & By mercy and tructh he meaneth the commandements of the firit aud fefal elle that wee

puebt to vie toward our ceighbours. c Keepe thom as

a molt precious jewell. d Haue them ever

e By this pert he comprehendeth the whole body, so by hea'th he meaneth all the bourfits promifed in the Law both corporall and fpirituail,

Ma hide my commandements within thee.

2 And caufe thire eares to hearken voto wifdome, and encline b thine heart to understanding,

3 (For if thou calleft after knowledge, and cryeft for understanding :

4 If thou feekeft her as filuer , and fearcheft for her as for d treasures. 5 Then thalt thou viderstand the feare of the

Lord, and finde the eknowledge of God.

6 For the Lord giveth wifedome, cut of his mouth comme h knowledge and vnderstanding.

7 Hell preferneth the state of the righteous, he is a shield to them that walke vp ightly, 8 That they may keepe the wayes of indge-

ment; and he perferueth the way of his Saints) 9 Then ibalt thou understand righteoutnesse and judgement, and equitie, and enery good path.

10 When wiscome entreth into thine heart, and knowledge delighteth thy foule. 11 Then thall fcounfell preferue thee , and vn-

derstanding thall keepe thee,

12 And deliuer thee from the euill way, and

from the man that speaketh froward rhings, 13 And from them that leave the E wayes of nighteousnesse to walke in the wayes of darkenes;

14 Which reloyce in doing euill, and delight h in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are lewd in their paths.

16 And it shall deliuer thee from the strange i woman , esen from the ftranger, which flattereth with her words.

17 Which forfaketh the k guide of her youth, and forgetterh the I couenant of her God,

18 Surely her m house tendeth to death, and her paths unto n the dead. 19 All they that goe voto ber , returne not a-

gaine, neither take they hold of the wayes of life. 20 Therefore walke thou in the way of good

men, and keepe the wayes of the righteous,

21 For the iust shall dwell in the o land , and the varight men fhall remaine in it.

22 But the wicked shall be cut off from the in Her acquaintance earth, and the transgressour shall be rooted out

n To them that are dead in body and foule, o They final entry the temporal and spirituall promises of God, as the wicked shalbe voyd of them,

CHAP. III. a The word of God generalist. 5 Truft in God 7 Feare him, 9 However him, 11 Suffer his correction, 11 To them that follow the word of God, all things foalt ficce d well. Deut. 8. 1. & 30. MY fonce, forget not thou my Law, but let

2 For they shall increase the length of thy a dayes and the yeeres of life , and thy prosperitie.

3 Let not b me cy and trueth forfake thee: bind them on thy enecks, and write them vivon the table of thine d heart, 4 So that thou and fanour and good under-

standing in the fight of God and man. 5 Truft in the Lord with all thine heart,

the mercy and faith- and seane not vitto thine owne wisedome. 6 In all thy wayes acknowledge him, and he

shall direct thy wayes. 7 | Be not wife in thine owne eyes : but feate the Lord, and depart from cuill.

8 So health fluibe vinto thy c nauell, and marow voto thy bones.

9 Honcur the Lord with thy riches, and f Al Wascomman with the hill fruits of all thine increase.

I and. at 19. Deut. 10 So fhall they barnes be filled with abun- 26.2 and by this dance, and thy proffes thall a burft with new wine, they acknowledged II My funne, refuse not the chaftening of that God was the the Lord, neither be grieved with his corre- and that they

12 * For the Lord correcteth him, whom hee flow all at his come mandement. loueth, even as the father doth the childe, in whom g For to the faithhe delighteth.

Golganh m 13 Bleifed is the man that finderh wifedome, grarer abumlance. * Hebrus 1. 1646. and the man that getteth voderkanding.

14 For the marchandife thereof is better then 3. 19. the n a chandife of filter, and the gaine thereof is better then gold.

15 It is more precious then pearles; and all things that thou can't defire, are not to be compared wo her. 16 Length of dayes is in her right hand, h and he that feeketh

in her right hand riches and glory. 17 Her wayes are wayes of pleafute, and all to be governed by

her paths profperitie. 18 She is a tree i of life to them that lay hold

on her, and bleffed is he that retaineth her-19 The Lord by wifedome hath laid the h foundation of the earth, and hash stablished the hea- forth fach fruit

uens through understanding. 20 By his knowledge the depths are broken vp, and the cloudes drop downe the dew.

the tree of life in 21 My fonne, let not thefe things depart from paraulie. k Hereby be frew. thine eyes, but observe wisedome and counfell;

eth that this wife-22 So they thalbe life to thy foule, and grace dome, whereath? fpeabeth ; is enerlæ unto thu II necke. iting , because it

23 Then thalt thou walke fafely by the way: y as before all and thy frote thall not ften,ble. cientores, andt'ist all thirgs euro the

24 If thou fleepeft , thou fl alt not be afraid; whole world were and when thou fleepelt, thy fleepe fliabe fweet. mare by it-

25 Thou thair not feate for any fudden feate, U Or, threat, reade neither for the definition of the wicked, when it Chap is 9 I Fer when Gol commeth. de timgeth the

26 For the Lord shall be for thine affurance, and thall preferue thy foot from taking.

27 With hold nor the good from m the ow - Inc in Satom ners thereof, though there be power in thine hand in Not onely from to doe it. 28 Say not vino thy neighbour, Go and come geth, breado the a

againe, and to morrow will I give ther, if thou fact rothers, was a have need of the now have it.

29 4 Intend none hurt against thy neighbour, vie bei af. feeing he doth dwell " without feare by thre

30 Striue nor with a man caufeleile, when o Didirerer to be like constant hee hath done thee no harme.

31 (Be not entitious for the wicked man, p That is, I seeme aftett im which is neither chuse any of his wayes.

32 For the floward is abseningtion vinto the to and ferretisen Lord: but his precret is with the righteous. 33 The curse of the Lord is in it e house of the

wicked: but fee Uniteth the habitation of the that their freezes owie delte. A one righteous.

34 With the scornefull g be scorneth, but hee as Chip. 1, 16. giorth grace viito the humble.

35 The wife thall inherit glory : but fooles diffeenour, though they be exalted.

CHAP, IIII.

Wifed me and her fruitscuffe to be fentited. 14 The ray of the wicked must be refused. 20 In the word of Gidehe heart , eyes, and course of life must required

1 Bare, O ye children , the infitraction of a a fat , He heateth ther, and gue eare to learne underflanding. and minifler , which is as afather who the people , reade Chapter ... verfe &

of a Preacte.

2 For

Daulds care.

b Meaning, David

c He flewe hebit

eve mitt fira er-

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d Salomon decla-

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e Thou finalt walks

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f Meaning, that to

to the wicked , then

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g Gotten by wice hed meanes and

cineil oppreffion.

h Signifying , that

the godly increase

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&tion , till ibey

ction, which is

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E Or. underflan-

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zhis Was Dauids

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effence.

fasher had to bring

contrary to the

gin a: Gods voord;

big father.

2 For I due giue you a good ductrine : there. fore forfake ye not my law.

3 For I was my fathers fonne, tender and

deare in the light of my mother. 4 When hee b raught me, and fayd vato mee, Let thine heart holde fast my words: keepe my

commandements, and thou thalt live.

5 Get wifedome: get vode.ftanding: forget not, neither decline from the words of my mouth.

6 Forfake her not, and thee shall keepe thee: lone her and thee thall preferue thee.

7 "Wifedome " the beginning: get wildome therefore : and about all thy possection get underflanding.

8 Exalt her, and the fhall exalt thee : the fhall bring thee to honour, if thou imbrace her.

9 Shee shall give a comely ornament vnto thine head, yea, thee thall give thee a crowne of

10 C Heare, my fonne : and receive my words, and the yeeres of thy life shalbe many.

11 I have draught thee in the way of willom, and led thee in the pathes of righteoulneffe. 12 When thou goeft, thy gate shall not be

e ftrait, and when thou runnest , thou shalr not fall . 13 Take hold of instruction, and leave not:

keeps her, for thee is thy life. 14 Enter not into the way of the wicked,

and walke not in the way of euill men. 15 Auovde it, and goe not by it: turne from it,

and paffe by. 16 For they cannot filseps, except they have done euill, and their fleepe departeth except they

doe euill is more done euill, and ti proper and naturall Caule fome to fall. 17 For they eate the bread of s wickednesse,

and drinke the wine of viclence. 18 But the way of the righteous flineth as the light, that h fhineth more and more vnto the per-

fire day. 10 The way of the wicked it as the datkenesse:

they know not wherein they shall fall. 20 My fonne, hearken vnto my words, in-

cline thine eare vnto my fayings. 21 Let them not depart from thine eyes, but

keepe them in the mids of thine heart. 22 For they are life voto those that find them,

and health voto all their : fleft. 23 Keeps thine heart with all diligence: for

thereout commeth k life. 24 Put away from the a froward mouth, and

put wicked hps farre from thee.

25 Let thine eyes behold the right, and let thin eye lids direct thy way before thee.

26 Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, but removue thy foot from euill.

CHAP. V. 3 Whoredome forbidden. 9 And predigatitie. 15 He willeth a manteline on his labours and to helpe others. 18 Tolone his wife. 12 The wicked takin in the.r

owne wickedneffe.

M Y fonne, heatken vnto my wisedome, and incline thine eare vnto my | knowledge, That thou mayest regard counsell, and thy lips obserue knowledge.

3 For the lips of a strange woman drop as aben to her husband, an hony combe, and her mouth is more foft then

> 4 But the end of her is bitter as wormewood. and sharpe as a two edged sword.

5 Her c feet goe downe to death, and her

Reps take hold on hell. 6 She weigheth not the way of life : her paths wickedges. are mooueable; thou canft not know them.

avoredome forbidden.

d She bath euer new

to bei that will bane

deftruction , not-

withflanding my

e That is, thy

7 Heare yee mee now therefore, O children, firength and goods and depart not from the words of my mouth.

no pitie vpon thee: 8 Keeps thy way farre from her, and come as is reade of Samnot neere the doore of het houfe. fon , and the prodis 9 Leaft thou give thine e honour vnto others, Fall founc. The goods gotten

and thy yeares to the cruell: by thy trauell

10 Leafithe ftranger frould befilled with thy g Although I was ftrength, and thy f labours be in the house of a faithfully instructed in the trueth, yet had ftranger. I almost fallen to

11 And thou mourne at thise ende, (when viter shame and thou haftconfumed thy flesh and thy body)

12 And fay, How have I hated instruction, and good bringing up in the allembly of the mine heart despised correction! 13 And have not obeyed the voyce of them godly.

that taugh mee, nor inclined mine eate to them fobiletie, exhorting that inftrucked me! as to live of our 14 I was almost brought into all euill in the owne labours and

to be beneficiall to mids of the Congregation and g attembly. the godly that want, 15 C Dinke the water of h thy cifterne, and i Deftribute them

of the rivers out of the mids of thine owne well, not to the wicked and infidels , but 16 Let thy fountaines flow foorth, and the rireferue them for the uers of waters in the fireetes. felte, thy family and

17 But let them be thine, euen thine onely, them that are of the houthold of fai:b. and not the ftrangers with thee. k Thy children

of thee in great with the wife of thy I youth. 19 Let herbe as the louing hinde and pleasant abundance thewing that God bleffeth

20 For why thouldest thou i delite, my sonne, in a ftrange woman , or embrace the botome of a for, get aftray with

franger? 21 For the wayes of man are before the meyes of the Lord, and he pondereth all his paths.

22 His owne iniquities shall take the wicked both in heart and in himfelfe, and he shall be holden with the coards of his owne finne.

23 He fhall " die for fault of inftruction, and ments of God thali goe aftray through his great follie.

CHAP, VI,

I Inficultion for fureties. 6 The flethfull and fluggift is street to worke. 12 He asserbeth the nature of the wicked. 16 The things that God hatcth. 20 To cb-Jerue the word of God. 24 To flee aduiterte.

M Y fonne, if thou be furety for thy neighbour, and half friken hands with the stranger,

Thou art a fnared with the wordes of thy a He forbiddethys mouth: thou art even taken with the wordes of not to become futetie one for a . other, thine owne mouth.

according to the Doe this now, my Sonne and deliuer thy rule of chaine, but felfe: feeing thou art come into the hand of thy that we confider for neighbour, goe, and humble thy felfe, and follicite when and arter what fort, so that thy friends. the creditour may

4 Giue no ficepe to thine eyes, nor flumber to not be defraudedthine eye lids. Deliner thy felfe as a Doe from the band

of the hunter, and as a bird from the hand of the fowler.

6 Coe to b the pilmire, O fluggard : behold b Ifthe word of her wayes, and be wife. 7 For fliee having no guide, governous, nor thes, yet learne at

ruler. 8 Prepareth her meat in the fummer, and ga- and not to builden

thereth her foode in haruest. 9 How long wilt thou fleepe, O fluggard?

God cannot tuffruct

Prouerbes.

18 Let thy k fountaine be bleffed, and rejoyce which fhall come

toe : let her breafts faiishe thee at all times , and minisge , and cur-feth whore tome.

l Which thou diddeft many to thy youth.

i Avanger ? m He declareth that except man doe loyne to his wife outward converta-

tion, that be fhal not escape the judgen Becaufe he will not give ente to

Gods word and be admonished,

Theft lefle then adulterie.

* Chap, 14 33. e fleexpielferh

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of the flugga ds,

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e It shall come in

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g Thus all Lis

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Or, neighbours .

Reade Chip.3.3.

k By he comman-

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God: and by the

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fante, which is

Chutch.

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long, yet have ne-

Chap. VII. VIII. An harloz described. 31

when wilt thou arise out of thy sleepe?

10 * Tet a little fleepe, a tiele flumber , c a little folding of the hands to fleepall

It Therefore thy pourtie commeth as one that a trau lleth by the way, and thy necessitie

like e an armed man. 12 The vethriftie man f and the wicked man

walkers with a freward mouth. 13 Hamaketh a figne with his eyes: hetlignibeta wich has feet : he gualtraction whis highes.

14 L. wd thing are in his heart; he imagineth enill at all times, and raifeth up contentions.

15 Therefore thall his deftruction come fpeedily : he thalbe detroyed fuldenly without recoueria.

16 Thefe fix things doth the Lotd hate : yea. his foul, abhorreth fenen :

17 The haurie eyes, a lying tongue, and the hands that thed innocent blood,

18 An heart that imagineth wicked enterprifes, feete that be fwift in running to mitchiefe, 19 A falle witnes that Tpeaketh lyes , and .. im that raile a vp contentions among || brethren.

20 My fonne, keepe thy fathers con mandement, and orfake not thy mothers instruction.

21 Binde them alway upon thine; heart, and tie them about thy necke.

22 It shall leade thee when thou walkest : it shall watch for thee when thou sleepest, and when thou wakelt, it shall talke with thee.

23 For the k commandement is a lanterne, and instruction a light : and I corrections for instruction are the way of life,

24 To keepe thee from the wicked woman. and from the flatterie of the tongue of a strange

25 Defire not her beautie in thine heart, neither let her take thee with her in eye lids.

26 For because of the whotish woman, a man is brought to a morfell of bread, and a woman will

hunt for the precious life of a man. 27 " Can a man take fire in his bosome , and

his cloathes not be burnt?

28 Or can a man goe vpon coales, and his feet not be burnt? 29 So he that goeth in to his neighbours wife,

shall not be innocent, who so ever toucheth her-

30 Men do not o despise a thiefe, when he feanot the't, but shewleth to fatisfie his P foule, because he is hungry.

31 But if hee be found , hee shall restore feuen fold, or he shall give all the substance of his house.

32 But hee that committeeh adulterie with a woman, he t is defiture of understanding : he that doeth it, deltroyeth t is owne fonds. was a perpetuall in-

33 Hee shall finde a wound and dishonour, and his reproach shall never be put away.

34 For ielousie is the rage of a man: therefore he will not : spare in the day of vengeance.

Err.jacleth in 35 He cannot beare the fight of any ranfome : 9 That is . drath ap- neither will hee confent , though thou augment pointed by the Law. the gifts. a He lheweth that

Beth his death, that hath abofe ' his wife, and fo conclude, h, that neither Gods man by nature fee-Law nor the law of nature admitte, hany ranfome for the adulterre.

CHAP. VII. I An exhortation to wefideme . nd to the word of Ged. 5.

Which will prefere to from the harlot , 6 Whofe miners are deferibed. Y fonne, keepe my words, and hide my com-

M mandements with thee. 2 Keepe my commandements, and thou flight

line, and mine infirmation as § apple of thine eyes a By this diverti-3. Bind them upon thy fingers, and write them mear thint to a voon the table of thine heart.

4 Sig voto witedome, Thou art my fifter; and to derrevero vi, call vadedtanding tay kilatkoman.

5 That they may heepetine from the fliange inch on any thing Woman , even from the firanger that is importh in more, not mind as

6 4 has I mas in the window of mine house, this parable to de-I looked thorow my window. 7 And I faw among the fooles, and confide that futter them-

red among the children a yong man detitute of fed ty barlo . vnde ft inding.

8 Who paffed thorow the fitreete by her cor- there was almost ner, and went toward | er house. 9 In the twilight in the euening, when the trad to be feet, and off their ower

night began to be - Llacke and darke. no And behold, there met him a woman with Coulombia dell

an harlors | behaviour , and | lubrell in heart. 11 (Shee d is babling and lowd, whose reete feele the night to

cannot at ide in her ho; fe, 12 Now fhe is without , now in the streets, and || Or, garment, listh in wait at enery corner)

13 So the caught him and ki Ted him, and † d Hedelinte h with an imputent face fay I voto him, 14 I have peace offerings : this I day have I colla to barlow.

payed my vowes. 15 Therefore came I for rib to meet thee, that e Because that in

I might feeke thy face ; and I have found thee. 16 I have decke my bed with ornaments, | car- Petriou resumed

pets and laces of Egept. 17 I have perfumed my bed with myrrhe, a- him may free hath

loes, and cynanion. 18 Come, let vs take our fill of loue vntill the with or e's line

morning: let vs take out pleature in deliance. _ 19 For mone husband is nor at home heeis gone a lourney farre off.

20 He bath taken t with him a bagge of fil- I which declay ner, and will come home at the day appointed.

21 Thus with her great craft the caused him to freme holy and yeeld, and with her flattering lips the intifed vim. 16/18/0. 4

22 And hee followed her straightwayes, as an be aufe they men 8 oxe that goeth to the flaughter, and has a foole others and also to the fluckes for correction.

23 Till a dart ftrike thorow his liver , as a wing of ceremobird hafterh to the finare, not knowing that the roman families in the finare is in danger. 24 Heare me now therefore, O children, and 11 Or, carned market

hearken to the words of my mouth. 25 Let not thine heart decline to her wayes : hee goethrothe

wander thou not in her paths. 26 For thee hath caused many to fall downe

wounded, and the 'throng men are all flaine by her. h which goeth 27 Her house is the way * vnto the graue, chrerefully, not

which goeth downe to the chambers of death. + Ebr. It is for his life. i Neither wit nor firengih can lehuer them that fall into the hands of the harlor. * Chap. 1,19.

CHAP. VIII.

1 Wife dome deelareth her excellence, it ribes, to power, Dorth * not * wischome cry and viderstan * Chap.r. 20.

dig gitter ber vive ?

Salvano ded

a Salanun de cle-2 She standesh in the toppe of the high places, cause of the west by the way in the place. The pathes. perduton and that

3 Sine cryeth betides the gates before the Ci- he can precent to

ignoran e . foraf-Le at the entire of the doores, at the entrie of the doores,

Omen, I call votto you, and offer my voyce en to all men by

bixoid, ndby to the children of men. he worker to tole low vertne, and to flee fram vice, b Where the people did moft relore, and swalch

was the place of tuilines

th. g ought to be as the Worl of Gud, and that we ny thing fo much.

h. Irmonyfech clase there folly. r Helpesechile nmef myudent, Listbey wein a

accuse them which confed them to court their hithis tielle . Or, hid.

se tante condinie ons is high are pro-† Eir. B. firensthen nei ber fale. peace off rings a to them that offer red, for the work me it at boile to make good cheese would vie fonce cleake of buliceffe sill lite had gorten

seih that hat lot a out A aidly Will thinking by oble-4

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an for their timee T Ebr. in ha. band. g Which thicking parture, gorth willing ly to be o ATE deftructe #

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o Meaning that the word or God

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Apolites, Pa'tours

which

Prouerbes. 7 O ye foolish men, yn leistan I wisdome, and

se, O to. les, be wife in heart. 6 Gine eate, for I will speake of excellent

things, and the opening of my lippes jhall seach things that be right.

7 For my mouth shall speake the trueth, and

my linnes abhorte wickednesie.

8 All the words of my mouth are righteous; there is no lew ineite, nor frowardnestern them. o They are all oplaine to them that will vn-

tierstand, and straight to them that would hade knowledge.

ento it, and which 10 Receive mine instruction, and not filter, and knowledge rather then fine gold.

11 For wiledome is better then precious stones: and all pleasures are not to be compared vinto doine . which is the her.

r z I wifedome dwell with d pradence, and I find foorth knowledge and counfels.

13 The feare of the Lord is to hate e cuill, as por good countiller. pride, and arrogancie, and the cuill way: and a mouth that /peakith lewd things I doe hate.

14 I have consfell and withome: I am voder-Standing, and I have Strength.

15 By me ikings raigne, and princes decree zuffice. 16 By me princes rule, and the nobles, and all

the judges of the earth.

17 I love them that love mee; and they that

feeke me & early shall finde me. 18 Riches and honour are with mee; heues

durable riches and righteoufnetle. 19 My fruit is better then gold, even then fine

gold, and my renenues better then fine filter. 20 I cause to walke in the way of rightcouf-

nes, and in the mids of the paths of i in igement, 21 That I may cause them that love me, to inherite substance, and I will fill their treasures.

22 The Lord hath poffeiled me in the beginning of his way : I mas h before his works of old.

23 I was fet vp from enerlasting, from the beginning, and before the earth.

24 When there were no depths, was I begot-

ten, when there were no founteines abounding

25 Before the mountaines were feiled; and before the hilles, was I begotten.

26 Hee had not yet made the earth, nor the open places, nor the height of the dust in the wo:ld.

27 When he prepared the heavens, I was there,

when hee fet the compatte upon the deepe: 28 When hee established the cloudes aboue; when hee confirmed the fountaines of the deepe: 29 When he gave I is decree to the fea, that the

waters thould not patie his commandement, when hee app i sted the foundarious of the earth, 30 Then was I with him mar a nourither, and

I was dayly his delight, reso, cing alway before 31 And tooke my n folice in the compatte of his earth: and my delight is with the children

32. Therefore now hearken, O children, vnto me : for bl-fled are they that keepe my wayes.

33 Heare instruction, and be ye wife, and re-

* Thereby is dedared that the work of the creation was no paine, but a folace wito the wifedome of God, n By ear h bee meanath man, a high is the worke of God in whom swifedome tooke | leafure . 11 fomuch 25 for mans fake rae diarne witdome tooks many nature and dwelt am ng vs and filted ve with unspeakeable treasures; and whir is that folace and pattime Whereot is here fouken,

fuse it not; bleffed is the man that heareth mee, watching dayly at my gates, and giving attendance at the poits of my doores.

34 For he that findeth medindeth life, and thall obtaine fauour of the Lord.

35 But hee that finneth against me, hurteth his owne foule : and all that have me, love death.

CHAPIX. 2 Wisedome calleth all to her feast. 7 The scorner will not be corrected. 10 The feare of God. 13 The sonditions of the harlot.

W Ifedome hath built her a house, and hewen out her b feuen pillars.

pared him aChurch, 2 She hath killed her victuals , drawen her b That is, macy wine, and c prepared her table.

ne, and c prepared her table.

She hath fent forth her d maidens, and criefe flyes and puncipall parts of the Church as eth upon the highest places of the citie, saying,

4 Who fo is a timple, let him come bither, and a kes , Prophets, to him that is destiute of wisedome, she fairh, 5 Come, and eate of my f meate, and drink of c Hee compareth

the wine that I have drawen. wifedome with 6 Forfike your may, yee foolish, and yee shall great Princes that

line : and walke in the way of understanding. for all that come. 7 He that reproducth a fcorner purchaseth to d Meaning, true himfelfe fhame : and he that rebuketh the wicked, preachers, which getteth hir felfe as blor. with mans wife-

8 Rebuke not a b fcorner , leaft he hate thee : dome. e Hee that knowbus rebuke a wife man, and he will lone thee,

eth his owne ig-9 Giue admonition to the wife, and he will be norance, and is the wifer: teach a righteous man, and hee will voide of malice. f By the meat and increase in learning.

dripke , is meant 10 The beginning of wifedome is the feare of the word of God, the Lord, and the knowledge of holy things, is and the ministrai vnderstanding. tion of the Sacra-

ments, whereby 11 For thy dayes shall be multiplied by mee, God nouri fheth and the yeeres of thy life shall be augmented. his fergants in his house , which is the Church. 12 If thou be wife, thou thalt be wife for k thy felfe, and if thou be a feorner, thou alone thalt g For the wicked

13 A I foolish woman is troublesome; the is him and labour to ignorant and knoweth nothing.

14 But thee fitteth at the doore of her house that are incorrigion a feate in the high places of the citie, ble, which Chrift calle:h dogs and

15 To call them that passe by the way , that fewice : or he speak goe right on their way , faying , keth this in com-

16 Who to is fix ple let him come hither, and Parifen, not that to him that is deflitute of wildome, the faith alfo, not be repuked, the w cked should

17 Stollen waters are fweet, and hid bread is but he sheweth their malice, and pleafant. the fmell hope of

18 But he knowerb not, that the dead are there, profit and that her ghefts are in the depth of hell.

He she weth what true understanding is, to know the will of God in his word, which is meant by holy things. It Thou that have the chiefe profit and commoditie thereof. I By the foolish woman, fime videritand the wicked preachers , who counterfeite the word of Goa: as appeareth verfe 16 which were the words of the true preachers , as verfe 4. but their doctrine is but as ftolles waters : meaning , that they are but mens traditions . Which are more pleafant to the fiells then the word of God, and therefore they the nfelues board thereof.

CHAP, X.

In this Chapter, and all that follow, wate the thirtieth, the to fe mir exhaucth by divers functiones , which hee calleth Parables, to follow vertue, and flee vice; and alfo flew th what profite commeth of wiscome, and what hinderance proceedeth of folifunefic.

THE PARABLE OF SALOMON, Wife * fonne maketh a glad father : bit a * 6haras ac.

A foolish some ir an heavinesse to his mother. 2 The treasures of a wickednesse profite no. a That 15, wickedly thing; but right confineffe delinereth from death. gotten,

The good tongue.

3 The Lord will b not famish the soule of the acceptable: but the mouth of the wicked speaketh

Mercy and liberalitie. 32

be enodemnesh all

fairs and decert.

TET. fine.

* Wife 5.1,

c That is finallet-

treading, by it s

- The Louistrey is

L cde , when

16' 8 . 2 . 5 1 7

tane are guilly

b. Though he fuf-fer the full to want for a time , yet he will fen t him comfort is due fealone Hor, desenfull.

not know what

d Shilbe vile and

abhorsed both of

thicke to make

their name III-

DOr farely.

e That beareth

a faire counte-

nance, and imagi-

bis heart, as Chap.

6, 13. f For the corrup-

is knowed by h. s

* 1. Car. 13. 4.

g Thuis, God

to punifis his.

vi I finde bim out

h And fo miketh

eaill, whereas ponerry bridleib the

poore from many

a For they fpeake

tru th, a define

many by exhorta-

and covafell.

Boue.

lions , almonitiqu,

k Meaning, that

all worldiv things

guill things.

him bold to doe

tion of his heart

raike.

neih michiete ia

morrali. + Ehr. lappes.

to Gy:

righteous; but he cafteth away the substance of floward things. the wicked. 4 Alffouthfull hand maketh poore; but the

hand of the diligent maketh rich.

The that gathereth in furnmer, is the fonne of wildome: but he that fleepeth in hatualt, is the fon of confusion.

6 Bleffings are upon the head of the rightsous; but iniquitie shall couer the mouth of a the

e When their Wice wicked. keines flistoe dif-7 The memoriall of the iuft fralbe bleffed: but covered, they inall be as dumbe , and

the name of the wicked thalld lot. 8. The wife in heart will receive commande-

ments; but the foolith in † talke shalbe beaten. 9 He that walk the prightly, walketh i bol 1-God and man , conly: but hee that peruerteth his wayes, thail be trary to their owne knowen. expectation, which

10 Hee that e winketh with the eye, worketh forrow, and he that is ! foolish in talke, thall be

11 The mouth of a righteous man is a welfpring of life; but iniquity concreth the mouth of the wicked.

12 Hatred flirreth vp contentions: * but loue concreth all trespelles,

13 In the hppes of him that hath understanding, wif-lome is found, and & a tod shalbe for the backe of him that is deflitute of wifedome.

14 Wife men lay vp knowledge; but the mouth of the foole is a pretent destruction.

15 The rich mans goods are his h ftrong city; but the feare of the needy is their pouerty.

16 The labour of the righteous tendeth to life; but the revenues of the wicked to finne.

17 He that regardeth instruction is in the way of life; but he that refuseth correction , goeth out

18 He that diffembleth hatred with lying ligs,

and he that inventeth flander, is a focle. 19 In many words there cannot want iniqui-

ty; but he that refraineth his lips, is wife. 20 The tongue of the just man is as fined fil-

ner; but the heart of the wicked is little worth. 21 The lips of the righteous doe if ed many;

but fooles shall die for want of wis some.

22 The bleffing of the Lord, it maketh rich, and he doeth adde ino fortowes with it.

23 It is a pallime to a foole to due wickedly; but wildon,e is vaderflanding to a man.

24 That which the wicked feareth, shall come vpon him : but God will graunt the defire of the

25 As the whitlewinde passeth , fo is the wicked no more; but the righteous it as an enerta-Ling foundation.

26 As vineget is to the teeth, and as fmcke to the eyes, fo is the flothfull to them that I fend tim.

27 The feare of the Lord increaseth the dayes, but the yeeres of the wicked m shalbe diminished

28 The patient abiding of the righteous finalbe gladnes; but the hope of the wicked thall perille.

29 The way of the Lord is Brength to the veright man; but feare shalve for the workers of iniq itie.

30 The righteous shall n neuer be remooned. but the wicked thall not dwell in the land.

31 The mont of the inft fluil be fici fell in wildome: but the tongue of the flowar I shall be

32 The lips of the righteous know what is

CHAP. XI.

Alfe a balances are an abumination vnto the a voler this word Lord: but a pe fite t weight pleafeth him. 2 When pille commeth, then commeth h fi weight, met-

b fliame: but with the Lowly is wifedome. 3 The vprightnesse of the inst shall guide b When man for-

them : but the frowardnesse of the transpediers gove beautille, aud tpieketh to be fi all deflecy them exal era aut le bis

4 * Riches availe not in the day of wrath; but vocation, theo God righteonlinefle delinereth from death. bi.p. - b p.m to The righteousselle of the vpright shalldi- ** E7-7-19

tect his way; but the wicked thall fall in his owne con the wickedneffe. 6 The righterufnes of the iust flall deliver

them; but the transgreffers shall be taken in these owne wick : Ineffe. 7 * When a wicked man digit, his hope pe-

ritheth, and the trope of the voiast (Lall gerith. 8 The righteous escapeth out of trouble , and

the wicked thall come in Lis cflead 9 And hypocitie with his mouth hurreth his terminousle,

neighbour; but the righteous shalbe deliuered by d Ad Sombler knowledge. 10 In the prosperitie of the righteous the citie poure a conte e reloyceth; and when the wicked perith, the a in

11 By the @ blething of the righteous that is men and they only is exalted; but it is faburated by the mouth of the to receive when

12 Hee that despiseth his neighbour, is desti- for properties tute of wifedome; but a man of vadentanding twitinot make will 'keepe filence.

13 Hethat goeth about as a flanderer, discouereth a fecret; but hee that is of a faithfull heart, concealeth a matter.

14 Where no counfell is , the people fall ; but g Where Gad giwhere many 8 counfellers are , there is health.

15 He fhall be fore vexed, that is tuetie for a of Attelone and b franger, and he i that bateth furetifting, is fire, a whole connection 16 A | gracious woman attaineth honor , and too he knoweth

the strong men attaine riches. 17 He that is mercifull, k rewardeth his owne the that dath not written a tyentent, foule : but hee that trubleth his owne # flath , is and confidention

cruell. 18 The wicked workerha deceitfull worker ce , put hindeste but he that loweth 11 nteoufnelle, frail receine a . . .

fare reward. 19 As righteoufiteffe lea let h to life, to be that h is att good followeth eath, feeketh his owne death.

They that are of a floward heart, are also flor, her, Haut, mination to the Lord, but they that are voright I Tangut they make never the

in r eir way, are his delight. 21 Things hand segar in hand, the wicked thinks then felter shall not be vapunished, but the feed of the right-reus so loss, yet.

toous finall escape. 22 As a lewell of golde in a fwines frout, fa : For, of a countly

a fairs woman which | lacketh differentian.

22 The defire of the righteous is onely good, in They can loo but the hope of the wicked wir indignation.

24 There is that icarrereth, a and is more in- a M-amog them c-eafed, but he that spareth more then is tight, that gur liberalfarely commeta to posettic

25 The Hiberall person shall have pienty; and o That is the he that watereth, fiell also have rains.

26 Re that withdraweth the come, the people by fing flate of will curse him , but bleffi g fraite vpon the head mare fat.

of him that P felleth coine. 27 H. that feeketh good things getteth fayout; that are in meters but he that feeketh enil , it fiall come to t im.

28 Hc

bring care, and fornow, whereas, they fings of God, have

He is but a troub'e an! griefe to bim that feiteth bim about any baff ielle. m The time of their profperitie malbe fhort because of their great fall, though they freme to live long. n They enioy iu abis life by faith and b pe, their Butilgating life,

in danger, as Chap. to nimie le and

nayf.iedas, er el s, e

behanisur n: They can looke G.ds tengeauce.

p The prousiers

force.

The vertuous woman!

q The couctous men

abat fpare their ri-

cher to the hinde-

gance of their fami-

zbereot miferably.

. For though the

wicked be rich , yet are they but flaves

shein to the know-

Chall profper conti-

nually. TEor. firong, or

A As their confei-

ence is vpright, fo

Right they be able

to theat for them-

c The poore man

Shat is contemned

and yet hueth of

his owne trauell.

d Is mercifull.

cuen to the very

beait that doeth

* Chap. 28, 19.

Ecclus. 20, 27.

1 Or, defence.

e Continually

to others.

to all.

Emagineth meanes

how to do harme

f Meaning, their

which is vpright, and doeth good

g He standerh in

and condem eth

all others in re-

bisafections.

Chap 14.5.

nothing more

Lhen to prouoke

erters to anger.

fpet of himfelfe.

h Which bridleth

heart within,

him feruice.

accufers.

Selars against their

Paineful.

leige of God e Shalke punifhed

2. Pet. 4, 18.

as be deferunth.

Prouerbes.

Suffer violence.

Silence commended. 28 He that trusteth in his riches, shall fall; but it downe : but ak good word reloyceth it.

26 The righteous | B more excellent then his oberefull minde. neighbout ; but the way of the wicked will de- which is decisted ceiue them.

The decriful man rofteth not that hee ceth a man, as a m tooke in surring : but the riches of the diligent killeth him. man are practious

28 Life win the way of rightcoulneffe, and betall in giving. in that path way there is no death.

CHAP. XIII.

A Wife forme will obey the instruction of his fa-himselfe, then; but a scorner will heare no rebuke. A man shall ease good things by the fruit a of his mouth; but the foule of the trespatters shall a If he vie his

3 Hee that keepeth his mouth, keepeth his glory, and the profit life : but he that openeth his lippes , destruction God shall blesse him. Shalbe to him.

The fluggard b lufteth, but his foule hath b He ever defireth, nought: but the foule of the diligent shall have but taketh no paines plenty.

A righteous man bateth lying words : but the wicked caufeth flander and fhame.

6 Righteoulaeile preferueth the vpright of

† life : but wickednesse overthroweth the sinner. † Ebr. way. 7 There is that maketh himfelfe tich, and

hath nothing, and that maketh himselfe poore, having great riches. 8 A man will give his riches for the ranfom of

his life; but the poore cannot heare the reproach. he is not able to 9 The light of the righteous reloyceth ; but escape the threat-

the candle of the wicked thalbe put out. 10 Onely by pride d doeth man make conten- ve against him.

tion; but with the well aduited is wifedome. 11 The eriches of vanity shall diminish; but he man contenderh that gathereth with f the hand, shall increase them. to have the pree-minence, and will

12 The hope that is deferred, is the fainting not give place to of the heart, but when the defire commeth, it is as another.

a tree of life. 13 He that despiseths the word, hee shall be f That is, with his destroyed: but hee that feareth the commande- owoelabour.

ment, he shall be rewarded. 14 The instruction of a wife man is as the well whereby he is asla fpring of life, to turne away from the fnares of monthed of his

15 Good understanding maketh acceptable;

but the way of the disobedient is hated. 16 Enery wife man will worke by knowledge;

but a foole will fpread abroad folly.

17 * A wicked metfenger falleth into euill; * Chap. 25. 13.

but a faithfull ambaifadour is preferuation. 18 Powertie and thame is to him that refuleth to himselfe and to

instruction; but hee that regardeth correction, others, shall be honoured.

19 A defire accomplished, delighteth the foule; but it is an abomination to fooles to depart from

20 He that walketh with the wife shalbe wife; i At he is pattaker

but a companion of fooles thelbe I afflicted. 21 Affliction followeth finners; but vnto the

righteous, God will recompense good. 22 The good man thall give inheritance voto as they are.

his childrens children; and the ! riches of the finner is laid up for the luft. 23 Much food is in the field of the 1 poore; but labour of the poore,

the field is destroyed without discretion.

24 * He tuat fpareth nis rod, hateth his fonne; but he that loueth him, chafteneth him beum:.

25 The righteous eateth to the contentation of his mind; but the belly of the wicked thall want

20 the godly , which 31 Bebokl, the righteous thalbe 1 recompenfed are y true possessort in the earth; how much more the wicked and the of the gifts of God. f That is, bringeth

29 He that troubleth his ow a 4 bonfe, fhall in-

30 The fruite of the righteous 18 as a tree of

the righteous thall flourith as a leafe.

life , and he that (winneth foules is wife.

lies, shallbe deprived herite the winde, and the foole shalbe r feruant to

the wife in heart.

CHAP. XII.

HE that loueth instruction, loueth knowledge: but he that hateth correction, is a soole.

2 A good man getteth fauour of the Lord; but y man of wicked imaginations will be condemne

A man cannot be established by wickeda They are for mount nelfe: but the a root of the righteons thall not be cled in the fatiour of God, that their root mooued.

4 A t vertuous woman is the crowne of her husband: but the that maketh him afhamed, to as corruption in his bones.

The thoughts of the iast are right: but the

counfels of the wicked are decei full. 6 The talking of the wicked u to lie in wait for blood: but the mouth of the righteous will b deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdome: but the froward of heart shalbe despised. o He that is defpiled, c and a his owne fergant.

is better then he that boafteth himselfe, and lackoth bread.

10 A righteous man d regardeth the life of his beaft: but the mercies of the wicked are cruell. 11 * He that tilleth his land, shall be fatisfied

with bread; but he that followeth the idle, it de-Ritute of # understanding 12 The wicked defireth the enet of eails : but

the froot of the righteous giveth fruit. 13 The cuill man is fnared by the wickednes of his lips, but the just shall come out of advertisie.

14 A man shalbe faciate with good things by the fruite of his mouth, and the recompense of a mans hands shall God gine voto him.

15 The way of a foole is 8 right in his owne eyes : but he that heareth counful, is wife.

16 A foole in a day thalbe knowen by his anger : but he h that covereth flame is wife.

17 He that speaketh trueth, will shew righte-

onnesse: but a false witnesse vseth deceir. 18 * There is that speaketh words like the prickings of a fword, but the tongue of wife

men is health. 19 The lips of trueth shallbe stable for everabut

alying torgue varieth incontinently. 20 Deceit is in the heart of them that imagine

enill; but to the counsellers of peace (hall be

21 There shall none iniquitie come to the Buft; but the wicked are full of eaill.

22 The lying lips are an abomination to the Lord; but they that deale truely are his delite. 23 A wife man concealeth knowledge; but

the heart of the fooles publishesh foolishnesse. 24 * The hand of the diligent shall beare rule;

but the idle fhall be vader tribute.

+ Chap, 10, 40

25 Heatinetic in the heart of man doth bring

by his words, rejoy-

I lhat is, more lin Al-hough be get much by valawfull meanes, yet will be not frend it vpoa

tongue to Gods

c For his pouerties Diogs . Which the crueil oppreligura d When as euerg

e That is. goods

g Meaning, the

h Bringeth macy

of their Atthe reffe and bearers with their vices, fo thall he be ponished alike

k Reade 10b 27, 16, I God blederh the a doon unich their grads which are

eligent, becaufe they the ke they haue e rough. * Chap 23, 13. Eccius, 39, t.

CHAP.

Instructions of the wife.

a That is . taketh

paine to profit her

nerh ber duerje in

b That is, in vp-

sight, es of beart,

c Hisproude

d By the oxe is

by the cribbe the

bat ie meaning.

thrie is no profit. e Fot the majores

na. ce ot bis owne

amuttion , and not

for Gods glory, as 31mon Magus.

f Dreibnotk o N

the grieuouineile

thereot, nor Gods

judgements agatoil

g As a maus con-fete ice is vvitoes

of his owne guefe,

to apother caunor

fee'e the toy and

a durdway temes

* Chap. 16. 15. h He theweth that

the allusement vago fione , feemeth

shereof is deitro-

God shalbe puni-

eveary of his fins,

TEbr. the man of

smoginations. k It this come not

dayly to patfe, we

mit t confider that

finnes, which lex

Gods Working.

it is becaute of our

faed , and made

wherem he de-

i He that for laketh

a on.

fighted.

man feeleth in

the laune.

overhout lacour

and without hypn-

her boule.

100 12.4.

family, and to doe that which coocerChap, xiiij.xv.

The wickeds facrifice. 33

CHAP. XIV. Wife woman buildeth her house: but the lice: but the righteous hath hope in his death. A wife woman - ourself it with her owne hands. 2 * He that walketh in his v right cournes, fez-

teth the Lord: but hee that is lewd in his wayes, despiteth him.

3 In the mouth of the foolish is the crod of pride: but the lips of the wife preferre them.

4 Where noned oxen are, there the cribbe is empty:but much increale coremeth by the itrength of the oxe.

tongue firell caufe him to be punished. 5. A faithfull wirneffe will not lie : but a false meant labour , and record will speak lies.

6 A fcotner feeketh e wifedome, and findeth it not : but knowledge a ealie to him that will vn-

7 Depart from the foolith man, when thou perceivelt not in him the lips of knowle fee.

8 The wifedome of the prodent is to ynderstand his way: but the foolishnes of the fooles u deceit. 9 The fiele maketh a mocke of f finne: but

among the righteous there is fauour, 10 The heart knoweth the & bitternesse of his

foule, and the ftranger thall not meddle with his 11 The house of the wicked thalbe destroyed:

but the tabernacle of the righteous thall flourith. 12 * There is a way that feemeth right to a

man : but the illues thereof are & wayes of death. 13 Euen in laughing the heart is forowfull, h and the end of that mitth is heaviselfe.

14 The heart that declineth, I shalbe satiate with his owne wayes: but a good man shall deforces but the end part from him.

15 The fooliffs will beleene every thing ; but the prudent will confider his treps.

16 A wife man feareth, and departeth from euill, but a foole rageth, and is carelette.

17 He that is halfy to anger .comitteth folly. and a t bufie body is hated.

18 The foolish doe inherit folly : but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked k at the gates of the ighteous.

20 The poore is hated even of his owne neighbour: but the friends of the right are many.

21 The finner depiteth his neighbour : but he shat hath mercy on the poore, is bleffed.

22 Do not they erre that imagine euill? but to them that thinke on good things , fhall be mercy

and trueth. 23 In all labour there is abundance; but the , talke of the lips bringeth onely want.

24 The crowne of the wife is their riches, and

the folly of fooles is foolithmetle.

25 A faithfell witnes delivereth foules : but a deceiner speaketh lies. 26 In the feare of § Lord wan affured ftrength,

and his children thall have hope.

27 The feare of the Lord is as a welfpring of life, to apply the fnares of death.

28 In the toultitude of the people is the honour of a King, and for the want of people commeth the destruction of the prince. 29 He that is flow to wrath, is of great wifedom:

but he that is of an hafty mind, exalterh folly.

30 A found heart a the life of the I fleih; but enny is the rotting of the bones.

31 * He that oppresseth the poore, reproducth him that made him; but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his ma-

33 Wisedome restert in the heart of nim that

hath understanding, and is known min the mils in Forasmuch as they are consult 34 fustice existeth anation , "but finne is a thereoy and per to breme

flia ue to the people. Or , and the meren 35 The pleasure of a King is in a wife fernant: of the people is a ja

but his wrath thalbe roward him that is lew!. cripce for janne. CHAP, XV.

* Soft answere putteth away wrath : but grice * Chap. as. 11. A nous words thire vp anger.

2. The tongue of the wife vieth knowledge aright: but the mouth of fooles * bat leth out foo. " Ferfe at, liffmetle.

3 The eyes of the Lord in every place behold the endl and the good. 4 A whole fome torgue is as a tree of life : but

the frowardnesse thereof s the breaking of the s A foole despiseth his fathers in thruction, but

he that regardeth correction, is prudent. 6 The house of the right outs bath much treafure : but in the reuenues or y wicked is a trouble. a Fortbough they have much year.

7 The lips of the wife do fpred abroad know- in full of group = ledge; but the heart of the foolith does is not to. 8 The 5 factifice of the wicked is abomination b That thing is

as cambable Leture vnto the Lord: but the prayet of the rightcous is God, which the acceptable vnto him. wasked thickers 9 The way of the wicked is an abomination being excellent.

voto the Lord; but he loueth him that followeth and abereby they righteoulnetle.

10 Intraction is call to him that c forfaketh a trace for feet and the way, and he that hateth correction, il all die. word of God, can-

II d Hell and deftruction are before the Lord per apparate how much more the hearts of the fonnes of men? administred. w much more the nearts of the joines of the off d. There is nothing 12. A former loweth not him that rebuketh d. There is nothing

him, neither will be go voto the wife. soa cau be hidde 13 * A loyfull heart maketh a cheerefull coun- 110 in he eyes of tenance: but by the forow of the heart the minde Go you had effe

is heaute. 14 The heart of him that hath understanding, feeketh knowledge: but the mouth of the foole is

fed with foolitimes. 15 All the dayes of the afflicted are euill; but a

good + conference is a continual featt. 16 * Better is a little with the feare of the Lord,

then great treature and trouble therewith. 17 Better is a dinner of greene hearbes where

lour is, then a stalled exe and hatred therewith. 18 * An angrie man thireth vp thife: but he * Chap an an.

that is flow to wrath, appealeth fluife. 10. The way of a that full man is as an hedge of

e thornes; but the way of the righteons is plane, Thirtis, he ruer 20 * A wife forme reloyeeth the father; but a notein conclusion

foolith man defpileth his mother. 21 Foolithnelle is joy to him that is dellitute to thap, iv, so

of understanding; but a man of understanding walketh vprightly.

22 Without counfell, thoughts come to f Read Chap 11,10, nought: but I in the multitude of counfellers there is fteclathnede.

23 A loy commerca to a mean by Sunfwere of his mouth; and how good tra word ain due leafons of If we will the 24 The way of life it on high to the prodent, prod a, we must seast for time and

so audid from hell beneath. 25 The Lord will deftroy the I oufe of the featonproude men ; but he will Itablish the borders of

the widow. 26 The thoughts of the wicked are abo i ina- fome and gron ab

tion to the Lord; but y pure have h pleafairt words. To sue heare s. 27 He

Riength of aking itandeth in many people.

1 Or, body.

I That is , the

* Chap. 17, 1,

me sib ugb f.

4 Chap. 271280

F. 41 37, 160

Mans wayes. Pride hath a fall. Prouerbes. Vertuous age a crowne of glory

> 27 He that is greedy of gaine, troubleth his owne house: but he that bateth gifts, shall live. 28 The heart of the righteous fludieth to anfwere: but the wicked mans mouth bableth euill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoyceth the heart, and a good name maketh the bones fat

31 The eare that heatkeneth to the correction

i That fuffereth

amendeth.

ban'e fe to be admonished by Gods

k Meaning, that

God exalterh none

bur them that are

a He derideth the

man , who dare at-

tribute to himfelfe

that he is not able

to speake a word,

b He fi eweth

hereby that man

ling that vertue,

which God termech vice.

c So that the in-

Aruction of the

d Cheir vpright

thalbe a tolten that their fiones

are forgiuen.

* Chap. 15, 16.

Pfal. 37 16.

thinke h that bis

wayes are in bis

owne band and

yet is not able to

remouse one foote

except God gine

* Chap. 11, 1.

f If they be true

and inft, they are

but o herwise if

cond-mostion

that vie them.

g They are ap-

they be falfe, they

Ceuill, and to their

poynted by God to

rul- according to

e jury and untitre-

h That ie, be fia-6 - b cut mar v

meanes ic execute

i P. bice is moft

comfortable to

the drie ground,

of a godly he r.

to teach them that are malicious,

his wrath.

Gods werke, and be

force.

folly of man, which

mod repenting life

wicked. * Chap. 11. 21.

flice of God fhall appeare to his glo-

xy, each in the de-

+ Fhr rate

fi. trereth bimfelfe

in his doings , cal-

him.

except Gca giue it

any thing, as to prepare his heart

prefumption of

muely bumbled.

of life, shall lodge among the wife.

word, which brin-32 He that refuseth instruction, despiseth his owne foule : but he that obeyeth correction, get-

teth vn Jerftanding. 33 The feare of the Lord is the instruction of wiledome: and before honour goeth humilitie.

CHAP. XVI. Heapreparations of the heart are in man, but the answere of the tongue is of the Lord. 2. All the wayes of a man are b cleane in his

owne eyes: but the Lord pondereth the spirits. 3 f Committhy works ento the Lord, and thy

thoughts shalbe directed. 4 The Lord bath made all things for his owne or fuch like , feeing fake : yea, even the wicked for the day of cerill.

5 All that are proud in heart, are an abomination to the Lord : though * hand toyne in hand , he thall not be unpunithed.

6 By dimercy and trueth iniquitie shalbe forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him, 8 * Better is a little with righteoufnesse, then

great reuennes without equity. 9 The heart of e man purpofeth his way : but

the Lord doth direct his fleps.

10 A divine fentence shallbe in the lips of § king: his mouth shall not transgresse in judgement.

11 *A true weight and balance are of the Lord: and the waights of the bag are his f worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished 8 by iu-

13 Righteous lips are the delight of kings, and

the king loueth him that speaketh right things. 14 The wiath of aking is as b ineffengers of

death: but a wife man will pacifie it. 15 In the light of the kings countenance is life; and his fauour is I as a cloud of the latter raine.

16 * How much better is it to get wifedome then gold? and to get understanding, is more to

be defired then filter.

17 The path of the righteous is to decline from euill, & he kerpeth his foule that keepeth his way,

delig' eth therein, 18 Pride goeth before deftruction, and an high are the worke of the mind before the fall.

10 Better it is to be of humble mind with the lowly then to divide the spoyles with the proud.

20 He that is wife in his bulines, shall find good; and he that trusteth in the Lord, he is blessed 21 The wife in heart shall be called prodent;

and the fweetnesse of the lips shall increase doarine

22 Vnderstandingisa welspring of life vnto them

that have it and the instruction of fooles is folly. 23 The heart of the wife guideth his mouth wifely, and addeth doctrine to his lips.

Destricts and added docume to the tipe
*Chips to *Pfil 12 . 1, kThe fixed words of confoliation, which come fourth I Erther that which the wicked wach others , or els it is fo!'y

24 Faires wordes are as an hony combe, fweetnes to the foule, and health to the bones.

* Chat. 14, 12. 25 * There is a way that fremeth right anto + Ebr. coweth wrom man, but the iffue thereof are the wayes of death, in For he confu-26 The person that travaileth, travaileth for

me b himfelfe and

the: s.

himfelfe . for his mouth † craneth it of him. A wicked man diggeth vp enill, and in his " With his whole indenour he ishoulips a like m burning fire. reta to bring his

28 A froward person soweth strife; and a tale- wick-access to teller maketh division among p inces. 29 A wicked man deceiveth his neighbour, and of their is when is is in your of they re leadeth him into the way that is not good.

tue : or e: the el-30 "He flutteth his eyes to die te wickednes: der that the wicked are the more they he wooneth his lipe, and bringeth enill to patte. are to be abborred. 31 Age is a crowne of glory, when it is found g So that there is

in the way of orighteoufnes. nothing that ought 32 Hee that is flow voto anger, is better then to be attributed to the mightie man: and hee that ruleth his owne things are deter-

mind, it better then he that winnerh a citie. mined in the coun-33 The lot is cast into the lap : but the whole fell of God which fuall come to patie; disposition thereof a P of the Lord.

CHAP. XVII.

B Etter is a dry morfell, if peace be with it, then a Forwhereas an house full of a facrifices with strife. were many facrifices, there were * A discreete seruant shall have rule ouer a many portions gio

lewd fonne, and he shall divide y b heritage among wen to the people,

wherewith they the brethren. feaited. 3 4s is the fining pot for filuer, and the fornace * Ecclus. 10, 25. for gold, to the Lord trieth the hearts. b That is , fhalbe

4 The wicked giveth heed to falle lips, and a made governoor over the children. liar hearkeneth to the naughty tongue. * Chap. 14, 3t.

5 * Hise that mocketh the poore, reproacheth him that made him; and he that rejoyceth at de-Arrection, shall not be unpunished.

6 Childrens children are the crowne of the elders; and the glory of the children are their fa-

† High talke becommeth not a foole, much † Ebr. the lips of eng leffe al, ing talke a prince. 8 A reward is as a stone pleafant in the eyes of them that have it; it prospereth, whithersoever it

c turnerh. c The reward 9 Hee that coucreth a transgression, seeketh bath great force to gaine the hearts lone; but hee that repeateth a matter, feparateth of men,

the a prince. d He that admos 10 A reproofe entreth more into him that nifhed the prince of his rault, maket &

hath understanding, then an hundred stripes into himbis enemy a foole. 11 A feditious person seeketh onely euill and is meant such

a cruell e messenger shalbe fent against him.

12 It is better for a man to meet a beare rebels. robbed of her whelps, then fa foole in his folly.

meaneth the wice 13 * Hee that rewardeth cuill for good, euill ked in hit rage, fluil not depart from his house. who hath no feare

14 The beginning of firife is as one that open of God. neth the waters; therefore, or the contention be *Rom. 12, 17. 1. Thef. 5, 15. medled with, leave off. 15 " He that infisieth the wicked, and he that * 1fa. 5, 23, chaps

comdemneth the full, even they both are abomi- 44, 44 g What aua Feth nation to the Lord. t the wicked to be 16 Wherefore is there a 8 price in the hand of rich, feeing be fet-

the foole to get wifedom, and he hath none hearts terb nor but mind a vvifedome? 17 A friend loueth at all times; and a brother b So that be is

is borne for aduerlitie. 18 A man destinute of understanding, i touch- euen a brother eth the hand, & becometh furety for his neigh- that belpeth in

19 He loueth transgression that loueth R. ife; k Lifte h ve hime and hee that exalieth his k gate, feeketh deftin- degree,

Ction. 20 The froward heart finderh no good; and he

e By the mellenges

vieth to punifit the

meanes as God

f Whereby hee

1. Per. 3, 9.

more then a friend

rime of aduer fity.

felfe aboue hie

i Reade Chap 6. 32

* Chap. 15, 13.

B That it, fecret'y and our of the bo.

Eccle. 2, 1 4. 08.1. m That is, wander to and fro, and feeke not afier * Chap. 10, 1.

n For their Well

E Reathet loueth

wifdome, will fe-

parate himfelfe from all impedi-

menus, and give

hunfelfe wholly

b That it , that he

may talke licenti-

outly of whatlo-

euer commeth to

& Meaning , fuch

one as contempeth

d Which can ne-

amptic, but bring

e That is, to fa-

uour bim and fup-

porthim. f They are foone

enoit deepely.

of the godiy

g Hee die weth

se hat is the reluge

* Chap. 10, 15.

* Chap. 16, 18.

Eccius. 12, \$.

h The mind can

well beare the in-

firmitie of the bo.

die, but when the

fpiritte wou :ded,

ve is a thing most

bard to fuftaine.

berneto fpecke.

zbat are most sn

eftimation. & He that Speaketh

i Generb bim li-

and fauour of them

firit , is beit beard

iudge , but when

bis adue: farie en-

I If a controu-rise

canno other wife

be decided , it is

beft to call loss to

know whofethe

Appealeth their

the Brength thereof will not bow not yeeld.

things Chalke.

quiteth out the

his thame.

of the wicked

wer be dravvea

so lecke it.

all others.

euer profit.

wifedome.

doing.

22 * A joyfull heart caufeth good health : but a sorowful minde drieth the bones. 2; A wicked man taketh a gift out of the 1 bofome to wrest the wayes of indgement. fome of the rich. 24 * Wifedome is in the face of him that hath

understanding : but the eyes of a foole are in the m corners of the world. 25 A foolith fonne is a griefe vnto his father,

and a * heavinesse to her that bare him. 26 Surely it is not good to condemne the iuft, nor that the princes should finite such a for

that hath a naughtie tongue, shall fall into cuill. 21 He that begetteth a foole, getteth himfelfe forow, and the father of a foole can have no joy.

equitie. 27 He that hath knowledge, spareth his words. and a man of vide flanding is of an excellent

28 Euen a foole, (when hee holdeth his peace) is counted wife, and he that stoppeth his lips, pru-

CHAP. XVIII.

F Or the delite thereof hee will a separate him-felse to seeke it, and occupie himselse in all wifedome. 2 A foole hath no delight in understanding:

but that his heart may be a discourred. 3 When the wicked commeth, then commeth

e contempt, and with the vile man reproach. 4 The words of a mans mouth are line deepe

d waters, and the welfpring of wildome is like a flowing river. It is not good to e accept the person of the

wicked to cause the righteous to fall in judgement. 6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and

his lips are a fnare for his foule. 8 The words of a tale-bearer are as flatte-

rings, and they goe downe into the bowels of the belly. 9 Hee alfo that is flouthfull in his worke, is

beleeued, and enter euen the btother of him that is a great waster. to The name of the Lord is a strong tower:

the righteous runneth 8 vnto it, and is exalted. 11 *The rich mans riches are his ftrong citie:

and as an high wall in his imagination. 12 * Before definition the heart of a man is

hautie, and before glory goeth lowlinesse. 13 * Hee that answereth a matter before hee

heare it, it is folie and fhame voto him. 14 The spirit of a man will suffaine his infir-

mirie : but h a wounded spirit who can beate it? 15 A wife heart geneth knowledge, and the

care of the wife feeketh learning, 16 A mans gift i enlargeth him , and leadeth him before great men.

17 h H e chat is first in his owne cause , is inst: then commet his neighbour and maketh en-

quirie or him. 18 The lot I canfeth corrections to ceafe, and

m maketh a partition among the mighte-19 Art e er offended ishan'erte ninne then

matter, it tueneth to a throng ci i. their contentions are like the u be in let a palace. 20 1- the frait of a mans mouth shall his

bell see shed, and with the increase of his lips flish he be filled.

21 Death and life are in the power of the

tongue, and they that o love it, shall ear the fruit

thing, and receiveth favour of the Lord. 23 The poore speaketh with prayers : but the enter good or bad.

rich answereth roughy. 24 A man that both friends, ought to fliewhim. Change prima-

felf friendly: for a friend is neerer athen a brother.

q That is, ofe times feeb are found which are more ready to do pirafure, then he that it more hound by duetie CHAP. XIX.

BEtter " is the poore that walketh in his up. * Chap. 21.6, rightnesse, then be that abuseth his lips, and is a foole. 2 For without knowledge the minde is not

good, and he that hafteth with his feet, finneth. 3 The foolishnes of a man percerreth his way, and his heart fresteth against the Lord.

4 Riches gather many friends; but the poore is teparated from his neighbour.

g *A falle witnesse thall not be vopunished: * Dent 19, 11, and he that speaketh lies, shall not escape.

6 Many rencrence the face of the prince, and euery man is friend to him that giveth gif.s. 7 All the brethren of the poore doe hate him:

how much more will his friends depart farre from him? though he be initant a with words , yer they a To bear come will not.

8 He that poffesfeth valetfranding, b loueth his in ordern an and the owne fonle, and keepeth wifedom to find goodnes, favor of God.

9 A false witnesse thall not be unpunished: and he that speaketh lies, thall petitle.

10 · Pleafure is not comely for a foole, much e The free vie of leffe for a fernant to have rule over princes. ... a things are not to

It The discretion of a man deferreth his an be resmuted to have an offence. ger : and his glory is d to pattle by an offence.

12 * The kings wrath w like the roaring of a d Tuat it , to coust lion : but his fanour is like y dew upon the gratle, it by chaune, and

13 * A foolith fonne is the calamitie of his fa- to doe there nas ther, * & the contentions of a wife are like a con- Goding'ory. tinuall dropping.

14 House and riches are the inheritance of the * Chap. 17, 11 fathers , but at prudent wife commeth of the Lord. C Assatte that 15 Slouthfulnesse causeth to fall afteepe, and a die eshaed rote deceitfull person shalbe effurnithed.

16 Hee that keepeth the commandement, keepeth his owne foule: but hee that despiteth his wayes, shall die.

17 Hee that hath mercie vpon the poote, lendeth ynto the Lord; and the Lord will recompense bim that which he hath given.

let not thy foule spare for his morn using. 19 Aman of truc's anger feallfuffer punifb. to unfell, yet ment, and though thou f deliuer him, yet with the green less to bit

anger come againe. 20 Heare countell and receius inftruction, that y Mais deetle thall

thou mayeft be wife in thy latter et ...

21 Many dimfes are in ag mans heart : but the core or whole

counfell of the Lord Hall fland. 22 T. at that is to be defired of a man, mis har perbie.

b goodnette, and ap. ore man is better it an ailet- est est fir ite 23 The feare of the Lord ha e habit and promounts and he that is filled shore in the decontinuous and that he is no be

not be visited with curl.

24 * The flowd full bidesh his band in 'u tofome, and will or partie to his month, garde.

25 Smite a Corner, and the foot fir while- ite the home ware : and reproduce the prudent, and here will visite a common or

derfrand knowledge. 26 Hee that destroyeth bis father, or chafeil. E. Journal

22 Hee that findeth a P wife, findeth a good or suill, commeth the front thereof P Hethristoy. ned with a scriptriage, is blede tof

th. Lord, at Casp.

dan, 14, 61,

l. He that is vought

terbibe boote. · Chap. 13, 22,

18 Cliaften thy forme while there is hope, and f Though for a

Da baref ceffe, purpote is so-

sterior suich is

ings to the When

controugille, which are foreout that carrier otherwife be parified, a Which for

E e 2

E Taketh & plea-

Fure and delight

deligate meates

and daugher.

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a By cvine here is

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Chap. 9.120

b Putte h his life

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exboleb time

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evoids or maners.

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ans sudgement is executed , there done carfoth , and

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geste. * 1. Kin 3.45.

1 shrom. 6. 35.

1 Ebr. Rone and

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* Chap. 27. 134

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i co danger.

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syatth is a

chas 17 13 an 1 14. 19.

90m. 11. 17.

2. 16-B 5. 15.

* Chap. 11. 1. and virfe io.

* leic. 10. 23.

g That it , to arpulett, or take it

to brown evie.

aer to Go si and

shen ergun, bow they may be ex-

b Which was a kind of panish-

mene then vied.

Floor Nidof

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Sein is to fee and

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our dine beaus,

Mebr, 4, 14.

7. Pet. 3. 9.

bimfelfe raffily

* (hap 11.13.

* Brid, 21, 17.

* Deut 32.35.

Teach him wit,

restes. 7. 32.

ephah.

16: 11.

1. 10/11.1.8.

all ber by bis

in danger.

giu- ic wire, and

Prouerbes.

To doe inflice.

k Sharpe puniliament that prescert

e .en the suward

away his mother, is a lewd and shamefull childe. 27 My fonne, heare no more the instruction, that eaufeth to erre from the wordes of know-

28 A wicked witneffe mocketh at judgement, and the mouth of the wicked & fwalloweth up in-

29 E. t iudgements are prepared for the fcot-

ners, and stripes for the back of the fooles.

Wine * is a mocker, and thong drinke is raging: and whofoeuer is deceived thereby, To oy knong disake is not wile. 2 * The feare of the King is like the roaring

of a lyon; hee that proposeth him vitto anger

& finneth against his owne foul .

3 It is a mans nonout to cease from firife: but every field will be medling. 4 The flout fill will not plow, because of

winter a therefor. It is hee begge in furnmer, but have nothing.

The counsell in the heart of cman is like deeps waters; but a man that hath understanding, will draw it out.

6 Many men will boalt enery one of his owne goodnesse, but who can find a faithfull man?

7 He that walkerh in his integritie, wiuft, and bleffed frall his children be after him.

8 A king that fitteth in the throne of judges ment, a chafeth away all euill with his eyes. 9 * Who can fay, I have made mine hear?

cleane. I am cleane from my finne?

10 Digers t weights, and digers measures, both these are even abordination voto the Lord.

11 A child allo is known by his doings, whether his worke be pure and right.

12 The Lord hath made both thefe, euen the eare to heare, and the eye to fee.

13 Loue not fleepe, leaft thou come voto pouertie; open thine eyes, and thou thalt be fatished with bread.

14 Iris naught, it is naught, faith the buyer; but when he is gone spatt, he brafteth.

15 There is gold, and a multimide of precious Rones; but the lips of knowledge are a precious

16 * Take his agarment , that is foretie for a

ft: anger, and a pledge of nim for the stranger. 17 The bread of Jeceit as inverte to a man; but

afte wardt is mount thalbe hiled with g auell. 18 Est blishthy thoughts by courfell; and by

counfell make watre. 19 He that goeth about as a flanderer, difconoterh * fecres; therefore meddle not with him that flattereth with his tips

20 * He that curteth his father or his mother,

his light shall be put out in obscure dakenetie. which was appoin-21 An heritige a halfuly gotten at the begin-

ni. g, but the end thereof thail not be bleffed. 22 Say not thou,* I will recon penfe euill, bst

waire upon the Lord, and he shall saue thee.

23 * Divers weights are an abomination vnto the Lord, and decei full tralances are not good. 24 * The ft-ps of man are ruled by the Lord;

how can a man there viderfrand his owne way? 25 It is a delt votror. for a man to & denoure that w' ich is fanctified, and after the vow s to

er Grire. 26 A wife King feattereth the wicked, and cauf it to e have sell to turne ouer them.

27 The light of the Lord is the breath of

man , and fearcheth all the bowels of the bellie.

28 * Mercie and trueth preferue the king: for # Chap. 19. 14 his throne shalbe established with mercy. 29. The beautie of young men is their Brength,

and the glory of the aged is the gray head. 30 k The blewneffe of the wound ferueth to for the wicked, to purge the early, and the Aripes within the bowels bring them to a. of the believe

CHAP. XXI

The Kings heart is in the hand of the Lord, a Though Kings as the thurs of waters; he turneth it whither- teems to brue all focuer is pleafern him.

2 Every * way of a man is right in his owne they not able to eyes : but the Lord pondereth the hearts. 3 * To doe infrice and indgement is more ac-

ceptable to the Lord then factifice. 4 A hautic looke, and a proud heart which is potated; much

the h b light of the wicked , is finne. 5 The thoughts of the diligent do furely bring * Chap. 16, 1,

abundance; but " wholoeuer is haftie, commeth * M.ch. 6. 8. farely to poucitie.

6 * The gathering of treasures by a deceitfull thing whereby hee ton ue, is vanitie toffed too and fro of them that is guided, or waich feeke death. 7 The drobberie of the wicked shall destroy worke

them; for they have refuled to execute judge- a He that goeth

The way of some a portuented and strange; our counsell. 8 but of the pure man, his worke is right.

9 * It is better to dwell in a corner of the d He meaneth house top, then with a contentious woman in a this chiefly of lude

li wide houfe. 10 The foule of the wicked witheth enill; and vocation wherehis neighbour bath no fauour in his eyes.

It When the Corner is punished, the foolish called them, and is wife, and when one infirecters the wife, he will is as to maintaine

receive knowledge. 12 The righteous fteacheth the house of the and 25 14.

wicked; but Got overthroweth the wicked for # Or, in a great fac their cuill. 13 Hee that Stoppeth his eare at the crying of e Reade Chap. the poore, he fhail alto cite and not be heard.

14 A ? gift in fecret p Cifieth anger, and a gift admonith thein in the beforne, great wrath.

15 It is joy to the full to doe indgement; but the yet the wicked destruction salbe to the workers of i iq iitie. 16 A man that wandreth out of the way of God e day them

the dead. 17 He that loueth possime, shall be a poore

man: and ne that lougth wine and oyle, that not be rich. 18 The h wicked fnall be a ranforme for the ivit, h God thall cause

and the transgressour for the righteous. 19 * It is better to dwell in the wildernesse, they intended athen with a contentious and angry woman.

20 In the houle of the wife is a pleafant trea- delivering the tute fure and i oyle, but a foolish man deuoureth it;

21 He that followeth after righteonfrielle and

mercy, th It find live, righteouthette and glory. 22 Ak wife man goeth up into the cittle of the trightie, and catteth downe the firength of the k Wiledome over-

confidence hereof. 23 He that keepeth his mouth and his tongue, and such tense in keeperh his foule from affictions.

24 Proud, hautie, and teornefull a his name true by wroning that work in his amogancie wrath.

25 The defice of the flour, fall stayeth him; take supratue to for is hands et ale to wo ke.

paris, is profitable

thing at commune dement, yet are bring their owne purpotes to patfe any other wife the : God ha hape lede are incintes ti sata zole

W. plerving. Tantis. he he ori. gern touch as the fruit of his

rathiv about his billier, and with * Chap. 13. 11.

which teams that veto God ha b chen lutts. * Chap 19, 13.

milie.

f Though the godly. both by words and example of 16 A man that wandreth out of the way of g To doe a peafure wifedome, shall remain in the congregation of to meangry man pacifieth him.

> that to fall on their now hears, subjects gaint rae junt, by

and porting the wicked in their

Ecclus. 05 18. ; Mea ing , buga dance of althings. commeth strength

1 He .bipketh to things bur will

get ought, 26 H e contrett enem ore oreadily : but the og acous given and fpaten now

The Lord defendeth the poore.

ifa.1,13.

Chap.195

m He may boldly

zeftifie the truerh

ing * Chap.19,13-

b Liue together.

c That is, the pu-

ovicked, and fleeth

vertuoully , and he

chall fo continue,

e His authority,

whereby he aid

opprelle others,

Chalbe taken from

* Ecclus 31,23.

g Hee the weth

should vie their

familiaticy, whose

that princes

confcience is

good and their

galke gyrfe and godly. h Fauour them

what inve know-

them that muent

vaine excufes,

not doe their

k So God puni-

theth one finne by

another, when he

fuffereth the Wic-

ked to fall into

of an harlot.

giuen voto it.

m He fhewerb

what the end of

wifedome is : to

wit, to direct vs

en That is, fundry

* Chap 23,11.

o Haue not to do

with him that is

his affections : for

not able to rule

he would hutt

converfation.

thee by his quill

to the Lord.

times.

the acquaintance

I He is naturally

ledge ž He derideth

duetie

f He that is merci. full and liberall,

prepared for the

to God for fuc-

d Bring him vp

and hane neede

the one of the

other. * Chap.27,12.

that he hath heard.

* Chap.15. 8.

27 The * facrifice of the wicked is an abomination : how much more when hee bringeth it

with a wicked mind? 28 * A false witnesse shall perish : but he that

heareth, m speaketh continually. 29 A wicked man hardeneth his face : but the iuft, he wil direct his way.

30 There is no wisedome, neither understanding, nor counfell against the Lord.

31 The horse is prepared against the day of

battell : but faluation s of the Lord. * Ecclus 7,3. CHAP. XXII. a Which commeth by well do-

* Good name is to be chosen about great ri-A ches, and a louing fauour is aboue filter and

aboue gold.

2 * The rich and poore b meet together, the Lord is the maker of them all.

3 * A prudent man c feeth the plague, and hideth himfelfe; but the foolish go on itill, and are punished. mishment, which is

4 The reward of humiline, and the feare of God is riches, and glory, and life.

5 Thornes and fnares are in the way of the froward: but he that regardeth his foule, will depart farre from them.

6 Teach a child d in the trade of his way, and when he u old he shall not depart from it. 7 The rich ruleth the poore, and the borower

is feruant to the man that lendeth. 8 Hee that foweth iniquitie, shall reape ashi-

Ction, and thee rod of his anger shall faile. 9 * He that hath a good f eye, he shall be blef-

fed : for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall go out: so contention and reproach shall cease.

11 Hee that loueth purenesse of heart for the grace of his lips, the sking shalbe his friend.

12 The eyes of the Lord preserve h knowledge: but hee ouerthroweth the words of the

transgreifour. 13 The flouthfull man faith, i A lyon is with

out, I shalbe slaine in the streete.

14 The mouth of strange women is as a deepe pit: he with whom the Lord is angry, k thall fall

15 Foolishnesse is bound in the heart of a child: but the rod of correction shall drive it

because they would away from him. 16 Hee that oppresseth the poore to increase

himselfe, and giveth vnto the rich, shall furely come to pouertie. 17 Encline thine eare, and heare the words

of the wife, and apply thine heart vnto my know-18 For it shall be pleafant, if thou keepe them

in thy bellie, and if they be directed together in

19 That thy confidence may be in m the Lord, I have shewed thee this day : thou therefore rake heede.

20 Haue not I written onto thee three times in counfels and knowledge,

21 That I might thew thee the affurance of # Ebr. in the gates, the words of trueth, to answer the words of trueth to them that fend to thee? 22 Robbe not the poore, because hee is poore,

neither oppresse the afflicted † in judgement. 23 For the Lord * will defend their caufe, and spoyle the foule of those that spoyle them.

24 Make ono friendship with an angry man, neither goe with the futious man,

Chap, XXII. XXIII. To buy trueth, 35 25 Leaft thou learne his wayes, and receive deftruction to thy foule.

26 Be not thou of them that P touch the hand, p which raftly nor among them that are furetie for debts.

27 If thou hast nothing to pay, why cause? danger for others; thou that hee should take thy bed from under at Cap. 5.1.

28 Thou shalt not * remoone the ancient * Dent. 27, 17. bounds which thy fathers have made. chap. 13,10.

29 Thou feelt that a diligent man in his bufinesse standeth before Kings, and standeth not before the base fort.

CHAP. XXIII.

Hen thou fittest to eate with a tuler, a con- trietre b Bridi 2 b And put thy knife to thy throate, if thou Perge as it were be a man given to the appetite.

3 Be not desirous of his daintie meates : c for e For of: times it is a deceivable meat.

4 Trauaile not too much to be rich : bus cease to toerrables, it is from thy d wifedome.

5 Wilt thou cast thine eyes vpon it, which is they beare them, nothing ? for riches taketh her to her wings, as but for there on feciet purpofes. an Eagle, and flieth into the beauen.

6 Eate thou not the bread of him that hath gitter that God an e euill eye, neither defire his dainty meats,

7 For as though hee thought it in his heart: fo nickes. will hee fay vnto thee . Eate and drinke : but his e That is, courheart is not with thee.

8 Thou shalt vomit thy f morfels that thou ken for liverall. haft eaten, and thou shalt lose thy sweet words, 9 Speake not in the eares of a foole: for hee the will not ceal

will despite the wisedome of thy words. * Remoone not the ancient bounds, and and his flattering

enter not into the fields of the fatherleffe. 11 For hee that redeemeth them, is mightie: * Deut. 27:170

he will * defend their cause against thee.

eares to the words of knowledge-13 * Withhold not correction from the child: ecclus. 30,1, if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and g That is, from shalt deliuet his soule from 8 hell.

15 My fonne, if thine heart be wife, mine heart shall rejoyce, and I also,

16 And my reines thall rejoyce, when thy lips fpeake righteous things. 17 * Let not thine heatt be enuious against

finners : but let it is in the feare of the Lord con- h The profperity

18 For furely there is an end, a and thy hope fhall not be cut off.

19 Othou my fonne, heare, and be wife, and tron of Gods comguide thine heart in the way .

20 Keepe not companie with † drunkards, † Ebr denouvers of nor with † gluttons.

21 For the drunkard and the glutton shall be poore, and the fleeper shall be cloathed with ragges.

22 Obey thy father that hath begotten thee, he spare no coft and despise not thy mother when the is old.

23 Buy the trueth, but fell it not : likewife from it for any wifedome, instruction, and understanding. 24 The father of the tighteous shall greatly

reloyce, and he that begetteth a wife childe, thall haue ioy of him.

and the that bare thee thall rejoyce. 26 My fonne, giue mee t thine heart, and let

thine eyes delight in my wayes. 27 * For a whore is as a deepe dirch, and a

a Este with for b Bridle thine and

by force and vige lence. the rich when they

not for the love but for their owne d Bellow not the

hath giuen ibee, to get worldly tous, as contiery

a good eye is taas Cap.21,9. I He Aill nor ceafe. thee loine barme.

Words fhall come chap 22,28-

AMA 19.13.

" Pfal.3", t :

of the wicked thall por continue. 1 In the obterua-

Ebr. wine bibberi.

neither depart

gaine.

I Giue thy felce 25 Thy father and thy mother shall be glad, wholly to wite-

* Chap, 12,14.

strange Ee 3

Enuie not the wicked.

Prouctoes.

A good King.

ftrange woman is as a narrow pit.

28 * Also she lieth in wait as for a pray, m and the increaseth the transgressors among men.

29 To whom is woe? to whom is forow? to them to offend God. whom is firife? to whom is murmuring ? to whom

are wounds without cause ? and to whom is the rednesse of the eyes ? 30 Euen to them that tary long at the wine,

to them that goe," and feeke mixt wine.

31 Looke not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleafantly

32 In the end thereof it will bite like a fetpent, and hurt like a cockatrice.

33 Thine o eyes thall looke upon firange women , and thine heart thall speake lewd things. 34 And thou flight be as one that fleepeth in the mids of the P fea, and as he that fleepeth in the

the top of the mast.

They have fricken mee, shalt thou fay, but I was not ficke : they have beaten mee, but I knew not , when I awoke: therefore will I 9 feeke it yet ftill.

CHAP. XXIV.

B E * not thou ennious against euill men, nei-ther desire to be with them.

2 For their heart imagineth destruction, and their ligs speake mischiefe.

Through wisdome is an house builded, and with understanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

A wife man is ftrong : for a man of vnderstanding increaseth bis strength.

6 * For with counfell thou shalt enterprise thy warre, and in the multitude of them that can

giue counfell, is health. 7 Wisedome is high to a foole : therefore hee cannot open his mouth in the a gate.

8 Hee that imagineth to doe cuill, men shall call him an authour of wickedneffe.

9 The wicked thought of a foole is sinne, and

the fcorner is an abomination voto men. 10 If thou be b faint in the day of aduerficie, thy ftrength is fmall.

11 Deliner siem that are drawen eto death, and wilt thou not preferre them that are led to be flaine?

12 If thou fay, Behold, we knew not of it : he that pondereth the hearts. dorth not hee vaderfland it and he that keepeth thy foule knoweth he it not ! will he not also recompense euery man according to his workes ?

13 My fonne, eate d hony, for it is good, and the hony combe , for it is fiveet with thy ir outh.

14 So thall the knowledge of wifedome be vnto thy foule if thou finde it, and there shall be an

I end, and thine hope thall not be cut off. 15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting

16 For a just man e falleth feuen times, and 11feth againe, but the wicked fall into mischiefe.

17 Be thou not glad when thine enemie falleth, and let not thine Least teloyce when hee fumbleth.

18 Leaft the Lord fee it , and it displease him, and he mine his wrath f from him. 19 * Free not thy felfe because of the malicious,

neither be envious at the wicked.

the euill man : *the light of the wicked flallbe * Chap. 23 9.

21 My fonne, feare the Lord, and the King, and meddle not with them that are feditious, 22 For their deftruction thalt rife fuddenly, and g Meaning . either who knoweth the tuine of them & both ?

23 ALSO THESE THINGS PER-TEINE TO THE WISE, It is not good to m that feare not to have respect of any person in judgement.

24 Hee that faith to the wicked, *Thouatt + Ebr to know the righteous, him thall the people curfe, and the mul- face titude thall abborrehim.

25 But to them that rebuke / im, shall be plea- 1/4. 1, 230 fire, and vpon them shall come the blessi got goodneile.

26 They shall kide the lips of him that answereth vpright words.

27 Prepare thy works without, and make rea- h B- fore of the die thy things in the hold, b and after, build thine meanes bow to

28 Be not a witnesse against thy neighbour terpise in band. without cause : for wilt thou deceive with thy

20 *Say not, I will do to him as he hath done i Hee thewerh to me, I will recompense every man according what is the nature to his worke.

30 I paffed by the field of the flouthfull , and for wrong. by the vineyard of the man dettitute of vinder-

31 And lo.it was all growen ouer with thornes, and nettles had concred the face thereof, and the Rone wall thereof was broken downe.

32 Then I beheld, and I confidered it well: I looked upon it, and received k intruction,

33 Ter a little fleepe, la little flumber, a little mans fault. folding of the hands offeepe.

34 So thy pourtte commeth as one that trauelieth by the way, and thy necessitie like an atmed man.

CHAP. XXV. I THESE ARE ALSO PARABLES

of Salemon, which the amen of Hezakiah King of Indah b copied out. He glory of God is to conceale a thing fe- kian appropried cret : but the Kings houser is to fearch out b Tattes, gathered

a thing-The heavens in height, and the earth in deep- bookes of Salomon. netle . and § kings heart can no man fearch out. reneale the caufe

4 Take the furoffe from the filter, and there of his is general fliail proceed a veffell for the finer.

Take 8 away the wicked from the King, Engraleth by the and his throne shalbe established in righteousness, reusaled word of 6 Boat not thy felfe before the King, and Got the confect

stand not in the place of great men. 7 * For it is better, that it be faid vnto thee, fore he must vie Come up hither, then thou to be put lower in the dil gence in trying

presence of y Prince whom thine eyes have seene. e He illeweth that 8 Goe not foorth haltily to ftrife, lead thou it is too bard for

know not what to doe in the end thereof, when the reason of all the thy neighbour hath put thee to shame. 9 Debate thy matter with thy neighbour, King, eura when

10 Least hee that heareth it, put thee to shame, swen vice sreand thine infamie doe not b ceafe.

and disconer not the secret to another,

11 A word spoken in his place, is like apples king, he is a meet of gold with pictures of filuer.

12 He that reproducth the wife and the obe- g tris not enough dient eare, is as a golden earering, and an orna- that he be pure ment of fine gold.

to have an end of the matter , it put thre to further trouble.

* Glap g. ts. in She feduceth many and caufeth

Which by are mike wie itronger and mure pleafant.

o That is, drankeones shall bring thee to whoredome. p In fuch great danger fhalt thon

q Though drud. kennelle make abem more infenfible then bealls, yet can they not reframe.

* Pfel 27 T. shap. 23 170

Char. 10.18.

a In the place where wifedome Chould be thewed. h Man bath no

triall of his itrength ail he be in trombiet, c Nobe can be exeufed, if he beloe not the innocent when he is in

d As bony is fixeet and pleafant to the talle, forwifedone is to the fou'e. g Or, remard.

R He is fubiech to ma y perils, bur God deliueseth bim,

f To be avenged on thee. * Pfal 37, E. chi18,23,170

20 For there thall be none end of plagues to

13 As

of the wuked and feditious, as veife re and a rictiof God, norch:y

* Chap. 17 15.

compaffe it. before thou take any en-* Ch 10.10,12.

renenge Attong

k That I might learne by another

1 R. ade Ch.p 6,10;

a whom Hezen

to man. d B canfe the

his doings must appeare , and there-

feeret foings of the be is viright aud doeth his durtie. mooued from a veffell for the

Lordente himfe'fe , bur that be put away other that be corrupted. * Luke sf. to. b Leaft where as thou thinkelt by this meants

he vierh the num-

gible , but rate new

calibb when it is

are obtigate, and

cannot be recon-

sing , and fee ue

* 160.6.44

i to the time of giest beat, when mea defire cold,

k Which baue au

rance . and are no-

Illing occasion to

to That is, the

heart that is ornt

to anger , at Coap.

n Vie moderately

the pleasures of this world.

prouoke him farther.

out ward appea-

thing within. I By not mini-

13 As the cold of the fnow i in the time of hervelt, foir a faithfuil meilenger to them that fend him; for he refretheth the foule of his mafters.

14 A man that boafte:h of falle liberalitie, is like a clouds and wind without raine.

15 A Prince is pacified by flaying of langer,

and a foft tongue breaketh the mbones.

16 If thou have found hony , eat that is a fufficient for thee, leaft thou be ouerfull, and vomit it

17 Withdraw thy foote from thy neighbours house, lead he be weary of thee, and hate thee.

18 A man that beareth falle witnesse againft his neighbour, is like an hammer and a lword, and

a tharpe arrow. 19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth & a fliding foot.

20 Hee that taketh away the garment in the o which melterhit, cold feafon, is like vineget powed vpon of nitre, or like him that fingeth fongs to an neauy heart.

21 * If hee that hateth thee be hungry, gine him bread to eat, and if hee be thirftie, give him water to drinke.

22 For thou shalt lay P coales vpon his head, were by force, ouer- and the Lord thall recompense thee.

23 Arthe Northwind driveth away the raine, fo doeth an angry countenance the flandering

* It is better to dwell in a corner of the bouletop, then with a contentious woman in a wide house.

25 As are the cold waters to a weary foule, fo is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well and a corrupt ipring. 27 It is not good to eate much hony: * fo to

fearch their owne glory, is not glory. 28 A man that refraineth not his appetite, is like a city which is 4 broken downe and without wantes.

CHAP. XXVI.

S the frow in the Summer, and as the raine A sine Haruelt are not meet, to is honout vafeemely for a foole.

2 As the sparrow by flying, and the swallow by flying escape, so the cute that is causelette, that not come.

3 Unto the horfe belongeth a whip , to the affe a brildle, and a rod to the fooles backe

4 Answere not a foole a according to his foolishnesse, least thou also be like him.

5 Answere a foeleb according to his foolishneile, leaft he be wife in his owne † conceit.

6 He that fendeth a mellage by the hand of a foole, is as hee that cutteth off the feet, d and drinketh iniqui ie.

7 As they that lift up the legs of the lame, fo is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of flones, fo is hee that glueth glory to a fools.

o As a thorne standing expirathe hand of a drinkard, fo is a parable in the mouth of fooles. to The Excellent that formed all things, both rewardeth the foole, and rewardeth the

tranfgreslouts. * As a dog turnerh againe to his owne vomit, fo a foole turneth to mis foolithnetle.

12 Seeft thou a man wife in his owne conceit? 8 more hope is of a foole then of him. 13 The flouti full man faith, h A lion is in the

h Read Chap 12,13. way; a lign is in the ffreetcs,

14 As the doore turneth upon his hinges . fo doesn the flouthfull man upon his bed. 15 * The flouthfull hideth his hand in his bo. * Chap. 19, 14.

fome, and it grieueth him to put it agains to his mouth. 16 The fluggard is wifer in his owne conceit.

then fauen men that can render a reason. 17 Hee that paifeth by and medleth with the

Brife that belengeth not voto him, is as one that taketh a dog by the eates.

18 As neethat faineth himfelfe mad. cafteth firebrands, arrowes, and mortall things. 19 So dealeth the deceitfull man with i bis Which Siffern-

friend, and faith, Am not I in fport? he shat he is not 20 Without wood the fire is quenched, and

without a tale-bearer strife ceaseth. * Decins, 23, 194 21 * As the cole makerh burning coales, and wood a fire, to the contentious man it apt to kin-

dle strife. 22 * The words of a tale-bearer are as flitte: * Chap. 11,8.

rings, and they go downe into the bowels of the belly. As filuer droffe overlaid vpon a potsheard,

fo are burning lips, and k an eaill heart. k They will force 24 Hee that hateth . will counterfeit with his breake our and

viter themfelues. lips , but in his heart he layeth up deceit, 25 Though hee speake fanourably, believe himnot; for there are I feuen abominations in his | Meaning, manya

26 Hatted may be coueted by deceit: but the ber certaine, for malice thereof thall be discourred in the m con- m to the a lembi-

gregation. of the putly. 27 * He that diggeth a pit shall fall therein, and * Econo 10.8. eccino, 27, 46, he that rolleth a frone, it thall teturne ento him.

28 A faife tongue hateth the affliched, and a

flattering mouth caufeth ruine. CHAP. XXVII.

Boat not the felfe of to a thorrowe, for those a Delay corthempower not what a day may bring forth.

2. Let another man praife thee , and not thine offered. owne mouth: a stranger, and not thine owne lips.

3 * Aftone is heavy, and the fand weightie: * Ettini, as, 15. but a fooles wrath s heavier then them both. 4 Anger is cruell, and wrath is raging; but who b For the conform

can frand before benuie?

5 Open rebuke is better then fecret loue. 6 The wounds of a louer are faithfull, and the cited.

kisses of an enemie are a plealant. 7 *The person that is full despiseth an hony frieudint.

combe: but voto the hungry fouls enery bitter thing is fweet. As a bird that wandreth from her nest, fo is

a man that wandteth from his owne place.

9 As oyntment and perfume reloyce the heart , lo doeth the sweetnesse of a mans friend by

hearty counfell. 10 Thine owne friend and thy fathers friend

forfake thou not : neither enter into thy brothers ! Truft dor to and d house in the day of thy calamitie: for better is worldes below in a neighbour that is neere, then a brother farre off. he day of the 11 My fonne, be wife, and reloyce mine heart,

that I may answere him that reproacheth me. 12 . A prudent man feeth the plague, and hi- e Reade Chap. 33. 35

deth himfeife; but the foolith goe on itill, and are punished. 13 * Take his garment that is furetic for a * Chap. 10, 16.

ftranger, and a pleage of him for the ftranger. 14 He that † praifeth his friend with a loude † Ebr. Hegeth.

voyce, rifing fearely in the morning, it thall be cut caute. counted to him as a curfe.

15 A* continual dropping in the day of raine, andar, 9,

p Thou flialt, as it come him. in

and confumeth it.

ll Oy, assme.

R:m, 12, 10.

fo much that his o Ane coolcience fhall moose brm to a knowledge thy beschis , and his bestt ihaibe infamed. * Chap. at, 9.

* Ecclus. 3, 21.

a And foir in extreme dauger.

a Confent not varo him to his doines. b Reprodue him as the matter requirech. † E r. e)e:. c To wit, of the m Henger whom be fen e:b.

d That is, receiueth domage enereby.

e Whereby be both burterb bimfelfe and others. f Meaning, God. * 1. Pet. 2, 41. g Faithe foole will rather be counfelled then he : aifo the foole anneth of ignorance, and the

other of malice

* Chap. 19, 14.

f. Hattily and with a

Proverbes. The want of the word Know thy flocke. 16 A prince defitute of understanding, is also

and a contentious woman are alike. 16 He that hideth her , hideth the winde, and (he is as the oyle in his right hand that viteteth it

17 Yron sharpeneth yron, so doeth 2 man sharpen the face of his friend. 18 He that keeperh the fi, ge tree, shall eate the

fruit thereof: fo hee that watteth vpon his mafter, flall come to honour.

10 As in water face answereth to face, h so the

g One hafty man

h There is no dif-

ference betweene man and man by

mature, but one ly

zhe grace of God

anak the the difference.

Ecclus. 14. 9.

Chap. 17.3.

7 That is hee is ei-

ambicious , and glo-

cher koowen to be

sious , or humble

& This declareth

zhe great good-

neile of God to-

wards man , and abe diligence that

he requiresh of

him for the prefer-

wation of his gifts

a Because their

saccufeth them.

sowne confeience

b The flate of the

common-weale is

* Chap. 19, 14

e For God will

his goods to him

abat shall bestow

d Because it is not

of faith which is

word or Law,

contemne.

groupded of Gods

evhich the wicked

e And judge that

he is not wife.

Chap 29, 20

f He is knowen

by his foings to

g Which ftandeth

an awe of God and

is afraid to offeud

mer be latisfied.

but euer oppref.

Enh and Spoyleth,

be wicked.

him. in For be can ne-

and modelt.

pronok th ano.

thei to anger.

heart of man to man. 20 The grave and deftruction can never be full,

fo* the eyes of man can neuer be fatisfied. 21 * As is the fining pot for filter, and the for-

nace for gold, fo a cuery man according to his dignitie. 22 Though thou shouldest bray a foole in a

morter among wheat brayed with a peftell, yet will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds. 24 For riches remaine not alway, nor the

crowne from generation to generation.

25 The hay discouereth it selfe, and the grasse apeareth, and the herbes of the mountaines are gathered.

26 The lambes are for thy cloathing, and the

goats are the price of the held. 27 And let the milke of the goats be sufficient for thy food, for the food of thy familie, and for the fuftenance of thy maides.

CHAP. XXVIII.

The wicked after when none purfueth: but the righteous are bold as a lion. 2 For the transgression of the land b there are

many princes thereof: but by a man of vuderenfrentimes changed. standing and knowledge a realme likewise endu-

3 A poore man, if hee oppresse the poore, is like a raging raine that leaueth no food 4 They that for lake the Law, prayle the wicked : but they that keepe the Law, fet themfelues

against them. 5 Wicked men voderstand not iudgement:but they that feeke the Lord, understand all things.

6 * Better is the poore that walketh in his vp-

rightnesse, then hee that peruerteth his wayes, though he be rich. He that keepeth the Law, is a childe of vn-

derstanding: but hee that feedeth the gluttons, fliameth his father. He that increaseth his riches by vsurie and

a ake away the wicinterest, gathereth them for him that will be ked vfurer, and give mercifull vuto the poore. o He that turneth away his care from hearing

the Law, even his prayer shallbed abominable. 10 He that canfeth the righteous to go aftray by an eaill way, thall fall into his owne pit, and the

vpright shall inherit good things, 11 The rich man is wife in his owne conceit; but the poore that hath viderstanding, can trie " him.

12 * When righteous men reioyce, there is great glory : but when the wicked come vp, the man fistried.

13 He that hideth his finnes, firall not profper: but he that confesseth, and forfaketh them, shall have mercie.

14 Bleffed is the man that 8 feareth alway; but he that hardeneth his beart, fhall fall into enill. 15 As a roaring lion, and an hungry beare, for

is ha wicked ruler ouer the poore people.

a great oppressour: but he that hateth couetousnetle, shall prolonge his dayes. 17 A man that doeth violence against the

blood of a person, shall fize vinto the grane, and they fhall not i flay him. 18 He that walketh vprightly shall be faued: ro deliver him.

i None thalbe able

but hee that is floward in his wayes, thall once

19 * He that tilleth his land, shallbe fatisfied * Chap. 12, 21, with bread, but he that followeth the idle, shalbe Ecclas, 20, 27. filled with pouertie.

20 A faithfull man shall abound in blessings, and t hee that maketh hafte to be rich , thall not t Chap. 13, x1. be innocent.

21 To have respect of persons is not good: for

that man will transgresse for a piece of bread. 22 A man with a wicked eye bafter to ri- fed for nothing.

ches, and knoweth not that pouertie shall come I Meaning, him that is conclous.

23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue. 24 He that robbeth his father and mother, and

faith, It is no transgreffion, is the companion of a man that destroyerb. 25 Hee that is of a proud heart, stirreth vp

ftrife : but the that trufteth in the Lord, fhallba m Shall haus ell

26 Hee that truffeth in his owne heart, is a things in abundance foole: but hee that walketh in wifedome, shalbe deligered.

27 Hee that gineth viito the poore, shall not lacke: but he that hideth his eyes, fhall have many curses.

28 * When the wicked rife vp, men hide them * Chap. 29,3. felues : but when they perith, the righteous in-

CHAP. XXIX

A Man that heardeneth his necke when he is re-buked, thall fuddenly be deftroyed, and cannot be cured.

2 * When the righteous f are in authority, the * Chap. 28, 72, 12.

people reioyce : but when the wicked beareth ! Or, are increased. rule, the people figh. 3 A man that loueth wifedome reloyceth his

father; but * hee that feedeth harlots wasteth his * Luke 15, 12. 4 A king by judgement maintaineth the coun-

trey : but a man receiving gifts , deftroyeth it. A man that flattereth his neighbour, a sprea. a He that giveth

deth a net for his fleps. rer, is in danger 6 In the transgression of an euill man is his as the hind is beb fnare : but the righteous doeth fing and reloyce. forethe fouler.

7 The righteons knoweth the cause of the b He is euerready to fall into the poore: but the wicked regardeth not knowledge. For etail the laieth

8 Scorpefull men bring a city into a fnare: for others. but wife men turne away wrath.

o If a wife man contend with a foolish man, c He can heare whether he be angry or laugh, there is no reft. to Bloody men hate him that is vpright : but it is spoken,

the iast have care of his foule. 11 A foole powreth out all his minde: but a

wife man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his feruants are wicked.

13 * The poore and the viurer meet together, * Chap. 12, 5,

and the Lord lighteneth both their eyes.

14 A * King that judgeth the poore in trueth, * Chap. 20,28 his throne first be efficient for ever.

15 The rod and correction give wifedome:

eare to the flatte-

d Where there ere not faithfull miviflers of the word of Gad. e He that is of a feruile and rebellious nature.

* Chap. 15,18. * Iob. 22,29

Or, regard.

f He that feareth man more then God , falleth into a fnate and is deftroved. g He ocedeth not to flarrer the tu ler : for what God bath appointed. zhat shall come to hun.

e Who was an excellent man in vertue and knowledge in the time cf Salomon. b Which were Agurs feboleia or friends. e Herein Ledeelareth his great bomilitie, who would not attribute any wifdonte to himfelfe, but al. vote God. d Meaning . to know the fecrett of God , as though be would fay. None.

* Pfal. 10. 3. * Dent, 4, 2. and 12, 32. e He miketh this request to God.

Meaning, that shey that put their eralt in their riches, forger God, and that by too much wealth men have an occation to the fame. g In accusing him without caufe.

but a childe fet at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgresfron increafeth: but & righteous shall fee their fall. 17 Correct thy tonne, and hee will give thee

rest, and will give pleasures to thy soulc. 18 d Where there is no vision, the people decay: but he that keepeth the law is bleffed.

19 A e feruant will not be chaffifed & words: though he understand, yet he will not | answere. 20 Seeft thou a man hafty in his matters ? there

is more hope of a foole, then of him. 21 He that delicately bringeth up his fettiant from youth, at length he will be even as his fonne,

22 * And angry man thirresh up strife, and a futious man aboundeth in transgression.

23 * The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.

24 He that is partner with a thiefe , hateth his owne foule: he heateth curfing and declareth it not.

25 The feate of man bringeth a snare: but he that trusteth in the Lord shalbe exalted.

26 Many doe seeke the sace of the ruler : but euery mans s judgement commeth from the Lord. 27 A wicked man is about ination to the iuft, and he that is vpright in his way, is abomination

to the wicked. CHAP. XXX. 2 To hunble our feines in consideration of Gods workers 5 The word of God is perfit. 11 Of the wicked and hypoerites. 1; Of things that are never fattate. 18 Of

THE WORDES OF A AGVR THE SONNE OF TAKEH.

others that are wonderfull.

T He prophecie which the man spake vnto Ithi-el, euen to b Ithiel, and Vcal.

2 Surely I am more e feolish then any man, and have not the understanding of a man in me. 3 For I have not learned wifedome, nor at-

tained to the knowledge of holy things.

4 Who hath ascended up to dheauen, and defcended? Who hath gathered the wind in his fift? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his fonnes name, if thou canft tell?

5 * Enery word of God is pure: he is a shield to those that trust in him.

6 " Put nothing vnto his wordes, least hee te-

prooue thee, and thou be found a lyar. 7 Two: things naue I required of thee: denie

me them not before I die. 8 Remooue faire from mee vanitie and lyes: giue me not ponertie, nor riches: feede mee with

foode convenient for me. 9 Least I be full, and denie thee, and fay Who is the Lord? or least I be poore and steale, and take

the Name of my God in vaine. 10 Accuse not a sernam vnto his master, least

he curfe thee , s when thou haft offended. 11 There is a generation that curleth their fa-

ther, and doeth not bletle their mother. 12 There is a generation that are pure in their owne conceit, and yet are not washed from their

13 There is a generation whose eyes are hauty,

and their eye lids are lifted vp. 14 There is a generation, whose teeth are as fwords, and their chanes as knives to eate up the afflicted out of the earth, and the poore from among men.

Is The horse leach hath two h daughters which h The leach buth cry, Giue, gine. There be three thingst at will not roague, which bere be fatisfied : jea , foure that fay not , It is enough. he calieth her two

THE CANOITALION TO THIEFS. 37

16 The graue, and the barren wombe, the earth, daughters, wherethat Cannot be fatisfied with water, and the fire by thre luckers that faith not It is enough that faith not , It is enough. nques fatiale

17 The eye that mocketh bis father & despiseth e en foare toe com the influction of his mother, let the rauens of across estoriathe valley picke it out, and the yong eagles cate it. Deli intariable

18 There be three things hid from mee, yea, to the alley to. foure that I know not:

19 The way of an eagle in the ayre, the way of a serpent voon a stone, the way of a il type in the mids of the lea, & the way of a man with a maide.

20 Such is the way also of an adulterous woman : flice eateth and wipeth her mouth , and & Some barb ber faith , I have not committed infquity.

21 For three things the earth is mooued: year the ga the were for foure it cannot fulteine it leife. 22 For la feruant when hee reigneth, and a ly abufe the state

foole when he is filled with meate. saherer ato they 23 For & hatefull woman, when the is matied, a e called

2.4 These be foure small things in the earth, afte. the death of yet they are " wife, and full of wifedome. 25 The pilmires a people not ftrong, yet pre- " Taey con are

pare they their meate in summet: 26 The conies a people not mighty, yet make

they their houses in the rocke : 27 The graihopper hath no king, yet goe they

forth all by bands: 28 The spider taketh hold with her hands, o If man be not

and is in kings palaces. 29 There be three things that order well their their common going: yea, foure are comely in going.

30 A lion which is ftrong among beaftes, and attribute a floure turneth not at the fight of any: to man, but folly. 31 A lufty grayhound, and a goat, and a king

against whom there is no rising up. 2 If thou haft bene foolish in lifting thy

felte up, and if thou haft thought wickedly, lay thine hand P vpon thy mouth. 33 When one churneth milke, hee bringeth contra not to

forth butter; and he that wringeth his nose, Cau-doing endle feth blood to come out, so he that forceth wrath, bringeth forth strife.

CHAP. XXXI. 2 He exhorieth to chaffitic and inflice, to and formet? the conditions of a wife and worth, weman. I THE WORDS OF KING * LEMYEL: a Thank of Sa-

The prophecie which his mother taught him.

W Hat my fonne! and what the fonne of my cast cod tast or wombe! and what, O fonne of my defires! decard him to be Gine not thy ftrength voto women , d nor b The d drive

thy wayes which is to destroy kings. 4 It is not for kings , O Lemuel , it is not for Bath lueba taught kings to drinke wine, not for princes throng by the chenter

drinke. 5 Least he drinke and forget the decree, and thing, the declachange the judgement of all the children of af- terh her motherty

6 Giue yee strong drinke voto him that is women are the ready to perift, and wine vnto them that have definition of griefe of heart.

7 Let him dricke, that hee may forget this e That is, the pouerty, and remember his miferie no more.

8 Open thy mouth for the g dumbe in the wantonneite, and which is to execute judgement. f for wine dorth comfort the heatt, as Plat, 100 15. g Defend their caule that are uot able to helpe themfelues.

detires aufaires or on elected has au billed Apmaga 1 Thefe commons

& for a handmaid that is m heire to her miffreste, m Which is marietto ber maiter her miftieffe. great di diribe and wittiome.

> able to compatie throgs by his wifee dome, we cannot

p Night a ffay, and

formon , who was car ed Lemuel, that is , of G.d , htm he gover litrael. to be a bis mothe

etition of one

d Measing , that kings , if they haunt them King mult not

ueglect his other,

The vanitie of worldly things.

ic He fhall nor

nee ie to vie any

[Or. mente, es

fai. 111, 15.

i She prepareth

their meat betime,

k She purchafeth

it with the gaines of ber tiquaile

vulawful! meaues

to grine his lizing.

Ecclefiafter

God humbleth man

cause of all the children of definition. 9 Open thy mouth, judge righteoufly, and and putteth forth her hands to the needy.

judge the afflicted, and the poore.

10 Who thall finde a vertuous woman? for ber price is farre about the pearles.

II The heart of her husband trufteth in her, and he shall have no neede of a spoyle.

12 Shee will doe him good, and not evill all the dayes of her life. 13 She feeketh wooll and flixe, and laboureth

Cheerefully with her hands.

14 Shee is like the thips of marchants: thee bringeth her foode from afarre.

17 And the arifeth, whiles it is yet night: and giveth # the partion to her housholde, and the ordinary to her maides.

16 She confidereth a fielde, and h getteth it: and with the fruite of her hands thee planteth a

17 She girdeth her loynes with ftrength, and firengtheneth her armes.

18 She feeleth that her marchandife is good: be: candle is not put out by night.

19 Shee putteth her hands to the wheele, and ber hands handle the spindle.

20 Shee stretcheth out her hand to the poore,

21 Shee feareth not the fnow for her familie: for all her familie is cloathed with a skarlet.

and purple a her garment. 23 Her husband is knowen in the I gates, when apparell of the boa he fittech with the Elders of the land.

24 She maketh | theeres, and felleth them, and 16th the apparell giverh girdles voto the marchant.

25 m Strength and honour is her cloathing, and as a booke where. in the latter day the thall reloyce. the latter day the main reloyce.

26 She openeth her mouth with wildome, and things, for fliede-

the o law of grace is in her tongue. 27 She out feeth the wayes of her houshold, of the word of and eateth not the bread of idlenede

28 Her children rife vp, and o call her bleffed: reuerence. her husband also thall prayle her, faying,

29 Many daughters have done vertuously; p Confesse her dibut thou fur mountest them all. 30 Fauour # deceirfull, and beautie is vanicie: commend

but a woman that feareth the Lord thee thall be q Forafmuch as prayfed. 31 Giue P her of the fruite of her hands, and the apparell than let her owne workes prayle her in the agates.

oliudgement. 22 She maketh her felfe carpets; fine linnen | Or, muen cloub. m Afier that be bad fpoken of the dy, he now declan Her tongue is by one might lighterh to talke God o That is, doe beg commend her

the maie,

Or , with double In the affem-

blies and places

ECCLESIASTES,

THE PREACHER.

THE ARGVMENT.

S Alemon as a Preacher and one that defired to infinit all in the way of faluation, definibeth the decineable vanities of the world; that man finition to be additted to any thing under the joine, but rather influmed with the define of the heavenly life : therefore he confuteth their opinions , which fee their felicity either in knowledge, or in pleasures, or in dignitie and riches, shewing it at manitrue felicitie confisher hin that , that hee is uniteduith God , and finallenity ou prefence for that all other things must be resected, same in asmuch as they further us to attaine to this heavenly treasure, which is sure and permanent, and cannot befound in any other faue in God alone.

CHAP. I.

sndarance. 13 dl mans wijedone is but folice and griefe. HE wordes of the Preacher, the fonne of David king in Ierufalem. 2 b Vanitie of vanities, fayth

the Preacher: vanitie of vani-Lies, all a vanitie. 3 What remaineth voto man

in all hise traugile, which he fuffreth under y funne? 4 One generation patieth , and another genera-

* All things in this world are full of vanitie, and of none

tion succeedeth; but the earth temaineth for deuer. The funne rifeth, and the funne goeth downe, and draweth to his place where he rifeth.

6 The winde goeth toward the South, and compasseth toward the North: the winde goeth

round about, and returneth by his circuites. 7 * All the riners goe into the fea, yet the fea

is not full: for the rivers goe vnto the place f whence they returne, and goe. 8 All things are full of labour : man cannot

viter it: the eye is not fatisfied with feeing, nor the care filled with hearing.

9 8 What is it that hath bin? that that shalbe: and what is it that bath bin done ? that which ihall

d One man dieth after another, and the earth temaineth longeft, euen to the laft day, which yet a fubiect to cornaprion. e By the funne, wind and tivers . be Meweth that the greatest labour and longest bath an end , and therefore there can be no felicity in this world. * Eccins, 40, 11. f The fea which compatient all theeasth, filleth the veines thereof, the which power out firings and itners into the fea stating. g Hee speakerh of times and feefons, and things done in them, which as they have bene in times pait, fo come they to palle againe,

be done: & there is no new thing under the funne, 10 Is there any thing, whereof one may fay,

Behold this, it is new? It hath bin already in the old time that was before vs. 11 There is no memory of the former, neither fliall there be a remembrance of the latter that

shall be, with them that that come after. 12 6 1 the Preacher have beene king over If. If any could have rael in Ierufalem.

13 And I have given mine heart to fearch and by labour and itufind out wissome by all things that are done vn- die, heechiefly der the heaven : (this fore travell bath God given raised it, because to the fonnes of men, i to humble them thereby.) he nad gifts and

14 I have confidered all the workes that are arder of God therevoto about done under the funne, and behold, all it vinice, all other, and vexation of the fpirit.

15 That which is k crooked, can none make hato a defire to know, and yet is freight. & that which faileth, cannot be numbred.

16 I thought in mine heatt, and fayd, Behold, to the perfection

I am become great, and excell in wildom all them of knowledge, which is the putthat haue beene before me in Terufalem; and mine nidomest of fune. heart hath feene much wifedome and knowleg le. to bumble man, 17 And I gaue mine heart to know wildome and to reach bim

and knowledge, I madnesse and foolishnesse; I to depend knew also that this is a vexation of the spirit. 18 For in the multitude of wifedome is much by all bestiligense

minde neuer fully content : therefore in this would is no time telectry.

m griefe; and he that increafeth knowledge, in- to caufe things to creafeth forow.

attained to felicii Man of name to depend onely

h He proqueth that

k Man is not able they dor : centher : can bee number the faults that are committed , much leffe remedy them. I That is, vame things, which ferued voto pleafure, wherein was no commodite, but griefe and trouble of conference. In Wife iome and its whelge cannot be come by without great pause of body at d minde: for when a man hath attained to the bigheit, yet is not

a Salomonis bere called a preacher. or one that allembleth the people, because he teacheth the true knowledge of God, and bow men ought to palle their life in this traufitory world. b He condemneth the opinions of all

men that fet felicitie in any thing, but in God alone, feeing that in this world all things are as vanitie and nothing. c Salomon doeth not condense mens labour or di-

ligeace, but thevveth that there is no full coatentation in any thing vnder the beauen, nor in any creature, forafmuch at all things are transitory. a Salomon mabeth this affcourfe with binifelte , as th u,b be would try veherber there were contentation meafe and pleatures. TEIr. draw my ficja cowine. b Albert I gave my felfeto piez to keepe wifedon aud the feare of God in mine heart, and governe mine affaires by the fame.

TEbr. dee. t Ebr. paradifes. e Meaning, of the fernants or flaues, which hee had bought : fo the children borne in their ferminde . were the matters. d That is, wratfoeuer men take pleafure in. e Which were the mail beautiful of them that were t-keirfa warie . 25 Judg. 1, 30. Some understand by thefe words, no wome . , bar in 'taf For all this God did not talte his gift of wifedine from mee. g This was the ... truit of all my labour, a certaine pleafure m xt with care . which he callech varity in the next verfe. h I berheught with my telfe Whether it Were bet er to follow wifedome or mine a wee affections and pleafines which be callerh midnes the King. * Pron. 17, 24. i Hee foreleets thin a which the fooderan or for lacks of syledome. k For both die and are forgotten as verfe 16. or they both like haue profesitte cr a fuerticie. 1 Meaning, in this would. m He wondreib that men forget a wife man, being

dead , all one as

akey doe a foole,

CHAP. II. Pleafures , fumpenous buildings, riches and pefiffions are but vanitie. 24 The wife and the foole have voth one ende touching the boatly death. Said in mine heart, Goe to now, I will proone

I said in mine negat, and to me in the with joy : therefore take thou pleafure in pleasant things; and behold, this also is vanitie. 2 I faid of langhter . Thou art mad: and of

ion, What is this that thou doeft ? 3 I fought in a ine heart too give my felfe to wine, and to leade mine heart in b wifedome, and

to take hold of felly, till I might be where is that goodnesse of the children of men, which they Tenior valet the Same, the whole number of the dayes of their life.

4 I have made my great workes: I have built me houses: I have planted me vineyards.

5 I have made me gardens and † orchards, and planted in them trees of all fruit.

6 I have made me cifternes of water, to water therewith the woods that grow with trees.

7 I have gorten feruants and maides, and had children borne in the chouse : also I had great Polletlion of beenes and theepe about all that were before me in Ierufalem.

8 I have gathered yoro mee also filter and gold, a. dithe chiefe treasures of Kings and prouinces: I have provided me men fingers, and women fingers, and the a delights of the formes of men, as a woman e taken captine, and women taken captines.

9 And I was great, and increased about all that were before me in Terufalem : alto my wifedome (remained with me.

10 And whatfoeuer mine eyes defired, I withheld it not from them : I withdrew not mine heart from any loy: for mine heart releyced in all my labour; and this was my & portio of all my trausile.

11 Then I locked on all my works that mine hands had wrought, and on the trauvile that I had Isboured to one; and beheld, all is vanishe and vexation of the spirit: and there is no profit ynder the funne.

12 € And I turned to behold b wisedome, and mednes, and folly; (for who is the man that if will come after the King in things, which men now haue done ?)

13 Then I faw that there is profit in wildome, more then in fully; as the light is more excellent then darkentile.

14 * For the wife mans i eyes are in his head, Or, compare with but the foole walk th in darkeneffe : yet I know also that the same k condition falleth to them all.

15 Then I thought in mine east, It befaileth vnto me, as it befalleth to the focle. Why therefore doe I then labour to be more wife ? And I faid in mine heart, that this also is vinitie.

16 For thete shall be no remembrance of the wife, nor of the foole! for ener: for that that now is, in the dayes to come, thall all be forgotten. And m Lew dieth the wife man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought under the Sunne is grieuous unto me; for all is vanitie, and vexation of the spirit.

18 I hated alfo all my labour, wherein I had transiled under the Sunne, which I shall leave to the man that shalite after me.

10 And who knoweth whether he flight wife or foolish? yet shall be have tule over atliny labour, wherein I have transited, and wherein I have the wed my felfe wife under the funne. This

20 Therefore I went about to make mine heart n abhorre all the labour, whetein I had travailed feeke the true fee vader the Sanne. Lettre which is in

21 For there is a man whose transile is in wife- God. dome, and in knowledge, and in equitie: yet to a man that hath not transiled herein, shall he e give his pottion : this also is vanity, and a great gilefe gueres that was 22 For what hath man of all his trauaile and northerent, to

griefe of his heart, wherein he hath transiled leave that whi h voder the Sunne?

23 For all his dayes are forowes, and his tra- one that had tanaile griefe : his heart alfo takethnot reff in the henno paire toeres nig ti which alfo is vanitie.

24 There is no poshe to man , but that he eat, ther he were a write and di ke, and p delight his foule with the pro- minor a tone. fit of his labour : I faw also this , that it was o. the barhall laboured. hand of God.

25 For who could ear, and who could hafte to more then foode 9 outward things more then 13

26 Surely to a man that is good in his fight, that this commeth God gineth wildome, and knowledgs, and joy:but of Gastalelling to the finner hee gineth paine to gather, and to a Chap. 3, 13, 4 Meaning, to heape to gine to him that is good before God; leading, to this allo is vanitie, and vexation of the tpirit.

CHAP, III.

I All things howether time. 14 The workes of God are perf it, and coufe us to feare him. 17 God foad mage both the tult and on with

O all things there is an appointed time, and a Heffresterbot a time to every purpose vider the headen, this america of 2 A time to be borne, and a time to die; a time for two cautime to plant, and a time to plucke vp that which the there is no-

is planted. 3 A time to flay, and a time to heale: a time would perpetualf:

to breake downe, and a time to build. 4. A time to weepe, and a time to laugh, a time of me bale notals

to mourne, and a time to daunce. 5 A time to call away flones, and a time to her pether county gather flores : as me to embrace, and a time to them follows as

be farte from embracing. 6 A time to locke, and a time to lofe: a time to keepe, and a time to caft away.

7 A time to rent, and a time to fewe : a time to keepe filence, and a time to speake.

8 A time to lone, and a time to hate; a time of waire, and a time of peace.

9 What picht bath bee that worketh of the thing wile ein he transilletl?

10 I have feere the transile that God hath given b Reade Chap. to the for nes of men, b to humble them thereby. 4-13-

11 He hash made every thing beautiful it is so and a delire, and time, also hee bath for the c world in their heart, and on to treke yet cannot n an find out the work that God bath cutte the goof this world, and to wronger from the beginning even to the end.

12 I know that there is nothing good in the teld it heade Chap. as but to reloyce, and to doe good in his life.

13 And also that every man eateth and dit k- estimate that eth, and feeth the commoditie of all his labour, an ground tobes-This is the 'gift of God.

14 Iknow that whatfocuer God frall doe, it as be guest not fhalbe for e euer; to it can no man adde, and from hagtisto the init can none dimir ith; for God bath done it, that tent that they they thould feare before him.

15 What is that that hath beener that is now; never be able to and that that shall be, hath now beene; for God let God: werke, but at let bash de frequireth that whic', is past.

16 And moreouer, I have feene vnder the Sunne come to paffe the piece of judg. ment, where mar wickednesse, f G. dore'y anand the place of inflice, where mar iniquity,

17 I thought in mine heart, God will judge the Part, to remove.

great traueile , to fare, and Aboro bee can get no and refrelhing, ret

fee, hift in declare shing to this next to teach va norto be grieued,

thi gratomeacme nould w. Da.

lab an therein.

ty and to the lest m Mouldte abufed. e That a man fhall

termined , ton Citil fe b thar , which d

Of man and beaft.

Ecclesiastes:

Be not rall in speach?

and flatter the

them in hope of

g Meaning, with God , howfoeuer iust and the wicked : for time is g there for every purpose and for enery worke. man neglect his ductie h And made them children of men, that God had h purged them; yet

pure in their firft cication. i Man is not able

by his reafon and in frement to put difference begweene man and besit, at touching thofe things where vato both are fubied . for the eve cannot in ige any otherwise of a man being dead, then of a beait, which is dead: yet by the

4 He maketh bere

another discourse

with himfelfe con-

ceroing the tyran-

gie of them that

6 Because they

are no more fubsect to these op-

6 He fpeaketh ac-

sudgement of the

abide to feele or

of The mote per fite that the worke

is, the more it is

equied of the

is compelled to

§ Foralmuch as

he sheweth that

men ought to line

in mutuall focietie

zo the intent they may be profitable

abat their things

g By this pronethe he declareth how

meceffary it is, that

men fhould live in

h That is , from a

trouble, and prifon

s Meaning, that is borne a King.

poore and base

as Iofeph did,

Gen. 41, 14.

eltate, or out of

may increase.

facietie.

deftroy himfelfe,

wicked. e Foridlenesse he

fee troubles.

cording to the

opprefied the

preffions.

word of God and faith weeafily

because that is his portion. For who shall bring know the diver him to fee what shalbe after him. fitie, as verle at. k Meaning, that reafon cannot comprehend that which faith believeth herein. I By the often repetition of this fentence, as Chap. 2. 24. and Chap. 3. 12. 22. Chap. 5, 17. and Chap. 8, 15. he declareth that man by reason can comprehend nothing better in this life , then to vie the gifts of God foberly and comfortably : for to know fur-

ther , is a speciall gift of God revealed by his Spirit. CHAP. IIII.

and all thall returne to the duft.

downeward to the earth?

2 The innocents are oppressed. 4 Mans labours are full of abuse and vanitie. 9 Mans secreties necessare. 13 A young man pore and wise, is to be preferred to an old King that is a foole.

S O a I turned and confidered all the oppressions that are wrought under the funne, and behold, the teares of the oppressed, and none comfortesth them, and loe, the ftrength is of the hand of them that oppresse them, and none comforteth them.

18 I confidered in mine heart the state of the

19 For the condition of the children of men,

and the condition of beatts are even as one con-

dition vnto them. As the one dieth, so dieth the o-

ther: for they have alone breath, & there is no ex-

cellencie of man about the beaft: for all u vanity.

20 All go to one place, and all was of the duft,

21 Whok knoweth whether the spirit of man

22 Therefore I fee that there is nothing better

then that a man should I rejoyce in his affaires,

afcend vpward, and the spirit of the beast descend

to fee too, they are in themfelues as beaffs,

Wherefore I prayfed the b dead which now

are dead, aboue the lining, which are yet aliue.

3 And I count him better then them both, which hath not yet beene: for hee hath not feene the euill works which are wrought under the fun-

4 Alfo I beheld all trauaile, and all 4 perfectifleth . which cannot on of workes, that this is the enuie of a man against his neighbour; this also is vanitie and yexation of spirit.

5 The foole foldeth his hands, and e eateth vp his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and fawe vanitie under the funne.

8 There is one alone, and there is not a fecond, which hath neither fonne nor brother, yet is there none end of all his trauaile, neither can his eye be fatisfied with riches : neither doeth he thinke, For whom doe I trauaile and defraud my foule of pleas when man is alone, fure? this also is vanitie, & this is an enill travaile.

he can neither helpe 9 Two are better then one : for they have himfelfe por others, better wages for their labour.

> 10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a fecond to lift him vp.

oue to another, and 11 Alfo if two fleepe together, then fhall they haue heate; but to one how should there be

> 12 And if one ouercome him, two fall fland against him: and a threefolds coard is not easily

13 Better is a poore and wife childe, then an old and foolish King, which will no more be admonished.

14 For out of the h prison he commeth foorth to reigne: when as he that is borne in his kingdome, is made poore.

15 I behelde all the living, which walke vider the Sunne with the fecond childe, which shall k which follow fland up in his place.

16 There is none I end of all the people, nor of Kingi fonne, or all that were before them, and they that come after, shall not reloyce in him : furely this is also va- to credite with nitie and vexation of spirit.

17 Take heed to thine is foote when thou en- gaine.
They never ceafe trest into the house of God, and be more neere to by all means to heare then to give the factifice of a fooles; for creepe into fauour, they know not that they doe euill, but when they

obteine not their greedy defires , they thinke themselves abused , as other have beene in time past, and so care no more for him. In That is , with what affection thou commett to heare the worde of God. n Meaning, of the wicked, which thinke to pleate God with ceremonies , and have neithet faith nor repentance.

CHAP. V.

2 Notto speakelightly, chiefly in Gods mattersi. 9 The concious can never have enough. 11 The labourers sleepes speede, 14 Man when he dieth, taketh nothing with him. 18 To live 10 shall, and with a contented mind, is the gift of Ged,

BE not a rash with thy mouth, nor let thine or in praying; mea-heart be hastie to viter a thing before God; sing, that we should for God it in the begrong, and they are on the vie all reuerence to for God is in the heavens, and thou art on the Godward, earth; therefore letthy words be b few,

of businesse; so the voyce of a foole is in the mul- repetitions, but contitude of words

3 * When thou haft vowed a vow to God, de and fernest minde, fer not ro pay it; for he delighteth not in fooles; C He speaketh of pay therefore that thou haft c vowed.

4 It is better that thou shouldest not you, appropried by Gods then that thou shouldest yow and not pay it.

5 Suffer not thy mouth to make thy d flesh to d Cause not thy finne; neither fay before the . Angel, that this is felfe to finge by ignorance; wherefore shall God be angry by thy vowing rashly: as voyce, and deftroy the worke of thine hands?

6 For in the multitude of dreames, and vani- married, &cfuch like, ties are also many words : but feare thou God.

7 If in a countrey thou feeft the oppreision of when he shall exathe poore, and the defrauding of judgement and mine thy doing, inflice, be not aftenied at the matter: for he that as though thy ignois f higher then the highest, regardeth, and there just excute, be higher then they.

And the gabindance of the earth is oner all: will redefile these things, and therefore the king h also confisteth by the field that is tilled. We must depend

9 He that loueth filuer, shall not be fatisfied vpon him. 9 He that loueth inner, man be with a The revenues of with filter, and he that loueth riches, shalbe with the earth are to be

out the fruit thereof: this is also vanitie.

10 When goods increase, they are increased thing, which apperthat eate them; and what good commeth to the teme to this life owners thereof, but the beholding thereof with ces caunot maintenne

11 The fleepe of him that transileth, is fweete, tillage, which thing whether hee eate little or much : but the i facietie cellencie of tillage, of the rich will not fuffer him to fleepe.

12 There is an enill fickneffe that I have feene abundance of riches vnder the funne : to wit , riches & referred to the which commett by

owners thereof for their euill. 13 And these riches perish by euill trauell, and k When conetous

he begetteth a fonne, and in his hand is nothing, men heape up ti-14 * As he came foorth of his mothers belly, to their delitudion. he shall returne naked to goe as he came, and shall I'He doeth not enjoy he shall returne naked to goe as ne came, and have his fathers riches. beare away nothing of his labour, which he hath **leb.1, at. wp(d.7.5) caused to passe by his hand.

15 And this also is an enill fickneffe, that in all m Mesoing, in points as he came, so shall he goe, and what profit vame, and without hath he that he nath transiled for the m winde ?

16 Alfo all his dayes be eateth in a darkneffe griefe of minde,

4 Either in vowing b lice heareth thee

2. For as a dreame commeth by the multitude not for thy many fidereth thy faith

vowes , which are

a vow to fine vn-

e That is, before

f Meaning, that God

preferred aboue all

h Kiegs and Printheir estate without i That is, his great

his great feeding.

1. tim. 6,7. profit.

n In affliction and

the season enemia

o Reade Chap, 2.44.5

p He will take no

great thought for

the paines that he

2 He fheweih that it is the plague of

God when the tich

Arberall heart to vie

man hath not a

h I ne can neuer

e As we les plien-

gimes that the co.

ne ous min eicher

falleth into crimes

that defeine death,

er is matthe ed or

drowned or ban-

geth buntel eor

fuch ithe, and fo lacketh the bonor

the last office of

lite aid erther

e His delice and aff:dion.

f That knoweth

to yfe his goods

ment of men-

well in the judge-

Z To be content

With the which

Gos bath giurn 14

better then to fo. .

h Meaning, God

wh will make

num to freie that

a There is no ftate

where in min can

live to hour perht

quiernelle iu this

10b 14.2

\$ [al . 4+ 4.

Drast 22.T.

b He (p-in-th

ment of the fl-fla,

hite.

he is mortall,

los the delites that n-uer can be fatif-

timely finit whose

poste or butcany.

homseine d Meaning, the vn-

base ynough.

box riches

hach induced in sime pait.

wimmuch gliefe, and in his forow and anger. 17 Behold then , what I have frene good, that it is comely to eate, and to drinke, and to take pleafure in all his labour, wherein he ir waiteth under the funne, the whole number of the dayes of his life, which God giveth him : for this is his

18 Alfo to enery man to whom God bath itten riches and treefures, and giueth him power to eate thereof, and to take his part, and to enjoy his labour ; this is the gif. of God.

19 Surely hee will not much remember the dayes of his plife, because God answereth to the ios of his heart.

CHAP. VI. The miferable effate of times wh m Gid harb gusta rithes, and not the grace to a fe them

There is an euill, which I taw under the funne, and it is much amon, men:

2. A man to whom God hath ginen riches and treafures and honour, and hee wanteth nothing for his foule of all that he defireth : but a God giueth lin not power to eate thereof, but a strange man thall eat it up: this is vanitie, and this is an euill fickeneffe.

3 If a man beget an hundreth children and line many yeeres, and t edayes of this yeeres be multiplyed and his foule be not blatisfied with good things, and he be not a buried, I fay that an untimely fruit is better then he.

4 For the commeth into vanisie, and goeth into darkeneffe; and his name finall be courted of banall, which is with darkenetle.

5 Allo he light not feen the funne, nor knowen it : therefore it is bath more reft then the otner.

6 And if he had lived a thouland sceres twife tolde, and had feene no good, shall not all go to one place?

7 All the labour of man is for his mouth; yet the e foule is nor filled.

8 For what hath the wife man more then the foole? what hath the poore that I knoweth how

to walke before at chang? 9 I ne r fight of the eye is botter then to walke in the lufts; this also is vanisie, and vexation of

10 What is that that hash bene? the name thereof is nownamed, and it is known that it is man; and he canno, flittle with him that is a flionger then hee.

CHAP, VII.

Din is propped to follow that which negota , call to swell

S Viely there be many things that increase vanitie, and what availed: it a man?

2 For who knoweth what is a good for man in the life , and in the number of the dayes of the life of his vaniti , teeing hee maketh there as a * fleadow? for who can fh. w vnto man what shall be after him wider the finne?

3 * A good name is better then a good oyntthus a ter the judge ment, and the day of death, then the day that

one is borne.

4 It is better to goe to the houf of mourning, then to gor to the harde of featling, because this is the end of all men ; and the lining iball lay

Anger is better then laughter: for by a lad

6 The heart of the wife is in the boufe of mourning ; but the heart of fooles is in the house

of mirth.

7 Better it is to heare the rebuke of a wife man.

then that a man should heare the long of sool.s. 8 For like the noils of the divioines under dwhicherable the por . So u the laughter of the foole : was alous from a laugh

o Surely oppression maketha wife man e ma" t e mirèvite and the reward definition the heart.

To The end of a thing is emert end ebe- nech the a ginning there fo and the patient in four is bet or at the ter then the p cud in fpier. Latertie was b

11 Be not thou if an hafty spirit tob angry en ny stela hing a milite si basi for anger refleth in the bosome of coles.

in magine dates were better then there if or mon docking and a when the better then there is for mon docking and a when the contents and the second seco 12 Say not thou, Why is a that the former

13 Witedome is good with an h inheritance, bles for the

and excellent to them that fee the funne

14 For man fould reft in the tracow of wife, any one to mer-dome, and in the findow of filter turnle excels (5) the traces. lencie of the knowledge of witedome guern life the state of the to the p fleffors thereof. 15 Beholde the worke of God; for who can God by war & fre

make * thraight that which he hash made crosshed rooters and

16 In the day of wealth be of good constart, to a contracted. and in the day of affiction confider. Godalo * Cartis.

A thin made this contrary root at the financial that for Godale.

man thould find b nothing after 1 im. for the and ayar 17 Thate frene all this going the dales of my some in the dankly of there is a lift man tout people thin this can encount of

liuftice, & there is a wicked man that continueth to be gir his long in his malice.

18 Be not thou iof modermuch, neither make Mean of that thy follows wife; wherever thousand to be the great of the and entire throad

19 Be not then wicked nonermuch, white r & e free he thou fooling wherefore mondacts thou performance of the eyest not in thy tine?

20 It is good that thoulay held on "this; but " yet withdraw not thine hand frem tit at ; for he we n hou attedthat feareth God shall come forth of themall. " " inc't come

21 Wifedome fiell ftrengthen the witemen in the cay of more then ten nighty princes that are in the Grey A. A. C. of the that doesn good and honeth now

23 Gide not thine a heatt allo to all the word: 10 rl ac men iproke, Lattrhou doe heare thy fersant

24 For oftentimes also the heart knowed he of within

that thou Ekewife halt / corted others. 1. d. n.s. s. 25 All this ham I provided by wheel me . I from a

thought, I win be wife, then went free i on me. Con every 26 It is farrecft, what nay the ber and trati-

a profound deepen after who can be direction

27 I have compiled about, March and many in the ware heart to know and to engine and to La chivile , vietning, were dome, and reason, and to know the will conell, down, of taily, and the fools, metle of maintelles

28 And I find more litter then death, the woman whose heart is as ness and fraces, a .. 'er

hands extan schetheris good but to tool, it all be deliuered from her , but the fit her tr. loe taken

29 Behold, faith the Preacher, this have I found, rikn cone be one to the the count! This .. foreme

30 And yet my foule feel eth , but I fie de it to seen lafon. not. I have found one man of a thouland, but a woman an ong their all haue I not four di

31 Onely loe, this haue I is und, that God hath made men righteous, but they have fought and insurcessed demany inuentions.

CHAB

be aufe that this coip ha'ld a bis

the entring iaro life uerlaftingc Where we may fee the bint of God any lear e to examue out lines.

whi h thinke h drath to be the en f of ail euils, or elfe,

it to his heart.

looke the heart is made better.

a That is , doeth

fore he was proud

and arrogant, hee

thall become hum-

whey the king and

keep the oath that

the fame cause.

thou balt made for

d Wighdrage nor

shy feife lightly

from the obedi-

eace of thy prince.

e That is, when

and how farre he Chould obey,

F Man of himfelfe

as miferab'e, and

to doe nothing to

increase the fame,

shings by wildom

Fower to faue his

fore mult not rafa.

à As commerts of

2 That is, others

as wicked as they

Go I and worthip-

ped him according

& Where inflice

is delayed, there

finne reigneth.

m Which are

punified as though

shew were wicked.

Ms Chap. 7: 16.

A They that feated

but to Worke all

and counfell.

2 Mau bath no

ly cast himselfe

tuto danger.

therefore ought

zime is to obey,

get him fauour

and profpermie.

b Whereas be-

ble and meke.

CHAP. VIII.

. To obey Princes and Magifirates. 17 The worker of God page mans knowledge.

Ho is as the wifeman? and who knoweth the interpretation of a thing? the wiscdome of a man doth make his face a to thine; and b the firength of his face thalbe changed.

2 I aduertifo thee to take heede to the o mouth of the king, and to the word of the oath of God-3 d Halt not to goe foorth of his fight : ftand not in an euill thing: for he will doe whatfoeuer

pleafeth him. e That is, that thou 4 Where the worde of the King is, there is, power, and who thall fay vnto him. What doeft thou ?

5 He that keepeth the commandement, shall know none evill thing, and the heart of the wife thall know thee time, and interement.

6 For to every purpose there is a time and fudgement, because the finiserie of man is great vpon him.

7 For he knoweth not that which Ihalbe: for who can tell him when it shall be? 8 Man is not Lord a ouer the spirit to retaine the spirit: neither hath hee power in the day of

death, nor deliverance in the battell, neither shall wickednesse deliuer the possessors thereof. 9 All this haue I feene, and have given mine heart to enery worke which is wrought under

owne his, and there, the funne, and I fam a time that man ruleth ouer

man to his owne h burt. 10 And likewife I faw the wicked buried, and they returned, and they that came from the holy Times to tyrants and k place, were yet forgotten in the city, where wicked rulers. by had done right; this also is vanitie.

II Because sentence against an euill worke is not executed speedily, therefore the heatt of the children of men is fully fer in them to doe euill.

12 Though a finner doe euill an hundreth as he had appointed, times, and Ged prolongeth his dayer, yet I know that it shall be well with them that feare the Lord, and doe reserence before him.

13 But it shall not be well to the wicked, neither shall be prolonge his dayes; he shall be like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to \$ m works of the wicked; and there be wicked men to whom it commeth according to the worke of the iult: I thought also that this is vanitie.

15 And I prayled toy, for there is no goodnelle to man vnder the innne, fane " to eate and to a Read Chap. 3,22. drinke and to reioyce; for this is adjoined to his labour the dayes of his life that God hath given

> 16 When I applied mine heart to know wifedome, and to behold the bufinetle that is done on earth, that neither day nor night the eyes of man take fleepe.

him under the fanne.

17 Then I beheld the whole worke of God. that man cannot finde out the worke that is wronght under the fanne; for the which man labouteth to feeke it, and cannot finde it; yea, and though the wife man thinke to know it, he cannot finde it.

CHAP. IX.

E By no sulward thing can man know whom God laueth er hateth. 12 No man knoweth his ende. 16 Wife lome execultion flringth.

Hane farely given mine heart to all this, and to A deslare all this, that the just and the wife, and

their workes are in the hand of God: and nothing fore them.

after that , they goe to the dead.

to a dead lyon.

is forgotten. 6 Also their love and their batted, and their c He noteth the enuie is now perithed, and they have no more palitimen, which

7 Go, eat thy bread with joy, and drinke thy no pressure, but to wine with a cherefull heart : for God now dac- rather to be an aba

cepteth thy workes. 8 At all times let thy garments be e white, and let not oyle be lacking vpon thine head.

9 1 * Reioyce with the wife whom thou haft die, which is loued all the dayes of the life of thy vanity, which dogge and lyon, God hath given thee vinder the funne all the dayes d They flatter of thy vanitie: for this is thy portion in the life, themselves to be of tay vanitie: for this is my portion in the first in Gods fauous, and in thy trauaile wherein thou labourest vinder in Gods fauous, and in thy trauaile wherein thou labourest vinder in Gods fauous, the funne.

10 All that thine hand shall ande to doe, doe dance it with all thy power: for there is neither worke a Reioyce, be menor inuention, nor knowledge, nor wifedome in ty, and spare for no cost, thus speake

the grave whither thou goeft. e grave whither mou goest.

It I returned, and I faw under the funne that gods. the race is not to the fwift, nor the battell to the life, firong, nor yet bread to the wife, nor also riches * Chap. 5, 18. to men of vinderstanding, neither yet fauour to f Thus the worldmen of knowledge; but time and f chance com- lings fay to proone that all things are meth to them all.

12 For neither doth man know his 8 time, but and attribute ther as the fifthes which are taken in an euill net, and to chance and for-as the birds that are caught in the finare; fo are type providence the children of men fnared in the euill time, when of God. it falleth vpon them fuddenly.

13 I have also seene this wisedome vnder the shall come.

funne, and it is great vnto mee. 14 A little citie and few men in it, and a great King came against it, and compassed it about, and

builded fores against it. 15 And there was found therein a poore and wife man, and hee delinered the citie by his wifedome, but none remembred this poore man-

16 Then fayd I Better is willome then ftrength; Fer the wisedome of the pore is despised, and his words are not heard.

17 The words of the wife are more heard in quietnesse, then the cry of him that ruleth among focles.

but one finner deftroyeth much good.

fool fo kings and drawnen princes, 17 And of joid

Lings and Princes.

18 Better is wifedome then weapons of warre: CHAP. X. B The d fference of fools bueffe and wifedome. as A flaudever is like a ferpent that cannot be charmed. 16 O

knoweth either lone of a hatred of all that is be a Meaning, what things he ought to 2. All things come alike to all : and the fame man knoweth not condition is to the just and to the wicked, to the by these outward good and to the pute, and to the polluted, and to things, that is, by him that facrificeth, and to him that facrificeth presented when God not : as is the good, fo is the finner, he that fwea- doeth favour or hate, for he fenreth , as he that feareth an outh, deth them as well 3 This is entill among all the is done vider to the wicked as the funne, that there is one b condition to all, and to the godly. also the heart of the sonnes of men is full of euill, b In curward also the heart of the sonnes of men is run or cum, things, as riches, and madnes is in their hearts whiles they line, and and povertie, fickneffe and bealth, 4 Surely who foeuer is joyned to all the living, there is no diffe sence between the there is hope : for it is better to ac living dog, then godly and the Wicked : but the 5 For the living knowe that they shall die, difference is that but the dead know nothing at all: neither have the godly are affuthey any more a reward: for their remembrance Gods fauour and red by faith of affiftance.

Epicures and carportion for euer, in all that is done under the made their belly their god, and had no pleature, but in iect and vile perfon to this life. then a man of authoritie, and fo te

all things in abune

lawfull for them,

g That is , he doth not forefee what

Dead flors cause to flinke, and punisha the opnin antiof the epothecasie: So deeth a little folly him that is in efficiention for wifedome, and for glory.

a Sothar be doth all things well and contra.y. b By his doings he bewrayeth himfeife c If thy foperiour be angry with

thee, be thou difcreete, and not mooned. is an enill thing when they that the in authority, faile and doe northete ducty

e They that are

an i vertue. * Pfal. 7, 16.

\$1014. 26, 27.

eccius, 27, 26,

rich in wifedome

f Without wifedone whatforger a man takerb in hand . sur sech to his owne huit

wicked is fuch that they know not common things, and yet will they discusse high matters. h That is , without wifedome and courfell. i Are giuen to their lutter and pleafures. k Meaning, when he is noble for vertue and wife-Home, and wieh the gifts of God. I Thou canft not worke enill fo fe-

cretly, but it fhall

be knowen.

g The ignorance

a Thatis, be liberall to the priore, and though it feeme to be as a whing ventred on the fea. yet it Mall bring thee proft. b Arthe cleuder that are full , power out raine, fo the rich that have 2bundan e mu't deftribure it libe-

c He exhorteth to belt etall while wee live : for af-

2 The heart of a a wife man is at his eight hand; infily, where as the but the heart of a foole is at his left hand, foole doeth the 3 And also when the foole goeth by the way,

his heart faileth, and he b telleth vnto all mat he is a foole. 4 If the clpitit of him that ruleth, rife vp a-

gainst thee, leave not thy place, for gentlenes pacifieth great finnes. There is an euill that I have feene voder the

d Meaning, that it funne, as an derrour that proceedern from the face of him that ruleth. 6 Folly is fat in great excellency, and the rich

fet in the low place. 7 I have feene fernants on horfes, and princes

walking as feruants on the ground. 8 * He that diggeth a pit, thall fall into it, & he that breaketh the hedge, a serpent shallbite nim.

9 Hee that removueth ftones , finall hurt himfelle thereby, and he that cutteth wood, thalbe in danger thereby.

10 If the yron be blunt, & one hath not whet the edge, he must then put to more is frength; but

the excellency to direct arbing is wifedome. 11 If the ferpent bite, when he is not charmed; no better is a babler.

12 The words of the mouth of a wife man haue grace; but the lips of a foole denoure himfelfe.

13 The beginning of the words of his mouth is foolishnesse, and the latter end of his mouth is wicked madneffe.

14 For the foole multiplieth wordes, faying, Man knoweth not what shalbe; and who can tell him what shalbe after him?

15 The labour of the foolish doth weary him; and seattlines of the for he knoweth not to go into the g cities

16 Woe to thee, O land, when thy king is a h child, and thy princes i eat in the morning.

17 Bleffed art thou, O land, when thy King is the fonne to of nobles, and thy princes eat in time, for firength and not for drunkennes.

18 By flouthfulnes the roofe of the house goeth to decay, and by the idlenes of the hands the house dropeth thorow.

19 They prepare bread for laughter, and wine comforteth the living, but filter answereth to all.

20 Curse not the king, no not in thy thought, neither curfe the rich in thy bed chamber; for the I foule of the heaven shall cary the voice, and that which bath wings, shall declare the matter.

CHAP. XI. 2 To be literall to the poore. 4 Nes to doubt of Gods pronidirice. 8 All worldly prosperitie is but vanitie 9 God will inder all

Aft the bread upon the waters: for after many dayes thou that find it.

2 Giue a portion to feuen, and also to eight: for thou knowest not what eaill shall be vpon the

3 If the b cloudes be full, they will power forth raine upon the earth: and if the ctree doe fall toe ward the South, or toward the North, in the place that the tree falleth, there it shalle.

4 He that observes the divind shall not sow, and he that regardeth the cloudes, thall not reaps.

5 As thou knowest not which is the way of the spirit, nor how the bones do grow in the womb ser there is no power. d Breithat fegieth incongeniences, when neceffitie tequireth, mail neuer doe his duetie.

i ne iouie immortan, 40 of her that is with child: for then knowest not the worke of God that worker all.

6 In the morning fowe thy feede, and in the evening let not thine I and reft : for thou know. . Benet wearie eft por whether finall profper, this or f that, or of nell dong. whether both shall be a like good. of thy worker are

7 Surely the light is a pleafant thing : and it is mon agreable to Grd. a good thing to the eyes to fee the funde. g That is, of affine

8 Though a man line many yeeres, on in them area and trouble all he reloyce, yet he shall remember the dayes of he Heeders feeb 8 darkeneile, because they are many, all that commeth a vanitie.

9 h Reioyce, O yong man , in thy youth , and though Gat let thine hearr cheere thee in the dayes of thy world no call youth; and walke in the wayes of thine heart, and count. in the fight of thine eyes: butknow that for all 1 To wit, arget, thefe things, God will bring thee to indgement. In the Meaning caroall

10 Therefore take away griefe out of thine 1 in whereving heart, and cause euill's to depart from thy flesh: youth is given, for cuildhood and youth are vanitie.

CHAP. XII.

I Tothinke ou God in youth, and not to deferre till age. 7 The feute returnes to Goa. It Wied me is the 21 of God, and conjuleth infening I im and keeping his command ments

Emember now thy Creator in the dayes of R Emember now my country thy youth, whiles the cuill daies come not, thy youth, whiles the cuill daies come not, noight yeares approach, wherein thou fhalt fay, I have no pleasure in them:

2 Whiles the funne is not darke, nor the light, not the moone, nor the flattes, nor the a cloudes contro a course

returne after we raine.

3 When the b keepers of the house shall trem. when the cloudes ble, and the ftrong men shall bow themselues, raine, managuiess and the grinders thall ceafe, because they are in iterated few, and they waxe darke that looks out by the b The hander windowes: 4 And the doores shall be shut without by a The legs.

the base found of the g grinding , and he shall rife d The reeth, vp at the voyce of the bird; and all the daugh - The eyes. ters of finging shalbe abased:

Allothey shall be afraid of the k hie thing, g when the sawes and feare fralke in the I way, and the almond tree that fearce open. field in flourish, and the n grafhopper shall be a and not be able to burden and one purificulty of the state burden, and concepifeence thall be driven away: h He faul number for man goeth to the house of his age, and the at le to fleese. mounters goe about in the fireete.

6 Whiles the o filmer coard is not lengthened, that be deale and ner the golden Pewer broken, nor the Apircher notable to beste broken at ther well, nor the f wheele broken at a To climbe bre the cifferne.

7 And dest returne to the earth as it was, and the " spirit teturne to God that gave it.

rannie. o And the more wife the Preacher was, the thin

more he taught the people knowledge, and can-blest they are ... fed them to heare, and fearched forth, and propa- it ighthey were ted many paralil. s.

10 The Preacher fongle to find out pleasant be at white each words, and an veright writing, e entie words of colleges of an trueth.

11 The worde of the wife are like goads , and like nailes via local by the mafters of the allemations blies, mind are given by enery piffour.

12 And of other things befide thele, my fonne, fachbens and take thou heede : for there is none end in making the treates

that eccuereth the bezion, which is in colour I be golfe. q That is , the sement. I Me no g, the lover. I V hoth a the head | T That is , the hear , woff which the head drawe hith powersellife u The finle it continently goeth einot Usebith the saft as the Author mable of a strain grant ther to .. y or tormen. Weilage yelly the min ilters, whom be calleth mil eis y Thatis, by God,

Refore those all in terie tor

which keepe tha

That it, the winde finger g.

becaufe of their Weat leffe, or they & ope downe as though they were 8 Vanity of vanities, faith the Proachet, all is afraid leaft at y thing flies ld hit

I They Shall trems. in Their head fhell

n They thall be stile to beare no.

marrow clabe

p. The hole this

The Churches beautie.

Salomons (1) g.

Her delire to Christ

2 Thefe things cannot .e comprehended in hooks or learned by itudy but God inut erift uch ebine beart. that thou mayett onely know that oxiddoness the true felicity, and the may cherevotora to Feare God

many z bookes, and much reading is a wearineffe

13 Let vs heare the end of all: feare God and keepe his commandements: for this is the whole duet, of man. 14 For God will bring every worke voto judgement, with every fecret this g, whether it be good or euill.

EXCELLENT SONG

WHICH WAS SALOMONS.

THE ARGVMENT.

I Nahir Song , Salomon by most fixecte and comfortable allegories and garables describeth the perfite love of telus Christ, the true Salomon and Kang of peace, and the fastifull sonie or his Church, which he hath functified and appointed to be his spowe, noly, chafte, and without reprehension. So that here is declared the fingular loue of the bridegrome toward the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure countre and grace without any of her deferuing, Allowe carrell affection of the Church which is inflamed with the love of Chrift, defiring to be more and more soyned to him in lone, and not to be for faken for any sfet or blemish that is n her.

CHAP. I. 2 The familian talke and mylicall communication of the

Sprituail lene cerrorine Tifus Christ and his Chirch. 5 The domesticall en mies that perfecute the Church.

Et a him kulle me with the killes of his mouth; for thy loue is better then winz.

2. Because of the % samuer of thy good % returned by month as a samuer of the control of therefore the c virgios

3 d Draw me; we will run after thee; the King hath brought me into his e chambers; wee will rejoyce and be glad in thee; we will remember thy loue more then wine; the righteous doe loue thee,

4 I am f blacke, O daughters of Ierusalem, but comely, as the tents of g Kedar, and as the h curtaine of Salomon.

5 Regard you mee not because I am i blacke; for the funne hath looked vpo one. The formes of rey mother were angry against me : they made me the keeper of & vines; but I "kept not mine own vine.

6 Shew me, a O thou whom my foule foueth. where thou feedeft, where thou light at noone; for why should I be as she that turneth aside to the

flockes of thy companions? 7 P If thou know not, O thou the fairest among women, get thee foorth by the fteps of the flocke.

k The corruption of and feed thy kids by the tents of the thepheards. 8 I have compared thee, O my loue, to the

troupe of hotles in the 9 charets of Pharaoh. 9 Thy cheekes are comely with rowes of

10 Wee will make thee butders of golde with

11 'Whiles the King was at his repail, my

fpikenard gaue the finell thereof. 12 My wel-beloned is as a bundle of myrrhe

vnto me : he thall lie betweene my f breafts. 13 My wel-beloued is as a cluster of camphire

vnto me in the vines of Engedy. 14 My loue , behold , thou art : faire; beholde flead of thy lockinge, thou art faire; thine eyes are like the doues.

15 My welceloned, behold, thou art faire, and pleafant; also our a bed is greene.

to goe to the pa'tours to learne. q For thy fpirituall beauty and excellencie, bere was so would't readine to be company of Chift He shall be mor deare wate me. I Corne accepteth bis Church and commended her beautig, is That is, the beart of the faithfull, wherein Christ dwelleib by his ", mir.

16 The beames of our house are cedats, one rafters are of litre.

CHAP, II. 3 The Church defireth to rest under the Bidow of Christ.

& She heareth her voyce. it She is compared to the dines B; And the enemies to the loxes.

I Am the rose of the field , and the lillie of the valleyes.

2 Like a lillie among the thornes, fo is my a loue among the daughters.

3 b Like the apple tree among the trees of the ferre a bis Church forest, so is my welbeloued among the fons of men things under his shadowe had I delite, and fare downe: b The spouse testiand his fruit mas fweet voto my month.

herb ber great diffre 4 Bee brought mee into the wine cellar, and toward her bushaud, out her through

loue mas his banner ouer me. faileth bet, and 5 Stay me with flagons, and comfort me with berefore the deli-

reth to be comforapples; for I am ficke of loue. red, and tell it. 6 His left hand is under mine head, and his e Chris chargeth

right hand Joeth imbrace me. them which have 7 Cl Charge you, O daughters of Ierusalem, to doe to the

by the roes and by the hinds of the held, that ye by a folemne ogth, fur not vp, nor waken my loue, vntill the pleafe. that they nous't 8 d It is the voyce of my welpeloued : behold, not the quietnede

he commeth leaping by the mountains , and fkip- d This is focker of ping by the hils. Chart, who tooke 9 My welbeloued is like a roe, or a yong hart; "pon him our oature to come to heipe

loe, he thandeth behind our wall, looking forth his Church of the windowes, thewing himfelfe through the e Foratmuch as biede voder ib.

10 My welbeloued lpake and fayd voto mee, cloake of cu. fleffr. Arife, my loue, my faire one, and come thy way. f So that we cannot

It For behold, g winter is path; the raine is baue f.d. koo wiedge of hunan .his life, changed, and is gone away. g Toat is, fince

12 The flowers appeare in the earth : the time and enour in disof the finging of birds is come; and the voyce of sea backe by the comming of Chift, the turtle is heard in our land. which is bere de-

13 The figuree hath br light foorth her yong feribed by the figs; and the wines with their fmall grapes have i, ring time, when catt a favour : arife my loue, my faire one, and all things dountleb Thoutbat act come away. ailiamed of thy

14 My doue, that art in the b holes of the nines, come and rocke, in the fecret places of the fraires, thew mee thew thy feife vnthy fight, let me heare thy voyce: for thy voyce to me suppresse the

is fweet, and thy fight comely. bereiches whiles 15 Take vs the toxes, they little foxes, which they are youg, that delt by the vines: for our vines bane small grapes. to their their ma-

away: returne, my welbeloued, and be like a too, most ready to helpe

16 My welbeloued is mine, and I am bis : nee line, and de noy the feedeth among the lillies. 17 Vntill the day breake, and the shadowes flee

or a yong hart voon the mountaines of Bether. bei in all dangers. CHAP.

† Ebr. a feng of fongs: fo called bea games it is the chien felt of thefe ous. which Salomen made, as is mention ned, 1, King, 4.22,



a Thus Christ pres

aboue all other

his mintile was

when they begin

vine of the Lord

reth Chailt to be

k The Church defi-

a This is boken in the perlou of the Church, ot ofthe faithfull foule inflamed with the defite of Chuit, whom the loueth. b The feeling of thy great benefit.

pure in heart and convertation. e Meaning, the fecieticy that is not f The Church confinne, but hath confidence ... the fauous of Christ, g Kedar Ivas Ilha masis foune, of Whom came the Asabiaos that ducets in tenta h Which within there all for with

and Iewels. i Confider not the Church by the ourward appearance. nature through fince and afflictious. 1 Mineo Noebiethren, which flould

n The fronte freling her tault fleeth for fraceu... o Whom thou haft galled to the dignirie of pattours, and they fee for heber owne dreamer in p Chieft freaheth to his Chui.b, bidding them

e They that are d The faithfull confelle that they canot some to Christ , excep, they be drawd.

knowe to the world, feifeth ber fpots aud precious itoses

have more favoured fromes, and thy necke with chaines. 231.6 m She confesseth ber own negligence, floods of filmer.

to he; husband only

that are ignorant,





The Church defireth to be joyned to Chap. Mj. iiij. v. Christ. The fountaine of grace. 41

a The Church by night,thatis in troubles, feekerb to Christ, but 10 por inconsidently beard.

b Shewing that aithough we be not heard at the firit, yet we muit fill c' ntique to prayer, till we feele comfort

c Which decla reth. that we must ferke voto al' of haue soy fuccour. d Reade Chap. 1,7.

a This is referred to the Church of Ifrael which was led by the wildernes faire yeares. Err powder. f By the b.d 14 meant the Tem; e owbich Salamon made. g Heilla e b to

the Naco Abich kept the Temple Or, coarct. h All ye that are

of the number of the far brull. f . b i. become man vas crowned by the love of God with the glorious cro xue of his divinity.

Because Christ delighteth in his Church , he come mendeh all that is to her. # Chap.6.4. b He bath tefpect to the multitude of the faithfull, to bich are many ia aumber.

c Whereio are knowl-dg-and zeale t.x.o precious ienels.

d Christ promifeth his Chirch to ca'l bie fia biull ti n all the corners of the world.

CHAP. III. 1 The Church defireth to be soyned inseparably to Christ ber bufband. 6 Her delinerance out of the wildernes N my bed by anight I fought him that my foule loued: I fought him, but I found him not

2 I will rife therefore now, and go about in the city, by the streets, and by the open places, and will b feeke him that my foule loueth : I fought him. but I found him not.

3 The watchmen that went about the city. found mee : to whom I fayd, Haue you feene him whom my foule loueth?

4 When I had past a little from them , then I found him whom my foule loued I rookehold on him, and left him not, till I had brought him voto my mothers house, into the chamber of her that conceived me.

5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye fitte ne vp , nor waken my loue vntill the pleafe.

6 Who is thre that commeth up out of the willenes like pillars of finoake perfumed with mytthe and incense, and with all the topices of the marchant?

7 Be olders fleed, which is Salomons; threefcore those, men are round about it, of the valiant men of Fact .

8 They all handle the fword, and are expert in warre, sucry one hath his fword voon his thigh for the feare 8 by night.

9 King Salomon made himfelfe a palace of the trees of Lebanon.

10 He made the pillars thereof of filuer, and the pau ment thereof of gold, the hangings thereof of purple, wrose middes was paued with the love of the daughters of Terufalem.

11 Come foottb, ye b daughters of Zion, and beholde the King Salomon with the crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnesse of his beart.

CHAP. IV.

I The prayles of the Church. 7 She is without blemift in his fight. 9 The lane of Christ toward her.

B Ehold, thou art a faire, my loue; behold, thou art faire; thine eyes are like the doues; among thy lockes " thine haire is like the b flocke of goates, which looke downe from the mountaine of Gilead.

2 They teeth are like a flocke of sheepe in good order, which goe vp from the washing; which euery one bring out twinnes, and none is barren among them.

Thy lips are like a threed of scarlet, and thy talke is comely, thy temples are within thy locks

as a piece of a pomegranate. Thy necke is as the tower of David built for defence; a thousand shields hang therein, and

all the targates of the strong men. 5 Thy two c breafts are as two yong roes that

are twinnes, feeding among the lilies. 6 Vntill the day breake, and the shadowes slie away, I will go into the mountaine of myrrhe, and

to the mountaine of incense. 7 Thou art all faire my loue, and there is no

fpot in thee. 8 d Come with me from Lebanon, my spoule, euen with me trom Lebanon , and looke from the top of Amanah, from the top of Shener, and Hermon, from the dennes of the lions, and from the mountaines of the leopards.

o My efifter, my spoule, thou hast wounded 9 My efitter, my ipome, thou hate wounded mine heart with his Charch filter, one of thine f eyes , and with a chaine of thy in respect that he

10 My fifter, my Sponse, how faire is thy louer of man. how much better is thy love then wine ? and the his Church beautifauour of thine oyntments then all lpices ? full & rich, be loard

11 Thy s lippes, my Spoule, droppe as hony his gifts to her combes : hony and nalke are vader thy tongue, confethor and and the fauour of thy garment is as the fauour of that kelgiung Lebanon.

12 My lifter my spoule is as a garden included, b The Couch as a fpring thut vp, and a fountaine fealed vp. 13 Thy plants are as an orchard of pomegra- bergl myant beauty

nates with iweet fruits, as camphire, fpikenard, 14 Even spikenard, and faffron : calamus, and

true to sista de of cynamon, with all the trees of incente, myrthe all grade and aloes, with all the chiefe spices. Ca into comfort 15 b O fountaine of the gardens, O well of li-

uing waters, and the springs of Lebanon. the graces of his 16 A.ife , O' North, and come, O South, and Petri voon her,

blow on my garden , that the lpices thereof may meant by the North flow out - let my wellbeloued come to his garden, and south word. and cat his pleafant fruit.

CHAP. V.

s Christ ca leth his Church to the participation of all his trefferes. a She heareth his vorce, 3 She confesseth her ningednesse. 10 She pratfeth Christ her his band.

Am come into my a garden, my fifter, my fpoufe, a The garden fig. I gathered my myrrhe with my spice I are mine done of Christ. hony combe with mine hony , I dranke my wine Where he prepawith my milke : eate, O friends, drinke, and make toth select you merry, O welbeloued.

2 b I fleepe, but mine heart waketh, it is the that there is troubled voyce of my welbeloued that knocketh , fayes to well by the the Open vito me, my lifter, my loue, my done, my vn- which is meant by dehled : for mine head is full of dew, and my locks frequis.

with the drops of the c night.

3 I have put off my d coate, how shall I put the Lord toward it on? I have washed my feete, how shall I defile sincers

them? 4 My wellbeloued put in his hand by the hole nette, and that of hee of the doore, and t mine heart was affectioned to- felle the bath no-

5 I rose vp to open to my welbeloued, and mine cleane, the promise hands did drop downe myrthe, and my e hingers feeb oot to den e pure myrrhe upon the handles of the barre.

6 I opened to my welbeloued: but my welbe- were microfile loued was gone &past: mine heart was gone when wards him. he did ipeake: I fought him , but I could not had a The ippule him : I called him, but he answered me not.

7 The fwatchmen that were about the city, thall cin found me; they smote me, and wounded mee: the if the the dwell watchmen of the walles tooke away my vaile from good

8 I charge you, O daughters of Ietufalem, tea age or that if you find my welbeloued , that you tell him that and he remaineth

I am ficke of lone. Q b O the fairest among women , what is thy Toat is, lerufawelbeloued more then other welbeloued? wharem. is thy welbeloued more then another louer, the P B-cause that he

thou doeft to charge vs? 10 My welbeloued is white and ruddy , the ally puo his

chiefest of tenthouland. 11 His head is as fine gold, his lockes cut hittle number, Lanca-

and blacke as a rauen. 12 His eves are like dones upon the rine ad not faith not regenwaters, which are wallt with make, and ren by the full reffels.

13 His cheekes are as a bedde of spices lited

confedera in rall

Chine, who is the

her and to power

b Trefpoule frieb with the caret of a Decla joe the

d The spoule confeffeth her nakedthing, or feeing that file it once made

T Errimi bemeit which the 114 " anovore 1. 1

f T for po ad-

ed all to be destroyed, lea filt a time jas aydea I Ebr. Tarbift.

k Hearing of the

Chrift,the faith-

a That is, is con-

nerfant beere in

b Which wis a

faire an ittrong

c This neclarett

the exceeding lone

of Christ tosvard his Church.

d Meaning that

the gifts are infi-

nite which Chill

faithfull are many

e He theweth that

the beginning of

the Church was

Frall, bur ther ir

grew up to a great

f He weat downe

gogue to fee what

g I found nothing

as the nobles of my

into the Syna-

Law and the

but rebellion.

h I ran se fwife

people 10 their

ChSoalem, which

war, nifieth peace.

abren, ovbich ibeth

have moit favouraute

ber own negligence.

ling her fault fleeth

fied nod modW a

called to the digni-

tie of pattours, and

flead of thy loching.

they fet for he beir

owne dreamet in

P Chieft freaheth

to his Church,

bulding them

to her buscand only

n The fronte !

for focueur.

in She confesseth his

& The

mature th

and afflicht

I Mine o Avp.

i O re people of

Jerufalem : for le-

rufalem was called

Diophets.

charera.

* Chap.4,1

giueth to bis

ia number.

multirude

earth among men.

full defire to know bow to find him.

excellency of

Salomons Song.

Spirituall loue.

fweete flowers, and his lippes like lilies dropping de wne pure myrrhe.

14 His handes as rings of golde fet with the t chryfolite, his belly like white yuory concred

15 His legges are as pillars of marble fet vpon fockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as fweet things, and he is wholly delectable : this is my well-cloued, and this is my lover. O daughters of letufalem.

17 h Othe fayrest among women, whither is thy welbeloued gone? whither is thy welbeloued turned afide, that we may tecke him with thee?

CHAP. VI. a The Church affureth herfelfe of the loue of Christ,
3 The praises of the Church. 8 She is but one and

M Wwelbeloued is gone downe into his a gar-den to the beds of spices, to seede in the gar-

dens, and to gather lilies. 2. I am my welbeloueds, and my welbeloued is

city. 1. King, 14.17. mine, who feedeth among the lilies. 3 Thou art beautifull, my loue, as 5 Tirzah, comly as Ierufalem, ter, ible as an army w banners.

4 C Turne away thine eyes from me: for they ouercome mee . * thine haire is like a flocke of goats, which looke downe from Gilead.

Thy teeth are like a flocke of theepe, which guets to his Church for that his goe up from the walking, which every one bring

out twinnes, and none is barren among them. 6 Thy temples are within thy locks as a piece

of a pomegranate. 7 There are d threescore Queenes, & fourescore concubines, and of the damfels without number.

8 But my doue is alone, and my vndefiled, the is the onely daughter of her mother, and the is deare to her that bare her: the daughters have feene her, and counted her bleffed : enen the Queenes and the concubines, and they have praifed ner-

9 Wo is the that looketh forth as the morning, faire as the moone, pure as the funne, terri-

ble as an army with banners !

10 I went downe to the f garden of nuts, to fee the fruites of the valley, to fee if the vine budded, an lif the pomegranates flourished.

11 El knew nothing, my foule fet me h as the

charges of my noble people.

12 Perurne returne O i Shulamite returne :returne that we may behold thee. What shall you see in the Shulamite, but as the company of an army?

CHAP. VII. A The beauty of the Church in all her members. 10 She is

affured of Christs love toward, her. HOw beautifull are thy goings with flocs, O princes daughter! the loynts of thy thighes are like lewels ; the works of the hand of a cun-

ning workman. Thy nauell is as a round cup that wanteth not liquor: thy belly is as an heap of wheat com-

vntpaffed about with lilies. 1. 3 h Thy two breafts are as two yong roes that vnto etwinnes.

14 4 Thy necke is like a towre of youry; thine thou ans are like the filhpooles in Helibon by the gate 15 Bath-rabbim; thy note it as the tower of Leba-

pleafant that looketh toward Damascus, Thine head upon thee is as scarlet, and the

that are ignorant, to goe to the pattours to learne. where was no worldly treasure tof thine head like purple: the king is tied o in eerbithat flie is admitted to the afters

vanoine t Carat accepteth his How faire att thou, and how pleafant att is, the beart of the faithfull, where, my loue, in pleasures!

7 This thy flature is like a palme tree, and thy breafts like clutters. 8 I faid, I will goe up into the palme tree. I will take hold of her boughes : thy breaftes shall now

be like the clufters of the vine; and the favour of thy nose like apples. o And the roofe of thy wouth like good

wine, which goeth fireight to my welbeloued, and caufeth the lips of the ancient to speake.

10 d I am my welbeloueds, and his defire is tod This the fpoule

11 Come my welbeloued, let vs go forth into the field : let vs remaine in the villages.

12 Let vs get up early to the vines, let vs fee if the evine flourish, whither it bath budded the small grape : or whither the pomegravates flourish there that are called to

will I give thee my love, 13 The mandrakes have given a fmell, and in any fruit. our gates are all fweet things , new and olde : my

welbeloued, I have kept them for thee. CHAP. VIII.

a The Church will be taught by Chrift. 3 She is uphilden by him, 6 The volument ione wherewith Christ louesn her. IT She is the vine that bringeth forth fruit to the Spirituall Salemon, which as Tefus Chreft.

Ha that thou werest as my brother that sucked the breafts of my mother : I would finde a The Church cale thee without , I would kiffe thee, then they should led of the Gentiles, not despise | thee.

2 I will lead thee and bring thee into my mo- lerufalem. thers house: there thou shalt teach me; and I will | Or, me. cause thee to drinke spiced wine, and new wine of

the pomegranate. 3 b His left hand (hallbe vnder mine head, and

his right hand shall imbrace me. 4 . I charge you, O daughters of Ierufalem, Reade Chip. 3-5that you flirre not vp nor waken my lone vntill

the please. (Who is this that commeth up out of the wildernes, leaning upon her welbeloued ?) I raifed thee vp vnder an apple tree; there the mother

conceived thee: there the conceived y bare thee. 6 d Set me a feale on thine heatr, and as a d The spoufe defignet upon thine arme : for love is firong as freth Christ to be death : ielousie is cruell as the graue : the coales toyoed in petpe-

thereof are fiery coales, and a vehement flame. 7 Much water cannot quench lone, neither can the floods drowne it : if a man should give all the fubstance of his house for love , they would

greatly contemne it. 8 "Wee have a little fifter , and shee hath no - The lewish breafts : what shall we do for our fifter when the Church speaketh Thalbe fpoken for ?

o fif the beawall, we will build voon her a f If the be for and filuer palace : and if the be a doore, we will keepe fait the in meet for her in with boards of cedar.

10 g I am a wall, and my brefts are as towers : g The Church

then was I in his eyes as one that findeth peace, promifeth filelity II b Salomon had a vine in Baal-hamon; hee h This is the vine

for the fruit thereof a thouland pieces of filuer. bired out, Matt. 12 But my vineyard which is mine, is before i Christ dwelleth me : to thee, O Salomon, appertaineth a thouland in his Courch,

the fruit thereof. trust energoi,

h The Church dee

to O thou that dwellest in the i gardens, the first Church that companions beatken vnto thy voyce : cause me to if he depart from

are it.

14 O my welbeloued, it flee away and be like helpe them in vnto the roe, or to the yong bart vpon the moun- their troubles. taines of spices.

Chrift, bring louth

peakerb thus to the Church of

> Reade Chap. 2.6.

this of the Church dwell in.

gaue & vineyard vnto keepers: enery one bringeth yard of the Lord pieces of filuer, and two hundred to them that keep, wholey yee the faithfull beare.

them, yet that he

ISAIAH

THE ARGVMENT.

GOD, according to his promise, Denteron. 18. 15, that hee world never leave his Church destitute of a Propher, hat of from time to time accomplished the same whose office was not onely to declare outo the people the things to come, who cof they had a speciall renelation, but also to interprete and declare the Law, and to apply particular 'y the doctrine contained briefly therein, to the visitie and profite of these, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the diclaration of the Lam, they had respect to three things, which were the ground of their doctrine. Firft, to his doctrine contained briefly in the two Tables , secondly , to the promises and threat. nings of the Law: and thirdly , to the Cousnant of grace and recenciliation , grounded upon our Sautour Lefus Christ, who is the end of the Law. Wherever they newher added nor dimmifhed, but faithfully expounded the fense and meaning thereof. And according at God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and al denounced the menaces against the enemies of the same; not for any care or regard to the enemies, but to a fure the Church of their fafegard by the destruction of their enemies And as touching the doffrine of reconciliation , they have more clearely intreated it then Mofes, and fet foorth more lively lefus Chrift, in whom this Couenant of reconciliation was made. In all these things I Saiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonstrons, reprehensions, and consolations; ever applying the nottrine, as hee sam that the disease of the people required. Hee declareth also many notable prophecies which hee had received of God, as touching the promise of the Men with his office, and kingdom. And of the favour of God toward his Church, the volation of the Gents'es and their unson with the lemes. Which are as most principall points conteined in this broke, and a gatherine of its Sermons that hee preached. Which after certaine dayes that they had flood upon the Temple doore for the manner of the Prophets was to fet up the summe of their doctrine for certaine dayer, that the people might the better marke it, as Ifa. s. t. and Habak, 2.2) the Priester tooke it downe, and reserved at among their Registers; and fo by Gods providence these bookes were preserved as a moniment to the Church for ever As touching his person and time, hee was of the kings stocke (for Amoz bu sather was brother to Azariah king of ludah, as the bell writers doe agree) and proptected more then 64 years, from the time of Villah unto the reigne of Manaffeh, whose father in law he was (as the I brewes write) and of whom hee was put to death. And in reading of the Prophets, this one thing among others es to be observed, that they speake of things to come as though they were now pair, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secree counsell, and so revealed them to his Prophet:

CHAP. I

& Ifainh reprosenth the Tewes of their togratitude and finbburnneffe, that neither for benefits nor purifoments would amend at He forwell why their factioes are reielted, and wherein God true firmer flandeth as He prophecieth of the destruction of Ierufalem, a; and of che reflitution therrof.

a That is, a reue-

lation or prophe-

cie, which was

one of the two

God declared

himfelfe to his

fergants in old

time, at Num. 14.

6, and therefore

called Seets,

E Sam. 9-9.

chiefly fent to

ly : for in this

booke sie pro-

ons alfo.

phecies concer-

ning giber nati-

ludah and leru-

falem, but not one-

the Prophets were

meanes whereby

a Vision of Isaiah, the sonne of Ainoz, wnich hee faw b concerning Iudah and Ierusalem, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 Heare,O d heavens, and hearken, O earth : for the Lord hath faid, I have noutified and brought up e children a bur they

haue rebelled against me. 3 The foxe knoweth his owner, and the affe his mafters crib; but Ifrael hath not knowen; my people hath not understood.

Ah, finfull nation, a people laden with iniquitie; a g feede of the wicked corrupt children; they have for faken the Lord; they have prouoked the h Holy one of Israel to anger; they are

gone backward. 5 Wherefore should we be i smitten any more?

c Called alfo Aas, t of these Kings, tead a King, from Chap, 24, voto Chap at, and a Chron-from Chap, ay voto Chip 33. d Becaufe men were obitinate and ie feufit le, be colleib to the dumbe creatures, which were more prompt to obtyGods word, 24 Deut. 34 z. e Hee declareth his great mercie toward the leaves for almuch as hee chole chem aboue a'l orber nations to be his people and children, as Deu econom 10 15. f The most dull and bruit beasts doe more acknowledge their duety toward their mafters, then my people doe toward mee, of whom they have received beneficed withoutcomparison g They were not onely withed as were their fathers , but trerly corrupt, and by their cuili example inferted others. That is, him that faudifieth Ifrael. i What augileth it to feene to ameni you by puniffunent , feeing the more I curreft you , the more ye rebell?

for ye fall away more and more; the whole head is ficke, and the whole heart is beaute.

5 From the i fole of the foote vnto the head, chiefe par and there is nothing whole therein, but wounds and the to y, he fig fwelling, and fores full of corruption; they have was no fact of not beene wrapped, m not bound vp, not mollified the whole body

Your land is waste; your cities are burnt feet from his with fire , ftrangers denoure your land in your I Enery parted presence, and it is desolate like the ouerthrow of the bone of well a Brangers.

8 And the daughter of o Zion shall remaine like a cottage in a vineyard, like a lodge in a in Thereplages garden of cucumbers, and like a belieged ci-

Except the Lord of hozel-s Phad referued they would not vitto vs euen a finall remnant, wee fhould have repeat. beene 9 as Sorlors, and should have beene like vnto toem that dwell

10 Heare the word of the Lord, Or princes of be aufe they Sodom: hearken vnto the Law of our God, O people of Gomorah.

11 What have I to doe with the multitude of your facrifices , faith the Lord ? I am full of the burnt offrings of rams, and of the fat of fed beatts: 1em. and I defire not the blood of bullockis, nor of p B-cause that he lambes , not of goats.

12 When ye come to appeare before mee, who all spoo his

4 That is , all destroyed Thee that for your vices deserved all to be destroyed, as they of Sodom, faue that Golothis metrie referned a bitle number , Lamentations 3 24. f Although God commandes thefe factimes for a time, as aydes and exercises of their faith vot because the propile had not faith nor rejenrance , God dereueit them , Pfalme fo , 13. leremiah 6. w. Amos f, 11 , Micab 6. 7,

k Symmony the

chiefait, was da

were for element that they write incurable and yet n Meaning, of

fame off, wich looke for no aduantage of that which remainers destroy all herose

o That is, lerufa-

a Courch to

required

Ff 2

t Without fairh and repentance. n Your factifices offered in the new moones and featts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies and they themfelues are void of fairb

and mercy. x He she wech that where men be giuen to avarice, deceir, crueltie and extortion , which is meant by blood, there God wall thew his anger, and not accept them, though they feeme neuer to holy , as Chap.59 3. y Bythis outward washing, he meaneth the (piritual): exhorring the Ieves to repent

and amend their z This kind of reafoning by the Second Table, the Sariptures vie in miny places againft the hypocrites, who presend most holines and religion in word but when the charitie and loue toward their brethren fhould appeare, they detlare that they haue peither faith nor religion. a To know if I doe accufe you without caufe. Leaft finners Inculd presend

pure in heart, and he will forgive all their finnes, were ny or great. whatforuer aduerftie man endureth, st ought to be atwib and to his navae incredulitie and difobedience. d That is . letufalem, which had promifed fidelity voto me, as a wife

any rigour on

Gods part, he only

willeth them to be

to ber burband.

required this of your hands to tread in my courts? 13 Bring no mo oblations, in vaine: incense is an abomination vnto me : I cannot fuffer your new moones, nor Sabbath, nor folemne dayes (it is iniquitie) nor folemne affemblies.

14 My foule hateth your " new moones and your appoynted feafts: they are a burden vnto me : I am wearie to beare them.

15 And when you shall ftretch out your hands I will hide mine eyes from you : and though yee make many prayers, I will not heare : for your hands are full x of blood.

16 y Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill.

17 Learne to 2 doe well: feeke judgement,relieue the oppressed ; judge the fatherlesse, and defend the widow.

18 Come now . 2 and let vs reason together. faith the Lord : though your finnes were as crimfen, they shall be made b white as fnow : though they were red like fearlet, they shalbe as wooll.

19 If yee confent and obey, ye shall eate the good things of the land.

20 But if ye refuse and be rebellious, ye shalbe devoured with the fword : for the mouth of the Lord hath fpoken it.

2.1 How is the d faithfull citie become an harlot ? it was full of judgement , and justice lodged therein, but now e they are murtherers.

22 Thy filuer is become droffe: thy wine is mixt with water.

23 Thy princes are rebellious, and companions of g theeues : euery one loueth gifts , and followeth after rewards : they judge not the fatherleffe, neither doeth the widowes cause come before them.

24 Therefore faith the Lord God of hoaftes. the i Mightie one of Ifrael, Ah, I will i eafe me of mine aduerfaries, and avenge mee of mine ene-

25 Then I will turne mine hand vpon thee, and burne out thy droffe, till it is be pure, and take away all thy tinne.

26 And I will reftore thy Judges as at the first, and thy councellers as at the beginning; afterward shalt thou be called a citie of righteousnes, and a faithfull citie.

27 Zion shall be redeemed in judgement, and they that returne in her, in m inflice.

28 And the a destruction of the transgressours and of the finners shall be together: and they that forfake the Lord , shalbe consumed.

20 For they shalbe confounded for the ookes, which we have defired, and we shall be ashamed of the gardens that ye have chosen.

30 For ye ihall be as an oke, whose leafe fadeth: and as a garden that hath no water.

Giuen to conetouines and extertion , which be uguified before by blood ver. 15 f Whatfoeuer was pute in thee before, is now corrupt, though thou have an outward flew. g That is , they maintains the wicked and the extortioners : and not onely doe not punish them, but are themselves such b When Gud wil shew himfelfe merciful to bis Church, be calleth himfelfe, The Holy one of Ifrael:but when he bath to doe with his enemies, he is called Mightie, as against whom no ss able to refit i I will take vengeance of mine adversaries the lewes, and so satishe my defire by punishing them. Which thing yet hee doeth with a griefe, because of his Cournant. k Leaft the faithfu'l among them should be overcome with bis threatning, he addeth this confolution. He is onely the worke of God to purifie the heart of man , which thing hee dorth because of his promife , mate concerning the faluation of his Church. m By inflice is meant Gods faithfull promife , which is the cause of the deliverance of his Church, n The wicked thall not be parrakers of Gods promife Pfal. 92,9 o That is, the trees and pleas fant places, where ye commit idelatry , which was forbidden, Deut. 26, 22.

31 And the Arong shall be as P towe, and the P The false god, maker thereof as a sparke; and they shall both wherein your confidence, burne together, and none shall quench them.

CHAP. II.

2 The Church fall be reflored by Christ, and the Gentiles called 6. The punishment of the rebellious and obstinute.

He word that Isaiah the sonne of Amoz sawe vpon Indah and terufalem. 2 * It a shalbe in the last dayes, that the moun-

taine of the House of the Lord shall be prepared in the top of the mountaines, and b shall be exal. * Mich. 4: 1. ted aboue the hilles , and all nations thall c flow a The decree and

3 And many people shall goe, and say, Come, stauration of the and let vs goe vp to d the mountaine of the Lord, chiefly meant of to the house of the God of Iaakob, and hee will the time of Christ, teach vs his wayes, and we will walke in his paths, b In an enident * for the Law shall goe foorth of Zion, and the and differend. word of the Lord from flerufalem.

And a he shall judge among the nations, dome of Christ and h rebuke many people; they shall i breake that enlarged their swords also into mattocks, and their speates of the docume. into fiethes : nation shall not lift up a fivord Here also is declaagainst nation, neither shall they learne to fight red the reale of any more.

5 O house of laakob, come yee, and let vs are called. 1 walke in the Law of the Lord.

6 Surely thou m haft for faken thy people, the where the vife house of Iaakob because they are " full of the East ble Caurch then maners, and are forcerers as the Philiftims; and was. abound with fittange children.

7 Their land also was full of P filuer and gold, whole doctine and there was none end of their treasures, and offalvation, their land was full of horses, and their charets This was acmere infinite.

8 Their land was also full of idoles; they wor- hill preached in shipped the worke of their owne handes, which from thence went their owne fingers have made.

9 And a man bowed himfelfe, and a man wor'd. 9 humbled himfelfe; therefore 1 fpare them not.

10 Enter into the rocke, and hide thee in the a lower given dust from before the feare of the Lord, and from him the glory of his Maiestie.

II The high looke of man shall be humbled, their sinues, and and the loftinesse of men shall be abased, and the turne to him Lord onely shall be exalted in sthat day,

12 For the day of the Lord of hoaftes is vpon all the proud and hautie, and vpon all that is exalted; and it shalbe made low.

13 Even youn all the cedars of Lebanon, that are high and exalted, and vpon all the okes of Ba- where a before

14 And vpon all the hie mountaines, and vpon all the hils that are lifted vp.

15 And ypon euery hie tower, and ypon euery full Watte, but Brong wall.

16 And upon wall the thips of Tarthifh, and ly the be affected

finalbe confumed as eafily as a piece of tow.

ordinance of God, touching the re-Church, which is

God, when they d Alluding to

Much , 4. 2. e Meaning, the complished, when thorow all the

g The Lord, which is Chilt, fhall baue h That they may

He flieweth the fruit of the peace which the Gafrell fhoul | bring : to Wit, that meu fhoul I doe good

one to anether. they were enemies. k He f, eaketh not against the vie of weapons and lawthe weth how the beaus of the god-

one towards o.

ther : which peace and love doeth begin and grow in this life , but flial be perfected when we are loyped with our Head Carift lefus. I Seeing the Gentiles will be fo readie make you halte and filew them the way to worthip God.m The Prophet feeing the finall hope that the Tewes would convert , complaineth to God, as though he bad vectly forfaken them for their fire. n Foll of the corruprions that reigned chreffy in the East parts. o They altogether game themselves to the fashions of other nations. p The Prophet first condemned their superstition and idolatry : next their conetous per and thirdly their vaine trust in worldly meanes. q He noteth the nature of the idolaters , which are neuer fatisfied in their inpentitions. r Thus the Prophet ipake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods judgemen: (Meaning , as foone as God shall begin to execute his judgemeets. t By hie tree, and mountaines are meant them that are proud and loftie, and thinke themfelues most fittong in this world. u Hee condemneth their vaine confidence, which they had in ftrong boldes, at die their rich marchandife , which brought in vaine pleafures, Wherewith mens mindes became effeminate.

vpon all pleasant pictures.

* Hofen 20.8 . Inke 11.30. reuel 6.16. and o 6. 1 They thall caft them into most vile and filthie

places, when they perceive that they ere not able to helpe them. y Call of your vaine coi fi lence of man , wofe life is fofraile , that if his nofe he stopped , he is dead, and confider that you

baue to doe with

God.

a Because they truffed in their abundance and profperity be fhe eth that they flould be taken from

them. b The temporali Conernour and the minister. c By thefe he mesneth that God would take a way enery thing bat was in any eltimation, and wherein they had any occafion to vact theirfelues. d Not onely in

age, but in wit, maners,knowledge and threugth. e For lacke of good regiment and order. f He the weth that this plogue shalbe fo hornble , that contrary to the common maner of men, which by parmie are ambitious, none fhalbe found able or willling to be their gouernour g Feare thallrather cause him to for (weare bimfelfe.

when to take fuch a dangerous charge vpon him h When God fhall e xamine their deeds whereupon they now fet an impudent face, he

thall finde the marke of their impretie to their forehead i Be ye that are

godly affured that God will defend you in the middes of thefe troubles. k Becaufe the wicked people were more addict to their princes, then to the commandements of God, he thewerh that he would give them fuch princes, by whom they should have no helpe , bur that should be manifeit tokens of his Wiach , because they (hould be fooles and effeminate I Meaning , that the ruless and governous had deftroyed his Chuich , and not preferued it , according to their duetic.

17 And the hautineffe of men fhall be brought low, and the loftinesse of men shalbe abased, and the Lord shall onely be existed in that day. And the idoles will be yearly defiroy.

19 Then thall they goe * into the holes of the rocks, and into the caues of the earth from before the f are of the Lord, and from the glory of his maiestie, when he shall arite to destroy the earth.

20 At that day shall man cast away his filuer idoles & his golden idoles (which they had made themselnes to worship them) x to the mowles,

and to the backs. 21 To goe into the holes of the rocks, and in-

to the tops of the ragged rockes from before the feare of the Lord, and from the glory of his maiestie, when he shall rife to destroy the earth.

22 Ceafe you from the man, whose y breath is in his notirels: for wherein is he to be effected?

CHAP. III.

I Por the sinne of the people, God will take away the wife men, and give them foolifb princes. 14 The conctoufnesse of the governours, 16 The pride of the women

F Or loe, the Lord God of hoaftes will take away from Jerufalem and from Judah the tray and the firength ; even all the flav of bread , and all the stay of water.

2. The firong man and the man of warre, b the judge, and the Prophet, the prudent and the a. ed.

The captaine of hise, and the honourable, and the counfeller, and the cunning artificer, and e elequent nian.

4 And I will appoint dehildren to be their princes, and babes thall rele oper them.

The people thalbe opprefied one of ancther, and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall take hold of his brother of the house of his father, and say, Thou haft cleathing, thou thalt be our prince, and let this fall be under thine hand;

7 In that day he shall 8 sweare, saying , I cannot be an helper: for there is no bread in mine house, nor cloathing: therefore make me no prince of the people.

Doubtleffe Ierusalem is fallen, and Iudah is fallen downe, because their tongue and works are against the Lord to prouoke the eyes of his glory.

9 The b triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom: they hide them not. Wo be vnto their foules: for they have rewarded eaill voto themselves.

10 'i Say ye, Surely it shalbe well with the inft: for they shall eate the fruit of their works.

11 Woe be to the wicked, it shalbe eaill mith him: for § reward of his hands shallbe given him.

12 k Children are extortioners of my people, and women haue rule ouer them : O my people, they that leade thee, cause thee to erre, and deftroy

the way of thy paths. 13 The Lord standeth vp to pleade, yea, hee Randeth to judge the people.

14 The Lord thall enter into judgement with the | Ancients of his people & the princes thereof:

for yee have eaten up the vineyard : the spoyle of m That is, vee the poore is in your houses.

15 What haue ye to do that ye beate my peo- n He menacach le to pieces, m and grinde the faces of the poore, the people because faith the Lord, even the Lord of moalts?

16 The Lord also faith, . Because the daughters of Zion are hauty, and walke with oftretched game themfelves out neckes, and with P wandring eyes, walking to all Austrones and a minfing as they goe, and making at tink- and discountries. ling with their feet. 17 Therefore shall the Lord make the heads P Aratigne, that

of the daughters of Zion bald, and the Lord thall they were not chate. discouer their secret paris.

18 In that day shall the Lord take away the their wantonness. ornament of the flippers, and the kalles, and the them to flippers

19 The fweet balles, and the bracelets, and the bad limite places bonnets 20 * The tyres of the head, and the floppes, and they went.

the headbands, and the tablets, and the earerings, f to replanfing all 23 The tings and the muftlers,

The coltly apparell and the vailes, and the cutarty me mercer wimples, and the crifping pinnes.

23 And the glattes and the fine linnen, and the cannot be content hoods and the flaunes.

24 And in stead of sweete sanour, there shalbe flinke, and in flead of a girdle, a rent, and in flead in Meaning, that of draffing of the haire, baldnetle, and in flead of God with not only in the first of the haire, baldnetle, and in flead of God with not only in the first of the following the follo a ftomacher, a girding of lackecluath, and burning in Itead of beauty.

25 Thy men shall fall by the s fword, and thy have somered too ftrength in the battell.

26 Then thall her gates mourne and lament, weale, which ha th and the being defolate, thall fix vpon the ground.

againt themof the attogan.y and pride of the i Women, which red their pride.

> q Watch fliewed that did ciere of forked . pon them, which trokled at

thefe the gapartie cularly he the Aeth varitie of fuch as with come'y spparell according to their degree. ly puntill the ware men, buribert busbands which haue fuffered this alfo the common

not remedied it.

CHAPIV.

1 The fmall remnant of men after the deftru Aien of Icrulalem. a The graces of God upon them that remaine.

A Nd in that day shall a seuen women take hold of one man, saying, Wee will eate our owne bread, and we will vieare our owne garments; one- a When God that ly b let vs be called by thy name, and take away execute this vet our c reproach.

2 In that day shall the d bud of the Lord be found to be the beautifull and glorious, and the fruit of the earth head to many wofhall be excellent and pleasant for them that are men, and they efcaped of Hrael.

3 Then he that shall be left in Zion , and he nede dialifeete that shall remaine in Ierusalem, shalbe called ho- fer themselves to ly , and every one shall be e written among the li- at y condition uing in terufalem,

4 When the Lord shall wash the filthinesse of band, a d let vs bt the daughters of Zion, and purge the I blood of Ie- c For firther rufalem out of the mids thereof by the spirit of thought it to be 8 judgements, and by the spirit of burning.

And the Lord thall create vpon enery place d He comforters of mount Zion, and vpon the afternblies thereof, the Courch to this h a cloude and fmoke by day, and the thining of ded lanon, who he shall found up take a flaming fire by night : for vpon all the e glory a but lightly ug Mall be a defence.

6 And a couering shalbe for a shadow in the should be as pleaday for the heate, and a place of refuge and a co- faithfull, as though uert for the storme k and for the raine.

manly fitamefattb Be thou our balcalled thy is unawithout an bead and bushand

abar ta c'a grac

they fpraog out of

the earth as Chas

geance, there Buff

45 \$ Some by the budde of the Lord meace Chrift. e He alludeth to the books of life . whateof read Fxod. 32 meaning, Gods fecret counfell, wherein his elect are prefeitinate reaserson, 3a, 3a mening, 400 is retret counterly, Merieto in select are presidented to life euerlating. (The tas, the cruelly, extortion a unitie, and all who should give the transfer of the selection of the selection of the cloud. Exod (3), 410 meaning, that God's favour and protection flord.) appeare in every place. I The faithfull are called the glory of 6 d . because h s mage aud toheos of biggiace fin e iorbem. k God promifeth to be the de fence of his Church against all moubles and da gers

Ff 3 CHAP marry.

c Meaning that he

Charch in a place

d He fpared no di-

ligence nor coft.

e In the feuenth

verfe be declarerb

what they were.

f He makerh them

owne caufe, for as

indees in their

dent that they

exercibe cause of

their owne ruine.

g I will take no

more care for it:

meaning, that be

shem his word and

ministers, and all

iend them con-

& ludgement and

righteoufneffen e

s ue fruits of the

e nell oppressors there is no religie

i Of them that are

t To wa for the

poore to dwell in. I I baue brant the

complaint and ory

m Which contei-

neth about ten

acre fhould but

yeeld one portel.

n Whi, h contei-

te neth ten pot-

te's and is in dry

things as much as

p That spare no

to follow their

Bità is in lequers.

pain nor diligence

ber weary of their

ripting and exceftige pleafures . but

s fe all meanes to

r They regard not

the promdent care

at God ones them.

nor for what end

prouble to the

pottels.

luftes. q Which are ne-

of the poore

oppreffed.

feare of God and cherefore in the

tracy plagues.

would take from

bae plante i his

abun line.

33.

z. He filmsyerh

words of the wic-

CHAP. V. : Vader the fimilitude of the vine, he deferibeth the flate

of the people. & Of their auarice. 11 Their dennikin-nese. 13 Of their captinitie. N Ow will a I fing to my b beloued a fong of

my beloued to his vineyard, * My beloued bad a c vineyard in a very fruitfull hill.

. The Prophet by 2 And hee hedged it, and gathered out the this fong doth fet ftones of it, and he planted it with the best plants, before the peoples d and hee built a tower in the mids thereof, and eyes their ingratt. sude, and Gods made a winepresse therein; then hee looked that it should bring forth grapes; but it brought forth * Itatis, to God. It Mould bring

3 Now therefore, O inhabitants of ferulalem and men of Iudah , iudge , I pray you, I betweene me and my vineyard.

most plen-ifull and

4 What could I have done any more to my vineyard that I have not done vnto it? why have I looked that it should bring forth grapes, and it bringeth foorth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I g will take away the hedge thereof, and it shall be eaten up : I will breake the wall thereof, and it shall be troden downe:

much as it was eni-6 And I will lay it waste ; it shall not be cut, nor digged, but briers and thornes shall grow vp: I will also command the cloudes that they raine

no raine vpon it.

7 Surely the vineyar. I of the Lord of hoafts is the house of Irael, and the men of Iudah are his pleafant plant, and he looked for b judgement, other comforts, and but behold oppression : for righteousneile, but behold ; a crying.

> Woe vnto them that iowne house to house, and lay field to field, till there be no 1 place, that ye may be placed by your felues in the mids of the

9 This is in mine leares, faith the Lord of hoafts. Surely many houses shall be defolate, even great and faire without inhabitant.

10 For ten acres of vines shall yeeld one m bath, and the feed of an n homer thall yeeld an o ephah.

II Woe unto them, that p rife vp early to follow drunkeneffe, and to them that continue untill anight, till the wine doe inflame them.

12 And the harpe and viole, timbrel and pipe, pottlet: fo that every and wine are in their feafts : but they regard not the r worke of the Lord neither confider the

worke of this hands. 13 Therefore my people f is gone into captinerb on hundreth o An Ephan con-

mitie, because they had t no knowledge, and the glory thereof are men familhed, and the multitude thereof is dried vp with thirst.

14 Therefore " hell hath enlarged it felfe, and hath opened his mouth without measure, and their glory, and their multitude, and their powp, and he that rejoyceth among them, shall descend

15 And man fhalbe brought downe, and man shall be humbled, even the eyes of the proud thall be humbled.

16 And the Lord of hoaftes shall be exalted in judgement, and the holy God shall be fanctified in ioffice.

17 Then shall , the lambes feede after their

he but created them, f That is, fhall certainely goe ; for fo the Prophets vie to Speake as though the thing which finall come to paste, were done already. t Because they would not obey the word of Got, a Meaning, the grave shall swallow vo them that inall die for bunger an I entrit, and yet for all this great dettruction it fiell neuer be fatiate. x God comf. treth the poore louibes of b't Church, which had bene ftrangers in other countreys, promiting that they thould dowell in thole places againe, whereof they had beue depriused by the fat and cruell tyrants.

maner, and the ftrangers shall cate the desolate places of the fat. 18 Wo voto them that draw iniquity with y Which vie all allurements coca-

cordes of vanisie, and finne, as with cart ropes; and ment accordes 19 Which fay, 2 Let him make speed; let him to harden ; beir baften his worke, that wee may fee it : and let the confeience in fin. counfell of the Holy One of If ael draw neere and what are the

ked, when they are a and entill of good, which put darknes for light, Gods sudgements, and light for darkeneffe, that put bitter for fweet, 1. Pet. 3. 4. a Which are not

athamed of finne. nor care for hone. lie, but are growen

22 Wo voto them that are c mighty to drinke to a despetate imwine, and vnto them that are strong to powre in Arong drinke:

take away the righteonfnesse of the righteous nition.

Aubble, & as the chaffe is confumed of the flame; fo their toote thalbe as rottennesse, and their bud shall rise up like dust, because they have cast off their postericy, so the Law of the Lord of hoasts, and contemned the that nothing shall word of the Holy one of Ifrael.

against his people, and he hath stretched out his punished this peoe hand upon them, and hath imitten them that the pla, that the dumbe mountaines did tremble: and their carkeifes were had beene so platorne in the middes of the streets, and for all this gued, would have his wrath was not turned away, but his hand was bin more fentible, and therefore his firetched out ftill.

ons afarre, and will hisle vnto them from the end gin to feele them, of the earth : and behold , they shall come hastily the Bayyonians to

none shall flareber nor steep , neither shall the girdle of his loynes be looled, not b the latchet of g They shall be his shopes be broken.

bowes bent; his horfe toof sihabe thought like h. The enemy fluit

29 His roating shall we like a lion, and he shall ment roare like lions whelpes; they thall i roare, and lay hold of the pray : they shall take it away , and of the enemie. none shall deliuer it.

30 And in that day they shall roare voon them, I to the land of as the roating of the fea : and if k they looke vnto Inlah. the earth, behold darkenesse and forow, and the light shalbe darkened in their I skie-

CHAP. VI. s If aich formeth his vocation by the vision of the dinine maieffy. 9 He (beweth the oblitmacie of the people. 11 The destruction of the land. 13 The remnant referued.

N the yeere of the death of king Vzziah, a I faw a God firmerh also the Lord fitting vpon an b hie throne', and nor birefelfe to lifted up, and the lower parts thereof filled the manin bismaie-

The d Seraphims stoode upon it, every one is able to comprehad fixe wings with twaine he covered his a face, bend him that is and with twaine he couered his feete, and with Libba Baptott face twaine he did h flie.

as many capaci se

by withble figures, as

the boly Gholt in

the forme of a doue b As a Judge ready to give fentence. c Offit gammin, or of his throne. d They were Angels, is called because they were of a fierie colour, to figothe har they burnt in the love of God , or were light as fire to exe use his will e Signifying, that they were not able to endure the brightine the of Gods gliry. f Whereby was declared that man was not able to fee the brichtness's of God in them. g Wich thing declareth the proupte obedience of the Ade gels to execute Gods commandement.

3 And

come, that we may know it. 20 Woo visto them that speake good of enill,

and fweet for fowre.

21 Woe vnto them that are b wife in their owne eyes, and prudent in their owne fight.

pietie b Which are contemners of all do-23 Which inftifie the wicked for a reward, and arine and adme-

c Which are neuer from him. weary, but thew 24 Therefore as the firme of fire denoureth the their thength, and

bragge in glatrory and drunkennes d Both they an f be left,

ord of the Holy one of Irrael.

25 Therefore is the wrath of the Lord kindled Goll had fo fore

26 And he will lift up a figne f unto the nati. tinus till they bewith fpeed.

27 None shall g faint not fall among there: a his best e, and to

28 Whose arrowes shall be sharpe, and all his to execute Gods fling, and his wheeles like a whirlewind.

haue : one impefii Whereby is declared the cinety h The leves fhall

plaques n uit con-

He will make

romp; and luttie

find no fuscour.

Mans lips polluted.

b This oft repeti-

the holy Angels

felues in praying

God to teach va

through all the

world , and there-

bound to praife

k Which things

were to confirme

Washo; the voyce

finalie was figur-

that fliould come

vpourhe levves

fied the blindaufe

I Helpeake, bihis

one, because bee

that was a mortall

fore had more

need to glouthe

caule the more

God then the An-

neete that man ap

the more doth be

frane and corrupti-

know his owne

m Of the bu nt

the file neutr

Or, Strid.

a Town, the fee

conditime : for in

the fire batteel

come

Abaz was ouer-

b Meaning, the

C That is , litted ,

because :hattioe

was the greatest,

e Toat is to fay .

the reft fhall re-

turne, which

Kings house.

Gen. 48. 19.

d For feare.

went out.

cifings , value

n This 'eclareth

for two causes : the

ofman: and Lycke

that in all our liues

Chap. VII. And one cried to another, and faid, h Holy, holy, holy s the Lord of hoaffs ; the whole i world

ston fignifiesh, that is full of his glory. 4 And the lintels of the doore cheekes k moocannot fauthe themued at the voyce of him that cried, and the house

was filled with fmoke. Then I faid , 1 Woe is me : for I am vndone,

because I am a man of polluted lips, and I dwell we flound give our feines to the in the mids of a people of polluted lips: for mine continuall praife of eyes have feene the King , and Lord of hoalts. God. 6 Then flaw one of the Seraphims vato mee i His g'ory doeth not onely appeare in the bequent, but

with an hot cole in his hand, which he hath taken from the maltar with the tongs:

7 And he touched my mouth, and faid, Loc. fore all creatures are this hath touched my lips, and thine iniquity fiball be taken away , and thy a finne shalbe purged.

8 Alfo I heard the voyce of the Lord, faying, Whom thall I fend? and who shall goe for vs? the Prophet , that it Then I feid, Here am I, fend me.

9 And he faid, Goe, and fay vnto this people, Yee fhall beare indeed, but yee fhall not vnderitana (ye ibali plainely fee , and not perceive.

10 Make the heart of this people fat, make their eares heavy, and flut their eyes, leaft they fe with their eyes, and heare with their eates, and understand with their heart, and convert, and cteature, and there- he heale them

11 Then faid I , Lord , P how long? And hee answered. Vntill the cities be wasted without ingels, did is not : . habitant , and the houses without man , and the

and the other, heland be viterly defolate. 12 And the Lord have remocued men farte away, and there be a great defoiation in the mids toacheth to God,

> 13 But yet in it fhall be 9 a tenth, and fhall totume, and thall be eaten up as an elme r or as an ske, which have a substance in them, when they cast their leaves : fo the holy feed thall be the sub-

that min cannot under due obedience to God, till be have purged vs. o Wherby is declared that for the matter of man . God will not immediatly take away his word , but he wall carfe it to be preached to their condemnation , when as they will not learne thereby to obey a swill, & befaued : hereby he exhorteth the minilters to do their duty, and answereth to the wicked mutinuies, that through their own malicethe, i heart is bardened, Matt. 13,14. Act 28 26, 1012, 11, S. P At he was modued with the zeare of Gods glosy, fo was be touched with a charitable attettion toward the people q Meaning the tenth part, or as fome write, it was reuraled to Isaiah for the conhumerion of his prophecie, that ten Kings firould come before their caprius y , as wore from Variab to Z-d-krab. r For the fewner they thall teeme to be earen up : yer they thall after flourish as a tree , which in M inter lofeth leaurs, and fremed to be dead, yet in Summer is fiellt and greene.

flance thereof.

CHAP. VII.

* Ierufalem is besieged. * Ifaith comferteth the lang. 14 Christ is promijed.

A Nd in the dayes of * Ahaz, the fonne of Io-tham, the fonne of Vzziah king of Iudab, R:-# 2 Kings 16. 5. zin the king of || Aram a came vp , and I ckan the fonne of Remeliah king of Ifrasi, to Ierulalem to

fight against it; but he could not ouercome it. 2 And it was told the honfe of b David , feying, Aram is loyned with . Ephraim: therefore his heart was a mooned, and the heart of his people, as the trees of the forest are mooned by

the wind. 3 Then faid the Lord onto Isaiah, Go foorth now to meete Ahaz (thou and . Shear-lathub thy fonne) at the end of the conduit of the vipper poole, in the path of the falle: sfield,

4 And fay voto him; Take heed, and be fill: name Ifaiah gaue his fonne . to figs the that the reft of the people flould returne out of their captimitie,

feare not, neither be faint hearted for the two tailes of thefe froking finebrands, for the furious wrath of Rezin and of Aram, and of Remali-

5 Because Aram hath taken wicked counsell f which have egainst thee, and Ephraim and Remalians foune, but a little fin fre

6 Let vs goe vp againft Iudah , and let vs wa- be guenched. 6 Let vs goe vp againt augan, and let vs was a Which was at ken them up, and make a breach therein for vs, ffraeine, and as

and fet a king in the mids thereof, even the fonce feementh, enemy to of g Tabeall. 7 Trais faith the Lord God, it shall not fland, h Counting firm

neither fhall it be. 8 For the head of Aram is Damascos , and the tieth veere of the

head of Damaseus is Rezin: and within fine and leigne of Vectar. h threefcore years, Ephraim shall be defroyed from being a people,

9 And the head of Ephrain : Simaria, and the that the ffratires head of Samaria is Remaliahs fonne. If ye beleeve mould be led and perpetualt not, furely ye shall not be established.

10 And the Lord spake againe vato Anaz, caprilling came to pale

11 Aske i a figne for thee of the Lord thy after that I lain is God : aske it either in the depth beneath or in the did this mestage. height aboue.

12 But Ahaz faid . I will not aske , neither will thing , that thing I k tempt the Lord

13 Then he faid , Heare you now. O house of David; is it a finali thing for you to grieve I men, h Not to be eene that ye will also gridue my God?

14 'Freresore the Lord in himselfe will give tempt God, but to you a figne. Behold, the virgine shall conceine refuse a figne when and beare a fonne, and the fhall call his name | Ini- God enterbit for

15 Butter and hony shall he eate, till he have is to rebelingature knowledge to refuse the euill, and to chuse the him. good.

16 For afore the childe shall have knowledge men, y hen ye com to eschew the euill, and to chuse the good, the tembe Gras in !land that thou abhorreit, shalbe forfaken of both God against white

her kings.

7 The Lord shall being upon thee, and upon telles.

17 The Lord shall being upon thee, and upon telles. thy people, and upon thy fathers boufe (the dayes m Foraf nuch as that are not come from the day that ? Ephraim the Lord for his departed from Iudah) even the King of a Af- ewee promife fake

18 And in that day fhall the Lord hiffe for the Christ the Saulous r flie that is at the vitermost parts of the floods of his Church, and of Egypt, and for the Bee which is in the land of the effect of all

19 And they shall come and shall light all in | Or, G.dwish via the defolate valleys, and in the holes of the rocks, which name on and open all thornie places, and open all buffite agreet mine, but

20 In that day shall the Lord shaue with a rafor that is hired, enen by them beyond the River, God, but min allo, by the King of Asflur, the head and the haire of bear ete inalise the : feet , and it shall confume the beard.

21 And in the fame day shall a man a nourish and a weath the age

a yong kow , and two theepe. 2.2 And for the x abundance of milke, that China bur any they shall give, bee shall eate butter ; for butter child; for bet i.e

nouriff all abundantly.

and hony thall enery one eate, which is left within the land. be destroyed p Since the time that the twelve Tribes rebelled under Robeam.

differences, the Lings of Seinsma and Sy ladauli q In whom thou haft put thy truft t Meaning, the Egyptims: for by reafon the country is hot and moilt, it is full of thes, as Affyria is foll of hees. I Signifting, that to place finall be free from them t That is, that which is from the belig downers and meaning, that he would defire y both great and small. I He that before bath a great number of cartell, flulbe coment with one have and two singepe. x. The number of men shalbe to small, that a few beasts shallpeable to

and fhall quickly the fine and two ... ne v. bac tum . Ata is propherical this thing , and note like b continues

Christ promised, 44

capming, which Withhin to years mation of this enemies fitabe deflucked and thou preferued.

G. drweider : the aid and beige of our infi mine

1 Yearhicke you haue to the comb · you bred your

thou are vieworthy , will gine a figne. which Halbe that fign-sand muzcles fitalle reuea e 1.

Gdonna. n Niego ug , that n mille as othectail re i n Normening

Ff 4

y As they that go

beaits among the

a That thou maiest

wrise in great let-

ters, to the intent it may be more eatily

common fallion.

e Because the thing

was of great im-

portance, he tooke

which were of

neople, when bee

albeit Vriah was

crite, a Kin. 16,11

swife, and this was

the footle: bafte to

e Before apy child

be able to speake.

g Which was a fountaine as the

face of mount

Zion, out of the

which ran a small

rruer through the

ricey of ladab, di-

power, which was

imall, defired fuch

abey faw in Syria

h That is, the Affy.

rians which dwell

beyond Euphraies.

M. fliab, or Chrift,

in whom the faith.

and Ifrael.

a flattering hypo-

d Meaning, to his

doue in a vision.

the pray.

Afferia.

credit with the

because all men

might read it.

to feeke wilde

1 o leeke God onely.

23 And at the fame day every place, wherein shall be a thousand vines, shall bee at a thousand pieces of filner : fo it shall be for the bries and for the thornes.

24 With arrowes and with y bowe shall one come thither : because all the land shall be briers

and thornes. buthes . 2 The mountains 25 But on 2 all the mountaines, which shall be contrary to their digged with the mattecke, there shall not come wont, fhalbe tilled thicher the feare of briers and thornes : but they by fuch as fhall flee to them for fuccour. Shall be for the fending out of bullockes, and for

the treading of sheepe.

CHAP. VIII.

2 The captivity of Ifrael and Indah by the Afgrians. 6 The infidelitie of the Iewes, 9 The destruction of the Afgrians, 14 Christ the stone of stumbling to the wicked. 19 The word of God must be enquired at.

M Oreover the Lord faid vnto me. Take thee a great roll, and write it b with a mans pen. Make speed to the spoyle: haste to the pray.

2 Then I tooke vnto me c faithfull witnesses to record, Vriah the Priest, and Zechariah the b Meaning, after the fonne of Ieberechiah.

3 After, I came vnto the d Prophetesse, which conceined, and bare a fonne. Then faid the Lord to me, Call his name, I Maher-ihalahafh-baz.

4 For before the childe shall have knowledge to cry, My father, and my mother, the shall thefe two witnesses. take away the riches of Damascus, and the spoyle of Samaria, before the King of Asshur.

5 And the Lord fpake yet againe vnto me, faying,

ferthis vp vpon the doore of the Temple, 6 Because this people hath resused the waters of a Shiloah that runne foftly, and reloyce with Rezin, and the fonne of Remaliah,

7 Now therefore , behold , the Lord bringeth vp vpon them the waters of b the River mightie Or made speed to and great, suen the King of Asshur with all his glory, and hee shall come vp vpon all their riners, and go over all their bankes.

8 And shall breake into Indah, and shall ouerfThat is, the aimy of flow, and paffe through, and thall come up to the necke, and the firetching out of his wings shall fill the breadth of thy land, O k Immanu-el.

9 Gather together on heapes, O ye 1 people, and ye shall be broken in pieces, and hearken all yee of farre countreys: gird your felues, and you eity : meaning, that shall be broken in pieces : gird your selues, and flutting their owne you shall be broken in pieces.

10 Take counfell together, yet it shall be brought to nought : pronounce a decree, yet shall power and richeras it not stand : for God is with vs.

11 For the Lord spake thus to mee, in taking m of mine hand, and taught me, that I should not walke in the way of this people, faying, ilt fhallb: ready to

12 Say ye not, An confederacie, to all them to drowne them. h H- foeskeththis to whom this people faith a confederacie, neither feare you o their feare, nor be afrai I of them.

13 P Sanctifie the Lord of hoaftes, and let him fall were comforted, be your feare, and let him be your dread,

14 And he shallbe as a 9 Sanctuarie: but as a

foffer bis Church to be destroyed viterly. I Towit, yee that are enemies to the Church, as the Affyrians, Egyprians, Syrians, Scc. m Toencourage me that I should not thrinke for the infidelitie of this people, and foneglect mine office. a Confent not yee that are godly, to the league and frie offhip that this people feeke with fittingers and ide-laters. O Meaning, that they finuld not feare the thing that they feared, which haue no hope in God. p In putting your truft onely in him, in calling upon him in adverticle, patiently looking for his helpe, and feating to doe any thing contrary to his will. q Hee will defend you which are his elect, and reiect all the reft, which is meant of Christ, against whom the lewes should stumble and fall, Luke 1,54. Rom. 9 33. 1 Pet. 2 7,8.

flumbling stone, and as a rocke to fall upon to both the houses of Israel, and as a snare and as a net to the inhabitants of Jerufalena.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

among my disciples. Therefore I will waite vpon the Lord that fore fealed to your

hath hid his face from the house of Iaakob, and I bearts. will looke for him.

18 Behold, I and the f children whom the heate and obey the Lord hath given me, are as fignes and as wonders word of God, whom in Ifrael, t by the Lord of hoaftes, which dwelleth the world hated, as though they were in Mount Zion.

19 And when they shall fay vnto you, Enquire worthy to line. at them that have a spirit of divination, and at the foothsayers which whisper and murmure, Should bler, knowing that not a people enquire at their God ? from the "li- nothing could come uing to the dead?

20 To the Y Law, and to the testimonie, if will of the Loid. they speake not according to this word: it is be- wicked thus. cause there is no z light in them.

21 Then he that is afflicted and familied fhall people feeke fuccour goe to and fro in a it : and when hee shall be hun- x That is, will they gry, he shall even fret himselfe, b and curfe his king refuse to be raught and his gods, and shall looke voward.

22 And when he iball looke to the earth, be- and feeke helpe at hold trouble, and a darkeneffe, vexation, and an- the dead, which is guith, and he is driven to darkeneffe.

16 Binde vp the testimony : seale vp the Law r Though al! forfake me, yet ye that are mine, keep my word f Meaning, them that

were willing to moniters and not t This was a confolation in their trou-

vnto them, but by the Should not Gods of the Prophet, who is the mouth of God, the illusion of Satan? v Seeke remedie in the word of God.

where his will is declared. 2 They have no knowledge, but are blinde leaders of the blinde. a This is , in Iudah , where they should have had rest, if they had not thus grienously offended God. h In whom afore they put their truit. c They thell sbinke that beauen and earth and all creatures are bent again ft them to trouble them.

CHAP. IX.

a The vocation of the Gentules. 6 A prophecie of Chrift. 14 The destruction of the ten tribes for their pride and contempt of God.

7 Et a the darkeneffe shall not be according to I the affliction, b that it had when at the fielt a He comforterb the hee touched lightly the land of Zebulun and the thefe great threatland of Naphtaly , nor afterward when he was nings, promiting to more grieuous by the way of the fea beyond Ior- reflore them to great den in Galile of c the Gentiles.

2 The people that d walked in darknesse, have was punished, first feene a great e light : they that dwelled in the land by Tiglarb pilefar, of the shadow of death, upon them bath the flight which was a light scourge in respect

flined. 3 Thou hast 8 multiplied the nation, and not suffered afterward increased their ioy they have rejoyced before thee by Shalmaneser, who carried the according to the loy in harueft, or as men reloyce Ifraelies away when they divide a spoyle.

4 For the h yoke of their burthen , and the Whereas the Raffe of their thoulder, and the rod of their oppref - dwelt together by four hast thou broken, as in the day of Midian.

Surely every battell of the warriour is with twenty cities, which neife, and with tumbling of garments in blood; but Huran. this shalbe i with burning, and denoting of fire.

ment verfe.

6 For vnto vs a childe is borne, and vnto vs tine in Babylon and a Sonne is given : and the government is vpon of that thing which

glory 10 Meffish. b Wherewith Ifrael

of that which they

captiues. Inwest and Gentiles reason of those Salomon gaue to

d Which were capthe Prophet speaketh

thould come to passe threefcore yeeres after, as though it were now done. e Meaning , the comfort of their delinerance. I This captionie and delinerance were figures of our captionie by fince, and of our delinerance by Christ through the preaching of the Gospel, Mathew 4 15, 16. g Their number was greatet when they went into capituitie, then when they returned, but their loy was greater at their 10turne . Hag. ato .. b Thou gaueit them perfice ioy by delivering them , and by destroying the tyrants , that had kept them in cruell hondage , as thou diddest deliuer them by Gideon from the Midianites, Judg.7.21. i He fpeaketh of the

deliuerance of air Church , which be barn deliuered miraculoufly from his enemies , but especially by the comming of Chrift , of whom he prophecieth in the k The authour of eteruity.and by whom the Church and euery member thereof thall be preferued for euer, and have immortall life.

1 Hig fingular loue and care for his elect. m This is another prophecie against them of Samaria, which were mockers and coptemners of Gods promifes and menaces, a We were but weake, when the enemie ouercame vs.but wee will make our felues fo itrong, that we

will neither care

for our enemies.

por feare Gods theatpings o Rezinking of Syria, who was in league with Ifrael, was flaine by the Affyriant, af.er whole death Arain, that ia, the Syriant were against Ifrael, which on the other fide were affayled by; she Philittims.

p Wickednesse exa bellowes kindlerh the fire of Gods wrath. which confumerh all his obstigate enemies. q Though there were no forreine

enemie, yet they

fhall delircy one another. r Their greedinesse shaloe in atiable, fo that one brother fhall eate vp another, as though he should eat his owne fielh.

a Which write and pronounce a wicked featence to oppresse the phore : meaning, that the wicked magistrates, which Were the chiefe caufe of mifchiefe, floul t be fitt unillied. b Towit, from Afferia. riches and authority, that they may be fafe, and that ye may receive them againe.

fling E Father, The prince of peace.

7 The encrease of his government and peace stall have none end : he shall fit upon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with judgement, and with justice, from henceforth, even for ever; the zeale of the Lord of hoaftes will performe this. 8 The Lord hath fent a word into Iaakob.

his shoulder, and he shall call his name, Wonder-

full Counseller, The mightie God, The euerla-

and it hath lighted vpon m Ifrael. 9 And all the people shall know, even Ephraim, and the inhabitant of Samaria, that fay

in the pride and prefumption of their heart, 10 The brickes are fallen , but we will build

it with hewen stones; the wild figge trees are cut downe, but we will change them into cedars. 11 Neuerthelesse, the Lord will raise vp the

adnerfaries of Rezin against him, and ioyne his enemies together. 12 Aram before and the Philiftims behinde, and they shall denoute Israel with open mouth;

yet for all this his wrath is not turned away, but his hand is ftretched out still. 13 For the people turneth not vnto him that faiteth them, neither doe they feeke the Lord of

14 Therefore will the Lord cut off from Ifra-

el head and taile, branch and tush in one day. 15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is

the taile 16 For the leaders of the people cause them to

erre: and they that are led by them are denoused. 17 Therefore shall the Lord have no pleasure in their yong men, neither will he have compaffion of their fatherlesse and of their widowes : for euery one is an hypocrite and wicked, and euery

mouth speaketh follie; yet for all this his weath is not turned away, but his hand attretched out 18 For wickednesse p burneth as a fire ; it denoureth the briers and the thornes, and will kindle in the thicke places of the forest; and they

shall mount up like the lifting up of smoke. 19 By the wrath of the Lord of hoafts shall the land be darkened, and the people shall be as the meate of the hie; no man shall 4 spare his brother.

20 And he shall fratch at the tight hand, and be hungry; and he shall eate on the left hand, and shall not be satisfied; every one shall eate the sflesh of his owne arme.

21 Manassen Ephraim; and Ephraim Manasfeh, and they both shalbe against Iudah; yer for all this his wrath is not turned away, but his hand is firetched out ftill.

CHAP. X. . Of wicked lawmakers, g God will purifb his people by the Affricans and after deflroy them. 2. The remnant of Ifrael fball be faned.

W Oe vnto them that decree wicked de-crees, and a write grieouous things.

2 To keepe backe the poore from judgement, and to take away the indgement of the poore of my people, that widowes may be their pray, and that they may ipoyle the fatnetleffe.

3 What will ye doenow in the day of visitation, and of destruction, which shall come from b farte? to whom will yee flee for helpe? and where will ye leane your a glory ?

them that are bound, and they shall fall downe among the flaine : yet for all this his wrath is not turned away, but his hand is stretched out still. o C Asthur, the rodde of my wrath ; and baue forfaken me, the staffe in their hands is mine indignation.

6 I will fend f him to a diffembling nation, capituly, and the relt shalbe state. and I will give him a charge against the people e God calleth for of my wrath to take the spoyle and to take the the Affyrians to of my wrath to take the ipoyle and to take the bethe executioners pray, and to tread them under feetelike the mire of his veogeauxe. in the streete.

heart esteeme it fo: but hee imagineth to destroy but hypocrites, and to cut off not a few nations. 8 For he faith, Are not my princes altogether fenenth verfe is

Kings ? o Is not Calno as & Carchemish ? Is not Ha- of God, and of the math like Arpad ? Is not Samaria as Damafcus ?

doms of the idoles, feeing their idoles were about on is to chaftife I erufalem.and aboue Samaria: 11 Shall not I, as I have done to Samatia, and mendment, and to the idoles thereof, fo doe to lerufalem, and to pofe is to defire

the idoles thereof? But when the Lord hath accomplifted themselves thus hall his worke voon mount Zion and Ierusalem, justice, it is Goda

I will visite the fruit of the proud heart i of the worke, but in reking of Assbur, and his glorious and proud lookes, spect of their owne 13 Because hee said, By the power of mine worke of the deowne hand have I done it, and by my wifedome, will. because I am wise: therefore I have removed the g Seeing that I borders of the people, and have spoyled their aswednercome

treafures, and have pulled downe the inhabitants another, fo that none could refift. like a valiant man. e a valtant man.

14 And mine hand hath found as a neft the ri- able to escape mine ches of the people, and as one that gathereth egges hands? that are left, fo have I gathered all the earth : and h When he hath there was none to moone the wing or to open fufficiently chall i-

the mouth, or to whisper. 15 Shall the k axe boaft it felfe against him that his owne bouse) heweth therewith ? or shall the faw exalt it felfe a- then will be burne gainft him that mooueth it ? as if the rod should i Meaning of Sa-

lift up it felfe against him that taketh it vp , or the neberb flaffe should exalt it felfe and mere no wood. 16 Therefore shall the Lord God of hoasts fend to doe any thing,

among his fat men leannesse, and under his glory but as God ap he shall kindle a burning like the burning of hre. Pointerk him, and 17 And the light of frael shalbe as a fire, and but his institutions

and of his fruitfull fieldes both foule and flish: I Meaning, that & he shalbe as the " fainting of a flandard bearer, God is a light to 19 And the reft of the trees of his forest shall and a fire to barne

be few, that a childe may tell them. 20 And at that day shall the remnant of If- m That is, the Affyrael and fuch as are escaped of the house of Jaakob, flay no more upon him that smote them, but soule viterly. thall P Ray vpon the Lord, the Holy one of Ifrael o When the battell

21 The remnant shall returne, euen the rem- p This is the end of nant of Iaakob vnto the mighty God.

in trueth.

22 For though thy people, O Ifrael, be as the toward his, to bring them to him, fand of the fea , yet thall the remnant of them re- aud to forfake all turne. The confumption 4 decreed shall overflow trust in others. with righteousneile.

23 For the Lord God of hoaftes fhall mrkethe to be confumed, and confumption even determined, in the middes of yet according to

d Becaufe they fome faall go into captiuity, and the f That is, the Affr-7 But hee thinketh not fo, neither doeth his rians against the Ie wes, which are and in the fixt and

declared the difference of the works wicked to one ye-10 Like as mine hand hath found the king- ty thing and afte: them for their athe Affyriana purthem to enrich

> he beginneth at k Here ove fee that

the Holy one thereof as a flame, and it shall burne, to dee his worke. and denoure m his thorns & his briefs in one day: though the interval 18 And shall consume the glory of his forest, verse 6.

has enemied ir loit,and the frandard taken.

q This fmall nome ber which feemed Gods le ree is faced thall be fulficient to fill all the

Gods plague

world with righteoufrelle. r God will defiroy this laud as he bath descrimed, and after lave a fmall portion .

24 Therefore

A prophecie of Christ.

24 Therefore thus faith the Lord God of heaths. Omy people, that dwellest in Zion, be not afraid of Asshur, he shall smite thee with a rod, & shal life v) his fraffe against thee after y maner of Egypt. 25 Bat yet a very little time, and the wrath thall

be confumed, and mine anger in their deftruction.

26 And the Lord of hoaltes thall rayle up a

f At the Egyptians did punish tare .

by the lifting vp of Mofes red. and the enemies ware drowned, Exid. 14,23. x Because of the promife made to tat bog fem. whereby Cori ta

I ing tome was prefigured. y He oclumberh by what way the Affy, ians thould come againtt I unfalem, to coafirme the faubfull , when it mould come to fraife, that as their plague was come, foilm ulashey be d-weird.

- Fea e and destruction in allcome spon ludah! for the princes and the people thall be all led a way capitues.

.e Becaufe the cap-Luxue of Babylon yvas a figure of the Immorall captings

under finne . be

the weeb char our

true delmerance

mini came cut of

outdigaity, fo

come of a poore carpenters house

as our of a dead

stocke , Cuap.

b All thefe pro-

percies can egree

it is he that tou-

cheth the bear s

mait fierb their

consultiences :

an I to the wilked

he is the favour of

fhall be fin ten

is the bus rodde.

e Men because of

aben which all affor

Alons air nime !

by the name of

bratts , ven-rein

the like at Jimus

to none, but onely voto Chuit : for

Christ thould

Ifinai a man with-

mult come by Chrift : for as Da

t Reade Chap, 9.4 foourge for him, according to the plague of Midian in the rocke Oreb: and as his itaffe was youn it When the life. lass polled through the a Sca, fo hee will life it up after the manet of

Egypt. 27 And at that day thall his burden be taken away from off thy thoulder, and his yoke from off thy necke; and the poke fluibe deflioyed because

of the anounting. 28 He is come to v Aiath : Le is paffed into Mi-

gron : at Michmath thall be lay up his armour. 29 They have gone over the foord: they lod-

ged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away. 30 Life up thy voyce, O daughter Gallim.caufe

Laith to heare, Ophore Anathoth. 31 Madmenah is removed : the inhabitants of Gebim houe gathered themselves together.

32 Yet there is a time that he will flay at Nob: hee thall lift up his hand toward the mount of the daughter Zion, the hill of Ierufalem.

33 Behold, the Lord Godof hoafts thall cut off the bong's with feare, and they of high statute fliabe out off, and the high thalbe bumbled. 34 And he shall out away the thicke places of

the firefi with your, and Lebanon that have a mightle fall.

CHAP. XI.

Chief borne of the roste of Isbet. 2 His vertues and kachine. 8. The fracts of the Gospell. to The cat-Larg of the Gentiles.

Bitocke of ithai, and a graffe thall grow our of

2 And the Spirit of the Lord shall reft rpon him: the Spirit of wifedome and understanding, the Spirit of counfell and (trength, the Spirit of knowledge, and of the feare of the Lord.

3 And shall make him prodent in the feare of the Lord; for hee thall not indge after the fight of his eyes, neither represent by the hearing of

4 But with right souther fe shall bee judge the poore, and with equition that the reproduct in the meeke of the earth; and he shall b frite the earth with the rod of his mouth, and with the breath of his lips thall he il v the wicked.

And inflice thall be the girdle of his loynes, and faithfulnetle the girdle of his reines.

6 The wolfe also shall dwell with the lande. of the frithfull , and and the leopard shall lye with the kid, and the calfe, and the lyon, and the fat beaft together, and a little childe shall leade them.

death and to them 7 And the kow and the beare shall feede: their that first perith; fo yong ones thall lye together: and the lyon thall eate Il aw like the bullocke.

3 And the fucking childe fhall play ypon the hole of the afpe, and the weared childe thall put y, buch is his word. his hand upon the cockatrice hole.

9 Then shell none hurt nor destroy in all the mountaine of my bolineffe : for the earth shall be full of the knowledge of the Lord, d as the waters reigne but Chrit that couer the fea.

by his Spiri altall reforme them , and worke in them fuch m maa!! chart y , that they Bull be like Limber, falouring and louing one an thir , and at iff all held quell affective ons , Chap. 61, 25. d. It flig ! be in ne groat abundance as the waters in the fea.

Ifaiah. A prayer of the Church.

nations shall freke vnto it , and his rest shall be f That is , the glorious. II And in the same day shall the Lord firetch also valleth his out his hand h againe the fecond time , to possesse g For God first the remnant of his people. (which thalbe left) of delivered his people Asshur, and of Egypt, and of Pathros, and of E-out of Egypt, and now promifeth to thiopia, and of Blam, and of Shinear, and of Ha- deliver them out

math, and of the yles of the fea. 12 And hee shall fer up a figne to the nations, hands, as from the and affemble the dispersed of littael, and gather ans, Cildeans, and the scattered of Judah from the foure corners of them of Actiochia,

13 The hatted alfo of Ephraim shall depart, and this is chiefe, and the adverfaties of Iudah shall be cut off; E. meant of Charit, phraim shall not ennie b Iudah, neither shall Iu. Who calleth bir dah vexe Ephrairo:

14 But they flall flee upon the shoulders of the world. Philiftims toward the Weft: they shall from le them he Here he deferiof the Baft together : Edom and Moab ibali or the that finalbe in his Bretching out of their hands, and the children of Church, and their Ammon m their obedience.

15 The Lord also shall viterly destroy the Meaning, a cori tongue of the Eg, prians fea, and with his trighty ner of the fea, that wind thall lift up his hand bouer the river, and entr hintothe fleil finite bien in bis feuen ftreames, and caufe fome of a rongee, men to walke therem with thooes.

- 16 And there shalpe a path to the remnant of the great river of his people which are left of Asthur like as it was Egypt, which envoto If ael in the day that hee came up out of the with feuen Breamer, land of Egypt.

CHAP. XII.

A thank giving of the fauthfull for themercies of God,

A Nd thou " shalt say to that day, O Lord, I will a He shewesh how praise thee : though thou with angry with me, trylic God, when thy wrath is turned away, and thou comforted me, they are cellulated.

2 Behold, God is tor b faluation : I will truft, from their caption. & will not fearetfor the Lord God not my ftrength to Our faluation

and fong : he is also become my faluation. 3 Therefore with joy faall yee e draw waters God, who give th

out of the wels of faluation. 4 And yee shall fay in that day; * Prayfe the and occasion to Lord : call vpon his Name : declare his workes a- proyle him for the

mong the people : make mention of them, for his fame. Name is exalted. 5 Sing vnto the Lord, for he hath done excel- o The graces of God

lent things; this is knowen in all the world. 6 Cry out, and shout, d O inhabitant of Zion : for great is the Holy one of Ilrael in the mids plenty , as waters

CHAP. XIII.

The Medes and Perfiam final deffine Babylon.

He a bur 'en of Babel, which Isaish the sonne a That is , the of Amoz did fee.

2 Lift vp a Gandard vpon the high mountaine: eied to come en lift up the vo; ce vato them : wagge the b hand, gricoons buideo, that they may goe i no the gates of the nobles.

3 I haue commanded them, that I haue e fan- not ab e to beare. Ctified: and I had : called the reighty to my wrath, the tiete two rue and them that reloyce in my delory.

God would finite the Pringe nations (whom they knew) to declare that God cha' ifed the Brael. es as his children , and thefe others as his enemies , and alfo if that Go i frare not thefe that are ignorant, that they must not thinke frange, if he punish them which have included of his Law, and keepe it not. b To wit, the Medes and Postums. C That is, a repared and appointed to execute my judgements c Which willingly toe thour to the works was revnto I appoint them, but how the wicked doe this , reade Coap, to, 6.

10 And in that day the roote of Ishai , which e He prophecieth first fland up for a figne unto the e people . the Gentiles Church , which he among whom they weie difperfed : fed through all the

> v ftory against k Town Nius,

it anderh onely in vi an affured confidence , conttancy . Pfal. 118.14. fhalbe fo abundant, that ye may receive them in as great ou of a fountaine

that is full. * 1 Circu. 16. 8. d Yee that are of the Chutch. great calamity , which was propher

is hich they were be freake, b of the plagues wherewas

Babel like to Sodom and Gomorah.

Chap.XIV. The fall of the tyrant, 46

e The army of the Meder and the Perfians againit Eabylon. f Ye Babylonians,

g The Babyloni-

halbe fo much.

that their faces

h They that are

ouercome shall

fhall barne at hre.

thicke that all the

powers of heaven

gainft them, Ezek.

31. 7. loel 3. 13.

Mait. 14. 19.

i He compareth

rahole world be-

canle they foeltee-

med themfelves by

Babylon to the

reason of their

k Henoteth the principall vice.

wherevoto they

I He noteth the

great flaughter

the enemy that!

neither for gold,

or filuer fpare a

m Meaning , the

power of L. bylon

with heir bired

* Pfal. 137. 9.

n This was not ac-

complished when

Cyrus 100ke Ba-

bylon , but after

ander the great.

* Ge# 19.24.

o Who uleth to

go from countrey

pasture for their

beafts, bur there

fluil they finde

ther wild bear's.

or foules, ar wic-

by Sarao deluded

ries, gobiint, and

man, so by the fai-

fuch like fautaffes,

hed spirits , where-

noae p Which were ei-

to countrey to find

Icre. 50, 40

the death of Alex-

fourdiers.

mans life, ar ver, 17.

io wealth.

are mod giuen, as

are all this abound

great empire.

and earth are a-

kingdomes of the nations gathered together : the Lord of hoaftes numbreth the hofte of the battell. They come from a farre countrey, from the end of the heaven : enen the Lord with the e weapons of his wrath to deftroy the whole land.

4 The noise of a mukitude is in the mountains

like a great people : a tumultuous voyce of the

6 Howle (you, for the day of the Lord is at hand; it shall come as a destroyer from the Al-

Therefore iball all hands be weakened, and all mens hearts shall melt.

8 And they shalbe afraid; anguish and forrow shall take them, and they shall have paine, as a woman that trauaileth; enery one shalbe amazed at his neighbour, and their faces shalbe like g flames ans anger and griefe of hire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the h starres of heaven and the planets thereof shall not give their light: the sunne shalbe darkened in his going forth, and the moone shall

not caufe her light to shine. 11 And I will vifite the wickednesse vpon the i world, and their iniquity vpon the wicked, and I will cause the arrogancie of thek proud to cease,

and will cast downe the pride of tyrants. 12 I will make a man more precious then fine gold, even a man above the wedge of gold of

13 Therefore I will shake the heaven, and the earth shall remoone out of her place in the wrath of the Lord of hoaltes, and in the day of his fierce

14 And in it shall be as a chased Due, and as a that finit be, feeing theepe that no man taketh vp : enery man thall turne to his owne people, and flee each one to his

15 Every one that is found, shall be ftriken through and whefoeuer joyneth minifelfe, shall fell by the tword.

16 * Their "children also shall be broken in pieces before their eves their houlds shalpe spoi-

led, and their wines ranithed. 17 Beholde, I will ftirre up the Medes against them, which shall not regard filter, nor be defi-

rous of gold. 18 With bowes also shall they destroy the

children, and shall have no compassion upon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of king lomes, the beauty and pride of the Caldeans, thalbe as the deftruction of God * in Sodom and Gomorah:

20 It shall not be inhabited for ever, neither shall it be dwelled in from generation to generation : neither thall the o Arabian pitch his tents there neither thail their shepheards make their folds there.

21 But P Zijm shall lodge there & their louses shalbe full of Orion; Offriches shall dwell there, and the Saturs that I dance there.

22 And Lim (ball cry in their palaces, and dragons in their pleafant palaces; and the time thereof is ready to come, and the dayes thereof thal not be prolonged.

CHAP. XIIII.

x The returns of the people from captivity. 4 The derifem of the King of Batylen. 11 The death of the king, 29 The delignificia of the Philifims.

For a the Lord will have compassion of Iaa-kob, and will yet chuse Israel, and cause them to rest in their owne land; and the stranger b shall ioyne himfelfe vnto them, and they shall cleane to the house of laskob. 2 And the people shall receive them & bring to delitry his ene-

e feruants and handmaydes; and they fhall take h Meaning, that them prisoners, whose captines they were, and the Gentles Shall have rule ouer their oppreflours. 3 C And in that day when the Lord shall give worship God. thee rest from thy forow, and from thy feare, a Signifying that

and from the fore bondage, wherein thou diddeft the lewes mould 4 Then shalt thou take vp this prouerbe a- they should be

gainst the King of Babel, and fay , How hath the brought vnder the oppression ceased? and the gold thistie Babel by the preaching refted? of the Apostler.

The Lord hath broken the todde of the whereby all are wicked, and the scepter of the rulers:

continuall plague, and ruled the nations in wrath: 10. 5. if any were perfecuted, he did d not let.

The whole world is at erest and is quiet: lence and injuries they fing for joy.

8 Alfo the lare trees reloyced of thee, and the e Meaning, that cedars of Lebanon , faying , Since thou art layde reigne , there can downe, no hewer carre vp against vs.

9 Hell beneath is mooned for thee to f meete quietnesse, and thee at thy comming, raying up the dead for flable a thing tythee . suen all the princes of the earth , and bath rannie is, fee raised from their thrones all the Kings of the na- 103 the insentible

10 All they shall cry and say voto thee, Art soyce at their derl on become weake allo as we fart thou become if it ction. like unto vs?

II Thy pampe is brought down, to the shouldest grouble grave, and the found of the viols : the worme tordead, as thou grade, and the tound of the views: the wormer diddent the lining: thee

12 How are thou fallen from heaten, Oh Lu- range of the wice feet, in page of the men signs. cifer, inne of the mo ning? and cut Jowne to the ked, which know ground, which diddeft call loues voon the na- more with their

tions

13 Yet thou saydest in thine heart, I will as, they may rescyce. cend into heaven, and exalt my throne about be gin flead of thy fide the flarres of God: I will fit also vpon the covering mount of the Congregation in the fides of the h Thou that i North.

14 I will ascend about the height of the and as it were pla-

clouds, and I will be like the most high. 15 But thou fhelt be brought downe to the flure that goeth

graue, to the fide of the pit. 16 They that fee thee, thall k looke vpon thee is ralled Lucifer. and confider thee, faying, Is this the man that chad neggar,

made the earth to tremble, and that did fliake the compared. kingdomes? ngdomes?

17 He made the world as a wilderneffe, and the Totale was

deftrayed the cities thereof, and opened not i the cathe Northhouse of his prisoners.

18 All the kings of the nations, even they all whereby he meafleepe in glory, every one in his owne houfe.

19 But thou art in cast out of thy grave like an when they perfeabominable branch : like the rayment of thefe cu e his Church; that are flaine, and thrust thorow with a sword, themselves in his which goe downe to the stones of the pit, as a place. carkeite under feete.

20 Thou shalt not be joyned with them in the I To fer them at his crue'tie. in Thou Waft not buried in the fepulchre of thy fathers, thy ig-

tannie was fo abhoned.

a He sheweih why God will hade them to their owne place, and the house of first miss to will be fiball possesses them in the land of the Lord, for cause he will define the conditions to t be loyned with be superiors to the Gentiles, and that

brought to the fubication of 6 Which finote the people in anger with a Christ, a Cord That is . bee fuffered all via-10 be done.

when tyrania be no ret por

feared, least thou deftruction.that

felfemaft glorious, ced in the heavent for the morning before the funnes

Maning, ferne fi fe . Pfa! 48 2. fight againit God,

k In marneiling r thee. libertie : notice

. He calleth to

those that should

excecute Guds ven-

the Medes aud Perhans , and all

Dor torteis.

o At I have begun

to destroy the AC.

fyrians in Sanehe-

zinue , and destroy

I Ihall deliuer you

from Bahylon. P From the lewes.

g Reade Chap-

r He willern the

Philiftims not to

reioyce becaufe

the le wes are di-

minished in their

power, for their

streugth fliall be

greater then euer

at Was. f The Ifraelites.

which were

brought to mo?

for they were

Palettiua.

Church

wate.

both North from

x Butthey shall be all ready, and

avyne together.

y Which shall

come to enquite of the trate of the

z They fhall an-

Lord doth defend

them felues there-

his Church, and

them that ipyne

a Reade Chap.

b The chiefe city,

c The Mosbites, thall Reeto their

idoles for fuccour.

countrey WAS

but it fhall be

d Which were

cities of Moab.

e For at to the

West paris the

people vied to les

their baire grow

mourned, fo in the

long, when they

Zafts parts they

f The Propher

fpeakerb this in

the perfon of the

cut it off,

too late.

meage.

fivere that the

extreme miferie.

Haiah.

The causes of Moabs fall.

graue, because thou hast destroyed thine owne land, and slaine thy people; the seed of the wicked shall not be renowmed for ever.

21 " Prepare a flaughter for his children, for the iniquitie of their fathers : let them not rife vp nor postesse the land, nor fill the face of the world with enemies.

22 For I will rife up against them (fayth the Lord of hofts) and wil cut off from Babel the name and the remnant, and the sonne, and the nephew,

fayth the Lord. 23 And I will make it a possession to the he igehog, and pooles of water, & I will fweepe

it with the besome of deftruction, sayth the Lord of hoaftes.

rib : fo will I con-24 The Lord of hoaftes hath fworne, faying, Surely like as I have purposed, so shall it come to them wholly, when passe, and as I have consulted, it thall stand:

25 That I will breake to pieces Asthur in my land, and vpon my mountaines will I tread him vader foote, fo that his yoke shall depart from P them, and his burden shall he taken from off their shoulder.

26 This is the counsell that is consulted upon the whole world, and this is the hand firetened out ouer all the nations.

27 Because the Lord of hoastes hath determined, and who thall difannull it? and his hand is fretched out, and who shall turne it away?

28 In the yeere that king Ahaz died was this 9 burden.

z To wit , my peo-29 Reioyce not, (thou whole ' Paleftina) because the rod of him that did beate thee is brou That is , from the ken: for out of the ferpents roote thall come Leures, or Affyrians: forth a cockatrice, and the fruit thereof (hall be a hery flying ferpent.

30 For the first borne of the poore shall be fed, and the needy thall lie downe in fafety : and I will kill thy roote with famine, and t it shall flay

31 Howle, O gate, crie, O citie; thou whole land of Palestina art dissolned, for there shall come from the " North a smoke, and none shall be v alone, at his time appointed.

32 What thall then one answere the messengers of the Gentiles ? that the Lord hath thablithed Zion, and the poore of his people thall

> CHAP. XV. A prophecie against Moab.

"He a burden of Moab, Surely b Ar of Moab was deftroyed, and brought to filence in a whereby the whole night : furely Kir of Moab was destroyed, and brought to filence in a night.

2 " He shall goe vp to the Temple, and to Dibon the hie places to weepe: for d Nebo and for Medeba shall Moab howle: vpon all e their heads fhall he baldnesse and every beard shaven.

In their streetes thall they be girded with fackecloath : on the toppes of their houses, and in their streetes every one shall howle, and come

downe with weeping

4 And Heil:bon iball cry, and Elealeh : their voyce shall be heard voto Jahaz therefore the warriours of Moab shall shout : the soule of energy one thall lament in himfelfe.

5 Mine f heart shall crie for Moab : his fugitiues shall flee unto Zoar, & an heifer of three yeere Moabiteis: or as one olde : for they shall goe up with weeping by the

that felt the great isdgement of God that foould come upon them. g Meaning, that it was a citie that ever lived in pleasure , and never felt forove,

mounting up of Lubith; and by the way of Horonalm they h shall raise up a cry of destruction. h He describeth

therefore the graffe is withered, the herbes confu- of the Monbiles, med, and there was no greene herbe.

7 Therefore what every man hath left , and their fubstance thall they beare to the brooke of i To hide themthe willowes. 8 For the cry went round about the borders k Of them that

of Moab, and the howling thereof vnto Eglaim, are flaine and the skriking thereof vnto Beer-Elim

Because the waters of Dimon shall be full escape the hand of k of blood; for I will bring more vpon Dimon, God; thus will God euen lions woon him that escapeth of Moab, and punth the enemies to the remnant of the land.

CHAP, XVI.

The causes wherefore the Mondites are destroyed.

S End a yee a lambe to the tuler of the world a That is, offer a from the rocke of the wildernesse, vnto the facrifice, whereby mountaine of the daughter Zion.

For it shall be as a bird that b flieth, and a would not repent neft for faken : the daughters of Moab shall be at when he Lord the foordes of Amon.

3 Gather a counfel, execute judgement, make oow too late, frethy thadow as the night in the midday hide them ing the vengeauce that are cnaled out; bewray not him that is fled. them-

4 Let my banished dwell with thee ; Moab, b There is no be thoutheir couert from the face of the deftroy- temedy . but you er; for the extorrioner of thall ende : the dettroyer must fee. thall be confumed, and the oppressour thali cease what Moah flouid out of the land.

5 And in mercy shall the throne be prepared, hour was in a flie and he thall fi vpon it in the fattaetle, in the ta- aton to whom bebernacle of Dauid, judging, and feeking judge- cause they would ment, and nafting justice.

6 Wee have heard of the pride of Moab (hee are now left comis very proud) even his pride, and his arrogancie, fortele ffe and his indignation , but his flies fhall not be fo.

7 Therefore shall Moab howle voto Moab, that ires, but for every one shall howle, for the foundations of a while. Kir-harefeth shall yee mourne, yet they shall be & Meaning, Christian Christian Con Their value con 8 ft iken.

8 For the vineyards of Heilibon are cut downe brage that! deceive and the vine of Sibmah; h the lordes of the hea-them, Iere 48 2. then have broken the principall vines thereof; Brorall your they are come voto I laazer; they wandred in the citie shall be dewildernelle; her godly branches stretched out stroyed eurovotes the foundation, themselnes, and went ouer the sea.

9 Therefore will k I weepe with the weeping fyriaus and other of laszar, and of the vine of Sibman, O Helhbon; enemies. and Elealeh, I will make thee drunke with my the country of teares, because your thy summer souts, and your Moab was now thy harnest I a shouting is fallen.

10 And gladnes is taken away, and toy out of the precious things the plentifull held; and in the vineyards shall be nied into the borno finging nor shouting for ioy; the treader shall ders, yes into not tread wine in the wine preffes ; I have caused o her countreyes, the rejoycing to ceafe.

11 Where fore, my m bowels shall found like k He sheweth that an harpe for Moab, and mine inward parts for their plague was Kir-barefb.

12 And when it shall appeare that Moab shall ued any man to be weary of his high places, then shall he come to lament with them, his a temple to pray, but he shall not preuaile-

13 This is the word that the Lord hath fpo- come vpon thee, ken against Moab fince that time.

be able to belge thein.

14 And now the Lord harh spoken, saying, commodities from m For very forrow and compassion. n They shall vie all means to feeke belpe of their idoles , and all in value : for Chemez their great god fhall not

6 For the waters of Nimrim shall be dried vp; the milerable dif-

felues , and their I So that by no

long delay, which cailed them, thewiog them, that it is or God is vpon

haue done . when give on fhadow por comfort, they d The Affyrians

shall oppresse the filence and proud h That is , the Af-

i Meaning, that destroyed, and all and ouer the

fo great, that it would have monas Pfal. 141 5. I The enemies are and thout for toy. when they care the thee, at Ierem 48:33. o He appointed a certaine time to punifh the enep Who will obsime for the which tee is hired, and ferne no longer, but will euer long for it.

a Read Chap.

of Syria.

13. 1. b The chiefe citie

c It was a coun-

trey of Syriaby

the tiuer Arnon.

in declaring the

deftruction of

d It feemeth that

the Propher would

thefe two kings of

Syria and Ifrael.

when as they had

conspired the o-

e The tentribes

gloried in their

multitude and al-

liance with other

nations : therefore

he faith that they

f Meaning, of the

ten tribes , which

felues of their po-

bilitie.profperitie,

ftrength and mul-

g As the abun-dance of come

doth not feare the

barueft men that foould on it

downe : co more

make the enemies

to fnunke, whom

Chall the multi-

tude of linael

God Shall ap-

h Which valley

i Because God would have his

couepant itable.

he promifeth to

referre fome of this people at d

to bring them to

h He fhewerb that

Gods corrections

euer bring forth

and cause his to

turne from their

repentance.

fome fruite,

finnes, acd to

Lumble them-

felues to him.

left their cities,

when God did

I As the Cananites

was plentifull and

point to de-

frov them.

fertile.

Mall be brought

downe and the

Syrians alfo.

boafted them.

titude.

o In three yeeres & yeeres of an Phireling , and the glory of Moab shall be contemned in all the great multimde, and the remnant shall be very small and feeble.

CHAP. XVII. t A prophecie of the destrustion of Damaseus and Ephraim, 7 Calamitie mometh to repentance. T He a burden of b Damascus. Behold, Damas-

cus is taken away from being a citie, for it shall be a tuinous heape.

2 The cities of Aroer (hall be forfaken: they shall be for the flockes; for they shall lie there; and none shall make them afraide.

3 The munition also thall cease from d Fphraim, and the kingdome from Damascus, and the remnant of Aram thall be as the eglory of the comforth theChurch children of Ifrael, faith the Lord of hoaftes.

4 And in that day the gloty of flaakob shall be impouerished, and the fatnes of his flesh shall

be made cleane.

And it shalbe as when the haruest man ganeithrow of Iudeb. thereth 8 the corne, and reapeth the cares with his arme, and he shalbe as he that gathereth the eares in the valley of b Rephaim.

6 Yet a gathering of grapes shall i be left in it; as the shaking of an olive tree, two or three beries are in the top of the vpmoft boughes, and foure or fine in the high branches of the fruite thereof: faith the Lord God of Ifrael,

7 At that day shall a man looke to his k maker, and his eyes finall looke to the holy one of Ifrael.

8 And hee shall not looke to the altats, the wo kes of his owne hands, neither thall be looke to those things which his owne fingers have made, as groues and images.

o In that day shall the cities of their ftrength be as the futfaking of boughes & branches, which I they did forfake, because of the children of Ifrael, and there thall be defolation.

10 Because thou hast forgotten the God of thy

faluation, and haft not remembred the God of thy thength, therefore thalt thou fet pleafant plants, and shalt graffe firange m vine branches. II In the day shalt thou make thy plant to

grow, and in the morning thalt thou make thy feede to flourish; but the hatuest shall be gone in the day of possession, and there shall be desperate fortow.

12 O Ab, the multitude of many people, they fhall make a found like the noife of the fea; for the noy se of the people shall make a found like the noyfe of mightie waters.

13 The people shall make a found like the novie of many waters, but God shall P rebuke the, and they shall flee farre off, and thall be chased as the chaffe of the mountaines before the winde. and as a rouling thing before the whitlewinde.

14 And loe, in the evening there s 9 trouble; but afore the morning it is gone. This is the portion of them that spoyle vs , and the lot of them

that tobbe vs.

place the Ifraelites
there, to the cities of Ifrael thall no more be albe to defend their inhabitants then bulhes , when God fhell fend the enemie to plague them. in Which are excellent, and brought out of other countreyes. n As the Lord threatneth the wicked in his Law Leuis 16 to The Prophet lamenteth , confidering the horsible plague that was prepared against Ifrael by the Affyrians, which were infinite in number, and cathered of many nations, p Hee addeth this for the confolation of the faithfull which were in Iliael. q Hee compareth the enemies the Affytio ens to a sempeft, which rifeth ouer night, and in the morning is gone,

CHAP. XVIII. 1 Of the exemies of the Church , 7 And of the vacation of the Gentiles. OH, the a land shadowing with wings, which is beyond the rivers of Ethiopia.

Sending ambaffadours by the fea, even in Part of Ethiopia, veffels of b reedes vpon the waters, fajing, Goe, which lieth to-yee fwift meffengers, to a nation that is feattered was fo full of blips abroad, and spoyled , vnto a terrible of people from that the failes (which abroad, and ipoyled, witto a terrible "people from be compareth to their beginning even hitherto; a nation by little wings) feemed to and little even troden vnder foot : whose land the shadow he sea · floods have spoyled.

3 All yee the inhabitants of the world, and countreyes were dwellers in the earth, shall fee when f hee fetteth as they made ships vp a figne in the mountaines, and when he blow- of them for fwifteth the trumpet, ye shall heare.

4 For fo the Lord faid vnto mee , I will & reft ken that they fent and behold in my tabernacle, as b the heate dry. others to comfort ing up the raine, and as a cloud of dew in the beat to promife them of harneft.

For afore the harueft, when the floure, is fi- enemies, and fo the niffed, and the fruit is riping in the floure, then Lord did threaten hee shall cut downe the branches with hookes, ftrength, that the and shalltake away, and cut off the bouges:

6 They shall be left together vnto the foules trust therein : or of the mountaines, and to the i beafts of the earth; licite the Egyptifor the foule shall summer vpon it, and every and, and promised beaft of the earth shall winter vpon it.

7 At that time shall a present be brought against Iuda. vnto the Lord of hoafts (a people that is feattered lewes, who beabroad, and spoyled, and of a terrible people from cause of Goda their beginning hitherto, a nation by little and little even troden vnder foot , whose land the rivets fraid of the like, at haue spoyled) to the place of the name of the God threatned, Lord of hoaltes , even the mount Zion.

Affyrians . as chap 8, 7 . f When the Lord prepareth to fight against the Ethiopians, g I will thy a while from puniffing the wicked. h Which two feafons are most promable for the riping of frames, whereby hee meaneth, that hee will feeme to favour them, and give them abundance for a time, but bee will fuddenly cut them off. I Not onely men thall contempe them, but the brutte beafter h Meaning , that God will pitte his Church, and receive that little remnant as an offring vato himfelfe,

CHAP. XIX. 1 The destruction of the Ezyptians by the Assyrians. 180f their couner from to the Lord.

He a burden of Egypt. Behold, the Lord b ti- a Reade Chap. deth vpon a fwifr cloud, and fball come into Egypt, and the idoles of Egypt shalbe mooned at b Because the his presence, and the heart of Egypt shall melt in in the defence of the mids of her.

2 And I will fet the Egyptians againft the E- the multitude of gyptians: fo enery one shall e fight against his brother , and enery one against his neighbour , citie their men, the Lord against cirie, and kingdome against kingdome.

3 And the dipinit of Egypt shall faile in the will come out all mids of her, and I will deftroy their counfell, and a fwire cloud and they shall feeke at the idoles and at the forcerers, that their idoles and at them that have spirits of divination, and shall tremble at his comming, and at the foothfavers.

4 And I will deliner the Egyptians into the shall faint. band of the cruell lords, and a mightie king fhall c As he caused the

rule oner them , faith the Lord God of hoafts. Then the waters of the fea shall e faile , and ans to kill one an-

the river shall be dried up, and wasted. 6 And the riners thall goe farre away : the the Church of rivers of defence shall be emptied and dried vp: Gud a Chron 20.

the reedes and flags shall be cut downe.

policie and wifedome. e Hee fneweth that the fea and Ni-us their great truer, Whereby they thought themselves moit fure , thould not be able to defend then from his anger, but that hee would fend the Allytians among them, that should keepe them under as flenes, f For Nilus ran into the fea by feuen itteames, as though they were to many rivers,

a He meaneth that which lieth to-

> c This may be:ahelpe againtt their to take away their Iewes fhould not that they did fothem aide to goe

Deut. 28 37. e Meaning the

then countrey, in

theyverh that bee that meus bearts

Amonites. Moabires and Idumeother, when they

came to deliroy 21, chap 49.25. d Meaning their

7 The

a Who was cap-

b A sizie of the

taine of Saneherib.

g The Ehre W Word is m. u.b. Whereby they meatie the fpring our of the worth the water autherh as out of a mouth, à Tue Scriptures wfe tot deferibe the deftriction of a countrey by taking away of the commodicies thereof, as by vines, fleft. 6fh , and tuch orber

things, whereby countreyes are en-Tiche 1 i Called alfo Tanes a famous citie vpon Nriur. h He note h he flarteters of Pha-140h : who perfavahe was write, and moble, on t that his bonfe was moft flattered bimfelfe, faying . I am wife, I Or, Memphis, ethers Alexandria, and no v called the great Caira. m The principal! Uphal fers thereof are the chiefett Caufe of their des struction. n Forthe fpirit of

P Number the great nor the fmall. she strong nor the weake. b Captidering abar inrough their eccation the levves made not God cheir defence; but pat their truit ja shem, and were aberefore now pumilhed, they fhail

Sylvedome he bach

hen and giddle with

mide them dran-

the impiraferror.

light vpoo them. 4 Shall make one confession of faith with the people of God: by the fpeech of Canain, meaming, the language wherein God was

care least the like

* Shall renounce chei, fuperititions, and protest to Lerue God aright. f Meaning of fixe cities fine fhould ferue God, and the axtiemaine in sheir wickednes: and to of the fixe part there frould be but one lot. E There Giall be eui lent tig net and sokens , that Godsteligion

aben ferued. vow vowes vnto the Lord, and performe them.

he shalbe intreated of them and shall heale them. 23 In that day, shall there be a path from y Egypt to Asthur, and Asthur thall come into Egypt,

and Egypt into Asilvar: fo the Egyptians thall

the Land.

is there : which Braner of (peech is taken of the Patriarkes, and ancient times, when God hath not as yet appointed the place, and full maner how he would be worshipped. u Thus declareth that this prophetic should be accomplished in the time of Christ, x By thefe ceremonies hee comprehendeth the spirituall feruice under Christ. shele two nations, which were then chiefe evenies of the Church, he flie weth abar the Gentiles and the le wes should be loyned tog ther in one faith and tailgion , and thould be all oue fold vader Chrift their thepbeard,

7 The graffe in the riner, and at the g head of Bleffed be my people Egypt and Asshur, the worke

the riners, and all that groweth by the riner shall wither, and be driven away, and be no more. 8 The fifthers also shall b mourne, and all they

that cast angle into the river, shall lament, and they that spread their net vpon the waters, shall 9 Moreoner, they that worke in flaxe of diners

forts, shalbe confounded, and they that weane nets.

10 For their nets shall be broken, and all they that make ponds shalbe heavie in heart.

11 Surely the princes of 2 Zoan are fooles: the counsell of the wife counfellers of Pharaoh, is become foolish: how fay yee vino Pharaoh. I k arn the sonne of the wife ? I am the sonne of the ancient kings

12 Where are now thy wife men, that they may tell thee, or may know what the Lord of hoestes bath determined against Egypt?

13 The princes of Zoan are become fooles: the princes of Noph are deceined they have deceined ancient, and to bee Egypt, even the m corners of the tribes thereof.

14 The Lord hath mingled among them the fpirice of errours ; and they have caused Egypt to erre in enery worke thereof as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may o doe not the tayle, the branch not the ruft.

16 In that day thall Egypt be like vnto women : for it shall be afraide and feare because of the mooning of the hand of the Lord of hoaftes. which he shaketh oper it.

17 And the land of Indah shalbs a feare P vn. to Egrpt : every one that maketh mention of it. shall be afraide thereat, because of the counsell of the Lord of hoaltes, which he hath determined

13 In that day shall fine cities in the land of Egypt 9 speake the language of Canaan, and shall I sweare by the Lord of hoafts; one shall be called the citie of f destruction.

19 In that day shall the altar of the Lord be in the mids of the land of Egypt, and a pillar by the border thereof voto the Lord.

20 And it shalbe for a figne and for a witnesse voto the Lord of hoaftes in the land of Egypt : for they shall cry vnto the Lord, because of the opprefiours, and he thall fend them " a Sautour , and

a great man, and shall deliner them. 21 And the Lord thalbe knowen of the Egyptians, and the Egyptians thall know the Lord in that day, and doexfacrifice & oblation, and shall

22 So the Lord shall smite Egypt, he shall smite and heale it : for he shall returne vnto the Lord, &

worthip with Asilmr. 24 In that day shall Israel be the third with Egypt and Asthut : euen a bleffing in the mids of

25 For the Lord of hoafts shall bleffe it, faving,

of mine hands, and I frael mine inheritance.

CHAP. XX.

The three yeeres caritualty of Egypt and Ethiopia defershed by the three yeeres going naked of Ifaiab

IN the yeere that Tarran came tob Ashdod, (when & Sargon king of Asihur fent him) and 2.King. 18.17. had fought against Ash lod, and taken it.

Philittims. 2 At the same time spake the Lord by the hand c The Ebrewes of Islain the sonne of Amoz, saying, Gos, and writ that Saucheloofe the d fackecloath from thy loynes, and put rib was to called. off thy shooe from thy foot; And he did so, wal- d which figuiking naked and barefoore. phet did lament

3 And the Lord fayd, Like as my fernant Ifa- the miletie that he iah hath walked naked and barefoote three yeeres faw prepared, beas a figne and wonder vpon Egypt, and Ethiopia, yeeres that he

4 So shall the king of Asshur take away the went naked and capcinitie of Egypt, and the captinitie of Ethio-barefooted, pia,both yong men and old men, naked and barefoote, with their buttockes voccuered, to the thane of Egypt.

5 And they shall feare, and be ashamed of e In whose ayde e Ethiopia their expectation, and of Egypt their they truted.

6 Then shall the inhabitants of this gyle say g Meaning, ludea, in that day, Behold, fuch is our expectation, which was comin that day, Benoid, such is our expectation, with ther wee fledde for helpe to be delinered from the their enemies, as king of Asthur, and how shall we be deliuered?

boasted and gloried.

CHAP. XXI. I Of the destruction of Babylon by the Persians and Medes, It The vaine of Idumea , 13 and of Arabia.

"He burden of the a defert fea. As the whirle. " On the fea fide winds in the South viz to passe from the wilderneffe , fo shall it b come from the horrible land. a wilderneffe,

2 A gricuous vision was shewed vnto mee, whereby he meas The Transgressour against a transgressour, and arch Caidea. b. That is, the raise the destroyer against a destroyer. Goe vpd Elam, of Babylon by beliege Media: I have caused all the mourning the Medes and e thureof to cease.

? Therefore are my loynes filled with forow; Caldeacs , which forowes have taken me as the forowes of a wo- had defireyed man that transileth; I was bowed downe when I be ouecome of heard it . and I was amazed when I faw it.

4 Mine heart failed : fearefulnesse troubled ans and this he Mine heart raues; reasonates troubled prophecied an me; the night g of my pleasures hath hee turted prophecied an hundred yeere beinto feare voto me.

s Prepare thou the table : watch in the watch patte. tower : eat , drinke ; harife, ye princes, anount the d By Elainhemeathielde:

6 For thus hath the i Lord fayd vnto me, Goe, thall finde no fucfet a watchman, to tell what he feeth. 7 And hee faw a charet with two horfemen:

k a charet of an affe, and a charet of a camell; and mourning, whom he hearkened and tooke diligent heede.

8 And hee cryed, A lion: my lord, I fland f This the Procontinually upon the watch towre in the day phet speakethin time, and I am fet in my watch enery night; the person of the

9 And beholde, this mans charet commeth Bibylonians. with two horsemen. And in he answered and sayd, the death of Bei-* Babel is fallen : it is fallen , and all the images thazzar, as Dan. 5.30. of her gods hath he broken voto the ground.

10 O my threshing, and the t come of my destroyed. floore. That which I have heard of the Lord of h Whilesthevare hoafts the God of Ifraci, have I shewed onto you, esting and dricking, they shall be com-

their weapons i To wit , in a vision by the spirit of prophecie. & Meaning , coares of men of warre, and others that certed the baggige. I Maaning Darius, which ouercaine Eabylon, in The watchinan whom Ilaiah fer vy, told him who came toward Babylon , and the Ai gel declared that it should be deliroyed : all this was done in a vision. * Jere 52. S. renel. 14 S.n Meaning, Babylon, † Ebr foune. o Which Was a citie of the Ishmalites , and was fo named of Dumah, Gene, 25, 14.

an yle with waters.

c The Affyrians and the Medes and Perfifore it came to

neth the Perfiaus. e Breaufe they cour , they thall mourne no more. nor , I have caused Babylon had af-

who in the mids of his pleafures was 11 The buttlen of Dumah , he calleth vnto maided to ruone to The destruction of Ierusalem Chap. X X I I. X X I II. foretold, Feasting for fasting. 48

P A mountaine of mee out of P Seir, Watchman, what was in the the Idumeans.

q H-d. loitbeth the unquietnes of the people of Dumab, who were night and day in feare of their cormies, and euer ian to and fro to enquire newes. r Forfrate, the A. rabiaus shall fire mago the wonds, and he appointerh what way they

fhall take. f Signifying, that for feare they fire!! not tary to rat not drinke. t He appointeth them respite for

one years only, and then they fhould be destroyed. u Reade Chap. 16. 4. the horrible deftruction of allthefe nations, he teacheth the lewes that there is

a Mrening, ludea,

which was com-

mosocaines, and

paffed about with

was called the val-

ley of vitious, be-

phets, which were alwayes there,

caufe of the Pro-

whom they na-

b He fpeaketh to

lerufalem, whose

inhahiranta were

tops for feare of

their enemies.

e Which wait

people and loy.

e Andled into

captiuity.

fuccour.

wont to be full of

d But for bunger.

f Which have fled

from other places

to lerufalem for

g Hee the wer's

Gods plagues

hang ouer the

ally of the mini-

ftere letem o L.

flour of the ene-

mies whom God

had appointed to

i He putteth them

in minde how God

once from Sanehe-

rib, who brought

deftroy the city.

delivered them

h That is the

what is the duery

of the godly, when

med Seers.

no place for refuge or to escape Gods wrath, but onely to remaine in his Chutch, and to live in his fear :.

and from the grieuoufnes of warte.

and all the glory of Kedar shall faile.

the Lord God of Ifrael bath spoken it.

CHAP. XXII.

night ? Watchman, what was in the night ?

returne and come.

waves of Dedanim.

that fleeth with his bread.

12 The watchman favd, The 9 morning com-

13 The burden against Arabia. In , the for-

14 Oinhabitants of the land of Tema, bring

15 For they flee from the drawen fivords, euen

16 For thus hath the Lord fayd vnto me . Yet a

17 And the relidue of the number of the ftrong

x Which was the name of a people of Arabia : and by

veere raccording to the yeeres of an a hireling.

archers of the fonnes of x Kedar shallbe few; for

reft of Arabia fiell yee tary all night, even in the

forth water to meet the thirfly, and prenent him

from the drawen fword, and from the bent bow.

meth, and also the night. If ye will aske, inquire :

. Hee prophecieth of the destruction of Levusalem by Ne. buthadnezz tr. 15 A threatning against Shebna, 20 To

He burden of the a valley of vision. What b aileth thee now that thou art wholly gone vo ynto the house tops?

2 Thou that art full of c noyfe, a citie full of brute, a joyous citie, thy flaine men flall not be flaine 4 with fword, nor die in battell.

3 All thy princes shall see together from the bowe: they fhalbe bound : all that fhalbe found in thee . shalbe bound to gether, which have fled

4 Therefore fayd I, Turne away from me, I will weep 8 bitterly: labour not to comfort me for the destruction of the daughter of my people.

fled up to the books 5 For it it a day of trouble, and of ruine, and of perplexitie by the Lord God of hoaftes in the valley of vision, breaking downe the citie; and a a crying vinto the mountaines.

6 And Elami bare the quiver in a mans charet with horsemen, and Kir unconered the

7 And thy chiefe valleyes were full of charets.

and the horfemen fet themfelnes in aray against 8 And he disconcred thek covering of Iudah :

and thou diddeft looke in that day to the armour of the house of the forest.

o And yee haue scene I the breaches of the ci-Church, and efpecity of David; for they were many, and ye gathered the waters of the lower pools.

10 And yee numbred the houses m of Ierusalem, and the houses have yee broken downe to fortifie the wall.

11 And have also made a ditch betweene the two walles, for the " waters of the old poole, and hane not looked vnto the maker othereof, neither had respect voto him that formed it of old.

the Perfiant and Cytenians with him , that they might by returning to God anoyde that great plague which they should els suffer by Nebuchad orzzar. h The fecret place wherey troour was : to wit, in the boule of the foren, 1 King 7 a. 1Ye formied the ruicous places which were neglected in time of peace : meacing, the whole City, and the City of David, which was within the comp. ile of the other. m Either to pull dowre (uch as might hurt, or effeto know what men they wereable to make. In To provide if neede should be of water, o To God that made lerufalem . that is, they trufted more in thefe worldly meanes, then in God,

12 And in that day did the Lord God of hoafts call vnto weeping and mourning, and to baldnes and girding with lackcloath-

13 And behold, ioy and gladnes, flaying oxen p In fleid of re-and killing theepe, eating fleih, and drinking wine, reatance ye were p earing and drinking, for to morow we shall die, 'oyfull and made 14 And it was declared in the eares of the Lord great cheere, come of hoafts, Surely this iniquity shall not be purged monitons of the

from you, till ye die, fay th the Lord God of hoafts. Prophets, faying, 15 Thus fayth the Lord God of hoalts, Goe, get Let vi eate acc

thee to that a treasurer, to Shebua, the floward of Prophets (ay, that the house, and say, 16 What hait thou to doe here ? and whom more w.

16 What half thou to doe nere rand whom here that thou i houldeft here liewe q Becaufe the E-brew word doeth thee out a fepulchre, as he that howeth out his fe- also fignifie one palchre in a hie place, or that graueth an habita- that doeth nouriff. tion f for himfelfe in a rocke

17 Behold, the Lord will cary thee away with that thicke that a great captiulty, and will furely couer thee.

18 Hee will furely rolle and turne thee like a did nourifh feerer friendship with the ball in a large countrey : there shalt thou die , and Affyrians and Egypthere the charets of thy glory shalbs the t shame trans to berray the of the lords honse.

And I will dring thee from thy flation, and nide for himfelfe out of thy dwelling will he deftroy thee. 20 And in that day will I weall my fernant fon he packt er af-

Eliakim the fonne of Hilkiah. 21 And with thy gatments will I cloathe him, his band voder He-

and with thy girdle will I strengthen him: thy zehiah, euer aspipower also will I commit into his hand, and hee ring to the highest. thall be a father of the inhabitants of lerufalem, was a tranger, and and of the house of Indah.

22 And the x key of the house of David will I f Whereas bee hought to make lay vpon his shoulder: so hee shall open, and no his name immerman thall thur; and he thall thut, and no man thall tall by his famous

23 And I will fasten him as a y naile in a fure among the Auyplace, and he shall be for the throne of glory to rises. his fathers house.

24 And they shall hang vpon him all the glory tie the wicked atof his fathers house, even of the nephewes and taine voto, at posterity 2 all finall vessels, from the vessels of the length it will cups, even to all the intruments of mulicke.

25 In that day faith the Lord of hoafts, shall the by woom they are a naile that is fastened in the fure place, depart and preferred. shalls that is interied in the burden that was vp- u To be Reward on it, shalbe cut off : for the Lord hath spoken it, which office bee

had beene put , by the craft of Shebna. x I will commit voto him the full charge and government of the kings house. y I will eltablish him, and confirme him in his office: of this phrase, reade bera, 9 . z Meaning, that both small and great that shall come of Eliakim , fhall have prayle and glory by his faithfull offer, a His meaners . Shebna, who in mans sudjemeor should ueuer haue fallen.

CHAP. XXIII.

a A prophecie against Tyrus, 17 A promise that it soull be reft ered.

He a burden of Tyrns, Howle yee shippes of a Reade Chap 13.5. is none houle : none shall come from the land of that come thither d Chittim : it is e reuealed vnto them.

2 Be ftill, ye that dwell in the yles; the mar- c Tyrus is dechants of Zidon, and fuch as palle ouer the fea, shaderzan-

hane f replenished thee. 3 The s feede of Nilus growing by the alu n- meant a'l the yles dance of waters, and the harueft of the river was well ward from

her renenues, and the was a mart of the nations. Palettina 4 Beafhamed, thou Zidon : for the b fea bath : Allinen know speken, even the strength of the sea, saying, I have f Baue baunted not i transiled, nor brought forth children neither thee, and en-

Meaning, the corne of Egypt, which was fedde by the tuerflowing of Ni'us.

That is, True, which was the chiefeport of the fee | | 1 hade no people lefr in me , and ain as a bassen womanshar reper had childe.

wee fhall die to and cheruh, there are of the learned this wicked man Church, and to proin the means featily , and gat of the best officer into

came vp of norbing. sepulchre, he died most miferanty t Signifying, ther

we at foruer digot turne to the shame of those princes.

b Ye of Cilicia for marchantife. Hieyel by Nebud By Chittim they

nourithed

The fall of Tyrus.

h Because ibese

two countryes

Weie loyned in

league together.

l tyrus willerb

o.a.r marchants

more there

m Who maketh

n Thy strength

for fuccour.

of Zidon.

ha, marchants like princes.

will no more ferue

ther : therefore fire

to other countreys

o For Tyrus was

neuer touched nor attlicted before.

p Becaufe Tyans

q The Caldeaus

which divelua

tents in the wil-

1 The prople of

the Caldeans de-

Broyed the Affyti-

aus whereby the

Prophet meaneth,

that feeing the Cal-

deans were able to overcome the Affy-

riaus, which were

fo great a nation,

nuch more fhall

thefe two parions

of Caldeson LAG

Overthrow Tyrus

i That is, Tyrus

by whom yeare

t Tyrus shall lie

destroyed seventie

yeeres, which he

callerb the reigne

of one King, or a

cialt and fubriltie

againe voto ber.

by all meanes to

recouer ber fieft

lot when fire is

credit : as an har-

a This prophecie

is as a conclusion

of that which back

bene threatned to

nations from the

fore by the earth

he meaneth thole

before named.

lands which were

3 Chap and there-

x She fhalllabour

to entife man

enriched.

mans age. u Shall vie alt

fyrra be ab'e ro

deines, weie ga-

thered by the Alfyrians into cities.

was build by them

r goe to Cilicia, and we come ou

nourified yong men, nor brought up virgins.

5 When the fame commeth to the Egyptians, they shall be k fory , concerning the rumour of Tyrus.

6 Goe you ouer to 1 Tarshish : howle, ye that dwell in the yles.

7 Is not this that your glorious city? her antiquitie is of ancient dayes; her owne feete shall leade her afatte off to be a foiourner.

8 Wno hath decreed this against Tyrus (that m crowneth men) whose marchants are princes? whose chapmen are the nobles of the world?

9 The Lord of hoafts hath decreed this, to frain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

to Paffe through thy land like a flood to the a daughter of Taribiih, there is no more ftrength.

11 He Aretched out his hand vpon the fea: he shooke the kingdomes : the Lord hath given a commaindement concerning the place of marchandife, to defiroy the power thereof.

12 And he fayd, Thou that no more reloyce when thou art opp effe '; O virgin P daughter of Zion ; rife vp , gie ouer vato Chittim ; yet there thou shalt have no rest.

13 Behold the land of the Caldeans; this was no people; 9 Afthur founded it by the inhabitants of the wildernesse; they fet up the towers thereof; they raised the palaces thereof, and hee s brought it to ruine.

14 Howle yee shippes of Tarshish, for your

f Brength is deftroyed.

15 And in that day shall Tyrus be forgotten fenentie yeeres (according to the yeeres of one King) at the end of feuentie yeeres stall Tyrus " fing as an harlot.

16 Take an harpe and go about the city (thou harlot that hast beene forgotten) x make sweete melody, fing moe fongs that thou mayeft be re-

membred.

17 And at the ende of feuenty yeeres shall the Lord wifit Tyrus, and the thall returne to her y wages, and shall commit fornication with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages thall be 2 holy vnto the Lord; it shall not be layd up nor kept in ftore, but her marchandife shall be for them that dwell before the Lord, to eate sufficiently, and to have durable cloathing.

long forgotten , feeketh by all meanes to enterraine her louers y Though file haue beene chaftifed of the Lord, yet fhe fiell returne to ber olde wicked practifes , and for game thall give berfelle to all mens lutts like an barlot. 2 He sheweth that God yet by the preaching of the Gospell Will call Tyrus to repensance. and turne her heart from againse and filthy gaine, onto the true worthipping of God , and liberalitie to ward his Saints.

CHAP, XXIIII.

A prophecie of the curfe of God for the finnes of the people, 13 A remnant referred fall prayfethe Lord.

B Ehold, the Lord maketh the 4 earth empty, and hee maketh it waste; hee turneth it vipside downe, and scattereth abroad the inhabitants the lewes, and other thereof.

2 And there shall be like people, like b Priest, and like fernant, like mafter, like mayde, like miftreffe, like buyer, like feller, like lender, like borrower, like giver, like taker to vfury.

b Because this was a name of dignitie i it was also applied to them , which were not of Arrons family, and so fignifie halso a mai of dignity as 2 Sam 8.18 and 20 25. 1. Colo. 18. 17. and by thefe words the Prophering theth au hortible confusion , where there fhall be unther religion, order, nor policy, Hofea 4.9.

terly spoyled: for the Lord hath spoken this word.

Haiah. A curle for linnes. The earth shall be cleane emptied, and vi-

4 The earth lamenteth and fadeth away , the world is feebled and decayed; the proud people of the earth are weakened.

The earth alfo deceiveth, because of the not ber fruit for inhabitants thereof : for they transgressed the the sinue of the lawes; they changed the ordinances, and brake earth decrived of the euerlasting Couenant.

6 Therefore hath the d curse denoured the because they deearth, and the inhabitants thereof are defolate, bonour, Wherefore the inhabitants of the land are bur- d Written in the ned vp, and few men are left

all that were of merry heart, doe mourne. 8 The mirth of tabrets ceafeth; the noyle of particularly the

them that reloyce, endeth: the loy of the harpe menaces and pro-9 They shall not drinke wine with mirth : Law.

ftrong drinke shalbe bitter to them that drinke it e With heate and drought, or 10 The citie of f vanitie is broken downe : els that they were

enery house is that up, that no man may come in confumed with There is a crying for wine in the threetes: the fire of Gods all ioy is da kened the gazith of the world is t Which arit was

gone away. 12 In the cities is left defolation, and the gate new thould it be

is fmitten with deftruction. 13 C Smely thus shall it be in the mile of the front and thu was earth, amon, the people, has the thaking of an arronely meant

oline tree, and as the grapes when the vintage is of all the other ended. 14 They shall lift vp their voyce : they shall g Because they did

fhout for the magnificence of the Lord : they thall not vie Gods bereioyce from i the lea. 15 Wherefore prayfe yee the Lord in the val- faile, and they fall

leyes, even the Name of the Lord God of Ifiael, in h the comforterh the vies of the fea.

16 From the vttermost part of the earth wife clause that in this have heard prayles, even glory to the k tutt, and I great defolation fayd, My leanneffe, my leanneffe, woe is me : the femble bis Church transgressours have offended : yea the transgres- which that prayse fours have grievoully offended.

17 Feate, and the pit, and the frate are vpon i From the vtmost thee. O inhabitant of the earth.

18 And hee that fleeth from the noyle of the where the Golpel feare, shall fall into the pit; and he that commeth as verse 16. vp out of the pir, shalbe taken in the foare; for the k Mraning, to God, m windowes from on high are open, and the foun- who will publish dations of the earth doe shake.

earth is cleane diffolued : the earth is mooued ex- with care, confide-

20 The earth shall reele to and fro like a drun- by forreinceuemies, ken man, and thalbe remouned like a tent, and the and domesticall. iniquity thereof shall be heavie vpon it; fo that it Some reade, my feshall fall, and rife no more.

21 C And in that day shall the Lord " visit the the Prophet, that hoaft about that is on high, even the kings of the the good thould world that are vpon the earth.

22 And they shall be gathered together as the stoyed. prisoners in the pit: and they shallbe shut up in the m Meaning, that prisoners in the pit: and they in allow in the Gods wrath and prison, and after many daies shall they be o visited. Gods wrath and prison, and after many daies shall they be o visited.

23 P Then the moone shalbe abashed, and the be our and voder funne afharned, when the Lord of hofts thall reigne them : fo that they in mount Zion and in ferufalem : and glory thall no more then they be before his ancient men.

n There is no power to high or mightie, but God will with him with his rods o Not with his to is , as verfe 21 but thall be comforted p When God fhall remore his Church , the glory theseof shall to thine, and his minimers (which are called his anciens men) that the funne and the moone Balbe darke, in compatifon thereof.

e That is, rendreth their nouriture. ceited Get of his

Law, as Levit 26. 7 The wine faileth, the vine hath no might: thus the Prophets vied to apply generall in the

> Without order, for brough to defolation and confu-

of lerufalem , but whiched cities. pleasures should

the faithfull, dethe Lord will af-

his Name, as Chap. coars of the world, thall be preached.

his Gofpel tharow all the world. 19 The earth is viterly broken downe : the 11 am confumed

> ring the affliction of the Church, both cret, my fecret ; that ie, it was reneiled to

be preferued, and the wicked de-

did at Noabs flood

CHAP.

giuech (Lanks 10

God, because he

Will bring under

Subsection thefe

corrections, and

make them of bis

Church, which

before were his

rufalem, but allo

of thefe other ci-

ties which have

bie thine enemies.

c That is, a place

or beteas all vaga-

bounds may line

without danger,

and as it were at

d The arrogant

and proud, which

before would not

thy corrections

thee

feare and giorine

e The rage of the

wicked is furtous.

the heate is abared

God bring downe

g As a cloud fha.

doweth from the

fo fhall God af-

fwage the reiov-

cing of the worked

againft the godly.

whereby he mea-

neth his Church.

and the Gentiles,

and is beie de-

feriped vuder the

a This fong was

caprantie thould

them also of their

deliuer nce, for the which they flould

b Gods protection

and defence finabe

fufficient for va

c He affureth the

godly to retuine

d Thou half de-

to lerufalem

after the captiuity

come effucing

ing this fong

figure of a colliv

of the lewes

heate of the lunue,

force thereof. f Meaning, that at

the rage of the

wicked.

enemies.

nationaby bis

the advertities

feate God

bester.

flialbe neuer ibe

f. The wicked and

in wrote: Sourith

the nan e of Livi-

3 Aifo wee, O'Lord, thu wayted for thee in the way of thy a judgements; the delire of our foule is to thy Name, and to the remembrance of g We have con-

9 With my forl's haue I defined thee in the wherever a took night, and with my forit within me will I feeke had affined us. h Meaning, that thee in the morning for feeing thy indgements by afflictions men are in the earth, the inhabitants of the world shall shall learne to learne brighteoufnes. to Let mercy be showed to the wicked, yet though G.d shew

he will not learne righteoutnes : in the land of vp. them cuidens rigatnes will be do wickedly, and will not behold fignes of als grace, the maichy of the Lord. It O Lord, they will not beholde thine high k Through enuy

with k the zeale of the people, and the fire of thine against thy people. l enemies shall denoure them. geance, where with 12 Lord vnto vs thou wilt ordaine peace : for theu doest destroy

thice enemies thou also hast wrought all our works for vs. m The Babylonians 13 O Lord out God, other mlords belide thee, which have

hane ruled v., but wee will remember thee onely, not goutened acand thy Name. 14 The "dead shall not live , neither shall the a Meaning, that the

dead atile, because thou hatt visited and scattered reprobate, even in this life fhail bane them , and deftroyed all their memory. the beginning of 15 Thou hast increased othe nation, O Lord: enertailing death. thou halk increased the nation : thou art made o To wit, the com-

glorious, thou haft enlarged all the coafts of the pany of the factifular of the Gentiles. 16 Lord, in trouble have they P vifited thee; p That is, the faith-

they powted out a prayer when thy chastening full by thy roos was vpon them.

pray vato thee for 17 Like as a woman with child, that draweth deliverance. neere to the trauaile, is in forow, and crieth in her q To wit, in extieme forow.

paines, so have we beene in thy 9 fight, O Lord. r Our forovers had 18 Wee hane conceined, wee hane borne in none end, verther paine, as though we flould have brought foorth did we entry the comfore that eve wind: there was no help in the earth, neither did looked for-

the inhabitants of the world fall. 19 C Thy dead men fhall line ; euen with my men without relibody shall they rife, Awake and fing, ye that dwell grow were not dein dust: for thy " dew is as the dew of hetbes, and t He comforteth

the earth shall cast out the dead. the fai.hfull in their 20 Come, my people: x enter thou into thy them that even in chambers, and fout thy doores after thee : hide death they that! thy felfe for a very little while, vntill the indigna- have life and that they, Chould matt tion paffe ouer. certainely rife to

21 For lothe Lord commeth out of his place, glory, the contrary to vifit the iniquity of the inhabitants of the earth flould come to the vpon them; and the earth shall disclose her vblood, wicked, sa verf. 14. and shall no more bide her slaine.

againe by the raine in the spring time : so they that lie in the dust , shall tife up to ioy , when they feele the dew of Gods grace. x He exhorteth the faithfull to be patient in their afflictions , and to wait upon Gods worke. y The earth flull comite and eaft out the innocent blood, which it bath drunke, that it may cite for vergeance against the wicked.

A prophetie against the kingaine of Satan. 2 And of the top of the Church for their deliutrance. I Nthat a day the Lord with his fore and great and mighty b fword shall visite Liuiathan, that a Atthetime ap-

piercing ferpent, enen Liuiathan, that crooked fer- h That is, by his pent, and he shall flay the dragon that is in the fea. mighty power and 2 In that day lug of the vineyard of redde prophecieth bete

3 I the Lord doe keepe it : I will water it eue- of Saran and his ry moment leaft any affaile it, I will keepe it night kingde me vuder

Feypt e Meaning of the best wine, which this viceyard, that is , the Church , famile bring forth , as molt agrerable to the Lord.

CHAP, XXV. A thankefgining to God in that that he forweth himfelfe

sudge of the world, by punifting the wicked, and maintaining the godiy. O Lord, thou att my God : I will exalt thee,I will praise thy Name : for thou hast done a Thus the Prophet wonderful things according to the counsels of old, with a stable trueth.

2 For thou hast made of a b ciry an heape, of a Arong city, aruine : enen the palace of itrangers of a city, it shall never be built.

3 Therefore shall the 4 mighty people give glory vnto thee: the city of the firong nations

b Not onely of 1c-4 For thou half beene a strength vnto the poore, euena firength to the needy in bistrouble, a refuge against the tempest, a shadow against the heate: for the blaft of the mighty is like a ftorme against the wall.

5 Thou flight bring downe the noyfe of the ftrangers, fasthe beate in a drie place; hee will bring downe the fong of the mighty, as 8the heate eafe, as to a palace. in the thadow of a cloud.

6 And in this h mountaine shall the Lord of hoaftes make vnio all people a feaft of fat things, know thee, shall by euen a feast of fined mines, and of fat things full of marow, of wines fined and purified.

7 And he will destroy in this mountaine i the couering that couereth all people, and the vaile that is fpread upon all nations.

till God breake the 8 . He will destroy death for ener; and the Lord God will k wipe away the teares from all faces, and the rebuke of his people will he take away out of by the raine, fo ihall all the earth : for the Lord hath spoken it.

o And in that day thall men fay, Loc, this is our God : we have wayted for him, and hee will faue vs. This is the Lord , we have wayted for him, we will rejoyce and be joyfull in his faluation.

10 For in this mountaine shall the hand of the Lord reft . and 1 Moab shalbe threshed vnder him. euen as firaw is threshed in m Madmenah.

To wit, in Zion, middeft of them (as hee that fwimmeth ftretcheth which should voder them out to swimme) and with the strength of his

> shall he bring downe and lay low, and cast them to the ground, even voto the duft.

kept backe from Chrift. k He will take away all occasion of forow and fill his with perfit roy , Reue. 7.17, and 21.4. I By Moah are meant all the enemies of his Church. m There were two cities of this nametone in Judah, 1. Chro. 2.49 and another in the land of Moab , lete. 48. a. Which letmeth to have hin a plentifull ... place of corne, Chap.10 31.

A f n; of the faithfull, wherein is diclared, in what confift the faination of the Church ; and wherein they I N that day shall a this fing be fung in the land

I of Indah, Wee have a firong citie: b faluation made to comfort the faithfull when their thall God fet for walles and bulwarks. o Open ye the gates that the righteous nati-

on , which keepeth the truth , may enter in. 3 By an allured a purpose wilt thou preserve perfect peace , b cause they stusted in thee.

4 Trust in the Lord for ever : for in the Lord God is strength for cuermore.

5 For he will bri: g downe them that dwell on hie : e the hie city bee will abafe : euen voto the ground will be calt it down, and being it vnro duft.

6 The foote thall tread it downe seum the facte of the poore, and the fteps of the needy.

creed fo and thy purpose cannot be cheaged. e There is no power so hie that can let God when he Will deliner bis.f Gud will fer the puore afficeed oner the power of be wilked,

hand : but they shall fee it , and be confounded and inoignation

11 And he shall stretch out his hand in the

Christ he assembled hands shall he bring downe their pride. 12 The defence alto of the height of thy walles

i Meaning, that ignorance and blindnes, whereby we are banket, at Matt 22.3.

CHAP. XXVI.

CHAP. XXVII.

athan, Asfliur, and

4 Anger

Forlaking of idolatry.

will defray the

hi giottle of Sa-

Neth bis Church

for his owne mer-

gies fake, and can-

not be angry with

it but wiffeth that

he may power his

whom he meaneth

anger vpon the

by briers and

taornes.

to bim.

w.i.ked infidels.

e He marueileih

come by geatle-

make them to feele his rods, and

belle, except God

fo bring them vo-

f Though I afflict and diminish my

people for a time.

ver hall the root

fpring againe and

great aboundance.

bring foorth in

v Hee fitsweeth

that God punitheth his in mercy,

and his enemies

h That is thou

Church , though

the branches there-

offerme to perich by the fnarp wind

i He thewesth that

there is no true re pentance, nor full

reconciliation to

a Meaning, the

proud king tome

of the Ifractices.

which were drup-

Leo with world v

moft part dwelt in

plentifullvalleys.

he meane: h here

by thevalley of

dance of worldly

therewith as with

. Mr feemeth to

Breade the Affyri-

ans, by whom the

ten mibes were ca-

d Which is not of

long continuance,

garlands.

ried away.

profperity. b Breinfeibelf.

raelises for the

God , till the beart

beguiged from all

mf aiffiction.

wilt not destroy 13- 1001 of thy

in jultice.

that Iffael will not

tan , be: aufe he lo-

4 Anger d is not in mee : who would fet the d Therefore he briers and the thorns against me in battells I would

go thorow them, I would burne them together. or will he e feele my thrength, that he may make peace with me, and be at one with me?

6 f Hereafter Iaakob shall take roote : Israel shall flourish and grow : and the world shalbe fil-

7 Hath hee finitten g him , as he fmote those that Imote him ? or is he flaine according to the flaughter of them that were flaine by him?

In h measure in the branches thereof wilt thou contend with it , when hee bloweth with his rough wind in the day of the East winde.

9 By this therefore shall the iniquity of Iaakob be purged, and this is all the ! fruit, the taking away of his fin : when he shall make all the stones of the alrars, as chalke fromes broken in pieces. that the grones and images may not frind up.

10 Yet the k defenced city shallbe desolate, and the habitation shallbe fortaken, and left like a wildernes. There shall the calfe feed, & there shal he

lie and confume the branches thereof.

11 When the boughs of it are dry, they shalbe broken; the I women come and fet them on fire; for it is a people of none vaderstanding; therefore he that made them shall not have compassion of them, and he that formed them, thall have no mercy on them.

12 And in that day fball the Lord thresh f om the chanell of the mriver vnto the river of Egypt, and ye shalbe gathered, one by one, O children of

13 In that day also shall the great trumpe be " blowen, and they shall come, which perished in the land of Asihur, and they that were chaled into the land of Egypt , and they shall worthip the Lord in the holy Mount at Jernfalem.

i folatry, and the monuments thereof be defrioved. k Notwith anding his fanour that he will fhew them after , yet lesufalem fhalibe deitroyed, and graffe for were women shall doe it to their great share. - m H: shall doe it to the Fuplinares to Nilus: for fome fled roward Egypt, thinking to have efcaped. In the time of Cyrus, by whom they should be delivered; but this was chiefly accomplifted voder Chrift,

> CHAP. XXVIII. Against the pride and drunk comes of Iliael. 9 The ontewardnes of them that floudd learne the word of God. 14 Goddoeth all things in time and place.

W Oe to the crowne of pride, the drunkards of Ephraim, for his glorious beauty shallbe a fading floure, which is vpon the head of the b valley of them that be fatte, and are ouercome with wine.

2. Beholde, the Lord hath a mightie and c ftrough hofte like a tempeft of haile, and a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throw to the ground mightly.

them that had abun-3 They shalbe troden under foot, enen the crown and the pride of the drunkards of Ephrairn.

prosperity, and were 4 For his glorious beautie shall he a fading as it weere crowned floure, which is vpon the head of the valley of them that be fatte, and as d the hafty fruite afore Summer, which when bee that looketh vpon it feeth it, while it is in his hand, he eateth it.

In that day fball the Lord of hoaftes be for a crowne of glory, and for a diademe of beauty

vnto the e relidue of his people.

but is foone ripe 6 And for a spirit of judgement to him that and fich e ten. e S gn fying , that the faithfull , which put not their truft in any worldly profpesity , but made God their glory , flighte preferued.

Haiah. A couenant with death. fitteth in indgement, and for f ftrength vnto them that turne away the battell to the gate.

7 But 8 they have erred because of wine, and f He will give are out of the way by ftrong drinke : the Prieft connect to the goand the prophet have erred by firong drinke; they to the capterine . in are fwallowed up with wine; they have gone diluethe enemies aftray through firong drinke; they faile in vition; in at heir owne they flumble in judgement. 8 For all their tables are full of filthy vomiting; g meaning, the by-

no place is cleane.

9 h Whom thall hee teach knowled'ge? and and were altoge-9 h Whom thall nee teach knowledge; and ther cor uprio life whom thall hee make to vinderstand the things and doctrine, which that hee heareth? them that are weared from the is here meant by milke, and drawen from the brefts.

10 For i precept mu,t be vpon precept, precept b For there was vpon precept, line vnto line, line vnto line, there a none that was able little, and there a little.

11 For with a flammering k tongue, and with a good de ctrine : but ftrange language shall he speake vnto this people. as viimeet as yong

12 Vnto whom I hee fayd, m This is the reft: babes n give reft vnto him that is weary, and this is the i They mu? have one thing of times refreshing, but they would not heare.

13 Therefore shall the word of the o Lord be k Let one reach who them precept vpon precept, precept vpon pre-thry that no more Cept, line vnto line, there a liste and v deritand him. there a little : that they may go and fall backward, then if he frike and be broken, and be fraged, and be taken.

14 Wherefore heare the word of the Lord, ye | That is, the Profcornefull men, that rule this people, which is at pher, whom God thould feed

Ir Becaufe ye haue faid, We hane made a P co- m Inte 18 the douenant with death, and with hell are wee at agree- ye ought to flay ment : though a scourge runne ouer, and passe and rest. thorow, it flast not come at vs : for we have made in Shew to them a faithood our refuge, and vader vanitie are wee have used of reft. ade,

16 Therefore thus feith the Lord God, Behold, o Because they will

I will lay in Zion a flone, as tried flone, a preci- por receine the ous corner frome, a fure foundation, He that belier- word of God, when ueth. I thall not make befte.

17 Indgement also will I lay to the rule, and matice, if after t righteoufnes to the balance, and the " haile thall then bearts be fo fwee pe away the vaine confidence, and the waters hardned, that they thalf overflow x the fecret place.

18 And your couenant with death shallbe dif. P Toey thought anulled , and your agree, ent with hell fhall not they had fluits to fland: when a fcourge finall tunne ouer and paffe in gements, and thorow, then shall ye be troden downe by it.

19 When it paffeth ouer, it shall take you away: escepe though all for it shall passe thorow enery morning in the day q Though the proand in the night, and there shallbe onely y feare, to their condenned

make you to vode: fland the hearing. 20 For the bed is 4 threight, that it cannot fuffice, bood and vanity, and the coueting narrow, that one cannot wrape yet the wicked him felfe.

21 For the Lotd shall fland as in mount a Pera. fel rea chat they zim : he shallbe wroth as in the valley b of Gibeon, thefethings that he may do t is worke, his ftrange worke, and That is, Chrift, bring to paffe his acte, his ftrange acte.

22 Now therefore be no meckers, leaft your tried and veholder, bonds increase; for I have heard of the Lord of PGI. 118,32, matth, hoastes a consumption, euen determined upon the al, 42 acts 4,11. rom 9,33. 1.pet. whole earth.

23 Hearken ye, and heare my voyce : hearken f He fhallbe quiet, ye, and heare my speach.

be content with Chrift. In the reflitation of his Church , judgement and ruftice shall reigne. u G.ds corrections and afflictions. x Atfliction shall discover their vaine confidence , which they kept fecret to them felues. y Terrous and defirmation shall thake you to learne that , which exhortatio s and gentlenes could not bring z Your afflichion tha'lbe fo fore , that you are oot able to endure it. a When David overcame the Philiftims, 3.Sam. 5,20. 1. Chron. 14, 14, 5 Where Lofting difformitted fine kings of the Amorites, Joffs, 10-12

gates. Were among them

diunkennes and vomition to vaderftand at y

told.

iti aft range lan-

what is the true

it is offred, it combefore, Chap 6.9.

that they could other perifhed.

their itoles and vaine mult ni falf. thought in them. wou'd truft in

by whom all the building muft be

and feeks none Other remedies, bur

14 Doeth

e As the plowman

hath his appoynted

time, and diners

Lord for his ven-

geance ; for he pu

at another , fome

fome after ano.

she wicked.

a The Ebsewie

word Anel fig is

fieth the lyon of

God , and tigniti-

eth the A'tai . be.

ca fethe alra: fee-

evas effred to God,

aned to deposite

one faccifice that

29 Ez:k 43 16.

b Your vaine con-

filence in y urfa-

crifices fliail not

E Your citie fhall

an girar whereon

they facultice.

be full of blood , 45

d Thy ipeach faal-

tie , bat abaled and

be no more fo lof-

chaimers, which

are to low places,

that their voyce can

and whileer, fo

france be beard.

fouldiers in whom

thou truiteft , faull

be destroyed as duft or chaffe in

a whirlewinde.

that I will being

en dettioy thee,

and that which

zhou makelt i by raine trutt, fr.11

contrat va Nates,

euen as a dicame

icade, asifichia

dellruction of

their enemies.

g Thatis, bee

long as welift.

y . t firall ye find

m thing but coul-

fron to be aftoni-

al : for your Pro-

phet: are blinde.

eatetb.

thinketh that be

h Mule herenn as

in the night. Some

evere a comfort to

the Church for the

f The enemies

e Thine bired

low as the very

last long.

ther, fothat his

after one fort . and

chofen feed is bea-

sed and med but

nilheth fome at

in . ruments for his

labour, fo bath the

24 Doeth the plow-man plow all the day, to fowe; doeth he open, and breake the clots of his grounds

25 When he hath made it e plaine, will he not then fow the fitches, and fow cummin, and cast in wheate by measure, and the appoynted barley and

rye in their place? 26 For his God doth instruct him to have dif-

cretion, and doeth teach him. one time, and fome 27 For fitches shall not be threshed with a thrething inftrument, neither thal a cart wheele be turned about voon the cummin; but the fitches are beaten out with a staffe, and commin with a rod.

28 Bread come when it is threshed, hee doeth not broken , as are not alway thresh it , neither doeth the wheele of his cart still make a noyse, neither wil he breake it with the teeth thereof.

> 29 This also commeth from the Lord of hoafts, which is wonderfull in counfell, and excellent in

> > CHAP. XXIX.

1 A prophecie against Ierufalim. 13 The vengeance of God on them that fellow the traditions of men. A H a altar, altar of the citie that David dwelt in : adde yeere voto yeere : blet them kill

2 But I will bring the alter into diffresse, and there thall be beauinetfe and forow, and it shall be

voto me like c an alrar. 3 And 1 will beliege thee as a circle, and fight againft thee on a mount, and will caft up ramparts

against thee. 4 So shalt shoube humbled, and shalt speake out of the a ground, and thy ip each thail be as out of the doft : thy voyce also thall be out of the ground like him that both a spirit of dinination,

and thy talking shall whilper out of the dust. Moreover, the multitude of thy thrangers shall be like in all dust, and the multitude of ftrong men shall be as chaffe that passeth away : and it

thalbe in a moment, even fuddenly. 6 Thou shalt be visited of the Lord of hoastes with thunder, and fliaking, and a great noyle, a whirlewinde, and a tempert, and a flame of a deuouring fire.

7 And the f multitude of all the nations that fight against the alter, shalbe as a dreame or vision by night : euen all they that make the warre against it, and strong holds against it, and lay siege

8 And it shall be like as an hungry man dreameth, and behold, & he eateth : and when he awaketh, his fulle is emptie : or like as a thirftie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his foule lor geth: to thall the multirude of all nations be that fight against mount Zion.

9 h Stay your felues and wonder : they are blinde, and make you blinde: they are drunken. but not with wine; they flagger, but not by ftrong drinke.

10 For the Lord bath courted you with a fpirit of flumber, and hath thur vp your eyes : the Prophet, and your chiefe Seers hath hee coneted.

11 And the vision of them all is become vnto you, as the wordes of a booke that is fealed sp. which they deliver to one that can reade, faying, Reade this, I pray thee. Then shall hee say, I cannot; for it is fealed.

and therefore cannordirect you. i Meaning, that it is all alike, either to reade, or not to reade, exsept God open the heart to vaderftand,

12 And the booke is given you him that can not reade, faving, Reade this, I pray thee. And he shall fay, I cannot reade. 13 Therefore the Lord faid , Because this peo- hypocrites and unt

ple k come necre vinto me with their mouth, and fincere in heart, as honour me with their lips, but have removed their Matr. 13 5. heart farre from me, and their I feare toward mee ligion was learned was raught by the precept of men.

14 Therefore behold, I will againe doe a mar- & nor by my word. ueilous worke in this people, euena marueilous where as God is not worke, and a wonder: for the wifedome of their worthipped accorwife men shall m perish, and the understanding of ding to his word, their prudent men shallbe hid.

15 Woe voto them that a feeke deepe to lile but fooles and their counsell from the Lord : for their works are without vuders in darknesse, and they say, Who feeth vs: and wao francing. knoweth vs >

16 Your turning of deuises shall it not be effee- heart despused med o as the potters clay i for shall the worke fay Gods word, and of him that made it, Hee made mee not? or the monitous, but thing formed, fay of him that faillioned it, Hee outwardly bire had none understanding?

17 Is it not yet but a little while, and Lebanon faith the Lord, you shallbe P turned into Carmel 1 and Carmel shall be cannot be able to counted as a forest?

18 And in that day shall the deafe beare the words of the booke, and the eyes if the blind ihall powers binds, by a fee out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receive toy againe, and the poore men shall reioy ce in the Ho- be a charge of all ly one of Ifrael.

20 For the cruell man field cease, and the fcornfull shall be confermed; and all that hasted to ini- that it shall be then. quitie, shalbe cut off:

21 Which made a man to finne in the 9 word, and tooke him in a fnare : which reprocued them fyeateth to comin the gate, and made the just to fall without for the faithfull.

22 Therefore thus fayeth the Lord vnto the with the Propheta house of Irakob, enen hee that redeemed Abra- words, and would ham: Iaakob shall not now be confounded , nei- unrani te Ad nonther now shall his face be pale.

23 But when he feeth his children, the worke bing them iate of mine hands, in the mids of him, they thall fan- danger of mine hands, in the mids of him, they man tale r Signifying, that cliffe my Nan e, and far cliffe the Holy one of Laar except God gine kob, and fhall feare the God of Ifrael.

24 Then they that erred in spirit, r shall have knowledge, man viderstanding, and they that murmured, shall erre and murmures learne doctrine.

It Because they are by mans doctrine,

both magistrates d minutersa e of them , which in

a good face. o For all vone crafe escape mine hande no more then the clay , that is in the

power to deliue.

p Shail there not

things ? and Carruel

it feile.

that is a plentim'! place in refrect of may be taken as a for-ft , as Chap. 3a. is and tous bee q. They that went acou to find faule in angle them and

voderstanding, and against him.

CHAP. XXX.

I He reproducts the Iewes, which in their advertile wied their owne counsels, a and sought helps of the Estp-tians, to despiting the Prophits. 16 Therefore he flewith what difficultion foilt come upon them , 18 but offereit morese to the repentant.

W/ Oe to the 'rebellious children, fayeth the a Who contrary
Lord, that take counful, but not of mee, take not me for and b couer with a couering , but not by my fpi- their pretectour, rit, that they may lay finne vpon finne:

2 Which walke foorth to goe downe into mentferhe helps Egypt (and have not asked at my mouth) to at fireogers. ftrengthen themselues with the strength of Pha- b They leeke shifte raoh, and truft in the shadow of Egypt.

3 But the Brength of Pharaoh thall be your ly meanes. fliame, and the trull in the fliadow of Egypt your confusion.

4 For his oprinces were at Zoan, and his am- o The chiefe of baffadours came voto Hanes.

5 They shallbe all ashamed of the people that Egyp in surbassie cannot profit them, nor helpe, nor do them good, to feeke helpe, and but shallbe a fliame and also a reproach. cities. Gg 2 .

6 The

and cintra y to

my c. nim.ade-

ings , and nee gode

Ifaiah.

Vaine trust in man.

d Thuis, a heauy fear-nie or prophicie again: the beafts that carried their treafures into Egypy, by the wildernes , which was South from Iulab , fignifying that if the beatts fhould not be Ipared . the men fhoild be punifit-

ed much more griegoufly. e Towis, to Iesufalem. f And not to come to and fro to feeke

be'ne g That is , this prophecie. h That it may be a with effe against them for all po-Rerrie. i Harbewech what was the cause of their deftruction , and bein-

geth aifo all mife-

rie to man : 10 Wit, because they would not beare the Word of God. but delighted to be flamered, and led in eirour. k Threaten vs not by the wind of God, neitter be fo rizorous, nor talke voto vs in the Name of the Lords as leie 11,21. 1 Meaning, in their Buobaranes

againit Go I and the admonimons of his Prophers. m Signifying, that the delitruction of the wicked shall be Without recourry. n Ofetimes by his Prophets he put von in remembrance of this , that you flouid onely acpend on bim. o We will nul to ef-age by our

harfie p Whoreas all the trees are cat downe tand two or three to make maftes. a fire commendein the great mercies or God. who with patience was erb to callfine cers to epantance. r. Not onely in pun fhing , but in

ift g noderation he (2 me, as Ier. 10.14 ard 35.11. Bor, invinctour. 1 God fluil fuech all thy wayes , and appoint thee how to goe enthe bithe or thisher. i Te thall all a way bence. your i foles, which

you batte made of gold, and filter, with all that belongerh vito them, as a most filthy thing, and polluted. In Sacreturg, that there can be no true repentance, except both to be as and deed wellier out felues enemies to idolary.

hery flying ferpent against them that shall beare their riches wpon the thoulders of the colts, and their treatures upon the bounches of the camels, to a people that cannot profit. 7 For the Egyptians are vanishe, and they shall

6 The d burden of the beafts of the South,

in a land of trouble and anguith, from whence

shall come the yong and oldlyon, the viper and

belpe in vaine. Therefore have I cryed vato her, Their ftrength f is to fit ftill. 8 Now goe, and write 8 it before them in a ta-

ble, and note it in a booke, that it may be for the h laft day for eaer and euer : 9 That it is a rebellious people, lying children,

and children that would not heare the Law of 10 Which fay vnto the Seers, See not : and to

the Prophets, Prophecie not vuto vs right things: but speake flattering things vnto vs : prophecie II Depart out of the way: goe afide out of the

path: caule the Holy one of lirael to ceafe from 12 Therefore thus faith the Holy one of Ifrzel.

Because you have calt off this word, and trust in I violence, and wickednes, and stay therevpon, 13 Therefore this iniquitie shalbe vnto you as

a breach that falleth, or a fivelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without piry, and in the breaking thereof is not found ma theard to take fire out of the hearth, or to take water out of the pir.

15 For thus laid the " Lord God, the Holy one of Ifrael, In rest and quietnesse shall ye be faued: in quietnesse and in confidence shall be your ftrength, but ye would not.

16 For ye hane faid, No, but we will flee away vpono horfes. Therefore thall ye flee. We will ride upon the fwifteft. Theref re shall your perfecuters

17 A thousand as one shall flee at the rebuke of one: at the rebuke of fine thall ye fire, till yee be left as a thip maft upon the P top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wait, that hee may have a mercy upon you, and therefore will be be exilted, that he may have compaffin upon you: for the Lord is the God of riudgement, Bleffed are all they that wait for him.

19 Sure a people thall dwell in Zion, and in Ierufal ..., thou that: weepe no more : he will certainery have mercie upon thee at the voyce of thy cry : when hee heareth thee, he will answere thee.

20 And when the Lord hath given you the bread of aftieifitie, and the water of affiliction, thy raine shall be no more keps backe, but thine eyes shall fee thy | taine.

21 And thine eares shall heare a word behind thee, faying, This is the way, f walke ye in it, when thou turnell to the right hand, and when thou turneft to the left.

22 And ye iball poliute the couering of the images of filter, and the rich ornament of thine images of gold, and cast them away as a mention. ous cleath, and thou shalt fay vnto it . " Ger thee

23 Then shall bee give raine onto thy feede, when thou thalt fowe the ground, and bread of the increase of the earth, and it shallbe far and as oyle, in that day shall thy cattell be fed in large paftures.

24 The oxen also and the young affes, that till the ground, thall eate cleane propender, which is winnowed with the thought and with the fanne.

25 And vpon euery hie a mountaine, and vpon enery hie hill shall there be rivers, and streames of x By these divers waters, in the day of the great flaughter, when may ens of freach he the rowers thall fall the towers shall fall.

26 Moreover, the light of the moone shall be Church shallbe fo as the light of the y Sunne, and the light of the great, that none is Sunne shall be feuen fold, and like the light of se- anie tumeren uen dayes in the day that the Lord shall binde up y When the the breach of his people, and heale the ftroke of Church flia be re-

27 Behold, 2 the Name of the Lord commeth feuen times the from farre, his face is burning, and the burden bughanette of the thereof is heavie, his lips are full of indignation, Sunne and Moone, and his tongue is as a denouring fire.

28 And his spirit is as a river that ouershoweth cellent creatures. 28 And his fpirit in as a ruler that out it when the be flieweth what up to the necke; it divides a funder, to fanne the final bette glory nations with the fanne of a vanishe, and there of the children of finall be a bridle to cause them to erre in the lawes God in the kingdome of Carin of the people. z This threatning

29 But there shall be a fong vnto you as in the is against the ass b night, when a folemne feaft is kept, and glad- mas the chiefe nelle of heart, as he that commeth with a pipe to entities of the gos voto the mount of the Lord, to the Mightie prople of God. one of Ifrael.

30 And the Lord shall cause his glorious voyce thus God confuto be heard, and shall declare the lighting downe by that meanes, of his arme with the anger of his countenance, whereby he cleanand flame of a denouring hire, with feattering and feat his tempeft, and hailestones.

31 For with the voyce of the Lord shall Asshur of your enemies. be deftroved, which fraote with the a rod.

32 And in enerty place that the staffle shall passe, for ioy of the soit thall d cleave falt, which the Lord fluil lay vpon began in the evehim with rabrers and hearps and with battels, and mig lifting up of bands thall he fight fagainft it.

33 For & Topher is prepared of old; it is even e With joyand prepared for the b King; he hath made it i deepe afforance of the and large the burning thereof is fire and much victory. wood; the breath of the Lord, like a tiper of meaning toe Affybrimftone, doeth kindle it.

g. Here it is taken for hell, where the wicked are tormented, reade a. King 23, 20, So that their effate or degree cannot exempt the wicked. i By these Salitation fpeaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

I Hee curfeth them that forfake God, and secke for the kelpe of men.

W Os vnto them that a gos downe into E-Ge vinto them that a goo downer into a There were two gypt for helpe, and fray vpon horses, and a There were two gypt for helpe and fray vpon horses, and trust in charets, because they are many, and in the three iters horser en , because they be very strong ; but they should not loyer looke not vito the Holy one of Ifrael, nor b facke amilia with the E-gyption: first, bea visto the Lord.

2 But he yet his wifest, therefore he will bring commanded them en.ll, & not turne backe his word, but he will arise neuer to returne thicker, Deut 17, against the house of the wicked, and against the intuet, being helpe of them that worke vanitie.

3 Now the Egyptians are men and not God, forget the bine and their horses flight, and not spirit; and when the interest flight.

the felicitie of the able fufficientie flored the glory rneseof fhail patte which are two ex-

to no bing : and b Ye fh Historie

at the det roction as they that fing c Gods plague. d It Shall le troy,

rians and Babylogians

cause the L rel had leaft they thould

the Lord shall firerch out his hand, the d helpet by, least they should the superitition and idolatty of the Egyptians, & so forfake Gud, Iere. 2, 18. b.Megaing, that they forfake the Loid, that partheir cruft in worldly things! for they cannot truft in both. c And knowerh their craftie enterptifes and will bring all to accepts, d Meaning, both the Egyptians and the Martines.

(hall

e He fheweih the

Lewes, that if they

ov uld put their

riult in him, be is

fo able, that none

can relift his pow-

er: and fo carefull

ouer her young,

which ever flyeth

defence: which fi-

militude the fortp-

11.mat. 13-37 .

f He toucherb

they might earnest-

ly feele their grie-

wous finnes, and fo

gruely repent . for es much as now

drowned and past

a This prophecie

of Chrut, and there-

auttice is in ant an

ment, both in poli-

voright govern-

cie, and religion.

c Where men are

weary with ma-

nelving for lacke

d He prom ferb to

which is the pure

deftrice of Gods

word, and under-

tray to the breat-

nings againft the

e Vice thall no

mare be called

Vertue, not vertue

effeemed by power and runes

f He prophecieth

of fuch calamitie

to come, ba they

will not spare the

and therefore will-

leth them to take

heed and prouide

affiction flould continue long and

when one yeare

g Meaning, that the

women & children,

and 29 10.

gine the true light,

of water.

is of Hezek ab. ocho was a figure

ly to be reterred

to him

they are almost

MECUNETY.

vie comfort the

which thou haft

and Propers inall

do the fame to the

f That is the Alfy-

ot God.

shall fall, and he that is holpen shall fall, and they shall alrogether faile.

4 For thus bath the Lord spoken vnto me, As the lion or lions whelpe reareth upon his pray, against whom if a multitude of thepheards be called , he will not be afraid at their voyce neither will humole him f. He at their noyfe : fo shall the Lord of hofts come . down to fight for mount Zion, and for the hill thereof.

As birds that flie, fo thall the Lord of hoalts defend lerufalem by defending and deliuering, by oner them, as a bird paffing through and preferuing it,

6 Ove coil tren of thrael, turne againe, in as about them for their much as ye are f funken deepe in rebellion.

7 For in that day every man shall a cast out his idoles of filter, and his idols of gold, which your ture vierb in divere placee, as Deut. 32. hands have made you.enen a finne.

8 h Trien shall Asthur fall by the fword not of their conscience, that man, neither shall the sword of an deuoure him, and hee shall flee from the sword, and his young men shall faint.

9 And he shall goe for feate to his i towre, and

his princes shalbe afraid of the standard, faith the Lord, whose k fire is in Zion, and his fornace in your repe tance flialee knowen, as Chap 2,18. b When your repentance appear

reth. 1 This was accomplished from after when Sa chestos at one wir discom-

fired, and he fled to mis cattle in Nineneh for fuccions & To destroy ats enemies.

CHAP. XXXII The conditions of good rulers and officers deferited by the gonernment of Hezeke th, who was the figure of Christ. B Ehold, * a King thall reigne in intice, and the princes thall brule in judgement.

2 And that man that be as an hi ling place from the wind, and as a refuge for the tempeth as fore it ought chief- timers of water in a dry place, and as the inadow of a great rocke in a weary land

3 The eyes of the feeing shall not be shut, b By :u gement and and the eares of them that heare, thall heatken.

4 And the heart of the foolith thall vnderstand knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 A e niggard shall no more be called liberall, nor the churle tich.

6 But the niggard will speake of niggardnes, and his neart will worke iniquitie, and do wickedly, and speake falsely against the Lord, to make emptie the hungry foule, and to cause the drinke

standing, and zeale of the this flie to faile. of the fame, are con-7 For the weapons of the churle are wicked: he denifeth wicked counfels to valoe the poore

with lying words, and to speake against the poore Wicked, Chap.6 9. in iu/gement.

8 But the liberall man will deuife of liberall things, and he will continue his liberalitie.

9 Rife vp ye women that are at eafe; heare my voyce, yef careles daughters, hearken to my words. 10 Ye women that are carelette, shalbe in feare

8 aboue a yeere in dayes, b for the vintage thall faile, and the gatherings thall come no more. 11 Yee women , that are at eafe , be aftonied:

feare. O ye careleffe women : put off the clotnes. make bare, and gird fackelouth upon the loynes.

12 Men shall lament for the teares, even for the pleafant fields, and for the fruitfull vine.

13 Vpon the land of my people shall growe Were pait, yet they flould looke for thornes and briers : yea , upon all the houses of

new plagues. h Got will take from you the meanes and occasions, which made you to contemne him : to wit, animiauce of worldly goods. I By the textes bee meaner hithe pleatiful fields, whereby men are nourtified as children with he texte; or, the mothers for forow and heavineffe firall lacke milke,

ioy in the city of reloveing,

14 Because the palace shalle for faken, and the \$\int Or, multitude. I noy le of the city shalbe left: the towre and for Church shall be retrelle thall be dennes for ener , and the deligat of stored thus the Prowild affes, and a paffure for flocks, pheis,after they

15 Vntill the & Spirit be powred upon vs from have denounced G. de ludgemen about, and the wildernes become a fruitfull held, again, the wicked, and the I plenteons field be counted as a foreit.

16 And judgement shall dwell in the defert, and godly, lear they should farm. iunice shall remaine in the frunfull field.

I Tee field which 17 And the worke of justice shaibe peace, euen is now truitfull, the worke of inflice and quemette, and affurance that be but as a barcen facett on compre-

rifon of hat it had! 18 And my people shall dwell in the tabernacle be then at Chap age of peace, and in fure dwellings, and in fafe relting 17. North Itali he time, for then they

19 When it haileth , it shall fall on the forest, that were before as and the moitie shalbe in the low place. the barren wrider-20 Bietled are ye " that fowe vpon all waters, rate thatbe transfulf.

and o drive thither the feet of the ox : & the affe. and they that had fome b-graning of

godlinesse, shall bring foorsh fruits in such abundance, that their former tife shall feeme but and weldernes where no hutte were im They fhall not need to build it to high places for feare of the e emie : for God will defend it and turne away the flormes from hurring of their commodities. In That 15, vpon fat ground and well satered, which bringeth foorthin a undance, or in places which before Were covered with warers, and now inide dry for your vies. O The fields that be for ranke, that they shall fend out their cattell to ease up the first croppe, which abundance inali be fignes of Gods love and favour toward them, CHAP, XXXIII.

1 The defluction of them by whom Ged hath punished his Church. W Oe to thee that a spoylest, and wast not

spoyled: and doeft wickedly, and they did a Meaning, the not wickedly against thee when thou shalt b cease entities of the to fpoyle, thou thair be fpoyled : when then flight the Caldenn and make an end of doing wickedly a they shall doe Assyrians, but

wickedly against thee. 2 dO Lord, have mercy vpon ws, wee have b When thine apwaited for thee : be thou, which wast e their arme p yated time shall

in the morning our helpe also in time of trouble, come that God 3 At the noise of the tumult, the speople fled: power and that

at thine s exalting the nations were feattered. 4 And your Ipoyle shall be gathered life the W.ougtully gottens gathering of h caterpillers : and i he shall goe to others, as Amot

against nim like the leaping of grashoppers. The Lord is exalted : for hee dwelleth on the Caldeans

hie:be hath filled Zion with judgement & inflice. Mattachine to 6 And there shall be stabilitie of k the times, assyrians did to 16-

Arength, faluation, wifedome, and knowledge : for rael, and the Medea the feare of the Lord shalbe his treasure.

7 Behold, their meisengers shall cry without, Caldeans & the m ambaffadours of peace flial weep bitterly, d He declareth 8 The a pathes are wafter the way taring man bereby what is the ceateth; he hath broken the couenant; he hath the faithfull, when

contemned the cities : he regardeth no man. promples come, to 9 The earth mourneth and fainteth: Lebanon pray and feene helpe

is alliamed, and hewen downe : . Sharon is like e Which be life ift a wildernes, and Bashan is shaken and Carmel. our fathers fo 10 Now will I parife, faith the Lord: now will from as they called

I be exalted, now will I lift vp my felfe. 11 9 Ye shall conceive chaffe, and bring forth mans fled before

flubble: the fire of your breath shall denoure you. the armie of the 12 And the people thall be as the burning of Caldrans for feve

of the Mades and Perfiant, g When thou, O Lerd, didde? Iffe up thing arms to put fill thing enemes. h Yeethat is caser rifers delitroyed with your number the whole world, that have no firength to refer, y are casen as the Ordennia; a thall he gay

thered ou an bespe and deltrived i Meaning , the Medes and Perfians against the Caldeans. & Thatis , to the dayes of Herikiah. 1 Sent finn Saneherth. m Whom they of levolalem feat to intreat of peace. n Thefe are the words of the ambassadous, when they returned from Saceberib, o Which was a plentifull countrey meaning that Saceberib would defin yall, p. To believe a d deliver my Courch | q This is speken against the enemies, who thought all was their o wae bur be fhewerb toat their eo esprife fhalbe in vaine, and that the fire Which they had kindled for othe a , thould confirm ricem.

Gg 3

r Hirvengeance thatibe fo great,

threall the world

fhall ralke thereof.

f Which doe oot

beleeue the words

their deliuerance.

God will be a fure

defence to all them

ding to his word.

u They fhall fee Hezekiah deliue-

zed from his ene-

mies , and reftored

x They finibe no

more four in ar

te pleafeth them.

w Before that this

Liberty com nech.

shou fhalt thicke

zhet thou ett in

the enemie fhall fo

reat one fhail crie,

that writeth the

manner of them

that are taxed? another, Where is

the receiner ? an

him that valueth the rich houses

but God will de-

liver you from

with this fmall

gium of Shiloah

In thips and de-

a He prophecieth

of the deftruction

of the E tomices. and other nations

which were ene-

deft uftien c He fp sherh this

ib'e troubles

rifte h. d I have derectri-

in respect of mans

iudgement, who in

thinkert that bea-

men and ear bipe-

Atray vs.

and nor deli. e the great fireames and

riners, whereby the

actuies may b ing

this fea e.

o: ber finall cry for

t Meaning, that

that line accor-

the afforance of

lime; and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, vee that are farre off, what I have done, and we that are neere, know my power.

14 The finners in Zion are afraid: a feare is come vpon the hypocrites : who among vs shall dwell with the denouring fire, who among vs thall dwell with the everlatting burnings?

of the Prophet, and 15 Hee that walketh in justice, and speaketh righteous things, r. fuling gaine of oppression, thaking his hands from taking of gifts altopping his eares from hearing of blood, and thutting his

eyes from feeing euill, 16 He shall dwell on thigh; his defence shall be the munitions of rocks : bread shalbe given him, and his waters shalbe fure.

17 Thine eyes shall a fee the King in his glory: they shall behold the x land farre off. zo honour an i glory.

18 Thine heart y shall meditate feare, Where is the scribe? where is the receiver? where is bee ghey Were of Sineberio, but go where that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speach, that thou canft not perceine, and of a flammering tongue that thou canft not

great danger : forch 20 Looke your Zion the cirie of our folemne feafts: thine eyes shall see Ierusalem a quiet habifnarply affai'e you, tation, a tabernacle that cannot be removued; and Where is the clerke the flakes thereof can never be taken away . neither shall any of the cords thereof be broken.

21 For furely there the mightie Lord mil be unto vs, as a place of floods, and broad rivers, whereby shall passe no ship with oares, neither fhall great fhip paffe thereby.

22 For the Lord is our ludge, the Lord is our law-giver : the Lord is our King, he will faue vs.

23 Thy a cords are loofed; they could not well z Let vs be content Brengthen their mall , neither could they foread the faile : then thall the b pray be deuided for a great fpoyle: yes, the lame shattake away the pray.

24 And none inhabitant shall fay , I am ficke: the people that dwell therein, shall have their iniquitie forginen.

a He derideth the Affyriant and enem'es of the Church , declaring their deftru-Stion as they that perift by fhipwracke. b Hee comforterb the Church , aud Size weth that they flighte enriched with all benehit both of body and foule.

CHAP. XXXIV 1 Hee fleweth that Ged punifo-th the wicked for the love that he beareth towardhes Church.

Ome neere, ye anations and heare, & hearken, ye people : let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpontall nations, and bit wah you all their armies : he mies to be Church hath b destroyed them and delivered them to the b God bath deterflaughter

minad in his oun-3 And their flaine shall be cast out, and their fell and had given fenrence for their Ri ke thall come up out of their bodies, and the mountaines thatbe melted with their blood.

4 And all the houfte of heanen a thatbe disfolued, and the heaven thathe folden like a booke: and all their hoaftes thall fall as the leafe falleth great tears and horfrom the vine, and as it falleth from the figuree.

5 For my fword thathed drunken in the heauen : behold , it shall come downs voon Edom. earn upon the proble of e my curfe to in generate.

ned in my fearer 6 The fword of the Lord is filled with blood: ananfell, and in the it is made fat with the fat and with § blood of the meadens to defire v

shear till my I wild be weary with fliedding of Good. e They had an opinion of holineffe, breaufe they came of the Parriarke Izbak , but in effect were accuried of God, and exemies voto his Church, as the Papills ate.

flambes and the goats, with the fat of the killnels f That is, both of of the rams: for the Lord bath a facrifice in 8 Boz- young and old, rah, and a great flaughter in the land of Edom. his enemies 7 And the b vnicorne shall come downe with g That famous ci-

them, and the heifers with the bulles, and their the finalse confuned as a factifical land shall be drunken with blood, and their duft between when made fat with fatr.effe. 8 For it is the day of the Lords vengeance, rich shalle as well

and the veere of recompense for the judgement of interiours.

9 And the rivers thereof shall be turned into pitch , and the dust thereof into i brimstone , and i He alludeth to the land thereof shalbe burning pitch. 10 It shall not be quenched night not day;the 1ab, Gen. 19. 44.

froke thereof shall go ve enermore: it shalbe defoliate from generation to generation; none thall patfe through it for euer.

11 But the pelicane k and the hedgehog shall k Reade Chap 130 possesse it and the great owle , and the rauen shall at and Zeph a. 14divel in it, and he shall firetch out vpon it the line of I vanitie, and the stones of emptinesse

12 m The nobles thereof fhall call to the king- man go about to dome, and there it albe none, and all the princes paid is againe. thereof thalbe as nothing. 13 And it shall bring forth thornes in the pa- ter nor policie.

lices thereof nertles, and thiftles in the ftrong nor fire of comhol is thereof, and it thalbe an habitation for dra-mon-weate, gons, and a court for offriches. 14 There shall a meet also Ziim and Iim, and

the Satyre shall crie to his fellow, and the forich- " Reade Chap. the Satyre final crie to his sensow, a serious could be satisfied to the satisfied by the s

15 There o shall the owle make her net , and an bornble defolay and hatch, and gather them voder her shadow; wildernesse there shall the valtures also be gathered, every one > That is, in the

16 Seeke in the P booke of the Lord, and reade: ged avaint the none of q thefe fall faile, none shall want her wicked. make : for this month hath commanded, and his 4 To wit, beafter very spirit hath gathered them.

17 And he hath cast the lot for them, and his mouth of the Lord. hand hath deuided vnro them by line : they shall f He bath gourn possesses it for ener : from generation to generation for coler ldures for on fhall they dwell in it.

CHAP. XXXV. The great soy of them that beleene in Christ. Their office

which preach the Gofpe'. & The fruits that follow thereof. THE a defert and the wildernesse shall rejoyce, and the waite ground shalbe glad and flourish of the full reliance

2 It thall flourish abundantly, and shall greatly borb of the lewes reforce also and foy : the glory of Lebanon shall and Gentles valet be given voto it : the beauty of Carmel , and of fhall be fully se-Sharon, they shall e fee the glory of the Lord, and complished acthe

as the rofe.

the excellencie of our God. 3 d Strengthen the wrake hands, and comfort to a defert and the feeble knees.

4 Say voto them that are fearefull , Be you b The Church firing, feare no: behold, your God commeth compared to abarwith e vengeance . euen God with a recompense, rea wildernes, shall he will come and fane you.

Then shall the eyes of the f blind be lighte- and beautiful. ned and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, the presence of and the dumbe mans tongue shall sing for in the that the Church g wilderneile fhall waters breake out, and rivers doth bring form in the defert.

b Tae mighty and

the dell ruction of Soliome and Gomes

I In vaine thall any

o Meaning there Galbenei ber or-

Law where fuch curfer are thiert-

an inheritance.

ration of the Court h

laft day : albeit as wilderneife

by Christ be made most pleateout

c He fhe werb that

fruit and flourish. d He willeib a l

to encourage one another, and frecially the miniferent exhort and fireagrhen the weake that they may pariently . bide the comming of God, which is at band. e To de troy your enemies. I When the knowledge of Christ is renealed, g Theythat were barren and deilteute of the graces of God, Mall haue them giuen by Christ.

7 And

reeds and ruthes.

Chap, xxxv); xxxvij.

The goding fament, 52

13 So Rabihakeh flood, and cried with a loud voyce in the lowes language, and faid, Heare the words of the great King of the King of Asshur.

14 Thus faith the king . Let not Hez kich de word fignifie h ceine you : for he shall not be able to deliner you. blefting, a bereby

15 Neither let Hezekiah make you to truit in this worked cap the Lord, faying, The Lord will furely deliuer vs: raine would be us this citie shall not be given over into the hand of people, that their the king of Asshur.

16 Heatken not to Hezekiah : for thus fayth be better vnder the king of Asibur, Make lappointment with me, under Hezekiah. and come out to me, that every man may eate in That is, of Anof his owne vine, and euery man of his owne riochia in Syrie, of his owne vine, and euery man the water of his two other cities alfo were : whereby owne well,

17 Till I come and bring you to a land like we fee how every your owne land, even a land of wheate and wine, his preultar idole, a land of bread and vineyardes,

18 Least Hezekiah deceine you, faying, The ked make G.dan Lord will deliner vs. Hath any of the gods of the do not yederfland nations deliuered his land out of the hand of the that God makerh king of Asfbur?

ng of Asinur?

19 Where is the god of m Hamath, and of Ara and punisheth cia pad where is the god of Sepharuaim? or how a Northat they

haue they delinered Samaria out of my hand? 20 Who is bee among all the gods of these suident signs that lands , that hath delivered their countrey out of blafphemie : for mine hand, that the Lord thould deliner letufa- they had new reas

Iem out of mine hand? nout of mine nand?

Then they "kept filence, and answered in vine to via

bim not a worde : for the kings commandement long ressoning with this infideMe was, faying, Answere him noc. as,laying, Antwere him nos.

22 Then came Eliakim the forme of Hilkiah fould have fo

the fleward of the house, and Shebna the chan-much more cellor, and Ioah the fonne of Afaph the recorder, prousked, unto Hezekiah with rem cloathes, and tolde him the words of Rabshakeh.

CHAP. XXXVII.

a Bezekiah asketh counsell of Isasah, who promiseth him the victorie. to The blafphenoie of Sancherit. 16 Hege-Riahs prayer. 36 The armie of Sancherib is flaine of the Angel, 38 And he himfelfe of his owne fannes. A Nd * when the King Hezekiah heard it, hee a rent his cloathes, and put on fackecloath and * 2 Kings 19.7.

came into the bouse of the Lord. me into the house of the Lord.

2. And hee fent Eliakim the steward of the b To have comhouse, and Shebna the chancellor, with the El- fort of him ly the ders of the Priets, cloathed in fackecloath vnto word of God, the

bliaiah the Prophet, the fonne of Amoz. And hee faid voto him , Thus faith Heze- bis prayer be kiah , This day is a day of tribulation and of re- more earneft: tea-

buke and blasphemie : for the children are come that in all dangers to the birth, and there is no strength to bring these two are the foortb.

4 If fo be the Lord thy God hath d heard the and his ministers. words of Rabibakeh, whom the King of Asihut o We are in as his mafter hath fent to raile on the living God, great forowas a and to teproach him with words, which the Lord walleth of child. thy God hath heard, then e lift thou vp thy prayer and cannot be for the remnant that are left.

So the feruants of the King Hezekiah came clare by effed the

6 And Isaiah fald voto them, Thus fay voto your far when God demafter . Thus faith the Lord, Be not afraid of the it femels to the wordes that thou half heard, wherewith the fer- flesh, that bee nants of the Kirg of Asshur have blasphemed me. knoweth not the

nor the caufe, e Derfaring that the ministers office doeth nos onely fland in somforting by the word . but also in praying for the people.

h It fhalbe for the Saints of God and not for the wicked. i God fhall leade and guide them, alluding to the bringing forth of Egypt. & As be threatned to the wicked to be deltroyed hereby. Chap. 30 6 -Whom the Lord

fhall delivet from

the captivitie of

Babylon,

a This biftorie is rehea led becaufe ir is as a feale and confirmation of the doftime afore, both for the threatnings and promifer : to wit, that God would fuffer bis Church to be affliced, bat at length would fend deliue-

tance. b When he had abolifhed faperitition, and idoletty, and renored teligiva, yet God would exercife his Church to trie their faith and patience. c For he was now reftored to his office , at ffaigh bad prophecied, Chap. d This declareth that there were

few godly to be found in the kings house , when he was driven to fend this wicked man lu fuch a weightie er after. a Sancheribs chiefe captaine.

f He fpeaketh this in the perfon of Hezekish, falfly charging him that be put his truft in his wit and eloquence , whereas was in the Lord.

g Saran laboured so pull the godly King from one vaine confiience to another: to wit. from truft in the Egyptiess, whole power was weske

and would deceme them, to yeeld

Affyrians, and fo not to hope for any belpe of God. || Or, turne backe. h Hereprocheth to Hezekish his (mall power, which is not able to relik one of Sincheribs leaft capraires. n Thus the wicked to deceive vs, will pretend the Name of the Lord : but we must trie the fpirits , whether they be of God or no. & They were afraid, leaft by his words, he fhould have firred up the people against the fire g, and also pretraded to grow to some appoyntment with him,

wordes, and not to the men that fit on the wall? that they may eate their owne doung , and drinke the water of their owne t piffe with you?

lafting joy shall be upon their heads : they shall obtaine toy and gladneffe, and forow and mourning thall flee away. CHAP, XXXVI.

a Sanchered fendeth Ratfbaken to bejiege Terufalem. 15 His elafphemies againit Ged.

7 And the drie ground shalbe as a poole, and

8 And there shalbe a path and a way, and the

9 There shallbe k no lyon a nor noyfome

10 Therefore the I redeemed of the Lord shall

beafts shall ascend by it neither shall they be

returne and come to Zion with praise: and ener-

the thirftie as forings of water : in the habitation

of dragons, where they lay, shall be a place for

way shall be called a holy : the polluted shall not

passe by it : for i he shalbe with them , and walke

in the way, and the fooles thall not erre.

found there, that the redeemed may walke,

Now a in the b fourteenth yeere of King Hezekiah, Saneherib King of Asshur came vp against all the strong cities of Iudah, and tooke them.

2 And the King of Assbur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great hoath, & he flood by the conduit of the upper poole in the path of the fullers field.

3 Then came foorth vnto him Eliakim the fonne of Hilkiah the efteward of the house, and Shebnad the chancellour, and Ioah the fonne of Afaph the recorder.

4 And Rabshakeh faid vnto them , Tell you Hezekiah, I pray you, Thus faith the great king, the King of Asthur, What confidence is this, wherein thou traffeft?

I fay, f Surely I gaus eloquence, but counfell and ftrength are for the watre : on whom then doeft thou trust, that thou rebellest against me?

6 Loe , thou trufteft in this broken ftaffe of reede, on Egypt, wherevpon if a man leane, it will goe into his hand, and pearce it : fo is 8 Phataoh King of Egypt vnto all that truft in him.

7 But if thou fay voto me, We truft in the Lord our God, is not that hee, whose hie places and whose alters Hezekish tooke downe, and faid to

Iudah and to Ierusalem, Ye shall worship before this altar? 8 Now therefore give hoftages to my Lord

the king of Assbur, and I will give thee two thousand horses, if thou be able on thy part to fer riders upon them. 9 For how can't thou I despise any captaine

of the b least of my lords feruants ? and put thy truft on Egypt for charets and for horsement

10 And am I now come vp without the Lord to this land to destroy it? The Lord fayd vnto his onely confidence me, i Goe vp against this land and destroy it.

11 Then faid Eliakim, and Shebna and Ioah unto Rabihakeh, h Speake, I pray thee, to thy fernants in the Atamites language (for we underfland it) and talke not with vs in the lewes tongue, in the audience of the people that are on

12 Then faid Rabshakeh, Hath my mafter sent mee to thy mafter , and to thee , to speake these

Gg 4

7 Behold,

and how the wicrhem his fconrge. did not thew by their cloathes but

blueth aoi. i neo

a In figne of grief corfirmed and fo

onely remedies, to feele unto God deliuered.

d That is, will definne , or beare:b

and Ethiopians, that fhail come and fight againft him. g Which was a citie toward E. gypt, thinking shereby to haue flaved the force of his enemies.

b Thus God would have him to veter a molt horrible blasphemie before his dethe authour of all trueth, a deceiuer: fonte gather hereby that Sheb ah had difclosed voto Saneherib ibe anfivere that Ifaiah fent to the king. i Which was a citie of the Medes. h. Called alfo

Change a cirie in Mefopotamia,

Whence Abraham

came after bis fa-

theis death,

i He groundeth bia prayer on Gods promise. who promifed to heare them from betyveene the Cherubima. m Meaning, the zeo rribez. n He declareth for what cause he prayed, that they might be deliuered: zo Wit, that God might be glorified thereby sbrough all the world. o Whom God had choles to himfelfe as a chafte virgin, and ouer whom he had care to preferue her from she lufts of the syrant, as a father would have ouer shat they that Church. fight against him whose quarell his Church onely

maintai teth.

q Hebialterbof

his policie, in that

that he can finde

meanes to nourth

his army; and of

his power to that

great, that it is

able to doe vo

to deliroy the

writers which

the leaves had

olofed in.

that his army is for

whole muers, and

f Of the Egyptiane shall heare a fnoise, and returne to his owne land, and I will cause him to fall by the sword in his owne land. 8
So Rabshakeh returned, and found the King of Asshur fighting against 8 Libnah : for he had heard that he was departed from Lachish.

Behold, I will fend a blaft ypon him, and he

9 Hee heard also men say of Tirhakab, King of Ethiopia, Beholde, he is come out to fight against thee; and when hee heard it, hee sent other messengers to Hezekiah faying,

10 Thus flyall ye speake to Hezekiah King of Iudah, faying, Let not thy God b deceive thee, in whom thou trustest, faying, ferulalem shall not be given into the hand of the King of Asthur.

11 Behold, thou haft heard what the Kings of ftruction : as to call Asshur have done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations delinered them, which my fathers have destroyed? as 1 Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telatlar?

13 Where is the king of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 . So Hezekiah received the letter of the hand of the meffengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed voto the Lord, faying,

O Lord of hosftes, God of Ifrael, which I dwelleft betweene the Chernbims, thou art very God alone ouer all the kingdomes of the earth; thou hast made the heaven and the earth.

17 Encline thine eare, O Lotd, and heare: open thine eyes, O Lord, and fee, and heare all the words of Saneherib, who hath fent to blaftneme the liumg God.

18 Trueth it is. O Lord that the Kings of Asshur have deft-oyed all lands and in their countrey,

19 And have caft their gods in the fire: for they were no gods, but the worke of mens hands, even wood or ftone: therefore they deftroyed them.

20 Now therefore O Lord out God , faue thou vs out of his hand, that all the king tomes of the earth may know, that thou onely art the Lord.

21 Then If iah the fonne of Amoz fent vnto Hezekiah, faying, Thus faith the Lord God of Ifrael, Because thou hast prayed vnto me, concerning Saneherib king of Asihur,

22 This is the word that the Lord hath fpop Declaring hereby ken against him, The virgin, the daughter of Zion , bath despited thee , and laughed thee to are enemies to Gods fcorne; thee daughter of Ierusalem hath shaken her head at thee.

> 23 Whom haft thou railed on and blasphemed and against whom hast thou exalted thy voyce, and lifted up thine eyes on hiereuen against the P holy One of Ifrael

> 24 By thy feruants haft thou railed on the Lord, and faid, By the multitude of my charets I am come up to the top of the mountaines to the fides of Lebanon, and will cut downe the hie cedars thereof, and the faire here trees thereof, and I will goe up to the heights of his top, and to the for elt of his fruitfull places.

> 25 I have digged,9 and drunke the waters, and with the plant of my feete have I dried all the riuers closed in.

26 Haft thou not heard how I have of olde time made it," and have formed it long agoe ? and should I now bring ir, that it should be destroyed, and laid on ruinous heapes, as cities defenced? t Signifying, that

27 Whose inhabitants have fimall power, God made not his Church to deliroy and are afraid and confounded : they are like the it, but to preferue graffe of the field and greene herbe, or graffe on § it and therefore house tops or come bladed for foreithe graffe on § it and therefore house tops, or corne blatted f afore it be growen:

28 But I know thy dwelling, and thy t going even in his eternal! out, and thy comming in, and thy furie against countell which can-

29 Because thou ragest against me, and thy tu- hand mult is come up vnto mine eares , therefore will I f He thewerh that put mine a hooke in thy nostrels, and my bridle the state and powin thy lips , and will bring thee backe againe the thing cities endufame way thou x carreft.

30 And this shall be ay figne vnto thee,O He Cekiah, Thou shalt eare this yeere such as groweth remaine for ever, of it felfe : and the & fecond yeere fuch things as occause God is the grow without fowing; and in the third yeers, fow the maintainer thereof, the maintainer thereof, the maintainer thereof, ye and reape, and plant vineyards, and eate the counfels and entruite thereof.

31 And a the remnant that is escaped of the u Because Sanehouse of Indah , shall againe take root downward felse as a denouand beare fruit voward.

32 For out of lerufalem thall goe a remnant, bealt, hevfeth thefe fimilionder, and they that escape out of mount Zion ; the to teach how he zeale of the Lord of hoafts shall doe this.

33 Therefore thus faith the Lord concerning guide in the Kirg of Asihur, He shall not enter into this thy jabour. citie, nor shoot an arrow there, nor come before y Godgiuesh it with thield, nor cart a mount against it.

34 By the same way that he came, he shall re- before the thing, turne, and not come into this civie, faith the Lord, as the fignes that

35 For I will defend this citie to faue it , for Mofes on ought in mine owne fake, and for my fernant b Danids hegypt, we now in ma-

36 ¶ *Then the Angel of the Lord went our, and fome go after and fmote in the campe of Asthur an hundreth cities, which they fourescore, and hue thousand; so when they arose were communed early in the morning , behold , they were all dead to make thiee corples.

37 So Saneherib king of Asthur departed, and latter are to keepe went away and returned and dwelt at a Ninenen, the broefits of

38 And as he was in the Temple wo shipping Go is our reof Nilroch his god, Adramelech and Sharezer the which fort his fonnes *flewe him with the fword, and they this bereit. escaped into the land of Ararat : and d Esar- 2 He promiseth haddon his fonne reigned in his ftead.

them. a They whom God hath delivered out of the hands of the Affyriaus, firall teem, a lary waem ou natu active ea ust of the mach of the Anymars, this?! prof er and this properly belongeth to the Crurch. b Formy to mist feet unde to Duild. * 1 Kings 1933 a chron; 3.21. the 1.18 cettin; 48 22. 1.mat.; 7 4. 2 mar. 8 19. c. Which was the chiefett cite of the Allyman. * Tob. ac. | Or, Armenia. d Who was also called Sur-anapalin, in whose dayes renne yeeres afeet Saneberibs death the Caldeans overcame the Affyrians

CHAP, XXXVIII. 1 H. 3ckiah is ficke. 5 Heist world to health by the Lord. and lineth filt ine yeeres after. 10 He gineth thanks

for he benefit. A Bout * that stime was Hezekiah ficke vnto the death, and the Prophet Isaiah fonne of * 2. Kings 10. ri Amoz came vnto him, and faid vnto him, Thus a Soone after that

by Merodach their King.

faith the Lord , Put thine house in an order , for the Affyrians were thou shalt die, and not line. 2 Then Hezekish b turned his face to the excite of his chile

wall, and prayed to the Lord,

Church , forasimuch as hee left ao fonne to reig e afrar him : for as yet Manaffelb

formed it of old. not be changed † Ebr. are fbort in

reth bur a moment in refpect of the Chur h, which shall

ring filh and furious will take him and

fignes after two

Egypt.w: 1 liwere tion of their frith: dayes after their departure, and the fe

the ground of it felfe thould feede

dren continuall.

that hey may learne onely to depend upon God and afpire to the heave so b For his heart was roughed with feare of Go lain Igement feeing bee had appoynted him to die so quickely after his deliverance from so great cal amirie, as one vinworthy to remaine in that eltate, and alfo forefeeing the great change that should come in the

was not borne : and when he reigned, we fee what a tyrant he was-3 And

Chap, X X X I X. X L.

3 And fayd, I befeech thee, Lord, remember now how I have walked before thee in trueth, and with a perfit heart, and have done that which is good in thy fight ; and Hezekiah wept fore.

4 Then came the word of the Lord to Ifaiau faving.

5 Goe, and fay vnto Hezekiah, Thus faith the e He doth not one. ly promife to pro-Lord God of David thy father, I have heard thy long his life , but to gue him reft and prayer, and feetie thy seares : behold, I will adde unto the day shifteene veeres.

6 Au I I will deliuer thee cont of the hand of the king of Asihur, and this citie : for I will defend this citie.

revenge their for-

quiernelle from the Allyrians, who

might have renew-

ed their armie to

mer discomfiture.

d For Hezekiah

had asked for the

orbejevaco be W31

moonen by the fin-

gular motion of

e Reade a, King.

of his amentation and chankefgiuing

to all posterity , 25

a monument of his

thankfull heart for

g At what time it

ovas tolde me that

h I shall no more

thus God f thereth

to want his confo-

lation for a time.

shat his grace af-

terward may the

when they feele

i By my frome I hane prou ked

God to take my

h That is , in one

day, or Phonely.

I Ouer night I

thought that I

fhould live till

morning.but my

panes in the night

perlivaded me the

contrary: he thevv-

eth the horror that

the faithfull batte

when they appre-

he..d Gods judge-

ment against their

m I was fo op-

prest with forow

that I was not able

to viter my words,

but onely to grone

finne

life from me.

their owne weake-

more appeare

neffe.

playfe the Lord

I fireuld die.

Goda benefits, as

Gods forms.

20,10. f He left this fong

7 And d this figne shalt thou have of the Lord, that the Lord will doe this thing that he confirmation of his hath spoken,

8 Benold, I will bring againe the fludow of faith, a figne, as ver. 22.and 2 King. 20 8. the degrees (whereby it is gone downe in the diall of Anaz by the funne) ten degrees backward to the funne returned by ten degrees , by the which degrees it was gone downe.

9 fTi e witing of Hezekiah king of Iudah. when he had beene ficke, and was recourred of his

10 I fayd in the 3 cutting off of my dayes, I

shall goe to the gates of the graue : I am deprined owner infirmitie, and of the refidue of my yeeres. 11 I faid , a I shall not fee the Lord , euen the

David drd , Pfal. 51. Lord in the land of the living : I fhall fee man no more among the inhabitants of the world. 12 Mine habitation is departed, and is remoo-

ued from me, like a thepheards tent : I i have cut off like a weaver my life : he will cut me off from here in this Temple the neight: from day k to night, thou wilt make among the faithfull : an ende of me. bis dearett children

13 I reckoned 1 to the morning : but he brake all my bones like a lyon, from day to night wilt

thou make an ende of me.

14 Like a crane or a fwallow, fo did I m chatter : 4 did mourne as a doue : mine eyes were lift vp on high: O Lord, a it hath oppressed mee, comfort me.

15 Wi at shall I say, o for he hath said it to me, and he nath done it : I shall walke P weakely all my yeares in the bitterneffe of my foule.

16 O Lord , 9 to them that overlive them , and to all that are in them, the life of my fpirit fhall be knowen, that thou causedst me to r sleepe and hast giuen I fe to me.

17 Behold, for felicitie I had bitter griefe, but it was thy pleasure to deliner my foule from the pit of corruption; for thou haft cast all my

1 finnes behind thy backe.

18 For a the graue cannot confesse thee : death cannot praise thee; they that goe downe into the pit, cannot hope for thy trueth.

19 But the living, the living he shall confesse thee, as I ave this day : the father to the * chil-

dren shall declare thy trueth.

20 The Lord mai ready to faue mee : therefore

and figh. B To wir , forow and griefe both of body and mind. o God hath declared by his Prophet that I mall die, and therefore I will yeeld voto him. p I shall have no release, but ontinual forowes whiles I line, q They that shall ouerline the men that are now affue, and all they tout a em thefe yeeres shall ack towledge thisb-nefte, r That afferthat thou hadit condemned me to deith, thi u restoredft f Whereas I thought to have lived in relt and eafe being delivered from mine enemie. I hat griete voon griefe. t Heefteemeth more the remiffion of his finner, and Gods favour tien a troutfaid lines. I necessarily and Gods favour tien a troutfaid lines. U For a much as God bath piaced man in the world to glorified in 1, the goddy take it as a figne of his wrath, when their dares were florressed, either because that they feemed vinyorthy for their finnes to the lo get in his feruice, or for their reale to Gods glory, feeing that there are fo few in earth, hat do tegard i' , as Pfal. 6 ; aud tis 17. E All pofferity shall acknowle ge, and the fathers according to their duety toward their children ihall innruct them in thy graces and mercies toward me,

nezekian reproduced. wee will fing my fong , all the dayes of your life y Hee frewerb in the house of the Lcrd.

21 Then faid Isaiah, Take a lumpe of dry figs and Church, to and 2 lay it upon the boile, and he thall recover. 22 Alfo Hezekiah 2 had faid What is the figne, his benefits

that I shall goe up into the house of the Lord?

CHAP, XXXIX.

Hozekiah is reprodued because hee sperved his treasures unto the ambassadours of Babylon

A T* the fame time, * Metodach Baladan, the * 2. King 20, 12, fonne of Baladan, King of Babel, fent b let- 2 This was the ters, and a prefent to Hezekiah : for he had heard first king of Babythat he had beene ficke, and was recourred.

2 And Hezekiah was c glad of them, and thew- ans in the tenth ed them the house of the treasures, the filter, and yeare of his reigne. ed them the houle of the treatures, the inner, and o Partly moded the golde, and the fpices, and the precious oynt- with the greaturite ment, and all the house of his armour, and all that of the miracle, was found in his treasures ; there was nothing in Partly because he was found in his treatures; there was nothing in the wed himfelfe his house, nor in all his kingdome that Hezekiah the enemie to his enemies to fly wed them not.

3 Then came Isaiah the Prophet vnto King because he would Hezekiah, and fayd votto 1 im, What fayd thele joyne with them men? and from whence came they to thee? And red, and has their Hezekiah faid, They are come from a farre coun- helpe, if occasion

trey vnto me, from Babel.

4 Then favd hee, What have d they feene in 20,13, & 2, Chron. thine I ouse? And Hezekiah answered, All that is 32 25.41. in mine house hauethey seene; there is nothing d. He asketh bin of the particulars, among my treasures, that I have not shewed to make him on

5 And Isaiah sayd to Hezekiah, Heare the of the which be before word of the Lord of hoaftes,

6 Behold, the dayes come, that all that is in with their flattery thine house, and which thy fathers have laid up and bluded with in flore votill this day, shalbe " caried to Babel : america nothing shall be left, faith the Lord.

7 And of thy formes, that shall proceede out new of the punish-of thee, and which thou shalt beget, shall they how greatly God take away, and they shallbe feunuches in the pa- de enethambili-

lace of the King of Babel. 8 S Then faid Hezekiah to Ifaish, The word antiernants of the Lord is good, which thou halt spoken; and g Reade 2. Kings he fayd, Yet let there be peace, and trueth in my 20,19.

CHAP. XL.

a Remiffin of finne, by Christ. 3 The comming of John Baptist. 13 The Prophet reproducts the Idelaters, and them that truit not in the Lord.

Omfort a yee , comfort ye my people, will a This is a con-Cyour God fay.

Speake comfortably to Ierufalem, and crie Church, afforing ento her , that her b warfare is accomplished, that them , that they her iniquity is perdoned; for thee hath received fixture of prophets of the Lords hand c double for all her finnes.

A d voy ce cryeth in the e wilderneile, Pre- terh the true minipare ye the way of the Lord : make threight in the theo were, and those defert a path for our God.

4 Euery valley shalbe exalted, and euery g moun- come after him, taine and hill shallbe made low; and the Crooked to comfort the shallbe freight, and the rough places plaine.

And the glory of the Lord shallbe reuealed, of their delineand all help thall fee it together; for the mouth dy and foule. of the Lord hath spoken it.

c Meining, fofficieur, as chap. 61.7 and full correction, or double grace, whereas Rie defereed doublepunishment. d To wit, of the Propheta e That is, in Babylon and other places where they were kept in capituity, and milery f Meaning Crus and Darius which thould beliner Gods people our of captility , and make Cyrus and Darius which mount actinic conspective our occapitative, and make them a ready way to fettul-fetti and tests was fully accomplished, when from the Eapist brought tidings of Irim Courits comming, who was not too cellister of its Church from fune and State, March 3.3. g. Whatforeit may be transferred or its Church from fune and State, March 3.3. g. Whatforeit may be transferred or this celliner ance, that he removed. A This miracle flable for great; that it thall be knowen through all the world, 6 A

what is the vie of the Congregation wit , to gine the Lors thanker for 2 Rea 1 2 King, 20, 7 3 As verle 7.

lon . which ouer . came the Affyria mies, but chiefly

c Reade 2. King, deritand the rafe being ouercome

e By the grieuoufon & vaice glory,

folation for the fhaibe neuer dewhereby he exhoriters of God that aifo that linuid poore afflicted and to affure them

b The time of

ber affliction.

God not to be figured.

i The voyce of G d wnich looke to the Prophet Ifaish.

k Meaning , all mans witedome and naturall povyers , fames 1,10. 1. pet, 1, 14. I The fourt of God Mall difconer the vanitie in all rhat feeme to haue any excellencie of

themielnes. m Though confidering the frailtie of mans nature many of the lewes flouid periffr, and to not be parrikers of this deliverance, yet Gads promife thould be fulfilled , and they that remained, should feele the fruite chereof.

n To publish this benefite through all the world. o He fliewerh at one word the perfection of all mans felici ie, which is to have Gods prefence. P His power fhill be futhcient without helpe of any other . not fliell

baue all mennes in

himfelfe to bring

his will to patfe. 9 He fhall thew his care and fa-Mour ouer them Chat are Weake and tender. # Declating that as God onely bath all power . fo deeth he vie the fame for

the defence and

maintenance of his Church. f He thewech Gods jufnite wifdome for the tame end and purpofe a He speaketh all this to the intent Shat they ihould meicher feare man mor put their must ia any . faue onely in God.

a Hereby he armeth them against the idolarrie, exchargorish they thould be remaset in Babylon. x He thewerh the sage of the idola-

gers , feeing that zhe poore that have rot to fuffice zheir owne necelehemfelues to feine their idoles. w Haue ye not the sword of God,

which plainely condemneth idolagry > Z Can you not Rearne by the

withle creatures whom God hath made to ferue your vie, that you foould not ferue them nor worship them? a So that his power sppenieth in euery place whereforuer wee turne our tyes. b Who hath set in order the infinite number efthe flerres,

6 Aivoyce fayd, Crie. And he faid, What finall I cry ? All fleth is graffe , and all thek grace thereof is as the floure of the field.

7 The graffe withereth, the floure fadeth, because the Spirit of the Lord bloweth vpon it : facely the people is graffe.

8 The graffe withereth, the floure fadeth : but the m word of our God thall stand for ever-

9 C Zion, that bring at good tidings, get thee vp into the high a mountaine : O Ierufalem, that bringeft good ridings , life up thy voyce with ftrength : lift it vp , be not afraid : fay vnto the cities of Iudah, Bahold o your God.

10 Behold, the Lord God will come with power, and P his arme shall rule for him: behold, his reward is with him, and his worke before him.

11 He shall feede his flocke like a shepheard: he shall gather the lambs with his arme, and cary them in his bosome, and shall guide them with

12 Who bath measured the waters in his a fift? and counted beauen with the foan, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hills in a balance?

13 Who hath inftructed the spirit of the Lotd? or was his counfeller, or taught him ?

14 Of whom tooke he counfell, and who infructed him and taught him in the way of judgment ? or taught him knowledge, and thewed vnto him the way of understanding ?

15 Behold, the nations are as a d-op of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a little duft.

16 And Lebanon is not sufficient for fire, nor the beafts thereof sufficient for a burnt offering

17 All nations before him are as mothing. and they are counted to him , leffe then nothing, and vanitie.

18 To whom then a will yee liken God tor what fimilitude will ye fet vp voto him ?

19 The workeman melteth an image, or the goldsmith besteth it out in golde, or the golde-Imith maketh filuer plates.

20 Dith not x the poore chuse out a tree that will not yot, for an oblation ? he feeketh also voto him a cunning workeman, to prepare an image that fhall not be mooned.

21 Know ye nothing? have ye not heard y it? hath it not beene told you from the beginning? have ye not understood it by the z foundation of

the earth?

22 He litteth vpon the circle of the earth, and the inhabitants thereof are as grail-oppers , hee firetcheth out the heanens as a curtaine, and foreadeth them out as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the judges of the earth, as vanitie,

24 As though they were not planted, as though they were not fowen, as though their stocke files, will defraude tooke no roote in the earth: for hee did even a blow upon them, and they withered, and the whirlewinde will take them away as stubble.

25 To whom now will yee liken mee, that I shold be like him faith the Holy one?

26 Lift vp your eyes on high , and behold who hath created these things, and bringeth b out their

Haiah. Not to learch Gods lecrets armies by number, and calleth them all by names: e. He rebuketh the by the greatnesse of his power & mighty strength lewer, hecasse by the greatnesse of his power & mighty strength they did not rest

nothing faileth.

27 Why fayelt thou, O Iaakob, and speakest of God, but O Ifrael, My way is hid from the Lord, and my had forfaken them iudgement is palled ouer of my God?

28 Knowest thou not? or hast thou not heard, d And therefore that the enerlasting God, the Lord hath created his hand to delithe d ends of the earth ? he neither fainteth, nor is uer when his time weary : there is no fearthing of his e vnderstan. comment.

29 But he giueth firength voto him that fain- ly abide, and nor teth, and vnto him that bath no fittength, he en- curiously feeke creafeth power.

30 f Euen the young men shall faint, and be Gods delay in weary, and the young men shall Rumble and fall. f They that rink

31 But they that waite vpon the Lord, thall re- in their owne vernew their frength: they shall lift up the wings, as knowledgethar all the eagles : they shall runne, and not be weary , and commetted God, they shall walke and not faint.

CHAP. XLI.

2 Gods mercie in chufing his people. 6 Their idolatrie 27 Deliuerance promifed to Zion.

Bepea filence before me,O ylands, and let the be pleaded his people b renew their fittength; let them come tions, requireth neere, and let t'iem speake : Let vs come together filence, that bee

into in gement,

Who raifed up a inflice from the East, and his right.
That is, gather calle I him to his foote ? and gave the nations be- all their power fore him, and fundued the kings ? he gaue them and supports as dust to his fword, and as scattered stubble vn-

3 Hee purfued them and paffed fafely by the Gods in ice in way that he had not gone with his feete. Who hath wrought and done is he that calidolattic of the

leth the d generations from the beginning. I the Caldeans to goe Lord am the chift, and with the latt i am the fame, to and fro at his

The yles faw it, and did f feare, and the ends and placed him of the earth were abathed, drew neere, and g came. to the land of

6 Euery man helped his neighbour, and fayd Canaan. to his brother, h Be ftrong.

7 So the workeman comforted the founder, minimized his and hee that fmore with the hantmer, him that fucceffion. fmote by courfe, faying, it is ready for the fole- would fee up near tring, and he faftened it with nailes that it should forming god, yes

8

But thou, Ifrael, art my i fervant, and thing of my glory:
for I am allong thou Iaskob, whom I have chosen, the seede of vnchangeable.

Abrabam my friend.

for belpe.

9 For I have taken thee from the ends of the beens, and fhalibe earth, and called thee before the chiefe thereof, f Confidering and fayd voto thee , Thou art my feruant : I have mine excellent chosen thee, and not call thee away.

10 Feare thou not, for I am with thee; be not g They affembled afraid, for I am thy God: I will ftrengthen thee, themfelues, and and helpe thee, and will funcine thee with the conspited against me to maintaine k right hand of my inflice.

II Behold , all they that prouoke thee , shallbe h He noteth the ashamed, and confounded : they shalbe as nothing, obtlinacie of the and they that ftrine with thee shall perish.

12 Thou fhelt feeke them and shalt not I finde stirious. them : to wis , the men of thy firife, for they shall i And therefore be as nothing, and the men that warre against oughtelt not to thee, as a thing of nought.

13 For I the Lord thy God will hold thy right fition of the hand, faying vnto thee, Feare not, I will help thee. Greatles, band, faying vnto thee, Feare not, I will help thee. K That is, by the

14 Feare nor thou m worme, Lakob, and yee force of my promance whereof I will show my felfe faithfull and inst. deltroyed. m Thus he calleth them becanfe they were contemned of all the world, and that they confidering their owne poore estate, should feeke vinco him

on the providence thought that he in their troubles. c Shewing that men mull pariente

a God at though c Who called Abiaham (whowas the paterne of delinering his p Wha tathereated man and they diminish no-

which have ever workes among

their idolatrie. taine their fuper-

positive thy felfe with the fuper-

mife , in the perfor-1 Because they inall be men of Ifrael: I will helpe thee, faith the Lord, and thy redeemer the holy One of Ifrael.

15 Behold, I will make thee a roler, and a new p I will make thee threshing instrument having teeth : thou shalt thresh the a mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall cary them aways, and the whillowind shall featter them; and thou flealt reioy ce in the Lord, and flealt o That is , they that glory in the holy One of Ifrael.

17 When the poore and the needy feeke wa-

ter, & there is none (their tongue faileth for third: I the Lord will heare them : I the God of Ifiael will not forfake them:) of a sture then they 18 I will open riners in the tops of the hilles,

and fountaines in the mids of the valleyes: I will make the wilderneffe as a poole of water, and the

waste Pland as springs of water,

able to defticy all

thineenemi-s, be

mightie : and this

chi-fly : referred

to the kingdome

Ihallbe afflicted in

the captiel it of

change the order

thould want any thing , that cry to

bim berrue fairb

in their miferies :

declaring to them

they re:u: ae from

pointed and determined that it thall

come fo to patte.

Hebiddeth the

bring foorth their

idoles , that they

may be tried whe-

they cannot doe,

they are no gods,

bur vile idoles.

f So th ta man

cannot make an

idale, but he muft

derefterb and ab-

horreth : for hee

chafeth his owne deuifes and forfa-

keth the Loids.

t Meaning , the

who fhall doe all

whereby bee mes-

Huerance Mall be

ordered by Gods prouidence and

appointment.

ziles gods can write any of

his manhood is cal-

Chaldeans.

Bibylen.

bereby that they

of Christ.

Bit vloo. p God willrather

they never to

19 I will fet in the wilderneffe the cedar, the fhell lacke onthing Shittah tree, and the myrrhetree, and the pine by the way, when tree, and I will fet in the wilderneffe the fiere tree, the elme and the boxe tree tog-ther. q That is , hath ap-

20 Therefore lerthem fee and know , and let them confider and understand together that the hand of the Lord bath done this, and the holy

One of Ifrael 9 hath created it.

idolaters to produce 21 Stand to your canfe, faith the Lord : bring their religion, and to forth your ftrong reasons saith & King of laskob. 22 Let them bring them foorth, and let them tell

vs what shall come, let them shewethe former ther they know all things what they be, that we may confider them, zhings, acd can do att things : which if and know the latter end of them : either declare

vs things for to come.

be conclude th that 23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do etail, that we may declare it, and behold it together. do that which God

24 Bahold, yee are of no value, and your mar king is of nought; man bath i chosen an abomi-

nation by them.

25 I have raifed up t from the North and he shall come; from the East finne shall be a call vpo n my name, and shall come upon x princes as upon clay, & as the potter treadeth mire under the foot. a That is . Cyrus.

26 Who hath declared from the beginning, things in my name & by my direction : that we may know? or before time , that we may fey , Hee is righteous ? Surely there is none that nerb that both their the weth : furely there is none that declareth: furecapitui ie, and dely there is none that heareth y your words.

27 I am the fift, that faith to Zion, Beholde, behold 2 them : and I will give to Ierusalem a one

appointment.

**X Both of the Cal. that shall bring good tidings,

deau and others.

28 But when t I beheld, there was none; and y Meaning , that when I enquired of them, there mas no counfeller, and when I demanded of them, they answered

not a word.

thefe things. 29 Bahold, they are all varitie : their worke is z That is , the Ifof nothing, their images are wind and confusion. raelites which returne from the ceptivitie. a To wir, a continual fuccession of Prophets and b Whe I looked whether the idoles could doe thefe things I four !! that they had neither wifedome nor pawer to doe any thing; therefore he con-cludeth that all are wicked, that trult in fuch vanities.

CHAP. XLII.

I The obedience and humilitie of Christ. 6 Why hee was fentinterhemorid, or The westign of the Gentiles. a That is, Chrift, who in respect of

B Eholde, a my fetuant: b I will ftay vpon him:

The Prophets wie to make mention of Christ after that they have declared any great promife, because her is the foundation wherevpon all the promises are made and tatified. b For I have committed all my power to him as to a most faithfuil Reward. Some reade, I willeftablift bim : to wit in his office by giving him the fulnesse of my Spirit. c He onely is acceptable voto me, and they that come voto me by him : for there is un other meanes of reconciliation, Mat 12,18, epb. 1.4.

put my Spirit vpon him : hee shallb.ing footh d ladgement to the Gentiles.

2 He shall not e cty , nor lift vp , nor cause his d He shall declare voyce to be heard in the ftreete.

3 Af bruifed reede shall hee not breake, and ours the Gentiles. the froking s flaxe shall he not quench : he shall and call tuem by bring footth judgement in h trueth.

4 He shall not faile nor be discouraged till he t His comming

finall wait for his Law.

5 Thus faith God the Lord (bee that created f He will not but the heavens and fpread them abroad; hee that the weake and feethe neations and spread them absolute her bie, but support the ched footh the earth, and the ouds thereof, and a mforthern, hee that giveth breath voto the people vpon it, g Meani g, the and spirit to them that walke therein)

6 I the Lord have called thee in trighteouf- or caudle which is almost out, but nesse, and will hold " thine hand, and I will keepe be will cherish it thee, and give thee for a " covenant of the peo- and fruit it, that it may thine

ple, and for a light of the Gentiles, 7 That thou mayeft open the eyes of the blind, h Although her

and bring out the prisoners from the prison; and fauour the weake, them that fit in datkeneffe, out of the prison yet will be not pare the wicked,

8 I am the Lord this is my Name, and my them according o glory will I not give to another, neither my to trueth and praife to granen images.

Beholde, the former things are P come to all things in good patie, and new things doe I declare; before they k The Gentiles come forth, I tell you of them.

10 Sing vito the Lordanew fong, and his toreceius his praise from the end of the earth; ye that go downe doctrine. to the fea, and all that is therein; the yes and the a lawfull and into inhabitants thereof.

11 Let the wildernesse and the ciries thereof in To affil and lift vp their voyce, the townes that q Kedar doeth guide thee. inhabite; leathe inhabitants of the rockes fing; whom the pro-

let them flout from the top of the mountaines. 12 Let them give gloty vnto the Lord, and de- ham fhail be fulclare his praise in the ylands.

13 The Lotd first goe forth as a gyant; hee o I will not fuffer stall stirre vp bis courage like a man of warre: he my glory to be diminished: which shall shout and cry and shall prevaile against his I should doe if I

14 I have a long time holden my peace: I have in performing the beene fill and ref ained my felfe; now will I cry laters thereby like a f transiling woman : I will destroy and de- would extell their noure at once.

15 I will make waste mountaines, and hils, and I have been true drie vp all their hearbs, and I will make the floods in my promifer, fo

ylands, and I will drie up the pooles. 16 C And I will bring the blind by a way, that to come they knew not, and lead them by pathes that they Arabias, water haue not knowen : I will make darkenesse light whom bee comhave not knowen: I will make carkenene ngin prehenderhall before them, and crooked things fittight. Thefe the geople of the

them. 17 They shall be turned backe : they shall be and his power greatly ashamed, that trust in grauen images, and in the conferusfay to the mollen images. Ye are our gods.

18 Theare, yee deafe : and ye blind, regarde, execute my vinthat ye may fee.

19 Who is blind but my " fervant, or deafe as have follow demy x messenger , that I fent? who is blinde as the man that ceffreth y perfite, and blind as the Lote's fervant?

20 Sceing many things, but thou keepest them when thee is in not t opening the earcs, but he heareth not?

binifelfe gouernor them by bis Spirit. haue i fet judgement in the earth : and thek yles finall not be with pompe and novie. as earthly princes. weeke of a lampe.

> but will judge eonitie. Tall be have fet

tha lbe defire us

Voca: jou a Astim, by mile made to all

were not faithfull idoles ab ue me

will I be in time to come

things will I doe voto them, and not forfake End r He ffieweth the

> tion of his Church, f I will sale to grance, which I to be deligered.

fra sell

t That it, my poere people which are in perplexitte and care.

ti To wit, Ifrael, which flould have most light because of any Law. x The Priest to whom my word is committed , which should not onely bear eithinfelfe , but caufe others to begreit. y As the Priefter and Prophete that fho and be ligh s to others?

21 The Lord is willing for his rightcoulneffe

be ipoyled of their

enemiesthrough

their owne faule and incredulirie.

a There thallbe

none to Inccour

enemie to restore

b Meaning, Gods

shreatnings he prom feth delinerance

to his Church . he.

caude hee harb see

geoerate them.

adopted chem.

b Whenthou

and called them.

feett dangers and

fides , remember

this benefit and

the love of thy

conspiractes on all

God , and it shall encourage thee,

c By water and

fire he meaneth

all kind of nonbles and perils,

d I turned Sane-

against these countries, and made

them to fuffer that

haue done, and fo

Were as the pay-

fome, chap.37 9.

e 1 will not fpare any man,rather

perith, for God

more e teemeth

one of his taith-

full , then al! the

wicked in the

of their deline-

rance from the cap.

tinity of Bauylon,

of the valuerfall

to that which is

Church, alluding

Written, Den .30,3

could not be vu-

mindfull of them.

except be would

Reglect his uvvae

Name and giory.

h Signifying, that

no power can re-

fift aim in doing

this miracu ous

Worke, nor all

their id des are

would. f He prophecieth

ment of thy ran-

afflicton which

thou fhouldett

heribs power

that which her

barb spoyled.

a After thefe

fake, that he may magnifie the Law and exalt it, 22 But this people is a robbed and spoyled, and 2 Because they will no: acano wiedze shallbe all snared in dungeons and they shallbe hid this benefit of the in prison houses, they shallbe for a pray, and none Lord, who is ready finall deliuer: a spoyle, and none shall say, a Restore. to deliver them, he fufferett them to

23 Who among you shall hearken to this, and take heede, and heare for afterwards?

24 Who gave Iaakob for a fpoyle, & Ifrael to the robbers? Did not the Lord, because we have finned against him? for they would not walke in his waves neither be obedient vnto his Law. them, or to will the

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battell; and it set him on fire round about, and he knew not, and it burned him vp, yet he confidered not.

CHAP. XLIII.

* The Lard comforteth his people. Hee promifeth delinerance to the lewer. It There is no Godbut one alone. B Vt now thus faith the Lord, that created thee, O Iaakob: and he that formed thee, O Ifrael, b Feare not: for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou paffelt through the c waters , I will be with thee, and through the floods, that they doe not ouerflow mee. When thou walkeft thorow the very fire, thou shalt not be burnt, neither fhall the flame kindle vpon thee.

For I am the Lord thy God, the holy one of Ifraelithy Saniour : I gave a Egypt for thy ran-

fome. Ethiopia, and Seba for thee.

4 Becaufe thou wast precious in my fight, and thou wait honourable, and I loued thee, therefore will I gue e man for thee, and people for thy fake.

Feare not, for I am with thee : I willbring thy feed from the East, and gather thee from the Weft.

6 I will fay to the North, Giue: and to the South, Keepe not backe; bring my fonnes from farre, & my daughters from the ends of the earth.

7 Euery one shall be called by my g Name: for I created him for my glory, formed him and made him.

8 I will bring foorth the blinde people, and then thou ilrouldeft they shall have eyes, and the deafe, and they shall haue eares

9 Let all the nations be gathered h together, and let the people be allembled : who among them can declare this, and thew vs former things? let them bring forth their witnesles, that they may be inflified; but let them heare, and fay, It is trueth.

and to of the calling 10 You! are my witneffes, saith the Lord, and my m feruant, whom I have choicn : therefore yee shall know and beleeue mee, and yee shall vnderfland that I am; before mee there was no God g Meaning, that he formed,neither shall there be after me.

11 1. euen I am the Lord, and belide me there is no Sauiour.

12 I have declared, and I have faued, and I have shewed when there was no thrange god among you : therefore you are my witheiles, layeth the Lord, that I am God.

13 Yea, before the day mas, I am, and there is none that can deliver out of mine hand: I will do able to due the like, it, and who shall let it ?

as Chap. 41,22. i To product hat the things which are spoken of them, are true. k Shewing, that the malice of the wicked hindre h them in the knowledge of the truth, be cause they will not beare when Godspeaketh by his word. I The Prophets and people to whom I have given my Lave. m Meaning specially Christ , and by him all the faithfull,

14 Thus faith the Lord your Redeemer, the holy one of I frael . For your fake I have fent to Babel, and a brought it downe : they are all fugi- n By Darius and tines, and the Caldeans cry in o the ships.

15 I am the Lord your holy one, the creator when they would of Ifrael, your King.

If rael, your King.

16 Thus fayth the Lord which maketh a way feeing that the counte of Euphigin P the Sea, and a path in the mighty 9 waters.

17 When he r bringeth out the I charet and ther way by the horse, the armie and the power lie together, and enemie. thorie, the armie and the power ne together, and p When hedeli-shall not rife, they are ex inct, and quenched as used Mael from

18 Remember ye not the former things, nei- 14,22. ther regard the things of olde.

19 Behold, I do a new thing : now shall it come through lorden, forth : shall you not know it ? I will even make a losh 3,17way in the t defert, and floods in the wildernesse, uered his people

20 The wilde a beafts thall honour mee, the out of Egypt. dragons and the offriches, because I gave water I Pharach and his in the defert, and floods in the wildernelle to t Meaning, that give drinke to my people, even to mine elect.

21 This people have I formed for my felfe : our of Babylon they fliall fliew forth my prayfe.

22 And thou haft not x called vpon mee, O Iaakob, but thou haft y weatied me, O Is ael

23 Thou z haft not brought mee the theepe of 2 cor. 5,17, reuel. thy burnt offrings, neither haft thou honored me unity that have with thy facrifices. I have not caused thee to serue such abundance with an offering nor wearied the with incenfe.

24 Thou boughtest me no sweet a favour with they returne home, money , neither haft thou made mee druike with and parren places, the fat of thy facrifices , but thou haft made me to that the very b ferne with thy flunes, and wearied me with thine healts findlifele my broefits, and iniqui ies.

25 I, even I am hee that putteth away thine them . much more iniquiries for mine owne fake, and will not re- men ought to be thanktuit for the member thy finnes.

26 Put me in cremembrance : let vs be judged x Thou haft not together : count thou that thou may it be intified. Worthipped mee

27 Thy d hrft father hath finned, and thy e tea- to have done. chers have transgreffed against me.

28 Therefore I haue proposed the rolers of half not willingly the Sanctuary, and have made Iaakob a curle, and which I didcom-Israel a reproach.

Cyius. o They shall cry

s fcape by water, tes is turned ano-Pharaob, Exod.

q When the Ifian elites paifed

their deliuerance thould be more famous then that from Egypt Was, Ict. 23,7 bag. 2, 10,

of all bings at thatt acknowledge

as thou oughteik v Because thou received that

mand thee , thou diddelt grieue me. Whereby he sheweth that his mercies were the onely cause of their delinerance,

the beginning of

cepteth as righte-

ous : or which hadit

forafmuch as they war delerned the contrary Meaning, in true faith and obedience. a Liber for the computation of the fweet syntment, Exod. 30.34. or for the f.wee. in enfe, Exod. 30,7. b Thou halt made mee to beare an beaue bin een by thy foace c If forget any thing that may make for thy fulf fiction, put me to temembrance and fpeake for thy leffe. d Thing anceflers e Thy Priefts and thy Prophets | f That is , rejected , aphorred, and deftroyed them in the Wilderneile and at other times.

CHAP. XLIIII.

5 The Lord promifesh comfort, and that hee will affimble his Church of diners nations. 9 The vanitie of Idoies. 17 The beaftlineff of idilaters. Y Et now heare, O laakob my fernant, and If-

rael, whom I have cholen. 2 Thus faith the Lord, that made thee, and formed thee from the wombe; hee will helpe

thee. Feare not, O laskob, my fernant, and thou a He created and chofe thee from righteous b whom I have chofen. 3 For I will powie water vpon the thirstie, his ownemercie,

and floods upon the dry gound : I will powre my and before thou couldett meitre spirit vpon thy feed, & my bleffing vpon thy bads, any thing. 4 And they dilhill glow as among the graffe, b Whom God ac-

and as the willowes by the rivers of waters. One thall fay , I am the Lordes : another occasion therevito

because of the Law, and of this e holy vocation. c Because man of himfelse is as the drie and batten land, he promitech o moviten him with the waters of his holy Spirit, Icel d That is , thy children and polieritie ihall increafe a 2.. Iohn 7.38 alts 2. 17. wonderfully after their delinerance from Babylon.

The first and last. Against idolatrie.

e By this diverfity

of fpech hee mea-

is, that the people

flia I be holy a id

receiue the tru:

religion of God, as Pfal 87.5.

f I am alwayer like my fe.fe , that

is, merci ull to-

and molt able to meintaine it , as

ward my Church,

Chap. 41,4. and 48.

12. reuel-1.17-20d

them that fhall

vate me how 1

ought to proceed

Ifraelices ancient.

because he prefer-

k Meaning, their

1 Reade Chap. 43.

an Whatfoeuer

their idoles, to make them to

feene glorious.

larers feeing their

preds he wirneffes

of their owne

blindnette, and feeling that they

are not able to

belpe them , mu't

confesse that they

o Meaning, that

mide by the hand

of man, if it be

p Whereby ap-

call images the

they are not one-

ly here eatled vn-

minable, and lere-

mie galleth them

the worke of er-

seacher 2.18.

10.115 , Jer. 10.15.

Habikhuk, a lying

q That is , which

by any way confent either to the

making or wor-

proficable, but Chap 41,24 abo-

booker of the Litie, feeing that

peareth their blatobemy, which

most decesta-

haue no power.

whatfoeuer is

they bellow ypon

red them to all

detiuer the

Chuich. h That is , declare

berein. i God calleth the

election.

idoles.

82.12 g And appoint e shallbe called by the name of Iaakob; and another shall subscribe with his hand vnto the Lord.

and name himfelfe by the name of Ifrael. neth one thing , that 6 Thus faith the Lord the King of Ifrael and his redeemer, the Lord of hoaftes, I am the first, and I am the laft, and without me is there no God.

7 And who is like mee, that shall g call and shall declare it, and fer b it in order before me, fince I appointed the ancient people ? and what is at hand, and what things are to come? let them thew ento them.

8 Feare yee not, neither be afraid : haue not I told thee of olde, and have declared it? I you are euen my witnelles, whether there be a God befide me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and in their delectable things thall nothing proht : and they are their owne witnesses, a that they fee not nor know; therefore they shall be confounded.

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

11 Beholde, all that are of the 9 fellowship thereof, fhall be confounded; for the workemen other to his evernall themselves are men; let them all be gathered together, and I ftand up, yet they fhall feare, and be confounded together.

12 The fruith taketh an infirmment, and worketh in the coles, and fashioneth it with hammers, and worketh it with the firength of his armes; yea, he is fan hungred, and his strength faileth; he drinketh no water, and is faint-

n That is , the ido-13 The carpenter stretcheth out a line; he faidoles blinde, must thioneth it with a red threed, he plaineth it, and he purtrayeth it with the compaffe, and maketh it after the figure of a man, and according to the beautie of a man, that it may remaine in ran house.

14 Hee will hew him downe cedats, and take the pine tree and the oke, and taketh courage among the trees of the forest; hee planteth a tirre tree, and the raine doeth nourish it.

15 And man burneth thereof; for hee will take thereof, and u warme himfelfe : he also kindeffeemed as God, is leth it, and baketh bread, yet hee maketh a god,

and worshippeth it; hee maketh it an idole, and boweth vnto it. 16 Hee burneth the halfe thereof even in the

fire, and vpon the halfe thereof hee * eateth flesh; he rofteth the rofte, and is fatisfied; alto he warmeth hi felfe and faith, Aha, I am warme, I haue beene at the fire.

17 And the refidue thereof hee maketh a god. exen his idole; he boweth vnto it, and worthippeth and prayeth voto it, and faith, Deliuer mee; for thou art my god.

18 They have not knowen, not understood: y for God hath thut their eyes that they cannot fee, and their hearts, that they cannot voderstand,

19 And none + confidereth in his heart , neither is there knowledge not understanding to fay , I have burnt halfe of it , even in the tire , and Chipping. r Signi-

fying , that the mulsitude shall not then faue the idolaters , when God will take vengeance. although they excule themfelnes thereoy among men. f He deferioeth the raging affection of the idolaters, which forget their owne necessities to fee foorth their denotion towar is beir idoles. t To place it in form Tornile. ti Hee ferreth foorth the obitinacie and malice of the idolaters, which though they fee cy dayly experience that their idoles are no bettertten the reit at the matter whereof they are made, yet they refuse the one part, and mike a god of the other, as the Papift make their cake god, and the ethel of their idoles. x That is, he either in kah a table or treathers. Y The Pro, her their in here a narlwere an all them y wonder how it is possible that any should be so no indeed commit in h abomination, faying, that God hath blinded then eyes, and hardened their beauts, † Ebr. Intmith,

have baked bread also ypon the coales thereof: I have rofted field, and eaten it and thall I make the relidue thereof an abornination? shall I bowe to the stocke of a tree ?

Chap. X L V.

20 He feedeth z of affres: a feduced heart hath deceined him, that hee cannot deliner his foule, 2 He is abused as nor fay, Is there not a lie in my right hand?

21 Remember these (O laskob and Israel) king to fatishe for thou art my fervant : I have formed thee, thou his hunger. art my feruant ; O Ifrael forget me not. 22 I have put away thy transgressions like a mans heart is most

cloud, and thy finnes as a mift , turne unto mee, trie, and therefore for I have redeemed thee.

23 b Reicyce yee heavens; for the Lord hath people by thefe done it; showt, ve lower parts of the earth; braft they should not foorth into prayles, yee mountaines, O forest and cleaus to any hut euery tree therein; for the Lord hath redeemed to the living God, when they thousand Iaakob, and will be glorified in Ifrael.

24 Thus faith the Lord thy redecemer, and hee idolaters. that formed thee from the wombe, I am the Lord b He sheweth that that made all things, that spread out the heavens Lord toward his alone, and firetched out the earth by my felfe.

25 I deftroy the tokens of the foothfayers, great, that the inand make them that conjecture, fooles, and turne thall be moosed the wife men backeward, and make their know- therewish ledge foolithnetfe.

26 CHe confirmeth the word of his d fernant, fayers of B-bylon. and performeth the counfell of his meffengers, which would have faying to Ierufalem, Thou shalt be inhabited; and home them in to the cities of Iudah, Yee thall be built up, and I knew by the will repaire the decaied places thereof.

27 He faith to the e deepe, Be drie, and I will would not deliver drie vp the floods.

28 He faith to Cyrus, Thou art my thepheard, it and and he shall performe all my defire : faying also d Of Ifaish and to Ierusalem, Thou shalt be built, and to the the relt of his Pro-Temple. Thy foundation thall be furely layd.

one that would eate aines , thin-

God onely is the Lord. 55

a Shewlog that bee warnerb his be among the

people shall be fa c. He armeth them

bind , that they ftarres , that God them , and that B.bylon fitould

affare the Church of Gods fanour

faculd abide , be

and deliverance. e Me fleweth that Gods worke floodd be no telle notable in this their deliuerance, then when hee brought them out of Egypt, thorow the fea. f To affure them of their deliverance , hee nameth the perfe n by whom it should be, more then an hundreth yeere before he was borne.

CHAP. XLV.

1 The delinerance of the people by Cyrus, 9 Ged is inte in at his workes. 20 The calling of the Gentiles.

Hus faith the Lord voto a Cyrus his b anoyn- a To affire the ted, whose right hand I have holden to club- lewer of their dea due nations before him; therefore will I weaken liverance against the loynes of kings, and open the doores before the great territors him, and the gates shall not be shut.

2 I will go before thee, and make the d croos nameth the perked firaight : I will breake the brafen doores , and for and the b Becaufe Cyrus

butft the yron barres.

3 And I will give thee the treasures of dark- should execute the neffe, and the things hid in fecret places, that office of a delivethou mayeff know that I am the Lord which ter, God called call thee by thy name, even the God of Ifrael. for a time, but af-

mine elect, I will even call thee by thy name, and then be called c Togutte bim

I am the Lord, and there is none other; to the telinerance there is no God befires mee: Is girded thee of my people d 1 xill take away. though thou half not knowen me,

6 That they may know from the rising of the wod lets funne, and from the Well, that there is none be-e Northat Cytus fides me. I am the Lord, and there is none other. wirfling him as

gyarre, profueritie, and aduerfitie, as Amos 3.6.

7 I forme the b light, and create darkenede : I right, but he had a certaine patricu-Iar knowledge as prophanemen may baue of his power, and fo was compelled to deliuer Gods people. f Not for any thing that is in thee, or for thy worth-nesse. g I have given thee fleength, power and authoritie. h I lend peace and

4 For laskob my fernants take , and Ifrael ter another fort name thee though thou halt not knowen me.

all impodiments

masse

Against idolaters.

make peace, and create cuill: I the Lord doe all thefe things.

8 Ye heavens fend the dewe from above, and the lewes, as it hee let the clouds drop downe i righteoufnes : let the would fay, Thougo earth open, and let faluation and inflice growe florth: let it bring them foorth together : I the Lotd have b created him.

liaiah.

9 4 Woe be voto him that striueth with his maker, the pattheard with the pattheards of the earth: shall the clay fay to him that fashionethic, What makest thou i or thy worke, in It hath none hands >

10 Woe voto him that faveth to his father, What haft thou begotten? or to but mother . What haft thou brought ferth ?

II Thus faith the Lord, the onely one of Ifrael, and his maker, Aske me of things to come concerning my fonnes, and concerning the workes of mine hands : command you me.

12 I have made the earth, and created man vpon it: I, whose hands have spread out the heauens . I have even commaunded all their o ar-

13 I have raifed phim up in righteoufnes, and I will direct all his waves thee first build my citie, and he shalllet go my captives, not for a price nor reward, faith the Lord of hoaftes.

14 Thus fayeth the Lord , The labour t of Egypt, and the merchandife of Ethiopia, and of the Sabeans, men of frature thall come voto thee, and they shall be sthine ; they shall sollow thee , and shall goe in chaines : they shall fall downe before thee, and make supplication voto thee faying, Surely God is in thee, and there is none other God belides.

15 Verely thou O God hidelt thy felfe. O dren, and you shall God, the Saujour of Ifrael.

16 All they thallbe athamed and also confounded : they thall goe to confusion together, that are the makers of images.

17 But Ifrael (ball be faced in the Lord , with an everlafting faluation : ye shall not be ashamed nor confounded world without end.

18 For thus fayth the Lord (that created heauen,God himfelfe that formed the earth, and made it; he that prepared it, he created it not in vaine: he formed it to be "inhabited) I am the Lord, and there is none other.

19 I hade not fooken in fecret, neither * in a place of darkenes in the earth: I faid not in vaine voto the feede of faskob. Seeke you mee: I the Lord doe speake righteousnes, and declare righteous things.

20 Attemble your felues, and come: drawe neere together, yee abject of the Gentiles : they have no knowledge, that fet up the wood of their idole, and pray vnto a god, that cannot faue them.

21 Tell ye and bring them, and let them take counsel together, who hash declated this from the beginning, or bath told it of old ? Haue not I the Lord? and there is none other God befide mee, a just God, and a Saujour : there is none befide me.

22 Looke vnto me, and yee shall be faued: all

t Hereby hee exhorteth the lewes to patience , though their delinerance be defert Heredy necessories necessaries opprience, monga toen democratic occurrence for a time; the Aight they thould not repent their long parent e, but the whiched and isolaters fluid be defroyed, u. To wit, of anal, but chiefly of his Courch. x. As doe the follegods, which give vincerance and veter, y. All yee idolaters which though you feeme to have never fo much worldly dignitie, yet in Godsfight you are vile an I abiect.

2 the endes of the earth shalfbe faued ; for I am z He calleth the God, and there is none other. idolaters sorepen-

23 I have fwome by my felfe: the word is gone tacke, withing them out of my mouth in a righteonfoetle, and shall not with the eye of returne, That enery b knee thell bowe vnto mee, fant. a That is , that the and every tongue shall sweare by me. thing which I have

24 Surely chee Hall fay , In the Lord haue! promited that be righteoutnesse and strength; he shall come voto faithfully perferhim, and all that d pronoke tin shalbe ashamed. med.

b The knowledge 25 The whole feede of afrael shalbe inftified, of God and the true and glorie in the Lord.

Worfhi, ping hiall be thosow all the world , Rom. 14. 11. Phil. a. 10. whereby he figoifieth that Wee muit out outly ferne God in heart, but declare the fame alfo by outward proteffino. c Meaming , the faithfull shall feele and contesse this. d All the contemners of God.

God beareth his.

CHAP. XLVI. The definition of Bubylon and of their idoles. 3 Hee catleth the Liwes to the confideration of his works.

B El is bowed downe: * Nebo is fallen; their a Thefe were the idoles were upon the b beafts, and upon the charter doles of Edylou. cattel; they which did beare you, were laden with b Because they a wearie buiden. Were or gold and

2 They are bowed downe, and fallen toge and Perfaus carither; for they could not rid them of the burden, ed them away, and their d foule is gone into captinitie.

c Tue bealts that 3 Heare ye me. O house of laskob, and all that fall downe your remaine of the house of Israel, which are borne their burden, of mee from the wombe, and brought vp of mee d Hederideth from the birth. the idoles , which

4 Therefore vnto olde age, I the fame, euen had ori her foule I will brare you untill the hoare haires : I haue e He fhewech the made you : I will also beare you, and I will carie difference betweene the idoles you, f and I will deliner you.

and the true God: 7 To whom will ye make me like, or make for they mult be me equall, or g compare me that I should be like caned of others, but God himselfe

carreth bis , as 6 They draw gold out of the bag, and weigh Deut. 32.11. filter in the ba'a ce, and tire a goldfmith to make f Seeing I baue a god of it, and they bowe downe and worthip it. begotten you , 1 will nonrifti and

7 They beare it upon the shoulders: they cary prefere you for him and fet him in his place : fo doth he fland, and ever, him and let mm in its place; Though one cry g. The prople of cannot remoone from his place. Though one cry g. The prople of God, feeing their vnto him, yet can he not aufwere,nor deliuer him owae calamitie, out of his tribulation.

and the flourithing 8 Remember this, and be ashamed : bring it estate of the Baby. ag.ine to b mi de,O you transgretlers. tempted to this ke

9 Remember the ferrer things of olde: for that their God I am God', and there is none other God, and there was not fo mighte as the sides of as nothing like me. their coemies :

10 Which declare the laft thing from the be- therefore he deginning; and from of olde, the things that were feribeth the originot done, faying, My counfell fhall fland, and I to make them to will doe woardoener I will.

be absorred of all II I call a i bird from the East, and the man men : thewing that of my counfell from fatte : as I have fpoken, fo the most that can will I bring it to patte: I have purposed it, and I commendation, is

will doe it. 12 Heare mee yee Aubburne hearted, that are vile, Biroch 6-25. farre from Linftice.

13 I bring m neere my inflicerit shall not be farre idoleres are withoff, and my faluation thall not tarie : for I will give ou wit or fente, faluation in Zion, and my glorie vnto Ilrael.

i That is , Cyens, whi. b faull come as fwife as a birde , and fight againft B by'on, & Himby whom I have appoint ted to execute that . Which I have determined 1 Which by your incredit! ie would be the performance of my promife in Heffieweth that mans justedunite caunot abolifa the promife of God , Rom 3.3.

CHAP. XLVII.

The destruction of Babylon, and the causes wherefore,

Ome downe and fit in the duft : O a virgine, a which hast lived daughter Babel, fit on the ground; there is no in wealth and wan-

tonnelle, and halk

b throne.

but to pro. ue them

meani g, that all

not yet beene outrromaby any enemie.

i Hee comformeth When ye looke to the beautos and caub for fuctour, yee tee noraing now but fignes of

nerance, and of the performance o'my promife: which is meant by righteoufk I baue appointed Cyrus to this vie and pu pole. I Hereby hee brideleth their ungatieocie, which in #duerfizie and cropide marmine

Gode wiach , yet

will I caufe them to bring foorth

Minit certaine to-

kens of your deli-

against God, and will not tary bis pleasure : willing that man fhould march with his like, and not contend againit God. au Thatis, it is not perfectly

made. n In stead of murmurrag, bumble your felues , and ands what yee will for the confolation of my carlbe fure of it, as yee Rie of thefe toige. evaich are at your commudentent. Some reade in with an interrogr-

the application of the timbender o That is , the Garies p To wit, Cycus, that I may thew by him the faithfulnelle of my pro-

tion, and make it

mife in delivering my people. q Meaning, freely and without tanfeme, or any guitwous condi-\$10n

1 Thefe people to the Perfiaos. and to king Artabihaihte geue chis money toward the building of the Temple, Ects 7,17. I Whereas to fore they were thine epenies , they shall

now bogout thee, and thou shal: rule them : which was accomplished to the nime of Christ.

b Thy governement fial be taken from thee. c Thou fhalt be brought to moth vile fernicude : for to turne the mill swas the office of

frues. d The hiegs wherein the fetterh ber grea eit pride. fhalibe made vile, enen from the head to the fact e I witi vle no tumanity tot pity toward stee. f The Hirae ites thall confesse that

the Lord doth this

for his Churches fake. g For very fhame, and bide rny felfe. b They abufed Gods judgemente, thinking that be ponished the Ifraeliter , because be would verely caft them off , and therefore to itead of pitying their milery , thou diddent inereale it.

a So that the pite

nifnment shallbe

fo great as is pol-

fiblicto be imagmed. k Thou diddelt trinke that thire owne wifedome and polity would have faued thee. l He deride.b their vaine confideoce , that put their truft in any thing but in God, coodemninga'fu fuch vaige l'ienser, which frue to an vie , bu. to delude the people, and to bit gahem from depending onely on God m They thell viter ly perish & no part olibem iemai e. n They fitall fice euery one to that place, which hee thought by his freculations to be moit fu e : but that

finall deceive them.

e Re detecte:h

their bypocrifie

which vaunted

not fo indeede.

b Meaning the

fountaine and

fliew as though

they would baue

ftocke. c They make a

themselves to be

Ifraelites , and were

b throne , O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate. 2 Take the mill stones, and e grinde meale;

loofe thy lockes: a make bare the feete: vncoues the leg, and passe thorow the floods. 3 Thy filthines shalbe discouered, and thy shame

flidbe feene: I will take vengeance, and I will not meet thee as a e man.

4 fOur redeemer, the Lord of hoaftes is his Name, the holy One of Ifrael. 5 8 Sit ftill, and get thee into darkneffe, O

daughter of the Caldeans; for thou that no more be called, The la'y of kingdomes. 6 I was wroth with my people : I have polluted

mine inheritance, and given them into thine hand, thou didft thew them no b mercy, but thou didft lay thy very heavy yoke vpon the ancient. 7 And thou fildeft, I shalbe a lady for euer, fo

that thou die'ft not fet thy minde to thefe things, neither disift thou remember y latter end thereof. 8 Therefore now heare, thou that art given to pleafures, and dwellest carelette. She faith in her

heart, I am and none els: I shall not fit as a widow, neither shall know the loffe of children. 9 But these two things shall come to thee suddenly on one day, the loffe of children and widowhood; they shall come vpon thee in their i perfection, for the multitude of thy dininarious, and

for the great abundance of thine inchanters. to For thou haft trufted in thy wickednesse; thou haft faid, None feeth me. Thy k williome and thy knowledge, they have caused thee to rebelland thou half fail in thine heart, I am, and none els.

11 Therefore thall enill come ypon thee, and thou shalt not know the morning thereof : defirection shall fall ypon thee, which thou shalt not be able to put away : deftruction faell come your thee fuddenly, or thou beware.

12 Stand now arrong thine inchanters, and in the multi-ude of thy foothfayers (with whome thou haft wearing thy felfe from thy youth) if fo be thou may elt haue profit, or if so be thou maiest haue strength.

13 Thou art wearied in the multitude of thy counfels let now the aftrologers, the ftarre gizers, and prognofficators fland vp , and faue thee from thefe thing : a: thall come vpon thee.

14 Behold, they thall be as stubble : the fire shall burne them; they shall not deliuer their owne lives from ' e power of the flame : there shalbe no coales m to warme at, nor light to fit by.

15 Thus shall they serne thee, with whom thou haft wearied thee , even thy merchants from thy youth; euery one fluid wander to his owner quarter: none thall faue thee.

CHAP, XLVIII.

I The hypocrefic of the lexpes is reproduct. ta The Lord atone will be morfhipped. ac Of their delinerance sut of Babylon.

Hare yee this, O house of laskob, which are called by the name of Israel, and are come out of b the waters of Iudah ; which sweare by the name of the Lord, and make mention of the God of Ifrael, but not in trueth nor in righteoulnetle.

2 For they are called of the holy citie, and flay themselves e upon the God of Israel, whose Name is the Lord of hoaftes.

3 I have declated the former things of old, and they went out of my tnouth, and I shewed d them: I did them fuddenly, and they came to patie.

mone other God, d Hee thewerh that they could not accuse him in any thing , foral much as be had performed whatforner he had promifed,

4 Because I knew that thou art obstinate, and thy necke is an yron finew, and thy brow brafe. e I baue done for

5 Therefore I have declared it to thee of old: promifed; that the before it came to passe, I shewed fit thee kst thou subbutnesse and shouldest fay, Mine idole hash done them, and impudencie migne my carned image, and my molten image bath have beene outrcommanded them. f How thou thouse

6 Thon hast heard, behold all this, and will den be delivered not yee & declare it ? I have thewe thee new eat of Babylon. not yee g declare it ? I have thewen thee new g will ye not things, even now, and hid things, which thou acknowledge this 7 They are created now, and not of olde, and declare is voto

euen before this thou heardeft them not, leaft then others? fl:ouldeft fav Behold, I h knew them .

8 Yet thou heardeft them not , neither diddeft & Shewing that know them, neither yer was thin eare opened of man arrogance olde; for I knew that thou wouldeft grienously God doth nor detranfgreffe : therefore baue I called thee a tranfa clare all things at greffour from the I wombe.

9 For my Names lake will I defer my wrath, this know ledge and for my praife, wil I refraine it from thee, that to their owne I cut thee not off.

10 Behold, I have fined thee, but I not as filter: 1 From the tin From the time I have " chosen thee in the fornace of affliction, ther out of Egypt :

11 For mine owne fake , for mine owne fake for that delinewill I doe it; for how should my Name o be polluted ? o furely I will not give my glorie vnto ano- Church,

12 Heare me, O Iaakob and Ifrael, my called, free mercythat I did those thee: P I am, I am the first and I am the last.

13 Surely mine hand hath laid the foundation mercy that must of the earth, and my right hand bath spanned the sauether. beauens: when I cal them, 9 they fland vp together. to thy weakenede

14 All you, affemble your felues, and heare; and infirmatie : for which among them hath declared these things? in silver there is The Lord bath loued thim; he will do his will in tome purerelle, it withere is no Babel, and his arme fralle again ft the Chaldeans. thing but drefte.

15 I, enen I have tooken it, and I have called in I tooke thee him, I have brought him, and his way fluil profper. out of the fornace where thou flourle

16 Come neere vnto me: heare ye this: I haue deit haue beene not speken it in secret from the f beginning from consumed. the time that the thing was , I was there, and now the faluation of the Lord God and his spirit hath I fent me.

17 Thus faith the Lord thy redeemer, the Holy bouour: forbat one of Ifrael, I am the Lord thy God, which teach iffy cannot pethee " to profite , and leade thee by the way that should be dimithou (bouldeft goe.

18 Oh, that thou hadd bearkened to my com- 32 27. mandements! then had thy prosperitie bin as the 42.5. flood, and thy righteournes as the waves of the fea. P. Reade Chap.

19 Thy feed also had beene as the sand, and the 41.4. finite of thy body like the gravell thereof: his and to doe whatx name should not have bene cut off nor defiroy - seeuer I command

20 y Goe yee out of Babel : fiee yee from the whom he had cho Chaldeans with a voyce of ioy: tell and declare for to deftroy Bathis : flew it forth to the end of the earth : fay ye, by on. The Lord hath redeemed his fernant Iaakob.

21 And they 2 were not thirftie : he led them felfe to your fathorow the wildernesse; hee caused the waters to theirs thorow the wilderness; nee caused the waters to Thus the Pro-flow out of the rocke for them; for he clause the pher speakets for

rocke and the water gushed out. 22 There is no a peace, faith the Lord, vnto affire them of the wicked,

x Teatis, the professors efface of Ifrael. y After that he had forewarnes there of their captionie, and of the confethereof, hee flewerb them the great soy that that come of their delinerance. z Hee flewerb hear is shall be as easie to deliner them , as hee did their fathers out of Egypt, a Thus hee speaketh that the winned hypocrites should nor abuse Gods promite , in whom was neither faith nor repetie tan.e , as Chap. 57.a1.

CHAP. XLIX. 3The Lord God exhersesh at masions so beleene his promifes. 6 Christ

my benefit , and

At it Was my to is it my free

his with his owner

rithed, as Deur.

that I declared my

himfelfe, and to thefethings,

u Whattbings finali dortkee good; Gods great loue.

a This is spoken

Christ, to affure

the faithfull that

in him thould be performed. b This is meant

of the time that

Cheift fhould be

manifelled to the world, as Pfal.a,7.

c By the fword and fhoft, be figni-

doctrine

Beth the vertue and efficie of Caults

d God hath taken

me to his protection and defence : this

chiefly is meant of

meant Christ, and

all the body of the

but members com-

plaineth, that his

ching take none

effect , yet hee is

contented that his

g Though the lewes refuse my

doings are approo-ued of God.

doctrine, yet God

will approone my

h To declare my

tiles , Chap. 42,6.

Menning, the Iewes, whom ty-

rants kept in bou-

L The benefit of

their deligerance

fhall be fo great,

fliall acknowledge

it, and reperence

Church when he

syould fhew his

mercieroward ir. 2. Cor. 6, s.

m Meaning, Christ

before Chrift te-

new the earth by

confution and dif-

o To them that

are in the ptifon of finne and death

his word, there

is nothing but

God for it. I Thus be fpea-

freth of his

alone. n Signifying, that

Gospelto the Gen-

miniftery.

faithfull, as the

members, and

their head. f Thus Christ in

to be applied to the ministers of

his word.

e By Ifiaelia

Christ, and may al-

these promises frould come to

in :h- person of

6 Christ is the saluation of all that beleeve, and will deliver them from the tyranny of their vnemies. HEare yee me, O yles, and hearken, yee people from farre. The Lord hath called a me from

withe wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe e fword : vnder the shadow of his hand hatis he d hid me, and made me a chosen shaft, and hid me paile: for they were in his quiuer, all made in bim, and

3 And fayd vnto me, Thou art my feruant . Ifrael, for I will be glorious in thee.

4 And I fayd , I have flaboured in vaine : I have frent my strength in vaine and for nothing; but my judgment is with the Lord, and my worke with my God.

5 And now fayeth the Lord that formed me from § wombe to be his feruant, that I may bring Izakob againe to him (though Israelbenot gathered, g yet shall I be glorious in the eyes of the Lord; and my God thalibe my strength)

6 And hee fayd, It is a small thing that thou shouldest be my seruant to raise up the tribes of Isakob, and to reftore the defoiations of Ifrael: I will also give thee for a light of the Gentiles, that thou mayest be my faluation vnto the end of the world.

7 Thus faith the Lord the redeemer of Ifrael, and his holy One, to him that is despited in soule, to a nation that is abhorred, to a fernant of rulers, Kings shall see, and k arise, and princes shall worthip, because of the Lord, that is faithfull : and the holy One of Ifrael, which hath chofen thee.

8 Thus fayth the Lord, In an acceptable time haue I heard thee, and in a day of faluation haue I helped thee; and I will preferne thee, and will give m thee for a couenant of & people, that thou maiest raise up the nearth, and obtaine the inheritance of the defolare heritages :

9 That thou mayest fay to the prisoners, Goe foorth; and to them that are in darkeneffe, Shew your felues; they shall feede in the wayes, zets 13,47 Luk 2.32 and their p pastures shall be in all the tops of the

10 They shall not be hungry, neither shall they be thirsty, neither shall the heate fmite them, nor the funne; for he that bath compassion 9 on them, shall leade them; even to the springs of water shall that great and small he drive them.

11 And I will make all my mountaines, as a way, and my paths shall be exilted.

12 Behold, these shall come from farre: and loe, thefe from the North and from the Weff, and

these from the land of Sinim. 13 Reioyce, Of heavens; and be ioyfull, O earth; braft forth into prayle, O mountaines; for

God hath comforted his people, and will have mercy vpon his afflicted. 14 But Zion fayd , The Lord hath : forfaken

me, and my Lord hath forgotten me. 15 Can a woman forget her child, and not have

compassion on the sonne of her wombe ? though they should forget, yet will I not forget thee. 16 Behold, I have graven thee vpon the palme

Meaning, that there flighted be nothing in their

p Being in Christs protection, they shalbe fafe against all dangers, and free from she feare of the enemies. way from Babylon that flould hinder or hurt them: but this is accomplified Spiritually. r Meaning, the South countrey, to that Cariff fhall deliner his from all the parts of the world. f Reade Chap.44.23. t. Hee objecteth what the faithfull might fay in their long affaction , aud answereth therevuto to comfort them, with a most proper similitude, and full of confolation.

lialah. The calling of the Gentiles. of mine a handes: thy wall s are ever in my a Because I would

17 Thy builders make y hafte : thy deftroyers good order of poand they that make thee wafte , are departed from licie, and discipline.

18 Lift up thine eyes round about and behold: thee up againe, and all thefe ga her themselves together and come to destroy thine thee : as I live, farth the Lord, thou shalt furely a Hee sheweth 2 put them all vpon thee as a garment, and gird what are the orthy felfe with them like a bride.

19 For thy defolations, and thy waste places, Church to have many children, and thy land dettroyed, thall furely be now narow which are afternfor them that shall dwell in it, and they that did bled by the word denoute thee, shall be farre away.

20 The children of thy barrennesse shall fay a He sheweth that againe in thine eares, The place is fraite for mee: Caria will not onegue place to me that I may dwell.

21 Then shalt thou say in thine heart, Who lewes, but also of hath begotten mee thefe, feeing I am barren and the Gentiles. defolate, a captine and a wanderer to and fro ? and b Meaning , that who hath nourished them? behold, I was left a- Kings made conlone : whence are thefe?

22 Thus fayth the Lord God , Behold , I will their power and life vp mine hand to the a Gentiles, and fet vp my at house for the standart to the people, and they shall bring thy the Church. fonnes in their armes and thy daughters shall be a Bring inyned caried upon their thoulders.

23 And Kir gs b iball be thy nurfing fathers, themielus to Christ and Q ueenes thall be thy nurses : they shall wor- then bead , and give thip thee with their faces toward the earth, and d He maneth, his licke up the dust of thy feete: and thou shalt as an objection, as know that I am the Lord : for they shall not be though the Caldeathamed that waite for me.

24 Shall the pray be d taken from the migh- just pofferfion. tie? or the iuft captinity delinered?

25 But thus faith the Lord . Euen the capti- fwere to their obunite of the mighty shall be taken away: and the stronger than pray of the tyrant shall be deliuered: for I will the Lord, neither contend with him that contendeth with thee, and bath a nore into I will faue the children.

26 And will feede them that spoyle thee with to delitroy one anf their owne fleih, and they il all be drunken with other, as Judg 7,124 their owne blood, as with sweete wine; and all 2. Chron. 20, 12. fleih shall know that I the Lord am thy Saujour and thy Redeemer, the mightic one of laskob.

CHAP. L.

. The Itwes forfaken for a time. 2 Yet the pomer of God is not diminified. 5 Christs oled ence and victory Thus fayth the Lord, Where is that bill of Mraning, that he

your mothers disorcement , b whom I have had not ferfaken cast off? or who is the creditour to whom I are , but through fold you, Behold, for your iniquities are ye fold, ver owne occasand because of your transgressions is your mother b which should

2 d Wherefore came I , and there was no out her off : meaman ! I called , and none answered : is mine hand could shew none. fo e shortened , that it cannot helpe? or have I no a Signifying , that power to deliuer ? Behold , at my rebike I dry vp be foldethem nut the fea: I make the floods desert; their fish rot- pourty, butthat teth for want of water, and dieth for thisft.

3 I cloathe the heavens with darkeneile, and felues to times to make a flacke their conering.

4 The Lord God hath given a mee a tongue fores. of the learned, that I should know to minister a d He came by his word in time to him that is b weary; he will raife Prophers and mi-

not forget thee. x Meaning , the nuali care to build nameors of the of God, and gouera ly gaber this great Kings thate conpel, and bellow with the Church. they thall himble and had them in e This is the au title voto them.

declare that I have bey folde them-

buy their owne lustes and pleaniffers , but they

would not believe their dects ine and contiert. e Am I not as able to helpe you, as I have holpen your fathers of olde, when I dryed up the red Sea, and killed the fifth in the rivers, and elso afterward in lorden? f As I did in Egypt in token of my displeature, Executions, g. The Prophet doth represent here the person and charge of them that are intelly called to the ministery of Gods word. h. To him that is oppressed by affliction and milery.

TO ICCUC AUTO FRE TROITE

Ompi 1 1 1110 MOLTO LESIE HIGH

& At they that are taught, and made meet by him. k I did nor flirinke from G 'd for any perfection or cahe theweth that the true mivilters of God can looke for none other recompense of the

Wicked , but after this fort, and alto what is their moinfoit. I She wing that it is a rare thing that any should obey aright Godsteue ministers, though they labout to bring them from bell to heaven. m You baue fought confolation by your owne deuiles, and have refused the light, and confa-

Latino which God

bath offered; there-

in forow, and not

be comforted.

a H-ecomforteth

the Church, that they inould not be

diffeouraged for their fmall number

b That is, to Abra-

bam, of whom ye

were begotten, and to Sarab of

whom we were

c As plentifuli as

d I will rule and

e The time that

I will accomplifts

My power and

g He forewarnerb

doctrine.

my promife.

changes and

à lie pmteth

them in remem-

benefit for their

brance of his great

deliueren :e out of

they might learne

i Meaning, Egypt,

to tru't in him

configurly.

mutations of all

will preferue his

firength.

borne,

cheekes to the nippers : I hidde not my face from flame and spitting. 7 For the Lord God will helpe me, therefore shall I not be confounded : therefore hane I fet my face like a flint, and I know that I shall not be

8 He is neere that luftifieth me: who will contend with me? Let vs fland together : who is mine adnersary ? let him come neere to me, 9 Behold, the Lord God will helpe me : who is

me vp in the morning, in the morning he will wa-

5 The Lord God hath opened mine eare, and

6 I gave my backe voto the k finiters , and my

ken mine cars to heare, i as the learned.

I was not rebellious, neither turned I backe.

he that can comdemne me? lo, they shall waxe old as a garment : the moth shall eate them vp. 10 1 Who is among you that feareth the

Lord? Let him heate the voyce of his fernant : he that walketh in darkenetle and bath no light, let him truft in the name of the Lord, and stay vpon his God.

11 Behold, all youkindle m a fire, and are compassed about with sparkes; walke in the light of your fire, and in the sparkes that we have kindled. fore ye thall remaine This shall ye have of mine hand : ye shall lie downe in forow,

CHAP. LL

I To truff in Ged alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierufalem, sa and her delinerance.

Eare me - yee that follow after righteonfoes, and yee that feeke the Lord : looke vnto the b rocke , whence you are hewen , and to the hole of the pit mbence ye are digged.

2 Confider Abraham your father, and Sarah that bare you : for I called him alone; and bletted

him and increased him,

3 Surely the Lord thall comfort Zion : he shall comfort all her defolations, and he shall make her defett e like Eden , and her wildernes like the gar-Paradife, Geo. 1.3. den of t e Lord : ioy and gladneife ihali be found therein: praife, and the voyce of finging

4 Hearken yee voto me my people, and gine eare voto me , O my people : for a d Law shall progoverne my Church by my word and ceed from me . & I will bring forth my indgement

for the light of the people.

Mye righteoulnes is neere: my faluation goeth forth, and mine farmes shall judge the people: the yes shall wait for me, and shall trust voto mine arme.

6 Lift vp your eyes to the heavens, and looke them of the burrible vpon the earth beneath; for the & heanens shall vanish away like smoke, and the earth shall waxe things, and how he olde like a garment, and they that dwell therein, shall perish in like maner; but my faluation shall Church in the midt be for ener, and my righteoutnes thall not be aboof all abele dangere

> 7 Hearken viito me ye that know righteoufnetle, the people in whose heart is my Law. Feare ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteoufnes shall be for euer, and my fal-Egypt, that thereby uation from generation to generation.

9 Rife vp, Rife vp, and put on ftrength, O arme of the Lord : tile vp as b in the olde time in Pfal. 57.4. the generations of the would the k Town, Pharaoh, fame, that hath cut i Rahab, and wounded the k dragon?

the Sea , euen the waters of the great deepe , making the depth of the fea a way for the redeemed to palle oner? 11 Therefore the redeemed of the Lord fluid

10 Art not thou the farne, which hath dried

I returne, and come with joy vnto Zion, and euerlafting 107 shalbe voon their head; they shall obtaine toy and gladnes; and forow and mourning thall fice away.

12 I , even I am he that comfort you. Who are I From Babylon, thou, that thou shouldest feare a mortali man, and the lonne of man, which thalbe made as graffe?

13 And forgetteft the Lord thy maker, that hath fpred out the heavens, and laid the founds. tions of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to deftroy? Where is now the rage of the oppreffour?

ge of the opprenour.

14 The capture m hasteth to be loosed, and m He comforted to the man by the store the store to the s that hee should not die in the pit, northat his time of their babread thould faile.

15 And I am the Lord thy God that divided feuerly grees they the learned his water reflored, and the featurement his water stored, and the greaten empire is his Name.

16 And I have put my words in thy a mouth, destroyed. 16 And I have put my words in thy a month, a Meaning of Item and have defended thee in the shadowe of mine ish, and of all true hand, that I may plant the o heatiens, and lay the ministers, who are foundation of the earth, and fay voto Zion, Thou defended by his arr my people.

17 Awake, awake, and fland up , O. Ierufa- may be reftored in lem, which haft drunke at the hand of the Lord beaten and earth, the P cup of his wrath: thou half drunken the P Thou half brease infily purified and

18 There is none to guide her among all her 40.1. & this punifies fonnes, whom the hath brought footth: there is by measure, and none that taketh her by the hand of all the fonnes according as God that the hath brought vp.

19 Thefe two q things are come ento thee: reprobate it is the who will lament thee? defolation and destructi- inft vengeance of on and famine, and the fword : by whom shall I God to drive them

20 Thy fonnes haue fainted, and lie at the head Iere. as. 15-16. of all the streetes as a wilde bull in a ner, and are 4 Whercofthe full of the wrath of the Lord, and rebake of thy of the things the

21 Therefore heare now this, thou miferable as war, and famine, and drunken, but a not with wine.

22 Thus faith thy Lord God, even God that taineth to the mindes pleadeth the cause of his people, Behold, I have ta- that is, to be withken out of thine hand the cup of trembling, suen fore he faith, How the dregges of the cup of my wrath; thou shalt shalt thus be comdrinke it no more.

23 But I will put it into their hand that fpoyle r But with trouble thee; which have fayd to thy foule, Bow downe that we may goe oner, and thou has laid thy body as the ground, and as the streetes to them that went ouer,

CHAP. LII.

A confelation to the people of God, 7 Of the mefen-

A Rife, arife; put on thy strength, O Zion: put a No whiched tyrant?

A no the garments of thy beauty, O lerusalem, which shall strength the holy Citie: for hencessouth there shall no submitted for the strength of the stre a more come into thee the vncircumcifed and the the conference vncleane.

2 Shake thy felfe from the b dust, arise, and sit ments of forow and beauines and put up downe, Olerusalem : loose the bands of thy neck, the apparell of toy O thou captlue daughter, Zion.

3 For thus fayeth the Lord , Yee were folde Нh for nishment : for in

Di Otection o That all things

fufficiently, 43 Chape

giueth grace to beare it : but in the to an infenfiblenes and madnelle, as

one is surward, as come to the body. and the other is inward, and apper-

and feare,

b Put off the par-

and gladnese.

Peace published.

c The Babylonians

paid nothing to

d When Iaakob

event thisber in

time of famine.

e The Egyptians

fome cause to opprefie my people

because they went thicker, and remai-

ned among them,

but the Allyrians

haue no title to ex-

cufe their tyranny by: and therefore

will I puuish them

more then I did

f To wit, by the

wicked, which

thinke that I baue

no power to deliuer

g Signifying, that

make their aiflichi-

on in the meane

time more eatie:

but this is chiefly meant of the

fpirituall ioy , as

Nahum 1 15.

which are thy

watchmen, fliall

publifft this thy deliuerance : this

was begun voder

Zeiubbabel, Ezra.

his enemies and to

& He marneth the fuirhfull norta

a The Propher

of Chult, and

by him,

1uho 12.48.

zom 10.16.

b Meaning, rhat

mone can beleeve.

bur wholebearts

God toucheth

thewest charvery

this rieit preaching

le v diall receive

and Nebemiah. but was accom-

plifhed vader

Chuit.

tom 10.15. h The Prophets

the juy and good

sidings of their delinerance should

the Expriant.

might pretende

me for you:

rantiome.

for o nought; therefore shall ye be redeemed with-

4 For thus fayth the Lord God, My people went downe aforetime into Egypt to folourne there, and Asilius e oppreffed them without therefore I wil' take you egaine without 5 Now therefore what have I heere, faith the

Lord, that my people is taken away for nonght; & they that rule ouer them, make them to howle, fayth the Lord? and my Name all the day continually is fblafphemed?

6 Therefore my people fliall know my Name: therefore they Shall know in that day , that I am hee that doe speake: behold, it is I.

7 How g beautifull vpon the mountaines are the feere of him, that declareth and publisheth peace! that declareth good tidings, and publisheth faluation, faying vnto Zion, Thy God reigneth!

8 h The voyce of thy watchmen shallbe heard; they shall lift up their voyce, and shout together: for they shall fee eye to eye, when the Lord shall bring againe Zion.

9 O yee desolate places of Ierusalem, be glad and reloyce together, for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made i bare his holy arme in the fight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 k Depart, depart ye: goe ye out from thence, and touch no vncleane thing, go out of the mids of her, be ye cleane, that I beare the veffels of the

12 For ye shall not go out m with haste, nor depart by fleeing away: but the Lord will go before you, and & God of Ifrael will gather you together.

13 Behold,my " feruant thall profper: he thallbe exalted and extolled, and be very hie.

14 As many were aftonied at thee (his vifage was fo o deformed of men, and his forme of the fonnes of men) fo P shall he sprinkle many nations: the Kings shall shut their 4 mouthes at him: for that which had not bin told them, shall they i As ready to fmite fee, and that which they had not heard, shall they deliver his people. r understand.

pollute themfelues with the superstitions of the Babylonians, as Chap. 43. 40. 2. Cot. 6.17. I For the time is at band that the Prieries and Leuites chiefly (and fo by them all the people , which thatbe as the Leuites in this office) thall caty home the veifels of the Temple which Nebuchad-nezzar had taken away. In As your fathers did out of Egypt. n Meaning Corritt, by whom our fpirituall deliuerance should be wrought, whereof this was a figure. o In the corrupt ludgement of man . Chittin his perfort was not eftee med. p He fhall ipread his word through many nations. 9 In figne of teuerence, and as being attonished as his excellency, r By the preaching of the Guipel.

CHAP. LIII.

s Of Christ an this kingdome, whose word few will be-leave. 6 All men are sinners. 11 Christ is our righteoufueffe, 12 and is dead for our finnes.

AT Ho 2 will beleene our report? and to whom is the barme of the Lord renealed ?

2 But hee shall growe up before him as a branch, and as a c roote out of a dry d ground; he hath neither forme nor beauty: when we shall see of their delinerance him, there shall be no forme that we should defire

> 3 He is despised and rejected of men : he is a man full of forowes, and hath experience of e infirmities: we hid as it were our faces from him;he was defoifed, and we efteemed him not.

exish the vertile of his boly Spirit. c The beginning of Christs kingdome shalle small and contem tible in the fight of man, but it thall growe wonderfully, and flourish before God. d Reade Chap. 12. 1. 2 Which was by Gods lingular providence for the comfort of fianers, Hebr. 4.15,

4 Surely, hee bath borne our infirmities, and caried f our forowes; yet wee did indge him as

g plagued and fmitten of God, and humbled. 5 But he was wounded for our transgressions: f That is, the pure he was broken for our iniquities : the h chastife- our finnes : for the ment of our peace was voon him, and with his which be bath

6 All welike sheep have gone aftray: we have made fatisfaction, Mar. S. 17. 1, pet. 2. turned enery one to his owne way, and the Lord 24. bath laid upon him the i iniquity of vs all.

ftripes are we healed.

Hee was oppressed, and hee was afficted, was profiled for yet did he not k open his mouth : hee is brought his owne finnes, as a sheepe to the slaughter, and as a sheepe and not for ours. before her shearer is dumbe, so hee opened not fot our reconcilia-

8 Hee was taken out from 1 prison, and from i Meaning, the puiudgement; m and who shall declare his aget for he isjument of our in-was cut ont of the land of the liuing; for the trans-fastit selfe. greffion of my people was he plagued.

9 n And he made his grave with the wicked, and patiently obeyed his fathers and with the rich in his death, though hee had appropriement, Matdone no wickednes, neither was any deceit in his 16.63. acts \$ 32. mouth.

10 Yet the Lord would breake him and make that he was conhim fubicat to infi. mities: when o he shal make his demoed. foule an offering for finne, he shall fee his feed and on Though he died shall prolong his dayes, and the will of the Lord in refurrition he shall prosper in his hand.

11 Hee shall fee of the P travell of his foule, and and this his death fhalbe fatisfied; by his knowledge shall my gright to testore life to keep members. teous fernant inftifie many; for he shall beare their Rom. 6 9.

12 Therefore will I give him a portion with delivered himinto the great, and hee shall divide the spoyle with the wicked, and to the ftrong, because the hath powred out his foule vn- powers of the to death; and he was counted with the transgref- world to do with fours, and he bare the tinne fof many, and prayed would. for the trefpaffers.

both fuffered and We indged euill.

nifiment due to

Curint and ms omce.

tion , r. Cor. 15.3. k But willingly I From the creife and grave, after

fhall live for ener:

n God the Father

o Chill by offing vo himfelfe fhall

giue life to his Church and fo caufe them to live with him for ever. p That is, the fruit and effect of his labour, which is the fall ration of his Church. fhal juttifie by faith through his word, wheras Mofer could occiutifie by the law. r Because he humbled himselfe, therefore he shalbe excolled to glory, Phi. 2,7 8.80c, to veif. at. f That is , of all that beleeue in him.

CHAP. LIV.

I Moe of the Gentales fall beleene the Gofpel then of the lewes. 7 Godlenneth his for a time, to whom afterward hee fbewesh mercy.

R Etoyce, O a barren that diddeft not beare: breake forth into joy and rejoyce, thou that a Afterthichee diddeft not trauaile with child; for the b defolate bath declared the hath moe children then the married wife; fayth freaketh to the

the Lord. 2 Enlarge the place of thy tents , and let should feelerbe them foread out the curtains of thine habitations: and calleth ber fore not : firetch out thy cords, and make fuft thy barren, because itakes.

For thou shalt increase on the right hand dow without hope and on the left, and thy feed shall possesse the Gen- to have any chil-

tiles, and dwell in the defolate cities. 4 Feare not : for thou shalt not be ashamed, this her affiction neither shalt thou be confounded : for thou shalt and captivity shall not be put to flame : yea, thou flalt for get the being foorth mos fhame of the d youth, and that not remember the when the was at

reproach of thy e widowhood any more. 5 For hee that f made thee, is thine husband, may be speken by (whose name is the Lord of hoaftes) and thy re-admiration, confidence the holy One of Ifrael, shall be called the number that should

Church because it fruit of the fame, that in the capti-

libertie: on this

come of ber. Her deliuerance under Cyrus was as her childhood, and therefore this was accompliflied , when the came to ber age, which was voder the Gofpel. c Signifying, that for the great number of children that God should give her , the should ferme to lack ruome to lodge them. d The afflictions which thou fufferedit at the beginning. e When as thou waft refused fur thy fianes, Chip. 50.1. f That did ite

generate thee by his holy Spirit.

Chap. LV, LVI.

Gods counfels not as mains . . 8

His glory fhall to ine through the whole World, which feemed before to be shut vpin Iudea. h As a wife which watt forfakeu tu aby youth.

i As fure as the

promise that I

made to Nosia,

that the ovaters

faould no more

h Hereby he de-

cigreth the excel-

lent efface of the

pearle.

1 By the beating

of his word and

of his fpirit.

inward mooning

m In Itabilizie and

furenelle, fo that it thall itand for euer.

thali no. preuade.

n And : berefore

of the Church,

as are the hypo-

by, that min can

fo farre as God gi-

doe nothing but

usth power ! for

feeing that all are

his creatures, he

and juid them.

a Christby propoling bis graces

and giftes to his

the hypocrites owhich are full with

their imagined

workes, and the Epicures , which

are full with their

worldly luits, and

b Signifying, that

Gods benefits can

nat be baught for

fotbirft not after

ebele waters.

money. c By waters.

Church, exempteth

muit negde gouerne

crites. P Signifying here-

Church vader

Christ. R Or, calper, or

The Church comforteth.

God of the whole 8 world. 6 For the Lord hath called thee, being as a woman forfaken, and afflicted in spirit, and as a h yong wife when thou wast refused, saith thy God.

7 For a little while have I forfaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger, I hid my face from thee for a little feafon , but with enerlatting mercie have I had compassion on thee, faith the Lord thy redeemer.

9 For this is voto me as the waters of Noah, for as I have fwome that the waters of Neah should no more goe over the earth, so have I fworne that I would not be angry with thee, nor austflow the earth.

reliake thee.

10 For the mountaines shall remoone, and the hilles shall fall downe; but my mercie shall not depart from thee , neither shall the conenant of my peace fall away faith the Lord, that bath compallion on thee.

11 Othou afflicted and toffed with tempeft, that halt no comfort, behold, I will lay thy Rones with the k carbancle, and lay thy foundation with

12 And I will make thy windowes of I emerands, and thy gates thining stones, and all thy borders of pleafant ftones.

13 And all thy children (halbe I taught of the Lord, and much peace shalbe to thy chil .ren.

14 In m tighteouspeile shalt thou be establiflied, and be farre from oppression; for thou shalt not feare it : and from feare; for it shall not come neere thee.

15 Beholde, the enemie shall gather himselfe, o Meaning, the but without a mee; who locust man dom-stream evenues felfe in thee, o against thee, shall fallbut without a mee; who foener thall gather him-

16 Beholde, I have created they froith that bloweth the coales in the hre, and him that bringeth foorth an inftrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made againft thee, shall not prosper; and every tongue that shall rife against thee in judgement, thou shalt condemne. This is the heritage of the Loros feruants, and their righteoufnelle is of me, faith the Lord.

CHAP. LV.

1 An exheristion to come to Christ. S. Gods counsels are not as mans, 12 The 103 of the faithfull.

HO, enery one that thirfteth, come ye to the waters, and ye that haue no filter, come, buy and eate : come, I fay, buy e wine and milke without fikier and without money.

2 Wnerefore doe ye lay out filuer, and not for bread? a and your labour without being fatisfied? hearken diligently voto me, and eate that which is good, and let your loule delight in . fatenetle.

3 Encline your eares, and come ynto mee: heare, and your toule fhall line, and I will make an enerlatting conenant with you, even the fure mercies of Danid

4 Behold, I gaue 8 him for a witnesse to the people, for a prince and a master voto the people.

bread , he meaneth all things ne effay to the spirituall life as thefe are necessary to this corporall life. d He reprouesh their inglatitude, which refuse those things that God offereth willingly , and in the meane time fpare neither coft not labour to obtaine those which are nothing profitable. e You first be fed abundantly. f The fame couenant which tarough my mercie I set fied and confirmed to Dauid , that it Mould be eternall , a, Sam 7.13, actes 13.34. g Meaning Christ, of whom David Was a figure,

s Behold, thou shalt call a nation that thou knowest not, hand a nation to at knew not thee, h To winthe Gene shall runne vnto t ee because of the Lord thy thes, weich before God, and the Holy one of Urael; for he hath glo-receivers be thy rified thee.

6 Sceke ye the Lord while he may i be found:

1 When he offer h
hinf-the by the press call ye vpon him while ne is neere.

7 Let the wicked's forfake his wayes, and k Hereby be sheave the varighteous his owne imaginations, and re- eth that rependance turne vinto the Lord, and her will have mercy vp- with faith and how on him; and to our God, for hee is very ready to we cannot call vpoa

For my thoughts are not your thoughts, fash appeare neither are your wayes my wayes, fayth the I Aichough y ware

o For as the heavens are higher then the earth, and lides to are my wayes ligar then your wayes, and my mee by your thoughts about your thoughts.

10 Surely as the raine commetti downe, and molt eafte to be tec incided, yes. I the fuow from heaven, and teturneth not thither offer my mercies but watereth the earth , and maketh it to bring to you. forth and bud, that it may give feed to the fower, in If these 'matt and bread voto him that eateth,

11 So thall my m word be, that goeth out of perieure theweth, my mounts : it thall not term ne voto me voyd, but much more thall my it thill accomplish that which I will, and it shall I basemade and profper in the thing whereto I fent it.

12 Therefore ye shall goe out with ioy, and be to sall the things led footth with peace; the " in ountaines and the for your delihils shall breake foorth before you into ioy, and nerance all the trees of the field thall clap their hands

13 For thurnes there the li growhere trees; for o To fet forth nettles thall grow the mytrhe tiee, and it finall be hinglery. to the Lord o for a name, and for an everlatting P Of Gods delive-P figne that shall not be taken away.

CHAP. LVI.

I An exhortation to indgement and inflice. 10 Azainft pepheards that denoure their flecke.

Thus faith the Lord, Reepe judgement and a God sheweth doe justice, for my faluction is at hand to what he require h come, and my b righteoufnes to be reuealed.

2 Bieffed is the man that doesn this, and the them sto wis, the fonne of man which layeth hold on it; hee that worker of chartie keepeth the Sabbath, and pollnteth it not, and whereby nue faith keepeth his hand from doing any enill. 3 And let not the forme of the ftranger, which declare toward

d is joyned to the Lord, speake and fay, The Lord you, and powie into hath furely separated me from his people; neither you hearts by my let the Eunuch Tay, Behold, I am a dry tree.

4 For thus faith the Lord vnto the Eunuches bath he comprethat keepe my Sabbaths, and chuse the thing that henderh the whole pleafetti me, and take hold of my couenant,

s Euen voto them will I give in mine e House and true religion. and within my wals, a place, and a fname better himfelfe vomeere then of the fonnes and of the daughters; I will to receive the graces give them an everlafting name, that fhall not be for the Lord will

6 Alfo the strangers that cleane voto the Fertingars, and Lord, to ferue him, and to lone the Name of the which will keepe Lord, and to be his fernants; enery one that kee- his rue religion, peth the Sabbath, and polluteth it not, and em- and beleeue in braceth my couenant,

7 Them will I bring alfo to mine holy mount. Church. taine, and make them joyfull in mine House of f Trey shall be prayer; their butnt g offerings and their facrifi- people, and be of ces shall be accepted vpon mine altar ; for mine the fame religion:

acceptable facrifice.

ching of his word. mult be my ei God aright, except the builts of our not foune ie onciled one to another, feines

effect, as day y exconfirmed . bring which I have fpcken

ance and that he Will never for lake h: & Clau: ch.

of them aner than 2 Bleffed is the man that doeth this , and the he hath deliumed is declared. C Veder the Sab. feru.ce of God

> of the Lord rabe away all unwill forfake none

e Meaning,in his

yea, vnde Christ the diguitie of the fai hfull shalpe greater then the lewes were at that time. g Hereby he meaneth the spiritual fervice of God, to whom the faithful offer continuall thankefgining, year themselves and all that they have, as a linely and

Hh 2

house

Spirituall -whoredome.

h Not onely for

i Meaning, the

forakeih to feare

commeth, they

may know it was

k He fhewerh : hat

this atfliction fhat!

comethrough the

fault of the gouer-

nours , prophets,

ignorance, negli-

and paltors, whose

a From the plague

that is at band, and

b The fcule of the

reighteous shalbe

in toy , and their body finall reft in

the grave voto the

sime of the refur-

abey walked before

c He breatneth the

wicked bypocrices,

who vader the

presence of the

name of Gods

people, derided Gods ward and his

promifes, boafting

openly that they

of Abraham, but

nor fauthfull and

them baftaids,

obedient as Abra-

and the ch liten

offetcerers, which

fledde to wicked

forfooke God, and

d Reade Lenit. 18.

21. a King. 23 10.

e Meaning, euery place was polluted

with their idola-

evere the children

because they were

rection, because

the Lord.

also because God

will punth the

wicked

Scc. thus be

Church, as the Ba-

bylouians, Affriaus,

the hypocrites, and

to affure the faith.

full that when this

the leves, but for all others, March,

house shall be called an house of prayer for hall

8 The Lord God faith, which gathereth the feattered of Ifrael, Yet will I gathet to them those that are to be gathered to them.

9 All ye i beafts of the field, come to denoure, suen all ye beafts of the forest. 10 Their k watchmen are all blind; they have

no knowledge : they are all dumbe dogs: they can not barke : they lie and fleepe, and delight in flee-

And these greedy dogs can neuer baue enough; and these thepheards cannot voderstand; for they all looke to their owne way euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and wee will fill our felues with flrong drinke, and to 1 morow fluibe as this day, and much more abundant,

gence, ausrice, and oblinacie proueked Gods wrath against them. 1 We are well yet , and to manow shall be better : therefore let vs not feare the plagues before coey come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

CHAP. LVII.

2 Gol taketh away the good, that hee fbould not fee the horrible plagues so come. 3 Of the wicked idolaters, 9 and their vaine confidence.

The righteous perishesh, and no man conside-rethit in heart; and merciful men are taken away, and no man voderstandeth that the righteous is taken away a from the enill to come.

2 b Peace shall come : they shall rest in their beds, every one that walketh before him-

3 But you whiches children, come hither, the feed of the adulterer and of the whore.

4 On whom have ye iested? ypon whom baue ye gaped and thrust out your tongue rare not ye

rebellious children , and a false feed? 5 Inflamed with idoles under enery greene

tree? and facrificing the d children in the valleys vader the tops of the rocks?

6 Thy portion is in the smoothe Bones of the river, they they are thy lot: even to them haft thou powred a drinke offering : thou halt offered a facrifice. Should I delight in fthefer

7 Thou hast made thy gled upon a very hie mountaine : thou wented up thither, euen thither

wented thou to offer facrifice.

8 Behind the a doores also and posts hast thou fet vp thy remembrance : for thou haft discouered thy felfe to another then mee, and wentest vp, and diddeft i enlarge thy bed, and make a couenant beham was, he callett tweene thee and them, and louedit their bed in enery place where thou fawest it.

9 Thou wenteft k to the kings with oyle, and diddeft increase thine ountments, and fend thy metlengers faire off, and diddett humble thy felfe meanes for fuccour.

vnto hell.

10 Thou weariedft thy felfe in thy manifold ioutneys, yer faydeft thou not,! There is no hope: thou mhaft found life by thine hand therefore

ary : or every faire Rone that they foundathey made an i lole of it. I In the factifices which you offrieg before these do es, thought you did ferue God. g To wit thine altars in an open place , like an impu'eor harlor , that carech not for the light of her hoahand. h In flead of fetting up the word of God in the open places on the pofts & doores to have it in rememorance , Deut 6.9. and 17 1 thou hair fer vp fig es and markes febine idolatry in every place, i Thurs, diddeft increase bine isolarie more and more, k Thou did eft seeke be fauour of the Affyrians by gifa and prifents to he'pe thee against the Egyptians, and when they filled thou foughted to the Ba's horizans, and more and more diddet torm-or thy fulf-. I Although thou fived a lishy labora to be in vaine . yet vould-it thou never schnowledge thy fault, and levue off. in ffee deriderhiber voorofisable dilia gence, which thought to have made all fure, and yet were decopied.

thou wast not grieued.

Ifaiah.

11 And whom diddeft thou reuerence or feare, a Broken promite feeing thou haft " lied vnto me, and haft not re- with me membred me , neither fet thy mind thereon ? is it o Meaning, that the not because I holde my peace, and that of long wicked abuse finds o time ? therefore thou fearest not ma.

12 I will declare thy righteoufnette P and thy P That is, thy workes, and they shall not profit thee.

13 When thou cryest, let them that thou hast ties which the gathered together, deliuer thee: but the wind wicked cail Gods 9 shall take them all away : vanitie shall pull feruice:thus ha them away : but he that trufteth in me fi:a'l inhe- derideth their tire the land, and fball poffette mine holy Moun- q Meaning, the

ne.

14 * And he shall fay, Cast vp, cast vp: prepare whose helpe they looked for. the way : take vp the flumbling blocks out of the 1 God fall fay to Darius and Cyrus,

way of my people.

15 For thus faith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one . I dwell in the high and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, and to give life to them that are of a contrite heart.

16 For I will not contend for ever : neither will I be alwaies wroth, for the spirit should faile before me : and I have made the breath.

17 For his wicked conetonineffe I am angry my power against with him, and have frnitten him : I hid me, and fraile man, whose was angry, yet hee went away, and turned after t That is, for the the way of his owne heart.

18 I have feene his waies, and will " heale him: the people, which I will leade him alfo, and restore comfort voto conetousnesse, him, and to those that lament him.

19 I create the x fruit of the lips , to be peace: were obitinate yet peace with them that are y farre off, and to them my mercie from that are neere , fayth the Lord : for I will heale them.

20 But the wicked are like the raging feathat the speach and words of my mescan , not reft , whose waters cast vp myre and sengers which shall

There is no peace, faith my God, to the y As well to him wicked.

as to bim that remainerh ar home. a Their cuill confeience doeth ener torment them, and therefore they can neuer baue reit , Reade Chap. 28. 12.

CHAP. LVIII.

I The office of Gods ministers. a The workes of the hypoerises 6 The fait of the faithfull ag Of the true Sabbath.

Rie aloude, spare nor; lift up thy voyce like a trumpet, and shew my people their trans- The Lord thus grellion and to the house of Iaakob their Prophet, willing finnes.

2 Yet they b feeke me daily, and will know gence and feuer tries my waies, enen as a nation that did righteously, hypocrites and had not forfaken the flatutes of their God; b They will feeme they aske of me the ordinances of justice; they to worthip me and have outward will draw neere you God , faying,

H Graw neere viilo God , Jaying ,

3 - Wherefore have we falted , and thou feelt c. He ferteth firth it not? we have punished our selves , and thou re- the malice and disgardeft it not. Beholde in the day of your fatt daine of the hypon garden thou behonde in the day of your after, which you will feeke d your will, and require all your grudge against debts.

God, if their worke debts.

4 Behold, ve fall to ftrife and debate, and to be not accepted. finite with the fift of wickedneffe: ye fhall not faft d' Thus be conuincerh the bypo as yee doe to day to make your voyce to be e heard crites by the fecond table, and by abone.

5 Is it such a fast that I have chosen, that a their neighbours man should afflict his foule for a day , and to bow that they have neither faith n

ve s mail not be heard.

religion. e So long as you wie contention and opprettion, your fatting and page

furrher wickednede. naugh ineffe, ido-Affyrians and other

No peace to the wicked.

f I will not vie life is buta blaft. vices and faults of is meant here by u Though they I did not Withdraw x That is, I frame bring peace.

him to vie alt dilli-

downe

f That you leave

feen thy felfe as in

off all your ex-

tortions.

a glatfe.

fuerouse late

wherewith God

will blelle thee.

2 The testimony

of thy goodnelle

thatt appeare be-

k Whereby is

of miurie.

meant all maner

I That is , have

compath non

abeir miferies m Thine adder-

into profperity.

oftac lextes

fliould come fuch

Jerutalem and lu-

dea · but chieft v

this is meant of

ders were the A-

o If bou refigine tay fel fe fr. in thy

wicked wo his.

ponirs.

as thould build

ficie fligilbe jurned

fore God and man,

downe his head, as a bul-ruth, and to lie downe in fackecloath and affies? wilt thou call this a falting, or an acceptable day to the Lord?

6 Is not this the falting that I have chosen? to loofe the bands of wickednesse, to take off the heavy burdens, and to let the oppressed goe free,

and that we breake enery f yoke i 7 Is it not to deale thy bread to the hungry. and that thou bring the poore that wander, voto

thine house? when thou leeft the naked, that thou g For in him thou couer him, and hide not thy felfe from g thine

8 Then shall thy h light breake foorth as the h Thar is . the promorning, and thine health thall grow speedtly: thy i righteoufnes shall goe before thee, and the gloty of the Lord thall embrace thee.

9 Then shall thou call, and the Lord shall anfwere : thou fhalt cry, and he shall fay, Here I am : if thou take away from the mids of thee the yoke, the putting foorth of the | finger, and wicked

speaking:

10 If thou powre out thy fouleto the hungry, and refresh the troubled soule : then shall thy light foring out in the m darkeneffe, and thy darkneife [hallbe as the noone day.

11 And the Lord thall guide thee continually. and fatishe thy foule in drought, and make fat thy bones : and thou thalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall be of thee, that shall build n Signi'ying , that the olde waste places; thou shalt raise vp the foundations for many generations, and thou fhalt be called the repairer of the breach, and the re-

againe the runes of Borer of the paths to dwell in. 13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to confectate it , as the tpiritual! lerufalem, whose buil-

glorious to the Lord, and that honour him, not doing thine owne wayes, nor feeking thine owne will,not speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause theeto mount upon the high places of

the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord bath Doken it.

CHAP. LIX.

The wicked perift through their owne inequities. 12 The confession of finnes. 16 Ged acone will preferae his Church though all men faile.

B Ehold, * the Lords hand is not shortened, that it cannot saue : neither is his eare beauie, that it cannot heare.

* Iesem. 5,25.

at the initiales and

oppressions, and

noce go about to remedie them.

thir wicken neui-

c According to

reighbours.

d Whatfoeuer

commeth f.o.

bringeth death.

e I hey are profi-

* Num. 11 23.

chap jo, s.

2 But * your iniquities have separated betweene you and your God, and your finnes have hid hu face from you, that he will not heare,

3 For your handes are defiled with a blood, Reade Chap.1, 15 and your fingers with iniquitie : your lips have fpcken lies, and your tongue hath murmured ini-

b All men winke

4 No man calleth for inflice : no man b contendeth for truth; they trust in vanity, and speake vaine things; they conceine mischiefe, and c bring forth iniquirie.

5 They hatch cockatrice degges, and weave the fpideis e web : hee that easeth of their egges, ces, they burg their dieth, and that which is trode your, breaketh out into a ferpent.

6 Their webs shalbe no garment, neither shall them is poylon, and they coner themselves with their labors : for their workes are workes of iniquities, and the worke of caueltie is in their hands. table to no purpofe,

7 Their feete runne to culil, and they make halte to shed innocent blood ; their thoughts are wicked thoughts: defolation and deftruction is in their paths, 8 The way of peace they know not, and there

is none equitie in their goings : they have made them crocked paths : whofoener goeth therein,

shall not know peace.

9 Therefore is findgement farte from vs.neither doeth s luftice come neere voto vs : we wait f That is, Gods for light, but lo,it is darkeneffe : for brightnes, but vengeance to pnniffi rur enemies.

we walke in darkenesse.

10 We grope for the wall like the h blind, and on to decend vs. we grope as one without eyes; we frumble at the h We are altogenoone day as in the twilight : we are in folicary ther deftime of places, as dead men.

II We roare all like i beares, and mourne like our mifer es doues: wee looke for equitie, but there is none; for i We expecte our forower by ourhealth, but it is farre from ys.

12 For our trespasses are many before thee, and more, some lesse

our & finnes teftifie agaioft vs : for our trefpaffes & This confession are with vs, and we know our Iniquities. 13 In trespassing and lying against the Lord, remission of finters,

and we have departed away from our God, and and the Prophets and we have deperted away from our God, and did not exempt have spoken of cruelty and rebellion, conceiving themselves from and vetering out of the heart I false matters.

44 Therefore mindgement is turned backen I Towit, again't ward, and inflice frandeth farre off : for trueth is our neighbours. fallen in the street, and equity cannot enter.

15 Yea, trueth faileih, and he that refraineth vpiightneife among from enill, maketh himselfen a pray ; and when men. the Lord faw it, it displeased him , that there was deftroy bim. no iudgement

16 And when hee faw that there may no man, indice, and to rehee wondered that none would offer himfelfe, that were fo farre O Therefore his arme did P faue it , and bis righte- out of order oulnes it felfe did fultaine it.

17 For he put on righteoninesse, as an haber gion, and an a helmet of faluation upon his head, felfe, and did not and hee put on the garments of vengeance for feele ayde or any cloathing, and was clad with zeale as a cloke.

18 As to make recompense, as to require the God bath a furie of the adnerfaties with a recompence to his meanes at band to enemies: he will fully repayre the v fands,

19 So shall they feare the Name of the Lord from the West, and his glory from the rifing of a To wit, your enethe Sunne; for the enemy fhall come like a flood, but the Spirit of the Lord shall chase him away,

20 And the Redeemer shall come voto Zion, (He shew-shahar

and voto them that turne from iniquitie in Iaa- there firalise great kob, faith the Lord. 21 And I will make this my Conepant with will ener celeser

them, faith the Lord, My Spirit that is vpon thee, his and my words, which I have put in the mouth, declared that the " shall not depart out of thy mouth, nor out of true deliverance the mouth of thy feede, nor out of the mouth of from finer and Sathe feed of thy feed, faith the Lord, from hencefootth euen for euer.

u Beraufe the doftrine is made profitable by the vertue of the Spirit , be joyneth the one with the other, and promifeth to give them bota to his Church for ever. CHAP. LX.

3 The Gentiles fall come to the knowledge of the Gefpel. 8 They finall come to the Church in abunlance, 16 They final have abundance though they fuffer for a time Rife , O lerufalem ; be bright , for thy a light a The time of thy

A Rife, O terufatem; be tong no process, a fine time of is come, and the glory of the Lord is tilen prosperitie and fe-2 For beholde, darkenesse shall couer the speaking of Baby-

b earth, and grotle da: kenefle the people; but the bet in goe downe, C. an. 47.1 b Signifying , that all men are in darkeneife till God grue them he light of his Spirit, and that this light flimeth to none, but to those that are in his Church. Hh 3

counfeil , and can finde no end of ward figner, fome is general to the Church, to obtains

m Thereis nerther inftice , nor n The wi ked will

o Meaning, to doe That is , his

orber.

deliner bis Church and to puutin their en-mirs.

nies, which dwell to divers places, and beyond the fea.

sifiidion to the Chnich , bur God r Whereby hee

childien of God, whom be suffifieth

Loid

The Gentiles (halbe in light.

e Mesning, that

Indea fhould be as

and that the Genziles should re-

ceius light of her.

d Anichaine

49 IS.

for forow.

number from all

e For icy, as the

f Meaning that

euery one shall

honour the Lord

With that where-With he is able:

fignifying, that it

Is no true feruing

of God, except we

offer our felues to

ferne bis glory,

and all that we

great abundance

b Because the Al-

gar was a firme of

Bothing can be accentable to him

Which is not offer

zed to him by this

Altar, who was

and the altar is

fel'e.

both the offering

i Shewing, what great number

thali e me to the

What great diligence and zeale. k The Gentiles

Church, and with

abat-are now ene-

foorth of the

Church.

mies, fhall become frieeds and ferters

I Meaning, Cyrus

and bis fucce ffors.

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Chrift, being con-

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an He sheweth

shar God barb gi-

uen all power and

of his Church: and

Will not ferue and

authority bere in

earth for the vie

that they which

profice the fame.

n There is no

thing fo excellent

o Signifying that

Guds Maieltie

Which fhall nor

fe ur the necef-

inte of the

Charch

Gof, el.

be fhewerb that

of castell.

Lord shall arise you thee, and his glory shall be

And the Gentiles shall walke in a thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and behold: all a thefe are gathered, and come to thee : thy fonnes shall come from farre, and thy daughters fliable nourithed at the fide.

zhe morning l'aire, 5 Then thou shall see and shine : thine heart fliable aftonied and enlarged, because the multitude of the fea thall be converted unto thee, and the riches of the Gentiles shall come vnto thee.

countreys, as chap. 6 The f multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah : all they of Sheba shall come ; they shall bring golde beartis drawen in and incense, and shew footth the praises of the

> All the fheepe of g K edar shall be gathered unto thee; the rams of Nebajoth shall ferue thee; they shall come up to be accepted upon mine h altar; and I will beautite the house of my glory.

8 Who are thefe i that flie like a cloude, and as the doues to their windowes?

9 Surely the yles shall wait for mee, and the flips k of Tarshish, as at the beginning, that they g That is, the Ara- may bring thy fonnes from farre, and their filter and their gold with them vnto the Name of the Lord thy God, and to the Holy one of Hirael, because he hath glorified thee.

10 And the fonnes of firangers shall build up Christ, Hebr. 13.10 thy walles, and their! Kings Thall minister vato thee; for in my wrath I more thee, but in my mercy I had compation on thee.

II Therefore thy gates shall be open continually : neither day not night thall they be thut, that men may bring voto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the wkingdome, that will not ferue thee, shall perish; and mose nations shalbe viterly destroyed.

13 The glory of Lebanon shall come vito thee, the firre tree, the elmo and the boxe tree together, to beautifie the place of my Sauctuary: for I will glorifie the place of my o feer.

14 The fonnes also of them that affiled thee. firell come and how ynto thee; and all they that despised thee, shall fall P downe at the scles of thy feete : and they shall call thee . The citie of the Lord Zion of the Holy one of thrael.

15 Whereas thou haft brene for faken and hated, so that no man went by thee . I will make thee an eternall gloty, and a joy from generation to

generation. 16 Thou shalt also sucke the milks of the Gentiles, and shalt sucke the 9 breafts of Kings: and thou shilt knowe, that I the Lord am thy Sanfour, and thy Redeemer, the mightie one of

17 For braffe will I bring gold, and for yron iha! I be deftroyed. will I bring filuer, and for wood brastle, and for ftones yron. I will also make thy government r peace, and thine exactours righteentheffe.

18 Violence thall no more be heard of in thy land, neither defolation, nor destruction within thy borders: but thou shalt feall faluation, thy walles, and praife, thy gates.

is not included in the Temple, which is but the place for his frete, that we may learne to rife up to the beauens p To Worfftip iben bead Chrift, by obeing his doctrine. q Both his and law finall be ready to helps and faccous thee. I Thy gove nous that! love thee, and feeke thy wealth and profperitie. f Meaning nor a temporalite. licerie, but a spirituall, which is fulfilled in Christs kingdome.

Ilaiah. The Churches glory

19 Thou fhalt have no more Sunne to flinne by day neither shall the brightnesse of the Moone t Signifying that day , neither than the prigning me or the moone all worldy meanes fline voto thee; for the Lord finall be thine ever- final cert-and that lafting light, and thy God, thy glory. Corift shalbe all in

20 Try Sunne flull pener goe downe neither all as Renel atshall thy Moone be bid : for the Lord shall be 22 and 22. 5.

thine everlasting light, and the day softhy forow fliable ended 21 Thy people also shalbe all righteous : they

final possette the land for ever, the u graffe of my u The children planting shall be the worke of mine hands , that I of the Church. may be glorified.

22 A little one shall become as a x thousand, x Meaning, that and a final, one as a firong nation: I the Lord will the Church fhould haften it in due time.

Le miraculoufly mustiplied,

CHAP. LXI.

2 He prephecieth that Christ shill be anounted, and sense to preside. 10 The roy of the faithfall. The *Spirit of the Lord God is a vpon mee, therefore hath the Lord anounted mee; he

hath fent mee to preach good tidings ynto the * Inke 4. 18. poore, to bind up the b broken hearted to preach to all the Properts libertie to the captin's , and to them that are and minuters bound, the opening of the prifon,

2 To preach the decceptable yeers of the to Christ, of whose abundant Lord, and the day of evengeance of our God, to graces energine comfort all that mourne.

3 To appoynt voto them that monrne in Zi. at it plealeth on , and to give voto them beautie for tathes, the tricure oyle of toy for mourning, the garment of glad- b To them that nefle for the sprit of heatinesse, that they might are line y tou bed be called a trees of righteoutnes, the planting of of their figures. the Lord, that he might be glorified.

4 And they thall build the old waste places, the bendage of and raife up the former defoistions, and they shall d. The time when and ratio vp me fortion detections.

repaire the cities that were defelate and waste it pleafed 6 18 to firew his good.

through many b generations.

5 And the Brangers shall fland and feede which S. Paul calyour theepe, and the fonnes of the ftrangers thall leth the fulnette of be your plowmen, and dreffers of your vines.

6 But yee shall be named the Priest sof the deliveren his Lord, and men shall fay vato you, The ministers Cour h, he puniof our God : Ye ihallegte the I riches of the Gen. there bereners. tiles, and shalbe exalted with their glory.

For your thame, you shall receive in double, nine and for conf. fion, " they I hall rejoyce in " their & Trees that being portion : for in their land they thall poffeile the I double : enerlatting toy thalbe voto them

8 For I the Lord love judgement, and hate long time. 9 tobberie for burnt offering, & 1 will die & their worke in trueth, and I will make an enerlasting co- in all your occess-

uenant with them. 9 And their feed shalbe knowen among the k This is accom-Gentiles, and their buddes among the people. All of Chrift, by shat fee them, fliall know there, that they are the whom all the

feed which the Lord hath bleffed.

10 I will greatly reioyce in the Lord, and my fonte shall be joyfull in my God: for ne hath cloa- 1.6, and 5 10 thed me with the garments of faluation, and coue- Reade Cnap. 6. red mee with the robe of righteoufneffe : he bath m abundant redecked melike a bridegrome, & as a bride tyreth compence as tois her felfe with her iewels.

11 For as the earth bringeth foorth her bud, n That is, the and as the garden caufeth to grow that which is Iewes fowen in it. fo the Lord God will cause righteousnes to grow, and praise before all the heathen.

God , but chiefly receiue:ha.cording

c. Which are in

t.me , Gal 4 4.

for b good fruits, ## M-11 3.5 b That is . for a

to ferue you Sties.

fairbfall are made Prielts and Kingy, 1. Pet a 9 reuel

11.16. word is vied. Chap 40.2.

o Towit, of the Gentiler p Whereas the Centiles hat do-

minion over the lewes in times paft, now they fhall base double authoritie over them, and possesse twife fo much. q I will not receive their offerings which are ex ortione.s deceivers, bypocrites, or that deprive mee of my glory i That is of the Courth. f Heiheweth what fhall be the affection , when they feele this sheir delinerance.

CHAP.

Watchmens duetie.

Chap. lxij, lxiii.

CHAP. LXII. 2 The great defire that the Prophet have had for Christs comming. 6 The deligence of the Pastours to greach.

F Or Zions sake I will not a holde my tongue, and for Ierulalems take I will not reft, vitill the righteoufnesse the reof breake foorth as the b light, and faluation the reof as a burning lampe.

2 And the Gentiles that liee thy righteoutnes, and all Kings thy glory; and thou thalt be called by canew name, which the mouth of the Lord shall name

3 Thou shalt also be a d crowne of glory in the hand of the Lord, and a royall dia seme in the hand of thy God.

4 It shall no more be said vnto thee, e Forfaken, neither shall it be faid any more to thy land, Defolate, but thou shalt be called a Hephzi-bah, and thy land | Beulah : for the Lord delighteth in thee, and thy land thalt have an I husband.

5 For as a yong man marieth a virgin, fo shall thy fonnes 8 marry thee : and as a bridegrome is glad of the bride, so thall thy God reloyce ouer

6 I have fet h watchmen vpon thy walles, O Iemfalem, which all the day and all the night continually thall not ceafe: | yee that are mindfull of the Lord , keepe not filence,

7 And give him no reft till he repaire, and vntili he fet vo letulalem the k praise of the world.

8 The Lord hath fworne by his right hand and by his firong arme, Surely I will no more give thy corne to be meat for thine enemies, and furely the fonnes of the strangers shall not drinke thy wine, for the which thou haft laboured.

o Bur they that have gathered it , shall eat it, and praife the Lord, and the gathereisthereof thail drinke it in the courts of my Sanctuary.

10 Goe through, goe through the gates: prepare you the way for the people : cast vp , cast vp the way, and gather out the ftones, and fet vp a thandare for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world, m tell the daughter Zion, Behold, thy Sanious commeth: Behold, his wages is with him, and a his worke is before him.

12 And they shall call them. The holy people, the redeemed of the Lord, and thou shalt be named , A o citie fought out and not forlaken.

reach other to doe the fame. k For the reflauration whereof all the world shall prayle him. I Signifying the great number that thoult come to the Church, and prayle him. I Signifying the great number that industrial as Chap 37.14.
what meaners he would prepare for the retritution of the fame, as Chap 37.14. m Ye Prophets and Miunters flient the people of this iben deliuerace waschiefly meant of our faluation by Chitt, Zach. 9.9. ma.t. at 5 n Hee mall haue all power to bitog bis purpofe to paffe, as Coap 40 10. o That is, one ouer Whom God hath had a fingulat care to recouer her when the was lost.

CHAP. LXIII.

I God fball defiror his enemies for his Churches fake. 7 Gousbenefits toward has Chisich.

W Ho is this that commeth a from Edom, with ted garments from Boztah ? hee is glorious in his apparell, and walketh in his great ftrength.b I speake in righteousnes, and am mightie to fine.

2 Wherefore is thine apparell red, & thy garfer formall bloody ments like him that treadeth in the wine prede?

af.et that be bath destroyed them in Brzich , the chiefe citie of the Idumeans : for thefe were their greatest enems a Selvider the title of circumcition and the kindred of Abiaham, claimed to themselves the chiefe religion, and bated the true worshippers, Pfal. 37 7. b God answererb them that asked this question, Who is this ? &c. and faith . Yee fee now performed in deed the vengeance which my Prophets chrea:ned. c Another queftion , to the which the Lord anfwereth,

3 I have troden the wine-presse alone, and of all people there was none with mee : for I will tread them in mine anger, and tread them vides foote In my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my

Deliuerance of the Church, 60

4 For the day of vengeance is in mine heart, and the dyeere of my redeemed is come,

5 And I looked, and there was none to helpe, d Shewing that and I wondred that there was none to vphold: when God anifile therefore mine owne arme helped mee, and my is for the profile wrath it felfe futtained me.

6 Therefore I will tread downe the people of his Church. in my wrath, and make them f drunken in mine e God flieweth indignation, and will bring downe their Brength

7 I will s remember the mercie of the Lord, un ance of his, and the prayles of the Lord, according voto all refuse to du their that the Lord hath given vs, and for the great dutie through goodnesse toward the house of Israel, which hee pegligence and hath given them according to his tender love, bindelfe will deand according to his great mercies.

8 For hee faid, Surely they are my b people, and punish the children that will not lie : so hee was their Sa- chap 19.16.

9 In all their troubles hee was troubled, them and make and the Angel & of his presence saved them : in them so goldy, his love and in his mercie he redeemed them, and know warra way hee bare them and caried them a wayes consi- to goe

10 But they rebelled and vexed his holy Spi- moone the people rir : therefore was he turned to be their enemie, to temember and he fought agai. it them.

11 Then he remembred the old time of Mo- they may be confes and his propie, faying , Where is hee that firmed in their brought them vp out of the fea with the m fhep- troubles. heard of his theepe? Where is hee that put his them to be mice, hely Spirit within a him?

12 He led them by the right hand of Mofes be boly, and not with his owne glorious arme, dividing the water before them, to make himfelfe an enerlasting

13 Heeledde them through the deepe, as an griefer as though horfe in the wildernelle , that they fhould not owne. ftumble.

14 As the beaft goeth downe into the valley, the Spirit of the Lord gave them reft : fo diddeft may be refetted thou leade thy people, to make thy feife a gloria to Carilt, to when ous Name.

IS Name.

15 P Looke downe from heaven, and behold | That is, the people from the dwelling place of thine holineffe, and of friget, bein of thy glory. Where is thy Azeale & thy ftrength, afflicte f, called to the multitude of thy mercies, and of thy com- broom a waich are paffions ? they are reftrained from r me.

16 Doubtletle thou art our Father : though en their fatuets Abraham be ignorant of vs , and Ifrael know vs in Meaning. not , yer thou. O Lord, art our Father , and out ie- Moles.

deemer : thy Name is for euer. 17 O Lord, why hafts thou made vs to erro well gouerne the from the waves and hardened our heart from trople : fome tethy feare? Returne for thy " feruants fake, and feriether gieing

for the tribes of thine inheritance. 18 The people of thing bolineffe have pol- o Peaceably and

it fed to his pasture. p Hauing declared Gods benefits flywed to their forefactors, becaused bimfelfe to Godby prayer, defining him to centinue the same graces towars them q Thy great affection, which thou bareftterra da vs. Meaning , from the whole beily of the Church. f Though Abraham would refufe vr to be bis children , yet thou wilt not refuse to be our fathet. t By taking away thy boly Sperit from vs. by whom were were governed, and fo tor our ingratitude diddett deliver va vp to our owne concupilcence, and diddeli punilh one by finne according to thy ind indgement. In Meaning , for the Cournant fake made to abraham , Ichak , and laakob hie fernants.

and delinerance

that he hath no neede of mans helpe for the deliingratitude, yet be Inger bis Church. f I will to amoniffs that they fhall not

g The Prophet ipeakerb this to Gods beach s in h For I did chufe that they flouid deceme mine expectation. i Hebaretheir afflictions and tney had beene bis

& Which was & Witneste of Gods prefence, and this belonge:h the chice

re nen brance Geris Ball Laltonve Type

n That it, in Mos feathat he might of the forms to

the people. gen: ly, as an borfe

feffed

Hb 4

a The Prophet faith that he will neuer ceale to geclare vinto the people the good ridings of their del: .erance. 5 Till they have full delitterance: and this the Prophe, fpeaketh to encourage all other ministers to be fetting foorth of Gods merciet toward bis Church. c Thou ftralt baue a moore excellent fametnen thou haft had nitherto d He firall effeeine shee sa deare an i precious as aking doeth his ero A'ne.

e Thou fhair no more be contemped as a vyoman forfaken of her busband. B Or , m) delight in her & Or, maried

That it m y be repleasified Wil B children g. Fo almorb as bey contelle ane fat band religion in the fame bond of the Enurch, in a fouch as Chrift full to bring forth

the Ministers neuer to ceafe to call upon God by prayer for the deliuerance of his Charch, andro

> a This prophecie is again't the Idu-

gues which reife-

cuted the Couran,

means and ene

on whom God

will rate vince-

ance and is here

chi'dreo vato bini. b Prophets, Paflours, and Minii Heerborreth

w.ib thee.they are ofmaniage with thee , and they are called the chi'dien makerb ber plenti-

Mans righteousnesse.

x That it, in respect sessed it , but a little x while : for our aductaries cimaginations. haue troden downe thy Sanctuarie. of the promife,

which is perpetuall: 19 We have beene as they, ouer whom thou nener barest rule, and upon whom thy name was not called.

Canago, a thoufand and foure bundieth yeeres : and thus they lament, to moone God rather to semember his Couenaat, then to punish their finnes.

CHAP. LXIIII.

2 The Prophet prayeth for the finnes of the people. 6 Mans reghte su fai fe vs like a fithy cloath.

OH, that thou wouldest a breake the heavens, and come downe, and that the mountaines

might melt at thy presence 2 As the meking fire burned, as the fire caufed b the waters to boile, (that thou mighteft declare thy Name to thine aduerfaries) the people

did tremble at thy prefence. 3 When thou diddeft terrible things, which we looked not for , thou came it downe , and the

mountaines melted at thy prefence.

4 For fince the beginning of the world, they haue not cheard not understood with the eare, neither hath the eie feene another God beside thee. which doth fo to him that waiteth for him.

5 Thou diddeft meet him, dihat reloyced in thee, & did inftly : they remembred thee in thy e waies: behold, thou art angry, for wee have finned : yet in 6 them is continuance, and we g thall be faued.

6 But we have all beene as an vocleane thing. and all our brighteousnes is as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde haue taken ys away.

7 And there is none that calleth upon the Name, neither that ftirreth vp himfelfe to take hold of thee : for thou half hid thy face from vs. and haft confumed vs because of our iniquities.

8 But now, O Lord, it ou art our Father : we are the i clay, and thou art our potter, and we all are the worke of thine hands

9 Be not angry, O Lord, k abone measure, neither remember iniquitie for euer: Loe, we befrech thee , behold , we are all thy people.

10 1 Thine hely cities lie walte: Zion is a wildernesse.and Ierusalum a desert.

11 The house of our Sanctuarie, and of our gloty, m where our fathers praised thee, is burnt up

with fire, and all our pleafant things are walted. 12 Wilt thou holde thy felfe ftill at thefe things, O Lord? wilt thou holde thy peace and afflict vs aboue measure?

a Albeit, O Lord , lythy fult judgement thou mayest viterly destroy vs as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleafed thee so adopt vs to be thy children. & For fo the fiefh judgeth when God doeth not immediatly feed fuccour. I Which were dedicated to thy feruice , and to sall upon thy Name. in Wherein wee reloyced and worshipped thee. u That is, at the corrempt of thire owne glorie? though our finnes have deserved this, yet thou wilt not juiftr thy glory thus to be diminished.

> CHAP. LXV. I The vocation of the Genteles, if the resection of the Icwes. 13 The soy of the elect, and the pun shment of the

wicked. Haue beene fought of them that a asked not: I I was found of them that fought mee not : I fayd, behold me, behold mee, vnto a nation that

called not spon my Name. 2 I have b spread out mine handes all the day unto a rebellious people, which walked in a way that was not good, euen after their owne

the cause of the rejection of the leves, because they would not obey him for any admonition of his Prophets , by whom hee called them continually and itreached out his hand to draw them,

Ifaiab.

3 A people that pronoked mee ener unto my face : that facrificeth in d gardens , and burneth . He Mewerb incense vpon · bricks.

lodge in the deferts, which eate glwines fleth, from God, and and the broth of things polluted are in their the beginning of all

5 Which fay, b Stand apart, come not neere to d which were me ; for I am holier then thou; these are a smoake dedicate to idole. in my wrath, and a fire that i burneth all the day, e Meaning, these

6 Behold, it is k written before me; I will not altan, which he keepe filence, but will render it and recompense it contempt, into their bosome.

7 Your iniquities , and the iniquities of your frints, and to confathers, skalbe I together (faith the Lord) which was forbidden, haue Eurnt incenie vpon the mountaines, and Deut, 18, 11. blasphemed me vpon the hilles; therefore will I g Wbi b was come measure their old worke into their bosome.

8 Thus faith the Lord, As the wine is found Leuit. 11.7. in the cluster, and one faith, Destroy it not, for a deut 14.8. mbleffing is in it, fo will I doe for my fernants that byportife is fakes, that I may not deftroy them whole.

o But I will bring a feede out of faakob, and pride and contempt 9 But I will bring a feede out of rankon, and of others out of Iudah that shall inherite my mountaine; i Their punishment and mire elect thall inherite it, and my feruants thall never shall dwell there.

10 And a Sharon shalbe a sheepefold, and the k Sorbar the revalley of Achor shall be a resting place for the of capports fercattell of my people, that have fought me.

attell of my people, that have forfaken the Lotd. I Shalbe both puand forgotten mine boly Mountaine, and have and this declaprepared a table for the o multitude, and furnished reth how the the drinke offerings vnto the number.

12 Therefore will I P number you to the fword, fathers faults, to and all you if all bow downe to the flaughter , be- wit, when the fame canfe I called, and ye did not answere; I a spake, found in them, and ye heard not , but did enill in my fight , and in That is, it is did chuse that thing which I would not.

13 Therefore thus fai h the Lord God, Be- ting, that God will holo, my fernants shall rear, and ye shalbe hungry; farthfuli branches behold, my fernants shall drinke, and ye shall be of his vineyard, thirfile; behold, my fernants shall reloyce, and ye when he definesshalbe ashamed.

14 Beholde, my feruants shall fing for toy of hypocrites heart, and yee shall crie for forow of neart, and a Whichwas a shall howle for vexuion of minde.

15 And ye shall leave your name as a curfe vn- liveepe as Achor to my scholen; for the Lord God shall flay you, was for estel. and call his feruants by another name.

16 He that fhall bleffe in the " earth, fhall bleffe be meaneth their him felfe in the true God; and he that sweareth in io sumerable the earth, shall sweare by the true God; for the idoles of whom former x troubles are forgotten, and shall furely could never have hi 'e them felues from mine eyes.

17 For loe, I will create y new heattens and a P Seeing you cane new earth, and the former shall not be remembred gods, I will nume nor come into minde.

18 But be you glad and reioyce for euer in the fword. things that I shall create, for behold, I will cre- q Ey my Proate levulalem, as a reloycing, and her people as would not obey.

19 And I will rejoyce in Ierusalem, and joy meaneth, the blesin my people, and the voyce of weeping shall be sed life to the

that to delight in 4 Which remaine among the grattes, and our owne fantanes, f To confult with inte deutly, which Haly to Gods Commandement, euer towned syith bane end. gotten.

The Gentiles called.

children are pue nished for their profitable: meanot deltroy the flocks, bacis, the

plen stull place in Ludez to feede tude and number yr.ough

phets, whom ve

r Evibele weide. faithfull which

haue alwayes confulation and full contemment of all things in their God, though fomenmer they lacke these corporall things. f Meaning that be would call the Gentiles, who flould abhorre even the very name of the lewes for their infidelyties fake. t Themby the name of the lewes, u By bleffing and by finearing is meant the playing of God for his benefits, and the true worthipping of him, which that not be onely in Iudea , but thorow, all the world. It i will no more fuffer my Church to be defolate as in times paft. y I will fo alter and change the state of my church , that it fitall freme to dwell in a new world,

a The Propher continue:h his mayer, deficing God to declare his love toward his Church by miracles, and mighty power , as he did in mount Single b Meaning, the raire, baile, bre. zhunder aud lightnings.

witheir they had

how policiled

the land of

c S, Paul vieth the fame kinde of admiration, t. Cor. ar. 9. marueiling at Gods great benefire thewed to his Church , by the preaching of the Gospel. d Thou fliewedit fauror toward our

fathers, when they aruftet in thee. and walked after thy Commandementa. e They confidered thy great mercies.

f That is, in thy saurcies, which he salleth the wayes of the Lord. g Thou wilt haue pitie voon vs. h Weare justly punished and brought into captsuitie , because we baue prouched thee to anger, and

abough we would excute our felnes vet out riebteoufmes, and bett vertues are before thee as vile clouis er (as fome reade) like the menitruous

alothes of a woman

a Meaning.the Gentiles which knew por God. Enould Cooks afres him, when he had modued their hearts with his

boly Spirit, Rom. 19.10 b He flieweth

God comforteth them that are troubled. Chap. LXVI. The vocation of the Gentiles, 61

2 Meaning, in this no more heard in her nor the voyce of crying, wonderfull reflaus sation of the Church there flould be no weaknes of youth, not infilmi ies of aga, but all fhould firing : and this is accemplifbed in the heavenly Icrufalem, when all tin ies thall ceafe, and the traces thall be wised away. a Whereby he theyve h that the infidels and vorce pentant ficties house no part of this benediction. b He proposeth to the fatthfull the bleffings worch are contained in the Law , and fo va 'er temporall things compre-

henderh the fuirisuall promifes.

* 4.75 7,48,49.

a My maiellie is

and earth, and

therefore cannot

be included in a

remple like an

idole : condem.

she Temple and

b Seeing that

both the Temple and the things

therein, with the

facilificet . Were

made and done

by his appoynt-

that he bath no

wirhout them,

e To him that is

humble and pure

ctrine with renerence and feare.

ceitteth my do-

d Beccufe the

Iewes th ught

themfelues holy to offering of

zheir facitives.

and in the meane

feafon had neither

Pfal 50,10.

mient, he lhewest

neede thereof, and shar be cau be

facrifices.

ning hereby their

vaine confi ence. which nufted in

20 There shall be no more there a childe of yeeres, nor an olde man that hath a not filled his dayes: for he that shallbe an hundreth yeeres olde. fhall die as a yong man: but the finner being a an be feelly and flow is bundrerin yeeres olde thall be accurred.

2.1 And they shall bruild houses, and inhabite them, and they shall plant vinewards, and eate the fruit of them.

22 They shall not build, and another inhabite: they shall not plant, and another care: for as the dayes of the tree are the dayes of my people, and mine elect thall enjoy in olde age the worke of

23 They shall not labour in vaine, nor bring forth in feare; for they are the feede of the bleffed

of the Lord, and their buds with them. 24 Year before they call . I will answere . and whiles they fpeake, I will heare.

25 The wolfe and the lambe fluil feede together, and the lion shall eate Braw like the bullocke : and to the ferpent dust shalbe his meate. They shall no more hurt nor dettroy in all mine e Reade Chap. 21,6, holy Mountaine, fayth the Lord.

CHAP. LXVI. I God dwelleth not in Temples made with hands, 3He de-

priesh facrifices done without mercy and full. 5 God comfortech think that are traubled for his fake. 19 The Vocation of the Gentiles, 23 The perpetuall Sabbath, 24 The punishment of the wicked is eucriaging,

Thus fayeth the Lord, *The heaven is my throne, and the earth is my footestoole: where fo great, that it fil-feth both beauen is that house that we will build voto mer and where is that place o my reft ?

2 For all these things hath mine hand made, b and all these things have beene, faith the Lord: and to him will I looke, even to him that is poore, and of a contrite fpirit, and trembleth at my words.

3 He that killeth a bullocke, is as if he d flew a man : he that facrificeth a sheepe, as if he cut off a dogges necke : he that offereth an oblation, as if he offered fwines blood : he that remembreth incenterar if he bleffed an idoles year, they have chofen their owne wayes, and their foule delighteth in their abominations.

4 Therefore will I e chuse out their delusions. and I will bring their feare vpon them, because I called and none would answere : I spake, and they woold not hears; but they did suill in my fight. and chose the things which I would not.

5 Heare the word of the Lord , all yee that in beart , which retremble at his f word, Your brethren that hated yon, and cast you out for my Names sake, said, Let the Lord be glorified ; but hee shall appeare to your ioy, and they shall be ashamed.

> 6 8 A voyce foundeth from the citie, even a voyce from the Temple, the voyce of the Lord. that recompenseth his enemies fully.

7 Before h the trauailed, the brought foorth:

faith not tepentance, God flieweth that he doth no leffe deteft thefe ceremonies, then bee doeth the facrifices of the heathen, who offered men, dogs, and fiving to their idoles, which things were expresly forbidden to the Law. e I will discourre their wickednesse and hypocrifie, whenewith they thinke to blind mine eyes, to all the world, I He encourageth the faithfull by promiting to deftroy their enemies , which pretended to be as I rethren , but were hypocrites , and hated them that feared Godgeneral to tess freinen, but were appointed, and metalutum matterns our general term in the first final floorily heare a more terrible voyce, cuedafre and flaughter, feeing they would not heare the gentle voyce of the Prophets, which called them to repectance. h Meaning, that the reflauration of the Church flouid be for fulden and contrary to all mens opinions , as when a woman is delivered before the looked for it, and that without paine in trausile,

and before her paine came, the was delivered of a man childe.

8 Who hath heard such a thing? who hath feene fuch things ? shall the earth be brought forth in one iday for shall a nation beloome at i This shall passe once t for affoone as Zion trauailed, the brought the capacitie of forth her children.

9 Shall I k cause to travell, and not bring first come up at foorth , thall I cause to being footth , and shallbe ouce, meaning barren, faith thy God?

10 Reioyce ye with Ierusalem, and be glad with pel, whereof they her , all ye that loue her : reloyce for loy with her, that came up our all ye that mourne for her,

ye that mourne for ner,

II That ye may fucke, 1 and be fatisfied with a figure. the breafts of her confolation : that ye may milke by , that as by his our, and be delighted with the brightnesse of her power and providence woman traglory.

12 For thus faith the Lord , Behold, I will ex- lineted : fo bath tend m peace ouer her like a flood, and the glory he power to bring foorth his Church of the a Gentiles like a flowing it eams : then at his time apthall ye fucke, ye shall be o borne vpon her sides, pointed. and be joyfull voon her knees.

13 As one whom his mother comforteth, fo benefi sthat God will I comfort you, and ye shall be comforted in bestoweth voor Icrufalem.

14 And when ye fee this your hearts shall re- m I will gue bee felicine and proioyce , and your P bones shall flourish like an sperity in great herbe; and the hand of the Lord ihall be knowen abundance among his feruants, and his indignation against a Reade Chap.

his enemies. 15 For behold , the Lord will come with fire, rifted as her and his charets like a whitlewinde, that hee may dearely belowed 9 recompense his anger with wrath, and his in- p Ye shall have

dignation with the flame of fire. 16 For the Lord will indge with fire, and with new beautie. his fword all fleth, and the flaine of the Lord fhall God began to ex-

be many. 17 They that fanctifie themfelues, and purific firaction of Babythernfelues in the gardens behinde one tree in the continued it a mids eating (fwines flesh, and such abomination, gaintt the enemies euen the moufe, shallbe confumed together, fayth of his Church , and

18 For I will vifit their workes, and their ima- thall be the acginations, for it will come that I thail gather all comphilement nations, and tongues, and they shall come, and see thereof. my glory.

19 And I will fat a " figne among them , and f Whereby are will fend those that x escape of them ynto the na- meant them that tions of y Tarshish , " Pul , and a Lud , and to them transgresse the that draw the b bow . to c Tubal, and d Iauan . les Law, by eating a farre off, that have not heard my fame, neither heafts forbidden, have feene my glory, and they shall declare my wrich name abglory among the Gentiles.

20 And they shall bring all your brethren t The Gentiles shall be partakers for an offering vnto the Lordon of all nations, of that glory, vpon & horfes, and in charges, and in horfelit- which before & ters, and vpon mules, and fwift beafts, to Ierufa- thewed to the lem mine holy Mountaine, faith the Lord, as the well make children of Israel offer in a cleane vestell in the these that I thuse, House of the Lord.

21 And I will take of them for h Priefts . and for Leuites, faith the Lord.

his word.

man to fee fuch mu'titude that vader the pice ching of the Gof. of B.b, lon , were

uelleth and is de-

I That ye may rehis Church. o Ye fhal'be cheo

new firength and q This vengeance toute at the delon , and hatheuer will doe till the

r Meaning, the hypocrites.

that they perilh not with the rest of the intidels : whereby he ellu-

deth to the marking of the pastes of his people, whom hee preferued, Exed. 12.7. x 1 will featter the rell of the leewes, which eleaped dell'utlino, into duers nations. y That is, Cilicia, z Meaning, Africa a To wir, Lydia, or Afra ni or, b Signifying the Parthians, a Italie. d Grecia. e Meaning, the Apollies, Diffelies, and others, which hee did fleft chole of the Leewes to preach vino the Gentiles. f That is , the Gentiles , which by faith shall be ma'e the children of Abraham as you are. g Whereby her meaneth that no necetfarie meanes shall want, when God shall call the Gentiles to the knowledge of the Gospel h To wit, of the Gentiles , as beedid Luke , Timothie , and Titus firit , and others after to preach

22 For

teremians imperiection

continue.

i Hereby be figni-

firth the kingdome

of Coria wherein

tenewed, and

were appointed

feafons to facil-

fice , in this there thall-e one con-

has Church tha lbe

whereas be ore thete

22 For as the new i heavens, and the new earth, which I will make, shall remaine before me, fayth the Lord, fo shall your feede and your name

23 And from moneth to moneth, and f.om Sabbarh to Sabt ath shall all flesh come to worfhip before me, fayth the Lord.

24 And they ihall goe foorth, and looke vpon

tingall Sabbach, fo thas all times our feaons shall be meete. the k carkelles of the men that have transgressed against me; for their worme thall not die, nei-clated the felicite ther shall their fire be quenched, and they shallbe that shall be within an abhorring m vnto ali flesh.

the Church for the comfort of the godly , fo

doth he fliew what horrible calamitie shall come to the wicked that are out of the Charch. I Meaning , a con inuall coment of confcience, which thall ener gnaw them, and netter tuffer them to be at relt, Marke 9.44. m. This is the interrecompense for the wicked, which contemping God and his word, thall be by Gods suit in igement abhorred of all ais creatures.

IEREMI:A

THE ARGVMENT.

The Prophet Ieremsah borne in the citie of Anathoth in the countrey of Beniamin, mas the founc of Hilkiah, whom forme thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent ofts of god, and most evident revelations of prophecie, so that by the commande. ment of the Lordhe beganns very yong to prophecie, that is, in the thirteenth yeare of lofiah, and continued eighteene yeere under the land King, and three moneths under Iehoahaz, and under Iehoiakim eleuen yeeres, and three rameths under Lehoischin, and under Zedekich eleuen yeeres, unto the time that they were carred away into Babylon. So that this time amounteth to above fourtie yeere, besides the time that he prophecied after the captivitie. In this booke hee declareth with teares, and lamentation, the destruction of lerufalem, and the captinitie of the people, for their idolatrie, conetonfueffe, subtiltie, crueltie, excesse, rebellion, and contempt of Gods word, and for the consolation of the Church renealeth the inst time of their delinerance. And here chiefly are to be confidered three things. First the rebellion of the micked, which make more stubborns and obstinate, when the Prophets doe admonish them most plainsly of their destruction. Next how the Prophets and Ministers of Ged ought notice be discouraged in their vocation, though they be perfecuted and rigoroully handled of the weeked for Gods cause. And shirdly though God fnew his just judgement against the micked, yet will be ever shew himselfe a preserver of his Church, and whon all meanes seeme to mans judgement to be adolished, then will be declare himfelfo victorious in preferuing his.

CHAP. I.

In what sime Ieremiah prophecied. 6 Hee asknowleigeth his importaction, and is frengthened of the Lord. The Lurd forwesh him the deft in tron of Icrafatem. 17 He commandeth him to preach his word without feare.

He a words of Ieremiah the fonne of his Hilkiah one of the Priests that were at a Anathorn in the land of Benia-Good min.

2 To whom the d word of the Lord came in the dayes of Iofiah the fonne of Amon King of Iudah in the thirteenth yeere of his reigne :

3 And also in the dayes of Ieholakim the e some of Ioliah king of Iudah vnto the end of the eleventh years of Zedekiah, the sonne of Icuah king of Indah, enen unto the carying away of Ierusalem captine in the fift i moneth.

4 Then the word of the Lord came vnto me, faying.

5 Before I 8 formed thee in the wambe , I knew thee, and before thou cameft out of the wombe, I fanchified thee, and ordained thee to be a Prophet vnto the h nations.

6 Then fayd I .; Oh, Lord God, behold, I can not speake, for I am a cailde.

7 But the Lord layd voto me. Say nor, I am a childe : for thou that goe to all that I shall fend thee, and whattoever I command thee, shalt thou fpeake.

and therefore is not mentioned, no more is loachin that reigned no longer. f Of she eleuenth yeere of Zadeltah , who was also called Mattatriah , and at this time the lewes were carred away into Babylon by Nebuchad-nezzar. g. The forip-ture vieto this manner of tprech, to declare that God bath appointed his ministers Eo their offices beforeine y were b. inc., as I ia., 49 1, Gal. 1. 15. b For ferential did not onely prophecie against the lewes, but also against the Egyptians, Baoylonisms, Most is and orner pations. I Confidering the great judgements of Gud, which acc iding to his dieathing should come you the world, hie was moused with a Certaine Com; affice on the one fide to prite then that thou! I thus perill , and on the other fide by the robinitie of mans nature , knowing bow hard a thing it was to enterprife fuch a charge, as Ifa. 6,11. Exod. 3,21, and 4,1.

8 Be not afraid of their faces; for I am with thee to deliver thee, faith the Lord.

k touched my mouth, and the Lord fayd voto me, keth them meete, Bahold, I have put my words in thy mouth. 10 Beholde, this day have I fet thee over the to fet forth his

I nations, and oner the kingdomes, to placke vp, glory giving and to roote out, and to deftroy, and throw downe, needley for the to build, and to plant.

11 After this the word of the Lord came vn- Ita 6.7. to me, faying, Ieremiah, what feeft thou? And I ! Hee sheweth what fayd, I fee a m tod of an almond tree.

12 Then fayd the Lord voto mee, Thou hast ministers, which feene atight: for I will haften my word to per- by his word have forme it. 13 Againe the word of the Lord came voto lifterhar felle vp

me the second time, laying, What feelt thou? And against God and I fayd, I fee a feething a pot looking out of the the humble, and

14 Then fayd the Lord voto me , Ont of the felues to the obe. North shall a plague be spread vpon all the inha-werd, 2. Cot. 19,4, bitants of the land.

15 For loe, I will call all the families of the trefe are the keyes kingdomes of the North, faith the Lord, and they which Christ hath shall come, and every one shall fer his throne in blade, Mat. 18,18. the entring of the gates of Ierufalem , and on all m He joyneth the the walles thereof round about, and in all the ci- hanewith the ties of Iudah.

16 And I will declare vnto them my p judge- on : figurfying by ments touching all the wickednesse of them that the rod of the Al haue forfaken mee, and haue burnt incente voto firit buddeth, the other gods, and worthipped the workes of their ballie c mming of owne hands.

17 Thou therefore truffe vp thy loynes, and against the lewes, arife and speake vnto them all that I commaund the Cilicans, and

k Which decla-9 Then the Lord stretched out his hand, and reth that God maand afforeth thems whom be calleth

fame, Exod. 4.12. is the authoritic

lowne whatforter fuch as gine them-

Hebr. 4, 12. and ample confirmation

the Babylonians

Ally rans thoult be as a porto feethe the lewes which boiled in their pleasures and luit. ria and Affyria were Northward in respect of Jerusalem , which were the Caldeans dominion. p I will give them charge and power to execute my vengeance

b which is thought to be be that found the booke of the Lavy under king Johan, 2.Kin,22.3. c This was a citie

a That is, the fer-

mons and prophe-

about three miles dittant from le:ufalem , and belonged to the Priefts, the funnes of Aaron, Ipilt. 12, 18. d This is spoken to confirme his vocation and office, forafninch as he did not prefume of himfelfe to preach and prophecie, but was called therevoto by God.

e Meaning nephecy of Iofiah : for leboahaz was his fatner, Who reigned but three maneths,

against the idolaters which have forfaken me for their idoles.

which declareth thee bifore them. that Gods vengeance is prepared against them, which date not execute their duery farchfulty. either for trace of man of for any other caule, 1. Cor.

r Signifying, on

the one part, that

a According to

that grace and fa-

nous which I she-

wed thre from the

beginning, when I

did fieft chuse thee

and maried thee to

to be my people,

my felfe , Ezek. 16.5

b When I had

delinered thee out of Egypt.

c Chofen abone

all other to ferne

abe first offered to

d Wh. foeuer did

cha lenge chis people or elfe oid in-

noy them , was pu-

most vile idulatiy.

are become b ind and infentiole as

the idoles that they

g Where for lacke

ceffary for life , ye

h By your idela-

i They taught not

k As the Scribes,

which fliendd baue

Law to the prople.

I Meaning , she Princes and Mini-

Reis : figni ying,

zhat all e a es

were contubt.

expounded : be

try and wiched

and 106 38.

the people to feeke afiet God.

of al: things ne-

could for ke for

nothing raw y houre bu: prefent

death

f Altogether gi-

the Lord of all

other nations.

nished.

frine

the Priests thereof, and against the people of the land. 19 For they shall fight against thee, but they shall not preuaile against thee; for I am with thee to deliuer thee, fas th the Lord.

thee : be not afraid of their faces , least I q destroy

18 For I. behold, I this day have made thee a

defenced citie, and an ryton pillar and walles of

braffe against the whole land, against the Kings

of Iudah, and against the Princes thereof, against

the more that Saein and the world rage against Gods Ministers, the more present will be be to helperhem I.-In. 1, 5, heb. 13, 5, and on the other part, that they are viterly vinneers to firme God to his Caurch, which are affaid, and doe not reful whicheducite, wantforner danger depend thereon, Ira. 30.7. Ezek. 3,8.

CHAP. II.

2 God rehrarseth has benefits dine unto the Icures. 5 Again't the pri strand salle prophets, 12 The lewes acedestroyed beautife they forsake G.d.

M Oreover the worde of the Lord came vnto me, faying,

2. Goe and cry in the eares of Ierusalem , saying, Thus fayth the Lord, I remember thee, with the a kindnesse of thy youth and the love of thy marriage, when thou wenteft after me in the wilderneife b in a land that was not fowen.

3 Israel was as a thi gehallowed voto the Lord, and his first fruits; all they dithat eate it, shall offend; eaill shall come upon them, faith the

4 Heare ye the word of the Lord . O boufe of Laakob, and all the families of the honfe of Istael.

Thus fayth the Lord . What iniquitie have the Lord onely, and your fathers found in mee that they are gone efarre from me, and have walked after vanitie, and are become fivainer

6 For they fay anot, Where is the Lord that brought vs vp out of meland of Egypt, that led vs through the will lemetie, through a defett, and e That is, fallen to Waste land, through a dire land, and by 8 the thadowe of death, by a land that no man paffed though, and where no man dwelt? men to vani le . and

7 And I brought you into a plentifull countrey, to ear the fruit thereof, and the commounties of the fime : but when we entred, yee defiled h my land, and make mine heritage an abomination.

8 The Priefts faid not, i Where is the Lord? and they that should minister thek Law, knewe me not : the | pastours also offended against mee. and the prophers prophecied in m East, and went aftet things that did not profite.

9 Wherefore I will yet n plead with you, faith maners, Pial-78,58, the Lord, and I will plead with your childrens

children.

10 For go ye to the yles of o Chittim, and beholde, and fend voto P Kedar, and take diligent heed, and fee whether there be fuch things.

11 Hath any nation changed their gods, which yet are no gods ? but my people haue changed their a glory, to, that which doeth not I profite.

12 Oyee heavens, be aftonied arthis : be afraid and vicerly confounded, fayth the Lord.

m That is , fpake value things , and brought the people from the true worthip of God to ferue idoles for by Baar, which was the chiefe idole of the Mosbies, are meantall idoles. o Signifying that hee would not as hee might straight ay condemne them , but sheweth toem byeuident examples their great ingrartiude, that they might be assumed and epent o Meaning, the Grecians and Laliens. p Vuto Arabia. q That is Got which is their gloty, and who maket hem glorious abour al other people, reproduing the lewes that dey were lefte diligent to ferue the time God , then were the idola eis to honour their vanities. r Mea-Ding, the ideles which were toeir detruction, Pfal. 106,36. If He sheweth that the infenfiule ore tures bharie his vi e ingratitude, and as it were tremble for foare of Gods great indgements against the fame.

13 For my people have committed two euils: they have for laken mee the formtaine of living waters, to digge them pits, euen broken pits that can holde no water.

14 Is Ifrael a " fernant, or is hee borne in the when men torfake houf.? why then is he ipailed?

15 The x Lions roared vpon him and yelled, which is the founand they have made his land wafte : his cities are reject God himburnt without y an inhabitant. felfe and to fall to

16 Alfo the children of Noph and Tahapa, their owneringennes haue a broken thine head.

nes haue a broken time usau.

17 Haft not thou procuted this vino thy felfe, produce o then-because thou hast forfaken the Lord thy God, selevation, Iona 1, 8, 2ecba. when he | led thee by the way?

18 And what half thou now to doe in the u Have I ordered way of Egypt? to drinke the water of Nilus? or them like fernants what makest thou in the way of Asshur? to drinke and not like dearethe water of the d River?

19 Thine owne wickednedle shall correct theietere it is their thee, and thy turnings backe thall reprodue thee; fault onely, if the know therefore and behold, that it is an euill them. thing, and bitter, that thou halt forfaken the x Toe Babylouians; Lord thy God, and that my feare is not in ther, Caldeans, and Alfyrians. faith the Lord God of hoaftes.

20 For of old time I have broken thy yoke, left to dwell there. and burt thy bonds, and thou faiddeft, fI will no 2 That is, the E. more transgreffe, but like an harlot thou runneft about vpots all bie hils, and under all greene trees, ones in Egypt.

21 Yet I had planted thee a noble vine, whose * Have grienousf plants were all naturall; how then are thou tur- fundry times, ned vinto me into the plants of a ftrange vine?

22 Though thou wash thee with g nitre, and God would have take thee much fope , yer thine iniquitie is mat. fill led them ked before me, laith the Lord God.

23 How canft thou fay, I am not polluted, nei- lowed him. ther haue I b followed Baalim ? behold thy wayes of mao, as though in the valley , and know what thou halt done: God were not able thou art like a fwift i dromedatie, that runneth by enough to defend his waves.

24 And as a wilde haffe yfed to the wildernes dies and to leave that funffeth up the winde by occasion at her the tenorarie, pleafure : who can turne her backe ? all they that read lix. 31, 31, fecke her will not wearie them flues , but will phrates finde her in her I moneth.

25 Keepe though, feete from in barenelle, and the weeked are inthy throat from thirst : but thou faidst desperate. midment for their ly . No , for I have loved ftrangers , and them will true wiken them, I follow.

26 As the " thiefe is ashamed when he is found, inchiber out of Efo is the house of Hrael ashamed, they, their kings, gypt, Exades 9,8. their prine s and their priefts, and their propriets, deut. 5,27-10th. 14.

27 Saying to a tree, Thou art my of ather, and nehe \$ 6 to a stone , Thou hast begotten me ; for they have + Ebr. feed was ail turned their backe voro me, and not their face; i'me. but in the time of their trouble they will fay, A- 8 Though thou tife and helpe vs.

28 But where are thy gods, that thou hast menissof the law, made thee? let them atife, if they can helpe thee them can't notes

places due to the tame light voon them,

they a teribute this title to their idoles,

labout, and hurr themselves, which is here meant by the bare foot and thirst. If a

deed , and ready to be punished , to they will not confederb is idolatile , till the

God of his honour : and whereas he hath taught to call him the father of all field;

n As a thiefe will not acknowledge his fault, till he becaken wich the

t Signifying , that

Gods word,

tions, and vaine

dreo? Ex:d 4,12.

v Not one shall be exptians · for thefe Were two great ly vexed thee at

b Shewing that arm new if they

would have tole

thee, which is to d To was . Eu-

e Meaning , that as verfe a6.ifa 3,9.

catto is as diceses

except thou turns to me by faith and repentance. h Meaning, that hypocrites denie that they worflip the idoles , but that they bonout God in them, and therefore toey call their doings, Gods fernice. i Hee compareth the idolater's to thefe beafts, because they mener ceafe running to and fro : for both valleys and hils are full of their idolatry. k He comparerh the idolaters to a in lide affe : for fine can ue er be samed nor yet wearted : for as the runners the can take her wind at every occasion. I That is, when the is with fale, and therefore the hunters wait their time : fo though then cault nor be turned back now from thine idolance , yet when thine iniquitie shall be at the fu'l, God will meete with thee. In Heteby be warneth them that they should not go into it ange contries leeke helpe: for they should but Ipend their

o Meaning, that idolaters froyle

Ieremiah.

God is mercifull.

P Thou thoughted that thy gods of blocks and Hones could have bolpen thee , becaule they Were many in fi number and prefent in ettery place : but now ler vs tee an bether either toels multitude, or their presence can deliuer thee from my 9 Arthough I did you into ie in pothat your innica are to euidenz. r That is, you

our cyane power and policie. u With Strangers. A The Prophe's

corner of your countrey. y Fur the Affirians bad taken away the ten tribes out of Ifiael, and de troyed Iudah enenvoto Ieruta-

and the faithfull are

flaine in cutty

nithing you , leeing haus killed your Prophets, that ex-Lorred you to re-Pentance , 28 Zecheriah , Ifaiah, &c. f Haue I not given them abundance of all things? E Eur v. f., truft in

prosper thereby. I on I and the Egyptians flew Ioliah , and vexed the Iewes in fundry forts. Z In Lac of lamenta.ton , as 2. Sam. 13. 19. CHAP. III.

e According as it is written , Deut. b Tibe take fuch one to Wile againe.

c That is, with idoles , and we h abon whom thou hatt put thy confidence in. d And I will not ceme thee, according to my mercy. e Which dwelleth in tents and services h for them. shat falle by to fpoyle them. & As Godthre. tned by his Law, Deut. 28, 24. g Thou wouldeft

neuer be alliamed of thine actes and repent : and this impudence is common to idolament, which will nor give off, though they be neuer fo manifeft. ly connicted.

h He fliewath shar the wiched in their miferes vill ery voto God and

vie outsward prayer as the godly doe, but because they turne not from their enills they are not heard , 14 18-3-4. I Meaning , the ten tribes,

in the time of thy trouble : for according P to the number of thy cities, are thy gods, O Indah. 29 Wherefore will 4 ye pleade with mee ? yee all have rebelled against me, faith the Lord.

30 I haue fnitten your children in viine, they received no correction : your rowne (word hath denoured your Prophets like a destroying

31 O generation, take heed to the word of the Lord : have I beene as a f wildernesse vnto Ifrael? or aland of darkeneffe? Wherefore faith plague, Chap. 11, 13. my people then, We are lords, t wee will come no

more vnto thee? 32 Can a maid forget her ornament, or a bride her attire? yet my people haue forgotten mee,

dayes without number. 33 Why doest thou prepare thy way, to " seeke aminie? even therefore will I teach thee, that toy waves are wickednesse.

34 Alfo in thy wings is found the blood of the foules of the poote innocents: I have not found it is holes, but you all these places.

35 Ye: thou fayeft, Because I am guildesse, furely his wrath shall turne from me : behold . I will enter with thee into judgement, because thou faveft. I have not finned.

36 Why runnett thou about fo much to change thy wayes? for thou flight be confounded of Egypt, y as thou art confounded of Asfhur.

37 For thou thalt go foorth from thence, and thine hands upon a thine head, because the Lord hath rejected thy confidence, and thou shalt not

Gedealloth his people unto retentance, 14 He primifeth she reflicution of his Church. 10 He reprometh Indiah and Afrael , comparing them to a more an difibedient to her husband.

Hey a fay, If a man put away his wife, & fiee goe from him, and become another mars, shall hee returne againe unto her? thall not this land be polluted? but thou halt played the harlot with many clouers : yet d turne againe to me. faith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou haft not played the harlor: thou halt fit maiting for them in the wayes, as the Arabian in the wildernesse : and thou hast east thee off, but te- polluted the land with thy whoredoms, and with thy malice.

3 Therefore the showres have beene restrained, and the flatter raine came not, and thou haddeft a g whores forebeal : thou wouldest not be afhamed.

4 Diddell thou not fill cry b vuto me . Thou art my father, and the guide of my youth?

5 Will be keepe his anger for ener ? will bee referre it to the end? thus haft thou focken, but thou doest enill, even more and more.

6 The Lord faid allo yoro me, in the dayes of Ioliah the King, Haft thouseene what this rebell i tirael bath done? for thee bath gone vp vpon enery hie mountaine, and under enery greene tree,

and there played the harlot. 7 And I fayd, when thee had done all this. Turne thou you me : but flie returned not, as her rebellious fifter Iudah faw.

25 We lie downe in our confusion, and out

8 When I faw, how that by all occasions rebellious Ifrael had played the harlos, I caff her h And gaus her away, and gate her a bill of disorcement; yet her the Affyrians. rebellious lifter Indah was not afrayd, but free I The Ebrey went also and played the harlot.

9 So that for the lightness of her whoredome signifie lightnesse the hath even defiled the land; for the hath com- or notice and brute mitted forgication with ftones and ftockes.

10 Neuertheleffe for all this, her rebellious for a time that the fifter Iudah hath not returned vnto mee with der Iofiah and in her whole heart, but fainedly, faith the Lord.

11 And the Lord fail voto mee, The rebellious but the was never Ifrael bath a justified her felfe more then the wholly reformed. rebellious Iudah.

12 Goe and cry these wordestoward the occasion was effe-Nouh, and fay, Thou disobedient Ifrael, returne, prince, fayth the Lord, and I will not let my wrath fail n Ifrael hash not vpon you : for I am mercifull, fayth the Lord and deciared berfelfe fo wicked as lu-I will not alway keepe mine anger.

13 But know thine iniquitie : for thou haft re- hath had more adbelled against the Lord thy God, and hast P feat- monitions and extered thy wayes to the firange gods under every to repentance. greene tree, but yee would not obey my voyce, o whereas the fayth the Lord.

faith the Lord, for I am your Lotd, and I will rians, to whom her take you one of a citie, and two of a tribe, and Promifeth mercy, will bring you to Zion,

15 And I will give you pastours according to way, which thou mine heart, which shall feed you with knowledge diddelt not haven and vaderstanding.

16 Moreouer, when yee be increased and mul- a pilgrimage tiplied in the land, in those dayes, faith the Lord, q This is to be they shall fay no more, The 4 Arke of the cone vaderitood of the nant of the Lord : for it shall come no more for then they that! to minde, neither shall they remember it, nei- not seeke the Lord ther shall they vince it, for that shall be no more by ceremonies, done.

17 At that time they shall call Ierufalem, "The r Meaning, the throne of the Lord, and all the nations shall be Church, where the gathered vnto it even to the Name of the Lord feat to the world's in Iernfalem : and thencefoorth they shall fol-end, Matthias, 1,2. lowe no more the hardnesse of their wicked heart.

18 In these dayes the house of Inlah shall walke with the houfe of Ifrael, and they shall come together out of the land of the North, in- f where they are to the land that I have given for an inheritance now in captimity. vato your fathers.

10 But I faid How did I take thee for children, and give thes a pleafant land , even the glor the Ebrew rious heritage of the armies of the heathen , and would not inch fay , Thou thalt call me , faying , My father , and a friend or comibalt not turne from me ?

20 But as a woman rebelleth against her t hus- a husband, as it is band : fo have ye rebelled against me . O house of vsed also, Hof. 3 x. Ifrael , fay th the Lord.

21 u A voyce was heard vpon the high places, had forfaken, weeping, and supplications of the children of If- would bring their racl : for they have peruetted their way , and for enemies upon thema gotten the Lord their God.

22 O ve difabedient children , returne , and I mike them to c.y. will heale your rebellions. * Behold, wee come and lament. vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, Ifrael to the firme nor the multitude of mountaines : but in the Lord of ladah , which our God is the health of Hiael.

24 For confusion hath denoured onry fathers y For their idolalabours , from our youth , their sheepe and their try Gods vengeance bullockes, their fonnes and their daughters.

Word may either other good kings, truely touthed , or as anneared when dah , which yet

I fraelites were 14 O yee disobelient children , turne againe, tuity by the Affynow kept in cape if they will repent, p There was no to feeke after the id les , and to trot finall ceate.

panion, and bere u Signifylog, that God , whom they who fly uld leade their captine, and x This is fooken

in the parfor of Hayed fo long to turne voto God. harb light youn them and tacks,

z They infline not themieluss . or fay that they would follow their fatheis , but condemne their wic-

diffembling to

suine and frige

7.16.

God anthey doe

orbich feine bim

by balfes , as Hofe,

b Theu firalede-

selt the name of idoles , Pial. 16.4.

and thale with re-

Herence Sweare by

may adustice Gods

glory, and profite

others: and here,

by fovearing bee

meaneth the true

religion of God.

to rlucke vp the

impierie and wic-

hed affection and

worldly respects

that the true feede

be fovven therein.

is the true circum-

cifion of the beart,

Deut. 10.16 Rom-

2.10. col.1.11. d He warneth

them of the great

dangers that fhall

except they repent

e H: fpraketh this

to admonish them

of the greet denget

faue himfelfe , but

it shall be too late.

a King 25 4.

f Meaning, Nebu-

chad-pezzer King

ophets, which

pheis , which pro-

tranquilitie: and

thus thou hall pu-

nished meir rebel-

by cauting them to

lique Rubborones

hearken voto lies

miled peace and

ful: prophecied

of Babylon,

2 King. 14.1.

when every man

thall prepare to

and turne to the

Lord.

come vpanthera by the Caldeans,

e He willeth them

the living God,

sathen there outh

thame concreth vs:2 for we have finned against the Lord our God, we and our fathers from our youth, even vnto this day, and have not obeyed the voyce of the Lord our God.

hed doings and denre forgiuenelle of the fame, at Ezra. 9 7. Pfal 106.6. Ifa.64 6. CHAP. IIII.

True repensance, 4 Hec exhauteth to the circumcifion of the heart. 5 The defination of Indah is prophecied for the makes of their bearts, 19 The Prophet lamentish it. Ifrael, if thou returne, a returne voto mee, faith the Lord; and if thou put away thine

abominations out of my fight, then thalt thou not s That is , wholly, ramooue. and without bypo-2 And thou shalt b sweare, The Lord liusth crifie, Inel. a. 12. not

In trueth, in judgement, and in righteousnesse, and the nations shall be blessed in him, and shall glorie in him.

3 For thus faith the Lord to the men of Iudah, and to Jerufalem,

4 Breake vp vour fallow ground, and fow not among the thornes ; be circumcifed to the Lord, and take away the foreskins of your hearts, ye men of Indah, and inhabitants of Ierusalem, least my wrath come footth like fire, and burne, that none can quench it, because of the wickednesse of your innentions.

5 d Declare in Indah, and shew forth in Ierufalem, and fay, Blow the trumpet in the land : cry, and gathertogether, and fay, Affemble your felues, and let vs goe into ftrong cities.

6 Set up the Randart in Zion : e prepare to fice, and flay not: for I will bring a plague from the

North, and a great destruction. out of their heart, 7 The flion is come up from his den, and the of Gods word may defirover of the Gentiles is departed, and gone foorth of his place to lay thy land wafte, and thy Hofe, 10, ta. and this

cities shallbe destroyed without an inhabitant. 8 Wherefore girde you with fackcloath: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, faith the Lord, the heart of the king shall perish, and the heart of the princes and the Priefts shall be aftonished, and the & Prophets fhall wonder.

10 Then faid I . Ab . Lord God , furely thou balt a deceined this people, and Ierusalem, saying, Ye shall have peace, and the sword peaceth yuto the heart.

11 At that time shall it be said to this people and to Jerufalem . A dry i winde in the hie places of the wildernesse commeth toward the daughter of my people, bat neither h to fanne not to cleanfe.

12 A mightie wind shall come vnto me from those places, and now will I also give sentence g That is, the false vpon them.

13 Behold, hee shall come up as the 1 clouds, and his charets shall be as a tempest: his borf s are peace and fecuritie. lighter then eagles. " Woe vnto vs, fot wee are

> 14 O Ierusalem, wath thine heart from wice kednesse that thou mayest be faued : how long shall thy wicked thoughts remaine within thee? 15 For a voyce declareth from Dans and pub-

which would not beleeverby irneth. 1 King. 22.13. Eze. 14 9. 2. The ff. 1.11. i The Northwinde whereby he meaneth Nebuchad-nezzar. k Butto carie away hoth corne, and I Mraning that Nevushad nezzar flould come as fuddenly , as a cloud m This is fp. ken in the perfon of all the people, shar is sacred with the wind. a Which w sa city in the vimolt who in sheir affliction fluuld crie thus. border of Brael Northward toward Babylon, o Which was in the mid way betyeene Dan and Jesufalema

litheth affliction from mount . Eparaim.

16 Make ye mention of the heathen, and publift in Ierufalem, Behold, the fcoures come from a faire countrey, and cry out against the cities of 17 They have compassed her about as the

watchmen of the r field, because it hath prono-p which keepe ked me voto wrath, faith the Lord. 18 Thy wayes and thine intentions have pro- can come in ag

cured thee these things, such is thy wickednesse: our so should the therefore it shall be bitter, therefore it shall pierce Bibylanians comvoto thine heart. 19 My belly, my 9 belly, I am pained, euen at the true ministers

the very heart; mine heart is troubled within me; are lively touched I cannot be full : for my foule bath heard & found the of the Church : of the trumpet, and the alarme of the battell.

20 Definiction upon definition is tryeo, to the griefe of their the whole land is walted, fuddenly are my tents the arr, aboit with deffroyed, and my curtaines in a moment,

21 How long shall I fee the standart, and heare ry they pronounce the found of the trumpet? e found of the trumpet?

22 For my people is foolish, they have not r Meaning, the ci-

knowen me : they are foolith children , and have ries , whi h were an none understanding : (they are wife to doe euil), easily cast downe but to doe well they have no knowledge.

23 I have looked upon the earth, and loe, it end policie rend was without forme and voide; and to the hea- to their owne de-

uens, and they had no light. 2.4 I behelde the mountaines; and loe, they : By thefe maner trembled, and all the hils shooke.

25 I beheld, and loe there was no man, and all theweth the hor-

the birds of the heaven were departed. 26 I beheld, and loe, the fruitfull place mas a vpoor the land, and wildernesse, and all the cities thereof were broken the obstimacie of downe at the presence of the Lord, and by his the people, who

fierce wrath. 27 For thus bath the Lord fayd . The whole feare of thefe terland shallbe desolate : yet will I u not make a full ing that the infen-

28 Therefore shall the earth mourne, and the mooued therewish, 28 Therefore shall be darkened, because I have a sifthe order of heauens aboue shall be darkened, because I have nature should be pronounced it: I have thought it, and will not changed, Ifa. 13. 10. repent, neither will I turne backe from it.

pent, beither will I turne backe from it.

29 The whole citie shall see, for the noise of but forbit there.

But for bit there. the hotfemen and bowmen ; they shall goe into cies fake, he will thickets, and climbe up upon the rockes; enery referue binifelie a thickets, and climbe vo voon the rockets, eucly readure to be his citie shallbe for faken, and not a man dwell therein. Courth, and to

30 And when thou thalt be destroyed, what prayle him in wilt thou doe ? Though thou x cloathest thy felfe earth, Ifa.2 9. with featlet, though thou deckeft thee with or x Ne ther thy conaments of golde, though thou painted thy face gifts shall deliver with colours, yet thalt thou trimme thy felfe in thee. vaine : for thy louers will abhorre thee and feeke Y Asthe prophets thy life.

31 For I have heard a noyfe as of a woman on of their people tranailing, or as one labouring of her first child, so they doclared euen the voyce of the daughter Zion that figheth to monder hem to and firetchein out her hands : y woe is me now : repensance, Ifa, 29; for my foule fainteth because of the muttherers. 4. Chap. 9 a.

the fruits fo ftrair ly, that nothing

fo that all the parts

zeale to Gods glos his judgements

As a tent. f Their wifedome ftruction, and pulled them from God

of speeches hee fhewerh the hore that flould come rapent not at the rible tidings , feen fiole creatures a e

and 14.13. Eze.31.7.

Were mooned to pitte the d-arratio

CHAP. V.

2 In Indah no righteous manis found, neither am, no the people may the rulers. 15 Wherefore Indah is defirojed :f the Caldeans.

R Vane to and fro by the fireets of I rusalems, a That is, the circle and behold now, and know, and inquire in the b Though they open places thereof, if yee can finde a man, or if pietend religion and holder fig. 1722 there be any shar executeth judgement, and fee- all is but bypoeriketh the gueth, and I will fpare ait.

the request, and I will spare * it.

For though they say, The b Lord lines; kind of swearing is contained the yet doe they fwears fally,

true religion

Gods plagues.

- c Doett not the u love vprigntaeffe and faithfull dealing ?
- d Thou haft ofttimes punished then but all is in Value , 1fa. 9.13.
- e He (peaketh this to the reproach of them which flould governe and reach others , and yet are Carther out of the way then the fimple people. Meaning , Nebu-

chad nezzar and

his armie.

- g the fliewesh nat to (weare by ny thing then by God , is to farfake
- # Ezek.22.114
- h He commaudeth the Babylomiens and enemies en deftroy them. i Reade Chap. 4.27.

k Because they

gaue no credite to

- the words of his Prophets, as Ifa. 28. 15. I Their words fhall be of none effect , butvaine. m They are nor fent of the Lord. and therefore that which they threa-
- ten to vs , shall come voon them. n Meaning , leren To wit . the Ban bylonians and Caldeans,
- p Who fhall bill many with their ATTOWES.
- e Here the Lurd declareth his vafreakeable fanour toward his Church x1 Chap 4.17. # Chap 10.10. " Meaning, the I sophes leremiah,

- 3 O Lord, are not thine eyes vpon the c trueth? thou had d ftriken them, but they have not forowed : thou haft confumed them , but they have refused to receine correction : they have made their faces hatder then a ftone, and have refused to returne.
- 4 Therefore I fayd, Surely they are poore, they are foolish, for they know not the way of the Lord, nor the judgement of their God.
- 5 I will get me vnto the e great men , and will speake vnto them : for they have knowen the way of the Lord, and the judgement of their God : but thefe have altogether broken the yoke, and burft the bonds.
- 6 Wherefore a flyon out of the forest shall flay them, and a wolfe of the wildernetle shall defroy them: a leopard shall watch ouer their cities: enery one that goeth our thence, thall be torne in pieces, because their trespasses are many, and their rebellions are increased.
- 7 How should I spate thee for this ? thy children haue forfaken me, and 8 (worne by them that are no gods : though I fed them to the full , yet they committed adulterie, and affembled themfelues by companies in the harlots houses.
- 8 They rose up in the morning like fed horfes : for every man' neved after his neighbours
- 9 Shall I not visite for these things, saith the Lord ? thall not my foole be avenged on fuch a
- 10 h Climbe vp vpon their walles, and destroy them, but make not a full end : i rake away their batlements, for they are not the Lords.
- 11 For the boufe of tfrael, and the house of Indah haue grienoussy trespassed against me, saith
- 12 They have be denied the Lord, and fayd, It is not hee, neither frail the plague come vpon vs, neither shall we see sword not famine.
- 13 And the Prophets shallbe as I wind, and the word is mnot in them; thus thall it come vnto
- 14 Wherefore thus fayth the Lord God of hoaltes , Because yee speake such words, beholde, I will put my words into a thy mouth, like a fire, and this people thall be 41 wood, and it thall denoure them
- 15 Loe, I will bring a nation vpon you o from farre, O house of Israel, faith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vndetstandest what they say.
- 16 Whofe quiuer is as an P open sepulchre: they are all very ftrong.
- 17 And they shall eate thine harvest and thy bread : they shall denoure thy sonnes and thy daughters; they shall eate up thy sheepe and thy bullockes : they shall eate thy vines and thy figge trees: they shall destroy with the sword thy fenced cities, wherein thou diddell truft.
- 18 Neuertheleffe, at those dayes, faith the Lord, I will not make a full end of 9 you.
- 19 And when * yee shall fay, Wherefore doth the Lord our God doe these things voto vs ? then thalt I thou answere them, Like as yee have forfaken mee and ferued ftrange gods in your land, so shall yee ferue strangers in a land that is not
- 20 Declare this in the house of Iaakob, and publish it in Indah, faying,

Our finnes flay Gods bleffings. Ieremiah.

22 Feare yee not mee, faith the Lords or will Rom 11.3. ye not be afraid at my prefence, which have pla- * 100 26.10. ced the fand for the bounds of the fea by the perpetuall decree sharit cannot passe it, and though the wanes thereof rage, yet con they not prenaile. though they to are , yet can they not passe ouer

which have eares and heare not.

- 23 But this people hath an vafaithfull and rebellious heart; they are departed and gone.
- 24 For they fay not in their heart, Let vs now feare the Lord our God . hat giveth raine both early and late in due feafou : he referreth vnto vs the appointed weekes of the harnest.
- 25 Tet your f iniquities haue turned away f If there be any these things, and your linnes have bindred good flay, that we rethings from you.
- 26 For among my people are found wicked dance, we must persone, that lay waite as hee that setteth snares: consider that it is for our owner mithey have made a pit, to catch men.
- 27 As a cage is fall of birds, fo are their boufes full of 'aceit : thereby they are become great and waxen rich.
- 28 They are waxen far and thining: they doe 28 They are waxen tat and inning: they doe outspaffe the deeds of the wick different of the farmagement of t there ie : yet ti ey ! proiper, though they exacute the plague of God no judgement for the poore.
- 29 Shall I not wift for thefe things, faith the Lord ? or thell not my foule be alrenged on fuch a nation as this?
- 30 An horrible and filthy thing is committed in the land.
- 31 The uprophets prophecie lyes, and the there could be priefts tecrine grass in their hands, and my people northing but difdelite therein. What will yes then doe in the ministers were wicked perfons end thereof ?

CHAP. VI.

a The comming of the Affyrians and Caldeaus. 16 Hee exborteth the lewes to repentance.

Yee children of Benismin, prepare to flee a Hespeaketh to out of the middles of terufalero, and blow the them chiefly betrampet in b Tekoa : fet vp a flandart vpon c Beth- take beede by the haccerera: for a plague appeareth out of the North example of their

and great destruction. 2 I have compared the daughter of Zion to which were now d a beautifull and daintie woman.

3 The Pastors with their flockese shall come soners. voto her: they shall pitch their tents round about by her, and every one shall feed in his place.

- 4 f Prepare warre against her : arise , and let lebem, 2 Chr. 11.6. vs goe vp toward the South : wae vnto vs : for c Reade Nebe. 3.14. the day declineth, and the shadowes of the eue-
- ning are firetched out. Atife, and let vs goe vp by night, and de- ofattthings. Aroy het palaces.
- 6 For thus hath the Lord of hoaftes faid, Hew theepe may be fed downe wood, and cast a mount against ferufalem: in her this citie must be visited; all oppression is in the in the person of
- 7 As the fountaine casteth out her waters, so which complaine thee cafteth out her malice; s crueltie and fpoyle that the time faileth is continually heard in her before me, with lotow have brought their
- 8 Be thou instructed, O h Ierusalem, least my g He sheweth the foule depart from thee , leaft I make thee defolate be defroyed , and
- themselves. h He warnsch them to amend by his correction, and to turne to hum by repentance.

21 Heare now this O foolish people, & t with- † Ebr. without out viderstanding which baue * eyes and see not, * 1/s 6,9 matt.13, 14. act. 28 27.

ceine not Gods blessings in abunquiries, Ifa. 59.1.20

u Meaning, that

and corrupt. Ur , beare rule.

biettren , the other batte of their tribe. carried a way pri-

b Which was a citie in Iudah , fixe miles from Bethher gently, and gi-

uen her abundance e She shallbe fo destroyed, that the

the Babylonians, euterprifes to paffe.

cause why it should how it commeth of

Aske for the old and good way.

i He exborteth the Babylonians to

be diligent to

zo leaue none.

and to thus vp

doctione.

fearch out all and

k They delight to

their eases to true

to be as a fire of

his indignation to

Chap. 5 14. fo he

kindleth it now

m Noae thallbe

n When the people began to feare

Gods judgements,

the falfe prophets

thewing that God

would fund peace

and not warte.

jall.

† Ebr.them that

o Wherein the

Patriarkes and

directed by the

Prophets walked,

word of God : fig-

nifying that there

that which God

were at haid.

q God taketh all

fenfible creatures, of the ingraticude

r Reade Ifa 1,11.

and Amos s, 21,

f From Babylon

North from Ieru-

falem.

of the lewes.

prescribeth.

is go true way, but

P Prophets which should warne you

comforted them

by flatterings,

spared.

when he feeth that

as a land that none inhabiteth.

o Thus fayth the Lord of hoaftes, They fhall gather as a vine , the relidue of Ifrael; turne backe thine hand as the grape gatherer into the

10 Voto whom shall I speake, and admonish that they may heare? behold, their eares are k vncircumcifed, and they cannot hearken, beholde, the word of the Lord is voto them as a reproach; beare vaine thiogs.

they have no delite in it.

11 Therefore I am full of the wrath of the Lord; 1 As the Lord had I am weary with holding it : I will powre it out giuen him his word vpon the m children in the ftreet, and likewise vpon the affembly of the yong men; for the husband shall even be taken with the wife, and the aged burge the wicked, with him that is full of dayes.

12 And their boufes with their lands, and wives when he territorial all remedies are patt, also shall be turned voto strangers, for I will firetch out mine hand upon the inhabitants of

Re land, faith the Lord.

13 For from the leaft of them, euen vnto the greatest of them, every one is given vnto couetoufnes, and from the Prophet even vmo the Prieft, they all deale falfly.

14 They have healed also the burt of the daughter of my people with fweet words, faying,

n Peace, peace, when there is no peace. 15 Were they ashamed when they had com-

mitted abomination? nay, they were not ashamed, no neither could they have any shame; therfore they shall fall among the tstaine; when I shall vifite them, they shallbe cast downe, saith the Lord

16 Thus faith the Lord, Stand in the wayes and behold, and aske for the o olde way, which is the good way, and walke therein, and ye shall find rest for your soules; but they sayd, Wee will not

17 Alfo I fet P watchmen ouer you, which faid, Take heed to the found of the trumpet; but they fail. We will not take heed.

18 Heare therefore, ye 9 Gentiles, and thou Congregation know, what is among them.

of the dangers that 19 Heare, O earth, behold, I will canfe a plague to come vpon this people, even the fruit of their owne imaginations; because they have not taken the world to witnette, and the inheed vnto my wordes, nor to my Law, but call

20 To what purpose bringest thou meer incense from Sheba, and sweet calamus from a fatre countrey? Your burnt offerings are not pleafant, nor your facrifices fweete vnto me.

21 Therefore thus faith the Lord, Beholde, I will lay flumbling blockes before this people, and the fathers and the fonnes together shall fail

vpon them: the neighbour and his friend shall perish. 22 Thus faith the Lord, Behold, a people com-

meth from the North countrey, and a great naby Dan, which was tion shall arise from the fides of the earth.

23 With bow and fhield fhall they be weaponed : they are cruell and will have no compation : their voyce roareth like the fea, & they tide vpon horses well appointed, like men of warre against

thee, Odaughter Zion. 24 We have heard their fame, and our hands waxe feeble : forow is come your 78, as the fo-

row of a woman in trauaile. 25 Goe not forthinto the field, nor walke by the way : for the fword of the enemy and feare is

26 O daughter of my people, glid thee with fackcloath, and wallow thy felfe in the affres: make lamentation, and bitter mourning as for thine onely fonne; for the destroyer shall juddenly come 27 I have fet " thee for a defence and fortreffe " Meaning, Iere-

Chap. VII. The rebellious lewes. Hypocrine, 64

among my people, that thou mayest know and had apointed to try their waves. 28 They are all rebellious traitours, walking from the wicked

29 The x bellowes are burnt; the lead is con-x All the paine fumed in the fire; the founder melteth in vaine; and labour that

for the wicked are not taken away.

30 They shall call them reprobate filuer , because the Lord hath rejected them.

CHAP. VII.

2 Ieremiah is commanded to form unto the people the worde of God, which trusteth in the outward service of the Temple. 13 The entls that fall come to the Temes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes , but that they Bould obey his word.

He wordes that came to Ieremiah from the Lord, faying.

2 Stand in the gate of the Lords house, and cry this word there, and fay, Heare the word of the Lord, all yee of Indah that enter in at thefe gates to worthip the Lord.

3 Thus faith the Lord of hoaftes, the God of Ifrael, * Amend your wayes and your workes, and * Chap. 25.12

I will let you dwell in this place.

4 Trust not in alying words faying. The Temple of the Lord, the Temple of the Lord; this is the Temple of the Lord.

5 For if you amende and redreffe your wayes which fay that for and your workes; if you execute judgement be- the Temples fake, tweene a man and his neighbour,

6 And oppreffe not the firanger, the father there, the Lord wiff leffe, and the widow, and flied no innocent blood to courill you in in this place, neither walke after other gods to your finne, and your destruction,

the land that I gaue vnto your fathers for euer made his promife

8 Behold, you truft in lying words, that can- be an holy people not prolit.

9 Will you fleale, murder, and commit adul- he would be a terie, and fweare falfly, and burne incense vnto to them. Beal, and walke after other gods whom ye know c As theenes hid

10 And come and frand before mee in this fafe, 10 when you House, wherevpon my Name is called, and fay, are in my Temple, We are delivered, though wee have done all these you thinke to be abominations?

11 Is this house become a denne of theeues, and that I canoon wherevpon my Name is called before your eves ; fee your wilked-

Behold, euen I fee it, faith the Lord. 12 But goe ye now ento my place which was depended to much in Shilo, d where I fet my Name at the beginning, on the Temple, and beholde, what I did to it for the wickednesse promife that he

of my people Ifrael. 13 Therefore now because yee have done all and defend them thefe workes, faith the Lord, (and I e rofevp ear - where the Aike was, ly and spake vnto you: but when I spake, yee to Gods indge would not heate me, neither when I called, would meats against Shif ye answere.)

try out the god'y craftily; they are braffe and yron, they all are de- as a founder doth from the droffe.

with them, is loft,

a Beleeve not the falfe prophets, and the factifices vaine confidence.

b God fheweth on 7 Then b will I let you dwell in this place in what condition he to this Temple : that they fhou'd vato him , as

in holes and dennes thinke themfe.ues coue ed with the holmedetnereof,

nes , Marth.21-13: Because they would be preicut

lo , where the A:ke bad remained about 300 years

and after was taken , the Priestes flaine , and the people n iferably descounted, 1. Sam. 4 11. chap 26.6 e That is, I neuer ceafed to warne you, as Ifai. 65 2 Pro 23. f He fnewerh what is the onely semedie to redicife our faults ; to fuffer God so lead vs into the way , and to obey his calling , Ifai 66 4.

on every fide.

t For feare of the enemy : hee fpeaketh this in the person of the lewes.

14 Therefore

g I will fend you inca captinity at 1 ha .a done Ephraiin, that is, the ten tribet. h To affare them shat God had determined with kimfelfe to pa nith their wicked. netfe , he she weth that the prayer of the godly can no. ebing austle them, uvilles they remaine in their ob. dinacy against God , and will ont wie the means that he vieth to call them to repentance. Guap. 11.14. and 14 sr. i That is, they fa entitle to the Sinne, Moone and Starres, which they called

& Shewing that it was not his chiefe purpule and intent. chat they thould offer Gerifices : but that they should regard, wherefore they Were ordered : to Wit, to be loyned to the word as feales and confirmarious of re-

the queene of bea-

uen, Chap 44.17.

3.king-23.5.

miffion of tinnes in Christ: for without the word they were vaine and vaprotitable. I Which were about four ereens hundreth yeeres. tu Readeverf.13.

n Whereby be freeverb toat the paftonis ou the not to leave their flockes in their abitinacie : for the Loid will vie the meaces of his feruants to make the wicked more faultie, and to proue his. o In figure of mourning , as lob 1.10 Micah 1.6. p Against whom he had just occasion to powie out

E But commanded the contrary , as Leuit. 13.21.20d ¿c.3.deut. 18.10,

his wrath.

q Of Topheth,

your fathers, as I have done voto Shilo. 15 And I will cast g you out of my fight , as I have cast out all your brethren, even the whole feed of Fphraim. 16 Therefore thou shalt not h pray for this people, neither lift vp cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seeft thou not what they do in the cities of Iudah, and in the ftreetes of Ierufalem ?

14 Therefore will I doe vnto this house, wher-

vpon my Name is called , wherein also yee truft;

euen voto the place that I gave to you, and to

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cikes to i the Queene of heaven, and to powre out drinke offrings voto other gods, that they may prouoke me vuto anger.

19 Doe they prouoke me to anger, fayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus fayth the Lord God , Behold, mine anger and my wrath thallbe powred vpon this place, spon man and spon beaft, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quen-

21 Thus faith the Lord of holls, the God of Ifrael. Put your barnt offrings ento your facrifices, and eat the flesh.

22 For k I spake not voto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offrings and

23 But this thing commanded I them, faying, Obey my voyce, and I will be your God, and yee thall be my people : and walke ye in all the wayes which I have commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counfels and the flubburn neffe of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto I this day, I have even fent vnto you all my fernants the Prophets, m tifing vp early enery day, and fending them.

26 Yet would they not heate mee, nor encline their eare, but hardened their necke, and did worfe then their fathers

27 Therefore shalt thou speake all these words onto them, but they a will not heare thee; thou shalt also cry voto them, but they will not anfwere thee.

28 But thou shalt say vnto them . This is a nation that he weth not the voyce of the Lord their God, not receiveth discipline : trueth is perished. and is cleane gone out of their mouth.

29 Cut off tnine o haire, O Ierusalem, and cast it away, and take vp a complaint on the hie places : for the Lord hath rejected and forfaken the generation of his p wrath.

30 For the children of Iuda's have done euill in my fight, fayth the Lord; they have fet their seede z.iCing.33.10, is called to pollute it. abominations in the House, wherevoon my Name

31 And they have built the hie place of 9 Topheth, which is in the valley of Ben-Hinnom to burne their fonnes and their daughters in the fire, which I r commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, fayth

the Lord, that it shall no more be called Topheth, nor the vailey of Ben-hinnom, but the valley of Raughter: for the, shall bury in Topheth till there be no place. 33 And the carkeiles of this people shall be

meate for the foules of the heaten, and for the beafts of the earth, and none shall fray them away. 34 *Then I will cause to cease from the cities * Exch. 26.15, of iudah, and from the streetes of letusalem the

voyce of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride : for the land thall be defolate.

CHAP. VIII.

I The destruction of the lemos, 4 The Lord mooneth the people to amenament. 10 Heveprehendesh the lying dottrine and the cometoufneffe of the Prophets & Priefts.

A T that time, figth the Lond , they shall bring out the bones of the kings of Indah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Isrufalem out of their a The enemie graues.

2 And they shall spread them before the sunne, gaine shall rife and the moone, and all the hozh of heaven, whom you graves, and they have loued, and whom they have ferued, and those idoles, which whom they have followed, and whom they have in your life you fought, and whom they batte worthipped: they worthipped to fee thall not be gathered nor be buried, but shall be you as doung your the earth.

3 And death shall be defired b rather then affictions that life of all the tellule that remaineth of this through Gods wicked ramilie, which remaine in all the places indgements, where I have scattered them, sayeth the Lord of

hoaftes. 4 Thou shalt say voto them also. Thus sayth c Is there no hope the Lord, Shall the; e fall, and not arife a thall he that they will

turne away and not turne againe? 5 Wherefore is this people of Ierafalem t r. ned backe by a perpetual rebellion ? they gaue

then felues to deceit, and would not returne. 6 I hearkened and heard, but none fp ke aright : no man repented him of his wickednesse, d They are full of faying, What have I done? every done turned to hypocrific and every one follow-

their race, as the horfe rutheth into the battell. 7 Suen the ftorke in the ayre knoweth her taffe without any appoynted times, and the turtle, and the crane and confideration. the swallow observe the time of their commings them in that that but thy people knoweth not the studgement of they are more igthe Lord.

e Lord.
8 How doe ye fay, We are wife, and the Law these birds are of f of the Lord is with vs? Loe, certainely in vaine their appoynted made he it, the pen of the scribes is in vaine.

9 The s wife men are ashamed : they are afraid the cold and heat, and taken : loe, they have rejected the word of the f The Law doesh Lord, and what wifedome is in them?

To Therefore will I give their wives vnto reither needed in to have been write others, and their fields to them that shall possesse ren for ought that them: * for every one from the least even vnto you have learned then greatest is given to coueteouloesse, and f. om g They that seems the Prophet euen voto the Priest, euery one dea- wife, may be ashaleth falfly.

11 For they have healed the hurt of the daugh-tance : for all wifeter of my people with sweete wordes, saying, Gods word. h Peace, peace, when there is no peace.

12 Were they ashamed when they had com- 31 4nd 6.13. h Reade chap. 6.14. mitted abomination may, they were not ashamed , neither could they have any flame : therefore thall they fail among the flaine : when I shall visit them, they shall be call downe, fayeth the Lord,

for greediceffe of b Because of the

ech his owne fan-

noran; or Gods feafons to difcerne not profile you

med of their igno-

* 1f4.56.11 shap.50

Chap. IX.

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judgement Chap.

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q The Prophet

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13 I will furely confume them, faith the Lord: there theloe no grapes on the vine, nor hgs on the figures, and the leafe thail faile, and the toings that I naue gi sen them that depart from them.

14 Way doe we tia/ ? i stiemole you felues, and let vs enter into the it ong ci ies, and let vs be quiet there: for the Lora one God hath put vs to litence, and given vs waret with k gall to drinke, because we nauch med against the Lord.

15 * Wee looked for peace, but no good came, and for a time of health, and behold troubles.

16 The neying of his horfes was heard from I Dan, the whole land tremble dat the notife of the neying of his firong horfes for they are come, and have denoured the land with all that is in it, the city, and t ofe that dwell therein. and thus they thell

17 For benold, I will "I am ferpents and cockatrices a song you, which will not be charmed, and they thall fling you taits to e Cord

18 I would take a conforted toy felfe against forow, but mine heart is heavy in me

1 Reade Chap 4.15. 19 Benold, the voyce of the cry of the daughter of my p-ople for feare of them of a farre counttrey , Is not the Lord in Zion ; is not het king in her: Why o have they provoked mee to anger that vreerly defroy with their graven images, and with the va i les of a ttiang god?

20 The P aru: ft is paft, the Summer is ended,

and we are not horsen.

n Riade Chap 4-19. 21 I am 9 fore vexed for the hurt of the daughter of my people, I am heavy, and aitonimment bath taken me.

> 22 Is there no balmer at Gilead? is there no Phytician there? Why then is not the health of the daughter of my people recouered?

Speaketh hit. & Meaning , that no mans helpe or meanes of aid fane them : for in Gilead was precious baline , Chip. 45.11.01 elle deriding the vaine co. finence of the people, who looked to helpe at their Priets, who flouid have beneathe Phylicians of their foules, and dwelt at Gricad Hof. 6 S.

CHAP. IX.

I The complaint of the Prophet for the malice of the people. 14 In the knowledge of God ought we excely to receive. 26 The uncareamenton of the heart.

OH, that mine head were full fawarer, and mine eyes a fountaine of teares , that I might weep day and night for the flaine of the daughter of my prople

2 On, that I had in the wildernes ab corrage of wayfaring men , that I might leave my people, and go from them: for they be all adulterers, and an allembly of rebels.

3 And they bende their tongues like their bowes for d lies : but they have no courage for the trueth voon the earth, for they proceed from enill to worfe, and they have not knowen mee, faith the Lord.

b H- the werb toat 4 Let every one take heed of his neighbour and trust you not in any e brother : for every brother will vie deceit, and every friend will deale deceitfully,

And every one will deceive his friend, and will not beake the trueth : for they f have tangit their tongue to speake lies, and take great paines to do wickedly.

6 Thing haviration is in the mids of deceipers: g because of their deceit they refuse to know me, faith the Loid.

neighbours. . He ni g, that all were corrupt, and none could find an honest manf They hane so practife. fecette h rthey cannot forfake it. g They had rather forfake God, then leave their wicked trade.

7 Therefore thus fayeth the Lord of hoaftes, Benold . I will a melt their, and trye them : for h with the fice what should I elfe doe for the daughter of my of aidiction. people ?

8 Their tongue * is as an arrow (hot out, and * Pfal. 28.3) speaketh deceite : one speakert peaceably to his and 120.4. neighbour with his mouth, but in his heart he layetti wait for him.

9 Shall I not visit them for these things, faith the Lord ? or thall not my foule be avenged on fuch a nation as this?

10 Vpon the 1 mountaines will I take vp a i Signifying, that weeping and a lamentation, and vpon the faire all the places about plac softhe wildernes a mourning because they be destroyed ar: buent vp, to at none can paffe thorow them, k Meaning, that neither can men heare the voyce of the flooke; they are all without both the full of the air both the foole of the aire, and the beaft are fled flanding and that away and gone

11 And I will make Ierusalem an heape, and a frint trem them. den of dragons, & I will make the cities of Iudah the bil ren cannot

waste without an inhabitant. 12 Who is a wife to understand this? and to their fa best for

whom the mouth of the Lord Path (poken, euen both father sod child triby be to the ld clare it. Why doth the land perith, and wicked, find reprifts is bornt up like a wilderneffe, that none patietn m Rad Cop 8 4. tho. w?

13 And the Lord faith, because they have for- owne Hopes, call for f.ken my Law, which I fet before them, and have those tool shows nctobeyed my voyce, neither walked thereafter, pertition you have

their owne heart, and after Baslin s, which I their dead, that they by fathers raught them,

15 Therefore thus faith the Lord of hoafts, the to fome lorow. God of ifrael, Behold, I will feed this people with o Asthough they worn twood, and give them waters of gall m to because of our intedrinke:

16 I will scatter them also among the heathen, and 20 22 whom neither they not their fathers have know-p. He derideth the en , and I will fend a fword after them , till I haue women which confumed them.

17 Thus faith the Lord of hoaftes, Take heed, moureing, and taught to weepe and call for a the mourning won en, that they or h fained tearest may con e, and fend for skilfull women, that they q Signifying the: may come.

18 And let them make halte , and let them ked trom Go ts take vp a lamentation for vs , that our eyes may in genents : but call out reares, and our eye-liddes gulh out of when they this ke water.

19 For a lamentable noise is heard out of Zi- are they focuelt on, How are wee deftroyed, and viterly confoun- tak-n ded, for we have for faken the fand, and our dwellings o have caft vs out.

20 Therefore heare the word of the Lord. O ve libor for all 7 women, and let your extestegard the wordes of he shewesh thatit his mouth, and P teach your Jaughters to mourne, is in vine to put and every one her neighbout to lament.

21 For death is come vp into our 9 windowes, but that we true and is entred into our palaces, to destroy the it yee in him who children without, and the young men in the onely condeliner

22 Speake, Thus faith the Lord, The carkeifes i Thefe three of men fhall lie, enen as the doung upon the field, points are never as and as the bandfull after the mower, and none by to know a right: thall gather trem.

23 Thus fayeth the Lord , Let not the r wife varion : bu judgeman glory in his wifedome , nor the ftrong man ment which he exeglory in his ftrength, neither the rich man glory against the wicked in his riches.

24 But let him that glorieth, glorie in this, wheteby be defenthat he understandeth and knoweth me ; for I am until the faithfalls the Lord, which I shew mercy, judgement, and

God harb token bis I He fliewerb that excuse th meetues by

n Seeing y u cam no, lament your their fained teares may proud he you quirer Leu 13.28.

made an arre of there is no meanes to deliver the www. to be mult fuir. and moit fore off, then

ou mult therein.

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confirern our fal-

g I will fend you fine o capti ney as 1 ha .a done Ephraita, that is, the ten tribes . h To affare them shat God had determined with Limfelfe to pu pith their wiched. neffe , be fnevverh. ghat the prayer of the godly can nosbing suele them, twilles they remaioe in their ob. liloscy against God , and will not wfe the means that he vieth to call them to repentance, Chap. 11.14. and to It. i That is , they fa at this to the Sinne, Moone and Starres, which they called the queene of bea-Ueo, Chap 44.17.

& Shewing that is was nor his chiefe purpose and intent, Ebat they thould offer facrifices ; but that they thould regard,

wherefore they

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so the Word as feales and confirmations of temiffion of tiones in Cariff: for without the word they were vaine and vopretitable. about four ereene

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tu Reade verf.13.

n Whereby be meweth toat the Daftonia ou the not to leaue their flockes in their obitinacie : for the Lord will vie the meanes of his ferusurs to make the wicked more faultie, and to proue his. o In figne of tuouining , at lob 1.20 Micah 1.6. p Against whom be had jult occasion to powie out

y But communded Lhe contrary , as Leuit. 18.21.20d ¿c.3.deut.18.10,

his wrath.

q Of Topheth,

- 14 Therefore will I doe vnto this house, whervpon my Name is called , wherein also yee truft; euen voto the place that I gave to you, and to your fathers, as I have done voto Shilo. 15 And I will cast g you our of my fight , as I have cast out all your brethten, even the whole
- feed of Fphraim. 16 Therefore thou shalt not h pray for this people, neither lift vp cry of prayer for them , neither intreat me, for I will not heare thee.
 - 17 Seeft thou not what they do in the cities of
 - Indah, and in the ftreetes of Ierusalem? 18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to i the Queene of heaven, and to powre out drinke offeings vnto other gods, that
 - they may prouoke me vuto anger. 19 Due they prouoke me to anger, fayth the Lord, and not themselves to the confusion of their owne faces ?
- 20 Therefore thus fayth the Lord God . Behold, mine anger and my wrath thallbe powred vpon this place, wpon man and vpon beaft, and vpon the tree of the field, and vpon the fruit of the ground, and it shall burne and not be quen-
 - 21 Thus faith the Lord of hofts, the God of Ifrael, Put your burnt offrings ento your facrifices. and eat the flesh.
- 22 For & I spake not voto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt offrings and
- 23 But this thing commanded I them, faying, Obey my voyce, and I will be your God, and yee thall be my people: and walke ye in all the wayes which I have commaunded you that it may be well vnto you.
- 24 But they would not obey, nor incline their eare, but went after the counfels and the flubburnneffe of their wicked heart, and went backward and not forward.
- 25 Since the day that your fathers came vp out of the land of Egypt, vnto 1 this day, I have even fent vnto you all my fernants the Prophets, " rifing up early enery day, and fending them.
- 26 Yet would they not heare mee, nor encline their eare, but hardened their necke, and did worfe then their fathers.
- 27 Therefore shalt thou speake all these words voto them, but they " will not heare thee; thou shalt also cry vnto them, but they will not anfwere thee.
- 28 But thou flialt fay vnto them . This is a nation that heareth not the voyce of the Lord their God, nor receiveth discipline : trueth is perished, and is cleane gone out of their mouth.
- 29 Cut off thinge haire, O Ierusalem, and caft it away, and take up a complaint on the hie places : for the Lord hath rejected and forfaken the generation of his P weath.
- 30 For the children of Iudah have done euill in my fight, fayth the Lord : they have fet their seade 2. King. 23. 20. is called to pollute it. abominations in the House, wherevoon my Name
 - 31 And they have built the hie place of 9 Topheth, which is in the valley of Ben-Hinnom to butne their fonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.
 - 32 Therefore behold, the dayes come, farth

the Lord, that it shall no more be called Topheth, nor the valley of Ben-hitmom , but the valley of Quighter for the, thall buty in Topheth till there be no place. 33 And the carkeifes of this people shall be

meate for the foules of the heaten, and for the beafts of the earth, and none shall fray them away.

34 *Theo I will cause to cease from the cities * Ext. 26,13, of Iudah, and from the streetes of Ierusalem the voyee of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride : for the land thall be defolate.

CHAP. VIII.

n The destruction of the Iewes. 4 The Lord mooneth the people to amendment. 10 He reprehensieth the lying doctrine and the constantingle of the Prophets & Priests.

A T that time, fayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes , and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Izrusalem out of their a The enemie graues.

2 And they shall spread them before the sunne, gaine shall rife and the moone, and all the hoast of beauen, whom you graves, and they have loved, and whom they have ferned, and those idoles, which whom they have followed, and whom they have in your life you fought, and whom they baue worthipped; they worthipped, to fee shall not be gathered nor be busied, bus shall be you as doung youn the earth.

3 And death Ihall be defited b rather then affictions that life of all the telidue that remaineth of this through Gods wicked ramilie, which remaine in all the places intgements, where I have scattered them, sayeth the Lord of

hoaftes.

4 Thou shalt say vnto them also, Thus sayth c Is there no hope the Lerd, Shall they fall, and not arife a shall he that they will turne away and nor turne againe?

5 Wherefore is this people of Ierufalem to rened backe by a perpetual rebellion ? they gave then flues to deceit, and would not returne.

6 I hearkened and heard, but none sp ke aright : no man repented him of his wick-dnette, d They are full of faying, What have I done; every done turned to hypocrific, and tury one followstheir race, as the horse rutheth into the battell.

7 Buen the ftorke in the ayre knoweth her taffe without gov appoynted times, and the turtle and the crane and confideration the swallow observe the time of their commings them in that that but my people knoweth not the iudgement of they are more igthe Lord.

8 How doe ye fay, We are wife, and the Law thefe birds are of f of the Lord is with vs? Loe, certainely in vaine their appoynted made he is, the pen of the scribes is in value.

9 Thes wife men are ashamed : they are afraid the cold and heat, and taken : loe, they have rejected the word of the f The Law doesh Lord, and what wifedome is in them ?

- 10 Therefore will I gine their wines vnto to have beene write others, and their fields to them that shall possesse ten for ought that them: * for every one from the least even vnto you have learned the greatest is given to covereouspesse, and from g They that seems the Prophet euen unto the Prieft, euery one dea- wife, may be affialeth falfly.
- n fairly.

 II For they have healed the hurt of the daugh doine confifted in ter of my people with sweete wordes, faying, Gods word. h Peace, peace, when there is no peace.
- 12 Were they ashamed when they had com- 31 And 6.13. mitted abomination may they were not ashamed , neither could they have any shame : therefore thall they fall among the flaine : when I fluil visit them, they shall be call downe, sayeth the Lord,

for greediceffe of b Because of the

eth his owne fennorant or Gods

feafons to difcerne not profice you med of their igno-

* 1fs.56.11 shap.50

i Re fpeaketh in

the perfor of the people, who when

the entire com

abo et to aide themfeives, and

meth, will runne

acknowledge .bat

it to Gons and.

k Toa. 15 ha h brought vs 10to

extrem . afil. & 100

mot a:trib te bis plegue to fortu e, bat to Gods inft

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mi God ibreatneth

to fend the

B.bvlo-iags amo g them, who

them in fuch

for as by so mea, es : bey iltall

o Thus the Lord

winder the they

have to long time

looked for faccot

q The Prophet

a The Prophet

thewe both great compatti in that

he had toward this

people, feeing that

he could never futfi rent'y lament

the dettending

that he fave to

hang ouer them. Which is a speciall

note to difcerne

the itue paftora

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b He the werb taat

geare Chip.4. 9

this were more

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this wicked pro-

c Vtter'y 'urned from God

d T. b-lye and

flander their

paighbours.

this charge

braits then among

ple,faue that God

bath entoy sed b m

ametor C- and greater fafery for hum to dwell

p The people

efcase.

fpe kith

in vaine

9 13. 23d 13 15.

13 I will furely confirme them, faith the Lord: there ibaloe no grapes on the vine, nor higs on the figure : and the leafe thair fade, and the turngs that I name given them that depart from them.

14 Way doe we tia/ rialfemole you felues, and let vs enter into the ft ong ci les, and let vs be quiet there: for the Lora our Goa hath put vs to litence, and given vs wares with k gall to drinke, because we nau. fi med against the Lor 1.

15 * Wee looked for peace, but no good came. and for a time of healt, and behold troubles.

16 The neying of his horses was heard from t Date the whole land tremble dat the notice of the neying of his firong horfer for they are come, and have denoured the land with all that is in it, the city, and t ofe that dwell therein. and thus tary thelf

17 For behold, I will mf no ferpents and cockatrices a nong you, which will not be charmed, and they thall thing you, laite to e Lord

18 I would have a cou furted my felfe against forow, but mine heart is heavy in me

* Chap. 4 49.
1 Reade Chap 4. 15. 10 benold, the voyce of the cry of the daughter of my p-ople for feare of them of a fatte counts trey, is not the Lord in Zion is not her king in her: Why o name they promoked mee to anger that veterty deftroy with their glauen images, and with the valides of a thing god?

20 The P arus ft is paft, the Summer is ended,

and we are not holpen. n R. ade Chap 4-19. 21 I am I fore vexed for the hurt of the daughter of my people, I am heavy, and altoniument hath taken me

22 Is there no balme 1 at Gilead? is there no Phytician there? Why then is not the health of the daughter of my people reconcred?

speaketh his. & Meaning , that no mins helpe or meaner cruld faue them : for in Gilead was precious balme, Chip. 45.11.01 elie deriding the value co. fidence of the people, who looked for helpe at their Prietts , who fituald have bene the Phylicians us cheir foutes , and iwelt at Gilead Hul. 6 S.

CHAP. IX.

z The complaint of the Prophet for the malice of the people. 14 In the knowledge of God ought me onely to respice. 26 The uncircumcificatof the heart.

OH, that mine head were full fawarer, and mine eyes a fountaine of teares , that I might weep day and night for the flaine of the daughter of my people

2 On, that I had in the wildernes at cottage of wayfaring men , that I might leane my people, and go from them: for they be all adulterers, and an allembly of rebels.

3 And they bende their tongues like their bowes for dlies : but they have no courage for the trueth voon the earth, for they proceed from enill to worfe, and they have not knowen mee, faith the Lurd.

4 Let euery one take heed of his neighbour and trust you not in any e brother : for every brother will vie deceit, and enery friend will deale deceitfully,

5 And every one will deceive his friend, and will not fleake the trueth : for they I have taugit their toughe to speake lies, and take great paines to do wickedly.

6 Thine haviration is in the mids of deceiurs: g because of their deceit they refuse to know me, laith the Lord.

7 Therefore thus fayeth the Lord of hoaftes, Benold, I will a melt them, and trye them ; for b with the fire what thould I elfe doe for the daughter of my of aifliction. people ?

8 Their tongue * is as an arrow (hot out, and * P(nl 18.32 speaketh deceite : one speakets peaceably to his and 120.4. neighbour with his mouth, but in his heart he layetti wait for him.

9 Shall I not visit them for these things, faith the Lord ? or thell not my foule be avenged on fuch a na ion as tris?

10 Vpon the 1 mountaines will I take vp a i Signifying, that weeping and a lamentation, and vpon the faire alithe places about legulaten mould place s of the wildernes a moutning , because they be detroyed are burnt vp, to that none can paffe thorow them, k Meaning, that naturer can men heare the voyce of the flocke : they are all without fende and viderboth the foole of the aire, and the beaft are fled francing and that away and gone

11 And I will make I etufalem an heape, and a frient from them. den of dragons, & I will make the cities of Indah the bil ren cannot waste without an inhabitant.

12 Who is h wife to understand this ? and to then fa hers: for whom the mouth of the Lord Path locken, euen both father and he shall declare it. Why doth the land perish, and wicked, shall prish. is burnt vp like a wilderneffe, that none patieth at Read C.p. 8 4. tho. w?

13 And the Lord faith, because they have for- owne nones, call for fixen my Law, which I fet before them and have those tool sli wo-

net obeyed my voyce, neither walked thereafter, perfittion you have the But aue walked after the flubburnneße of te lawent for the their owne heart, and after Baslin's, which I their dead, that they by fathers raught them,

15 Therefore thus faith the Lord of hoafts, the to fome forow. God of ifrael, Behold, I will feed this people with o Anthough they worm ewood, and give them waters of gall m to were weavyof vs. drinke:

16 I will scatter them also among the heathen, and 20 21. whom neither they not their fathers have know- P. He deriderh the en .and I will fend a fword after them , till I Laue women which confumed them.

17 Thus faith the Lord of hoaftes, Take heed, mourning, and and call for the mourning won en , that they we hearted tearests may come, and fend for skitfull women, that they q Signifying that may come.

18 And let them make hafte , and letthem to genuer tue v take up a lamentation for us , that our eyes may in 'genents : but call out teates, and our eye-liddes guilhout of when they this ke

19 For a lamentable noise is heard out of Zi- are they foundt on, How are wee deftroyed, and viterly confoun- tak-n ded, for we have forfaken the land and our dwellings o have cast vs out.

20 Therefore heare the word of the Lord, O ye libor for at y women, and let your exres regard the wordes of he shewesh that it his mouth, and P teach your Jaughters to mourne, is in wine to put and enery one her neighbour to lament.

21 For death is come vp into our 4 windowes, but that we truit and is entred into our palaces, to delitroy the i-yee in him who children without, and the young men in the onely can definer

22 Speake, Thus faith the Lord, The carkeiles (Thefe three of men shall lie, enen as the doung upon the field, point are nevertee and as the bandfull after the mower, and none his mercy wherein thall gather trem.

23 Thus fayeth the Lord , Let not the e wife variou : his indgeman glory in his wifedome , nor the strong man meat which he executed the strong man are the continually glory in his firength, neither the rich man glory against the wicked in his riches.

24 But let him that glorieth, glorie in this, deth abdu airtain that he understandeth and knoweth me : for I am neth the faithfall. the Lord, which I flew mercy, judgement, and

God harb taken bis

p Seeing y it can po. latnest your their fained teares may prouoke you

quiries Leu 18.28a

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15,1. Cor 1 31.

confider our fal-

and his juffice.

. He mi g, that all were corrupt, and none could find an honeff min. . f They

have to practife breete h tthey cannot forfake it. g They had rather forfake

God, then feaue their wie bed trade.

Idoles not like the Lord.

& Meaning, both

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R God forbiddeth

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Deut 18 9

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Reu:1.15.4.

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then idolarry,

Deut 12 30. c The Prophets

Ieremiab.

To obey the Couenant.

righteousnesse in the earth : for in these things I delight fith the Lord.

25 Behold, the dayes come, faith the Lord, that I will vifit all them which are t circumcifed with lewer and Gentiles, the vacircumcifed:

as in the next verfe 26 Egypt and Iudah, and Edom, and the chilgaule, read Chap.4.4 dren of Ammon, and Moab, and all the vimost

corners of them that dwell in the wildernes: for all these nations are vacircumcifed, and all the house of Ifrael are vncircumcifed in the heart.

CHAP. X.

a The confiellations of the Stayres are not to be feared. 5 The weakenife of idols. 6 Of the power of God. 21 Their Pastonys are become brun beattes.

H Eare yee the word of the Lord that he spea-keth vnto you, O house of Israel.

2 Thus faith the Lord, Learne not the way of the heathen, and be not afraid for the a fignes of heaven, though the heathen be afraid of fuch.

3 For the b customes of the people are vaine: for one curreth a tree out of the forest (which is the worke of the hands of the carpenter) with the axe.

4 And another decketh it with filuer, and with golde : they faften it with nailes and hammers, that it fall not.

5 The idoles fland up as the palme tree, but speake not: they are borne because they cannot go : feare knowed to man, and them not, for they cannot doe euill, neither can therefore there can they doe good.

6 There is none like vnto thee,O Lord;d thou art great, and thy Name 11 great in power. 7 Who would not feare thee, Oking of nati-

b Meaning, not onely in the obseruaons ? for to thee appearament the dominion : for zion of the Harres. but their lawes and among all the wife men of the Gentiles, and in all ceremonies where- their kir glomes there is none like thee.

8 But altogether they dote, and are foolist: which is forbidden, for the stocke is a e doctrine of vanitie. 9 Silver plates are broug at from Tatshish, and

gold from Vphaz, for the worke of the workeman, and the hands of the founder : the blew filke and the purple is their civathing : all thefe things are made by cunning men.

to But the Lord is the God of trueth; he is the lining God, and an enertatting King; at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you far voto them, The gods 8 that have not made the beatiens and the ea th. thall perith from the earth, and f.o n vader thefe heauens.)

12 He hath made the earth by his power, and established the world by his wifedome, and bath firerche tout the heaven by his discretion.

13 Hee givern by his voyce he multitude of waters in the neauen, and hee cauf- in the cloudes to aftend from the ends of the earth; hee turneth ligatnings to raine, and bringeth forth the wind out of his treasures e Becaufe the peo-

ple thought that to have imaget, was a mease to ferue God, and to bring them to the knowledge of bim, he fliewer' coar working more displeafera God not bringer's ment it ceater errors and fon nacce of God en inerefore be la fein then tie follerine of vanitie, 'he wo he of errours, ve fe 15. a d Hibak a. S calle h ibem he teachers of lyes contraty to that wicked opinion barthey are the bookes. Ethi f wereasthey from the belt gold : the wing that they too car nothing too feare for their idoles fome : al Oabi as King 9.8 g fbis d.c.ia rethibat all bie bain benein, bis chaorer fpoken of i lois, wit bar neithe le ves when they flould be in Caldea among heidolaters and near way are a few neehee jufter thein both how to profess their or notel gam again to the afolioters , and how to and were them to their frame who him unextour bem o idolarrie, and the efore he written this fen and in he Caldeans tought for a memoriall, whereas all the relt of his writing is Ebrewe,

14 Energ man is a h beaft by his owne knowledge:every founder is confounded by the graven h The more that image; for his melting is but falthood, and there man thinketh to is no breath therein.

If They are vanitie, and the worke of errors; dome, and not as in the time of their vification they shall petish.

16 The portion of lakob is nor like them; he prooue himfelfa for he is the maker of all things, and I frael is the to be a vile beatt. rod of his inheritance; the Lord of noaftes is his Portion and Rod,

17 & Gather vp thy wares out of the land, O iobertrance, meathou that dwellest in the strong place.

18 For thus fayth the Lord , Beholde , at this cient for them:and time I will throw as with a fling the inhabitants that heir felicity of the land, and will trouble them, and they shall consisted in him find it fo.

nous plague : but I thought , Yet it I is my forow, helps and fuccours and I will beare it. 20 m My Tabernacle is destroyed, and all my h The Propher

cords are broken:my children are gone from me, willeth the lewer and are not : there is none to spread out my tent felues to this captie any more and to fet up my curtaines.

21 For the Paftours a are become beaftes, and it was now at hand have not fought the Lord therefore have they feele the things none understanding : and all the flocker of their whereof he had pastures are scattered.

Behold, the noise of the bruit is come, and I tris my suft a great commotion out of the . North countrey, fore I will take it to make the cities of Iudah desolate, and a denne patiently; whereby

23 O Lord I know that p the way of man is have them I wes not in himfelfe, neither is it in man to walke and toward God. to direct his fteps.

24 O Lord, correct mee, but with 4 indgement, fall lament. not in thine anger, least thou bring me to nothing, a The governous

25 Powre out thy wrath ypon the heathen o Reade Chap.4-15. that know thee not , and vpon the families that P He fperketh call not on thy Name: for they have earen up I22 - this because that kob, and denoured him , and confumed him , and Nebuchad nezzar have made his habitation defolate.

he fignifierh their ning, that God frould be all fuffic alone, and therefore they ought to te19 Wo is me for my destruction, and my grie- nounce all other 31.9 Pfal. 16.5. to prepare themuity, thewing that that they should told them. plague, and there. people how to bem Heihe weth how terrifalem

by his owne wife.

him, the more doth

God inftructerb

made warte againft the Mozbires and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Jeruf dem, Ezek ar. at therefore the Prophet fryth, that this was the Lords dire-Stion, q Confidering that God had renealed vino him the certified of their cap-tioine, Chap. 7. 16 he onely praieth, that he would punish them with mercy. which Ifaiah callerhio meafure, Chap a7.8 meafuring his rod; by their infi-mity, Cor. o. 13 for here by judgement is meant not onely the punifiment, but alfo the mercifull moderation of the fame, as Chap. jo. et. r Foratmuch 21 God cannot onely be knowen and glouded by his mercy, that hee wheth roward his Church , but alfo by his juffice to ponelhing his coemies, bee prairie that this glory may fully appeare both in the one and the other, I fel. : c. 6.

CHAP. XI.

3 Acurle of them that chey not the word of Gods cour-nant, 10 the people of Indah, following the Reps of their fathers, northip ffrange gods, as The Lord forbiddeth lerem ah to pray for them.

He word that came to Ieremian from the Lord faving.

2 Heare vee the Words of this couenant, and foeake unto the men of Indah, and to the inhabirans of erufilem.

3 And fay thou vnto them . Thus fayeth the Lord God of Ifrael, " Curfe! be the man that a Heealleththe ob-yeth not the words of this conenant,

4 Which i commanded vinto your fathers, fiteration of Gods w in I broag to them out of the land of Fg, pt, mercies, who freely chofe them, made true the ron i mace, faying, Obev my voyce, a ceuenant of eterand doe coording to all thefe things which I call felicity with con maned you : to thall ye be my people, and I them and how he

lewes to the conguer performed it on his b halfe, a d

bow shows or thewed themselves rebellions and ingrese toward bim and brake it on their pars, and fe are instell to the curfe of the Law, Deur, 27.26.

The peoples idolatrie.

b Thus be fpeaketh

Chap. XII.

The wicked prosper. 66

will be your God,

5 That I may confirme the oathe, that I have fworne voto your fathers, to give them a land, which floweth with milke and nony, as appeareth this day. Then answered o I, and faid, So be it, O

in the person of the people, which agreed to the coue-6 Then the Lord fail vnto me . Crie all thefe

words in the cities of Judah, and in the freetes of Ierusalem, saying, Heate ye the words of this couenant, and doe them. 7 For I have protefted vnto your fathers, when I brought them vp out of the land of Egypt vnto

E Reade Chap. 7.13, this day, crifing earely and protesting, saying, Obey my voyce. 8 Neuerthel if they would not obey nor encline their eare; but eury one walked in the flubburnnesse of nis a wicked heart : therefore I will

& According to his owne fantafie, and bring vpon them all the ewords of this couenant not at my word apwoich I commanded them to doe, but they did it pointed him e Meaning, the menaces and curfee 9 And the Lord fail vn:o me, A fconspiracie conteined in the is found among the men of ludah, and among the La w. Leuit. 16.

14. deut 18.16 . inhabitants of Ierula em. f Thatis, a generall confeat to rebeil against me,

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to ferne them: thus the house of Israel and the house of Iudah haue broken my conenant, which I made with their fathers. II Therefore thus faith the Lord, Behold, I

will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto

Because they will me , g I will not heare them.

nat pray with true 12 Then shall the cities of Judah, and the infaith and repenhabitants of Ierufalem go, and crie vnto the gods tance, but for the vnto whom they offer incenfe, but they that finart and griefe which they feels, not be able to helps them in time of their Prou. . . 11. trouble. 13 h For according to the number of thy cities b Reade Chap. 2.28.

were thy gods, O Indah, and according to the number of the ftreetes of Ierufalem have ye fet up altars of confusion even altars to burne incense vnto Therefore thou shalt not i pray for this

f Reide Chap. 7,16. Eod 14.11.

loued.

when they cry ento me in their trouble, I will not beare them. 15 What should my k beloued tarie in mine k My people of Ifrath, whom I have house, seeing they have committed abomination hitherto fo greatly with many ? and the holy fleth! goeth away from thee : yet when thou doeft cuill , thou re-

people, neither life vp a cry or prayer for them; for

I Meaning that they offer norin the ioyceft. Temple to God, hut 16 The Lord called thy name, A greene oline ypon the alrais of tree, faire, and of goodly fruit: but with movile Baal and the idotes, and great tumult be bath ferfire vponit, and the and fo rejoyced to cheir wickednes. branches of it are broken. m Of the Babylo-

17 For the Lord of boaftes that planted thee, mians and Caldeans. hath pronounced a plague against thee, for the wickednes of the house of Israel, and of the house of sudah, which they have done against themselves to prouoke me to anger in offering incense vnto Baal.

18 And the Lord bath taught mee, and I n Which went about Know it , even then thou shewedst me " their prapituily to confpire

my death. 19 But I was like a lambe, or a bullocke, that o Let vs defiroy the is brought to the flaughter, and I knew not that Prophet and his they had denifed thus against mee, saying . Let vs doftine Some o destroy the tree with the fruit thereof, and cut reade, Let va corrupt him out of the land of the living , that his name his meat with wood, meaning, may be no more in memorie.

20 But O Lord of hoafts, that indgeft righteoully, and rrieft the reines and the heart, let me lee thy P veng ance on them; for voto thee have I opened my cause

21 The Lord therefore speaketh thus of the for barred, but being men of 9 Ara woth, (hat feeke thy life , and fay, maouel voich the men of 9 Ara noth, (nat recket try into sent try). Sphire: God, he defirether caduancedie not by our I ands) ment of Galagiory.

22 Tius therefore faith the Lord of hoafts, and the verifying of Behold , I will vifu them : the long men shall die his wor! waich is by the fword their fonnes and their daughters by the defluct by the dediuction thall die by farring.

23 And none of them shall remaine; for I will Procits on take reit bring a plegue vpon the men of Anathoth, each of the people for the years of their vilitation

Prietta, and they d Welving, reade Chap. 1. t. r Northarthey could not abide to heare God raned (tot herein they would fliew themselves most body) but because hey could not abide to be finaspely reprodued, and there are defined to be flattered, Ifat 30 10 and to be mair-eined in their pleafures , Michab a. 11, and not to beare vice condemned,

CHAP. XII.

1 The Prothet marner etb at the prosperitie of the wicked. although he contest. G.d to be righteous. 7 The lewes are for aken of the Lord to He speaketh against pasters O preachers . that feduce the people : 4 The Lord threats note destruction water the nations that treubled ludah,

Lord, if I dispute with thee, thou art s righteous: yet let me talke with thee of thy indgements: wherefore doeth the way of the wicked b prosper ? mby are all they in wealth that rebellioully transgrade

Thou haft planted them, and they have ta-fefeth God to be ken roote; they grow, and bring rotto ituit, took into a land an introduction and sale to give a reason ken roote; they grow, and bring forth fruit, thou just in all his doings.

3 But thou, Lord knowest me thou haft seene b This question hath me, and tried mine heart toward thee; pull them beene alway a great out like theepe for the flaughter, and a prepare godly, to fee the

them for the day of flaughter. 4 How long thail the land mourne, and the God in profession, herbes of euer, fielde wicher, for the wickednette and bu deare chilof them that dwell therein ? the beaffs are confu- Iob. at 7. pfalme 37. med, and the birds, because they fayd, He will not 1. and 73 3 Habac.

fee our last ende 5 If thou haft runne with the footmen, and in mouth, burdeny they have wearied thee, then how canst thou him in heart, which march thy felfe with horfes? and if thou though- is here meant by the test thy selfe fase in a peaceable land, what wilt matth. 15.8.

thou doe in the fwelling of lorden? 6 For even thy brethren and the house of thy it. Sinchifie them father even they have dealt vofaithfully with thee, would be fa diffied and they have cried out altogether vpon thee; in the deftruction of but believe them not, though they fpeake faire to the wicked, to whom God for a

while giveth pro-I haue forfaken & mine house: I haue left foeritie, that aftermine heritage : I have given the dearely beloued ward they should of my foule into the hands of her enemies.

8 Mine heritage is vnto me, as a b lion in the when they lacke foreft : it crieth out against me , therefore haue I then riches, which

hated it.

mercie. 9 Shall mine heritage be vnto mee . as a bird e Abufing Gods tenithey flattered themfelues as though God would euer be meraifult , and not voterly deftroy them : therefore they hardened themfelues to hone, till at length the beafts and infeofible creatures fels the punishment of their stubburne rebellion againtt God. f Some thir ke that God reproqueth leremiah , in that that hee would reason with him, saying, that if he were not able to match with men, that he were farre vaable to difpute with God. Others, by the footemen, meane them of Avathorh : and by the horfemen, them of Ierufalem which should trouble the Prophet worfe then his owne contreymen did. g God willeth the Prophet to denounce his judgemeors againft lerufalem, notwithftanding that they shall both by threatnings and flatterier , labour to put him to filence. h Eurr ramping and saging against me and my Prophers.

of all his aftes.

To wit, outbithe

Wickel enemies of

d The Fire we word meaning, that God

the more feele his heaule judgement Were a figue of his

tie and hispremifer,

i In ftead of bearing my timerie. and wearing onely any colours, they haue change and diuerfirie of colours of their idols and fuperflitions: therefore their enemies. as thicke as the f ules of the ane shall come about them to de. firov them k He prophecieth of the deftruction of leiufa'em, by the captaines of Nebuchad-nezzar, whom he calle:h

paffors. I Becaufe no man regardeth my word, or the plegues man I baue feat ypon che land-Prophess. m They lamented the finnes of the people o Fot in Stead of amendment, you greve worfe and worfr, as Gods

p'agues teitified. p Meaning, the wicked enem es of his Church. publich blaff beined his Name and whom he would punifh after that he hath deliuered This people. 9 After that I haue ponished the Gentiles I will have

mercie vpon them. r The true doctrine

a Decouse this ri-

mer Perath or Eu-

phrales was farre-

from lerufalem.it

is cuident that this

whereby was fig-

Levves thould pale

ouer Euphraies to

be captines in Ba-

for leag b of time

faould feeme to be

rotten , although

they were joyned

tothe Lord before

as a gudle about a

CHAR.

below, and there

wasa vifion,

mified that the

i of divers colours? are not the birds about her, faying, Come, aftemble all the beafts of the field, come to eate her?

10 Many pastours have destroyed my k vineyard, and moden my portion under foote : of my pleafant portion they have made a defolate wil-

11 They have layd it waste, and it, being waste, mourneth voto mee, and the whole land lyeth wafte, becanfe no man fetteth his minde on

12 The destroyers are come upon all the high places in the wildernesse: for the sworde of the Lord shall denoure from the one end of the land, euen to the other end of the land : no fleth shall

haue peace. 13 m They have fowen wheare, and reaped thornes: they were " ficke, and had no profit and

they were ashamed of o your finis, because of the fire wrath of the Lord. 14 Thus fairn the Lord against all mine enill P neighbours, that touch the inheritance, which I have caused my people Israel to inherite, Be. holde, I will plucke them out of their land, and

placke out the house of Iudah from among them. 17 And after that I have plucked them out, I a will returne, and have compassion on them, and will bring againe enery man to his heritage, and

enery man to his land. 16 And if they will learne the waves of my people, to fweare by my Name, (The f Lord lineth, as they taught my people to (weare by Ban) then shall they be built in the middes of my

17 But if they will not obey, then will I vtterly plucke vp and deftroy that nation , fayeth

and manner to ferue God. f Reade Chap 4.2. t They hall be of the number of the faithfull , and haue a place in my Church.

CHAP. XIII.

The defiruation of the lewes is profigured at Why I frael was recipied to be the feight of God, and worther were forfaken if He exhaueth them to repentance.

Has faith the Lord voto mee, Goe, and buy thee a linner girdle, & put it upon thy losses,

and put it not in water. 2 So I bought the girdle according to the commandement of the Lord, and put it spon my loynes.

3 And the word of the Lord came voto mee the fecond time, faving,

4 Take the girole that thou halt bought, which is vpon thy loynes, and arife, goe toward a Fe ath, and hide it there is the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lotd fayd onto mee, Atife, goe toward Perath, and take the girdle from thence, which I commanded thee to bute

Then went I to Perath, and digged, and tocke the girdle from the place where I had hid it, and behold, the glidle was corrupt, and was profitable for northing

Then the word of the Lord came vato me, faying.

Thus faith the Lord . After this maner will I

deftroy the pride of Judeh, and the great pride of Ierufalem.

10 This wicked people have refuled to heare my word, and walke after the thubburnneffe of their owne heart, and walke after other gods to ferue them , and to worthip them : therefore they thall be as this girdle, which is profitable to no-

11 For as the girdle cleaueth to the lornes of a man, so have I ried to me the whole house of Ifrael, and the whole house of Iudah, faith the Lord, that they might be my people : that they might haue a name, and praise, and glory, but they would not beare.

12 Therefore thou shalt say voto them this

word, Thus faith the Lord Goe of Ifrael, Energy b bottell ih ill be filled with wine, a id they thall b Euery one of fay vnto thee, Doe we not know that every bottell with finited fiall be filled with wine? 13 Then shall thou fay vnto them . Thus faith be without all the Lord, Betold, I will fill all the inhabitants of kin wienge to

this land, even the kings that fit vpon the throne your felnes. of David and the Priests and the Prophets and all the inhabitants of lernfalem with drunken-

14 And I will chaffithem one against another, c It shall be as eaeuen the fathers and the formes together, faith the he for me to deftroy Lord : I will not spare, I will not pitie, nor haue ftrongest, as it is compaffion.bnt deftroy them.

15 Heare and give eare, be not proud ; for the earthen bottels,

Lord hath spoken it.

16 Give glory to the Lord your God before he brit gd darkeneffe,and or euer your feet finm- a That is,afflichible in the darke mountains, and whilesy on looke on and miferie by for e light, hee turne it into the fladow of death the Babylonians, and make it as darkeneffe.

17 But if yo will not heare this, my foule firll helpe and support f weepe in fecret for your prise, and mine eye final of the Egyptians. weeps and drop nowne . a es, because the Lords beled away captine, flocke is coried away capitue.

Humble your felues, fit downe for the cowne fluil weepe and of your glory fliall come downe from your Libert for your Lead's. 19 The civies of h the South finall be that up, g For Ichotachin

and no mae that of en them; all tudah thall be rendred thomcaried away capting tightly be wholly carried away felurs by Jeremicap.iu-

20 Lift vp your eyes, and behold them that a King 14.12 come from the North; where is the i flocke that h That is, of ludzha was given thee, then thy beautifull flockes

21 What wilt thou fay when he fhall vifit thee? Babylon (for thou haft k taught them to be cap aines and i H atheibthe as chiefe over thee) ihall not forow take thre as a king, where his recomes

22 And if cloud fay in thine heart, Wherefore thangers f r helps come these things upon need For the multitude thou halt made of thine iniquities are thy skirts i discouered and fight against thee. thy heeles nade bare.

23 Can the blacke Moote charge his skin ? or poerific fall be the leopard his spors, then to y ye also coe good fhame feene, that are accustomed to dee early

24 Therefore will I featter them , as the flubble that is taken away with the Southwind.

fures for mee, faith the Lord, because theu haf manifen to all the forgoten me, and in ited in lyes. 26 Therefore I lea ealfo discouered thy skirts ment.

yp, it thy face in that it williame may appeare. 27 I have frene there aculteries, and thy n ney indamed affer ings, the fathinese of thy whoredome on the hils mares,

drunkennette and

the greatest and the

e Meaning, for and I, according

18 Sa. v. tothe & Kit gand to the Queene: to mi e affection towaris you, tutb.ionelfe. king of Babylon,

which lieth Southward from k By fe king to

1 Thy loak to byutled off and thry

in As thine injente 25 This is thy portion, and the part of thy meaties have beene or cold fo fhall thu finame and pupile.

n He comparerh

place fo be nor low, whereas the markes and lignes of three idolatry appeare not,

a Which came for

lacke of raine, as

Or restraint.

b The word fignifieth to be made

taten for extreme

c To wit, with

after in token of

d Meaning, that

the bruit beattes for drought were

their young.

contraty to nature,

and to goe feeke

could not knde.

e Which are fo

bore of parure.

be cooled with

that they cannot

drinking of water.

f He thewerb the

die Gods plaguer,

vnfained confession

of our finner, and re-

surping to him by

g That taketh no

b As mether

hath ftrength to

belpe , and yet is

afraid to pat to

i Reade Chap 7.

' He pftieth the

which deceived

anfweied, that

both the prophets,

which decrived,

shemfelues robe

feduced, fhall pe-

rifh, Chip 23.15.

and 27.3.9.aod

and the people,

Which fuffered

16. and 11.14.

his band

which is by

repentance.

verie 4.

forow.

forow.

in o the fields, and thine abominations. Wo vnto thee,O Ierusalem : wilt thou not be made cleane? when shall it once be?

CHAP. XIV. E Of the dearth that fooded come. 7 The prayer of the people of king mercie of the Lord. 10 The unfaithfull people are not heard. 12 Of prayer, fafting, and of falje

prophets that feduce the people, He word of the Lord that came vnto Ieremiah, concerning the a # dearth.

2 Indah hath mourned, and the gates thereof are defolate, they have beene b brought to heavinesse vito the ground, and the crye of Ierusalem blacke, and fo is here

3 And their nobles have fent their inferiours to the water, who came to the walles, and found no water : they returned with their veffel: empty: they were ashamed and confounded and conered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were athamed, and concred their heads.

Yea, the hinde also calued in the field, and forfooke d it, because there was no grafle.

6 And the wilde affes did fland in the high places,& drew in their wind like e dragons : their compelled to for lake eyes did faile, because there was no gratte.

7 fO Lord , though our iniquities tellifie against vs, deale with vs according to thy Name: water, which they for our rebellios are many, we finned against thee. 8 O thou hope of I frael, the faulour thereof in

the time of trouble, why artthou as a 8 ftranger in the land, as one that patieth by to tary for a but ttill gape for the 9 Why art shou as a man aftonied, and as h a aire to refresh them. Strong man that cannot helpe? yet thou, O Lord,

art in the mids of vs, and thy name is called upon onely way to remevs : forfake vs not. to Thus faith the Lord ynto this people, Thus have they delighted to wander: they have not re-

frained their feet, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their sinnes.

11 Then faid the Lord vnto mee, Thou fight not pray to doe this people good.

12 When they fast, I will not beare their cry, and when they offer bount offering, and an oblation, I will not accept them : but I will confume them by the fword, and by the famine, and by the postilence.

13 Then answered I, Ah Lord God, behold, the h prophets fay voto them , Yee shall not see the people, and accufeth fword, neither shall famine come vpon you, but I the false prophets, will give you affored peace in this place.

them . but the Lord 14 Then the Lord faid vnto me, The prophets prophecie lies in my name: * I have not fent them, neither did I command them, neither spake I vnto them, but they prophecie vnto you a false vision, and digination, and vanity, and decenfulneffe of their owne heart.

15 Therefore thus faith the Lord, Concerning the prophets that prophecie in my Name, whom * Chap. 23. 21 and I have not fent, yet they fay, Sword and famine \$7.10.15, and 29.9. It all not be in this land, by fword and famine thal those prophets be consumed.

> 16 And the people to whom these prophets do prophecie shalbe cast out in the streetes of Ierusalem, because of the samine, & the sword, and there shall be none to bury them ; both they and their win-s, and their fonnes, and their daughters: for I will powre their wickednes spon them.

them, Let mine eyes drop down! teares night and day without ceafing : for the virgine daughter of I The falle prophets my people is destroyed with a great destruction, promised peace and with a fore grieuous plague. 18 For if I goe into the field, behold the flaine Icemiah calleth to with the fword; & if I enter into the citie, behold repensance for

17 Therefore than shalt say this word onto

them that are ficke for hunger alfo: moreover, the their affliction. Trophet also and the Priett go a wandting minto which is at band, a land that they know not. 19 Haft thou vtterly reiected a Iudah, or hath m Both high and thy foule abhorred Zion? why has thou faitten low shalbe led

vs, that wee cannot be healed t Wee looked for bylon. peace, and there is no good, and for the time of e Though the health, and behold trouble. alth, and behold fromthe.
20 We acknowledge, O Lord, out wicked off the multitude,

netfe, and the iniquitie of our fathers; for we have which were bypos finned against thee. 21 Doe not abhorre vs: for thy Names fake was affured that

ber and breake not thy couenant with vs. 22 Are there any among the P vanities of the base Hill 2 Church Gentiles, that can give raine? or can the heavens prayeth. gine showres Is it not thou , O Lord our God? o He reacheth he therefore we will waite upon thee: for thou haft Church a forme of prayer to humbie made all these things.

God by rive repentance which is the onely meane to sunyde this famine, which was the begine ning of Gods plagues. p Meaning, their idols, teads Chap. 10,15.

CHAP XV. I The Lord would heare no prayer for the lewer, 3 bus

threatnesh to destroy them with foure plagues. T Hen faid the Lord vnto me, a Though Mofes Meaning, that and Samuel flood before me, yet mine affecti- if there were any

of my fight, and let them depart. 2 And if they fay vnto thee, Whither shall we as were these two. depart? then tell them. Thus faith the Lord. Such yet that he would as are appointed to death, vnto death; and fuch as not grant this request, for a function are for the fword, to the fword; and fuch as are as he had determine for the famine, to the famine : and fuch as are for ned the contrary,

the captivitie, to the captivitie. 3 And I will appoint ouer them foure kindes, faith the Lord , the fword to flay , and the b dogs b The dogs , birds , to teare in pieces, and the foules of the heaven, and beafts flieuld and the beafts of the earth to denoute , and to de- despure them that

4 I will c featter them also in all kingdoms of nifeth to tunue to the earth, d because of Manafieh the sonne of He- and fro for seare the earth, a because of Mahanen the forme of me-zekiah King of Iudah, for that which he did in of conference, as I erufalem.

Who shall then have pitie vpon thee,O Ie- d Northarthe rufalem? or who shall be fory for thee? or who for the kings fhall goe to pray for thy peace?

6 Thou haft forfaken me, fayeth the Lord, and their owne finnet gone backward : therefore will I ftretch out mine also, because they hand against thee, and destroy thee : for I e am wickednesse. wearie with repenting.

earlie with repenting.

7 And I will featter them with the fanne fin not call balke my the gates of the earth: I have wasted, and destroy- plagues of space ed my people, yer they would not teturne from thee any more. their waves.

8 Their widowes 8 are increased by me about g Because 1 had the fand of the fea: I have brought vpon them, flaide their hafand against, the | assembly of the yong men, a defroyer at noone day: I have caused him to fall or, fearefully, vpon them, and the citie fuddenly and & fpeedily. h She that had

made weake: her heart hath failed: the funne hath i She was definived. failed her, whiles it was day, fire hath beene con- in the mids of her founded, and ashamed, and the residue of them prospectry. Tio

and allurance, but 16. and 2. 18.

Prophet knew crites, and battat d cast not downe the throne of thy glory : remem- for his promise theinfelnes to

on could not be toward this people: caft them out man living monned with fo greet zeale to ward the people Ecek. 14 14. * Zach.11.9.

> were flaine c The word fig-

did Kain finge onely , but for

4.King 21.9 cities

9 Shee that hath borne b feuen , hath beene many, lost all bee

God affisteth his.

Ieremiah. Shall man make gods?

k Thefe are the Prophets words, complaning of the people, and that he was referred to fo evicked a time : wherein a'fo he

theweth what is the conductor of Gods minifters : te

wit, to have all the though they give noue occation. I Which is an ocand hetred.

m In this perplewitie the Lord comahat my last dayes Should be quiet : and by the enemy he meaneth here . Nebuzzardan the capraine of Nebuebadnezzar, who

gaue Ieremiah the choife either to temaine in his counziey, or to gowhizher he would : or by the entemie he meanerh the lewes, which thould afser ward know leremiabs fidelity, and therefore fayour him.

m As for the prople, though they feered trong as yren , yet fhould shey not be able to refift the hard wion of Baby'onbat should be led captines! HOr, ranseme.

o He fpeaketh not this for define of renengeance, but wishing that God would deliver his Church of them whom he knew to he hardened, and

a Meaning, that the

his forow.

p I received them with as great toy, as he that is affamilited, eareth meat. ql hed nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues : snewing what the faithfull should do when they see tokens of Gods nager. r And halt not affilled mee according to the promife? wherein appeareth that in the Saints of God is imperfection of faith , which through impasiencie is oft times affailed, as Chap. 20.7. f If thou forget thefe carnall confiderations, and faithfully execute thy charge. t That is feeks to win the good from the had. u To wir, as my mouth bath pronounced. Chap, 1. 18 and 25 heere followeth , verfe 20. x Conforme northy felfe to their wickednes , but let them follow thy godly example. y I will arme thee with an innincible friength and contlancie, fo that all the powers of the world shall not overcome thee,

ling of the Genisles.

T He word of the Lord came also voto mee.

formes nor daughters in this place. a Hickion firculd be fo horrible in Lerofalern , that wife and children fhould but increase that beare them, and concerning their fathers

that beget them in this land. They shall die of deaths and diseases : they flull not be lamented neither thall they be buried,

10 Ch Woe is me, my mother, that thou halt borne me'a contentious man, and a man that ftriueth with the whole earth : I have neither ! lent on vsury,nor men haue lent vuto me on vsury, yet euery one doth curfe me. 11 The Lord faid, " Surely thy remnant shall

will I deliver vnto the fword before their ene-

mies, faith the Lord.

haue wealth: furely I will cause thine enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the o yron breake the yron, and the world against them, braffe that commeth from the North? 13 Thy fubstance and thy treasures will I gine

to be spoiled without | gaine, and that for all thy safion of contention finnes even in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knowest not : for a fire forted me , and faid is kindled in mine anger, which shall berne you. 15 O Lord, thou knoweft, remember me, and

visit me, and reuenge me of my o persecuters: take me not away in the continuance of thine arger: know that for thy fake I have fuffered rebuke.

16 Thy words were found by me, and I did P eate them, and thy word was vnto me the joy and reloycing of mine heart; for thy Name is called

vpon me,O Lord God of hoaftes. 17 I fate not in the affembly of the mockers, neither did I reioyce, but fat alone 9because of thy

plegue; for thou helt filled me with indignation. 18 Why is mine heavineffe continuall; and my plague desperate and can not be healed? why art thou voto me as a liar, and as waters that faile?

10 Therefore thus faith the Lord, If thou freturne, then will I bring thee again, and thou thale fland before me : and if it on take away the t precious from the vile, thou shalt be a according to my word : let them returne voto thee , but re-

turne not thou voto them. 20 And I will make thee vnto this people a Grong brafen wall, and they fhall fight against thee, but they feall not y premaile against thee: for I am with thee to four thee, and to deliner thee,

faith the Lord:

21 And I will deliner thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

CHAP. XVI. 2 The Lord forbidding Ieremiah to marrie, showeth him what swald be the affictions upon Indih. 13 The captimitie of Baby on. 15 Their delinerance. 19 The cal-

faying, 2 Thou shalt not take a thee a wife, nor have

3 For thus fayth the Lord concerning the fonnes, and concerning the daughters, that are borne in this place, and concerning their mothers but they shalbe as dung upon the earth, and they shall be confumed by the sword, and by famine, and their catkeifes shall be meat for the fonles of the heatien, and for the beafts of the earth.

5 For thus faith the Lord, b Enter not into the b Signifying, that house of mourning neither goe to lament, nor be the athicked should mooned for them; for I have taken my pasce be forest, that from this people, faith the Lotd , even mercy and have leafure to compassion. 6 Both the great and the small shall die in this

land : they thall not be buried , neither shall men lament for them, c nor cut themselves, nor make c That is, finally themselves bald for them. 7 They shall not firstch out the hands for them of mounting.

in the mourning to comfort them for the dead, neither shall they give them the d cup of consola- d For in these tion to drinke for their father or for their mother, great extrem ties

8 Thou shalt not also goeinto the house of all confointon and comfort shall be feafting, to fit with them to est and to dri ke.

o For thus faith the Lord of hoastes, the God of Ifrael, Behold, I will cause to cease out of this place in your eyes, even in your dayes, the yoyce of mirth, and the voyce of gladnefle, the voyce of the bridegrome, and the voyce of the Lride. 10 And when then thalt thew this people all

these words, and they shall say vnto thee, "Where- * Chap. 5, 19, fore bath the Lord pronounced all this great plag te againft vs ? or what is cour iniquitie ? and what is our finne that wee have committed againft e Because the wice the Lord our God?

hed are a 'way is II Then shalt thou say vnto them, Because rebellious, and difyour fathers have for faken me, faith the Lord, and familie their owner fathers have for faken me, faith the Lord, and family, and murmure hone walked after other gods, and have ferned against Gods judgethem, and worthipped them, and have forfaken ments, as though be ball no just cause to me, and have not kept my Law,

12 (* And) e have done worse then your fathers: sheweth him what for behold, you walke every one after the flub. to answere. for behold, you wake every one artificines by * Chap.7,26, burnnes of his wicked heart, & will not hear eme) * Chap.7,26, * Chap.7,23,7.

13 Therefore will I drlue you out of this land f Signifying the into a land that we know not neither you nor benehr of their deyour fathers, and there ye shall serue other gods fuerance our of day and night: for I will fliew you no grace. 14 *Behold therefore, faith the Lord, the dayes fould abolifit the

come that it find no more be faid , The Lord har remembrance of ueth, which brought vp the children of Israel out from Fgypt: buthe of the land of Egypt,

15 But, The Lordlineth, that brought up the respect to the spirichildren of Israel from the land of the North vader Child and from all the landes where hee had feattered g By the fiftees and them, and I will bring them agains into their land hunters are means that I gave ynto their fathers.

Bahold, faith the Lord, I will fend out ma- fitould defitoy them my & fifthers, and they shall fifth them, and after will in such fort, that if I fend out many hunters, and they shall hunt them they escaped the from enery mountaine, and from enery bill, and foould rekerbert, out of the caues of the rocks.

17 For mine eyes are vpon all their wayes: fornes and daughthey are not hid from my face neither is their ini- offered to Molech. quitie hid from mine eyes.

13 And first I will recompense their iniquitie the great mercy of and their finne double, because they have defiled nerance, which finals my land, and have filled mine inheritance with not onely extend to their fishie h cations and their abominations.

19 O Lord thou are my force and my k Out fathers fitength and my refuge in the day of affliction: were most vile the Gentiles shall come vnto thee from the endes idolaters, therefore of the world, and shall fay, Surely our fathers have it commeth onely of God's mercy, that he inherited k lies, and vanitie, wherein there was no performeth his pro-

20 Shall a man make gods vnto himfelfe, and Viterly can vsof. they are no gods?

be fo great, that it tach berechiefly the Babylonians and Caldeans, who one, the other h That is their

ters . Waich they He wondreth at God in this delithe lewer , but alfo to the Gentiles,

mife, and hath not

21 Behold

e Reade Chap.

Exod. 20.8 and

of this one com-

able are contemed

I They first once rance, that they may Lord. learne to Worthip

a The remem-

brance of their

contempt of God

for a time he de. ferre the puaish.

mear, for it thall

b In Read of the

Law of God, they

haue written idoletrie and all abo-

minations in their

c Your fiones appeare in all the al-

rarithat you hade

erected to idales.

d Some reade, So

thar their children remember their

aitars, that is, fol-

Iow their fathers

wickednelle. e Zion that was

my mesocaine.

ar a walte field. f Because thou

the land reit, at

thall now be left

wouldest not give

fuch times, dayes,

and veeres as I ap-

hereafter be carred

away, and it fhall

g The lewer were

giuen to worldly

thought to make

themielies thong

by the friendship

of the Egyptians.

gets, and in the

nor depend on

he denouoce:h

Gods plagues

man to God.

zali, Ifa. 2 22 .

Caap. 48.6.7.

k-1 baue euer

against them, show-

ing hat they pre-

ferre corruptible

exhick is impor-

i Brequie the Aic.

fone ex ule to de-

fe at their deings,

meane feafon did

olicies and

reft for lacke of

lahomers

be manifeit to

men and An-

beart.

cannot paffe, albeit

power, and mercie them: I will thewe them mine hand and my power, and them of the man and
CHAP. XVII.

I The framardnesse of the Lewes. J Cursed be those that patisher considerate in min. 9 Mans heavt is wicked10 God to the fearcher of the bear. 13 The large waters are sovened, and the second with the second second with the second s bath is commanded.

THe finne of a Iudah is written with a pen of pron, and with the point of a diamond, and granen vpon the b table of their heart, and vpon the hornes of your caltars.

2 d They remember their altars as their children, with their groues by the greene trees vpon the high hils.

O my mountaine in the field, I will give thy fubstance, and all thy treasures to be spoyled, for the finne of thy high places throughout all the borders.

And thou shalt rest, fand in thee shall be a rest from thine haritage that I gave thee, and I will cause thee to setue thine enemies in the land, which thou knowest not : for yee have kindled a fire in mine anger, which shall burne for ever-

Thus faith the Lord, Curfed be the man that trufteth in man, and maketh flesh his arme, and withdraweth his beart from the Lord.

6 For he thall be like the heath in the wilderneffe, and shall not fee when any good commeth, but shall inhabite the parched places in the wildernesse, in a falt land, and not inhabited.

7 Bleffel be the man that trufteth in the Lord,

and whose hope the Lord is.

8 b For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the riner, and shall not feele when the heat commeth, pointed, then thair but her leafe shall be greene, and shall not care for the yeare of drought, neither thall ceale from yeelding frait-

9 The heart is deceitfull and wicked about

all things, who can know it?

10 I the Lord fearch the heart, and trie the reines, even to give every man according to his wayes, and according to the fruite of his Ifa.31 3 and ftran-

II has the Partrich gathereth the young, which thee bath not brought foorth : To he that getteth riches, and not by right, shall leave them God, and therefore in the middes of his dayes, and at his end shall be a foels.

> 12 Araglorious throne revalted from the beginning, foir the place of our Sanctuary.

13 O Lord, the hope of Hrael, all that forfake thee , shall be confounded : they that depart from thee, thalbe written m in the earth, because they have forfaken the Lord, the fountaine of lih Reade Pfal r.a.

14 Heale mee, O Lord, and I shall be whole: n face mee, and I shall be faced; for thou art my

he flieweth that their owne lexide imaginations deceive them, and bring them to these inconve-mences: but God will examine their deeds by the malice of their bearts, 1. Sam. 16,7. 1 Chion 18.9. Pfal.7. 10 Chap.11 10 and 20.12 Reuel 2.13. k As the Partrick by calling garbereth others which for falle ber when they fee that thee is nor their damme : fo the couetous man is forfakeu of his riches, becaufe he commeth by them falfely. I Shewing that the godly ought to glory in nothing, but in God, who doeth exalt his, and hath left a fig te of his fauout in this Temple. m Their names thall not be regimted in the booke of life. n Be deficerb God to preferue bim that hee fall not into tentation, confidering the great contempt of Gods word, and the unititude that fall from God,

15 Behold, they fay with me. Where is the o The wicked fay that my proword of the Lord? let it come now.

phecie fhall nor 16 But P I haue not thruft in my felfe for a pa- come to palle befrom after thee, neither naue a defined the day of the rime of my tell the rime of thy vengeance. ftour after thee , neither have I defired the day of cause thou defer-

P I am affured of 17 Be not 9 terrible vnto me : thou art mine my vocation, and hope in the day of adnerlitie. therefore knows

lips was right before thee.

18 Let them be confounded, that perfecure me, which thou that the thing but let not me be confounded: let them be afraid, keit by me , mall but let not me be afraid: bring vpon them the day come to pade, and of aduerfitie, rand deftroy them with double de- that I fpeake not of any worldy affiction.

19 Thus bath the Lord faid vnto me, Goe and 9 How foeuer the fland in the gate of the children of the people, goroufly with me, whereby the Kings of Iudah come in , and by the yet let me finde which they goe out, and in all the gates of lerg. comfort a three.

20 And fay vnto them, Heare the word of the f Whereas thy Lord , yee kings of Iudah , and all Iudah , and all dodrice may be Lord, yee Kings of Ludan, and all adden, and an by belt vaderhood the inhabitants of Ierufalem, that enter in by belt vaderhood both of high and thefe gates. lawe

21 Thus faith the Lord, Take heede to your t By naming the foules, and beare no burden in the : Sabbath day, Sabbath day, comprehenderh nor bring it in by the gates of Ierusalem,

the thing shat is 22 Neither carie forth burlens out of your thereby figuified; houses in the Sabbath day : neither doe yee any for if they mansworke, but fanctifie the Sabbath, as I comman greffed to the cerded your fathers. needs be culpable

23 But they obeyed not neither inclined their of the reft, reade eares, but made their neckes stiffe, and would not by the breaking

heare, nor receive correction.

24 Neuertheleffe, if ye will heare me, faith the mandement , he Lord, and beare no burden through the gates of makers them transgrettours of the citie in the Sabbath day, but fanctifie the Sab- the whole lawe. bath day, so that ye do no worke therein, foraimach as the

25 Then shall the Kings and the Princes enter first and second in at the gates of this citie, and thall fit * vpon the berein, throne of David, and shall ride upon charets and * Chap. 22.4. vpon horses, both they and their princes, the men of InJah, and the inhabitants of Ietufalem; and this citie shall remaine for ener.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and facrifices, and meat offerings, and incense, and shall bring facrifice of praise into the house of the Lord.

27 But if ve will not heare me to fanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierufalem in the Sabbath day, then will I kindle a fire in the gates thereof. and it shall denoure the palaces of leruialem, and

it shall not be quenched.

CHAP, XVIII,

a God fleweth by the example of a porter, that it is in his forwer to defirey the defpifers of his werd 12 The confervacie of the lewes against Isremiah. 19 His prajer againft his adverfaces.

The word which came to Ieremiah from the Lerd, faying,

2 Arife and go downe into the potters house, a Asthe potter and there shall I shew thee my words.

3 Then I went downe to the potters house, the clay to make and behold, be wrought a worke on the wheeles. what for he will. 4 And the verified that he made of clay, was or to breake thems broken in the hand of the potter, so he returned, made them: so

and made it another vessel, as seemed good to baue I power oner the potter to make it. 5 Then the word of the Lord came vnto me, good to me, 1st.

faying, 6 O honfe, Rom. 9,20, 11. Ti a

barb power ones

4; 9. Wild. 15.7.

Euill for good.

b When the Sorip-

guie attributeth

repentance vnto

God,it is not that

he doeth contrary

so that which he

bath ordeined to

threatneth,it is a

calling to repen-

sance, and when

be gieeth man

grace to repent. the threatning

in it) taketh no

feripture calleth

God because it

fo sppeareth to

mans judgement.

no remorfe, but

Were altogether

bent to rebellion

felfe will.

frest conduir

and to their owne

d As no man than

both thirit refufeth

waters which he

bath at home to goe and leeke wa-

reisabroad to

queach hughirft;

fo they ought not

so feeke for helpe

thraugers and leaue

e That is, the way

God which was prefent with them

of trueth which God had taught

Chap. 6.16

2 beur.

by his law reade

€ I will these mine

anger and not my faucur toward

g Tais aigoment

she wiched baue

auer vfed agaloit

God. The Church

cannot erie : we

me the Church.

and therefore

1 K ng 21 14.

Malac. 2.4. and thus the fa' fe

Church , which

thanderb not in

ontward pompe,

and in multitude.

but is knowed by

the graves of the

h Letve flander

bun: for we thall

i Seeing the ob-

burn and accuse

bely Ghoft.

he beleeved.

Chap. 7.4. and 20 2,

sgaind ve. they ught to die,

she true

ghe feruants of

and fuccour as

gepengance in

f which ever con-

but when hee

Ieremiah. 23 Yet Lord thou knowest all their counsell

The blood of innocents.

6 O house of Israel, cannot I doe with you as this potter, faith the Lord ? behold, as the clay is in the potters hand, fo are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingJome to plucke it vp , and to roote it out, and to destroy it.

8 But if this nation against whom I have pronounced, turne from their wickednes, I will b repent of the plague that I thought to bring bis fecret counfell:

 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to p'ant it.

10 But if it doe euillin my fight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men trineth a condition of Iudah, and to the inhabitants of Ierusalem, place : and this the faying , Thus faith the Lord , Behold , I prepare a plague for you, and purpose a thing against you: returne ou therefore every one from his euill way, and make your wayes and your workes good. 6 As men that had

12 But they faid c desperately . Surely we will walke after out owne imaginations, and doe enery man after the stubburnnesse of his wicked heart.

13 Therefore thus faith the Lord , Aske now among the heathen, who hath heard fach things? the virgin of Ifrael hath done very filthily.

14 Will a man forfike the fnow of Lebanon, mhich commeth from the rocke of the field ? d or shall the cold flowing waters, that come from another place be forf ken? 15 Because my people hath forgotten me, and

haue burnt incense to vanitie, and their prophets have caused them to stumble in their wayes from the e ancient wayes, to walke in the paths and way that is not troden.

16 To make their land defolate, and a perpetuall derifion, fo that enery one that patieth there-

by thall be aftonithed and wagge his head, 17 I will featter them with an East winde before the enemie: I will thew them the backe, and

f nor the face in the day of their deftruction. 18 Then fail they, Come, and let vs imagine fome denife against seremish: for the Law & thall not perish from the Priest, not counsell from the wife, nor the word from the Prophet : come, and let vs fmite him with the h tongue, and let vs not

whoforner speaketh give heed to any of his words. 19 Hearken voto mee, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompenfed for good? for they have digged a pit for my foule : remember that I flood before thee to speake good for them, Church perfecuteth and to turne away thy wrath from them.

> 21 Therefore, deliver vo their children to famine, and let them drop away by the force of the fword . & let their wives be robbed of their children, and be widowes: and let their husbands be put to death, and let their yong men be flaine by the fword in the battell.

> 22 Let the crye be heard from their houses, when thou shalt bring an hoafte fuddenly upon them : for they have digged a picto take me, and hid feares for my feet.

bortell of a potter, and take of the ancients of the people, and of the ancients of the Prieffs. 2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the | Eaftgate : and thou shalt preach there the words, that I shall tell & Or, gate of the

against me tendeth to death : forgive not their

iniquitie, neither put out their linne from thy

fight , but let them be overthrowen before thee;

deale thus with them in the time of thine anger.

CHAP. XIX.

Hee prophicieth the destruction of levufalem for the con-tempt and despring of the word of God.

T Hus faid the Lord, Goe, and buy an earthen

3 And fhalt fay, Heare yee the word of the Lord , O . Kings of Judah , and inhabitants of Ierulalem , Thus faith the Lord of hoaftes , the God . By Kinga here and of Ifrael, Behold, I will bring a plague vpon this in other places are meant counfellers place, the which whofoeuer heareth, his eares and governours of thall bringle.

4 Because they have for saken me, and propha- he called the ancients, verf. r. ned this place, and have burnt incense in it vnto b Reade of this other gods, whom neither they, nor their fathers phrase, s. Sam. 3. 14. haue knowen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they have built the hie places of Baal, to burne their fonnes with hre for burnt off ings vnto Baal, which I commanded not nor spake

it, neither came it into my mind) 6 Therefore behold, the dayes come, faith the dared, that what-Lord, that this place that no more be called d To- forur is not compheth, nor the valley of Ben-hinnom, but the val- word touching

ley of flaughter. 7 And I will bring the counfell of Iudah and against his word. Ierusalem to nought in this place, and I will cause 31. and 1 King. 23. them to fall by the fword before their enemics, 10.1fa. 30.33. and by the hand of them that feeke their lives; and their carkeifes will I give to be meat for the foules of the heaven, and to the beaftes of the

* And I will make this citie defolate, and an histing, fo that every one that patieth thereby, shall be attonished and hisse because of all the plagues thereof.

9 * And I will feed them with the fiesh of their * Deut. 28 53. fonnes, and with the fleth of their daughters, and Lament, 4.10, every one shall eate the flesh of his friend in the fiege and straitnesse, wherewith their enemies

that feeke their liues , shall bold them ftrait. 10 Then shair thou breake the botteli in the fight of the men that goe with thee,

11 And shalt fa, voto them, Thus faith the Lord of heafis, Euen fo will I bre kerbis people and this citie, as one breaketh a e potters vetfell, e This visible figure that cannot be made whole againe, and they shall was to confirme burie them in Topheth till there be no place to affurance of his

12 Thus will I doe onto this place, faith the Lord threatned by Lord, and to the inhabitants thereof, and I will his Prophet. make this citie like Topbeth.

13 For the houses of ferufalem, and the houses f He noteth the of the Kings of Iudah fliabe defiled as the place great rage of the of Topheth, because of all the f houses vpon whose test un place free g roofes they have burnt incense vnto all the hoast from their abomiof beauen, and have powred out drinke offrings as they polluted vnto other gods.

14 Then came Ieremiah from Topheth, where therewith, as we the Lord had fent him to prophecie, and he flood fee yet among the in the court of the Lords house, and faid to all g Reade Dour, as, \$4

the people,

the people : which

e Whereby is dehis fervice, is

* Chap. 13.18. and

plague, which the

their owne bouses

ftinate malice of the aduerfaries. which grew day'y more and more, the Prophet being mooned with Gods Spirit, without any carnal affection prayeth for their dei'tuction , becaule be knewe that it fiter Li tend to Gods glory , and profit of his Church,

Te Thus

a Thus we fee

that the thing

which neither the

King, por the prin-

ces, nor the people

phet of God , this Priest as a chiefe

influment of Sa-

b Which baue

to be abufed by

thy falle prophe-

& Hereinappea.

times ouercom-

fee not their la-

alfo feele their

reth the impa ien-

cie, which often-

merh the feruants

of God, when they

bours to profit, and

owne weakeneffe,

reade . hap. 15,18.

d Thou diddeft

thruit me foorth

against my will.

e He sheweth that

he did his office in

that he reprodued

the people of their

them with Gods

iudgements : but

because bee was derided and perfe-

cuted for this . he

was di couraged,

and thought to have ceafed to

preach, four that Gods fpitit did

force bim there-

f Thus the ene-

gether to know what they had

mies conferred to-

they might ac nfe

Ifa.19 11.

bim thereof, reade

g Here be fneweth bow his faith did

ftriue agaioft ten-

to this worke

cirt.

fuffred themfelues

durit enterprife

agaigft the Pro-

15 Thus faith the Lord of hoaftes , the God of Ifrael, Behold, I will bring upon this city, and upon all her townes, all the plagues that I have pronounced against it , because they have hardened their neckes, and would not heare my wordes.

CHAP. XX.

a Ieremiah is finitien and caft into prison for preaching of the word of God. 3 He prophecieth the captilitie of Babylon 7 He complainesh that heers a macking flocke for the word of God. 9He is compelled by the fpirit to preach

W Hen Pathur, the fonne of Immer, the prieft, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophecied thefe

2 Then Pashur smote Ieremiah the Prophet, and put him in the aftockes that were in the hie gate of Beniamin, which was by the house of the Lord.

And on the morning, Pathur brought Ieremiah out of the stockes. Then faid Ieremiah voto him, The Lord hath not called thy name Pailur, but | Magor-millabib.

4 For thus faith the Lord, Behold, I will make tan fieft attempted, thee to be a terrour to thy felfe, and to all thy reade Chap.18,18. friendes, and they shall fall by the sword of their HOr, feare round enemies, and thine eyes it all behold it, and I will give all Iudah into the hand of the king of Babel, and hee shall carry them captine into Babel, and shall flav them with the sword.

> 5 Moreover, I will deliver all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Judah will I give into the hand of their enemies, which shall spoyle them, and take themaway and cary them to Babel.

> 6 And thou Pathur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy b friendes, to

> whom thou hast prophecied lies. 7 O Lord, thou hast deceived mee, and I am edec ined : thou are thronger then I , and haft d prevailed: I am in derition dayly: every one mocketh me.

8 For fir ce I spake, I cryed out of wrong, and proclaimed e defolation : therefore the word of vices, and threamed the Lord was made a reproach vnto me, and in derifion dayly.

9 Tren I fayd, I will not make mention of him, nor speake any more in his Name, But his word was in mine heart as a burning fire that vp in my bones, and I was wearie with forbeating,

and I could not ftay. 10 For I had heard the rayling of many, and feare on every lide. Declare fayd they, and wee will declare it: all my familiars watched for mine halting, faying, It may be that he is Jeceiued : fo we shall prenaile againft him, and we shall execute our vengeance voon him.

heard him fay , has 11 8 But the Lord is with mee like a mighty gyant: therefore n y perfecuters shall be ouerthrowen, and shall not prevaile, and shalbe greatly confounded : for they have done vowifely, and their everlatting thame thall never be forgotten.

12 * But . O Lord of hoaftes, that tiyeft the righteous, and feeft the reines and the heart, let mee fee thy vengeance on them; for vnto thee haue I opened my cause.

13 Sing voto the Lord, praise ye the Lord : for he hath delinered the foule of the poore from the hand of the wicked.

14 5 h Curfed be the day wherein I was borne : h How threbiland let not the day wherein my mother bare me, dren of Godare be bleffed.

faying, A man child is borne vnto thee, and com- and the spirit, at forted him. 16 And let that man be as the i cities, which fall till God raife

the Lord hath our turned and repented not : and them vp againe : let him heare the ey in the morning, and the and chap. 17, 10, flouring at noone ride,

17 Because he hath not flaine mee , enen from deftruction of Sothe wombe, or that my mother might have beene 12h, Gen. 19,25. my graue, or her wombe a perpetuallk concep-

18 How is it , that I came forth of the wombe, might never come to fee labour and forow, that my dayes flould to profit, be confumed with shame ?

CHAP. XXI. He prophecieth that Zedekiah faite taken, and the city burned.

T He worde which came voto Ieremiah from the Lord, when king Zedekiah fent voto him Pathur, the forme of Malchiah, and Zephaniah, the fonne of Maafeiah the Prieft, faying,

(for Nebuchad-nezzar king of Babel maketh with repentance of warre against vs) if so be that the Lord will deale fought to G.d., as with vs according to all his wonderous workes, did Hrzekiah, when that he may teturne vp from vs. Then said seremiah, Thus shall you say to but because the

Zeckkiah,

Thus faith the Lord God of Ifrael , Behold, voto God to take I will b turne backe the weapons of warre that this prefent plague are in your hands, wherewith ye fight against the fought vnto Moking of Babel, and against the Caldeans, which ses, Exod. 9, 28. befrege you without the walles , and I will atlem- b To wie, from ble them into the mids of this city. 5 And I my felfe will fight against you with feluce.

an outfiretched hand, and with a mighty arme, euen in anger and in wrath, and in great indignation.

6 And I will fmite the inhabitants of this citie, both man and beaft; they shall die of a great peffilence.

7 And after this, faith the Lord, I will deliver Zedekish the king of Indah, and his fernants, and the people, and fuch as are left in this citie, from the peftilence, from the fword, and from the famine, into the hand of Nebuchad nezzar king of Babel, and into the hand of their enemies, and into the hand of those that seeke their lives, and he shall smite them with the edge of the sword : he shall not spare them, neither base pitte not

compassion. 8 And vnto this people thou shalt fay, Thus faith the Lord, Beholi, I fet before you the c way c By yeolding

of life, and the way of 4 death. o " He that abideth in this city, fall die by a By refitting him. the fword, and by the famine, and by the pefti - * Chap.38,2. lence; but he that goeth out, and falleth to the Calleans, that befrege you, he shall line, and his

life shall be voto him for a e pray-10 For I have fet my face against this city, for extreme danger euill and not for good, faith the Lord; it ibail be Chap. 37. 2. and given into the hand of the king of Babel, and he 39.18, and 45.5, iball burne it with fire.

II And fay vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 Ohouse of David, Thus faith the Lord, † Execute indgement f in the morning, and deliver f Be different to the opprofiled out of the hand of the opprefiour, doesniftice,

ouercome in this 15 Curfed be the man that shewed my father, battell of the field nealences they i Alluding to the

k Meaning , that

2 Inquire, I pray thee, of the Lord for vs. King watton hed he fent to Ifaiah. Prophet might pray deltroy your

> your felues to New buched nezzar

e Atathingre-

ration , and fought to the Lord for ft: eagth. * 1. Sam. 26.7. 1. Chron. 28.9. Plaime 7.9. Chap 11.20, and 17,10,

g Meaning , Ieru.

tuilded part oo

was compatied

fainist.

the hill, and part

in the valley, and

shour wash morre

h That is , in the

houses thereof. which it nod as

thicke at trees in

the foreil.

Ieremiah.

A Kings prosperitie.

least my wrath goe out like fire, and burne that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, g O inhabitant of the villey, and rocke of the plaine, faith the Lord, which fay, Who shall come downe against vs ? or who shall enter into our habita-

14 But I will visite you according to the fruit of your workes, faith the Lord, and I will kindle afire h in the forest thereof, and it shall denoure round about it.

CHAP. XXII.

a He exharteth the King to indgement and righteonfnes, 9 Way Ierufalem is brought intocaptivity, 1 1 The death of Shaum the joune of Tofian is prophecial.

Thus fayd the Lotd, Goe downed when the Story of the King of Indah, and speake there this thing,

2 And fay, Heare the word of the Lord, O King of Iudah, that fittest upon the throne of Danid, thou and thy fernants, and thy people that

enter in by these gates. 3 Thus faith the Lord , * Execute yee judgement and a righteoufnetfe, and deliuer the oppreffed from the hand of the oppreffor, and vexe not the ftranger, the fatherieffe, nor the widow : doe no violence, nor thedde innocent blood in this

4 For if ye doe this thing, then shall the kings fitting upon the throne of Danid enter in by the gates of this Houle, * and tide vpon charets and upon horfes, both he and his fernants and his

But if yee will not hearethefe wordes, I b fweare by my felfe, fayth the Lord, that this House thall be waste.

6 For thus hath the Lord fpoken vpon the kings house of Iudah, Thou art Gilead voto me, and the head of Lebanon, yet furely I will make

thee a wildernesse, and as cuies not inhabited. 7 And I will a prepare deftroyers against thee ettery one with his weapons, and they thall cut downe thy chiefe e cedar trees, and caft them in

8 f And many nations shall passe by this city. and they flish fay enery man to his neighbour, Wherefore hath the Lord done thus voto this great citie?

9 Then shall they answere, Because they have for liken the couenant of the Lord their God, and worthipped other gods, and ferued them.

10 Weepe not for the dead, and be not mooned for them; but weeps for hims that goeth out: for hee shall returne no more, nor see his natine

11 For thus faith the Lord, As touching h Shallum the fonne of Iolian King of Iudah, which reigned for Iosiah his father, which went out of felie, and was cari- this place, he shall not returne thither,

12 But he shall die in the place, whither they have ledde him captine, and thall fee this land no

13 Who voto him that buildeth his house by varighteousnets, and his chambers without equitie: nee vieth his neighbour without wages, and gineth him not for his worke.

14 He fayth, I will build me a wide houfe and large chambers : so he will make himselfe large windowes, and feeling with cedar, and paint them with vermillion.

15 Shalt thou reigne, because thou closeft thy felfe in Cedatedid not thy & father eate and drinke & Meaning, Johan, and profper, when he executed indgement and who was not gi-

16 When hee judged the cause of the afflicted but was content and the poore, hee prospered : was not this be- with medionitie, cause he knew me, saith the Lord ?

17 But thine eyes and thine heart are but one- forth Gods glory, ly for thy couetoufnesse, and for to shed innocent and to doe suffice blood, and for oppression, and for destruction, to all. euen to doe this.

18 Therefore thus faith the Lord against lehoiakim, the fonne of Ioliah king of Iudah, They shall not lament 1 him, faying, Ah, my brother, or 1 For every one ah fifter : neither shall they mourne for him, fay- finall batte enough to lament for him. ing. Ah, lord, or ah, his glory.

even drawen and cast foorth without the gates of bly among his fa-Lerufalem. 20 Goe up to " Lebanon , and cry : Showte hole , because their

louers are deltroyed. 21 I spake voto thee when thou wast in pro- phus Antiq. 10,8. sperity : but thou saydest, I will not heare, this writeth that the

bath become thy maner from thy youth, that thou enemie flew him wouldest not obey my voyce. 22 The winde shall feede all thy pastors , P and to be cast before thy louers shall goe into captivity ; and then shall the walles vubuthou be ashamed and confounded of all thy wic- 36.30.

kedneffe. 23 Thou that dwellest in Lebanon, and ma. Affyrians for kest thy nest in the 4 cedars, how beautifull thalt o Forthis was thou be when forowes come vpon thee, as the the way out of forow of a woman in trausile?

24 As I liue, faith the Lord, though r Couish meant that all the fonne of Iehoiakim king of Iudah , were the beige should fignet of my right hand , yet would I plucke thee faile : for the Caideans have

25 And I will give thee into the hand of them them and the that feeke thy life, and into the hand of them, Egyptiacswhole face thou fearest, even into the hand of Ne- P Both thy gobuchad-nezzar king of Babel, and into the hand they that thould

of the Caldeans. 26 And I will cause them to catie thee away, winds a way as and thy mother that bare thee into another coun- q Taou that art trey, where yee were not borne, and there shall built of the faire ye die.

27 But to the land wherevnto they defire to r Who was calreturne, they thall not returne thither.

28 Is not this man Coniah as a despised and or leconiah broken idole? or as a vessell, wherein is no plea- here Contab in fure ? wherefore are they carie i away , hee and contempt , who his feede, and cast out into a land that they know thought his king-

29 O Cearth, earth, earth, heare the word of him, because he the Lord.

30 Thus faith the Lord, Write this man de-focke of Dauid. fittute of children, a manthat thall not profper in the promife fake his dayes : for these thall be no man of his feede could not be that shall prosper and sit vpon the throne of Da-taken from his uid, or beare rule any more in Iudah.

therefore was inally deprined of the kingdome. I Hee flowerh that all posteriaties thall be wit refles of this luft plague, as chough it were regittred for perpetual memorie. I Northat hee had no children (for after that he begate Salathiel in the capitalitie, Matth. t, 12) but that cone thou dieigne after him as King.

CHAP. XXIII.

x Azainft fa'fe paftors. SA prophesie of the great Paftony Lefus Cheste.

a This was his ordinary maner of preaching before the Kings , from Ioliah voro Zedehish, which was about fourty yeeres place. # Chap. 17,23. b Shewing that 6, 13, and that be c He compareth Jeinfalem to Gilead, which was beyond Iorden, d The Ebiesse

* Chap.21,12.

there is none greater then he is , Heb. will moit certainly performe his oathe. people. and the beauty of Iudea to Lebanen. word fignifieth to fanctine , becaufe the Lord dorh dedicate to his vie and purpofe fech as he prepareth to execute his worker the fire. Ita.13 3.chap.6,4. #al 12,3. e Thy buildings made of Cellar trees. f As they that wonder at a thing Which they thought would never haue come fo to paife, Deut. 29. 24. 1. King. 9,3. g Signifying, that kacy Ilrould lofe their king : for

Tehoiachia Went fourth to meets Nebuchad-nezzar and yeelded himed into Babylon, a, King 24,11. h Whom fome thinke to be Icho. iactin, and that Infigh was his grandfather : but

as feemeth . this was Iehoiakim, as verfe is. a By bribes, and extersion,

Wot

uen to ambition

and did onely delight in festing

19 He shall be buried, as an assem is buried, m Nor honora-

ons are catt in a in Bashan, and cry by the passages; for all thy strake should not infect, reade a. King . 24,9. 10fecommanded him ried , looks Chap,

n Tacall to the ludes to Allyria, fubdaed both

helpe thee . Chall Cedar tires of

Lebanuo. led Ichoiachin,

whom he calleth dome cou'd neuer depart from

abused Gods promife, and

came of the

a Meaning, the Princes, gouernours and falle prophets. as Ecek 34,2. b For the which 1 haue effeciall care, and have prepared good pa-Itures for them. c Whole charge is to feed the Rocke , but they eat the finit the eof, E.els.34,3. d Thus the Prophecs ever yfe in maxe the promifes With the intest. nings , leaft the godly mould be too much beaten downe and therefore he thew-th how God will ga ther his Cauch e This prophetic is of the relitution of the Courch ia she time of lefts Chaite, who is the tiue branch , tea ie Ifa. 11, 1. and 45,8. chap.35,15 dan.9,24 * Ditt, 33, 18. * Chat. 33,16.

g Meaning , the falle prophets people : wherein appeareth bis great loue toward his marion, reade Chap. 14, 1 b They tunne headlong to witkednes, and feske vaine helpe. Cr. are hypocrites. My Temple is and superttitions.

f Read Chap, 16, 14.

k They which Bould bane pro fired by my rods against Samaria, are become worle then they. 1 Though to the world they feeme boly fathers, yet I detest them as I did shefe shemis pable cities. BOr , hypocrifie.

W Oe be vinto a the pastours that destroy and scatter the b sheepe of my pasture, say the the Lard

2 Therefore thus fayth the Lord God of Ifrael vinto the pattours that effecte my people, Yee have scattered my flocke, and thrust them out, and have not vifited them : behold, I will vifite you for the wickednesse of your workes, fayth the

3 And I will gather the d remnant of my sheepe out of all countries, whither I had driven them, and will bring them againe to their foldes, and they shall grow and increase :

4 And I will fet up thepheards over them, which shall feed them; and they shall dread to more nor be afraid, neither thall any of them be lacking, faith the Lord.

5 Behold, the daves come, faith the Lord, that I will raife vnto Danid a tighteous e branch, and after this dispersion. a King shall reigne and prosper, and shall execute indgement and inflice in the earth.

6 In his dayes Iudah shall be faued, and * Ifrael shall dwell fafely, and this is the Name whereby they shall call him, * The Lordour righte-

7 Therefore behold, the dayes come, faith the Lord, that they shall no more fay, The Lord lineth, which brought up the children of Ifrael out of the land of Egypt.

8 But the Lord liveth, which brought vp and led the feede of the house of Islael out of the North countrey, and from all countreyes where I had feattered them, and they thall awell in their owne land.

9 Mine heart breaketh within me , because of the s prophets, all my bones thake. I am I ke a drunken man (and like a man whom wine hath touercome) for the prefence of the Lo 'and for

to For the land is full of adulteners, and because of oathes the land mourneth, the reasant † Ebr. passed ouer, places of the wildernesse are dried up, ndtheir b coarse is euil, and their force is not right.

II For both the Prophet and the Fried I doe wickedly; and their wickednesse have I found in mine i House, Lich the Lord.

12 Wherefore their way shall be ento them as full of their idolattie flippery mayer in the darkeneffe : they fhallbe driuen foorth and fall therein : for I will bring a plague upon them, even the yeare of their vifitation, faith the Lord.

13 And I have feene foolifhnesse in the propheis of Samaria, that prophecied in Baal, and caufed my people Ifrael to erre.

14 I have seene also in the prophets of Ierusalem is filthines: they commit adulterie and walke in lies : they floongthen also the hands of the wicked, that none can returne from his wickednetle: they are all! voto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus fayth the Lord of beaftes concerning the prophets, Behold, I will feede them with m wormewood, and make them dricks the water of gall: for from the prophets of lerum Reade Chap. 3, 14. falem is | wickednesse gone footth into all the

> 16 Thus fayth the Lord of hoaftes , Heare not the words of the prophets that prophecie vnto you, and teach you vanitie: they speake the vifion of their owner heart, and not out of the mouth of the Lord.

17 They fay fill voto them that despise mee, The Lordhath fayd, Yee of hall have peace : and o Reade Chap. they fay vnto enery one that walketh after the 6,14, and 3,11. flubburnnesse of his owne heart, No euill shall come vpon you.

18 For t who hath stood in the counsell of p Thus they did the Lord that he hath perceived , and heard his as though the word? Who hath marked his word and heard word of God were

19 Belold, the temper of the Lord goeth Zickin, ho Mi forth in his weath, and a violent whitlewind shall chaiab, 1 Kin, 22, 14, fall downe upon the head of the wicked.

20 The anger of the Lord shall not returne vntill he have executed, and till he have performed the thoughts of his heart : in the latter dayes yee 9 shall vaderstand it plainely.

21 * I have not fent these prophets , fayth the q But that God Lord, vet they ranne: I have not spoken to them, that I from me, and wordes bath fent me, and and yet they prophecied.

22 But if they had flood in my counfell, and * Chap. 14.13.14. had declared my words to my people, then they and a7,15, and should have turned them from their entit way, and r. He sheweth the from the wickednesse of their inventions.

23 Am I a God at Land , fayth the Lord , and tweene the time not a God (farte off?

24 Can any hide himfelfe in fecret places, that the hiteling and I shall not fee him, faith the Lord ? Doe not I fill the true minifier, heaven and earth, faith the Lord?

auen and earth, faith the Lord?

Your falfehood,

T have heard what the prophets fayd, that howforger you propheciedlyes in my Name faying, I thane drea- cloke it, and wheremed. I have dreamed.

26 How long? † Doe the prophets delight to t I have a propheprophecie lies, even prophecying the deceit of ciencuealed voto their owne heart ?

27 Thinke they to cause " my people to forget heart of the Promy Name by their dreames, which they tell enery phers man to his neighbour, as their forefathers haue u Be fleweth that Satan reffeth forgotten my Name for Baal?

28 The prophet that hath a dreame, let him to bring the prox tell a dreame, and he that hath my word, let him ple from God. speake my word faithfully : y what is the chaffe prophet declare to the wheat, faith the Lord ?

29 Is not my word euen like a fire, faith the fantaire, and noc 29 Is not my word entitled a breaketh the Garden my word Lord? and like an hammer, that breaketh the as shough it were

30 Therefore behold , I will come against the his lies. prophets, faith the Lord, that aft ale my word y Meaning that it is not fi fficient every one from his neighbour.

31 Behold, I will come against the prophets, to abiline from faith the Lord, which have tweet tongues, and lies, and to fpeake fay , . He fayth.

32 Behold , I mill come against them that pro- judgement in elphecie false dreames, fayeth the Lord, and leaging it, and that doe tell them, and cause my people to erte by be applied to the their lyes, and by their flatteries, and I fent them fame purpose that not, nor commaunded them : therefore they it was spoken, bring no profite vito this people, fayth the Ecel. 3,17-1.cer.

And when this people, or the prophet, or a 2-pet-4-10, 17. Priett shall aske thee , saying , What is the b bur 2 Which set forth in my Name that den of the Lord; thou fhalt then fay voto them, which I have not What burden? I will even forfake you, fayth the commanded.

34 And the prophet, or the prieft, or the called their threatpeople that fliall fay, The burden of the Lord, I nings Gods burden,

not reuealed vnto

fliall be true. difference &

Prophets and the falle, betweene f Doe not I fee

focuer you commit

me, as Nam. 12.6. Ebr. Is it in the vp faife prophe:s

that it is his owne

a cloake to couex

for Gods minifters the word of God. but that there be

a To wir, the Lord.

Which the finners

were not able to fulleine, therefore the wicked in deciding the word, would aske of the Prophets, what was the burden, as though they would fay, You feeke nothing elfe , but to lay burdens on cur fhonlders and thus they rejected the word of God, as a grieuous buiden. c Because this word was brought to contempt and derition, hee will teach them another manner of freech, and will caufe this word burden to cease, and teach them to aske wish reverence, what layth she Lord ?

n Which they have inuented of their owne braine,

Ieremiah.

The Prophets diligence.

will even vifit every fuch one, and his house.

35 Thus shall yee fay every one to his neigh bour, and every one to his brother, What bath the Lord answered? and what hath the Lord spo-

36 And the burden of the Lord shall ve mention no more: for every mans d word shall be his burden : for vee have perverted the words of the lining God, the Lord of hoalts our God.

37 Thus shalt thou fay to the Prophet . What hath the Lord answered thee? and what bath the

Lo d spoken ? 38 And if you fay, The burden of the Lord, Then thus fayeth the Lord, Because yee fay this word. The burden of he Lord, and I have fent vnto you, faying . Ye shall not fay, The burden of

AOr, take you away.

Chap. 20,18.

el The thing

and contemne,

€hem.

finall come vpon

twhich they mocke

39 Therefore behold, I, even I will vtterly | forget you, and I will forfake you, and the citie that I gave you and your fathers, and cast you out of my prefence,

40 And will bring * an everlasting reproach vpon you, and a perpetuall thame which thall never be forgotten.

CHAP. XXIV.

2 The vision of the baskers of figges, 5 Signifieth that part of the people fb. will be brought againe out of captimitie, 8 And that Zedeksah and therest of the people foruid be carried away.

a The good figges fignified them that were gone into capcinitie, and fo faurd their life as Chap.a 1,8 and the naughty figges them that remained, which were yet fut ject to the f word, famine and pettilence.

b Whereby be

approqueth the

yeelding of leco-

miab and his com-

pany, because they

obeyed the Pro-

sed them there-

a Which decla-

seth that man of

bimfelfe can knovy

nothing , till God

gine the beart and

understanding.

+ Chap 31,33.

* Chap. 19, 17

el Which fled this

ther for fuccour.

hehr \$ 10.

phet, who exhor-

The Lord shewed mee, and beholde, two a baskets of figges were fet b fore the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captine leconiah the sonne of Iehoiakim king of Sudah, and the princes of Iudah with the workemen, and the cunning men of Ierufalem, and had brought them to Babel.

2 One basket had very good figges euen like the figges that are first ripe, and the other basket had very naughty figs, which could not be eaten, they were so eaill.

3 Then faid the Lord vnto mee, What feeth thou, I eremiah: And I faid, Figges: the good figges very good, and the naughtie very naughtie, which cannot be eaten, they are so enill.

4 Againe the word of the Lord came ento me, faying,

Thus faith the Lord the God of Ifrael . Like thefe good figges, fo will I know them that are caried away captine of Indah to be good, whom I have fent out of this b place, into the land of the

6 For I will fet mine eyes vpon them for good, and I will bring them againe to this land, and I will build them and not deftroy them, and I will plant them, and not roote them our.

7 And I will give them an heart toknowe me, that I am the Lord, and they shalbe " my people, and I will be their God: for they shall returne vato me with their whole heart.

8 * And as the naughty figges which cannot be eaten , they are fo euill (furely thus faith the Lord) fo will I give Zedekiah the King of Iudah, and his princes, and the relidue of Ierusalem, that remaine in this land, and them that dwell d in the land of

9 I will even give them for a terrible plague to all the kingdoms of the earth, and for a reproch and for a prouerbe, for a common talke, and for a gurfe.in all places where I shall caft them,

10 And I will fend the fword, the famine, and the pestilence among them, till they be confumed out of the land, that I gave vnto them, and to their

CHAP. XXV.

1 Hee propheciesh that they fato oc in captinitie fenenty yeeres, 12 And that after the fewenty yeeres the Baby-lon: ans sould be defroyed. 15 The destruction of all nations is prophecied

T He word that came to I eremish concerning all the people of Iudah , in the a fourth yeere of Iehoiakim the fonne of Iofiah king of Incah, that was in the first yeare of Nebuchad-nezzar a That is, in the

2 The which I eremish the Prophet fpake vn- pliffied, and in the to all the people of Jusab, and to all the inhabi-

tants of lerufalem, laying. 3 From the thirteenth yeere of lofish the began to reigne in

fonne of Amon king of Iudah, euen vnto b this the code of the day (that is the three & twentieth yeere) & word holakins reigne, of the Lord hath come vnto mee , and I have fpo- yet that yeere is kon voto you e rifing earely and Deaking, but ye not here counted, b-caufe it was ale would not heare.

4 And the Lord bath fent vnto you all his fer- Dau, 1 uants the Prophets, rifing early, and fending them, b which was the but ye would not heare, uor encline your eares, to minth moment of obey.

They diayd, Turne againe now enery one c That is, I have from his euill way, and from the wikednette of pence or labour. your inuentions, and yee shall dwell in the land Chap.7,13. that the Lord hath given vnto you, and to your d Heelheweth fathers for ever and ever-

6 And goe not after other gods to ferue them confent did labour and to worthip them, and prouoke me not to an- to pull the people ger with the works of your hands , and I will not which then reigpunish you.

7 Neuerthelesse, yee would not heare mee, idolany, and the fayeth the Lord, but have prouoked mee to an- vaine confidence of men : for voder ger with the workes of your hands to your owne thefe two all other burt.

8 Therefore thus faith the Lord of hoafts, Be- a King. 17, 13. cause ye have not heard my words,

9 Behold, I will fend and take to me all the ionah 3.8. e families of the North , faith the Lord, and Nebu- e The Caldeans chad-nezzar the king of Babel my fernant, and power. will bring them against this land, and against the f Sothe wicked inhabitants thereof, and against all these nations and Satan himg round about, and will defleoy them, and make nants, because he them an altonishment and an hissing , and a con- maketh them to tinuall defolation.

10 * Moreouer, I will grake from them the that which they voyce of mirth and the voyce of gladnesse, the doe of mairce, to voyce of the bridegrome and the voyce of the his boutour and bride, the noise of the h milltones, and the light glory. of the candle.

II And this whole land shall be desolate, and Egyptians and an aftonishment, and these nations shall serve the others. * Chap. 16.9.

king of Babel fenenty yeeres.

uoully , bzek.9,6. 1.pet.4.17.

12 And when the i fenenty yeeres are accom- a Meaning, that plithed, I will visit the king of Babel and that bread and all nation, fayth the Lord , for their iniquities , euen things that should the land of the Caldeans, and will make it a per- feeftes thould be petuall defolation.

13 And I will bring upon that land all my i This revelation wordes which I have pronounced against it , even firmation of his all that is written in this booke, which I eremiah prophecie, be hath prophecied against all nations.

14 For many nations, and greatkings shall they should enter captinitie. 2 Chron. 36. 22. ezra 131. chap. 29,10. dan. 9,2 k For feeing the indge-

men: begao at his owne house, the enemies must needes be punished most gries

third yeare accome Neouehadnezzar malt expired.

Ieboiakims reigne. gence or labour,

wholly with one from thofe vices, ned, to wit; from were contrined.

and 35,15.

ferue bim by con-

g As the Philitims Ammonites,

|| Or, deftroy.

cause he told them of the time that and remaine in

uen! ferue themselves of themathus will I recom-Baby onians . 48 Chap. 27.7.

shat God had ap-

pointed for every

o .e, as Pfal,75 8.

Ifa. 5 1.17.2nd this

wicked drinke, is more bitter then

that which be gi-

dres , for he mea-

fureth the one oy mer y an the

other by initice.

n For no Nit beginneth and fhall to continue till it

be accomplished.

p Which were

q Edom is here

and Vz fo a past

As Grecia Italy and the re of

shole countreyes.

I Thele were peo-

ple of Arabia

Ketutah.

wh heame of

Delar the foone

of Abiabam and

t Forthere were

ayyo countreies fo

named the one

sea , or defeit

called plentifull.

and the other bar-

That is of Ba-

hylon, as Chap.

x That is , Ierufalem, reade verf. 12.

₩ Isel.3 16.

Ames s.a.

* Chap. 10.23.

appointment.

y They which are flame at the Lords

5141.

taken for the whole countrey.

shereof.

fins

cities of the Phili-

wer't to his chil-

cup , which the

penfethern according to their deeds, and according to the workes of their owne hands. 15 For thus hath the Lord God of Ifrael fpom Signifying, the ken voto me, " Take the cup of wine of this mine extre ne alflictions

indignation at mine hand, and cause all the nations to whom I fend thee to drinke it. 16 And they shall drinke, and be mooned, and

be mad , because of the sword that I will fend a-17 Then tooke I the cup at the Lords hand,

and made all people to drinke, voto whom the Lord harb fent me:

18 Enen Icrufalem and the cities of Indah, and the kings thereof, and the princes thereof, to make them desolate, an associationent, an hissing, and a curse, a as appeareth this day:

19 Pharaoh alfo, King of Egypt, and his feruants, and his princes, and all his people:

20 And all for s of people, and all the Kings of the land of Vz ; and all the kings of the land @ Reade Iub. 1.4. of the Philiftin s, and P Affikeion, and Azzah, and Ekron, and the ren nant of Ashgod:

21 q Edom, and Moab, and the Ammonites. 22 And all the kings of Tyrus, & all the kings

of Zidon, and the kings of the ! Yles, that are beyond the fea.

23 And Dedan, and Tema, and Buz, and all that dwell in the viter most corners,

24 And all the Kings of Arabia, and all the Kings of Arabia that dwell in the t defert,

25 And all the kir gs of Z-mri, and all the kings of | Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are vpon the earth, and the king of a Shethach shall drinke after them.

27 Therefore fay thou voto them, Thus fayth the Lord of boattes, the God; fifiael, Drinke and be drunken, and spewe and fall, and rise no more because of the fword, which I will fend among you.

28 < But if they reful- to take the cup at thine hand to drink-, then tell them, Thus fath the Lord of heattes, Ye shall certainly drinke.

29 For loe, x begin to plague the city, where my Name is called upon, and should you go free? Ye shall not goe quite : for I will call for a sword vpor: all the inhabitants of the earth, fayeth the Lord of hoaftes.

30 Therefore prophecie thou against them all thefe words, and fay voto them, 'The Lord shall roare from abone, and thrust out his voyce from his holy babitation; hee shall roare upon his habitation, and cry aloud, as they that preffe the grapes, against all the innabitants of the

31 The founds shall come to the ends of the earth; for the Lord hath a controperfie with the , nations , and will enter into in Igement with all flesh, and the will give them that are wicked , to the fword, faith the Lord

32 This fa th the Lord of hoaftes, Behold, a plagne fluil goe forth f om nation to nation, and a * g ear whirlewind thall be reifed up from the coastes of the earth.

33 And I the flame of the Lord shall be at that day from one end of the earth, enen unto the other end of the earth; they shall not be mourned, neither gathered nor buried, but shall be as the dongue vpon the ground,

34 Howle, z ye shepheards, and cry, and wal- z Ye that are low your felues in the alhes , yee principall of the chiefe rulers , and flocke: for your cases of flaughter are accomplithed , and of your dispersion, and yee shall fall like a which are most a precious vettels.

35 And the b flight shall faile from the shep- b It shall not beloe them to heards, and the escaping from the principal of the feeks to fier.

36 A voyce of the cry of the shepheards, and an howling of the principall of the flocke, flull be heard: for the Lord hath deftroyed their pasture. 1 Ebr. peaccable.

cause of the wrath and indignation of the Lord.

38 He hath forfaken his couert, as the lyon : for their land is waste, because of the wrath of the oppreflour, and because of the wrath of his indignation.

CHAP. XXVI. 2. Ieremiah mometh the people to represence. 7 Her is ta-

ken of the faile prophet. If privits, and brought to indg-23 Vitiah the Prophet is killed of Icherakim contrary to the well of God.

I N the beginning of the reigne of Iehoiakim the forme of Iofiah King of Iudah, came this word from the Lord, faying,

2 Thus faith the Lord, Stand in the a court a That is, in there of the Lords House, and speake vnto all the cities place of the Temof Iudah, which come to worthip in the Lords ple wherevero House, all the words that I command thee to the people refort fpeake vnto them : keepe not b a word backe,

3 If to be they will heatken, and turne enery . To the intent man from his cuill way, that I may exepent mee of that they should the plague, which I have determined to bring rance at Act, 10.87. upon them, because of the wickednesse of their o Reade Chap, 18.8,

4 And thou shalt fay voto them, Thus faith the Lord , If ye will not neare me to walke in my Lawes, which I have fet before you,

s And to hearethe words of my fernants the d Reade Chap 7.12. Prophets, whom I fent vnto you, both rifing vp e So that when early, and fending them, and will not obey them, they would cuife 6 Then will I make this Honfe like a Shiloh, any, they shall fay,

and will make this citie a curfe to all the nations to Jerufalem. of the earth. 7 So the Priefts, and the Prophets, and all the Promise to the Temple, Pla 132,

people heard feremiah speaking these words in 14-that her would the House of the Lord.

8 Now when I eremish had made an end of there, the hypospeaking all that the Lord had corumanded him Temple could neto fpeake vnto all the people, then the Priefts, and verperifh, and the Prophets, and all the people tooke nim, and the effic thought faid. Thou that die the death.

9 Why haft thou prophecied in the Name of Matth. 26.61. the Lord, faying, This House shalbe like Shiloh, Acts 6.13 not and this citte thall be defolate without an inha-this was meant bitant and all the people were gathered against of the Church, I cremiah in the house of the Lord.

10 And ween the Princes of Indah heard of remaine for euer. thefe things, they came up from the kings houle canfe it was repaiinto the House of the Lord, and fite downe in the ted by loatham, entrie of the 8 new gate of the Lords House.

II Then fpake the Priefts , and the Prophets death belongeth to with the Princes, and to all the people, faving, this man. † This man is worthy to die: for he hath prophe- the cause of his cied against this citie, as ye have heard with your doings plainly, and

12 Then spake Ieremiah voto all the Princes, nothing audie, and to all the people, faying. The Lord bath b fent though they should mee to propriecie against this House and against put him to death, this citie all the things that ye have heard.

is citie all the things that ye have neard, vergeacce vpon

to facrifice

f Because of Gods

for euer remaine fpeake against it. coolidering that

Where God will a King. 15 35. † Ety.iudzement of

alfo threame bibem

your.

your works, and heare the voyce of the Lord your God, that the Lord may repent im of the plague, that he bath pronounced against you

14 A fo me,b old, i am in your hands: doe with me as ye this ke good and right: 15 But know ye for cerraine, if that ye put me to

death, we shall fixely bring innocent blood upon your felues, and upon this city, and upon the inhabitants thereof: for of a truth the Lord bath lent me viito you, to speake all these words in your

16 Then faid the Princes and all the people vnto the Priefts, and to the Prophets . This man is not worthy to die : for he hath spoken vnto vs in the Name of the Lord our God.

17 Then tole vp certaine of the Elders of the land, and fpake to all the affembly of the people,

faying,

Mich.z, F.

House of the Lord,

to wit, Zion, and

thefe examples the

whole rage elfe would not have

by his death.

beene faiified , but

& Sothat the city

was not der royed,

but by miracle was

delivered out of the

Here is declared

he fury of tyrants,

declared but perfe-

cute the migifters

much the more

be followed, fo in

borred : for Gode

that nothing could baue appealed their

fury , if God bad

not mooued this

valiantly in his

As touching the

booke, did not alto-

order of times, but did fer fone afore,

which should be af-

ter . and contrari-

wife: which if the

getter obferue the

delence.

bold.

this other leboia-

heare Gods word

and 3, 12. i That is, of the

18 Michab the Morathite * prophecied in the dayes of Hezekiah king of Indah, and spake to all the people of Judan , faying . Thus faith the Lord of hoalts, Zion shalbe plowed like a field, and legodiy alledged to de-rufslern thatbe an heape, and the mountaine of the futer termiab out _____ hone foother arrive his alleges of the forest · house shalbe as the nie places of the forest. of the Prieits bands . 19 Die Hezekiah king of Iudah , and all Iudah

put him to death? did he not feare the Lord, and prayed before the Lord , and the Lord repented him of the h plague, that he had pronounced a-

gainft them? Thus might we procure great entil

against our foules. 20 And there was also a man that prophecied in hands of Sancherib. the Name of the Lord, one Vrijah the fonne of Shemaiah, of Kiriath-iarem, who prophecied against who cannot abide to this city, and against this land, according to all the

words of Ieremiah. 21 Now when Iehoiakim the king with all his the end they preusile men of power, and all the princes heard his words, nothing but prounke the king fought to flay him. But when Vrijah Gods sudgements to heard it, he was afraid and fled, and went into E-

m As in the first He. gypt zekiahs example is to 22 Then Iehoiakim the king! fent men into Egypt, euen Elnathan the sonne of Achbor, and cer-

taine with him into Egypt.

fime act it to be ab 23 And they fet Viljah out of Egypt, and plague did light on bim, aud his boufbroug'it him vnto Ich iakim the king , who flew him with the fword, and " caft his dead body inte the graues of the children of the people. B Which declareth

24 But the hand of Ahikam a the fonne of Shaphan was with Ieremiah that they should not give him into the hand of the people to put him to noble man to stand death.

CHAP. XXVII.

3 I eremiah at the commandement of the Lord fendeth bondes to the King of Iudah and to the other King that were neere, whereby they are moniford to be finbiect unto Nebuchaduczzar. 9 He warneth the people, and the kings of rulers that they beleene not falfe prophets.

N the beginning of the teigne of . Iehoiskim disposition of these prophecies, they that I the some of Iosiah king of Iudah came this

gathered theminto a word vnto leremian from the Lord, faying. 2 Thus faith the Lord to me, Make thee b bonds

and yokes, and put them vpon thy necke, 3 And fend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king

reader marke well, it of Zidon, by the hand of the meffengers which Shall - noide many doubts, and make the reading much more easie. b By such figure the Prophets wied sometimes to confirme their prophecies, which not withit anding they could not dor of themfelues, but in as much as they had a revelation for the fame, Ifa. 20, a. and therefore the false prophets to get the more credit, did vie also luch wifible fignes, but they had no revelation, 1 King. 21,11,

4 And command them so fav vnto their matters. Thus faith the Lord of hoaft sthe God of Ifiael, Thus shall ye fay vnto your mafters.

5 I have made the earth, the man, and the beaft that are upon the ground, by my great power, and by my outfir sched arme, and haus given it vnto whom it pleafed me.

6 But now I have given all these landes into the hand of Nebuchad-nezzar the king of Ballel my

e ferugot, and the beafts of the field have I also gie c Reade Chap. 25:92 uen him to ferue him. 7 And all nations shall ferue tim, in this d fo me, d Meaning, Euil-

and his fonnes fonne vnrill tile very tilne of his merodach, and his

land come alforthen many nations and great kings found Beiffnazar. e They fhell brigg fhall a farue themselves of him. him dhe king. 8 And the nation and kingdome which will not dome in febreation?

ferne the fame Nebuchadnezzar king of Bab l, and at Chap as, 14, that will not put their necke vades the yoke of the king of Babel, the fa ne nation will I vitice, faith the Lord, with the fword, and with the famine, and with the peffilence, vitill I have wholly given them into his bands.

9 Therefore heare not your prophets nor your foothfayers, nor your dreamers, not your inchanters, nor your forcerers which fay voto you thus, Ye shall not serue the king of Babel.

to For they prophecy a lie vato you to cause you to go farre from your land, and that I should caft you out, and you should perish.

II But the nation that put their necks under the yoke of the king of Babel, and ferue him, those will I let remaine still in their owne land, faith the Lord, and they thall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Indah according to all these words, faying, Put your necks vader the voke of the king of Babel, and ferue him

and his people, that we may line. 13 Why will ye die, thou, and thy people by the fword, by the famine, and by the pettilence, as the Lord hath spoken against the nation , that will not ferue the king of Babel ?

14 Therefore heare not the words of the prophets that fpeake voto you, faying . Yee shall not ferue the king of Babel: for they prophecy a lie

15 For I have not * fent them, faith the Lord, 23,11, and 19,9, yet they prophecy a lie in my Name, that I might cast you our & that ye might pritih, both you, and * Chap. 18.3. the Prophets that prophecy vito you.

16 Aif I fpake to the Priefts, and to all this Led capting into people, faying. Thus faith the Lord, Heare not the Bibel. words of your propoets that prophecy voto you, faying, Behold, * the veilels of the house of the Lord thall now thortly be fbrought againe f.om

Babel: for they prophecy a lie volo you. 17 Heate them not, but ferue the king of Babel. that we may live ? wherefore should this city be

de folate?

of the Lora and in the house of the king of Judah, also to pray for the and at Iemfalem, go not to Babel. 19 For thus faith the Lord of hoafts, concerning these could not doe the * pillars, and concerning the fea, and concer, because they had no

veffels that remaine in this city, 20 Which Nebuchad-nezzar King of Babel * 1 King. 25,13. tooke not, when he caried * away captine leco-

* Chat. 14.14.44d

f Which overe raken

18 But if they be Prophets, and if the word of the & For it was not Lord be with them, let them & intreate the Lord of office to flew the hoafts, that the veffels, which are left in the House word of God, but Gen. 20. 7. which ning the bases, and concerning the residue of the express wora : 101 expresse word : for

ced the countrary.

Hananiahs ambition and rage.

naih the sonne of Iehoickim king of Iudah from

Ierusalem to Babel, with all the nobles of Iudah, and letufalem. 21 For thus faith the Lord of hoaftes the God of Israel, concerning the vettels that remaine in the house of the Lord, and in the house of the king

of Iudah, and at Ietusalem, 22 They shall be brought to Babel, and there

h That is, forthe

fpace of feuenty

yeeres zill I haue

and Perfitus to

a When Ieremich

began to beare

shefe bonds and

b After that the land had reited,

#1 Leute #5.# .

c This was a

Iofn 21.17.

dayes.

city in Beoiainin

belonging to the

fonces of Aaron,

t Ebr. two yeeres of

d He was fo eftees

with the fame for

Gods honour, and

wealth of a v people, but he hath

appointed the

f Meaning that the Prophets that

nounce warte of

peace, were tried

either true or falfe by the facceffe of

their prophecies.

Albeit Godingketh to come to

paffe fomerime

that which the

Speaketh to trie

the faith of bis.

g This dec'areth

the wicked hire-

no zeale te the

arueth, but are

an get the favour

fore not abide

ere tte them.but

rager, and co rary to their ow e

conference,patte

report or bow

not what ites they

waker ly they do

fo it at they may

maiotaine theit

ellimation.

built forth 10.0

felfe prophet

Deut 13.3

did either de-

COULTALY

med though bee

ouercome the

Caldeans.

they shalbe vitill the day that I visit h them, saith the Lord : then will I bring them vp , and reftore them ento this place. caused the Medea

CHAP. XXVIII.

n The false prophecie of Hananiah. 12 Ieremiahreprosueth Hanamiah, and prophecieth. Nd that fame yeere in the beginning of the

A reigne of Zedekiah King of Indan, in the b fourth yeere, and in the fift moneth, Hananiah the fonne of Azzur the propnet, which was of Gibeon, spake to me in the house of the Lord in the prefence of the Priefts, and of all the people, and faid,

Thus speaketh the Lord of hoastes, the God of Ifrael, faying, I have broken the yoke of the

King of Babel. 3 + Within two yeeres space I will bring into

this place all the veffels of the Lords House, that Nebuchad-nezzat king of Babel tooke away from this place, and caried them into Babel. And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of ludah , with

all them that were caried away captine of Indah, and went into Babel . fayeth the Lord : for I will breake the yoke of the king of Babel. 5 Then the Prophet Teremiah fayd vnto the

d prophet Hananiah in the prefence of the priefts, was a falle propher. e Thatis, I would and in the presence of all the people that flood in the House of the Lord,

6 Euen the Prophet Ieremiah faid, So be it:the e Lord fo do, the Lord confirme thy words which thou hast prophecied, to restore the vessels of the Lords house, and all that is caried captine from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the cares of all the people.

The Prophets that have beene before mee, and before thee in time past, f prophecied against many countreys, and against great kingdomes, of

warre, and of plagues, and of pettilence. 9 And the Prophet which prophecieth of

peace, when the word of the Prophet shall come to passe, then shall the Prophet be knowen that the Lord hath trucky feat him.

the impadencie of 10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and lings, which have B brake it.

11 And Hananiah spake in the presence of all led with ambition the people, faying, Thus faith the Lord, Euen fo will I breake the yoke of Nebuchad-nezzarking of arm, and thereof Babel, from the necke of all nations within the any .bat might difspace of two yeeres ; and the Prophet Ieremiah went his way.

> 12 Then the word of the Lord came vnto leremish the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Propher Ieremiah) faying,

13 Goe and tell Hananiah, faying Thus faith the Lord, Thou hatt broken the yokes of wood, but thou flink make for them yokes of yron,

people to trust in a lye. 16 Therefore thus fayth the Lord , Behold , I to the Lord , it is

ferue him, and I have given him the beatts of the i Signifying that

will cast thee from off the earth; this yeere thou manifest, that mithat die because thou hast spoken rebelliously monue vi, neither against the Lord. 17 So Hananish the Prophet & died the fame except God touch

14 For thus faith the Lord of hoaftes the God

Nebuchad-nezzar King of Babel : for they shall

Chap, xxviii, xxix.

yeere in the feuenth moneth.

CHAP. XXIX.

x Ieremiah writeth unto them that were in captivity in Babylon, 10 He propheci th their returne afterfenentie geeres, 16 Hee prophecieth the deftruction of the King and of the people that remaine in Terufalem. threatnesh the prophets that feduce the people. 25 The death of Shemaiah is prophecied.

N Ow these are the words of the | booke that | Or letter. vino a the refidue of the Elders , which were ca- a For fome dysa tied away captines, and to the Priefts, and to the

nezzar had caried away captine from letulalem to Babel: 2 (After that Ieconish the King, and the b Queene, and the eunuches, the * princes of In- b Meaning, Iecos dah, and of Ierusalem, and the workemen, and * Chap. 24.1. cunning men were departed from I erufalem.)

Prophets, and to all the people, whom Nebuchad-

3 By the hand of Elafah the fonne of Shaphan and Gemariah the fonne of Hilkiah , (whom Zedekiah king of Iudah fent vnto Babel to Nebuchad-nezzar king of Babel) faying. Thus hath the Lord of hoaftes the God of ditions.

Ifrael fpoken vnto all that are carried away captiues, whom I have deauted to be carried away a To wit, the captines from Lerufalem vnto Babel:

5 Build you houses to dwell in , and plant you this was. gardens, and eate the fruits of them

6 Take you wines, and beget fonnes and daughters, and take wives for your fonnes, and give your daughters to busbands, that they may beare fonnes and daughters, that yee n ay be increafed there, and not diminished.

And tecke the professity of the city, whis ther I have caused you to be caried away cape the Prophet trues , and e pray voto the Lord for it ; for in the for the a fee 100 peace thereof flish you have peace.

God of If sel, Let not your prophets and your for the common foothfayers that be among you, deceine you, rest and geierces, neither give eate to your dicames, which you that their troubles might cot be indreame.

9 For they prophecie you a lye in my Name : they might with I have not fent them, faith the Lord.

10 But thos faith the Lord, that after feuentie for the time of yeeres oe acco piifhed a Babel, I will vifit you, their deliueraoce, and p Horme my good promife toward you, and which God had caute you to returne to this place.

11 For I know the thoughts , that I have not onely the Ifthought towards you, fayth the Lord, even the reclites, but all thoughts of peace, and not of trouble, to give the world yea, and the infentiole creayou an end, and our hope.

12 Then shall you cry voto mee, and yee shall inve when these goe and play vino me, and I will hear you,

of Itrael, I have put a h yoke of yron vpon the h That is, a hard necke of all thefe nations, that they may ferue and cruell ferutudes

Hee dieth. 72

all fhou'd be his,

Dan. 2,38

15 Then fayd the Prophet Ieremiah unto the k Seeing this Prophet Hananiah, Heare now Hananiah, the thing was suident Lord hath not fent thee, but thou makeft this in the eyes of the people, and yet they resurned not the word it felfe. the heart,

c To entreste of fome equalicons

that he bare to the 8 For thus I yeth the Lord of hoastes the tream, but that they should pray creefed, and ther more patience and

appointed most certaine : for els ture inould retyrants incu'd be

deftroyed , as Ila. 13 And ye shall fecke mee, and finde mee, be- 144.

caufe

To prophecie lyes?

Ieremiah.

Deliuerance promised.

f When your oppreffica in al be grea , and your af-A A mar caufe you to repeat your ailone frence, and alfo when he feuenty yeeres of your captiutty inabe expired, 1.Chro.36 22. Ecia i. i chap as.

g As Aba . Zede-

14 And I will be found of you, faith the Lord, and I will turne away your captinitie, and I will gather you from all the nations, and from all the places , whitner I name call you, fayeth the Lord, and will bring you againe vato the place, whence I canfed you to be carted away captine.

cause ve shall seeke me with all f your heart.

15 & B:caufe ve haue faid, The Lord hath raifed vs vp & Prophets in Babel,

16 Therefore thus fayeth the Lord of the high, and Saemaich. King, that fitteth upon the throne of Dauid, and of all the people that dwell in this citte, your brethren that are not gone foorth with you into Captiuitie :

h Whereby he affarerbithem , that there that be no hope of returning before the tune appointed. i According to the comparaton, Chap. 3 . . .

I Reade Chap. 7.

m Becaufe they

gaue the people bose of specify

n Which Ass ad-

ulterie and faltify

1 Or , Avenmer.

o Shemaiah the

falls propher flat.

terera Zephaniah

the chiefe Prieit.

bad gruen him the

as though God

ing the word of God.

return ng.

holde, I will fend upon them the b Iword, the famine, and the pettilence, and will make them like vile thes that can not be eaten, they are lo naugu-

17 Euen thus fayeth the Lord of hoaftes, Be-

18 And I will perfecute them with the fword, with the famine, and with the pettilence, and I will make them a terror to all kingdomes of the k Reade Chap. 26 6. earth, and k a curfe, and aftonithment. & an hilling and a reproach among all the nations whither I haue caft them,

19 Because they have not heard my wordes, fayeth the Lord, which I fent voto them by my 13 and 17 3, and 26.7 fernants the Prophets, I rifing up easely, and lending them, but yes would not neare, fayeth the

> 20 & Heate ye therefore the word of the Lord. all we of the captivity, whom I have fent from iesulden to Babel.

> 21 Tous fath the Lord of hoaftes, the God of Ifrael, of Ahab the fonne of Kolaiah, and of Zidekiah the fonne of Maafeiah, waich prophecie lyes vnto you in my Name, Baholde, I will deliuer them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your

> 22 And all they of the captivitie of Iudah, that are in Babel, thall take up this curfe against them, and fay, The Lord make thee like Z-dekiab, and like Ahab, whom the King of Babelourat min

> the fire, 23 Because they have committed a villeny in Ifrael, and have committed adultery with their neighbours wives, and have spokenlying words in my Name, which I have not commaunded them, even I know it, and tellihe it, layeth the

> 24 Thou shalt also speake to Shemaiah the fl Nahelamite, faying,

25 Thus ipeakern the Lotd of hoaftes the God of Ifrael, faying, Because thou hast tent letters in thy name voto allt epeople, that are at keinfalem, and to Zephania's the fonne of Maaleian the

Prieft, and to all the Priefts, faying, 26 The Lord hath made thee Prieft, for o Ieholada the Prieft, that yee thould be a facers in the House of the Lord, for every man that taueth and maketh himfelfe a Prophet, to put him in prifon and in the Bockes.

27 Now therefore, why haft thou not repigoued Ieremiah of Anathoth, which prophecieth vnto you?

23 For, for this cause he sent yoto vs in Babel. faying. This cap's me is long: build hares to dwell in , and plant gardens , and eare the frures of them.

in the eares of Jeremish the Prophet.

30 Then came the word of the Lord voto feremiah laving.

31 Send to all them of the capitaitie, fa; ing, Thus layeth the Lord of Siemana i the Nobelas mite . Because that Shematab nath propriected vnto you, and I fent ofth not, and he cauted you to truit in a lye,

32 Therefor: thus fay:h the Lord, Behold, I will vilite S tematab the Nobelamite, and his feed : he thail not have a man P to dw. Il among this inalog deltoyed, propie, neither that he benote the good, that I to that none of Will do for my people, faith the Lord, because he them mould fee hatn lpoken rebelifoully against the Lord.

the benefite of this deliuerance,

Thereturne of the people from Bubyton, 16 Heemenaceth the enemies, 18 and comforteth the Courch.

"He word, that came to leremian from the Lord, laying,

2 Thus speaketh the Lord God of Israel, faying . Write thee all the words that I have fooken a Because they Vito thee in a a booke.

3 For loc, the dayes come, faith the Lord that a their potterity I will bring againe the captionte of my people II- hope of his deliraci and turan , larth the Lord; for I will rertore usiance promifedthem vnio the land, that I gaue to their fathers,

and they thall potictle its 4 Againe, tuele are the words that the Lord

spake concerning that and concerning sudan. For thus faith the Lord, We have neard a

b tetrible voyce, of frare and not of peace. 6 Demaund now and behold, if man trauell with coilde : wherefore doe I be sold enery man b He shewesh that

with his nands on his loynes as a woman in trauell, and all faces are turned into a paleneffe? 7 Alas, for this day is great : none hath beene an should neexlike it : it is even the time of laakobs trouble , yet by their enemies,

thall be be delinered from it. 8 For in that d day, faith the Lord of noaftes,I be in fuch peoplexwill breake his yoke from off thy necke, and a woman is her breake thy bonds, and trangers thall no more tracellar Ifa 13 5.

ferue themfelges fof rim. 9 But they shall ferue the Lor I their God, and the time of their Dauld, their King, whom I will get a printing should g David their King, whom I will raile up unto be go enous

Therefore feare not, O my feruant Lazkob, fit Ba y'nn. faith the Lord, neither be afraid, O : Ir rel : for loe, Babylon, I will deliuer thee from a far: ecountrey, and thy f T wit, of laskob. feede from the land of their capituitie, and I akob g Thar is, Mt finah thall turne againe, and thall be in reft and profpe- come of the Bocke ricie, and none thall make him afraid.

11 For I am with thee, fayth the Lord, to fine to the field, and finald be he true thee : though I viterly deftroy all the nations Parour as Ezek. where I have feattered thee, yet I will not viterly 34 13 who is fee deffroy thee, but I will correct thee by indeed tourh, and his king ome that ment, and not hytterly cut thee off. In ald be a ria-

12 For thus faith the Lord, Tay bruille g is in- 11 og in the person curable and the wound is dolorous.

13 There is none to luc getty caufe, or to lay | Meaning a plaifter : there are no medicines , nor helpe for no man is able to

to deliver them, 14 All thy ! louers have forgotten thee : they but that it must be feeke thee not; for I have firiken thee with the the orbest God. wound of an enemie, and with a therpe chaltife. k The Allyrians tuent for the multitude of thine iniquities, because whom thou diddeft thy finnes were increased.

15 Why cryeft thou for thine affliction ? thy g to who for thee forow is incurable, for the multitude of thine ini- in thine at fiction. quities : because thy finnes were increased, I have done thele things voto thee.

CHAP, XXX.

before that this deliuerance fhail come, the Casties rieme'y afflicted on i that they fhould c Meaning, that d When I shall via of David according

of Dauid Hol 3.5. h Read Chap. 0 24. finde mit an eane

esternine with

16 Therefore

form and reale of l'ehoiada, topianda whofveger trespassed against the Word of God. of the which hee would have made I remiah oue, cale ling him a rauer and a falfe propher,

29 And Zephaniah the Prich read this letter

Gods everlasting love.

L Herein is com-

mended Gods

great me:cy to-

ward his, who

dorb not deffrey

finnes , but correct

and chadite them

and pardoned them

and fo bu neth the

hee did punifit

them, Ifa.33.t.

m Meaning, that

the citie and the

reltored to their

the people thali

with praise and

knowledge tois

henetic.

father

is fent.

thankelgining ac-

o Meaning, Zerub-

figure of Ch. ift, in

whom this was ac-

p Signifying, mat Christ doth wil-

lingly fubmit him-

felte to the obedience of God his

ppocrites fliould

flatter themfelues

fee, the Prophe:

betheit portion. r When this Mef-

fish and deliverer

2 When this noble

gonernour that

come, meaning,

Chrift, not onely

Judah and Ifrael,

but the reft of the

would thall be

b Which were

delivered from

the cruelty of

To wit, God.

reason as though

neficiall to them

now, as hee had

e Tous :he Lord

answereth that his

lour is not change-

ioyce: which is

dancing , as their

custome was after

notable victories,

Exod. 5, 20. ludg.

g Because the If-

5,2, and chip 11,34.

beene of old.

d The people thus

hee were not fube-

Pharach.

called.

with these promi-

complifted.

former eftate.

Temple thould be

them for their

Chap. XXXI.

16 1 Therefore all they that denoure thee, hall be denoured, and all thine enemies every one shall go into captinity; and they that fpoile thee , shall be froiled, and all they that robbe thee, will I gine to be robbed.

17 For I will restore health ynto thee and I till he have purged, will healethee of thy wounds, fayth the Lord, becaufe they called thee, The cast away, faying, This is Zion whom no man feeketh after.

rods by the which 18 Thus fayth the Lord, Behold, I will bring againe the captiuitie of Iaakobs tents, and haue compassion on his dwelling places; and the citie thalbe builded upon her owne heape, m and the palace thall remaine af er the maner thereof.

19 And out of them shall proceed n thankefn Hee thewerh bow gining, and the voyce of them that are ioyous, and I will multiply them, and they shall not be few: I will also giorifie them, and they shall not be diminithed.

20 Their children also shall be as afore time, babel, who was the and their congregation shalbe established before me : and I will vint all that vexe them.

21 And their o noble ruler shall be of themfelues, and their governour shall proceed from the mills of them, and I will cause him to draw neere and approach vnto mee : for who is this that directeth his r heart to come vnto me, faith the Lord? q Least the wicked

22 And ye thallbe my people, and I will be your God.

23 Behold, I the tempest of the Lord goeth forth with wrath: the whitlewind that hangeth ouer, thall light upon the head of the wicked. flieweth what fliall

24 The fierce wrath of the Lord shall not returne, vntillhe haue done, and vntill he haue performed the intents of his heart : in the latter dayes ye shall understand it.

CHAP. XXXI.

1He rehearfeth Gods benefits after their returne from Babylen. 23 And the Spiritual soy of the faithfull in the

T the a fame time, faith the Lord, will I be the A God of all the families of Itrael, and they shall be my people.

Thus faith the Lord, The people which b efcaped the fword, found grace in the wilderneffe: che walketh before Ifrael to cause him to rest.

3 The Lord hath appeared vnto me dof old. fay they : . Yea, I have loved thee with an everlatting love, therefore with mercy I have drawen

Againe I will build thee, and thou shalt he builded, O virgin Israel : thou shalt still f be adorned with thy timbrels, and thalt goe forth in the dance of shem that be is yfull.

5 Thou shalt yet plant vines upon the mounteines of g Samaria, and the planters that plant them, h thall make them common.

6 For the dayes shall come, that the i watch. men upon the mount of Ephraim shall crie, Af Thou fhale have rife , and let vs go vp vnto k Zion to the Lord our fill eccation to re-God. meant by tabiets and

7 For thus favth the Lord, Rejoyce with gladneffe for Iackob, and fhouse for joy among the chiefe of the | Gentiles : publish praise and say , O Lord, faue thy people, the remnant of Ifrael.

8 Bahold, I will bring them from the North

ra-lites, which evere the ten tribes, neuer returned to Samaria, therefore this must be spiritually underflood under the kingdome of Christ, which was the reltauration of the true Ifracl. h That is, (hall eare the fruit thereof, as Leuit, 20. 23. deut. 20.6.) The Ministers of the word. k They shall exhort all to the embracing of the Gospel, I Hee showe h what shall be the concord and love of all ynder the Gofpel , when none thall be refuted for their infirmities : and enery one thall exhort one another to embrace it.

Deliuerance from captiuity, 73 countrey, and gather them from the coasts of the world, wwith the blind and the lame among them. with the woman with child, and her that is deliue. red alto: a great company thall returns hither.

9 They thall come m weeping, and with mercy will I bring them againe: 1 will leade them by m. That is, lamented the rivers of water in a straight way, wherein ing their finnes, they shall not stumble : for I am a father to Isiael, waich had not giand Ephraim is omy fuft borne.

to Heare the word of the Lord, O yee Gen- Prophers, and the tiles, and declare in the yles afarre off, and fay, He that God received that scattered Israel, will gather him, and will them to merry, keepe him, as a thepheard doeth his flocke.

II For the Lord hath redeemed laakob, and thould weepe for ranfomed him from the hand P of him, that was ioy. tronger then hee.

12 Therefore they shall come, and reioyce in meois, but abunthe height of Zion, and shall runne to the boun- dance of all things. the height of Liou, and usen further wheate and o Taar is,my tifullnetle of the Lord, even for the 9 wheate and detrely belowed, for the wine, and for the oyle, and for the increase as the first chill is of sheepe and bullocks: and their soule shallbe as to the father, a watered garden, and they shall have no more P That is, from the forew.

13 Then shall the virgin reioy ce in the dance, q By these rempaand the yong men and the old men together: for rall benefits hee I will turne their mourning into ioy, & will com- meants the trunfort them, and give them toy for their forowes.

14 And I will replenish the soule of the Priests and whereof there with f sames, and my people shallbe satisfied with pleasy, 16,78,11,17 my goodnes, faith the Lord.

15 Thus faith the Lord, A voyce was heard on the faithfull, which hie, a mourning, and bitter weeping, Rahel weep- eaer praise God for his benefits ing for her children , refuled to be comforted for i Meaning, the fpie her children , because they were not.

16 Thus fayth the Lord , Refraine thy voyce knowledge, and from weeping, and thine eyes from teares: for thy t To declare the worke shall be rewarded, faith the Lord, and they greatnes of Gods shall come agains from the land of the enemy:

17 And there is hope in thine ende, fayth the thewesh them that Lord, that thy children shall come agains to their they were like to owne borders.

18 I have heard "Ephraim lamenting thus, streetly destroyed Thou hast corrected me, and I was chastifed as an and carried away, x vntamed calfe : y convert thou me , and I shalbe in so mu.h, that if converted : for thou art the Lord my God.

19 Sutely after that I connerted , I repented, bane rif-n againe and after that I was instructed . I smore upon my to seeke for her 2 thigh: I was ashamed, yea, even confounded, be- children, she should have found none cause I did beare the reproach of my youth.

20 Is Ephraim a my deare sonne or pleasant u Toar is, the prochild? yetfince I spake voto him . I still b remem- ple that were led bred him : therefore my bowels are troubled for x which was him. I will furely have compassion upon him, faith wanton, and could the Lord.

21 Set thee vp c fignes : make thee heaps : fet y He sheweth hove thine heart toward the path & way, that thou haft the faithfull vieto walked: turne againe, O virgin of Israel: turne pray: that is defire againe to thefe thy cities.

22 Howlong wilt thou goe aftray, O thou re- cannor rume of bellious daughter ? for the Lord hath created a themfelues. new thing in the earth: A WOM A N shall 2 In figure of recompaile a man.

23 Thus fayth the Lord of hoaftes the God of a As shough hee Ifrael . Yet shall they say this thing in the land of would say in No, for by his iniquity hee

tien eare to the Prophers, and coere-Chap. 10,4. Some tale in that they

n Where they found no impediother enemies. are in the Church. r In the company of

mercy in delinering the lewes, hee the Beniamires , or Ifiaelites, that is, Rabel, he mother of Benjamin could remaining.

bot be fuoiect to the yoke.

forafmuch as they

itation of my finne.

did what lay in him to cast me off. b To wit, in pitving bim for my promise fake. c Marke by what way thou diddelt go in o capatti y,& thou fhalt turne againe by the fan.e. d Becaule their deliverance from Babyloo, was a figure of their delinerance from tinner he sheweth how this should be procuted, to wit, by lefus Christ, whom a woman should conceive and beare in her wombe. Which is a strange hing in earth, becaufe hee should be borne of a virgio without man, or hee meaneth that Ierufa-

Kk

lem, which was line a barren woman in her caprinity, should be fruitfull as

thee, that is, loyned to mariage, and whom God bleffeth with children. Iudah,

a Hauing vn ler-

godity sidt beeft

of the Meficab to

cinie, in Walen

the two bottes of Litarland ludah

should be royard,

f I will multiply

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g The wicked vied

this pipaeib, when

agan ft Gods indge-

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by the Prophets. fiving, This

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children were pu-

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h Though the co-

uenant of redemp-

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Ieremiahs purchaic,

In lah, and in the cities thereof, when I shall bring agains their captiaity, The Lord bleffe thee, O habitation of Inflice and holy mountaine.

24 And Indah thall dwell in it, and all the cities thereof together, the husbandmen and they

that go foorth with the flocke. 25 For I have fatiate the weary foule, and I hane replenished enery forowfuli fo ile.

26 Therefore I awaked and behelde, and my fleepe " was fweet voto me.

27 Behold the dayes come, faith the Lord that I will fow the house of Hrael, and the house of Iudah with the feede of man, and with the feede of

28 And like as I have watched upon them, to plucke up and to roote out, and to throw downe, and to delitroy, and to plague them, fo will I watch ouer them, to builde and to plant them, faith the

29 In those dayes shall they say no more, The fathers have a eaten a lowre grape, and the coildrens teeth are fet on edge.

30 But enery one thall die for his owne iniquity, every man that eateth the lowie grape, his teeth thalbe fet on edge.

31 \ B.hold, the dayes come, faith the Lord, that I will roake a new couenant with the house of Ifrael, and with the boufe of Indah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was | an husband voto them, faith the Lord.

33 But this shall be the covenant that I will make with the house of tstael, After k those dayes, fain the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.

34 And they thall teach no more every man his neighbour, and enery man his brother, faying, Know the Lord : for they thall all know me from the least of them voto the greatest of them, fayth Child, my taw shall the Lord : for I will forgine their iniquity, and will remember their finnes no more.

35 Thus fayth the Lord, which gitteth " the funne for a light to the day, and the courfes of the moone and of the startes for a light to the night, which breaketh the fea, when the wates thereof roare; his Name is the Lord of hoalts.

36 If these ordinances depart out of my fight, faith the Lord, then thall the feed of Ifrael coale from being a nation before me, for ever.

37 Tous faith the Lord, If the heavens can be measured, n or the foundations of & earth be learched out beneath, then will call off all the field of Ifrael, for all that they have done, faith the Lord.

38 B-hold, toe dayes come, frith the Lord, that the ocity thalbe built to the Lord from the tower my mioi ers, as by of Hananeel, vnto the gate of the corner.

39 And the line of the measure thall go forth in his presence vo in the hill Gareb, and shall compatte ab out to Goath.

40 An I the whole villey of the dead bodies, and of Caritt, when we of the athes, and all y helds onto the blook of Kithatbe toyond with dron, and voto the corner of the horigate toward

m If the funne, monne and claires cannot but give light according to mine or dinance, follong as this worll latterb. to that I my Courch never late, neither wall any bing himder itrandastore is I will have a people, to certaine is record I will I ane them may want for ever to governe here were. In The one and I exited is impedible. O As it was performed. Nehem. 3-1, By his defeription hee the weth that the civil thoulthe as ample, and beautifult as euce i vvic bu, her alludeth to the febitual! Jesufalem , waofe beauty fliould be incomparable,

the East Chalbe holy vnto the Lord, neither shall it be plucked up, nor deftroyed any more for euer. CHAP. XXXII.

Ieremiah is east unto prifon breause bee prophecied that the crise bould be taken of the king of Babylon. 7 Hee that the people fould come againe to their orone poff fin. 38 The people of God are his fernants, and be is their Lord.

He word that came vnto Ieremiah from the Lord, in the a tenth yeere of Zedekiah king of Lord, in the a tenth yeere of Medekian king of a So that ferente Iudah, which was the eighteenth yeere of Nebu-ah had now prochad-nezzir.

Ierufalem: and Ieremah the Prophet was thut vp yere faue one of in the court of the prifon , which was in the King Zedekishs reigne, of indahs house. fourtie yeetes . 3 For Zedekiah king of Iudah had shut him vp . flying . Wherefore doeft thou prophecie, and

fay, Thus faith the Lord, * Behold, I will give this * Chap. 29. 16.179 city into the hands of the King of Babel, and hee and 34.4. shall take it ? 4 And Zedekiah the king of Iudah (hall not

escape out of the hand of the Caldeans, but shall furely be deliaered into the hands of the king of Babel, and thall speake with him mouth to mouth, and his eyes thall behold his face.

5 And he thall leade Zedekiah to Babel, and there shall be be, vatill b I with him, faith the Lord : b Till I take Zethough yee fight with the Caldeans, ye shall not death for he shall prosper,

6 And Ieremiah faid, The word of the Lord as chap.34.4. Came vnto me, faying, me vnto me,tay ing,

Berold, Hanameel, the forme of Shallum thine pie thould returne

vncle, shall come wato thee & fry, & Buy unto thee againe out of capmy helde, that is in Anathoth for the || title by toury and enjoy kindred appertaineth vato thee d to buy it.

8 So Hanameel, mine vices fonne, came vinto verf. 15. and 44. mee in the court of the prison, according to the | Or, right to reword of the Lord, & faid voto me, Buy my . field, d Because he was I pray thee, that is in Anathoth, which is in the next of the kinteds country of Benjamin; for the right of the posses on of the possession is thine, and the purchase belong ash who there; on of the Leutes, buy it for thee. Then I knew that this was the reade Leut. 15.33. word of the Lord.

9 And I bought the field of Hanameel, mine tell too of one money about ten thilvocles fonne, that was in Anathoth, and weighed hoge like pence, if him the silver, anen feuenf shekels, and ten pieces of this shekel were

10 And I writ it in the booke and figned it, and for the thi-kel tooke witneffes, and weighed him the fauet in the of the Temple was

11 So I tooke the booke of the post-ffion, be- filter were halfe a ing fealed g according to the Law , and cultome, fletel : for twenty with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the fonne of Neria's, the forme of Maa- intromentor enifriah, in the fight of Hanameel mine vncles fanne, dence was fealed and in the prefence of the witnesses, written in the min feale, and a booke of the possession, before all the Lewes that copy thereof refate in the court of the prison.

13 And I charged Baruch before them, faying, effect, but was not

14 Thus faith the Lord of hoafts the God of II- fo antenticallas rael, Take the writings, even this book of the pof- the other, but was feilion, both that is lealed, and this booke that is feene fany thing open, and put them in an earthen b veffell, that thould be called they may continue a long time.

15 For the Lord of hoaftes , the God of I feel them in the grounds faith thus, Houses and fieldes, and vineyards shall that they might be be possessed againe in this land.

16 Now when I had delivered the booke of huerance the possession voto Baruch the fonne of Neriah, I prayed vnto the Lord, faying,

phecied from the 2 For then the king of Babels hoafte befieged thisteenth yeere of Johan voto the laft which was almost

not die by the Carord

c Whereby was and vineyards . as f Which moun-

Rel, reade Gan. 23. 150 of double value. and ten pieces of made the thekel.

mained, which conteine I the fame in

17 Ab

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E.cod 34.7.

Because the wio-

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k Meaning , that bis miracles in de-

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n From the time

dig fieft borne.

and guid them as

Jato a city before

their posterisie

their God.

17 Ah Lord God, behold, thou hast made the hearren and the earth by thy great power, and by thy firetched out arme, and there is nothing | hard voto thee.

18 * Thou shewest mercy vato thousands, and recompenfest the iniquitie of the fathers into the bosome of their i children after them : O God the great & mighty whole name is the Lord of heads,

19 Great in counfell, and mighty in worke, (for thine eyes are open upon all the wayes of the fons of men, to given to every one according to his wayes, and according to the fruit of his works)

Isdiction , thall be 20 Which ball fet fignes and wonders in the land of Egypt vnto thisk day, and in Ifrael and azbeir owne wickelmong all men, and halt made thee a Name, as aymeffe , and that the iniquitie of their fatheis, which is like peareth this day,

21 And haft brought thy people Israel out of wile in them , Inal the land of Egypt with ingnes, and with wonders, be also revenged or and with a ftrong hand, and a ftretched out arme, and with great terrour,

22 And haft given them this land, which thou di idelt sweare to their fathers to give them, euen a land that floweth with milke and hony,

23 And they came in, and polleffed it, but they obeyed not thy voyce neither walked in thy Law: all that thou commanded them to do, they have not done : therefore thou halt caused this whole

plagne to come vpon them.

24 Beholde, the 1 mounts, they are come into the civie to take it, and the citie is given into the hand of the Caldeans, that fight against it by the meanes of the lword, and of the famine, and of the pestilence, and what thou hast spoken, is come to paile, and behold, thou feeft it. 25 And thou haft faid ento me, O Lord God,

that gunnes werein Buy vnto thee the field for filuer , and take witneifes : for the citie shalbe given into the hand of the Caldeans.

26 Then came the word of the Lord vnto Letemiah, faving, 27 Behold, I am the LORD GOD of

to That is , of enery all m fleth ; is there any thing too hard for me ? 28 Therefore thus faith the Lord , Behold , I will give this citie into the hand of the Caldeans, and into the band of Nebuchad-nezzar king of

pleafeth him, where Babel, and he shall take it. 29 And the Caldeans shall come and fight aof this their cap ini. gainft this citie, and fet fire on this citie, and burne

ty for their finnes, fo it with the houses, vpon whole roofes they have will bee for his mer- offered incense vnto Baal, and powred drinke ofcies be their redre- ferings viito other goas, to prouoke mee viiro

mer to reftore them

30 For the children of Mael, and the children that I blought them of Iulah haue furely done euill before me; from made them my peo. their n youth: for the children of Israel haue forely ple, and called them prounked mee to anger, with the workes of their hands, faith the Lord.

31 Therefore this citie hath beene vnto me as a prosocation of mine anger, and of my wrath, from the day that they built it, enen voto this day , that

I thould remouse it out of my fight, 32 Because of all the enill of the children of Iftael, and of the children of Iudah, which they have done to provoke mee to anger, even they, their Kings, their Princes, their Priefts, and their Prophers, and the men of Iudah, and the inhabi-

ifa.65,2.chap 7.13. tants of ierufaiem. 33 And they have turned voto mee the backe and not the face : though I taught them, riling vo earely, and instructing them, yet they were not gad 2, chro. 36,17, obedient to receine doctine,

35 And they built the high p places of Baal, p That is, the altare which are in the villey of a Ben-hinnom, to cause worth were made which are in the viney of their finition, to can't to offer families their fonnes and their daughters to r pate through upon to their idoles. the fire vnto Molech, which I commanded them q Reads Chap. 7.31. not neither came it into my minde, that they a King 21 4.6 not, neither came it into my minute, that they r Read a. King. 16.3 fbould doe fuch abomination, to cause Iucan to f Reade Casp 39.16.

(wherevoon my Name was called) to defile it.

36 And now therefore, thus bath the Lord God of Ifrael spoken concerning this citie, whereof ye fay , It thabe delivered into the land of the king of Bibel by the fword, and by the famine, and by the peffiler ca.

37 * Behold, I will gather them out of all coun- * Dest. 30.4. treys, wherein I hame feattered them in mine anger, and in my wrath, and in great indignation, and

I will bring them againe voto this place, and I will 38 And they shalbe my people, and I will be ** Chap.30 12. caufe them to swell fafely.

39 And I will give them tone heart and one one religion, as Way, that they may feare mee for oner for the Each tragand way, that they may reach the last and after them. 36,47.
weakin of them, and of their children after them. a Read Chap. 31.

40 And I will make an euerlasting a couenant 32.33. with them, that I will neuer turne away f. om them to doe them good, but I will put my feare in their hearts, that they shall not deport from me.

41 Yea, I will delight in them to doe them good, and I will plant them in this land afforedly with my whole heart, and with all my foule.

42 For thus faith the Lord , Like as I have brought all this great plague vpon this people, so will I bring upon them all the good that I have promifed them.

43 And the fields shallbe possessed in this land. whereof ye fay it is defolate without man or beaft, and shallbe given into the hand of the Chaldeans.

44 Men Thallbuy x fields for filuer, and make x. This is the le-44 Men than buy x news for muer, and make claration of that writings and feale them, and take witnesses in the which was spokes, land of Beniamin, and round about I erufalem, and verse s. in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South : for I will cause their captimity to returne, frith the Lord.

CHAP. XXXIII. 1 The Prophet is moniford of the Lord to pray for the Aclinerance of the people which the Lord promifed. 8 God forgueth finnes for his coune glory. as Of the birth of Christ 20 The kingdome of Christ in the Church for Il

neacr be ended. M Oreover the word of the Lord came vnto Ierremish the fecond time (while hee was yet a which was in the

thut vp in the a court of the prifon) faying. Thus faith the Lord, the b maker thereof, 12. the Lord that formed it, and established it, the 10 Nir, of lent-

Lord is his Name. 3 Call vnto mee, and I willanswere thee, and mile in 6 will be

shew thee great and mightie things, which thou 114 37.26 knowest nor. 4 For thus faith the Lord God of Ifrael , con- d The lewes the

cerning the houses of this citie, and concerning Call teams, but they the boules of the Kings of Iudah, which are de-fechethen owne ft oyed by the e mounts, and by the fword.

They come to d fight with the Caldeans, Gods fatour is but it is to fill themfelues with the dead bodies of cause of all profre men, whom I have fixine in mine anger and in my of all adventure. wrath : for I have hid my face from this citie, f la the mids of because of all their wickednesse.

6 Behold, I will give it health and amendment; for I will cure them, and will reueale voto teth them. them the abundance of peace, and trueth, 7 And

t One confent and

Fings boufe at leiu-

filem, voho as he

c Read Con 32.24. d The lewes thinks e He fileweth that

his ibreatnings

2nd 15.3.and 16.5. and 29, 19, and a.Chron 35,15.

Kk 2

sinnes forgeuen.

g Declating that

there is no deline-

whereas wee feele

remiffion of finner.

h Whereby hee

theweth that the

Church wherein

is remission of

that wholoeuer is

seth to dishonour

i Which was a

praise God by,

105.1. Ila. 12,4-

and pf.4.136, E.

& Meaning, that

all the countrey

of Ludah fhall be

inhabited againe,

fong appointed

God.

Ieremiah.

Reformation begun and repented.

7 And I will cause the captinitie of Indah and the captivitie of Israel to returne, and will build them as at the hift.

8 And I will g cleanse them from all their in iquivie, whereby they have finned against me: year

I will pardon all their iniquities, whereby they rance not iny . but have finne I again mee, and whereby they have rebelled against mee.

9 And it shall be to mee a name, ab iov, a

praise, and an honour before all the nations of the earth, which shall beare all the good that I doe vnto them; and they thall feare and tremble for all the goodnesse, and for all the wealth, that I finnes, is Gods homour and glory, fo thew vnto this citie. 10 Thus faith the Lord, Againe there shall be enemy to it, labou-

heard in this place (which ye fay shall be defolite, without man, and without beaft, euen in the cities of Judah, and in the streetes of Jerufalem, that are defolate without man, and without inhabitants, and without beaft)

11 The voyce of joy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shall say, i Prayse the Lord of heaftes because the Lord is good : for his mercie endureth for euer, and of them that offer 1. Caron. 16.8. Pfal. the facrifice of prayle in the house of the Lord, for Pfal. 106 1 and pfal I will cause to returne the captinitie of the land,

307.1,2n i pfa. 128.1 as at the first faith the Lord.

12 Thus faith the Lord of hoafts, Againe in this place, which is defolate, without man, and without bealt, and in all the cities thereof there shall be dwelling for shepheards to reft their flocks.

13 In the cities of the h mountaines, in the cities in the plaine, and in the cities of the South, &c in the land of Benjamin and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, voder the hand of him that telleth them, faith the

14 Beholde, the dayes come, faith the Lord, that I will performe that good thing, which I haue promifed vnto the house of Israel, and to the Loufe of Iudah.

15 In those dayes, and at that time will I cause the Branch of righteousnesse to growe vp vnto Dauld, and he shall execute judgement and righ-

teousnesse in the land. 16 In those dayes shall Indah be faued, and Ierufalem shall dwell fafely, and hee that shall call

m her, is the Lord our n righteoufnes. 17 For thus faith the Lotd , David shall netter want a man to fit ypon the throne of the house of

18 Neither shall the Priess and Leuites want a man before me to offer o burnt offrings, and to offor meat offrings, and to do facrifice continually.

10 € And the word of the Lord came voto Ieremiah, faying,

20 Thus faith the Lord, If you can breake my couenant of the P day, and my couenant of the night, that there should not be day and night in

21 Then may my couenant be broken with of Cari t, who was Dauid my fernant, that he thould not have a fonne to reigne upon his throne, and with the Leuites, and Priefts my ministers

22 As the army of heaven cannot be numbred. neither the fand of the fea meafired: fo will I multiply the feede of David my fernant, and the Leuites, that minister vnto me.

23 Moreouer, the word of the Lord came to Icremiab, faying ..

24 Confiderest thou not what 4 this people a Meaning, the have spoken, faying, The two families, which the Caldeans and other Lord beth chosen, hee hath even cast them off ? infidels which thus they have despited my people, that they veterly cast off lushould be no more a nation before them.

25 Thus faith the Lord , If my couenant be Beniamin, because not with day and night, and if I have not appoin- need them for a time

ted the order of heaven and earth,

26 Then will I cast away the seede of Iaakob ment., and David my fernant, and not take of his feed to be tulers ouer the feede of Abraham , Izhak , and laakob: for I will cause their captinitie to returne, and have compatition on them.

CHAP. XXXIIII.

2 He threatnesh that the citie, and the King Zedekish fall be given into the hands of the king of Babylon. 1. Herebuketh their crucitie toward their fernants.

'He word which came vnto Ieremiah from the Lord (when a Nebuchad-nezzar king of a who commonly Babel, and all his hoafte, and all the kingdomes of of Irremian was the earth, that were vider the power of his hand rezear, and of others and all people fought against lerufalem, and a. Nebuchad-nezzar. gainst all the cities thereof) faying,

2 Thus faith the Lord God of Ifrael, Go, and speake to Zedekish king of Iudah , and tell him, * 2, Chron. 36 19, Thus faith the Lord, Bel old, * I will give this ci- Chap. 29,16,17. tie into the hand of the king of Babel, and he shall and 32.3.

butne it with fire,

3 And thou thalt not escape out of his hand, but thalt furely be taken, and deligered into his hand, and tuine eyes shall behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou thalt goe to Babel.

4 Yet heare the word of the Lord , O Zedekiah king of Iudah, thus faith the Lord of thee,

Thou that: not die by the fword,

5 But thou shalt die in b peace ; and according to Not of 257 to the burning for thy fathers the former kings violent death. which were before thee , to thall they burne odours for thee, and they shall lament thee, faying, Oh c Lord : for I have pronounced the word faith a The Lewes It : 18

lament for thee 6 Then Ieremiah the Prophet fpake all these king their lord and wordes vnto Zedekiah king of Iudah in Ierufa-

(When the king of Babelshofte fought an gainst lerusalem, and against all the cities of Iudah, that were left, even against Lachish, and against Azekah : for these throng cities remained

of the cities of Indah) 8 This is the word that came vnto I eremiah from the Lord, after that the king Zedekiab had made a couenant with all the people, which were at Ierufalem,d to proclaime libertie vnto them,

9 That every man should let hise feruant go mie was at hand, free, and enery man his handmaid, which was an and they faw them-Ebrew or an Ebreweffe, and that none should ferue selues in danger,

himselfe of them, to nut, of a lew his brother. 10 Now when all the princes , and all the peo- fome kinde of reple which had agreed to the couenant, heard that formation : but euery one should let his servant goe free, and eue- foone after they ry one his handmaid, and that none should ferue poerifie. themselues of them any more, they obeyed and e According to let them goe.

II But afterward they repented and caused t Eby, resured the feruants and the handmaides, whom they had let goe free to returne, and held them in subjection as fernants and handmaids.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, faying,

13 Thus faith the Lord God of Ifrael, I made a conepant.

bee did correct

for their amende-

they would feem holy, and fo began tke Low, Exod,

That is, I will fent the Meffigh, which fhail come of the house of Dauid, of whom this prophecie is meanr, as reftifie all the lewes, and that which is writzen Chap. 23,5. m To wir , Christ

shat fhall call his Church. B That is, Christ is our Lord God, cur agateoufoeffe fauclincation , and se temprion. 3 Car 1,30.

thankefgiuing, which is left to the their fcafon. Church in the time the eu-righting Prieff, and the euerlatting facrifice

figure t by the facriaces of the Law. P Reade Chap-31,35

o This is chiefly meant of the fpiruuill facufice of

The Rechabites.

Chap. XXXV: XXXVI.

Obedience to parents. 75

not, The Lord faith

thus, for then they

dience roman, feeing

be ready to depart at

feare of the warres.

Whom I have ch

phets and minifers

which lite weth that

continue and be in

Rechabites pots full of wine, and cuppes, and d faid d The Prophet faith vnto them. Drinke wine.

5 And I fet before the fonnes of the house of the 6 But they faid, We will drinke no wine: for e Io- ought to have obeynadab the fonne of Rechab our father comman- ed, but he reudeth to

ded vs.faying, fYe shall drinke no wine, neither another end: that is, you nor your fonnes for ener. Neither shall you build house, not sow feed, nor the lewer would not plant vineyard, nor haue any, but all your daies ye obey God himfelfe.

thall dwell in tents, that ye may line a long time in king of Ifrael fanothe land where ye b : ftrangers. red for bis zeale. 8 Thus have we obeied the voyce of Ionadabthe a King 10,15.

fonne of Rechab our father, in all that he hath char-bereby to fee all ocged vs, and we drinke no wine all our daies, neither caffon of intempewe, our wines, our fonnes, nor our darghters. rancy, ambition and 9 Neither build we houses for vs to dwell in, they might know

neitner haue we vineyard nor field nor feed, that they were firan-10 But we have remained in tents, and have gers in the earth, and

obeied, and done according to & all that Ionadab all occasions. g Watch was now

II But when Nebuchad-nezzar king of Babel for the space of three
me up into the land was 613 come for the space of three our father commanded vs.

came up into the land, we faid, Come, and let us febu to lebotskin. goe to Ierufalen, from the hoaft of the Caldeans, a which declareth and from the hoaft of Aram : fo we h dwell at Ie- that they were not fo bound to their rufalem. vovv. that it could

12 Then came the word of the Lord vnto Ie- not be broken for remiah, faying any necessity : for

13 Thus faith the Lord of hoafis, the God of where they were Ifrael, Goe, and tell the men of Iudab, and the inha- in tents, they dwell bitants of lesusalem, Will ye not receive doctrine, no was lesusalem for

to obey my words, faith the Lord ? 14 The commandement of Ionadab the fonne fen to be my childie, of Rechab that he comanded his fonnes, that they feeing these which should drinke no wine, is furely kept: for vnto this were the children of an heathen in n, oday they drinke none, but obey their fathers com- beyed the commanmandement : notwithstanding I have spoken vn- demeut of their fato you, k rifing early, and speaking, but ye would ther.

not obey me. gen ly exhorted and 15 I have fent also voto you all my fernants the warned you both by

Prophets, tiling vp early, and fending them, laying, my felfe and my * Returne now every man from his enill way, and * Chap. 18, 11. amend your workes, and goe not after other and as wigods to ferue them, and ye thall dwell in the land which I have given vnto you, and to your fathers, but ye would not encline your eare, nor

obev me. 16 Surely the fonnes of Ionadab the fonne of Rechab, have kept the commandement of their father, which he gaue them , but this people hath not obeyed me.

17 Therefore thus faith the Lord of hoafts, the God of Ifrael, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Iernfalem, all the enill that I have pronounced against them, because I hane I spoken yoro them, but they would not heare, and I have called voto them , but they would not I That it, by his Pro-

18 And letemiah faid vnto the house of the Re- it is as much. 16 chabites, Thus faith the Lord of hoafts, the Gol of bough he should Ifrael, Because ye have obeied the commandement speake to va himself. of Ionadab your father, and kept all his precepts, ministere to speake and done according vnto all that he hath come in his Name. m His ponerity fhale manded you.

19 Therefore thus faith the Lord of hoafts, the my favour for every God of Ifrael, Ionadab the sonne of Rechab shall m not want a man to frand before me for ever.

CHAP. XXXVI.

I Barneh writeth as leremiah indicath, the booke of the eurforacoun't Indah ana tiraen 9 Et : fent wein the booke uniothe people, and reade have feet them all. 14 He

couenant with your fathers, when I brought them out of the land of Egypt out of the boule of | feruants, faying, Or, tondage,

14 * At the terme of feven yeeres, let ye go eue-# Deut,15,1,12, ry man his brother an Ebrew which hath beene fold unto thee : and when he bath ferued thee fixe yeeres, thou shalt let him goe free from thee : but your fathers obeyed mee not a neither enclined

15 And we were now turned, and had done right in a y fight inproclaiming liberty, every man to his neighbour, and ye had made a couenant before me in the house, wherevon my Name is

16 But ye repented, and polluted my Name : folemne and dreight for ye have caused every man his servant, and euery man his handmaid, whom ye had fer at liber-

ty at their pleasure, to returne, and hold them in Subjection to be voto you as servants and as hand-17 Therefore thus faith the Lord, Ye have nor

obeied me, in proclaiming freedome every man to his brother, and every man to his neighbour; behold, I proclaime a liberty for you, faith the Lord, to s the fword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will give those men that have broken my Conenant, and have not kept the words of the Couenant, which they had made before me, when they h cut the calfe in twaine, and paffed betweene couepant which the the parts thereof.

19 The princes of Iudah, and the princes of Ieancient wied by pairufalem, the Eunuches, and the Priefts, and all the two parts of a beaft, people of the land, which passed betweene the parts of the calfe.

fame couenantshould 20 I will even gine them into the hand of their enemies, and into the hands of then that feeke pieces, reade Gen. their life: and their dead bodies shall be in meat vnto the foules of the heaven, and to the beafts of the earth.

21 And Zedekiah king of Iudah, and his princes will I give into the hand of their enemies, and into the hand of them that feeke their life, and into the hand of the king of Babels hoaft, which i are gone up from you.

22 Behold, I will command, faith the Lord, and i To fight egainst the Cause them to returne to this city, and they shall Egyptians, as Chap, fight against it, and take it, and burne it with fire : and I will make the cities of Judah defolate without an inhabitant.

CHAP, XXXV.

He proposesh the obedience of the Recombites, and thereby confoundesh the pride of the lewes.

The word which came vnto Teremiah from the Lord, in the daies a of tehoiakin, the fonne of Iofiah king of Indah, faying 2 Go voto the boufe of the b Rechabites, and

speake vnto them, and bring them into the house of the Lord into one of the chambers, and give them wine to drinke.

Then tooke I laszaniah, the fonce of Ieremigh the sonne of Habazziniah, and his brethen. and all his finnes, and the whole house of the Re-

4 And I brought them into the house of the Lord, into the chamber of the fonnes of danan the fonne oftgda.iab a man o of God, we icu was by the a That is a Prophet, chamber of the princes, which was about the char ber of Maaleian the fonne of Spallum, the necests of the fitteafire.

Meaning, in the Temple, to declare that it was a most

conenant, made in

the Name of the

Lord,

g That it, I give the (word liberty to deftroy you,

b Astouching this

maner of fulemne

fing betweene the

to fignifie that the tranigreffour of the

be fo divided in

47,10.

37. It.

bab Mofes father in daw, who was no Ifraelite, but after ioyned with them in the feruice of God.

BOT. doute.

g For the disposition

and order of these prophecies, reade Chap. 17, 1 b They came of Ho-

I he kings rage.

them alfo. 13 The king cafteth it in the fire. 13 There is another written at the commendement of the Lord. NJ in the fourth a yeere of Iehoiakimthe a fieade Chap agit. A some of Iolith king of Indah came this word

the He is called before the rulers, and readeth it before

2. Take thee a roule or booke, and write therein all the words that I have spoken to thee against If-

Chap 25 3. counting from the thirto hyene of Iofiabs reigne.

3 It may be that the house of Indah will heare of all the enill, which I determined to doe vnto them, that they may return every man from his enill way, that I may forgine their iniquity and their finnes.

4 Then I remiah called Baruch the fonne of Neriah, and Baroch wrote at the mouth of Ieremiah all the words of the Lord, which he had spoken vn-10 him, vnon a toule or booke.

And Jeremiah commanded Baruch, faying, I amd thut up, and cannot goe into the House of

6 Therefore goe thou, and reade the roule wherein thou haft written at my mouth the words of the Lord, in the audience of the people in the Lords House vpon the e fasting day: also thou thalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will f pray before the Lord, and every one returne from his evill way, for great is the anger and the wrath that the Lord hath

declared against his people.

8 So Baruch the Sonne of Neriah did according voto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords house.

g The fall was then 9 & And in the fift's yeere of lehoizkim the fonne of Iolian king of Iudah, in the ninth moneth, they proclaimed a falt before the Lord to all the people fittle before that te. in Ie usalem, and to all the people that came from the cities of Indah voto Ierul Jero.

10 Then read Baruch in the booke the words of and his companions Ieremiah in the House of the Lord, in the charewere led away cap- ber of Gemariah the fonne of Shaphan the Secretary in the higher court at the entry of the h new gate of the Lords house, in the hearing of all the

people. 11 When Michaiah the fonne of Gematiah, the fonne of Saphan had heard out of the booke all the words of the Lord,

12 Then he went downe to the kings house into the Chancellouts chamber, and loe, all the princes fate there, even Elishama the Chancellor, and Delaiah the fonne of Shemaiah, and Eluathan the foune of Achbor, and Gemariah the fonce of Shaphan, and Zedekiah the fonne of Hananiah. and all the princes.

13 Then Michaia's declared voto them all the words that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes fent Iehudi the fonce of Nethaniah, the four e of S. elemiah, the fonne of Cuibi, onto Biruch, fayis. Take in thine hand the roule, wherein thou hatt read in the audience of the people, and come. So Baruch the fonne of Neriah tooke the roule in his hand, and came voto them.

15 And they faid voto him, Sit downerow, and reade it, that we may heare, So Baruch read it in their audience.

16 Now when they had heard all the words, they were i afraid, both one and other, and faid i The godly were vnto Baruch, We will certifie the king of all these afiaid, freing God so 17 And they examined Barnch, faying, Tell vs ed for the horiour

now, How didden thou write all these words at his of the punishment. 18 Then Baruch answered them. He propounced

all these words voto me with his mouth, and I

wrote them with ynke in the booke. 19 Then faid the princes to Barnch, Go,k bide k They that were thee, thou and I cremiah, and let no man know godly among the where ve be.

20 And they went in to the king to the court, counfell, by whofe but they laid up the roule in the chamber of Eli- termish was delishama the Chancellour, and told the king all the vered: for they knew words, that he might heare.

ords, that he might heare.
21 So the king fent Iehudi to fet the roule, and of the worked to hee tooke it out of Elishama the Chancellours could not escape chamber, and Jehudi reade it in the audience of withoutdanger of the king, and in the audience of all the princes, their lines.

which stood beside the King.

22 Now the king fate in the winter house, in the I ninth moneth, and there was a fire burning I which conteined before him.

23 And when Iehudi had read three or foure December. fides, he cut it with the pen-knife, and cast it into the fire that was on the hearth, vitiliall the roule was confumed in the fire, that was on the hearth.

is contained in the freithat was on the nearth.

24. Yetthey were not affaid, nor rent in their wicked in itead of garments, neither the king, nor any of his feruants repenting when they that heard all thefe words.

at near Gail these words.

25 Neuerthelette, Elnathan, and Delaiah, and further malice Gemariah had befought the king, that he would -gainst him and his not burne the roule; but he would not heare them. word.

26 But the King commanded Israhmeel the fonne of Hammelech, and Seraiah the fonne of Azriel, and Sheleziah the fonne of Abdiel, to take Baruch the Scribe, and I cremish the Prophet, but the Lord n hid them.

27 € Then the word of the Lord came to Iere- continual care, than 27 Then the word of the Lord came to acted God bath eneroner minh (after that the king had burnt the rolle and God bath eneroner minh (after that the king had burnt the rolle and God bath enerone them.) the words that Baruch wrote at the mouth of Icre- from therage of the miah) faying,

28 Take thee againe o another ronle and a Trough the wide write in it all the former words that were in the abolithed the word first roule which Ich stakim the king of Iudah hath of Go I, when they

29 And thou shalt fay to Iehoiakim king of Iu-therest : yet this dee dan, Thus faith the Lord, thou haft burnt this toule, will not onely faying, P Why haft thou written therein, faying, saife it up againe, sau alfo increase it.

That the king of Babel shall certainely come and in greater abundance here. deftroy this land, and shall take thence both man to her condemnaand beaft?

30 Therefore thus faith the Lord of Jehoia-P. These are lehoiakim king of Iudan, He shall have q none to fit vp- q Though Iebniachira on the throne of Danie, and his a dead body their e his fonce forcested cast out in the day to the heate, and in the night to him, yer brought the fire food but three the froft.

31 And I will visite him and his feede, and a reemed as no his feruants for their iniquity, and I will bring vg-reigne. on them, and upon the inhabitants of Ierusalem, align, and you the men of Iudah all the euill that I have pronounced against them : but they would not heare.

32 Then tooke I eremiah another roule, and gane it to Baruch the Scribe the Some of Neriah, which wrote therein at the mouth of Ieremish alithe words of the booke which Iehoiskim king of Iudah had burnt in the fire, and there were added belides them many like word \$.

wicked twee attoni-

filoces gauethis the rare of the king

part of Nouember, and pare of

heare Gods sudge-

u Thus we feethe ocicke t

hade ournt the books

moneths, it was

ion, as verf : a

CHAP

e Which was proclaimed for feare of the Bary onians, as meir cultome was when they feated waite, or any great pligge of God. f He the werb that falling without prayer and repenta ce, augrlech no-

taing, but is meete

bypacifie.

prociamand, and Baruch read this roule, watch was a rufalem was first zaten, and then lehorabim, and Daviel,

h Which is the Eaft gare of the Temple.

unto Ieremiah from the Lord, faying,

b which weretwen- rael, and against In lab, and against all the nations. ty and three years, as from the day that I ipake voto thee, even bfrom the daies of Iofiah vnto this day.

c As he did indite.

d Mesoing, in prifin, through the marice of the Priests.

The Prophet taken and beaten. Chap. xxxvii. xxxviii.

He is accused. 76

That is, follorg at

there was any bread

1 Kin7 14.17. 2 Ch on. 36,10. Chap. (4,1, a Who was called Menotachin, or Ie:oni.h. b Astralled him Zedekian wae.ess before his name was

Matrantah, a King. BE tr hand. c Because he was and that came against Pray now voto the Lord our God for vs. h:m

d That is, was out of orifon, and at liberty e To ne pe the Lerves.

t Egr. went up.

Or, left not up your mindes.

go to Anathoth his DAUDE to AVDE. g By the which men trey of Beniamin.

† Ebr. falleft.

h Becanfe it wis a vile and ftraight Puloa.

3 Zedekiah succeedeth Iceoniah. 3 He sendeth unto Ieveminb to army for him. In Ieremiah going into the land of Bensamin, is taken, if He is beaten and put in prifon.

CHAP. XXXVII.

A NJ*king Zedekiah the sonne of Iosiah reigned for a Conian the sonne of tehoiakim, -whom Nebuchadnezzat king of Babelb made king in the land of Iudan

2 But neither he nor his fernants nor the people of the land would obey the words of the Lord, which he spake by the | ministery of the Prophet Ieremian.

2 And Zedekiah the king c fent Iehucal the fonne of Shelemiah, and Zephaniah the sonne of Maaafraid of the Calde. Liah the Prieft to the Prophet Ieremiah , faying,

> 4 (Now feremials went d in and out among the people : for they had not put him iato the prison.

> 5 Then Pharaohs hoaft was e come out of Egypt : and when the Caideans that befreged Terufalem, heard ridings of them, they † departed from Icrufalem)

6 Then came the word of the Lord voto the Prophet Ieremiah, faying,

7 Thus faith the Lord God of Ifrael, Thus fhall ye fay to the king of Indah, that feat you voto me to enquire of me, Behold, Pharaohs hoaft, which is come foorth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this city, and take it and burne it with

9 Thus faith the Lord, B Deceive not your femes, faying, The Caldeans thall furely depart from vs : for they shall not depart.

10 For though ye had finiteen the whole hoall of the Caldeans that fight against you, and there remained but wounded men among them, yet thould every man raile up in his tent, and burne this city with fire.

II & When the hoath of the Caldeans was broken vp from Ierusalem, because of Pharaohs

12 Then I eremiah went out of I erufalem to 20 f As Comerchinke, to into the fland of Beniamin, separating himselfe thence from among the people.

13 And when he was in the 8 gate of Beniamin, went into the coun- there was a chiefe officer, whose name was Irijah, the fonne of Shelemiah , the fonne of Hananiah, and he took : Ieromiah the Prophet, faying, Thou

f fleeft to the Caldeans. 14 Then faid I eremiah, That is falle, I flie not to the Caldeans: but he would not heare him: fo Irijah tooke seremiah, & brought him to § princes.

15 Wherefore the princes were angry with Ieremath, and faore him, and laid him in prifon in the ho- (- of Jehonathan the Scribe : for they had med that the h prifon.

16 When I remiah was entred into the dungson, and into the prifous, and had remained there a long time.

17 Then Zedekiah the king fent, and tooke him our, and the king asked him fecretly, in his houfe, and find, Is mere any word from the Lord? And Leremiah faid, Veasfor, faith he, thou inalt be delinered in othe hand of the king of Babel.

18 Moreover, teremiah faid voto king Zedekian, What have I off inded against thee, or against thy fernants, or against this people, that ye have put me in pufon?

19 * Where are now your prophets, which pro- * Chap 28 4. phecied vnto you, faying, The king of Babel shall not come against you, nor against this land ?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be t accepted before thee. that thou cause me not to returne to the house of | Ebr. fall Iehonathan the scribe, least I die there.

21 Then Zadekiah the king commanded, that in the cry : thos they should pur Ieremiah in the court of the pri- bis , that he will for, and that they should given him daily a pieceof and their en miles bread out of the bakers streete, vnrill all the bread, out eleque them to in the city were caten up. Thus Ieremiah remai- the bath appropried ned in the court of the prilon.

CHAP. XXXVIII.

I By the motion of the rulers levented is gut into a dun-14 Atthe request of Ebid-milech the Ling commandeta levemian to be brought fronth of the dun-geon '7 levemian forweth the Kinghow hee might ejeape death.

Then Shephatiah the fonne of Marran, and Gedaliah the fonne of Pathbur, & Incal the fonne of Shelewiah, and Pathnur the fonne of a Mai- feet there to letechiah, heard the words that Ieremiah had spoken man, to enquite at vnto all the people, faying,

2 Thus faith the Lord, He that remaineth in when Not uchadthis city, shall die by the sword, by the famine and rezzer came, as by the pettilence : but he that goeth foorth to the Chapter. Caldeans, shall line: for he shall have his life for b R-ade Ghap. 21,50 b a pray, and fl. all line.

3 Thus faith the Lord, This city shall furely be given into the hand of the king of Babels army, which thall take it.

4 Therefore the princes faid vnto the king. We befeech you,let this man be put to death : for thus half weakeneth the bands of the men of warre for discourageth. that temaine in this city, and the hands of all a Tous we fee now the people, in speaking such words vato them: for the wicked when this man feeketh not the wealth of this people, beare the nurb of

5 Then Zedekiah the king faid, Behold, he is in fut the mini ters to your hands for the king can deny & you nothing. fours of policies.

6 Then tooke they beremiah and cast him into d Wherein he givethe dungeon of Malchiah the fonne of Hamme, noully offended in lech, that was in the court of the prifon; and they be vould for tea e let downe Leremiah with coards : and in the dun- the trueth froken by geon there was no water but myre : fo Ieremiah the Prophet, but alf a ttucke faft in the myre.

7 Now when Ebed-melech the | blacke Moore, cruelly intreased. one of the Eunuches which was in the kingshoufe, I Eir Cufbite, or heard that they had put Ieremiah in the dungton, e To heare matters, (then the king fate in the e gate of Beniamin)

8 And Ebed-melech went out of the Kings house, and spake to the king, 'a, ing,

9 My lotd the king, f these men have done cuill f Hereby is declared in all that they have done to Ieremiah the Propher, the the Propher whom they have cast into the dungeon, and hee found more famour dieth for hunger in the place where he is : for at this k. angets there is no more bread in the city.

10 Then the king commanded Ebed-melech ti e country, which bla ke Moore wg, Take from hence thirty men, Was to their gotte t with thee, and ... ke ferentials the Proph. t out of condemnation.

the dangeon before he die. 11 So Ebed-melech rocke the men with 1 im, &c went to the house of the king under the treasury. and tooke there old rotten ragges, and old worne clouts, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore faid vnto letemiah, Put now these old rotte ragges and worne, vader thine arme-notes, betweene

a For Zedekiah had the Lord for the ha e

Gods Word, feeke to gane biin to the lutta of the Wicked to be and give femience.

han a, ten be did by a 1 .bem-othis

tha

The kings excuse.

g Where the bing

to be at more liber.

ly, as Chap 37, 28.

h And yeeld thy

felfe vote them.

i Which declareth

ghat he more feared

thers, were carried

away,thele women

of the kings boule were left: which

fhalbe tiken , faith

familiar friend and

have left him in the

1 Merein appeareth

the infirmity of the

Propher, who did

di Cemble to faue his

to the desiall of his

doctine, or to the

hart of any,

myre,

the king of Babel

of God.

Teremiah.

Zedekiahs eyes put out.

the coards. And I remiah did fo.

13 So they drew vp Ieremiah with coards, and tooke him vp out of the dungeon, and Ieremiah

remained in the g court of the prison. 14 Then Zedekiah the king fent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the House of the Lord, and the king said vnto Ieremiah, I will aske thee a thing : hide no.

thing from me. 15 Then Ieremiah faid to Zedekiah, If I declare it vnto thee, wilt thou not flay me ? and if I give

thee counfell, thou wilt not heare me. 16 So the king (weare fecterly voto Ieremiah,

faying, As the Lord liveth, that made vs thefe foules . I will not flay thee, nor give thee into the hands of those men that seeke thy life.

17 Then faid Ieremiah vnto Zedekiah , Thus faith the Lord God of hoaftes, the God of Ifrael, If thou wilt goe foorth voto the king of Babels b princes, then thy foule shall live, & this city shall

not be burnt up with fire, and thou thalt live, and thine house.

18 But if thou wik not goe foorth to the king of Babels princes, then shall this city be given into the hand of the Caldeans, and they thall burne it with fire, and thou thalt not escape out of their

hands. 19 And Zedekiah the king faid vnto Ieremiah, I am carefull for the lewes that are fled vnto the Caldeans, leatt they deliver me into their hands,

and they i mocke me.

20 But Ieremiah faid, They shall not deliner thee: heatken vnto the voyce of the Lord, I beteech the reproach of men, then the threatnings thee, which I speake voto thee : so shall it be well voto thee, and thy foule shall line.

> 21 But if thou wilt refuse to goe foorth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are k left in & when teconiah and the king of Indahs house, thalbe brought foorth his mother , with oto the king of Babels princes, and those momen fhall fay, Thy friends have perfwa led thee, & nane prenailed against thee: thy feet are fastened in the

myre, and they are turned backe. 23 So they shall bring out all the win s, and thy

the Prophet, and tell children to the Caldeans, and thou shalt not escape how Z-dekiah bath out of their hands, but thale be taken by the hand beene feduced by his of the king of Babel: and this city thalt thou cause falfe prophers, which to be burnt with fire.

> 24 Then faid Zedekiah vnto Ieremiah, Let no man know of thefe words, and thou thalt not die. 25 But if the princes vnderstand that I have tal-

ked with thee, and they come vnto thee, & fay vnto thee, Declare viito vs now, what thou half faid vnto the king, hide it not from vs, and we will not flay thee : also what the king faid voto thee.

26 Then shalt thou say voto them, I humbly ! befought the king that he would not cause me to returne to Iehonathans house, to die there,

- 27 Then came all the princes voto Ieremiah and asked him, And he told them according to all life albride was not these words that the king had commanded : fo they left off speaking with him, for the matter was not perceived.
 - 28 So Ieremiah aboade ftill in the court of the prison votill the day that letusalem was taken; and he was there when Ierufalem was taken.

CHAP, XXXIX.

n Nebushadnem ar bestegesh serusalem. 4 Zedekiah sleeing, i saken esshe Caldeans 6 Hissonnes are slasne 7 His eyes are thruft out. 12 leremiah is promided for. 16 E014. weiceb is delinered from captinity.

IN * the ninth yeere of Zedekiab king of In. *2 King, 25, 2. I dah in the teath moneth, came Nebuc hadnezzar Chap. 52,4.

king of Babel and his hoafte against lerufalem, and they belieged it.

2 And in the eleventh yeere of Zedekiah in the fourth moneth, the ninth day of the moneth, the

3 And all the princes of the king of Babel came watter were broken in, and fate in the middle gate, suen Neregal, Sha-downe, rezer, Shamgarnebo, Satlechim, Rab-faris, Neregal, Sharezer, Rab-mag, with all the refidue of the

city was broken a vp.

princes of the king of Babel. 4 And when Zedekiah the king of Indah faw

them, and all the men of watre, then they fled, and went out of the city by night, through the kings gar len, and by the b gate betweene the two wals, b which was a poor fterne dooregreade and he went toward the wildernes.

5 But the Caldeans hoaft purfued after them, a King. 25,5. and overtooke Zedekiah in the defert of leticho: and when they had taken him, they brought him to Nebuchad-nezzat king of Babel voto c Riblah in e Which is called the land of Hamath , where be gaue judgement Antiochia in Syria;

vpon him. 6 Then the king of Babel flew the fonnes of Zedekiah in Riblah before his eyes : also the king of

Babel flew all the nobles of Indah. 7 Moreoner he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings house, and the houses of the people with fire, and brake downe the wales of Ierufalem.

9 Then Nebuzar-adan the Achiefe Reward ca. A Or, entraine of ried away captine into Babel the remnant of the people that remained in the city, and those that were fled and fallen voto him, with the rest of the

people that remained. 10 But Nebuz. r-adan the chiefe feward left d For the rich and the d poore that had nothing in the land, fludah, the mighty which and give them vineyards and fields at the same put their trult in

11 Now Nebuchad-nezzar king of Babel gaue Gods just judgemen charge concerning Teremiah † vnto Nebuzar-adan most rigorously

the chief. fleward, faying, TE to by the hand of.

Take him, and † looke well to him, and doe † Es fer thine eyes him no harme, but do voto him e euen as he shall upon them. fay vito thee.

13 So Nebuzar-adan the chiefe fteward fent, bis meanes, whom he and Nebushaz-ban, Rabsaris, and Nesegal. Sha-made the scourge ro

Pizir, Rab-mag, and all the King of Babels punish the king and them that were his princes. 14 Even they fent and tooke Teremiah out of f whom the king of the court of the prison, and committed him vato Babel had now ap-

among the people. 15 Now the word of the Lord came vnto Iere-

miah, while he was flut up in the court of the prifon, faying,

16 Go and speake to Ebed-melech the blacke Moore, faving, Thus faith the Lord of hoattes the God of Ifrael, Behold, I will bring my words vpon this city for euill, and not for good. and they shall be accomplished in that day before

17 But I will deliuet thee in that day faith the Lord, and thou shalt not be given into the hand of the men whom thou feareft.

ie men whom thou fearem.

18 For I will furely definer thee, and thou flish penfed his zeale and not fall by the fword but thy life thelbe for a pray favour, which he vnto thee, because thou & half put thy trust in rue, phet in hy troubles

faith the Lord.

a The gates and

their fhitts and meanes, were by handled

e Thus God prefere ed h . Propher by

enemics. f Gedalish the fonne of Ahikam the fonne of Sha-pointed governour

phan, that he should cary him home, so he dwelt sewes that he less

CHAE.

dweileth with the people that remaine with Gedaliah. He worde which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe fteward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captine of Ierufalem and Iudah, which were catied away captine vnto Babel

a From this fecond verfe unto Chap. 41 7 tt fermeth to be at a pa enttefis, and feparated againe , and this vifion is declated echar tr Wat. b God unoqued th sinfilett to fpeake this, to

declare the great b indneffe aud ob-Ring. ie of the lewer, which could not feele tha which this beather man † Ebr. ceafe. Or , at thy com-

mandement.

confetfed.

e Which was a citie of In lab.

d .Which were feattered abroad for feste of the Caldeans.

a Who was of the kings blood a d af er flewe him, Chap. 41.2.

9 2. King 25.141

8 Or, to receive them for you.

Or. shefen to dwell in.

f Which west fled also for reare of the Caliraus.

2 a And the chiefe fleward tooke I eremiah, and fayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord bath brong it it , and done according as he hath fail : because ye haue b sinthis florie beginneth ned against the Lord, and have not obeyed his vo; ce, therefore this thing is come vpon you. 4 And now behold, I loofe thee this day from

the chaines which were on thine hands : if it please thee to come with me into Babel, come, and I will looke well unto thee : but if it please thee not to come with mee into Babel, † tarie ftill: beholde, all the land is I before thee : whither it feemeth good, and convenient for thee to goe, thither goe.

For yet he was not returned : therefore hee fayd. Returne to Gedaliah the fonne of Ahikam, the fonne of Snaphan, whom the king of Babel hath made gout mour ouer all the cities of Judah, and dwell with him among the people, or goe wherefocuer it pleafeth thee to goe. So the chiefe fleward gaue him vitailes and a reward, and let Then went Ieremiah vnto Gedaliah the

fonne of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the 7 Now when all the captaines of the hoafte, d wi ich were in the fieldes, euen they and their

men heard, that the king of Babel had made Gedaliah the fonne of Ahikam gouernous in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not carried away captine to Babel,

Then they came to Gedaliah to Mizpah, euen . Istimael the sonne of Nerhaniah, and Iohanan, and Ionathan the fonnes of Kareah, and Seraish the fonne of Tanehumeth, and the fonnes of Ephai, the Netophathite, and Iehaziah the fonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the fonne of Shaphan * fware vnto them, and to their mun, feying, Feare not to feme the Caldeans: dwell in the land, and ferue the king of Babel, and it shall be well with you:

10 As for me, Behold , I will dwell at Mizpah to I feine the Chaldeans, which will come vito vs: shem, or to intreate but you, garner you wine, and fummer fruits, and oyle, and put them in your veffels, and dwell in

your cities that ye have I taken.

11 Lik wife when all the lewes that were in f Moah, and among the Ammonites, and in Edom. and that were in all the countryes, heard that the king of Babel nad left a remnant of Indah, and that hee had fet ouer them Gedaliah the fonne of Ahikam the fonce of Shaphan,

12 Euen all the I westeturned out of all places wher; they were driven, and came to the land of tudah to Gedeh h vnto Mizpah , and gathesed wide and fummer fruits, very much.

13 Moreover I ohanan the fonne of Kareah, and all the captaines of the hoaft, that were in the fields, came to Gedaliah to Mizpah, 14 And fayd voto him, Knowest thou not

that & Baalis the King of the Ammonites hath & For voder the fent Ishmael the sonne of Nethaniah to slay thee? colour of enterreis But Gedaliah the sonne of Ahikam beleeued them he fought onely to make them to dea 15 Then Iohanan the fonne of Kareah fpake ttroy one another,

to Gedaliah in Mizpah secretly, saying, Let mee goe, I pray thee, and I will flay I threael the fonne of Nethaniah , and no man thall know it. Wherefore should be kill thee , that all the lewes, which are gathered vinto thee , should be feattered , and h Thus the god! r. the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam fayd vn. harme to others, to Iohanan the sonne of Kareah, Thou shalt b not see sooned descido this thing : for thou speakest fally of Ishmael, such as confure CHAP. XLI.

a Ishmael killeth Gedalsah gustefully, and many other with him. II Iobanan felloweth after Ifbmael,

Bytin the sementh moneth came Ishmael the e Thecitie was fonne of Nethaniah, the fonne of Elishamah defirored in the forme of Nethaniah, the fonne of the seminary of the semi of the feede royall, and the princes of the bking, and to the fournith and ten men with him , voto Gedalish the fonne moneth which of Ahikam to Mizpah, and there they did c eate conteined part of September, and breadtogether in Mizpah. 2 Then arose libmael the sonne of Netha- was the gouernour

niah with these ten men that were with him , and Gedeliah flaine mish with these ten men that were with nim, and b Meaning, Zedge fmote Gedslish the sonne of Ahikam the sonne kish. of Shaphan with the fword, and flew him , whom they did eate the king of Babel had made gonernour ouer the together as familiar

Ishmael also slew all the lewes that were with Gedalian at Mizpan, and all the Caldeans that were found there, and the men of warre.

4 Now the fecond day that he had flaine Gedaliah, and no man knew it, There came men from Shechem, from Shi-

lob, and from Samaria, enen fourescore men hauing their beards shauen, and their cloathes tent d Forthey thought and Cut, with d offrings and incense in their hands that the Temple had to offer in the house of the Lord.

6 And Ishmael the some of Nethaniah went up to the feast of orth from Mizneh to neare them wenting to the feast of foorth from Mizpah to meete them, weeping as Tabernacles: but hee went : and when he met them, hee fayd vnto hearing of the them , Come e to Gedaliah, the fonne of Ahikam. in the way, they

7 And when they came into the midft of the flewed thefe citie, illumael the forms of Nethaniah flew them, figure of forcews and caff them into the midth of the pit, he and the way kept fecret, men that were with him.

8 But ten men were found among them, that he lamented for fail with Illimen were joined among tited; that we inherent of the defination of fail with Illiment, Slay vs not; for we have treating the definition of tress in the field, of wheate, and of barley, and of Temple; but after the analysis and of the state of the stat oyle, and of hony : fo hee flayed, and flew them flew them when not among their brethren. upur Gedaliah.

9 Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had flaine because of Gedaliah) is it, which Asa the king had f made because of Bashaking of Israel and Ish f Afafortified mad the fonne of Nett aniah billed it with them Michab for feare that were flaine.

10 Then Ishwael carried away captine all the cont ditches and trenches, 1, Kings residue of the people that were in Mizpah, then 15.24. the Kings daughters, and all the people that remained in Mizpah, whom Nebuzat-adan the chiefe fleward had committed to Gedalish the fonne of Arikam, and Ishra-I the fonne of Nethaniah carred them away captine, and departed to goe ouer to the An monites.

11 But when Iohanau the fonne of Kareah, and

Which thinke po

theis deltruction.

part of October,

por beene deftiowed. ond be fatned that they feemed to fa=

of the enemie, and

Hypocrites.

g Which had bin espisions vodet Z:deniab.

all the s captaines of the hoafte that were with him , heard of all the euill that I shmael the fonne

of Nethaniah had done, 12 Then they all tooke their men, and went to fight with Ish neel the soune of Nethaniah, and

found him by the great waters that are in Gibeon. 13 Now when all the people whom Ishmael carried away captine, faw Iohanan the fonne of Kareah, and all the captaines of the hoafte, that

were with him, they were glad. 14 So all the people that Ish nael had carried

away captine from Mizpah returned and came

againe, and went voto Iohanan the fonne of Ka-15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the b Ammonites.

16 Then tooke Iohanan the fonne of Kareah, and all the captaines of the hoafte that were with him, all the remnant of the people, whom Ifhmael the sonne of Nethaniah had caried away captlue from Mizpah, (after that he had flaine Gedaliah the fonne of Ahikam) even the throng men of warre, and the women , and the children , and the cunuches, whom he had brought againe from

17 And they departed and dwelt in Geruth 1 Chimham , which is by Beth-lehem , to goe and to enter into Egypt,

18 Because of the Caldeans : for they scared them, because Ithmael the sonne of Nethaniah had flaine Gedaliah the sonne of Ahikam, whom the king of Babel made governour in the land.

CHAP. XLII. x The captaines aske counsell of Ieremiah what they ought to doe. 7 Hee admonificin the remnant of the people not to goe into Egypt.

Hen all the captaines of the boaste, and Ioban in the fonne of Kareah, and Iezaniah the fonne of Holhagiah, and all the people from the least vinto the most, came,

2 And fayd vnto Ieremiah the Prophet, f Ebr. Lei our pray. † Heare our prayer we befeech thee, and pray for vs vnto the Lordilly God, even for all this remnant (for we are left, but a few of many, as thine

eves doe behold.) 3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that

we may a doe.

4 Ten Ieremiah the Prophet fayd vnto them, I have heard you beheld I will pray unto the Lord your God according to your words, and whatfoeuer thing the Lord thall answere you, I will declare it voto you : I will keepe nothing back from you.

5 Then they fayd to I eremian b The Lord be a witnesse of trueth, and faith betweene vs , if we doe not even according to all things for the which the Lord thy God shall fend thee to vs.

6 Whether it be good or enill, we will obey the vorce of the Lord God, to whom wee fend thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 C And to after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the fonne of Kareab. and all the captaines of the hoaft, which were with him , and all the people from the leaft to the moft.

9 And Gyd voto them , Thus fayth the Lord God of Ifrael, vnto whom yee fent me to prefent your prayers before him.

10 If ye will dwell in this land, then I will build

Ieremiah. Dillembling hypocrites. you, and not deftroy you, and I will plant you, and

not roote you cut : for I d repent me of the euil d Reade Chap, is \$. that I have done voto you. 11 Feare not for the king of Babel, of when

ye are afrail: be not afraid of .. ich the Lord. for I am with you, to faus you, and to deliuer you e from his hand, 12 And I will grant you mercy that hee may are in his bands,

to I dwell in your owne land. 13 But if ye fay, We will not dwell in this land, at it pleafeth him,

neither heare the voyce of the Lord you: God, 14 Saying Nay, but we will goe into the land man, but onely of Egypt, where we shall see no warre, nor heare obey God, Prouthe found of the time pet, nor have bunger of gor, returned bread, and there will we dwell,

15 (And now therefore heate the word of the Lord, ye remnant of Indah; thus faim the Lord of hoaltis, the God of Hirzel, If yee fat your faces to

enter into Egypt, and gie to dwell there,) 16 Then the tword that ye frared, I shall take f Thus God turaeth you there in the land of Eg, pt, and the famine, for the policie of

Egypt, and there fliall ye die.

17 And alithe men trat fer their faces to en- thought themselves ter into Egypt to dwell there , shall die by the there Neouchadfword, by the famine, and by the peftilence, and nezzar dettroyed iword, by the factore, and by the personnel to the them and the none of their ihall remaine, nor cleape from the them and the Egyptian, Chap. plague, that I will bring vpon them.

18 For it us fauts the Lord of hoafts, the God 46. 45. of If sel As mine anger and my wrath bath beene powred forth upon the inhabitants of letufalem; to thatt my weath be powed foorth voon you. when ye the life ter into higs po, and ye fhalbe a deteffation , and an aftonishment , and a 8 curse , and g Reade Chap. 26. a reproach, and ye frall fee this place no more. 6. and 44. 11. theore

19 Oye remnant of indah, the Lord hath fayd ing that this frontd concerning you , Goe not into Egypt : know cer- come you them for their infidelity tainely that I have admonished you this day

20 Surely ye " diffembled in your hearts when b For ye were ye lent me visto the Lord your God, f. ying, Fray ful y min sed to for vs vnto the Lord our God, and dela e vnto whatfeeue God vs even according vnto all that the Lord our spake to the con-G d shall fay , and we will doe it.

2.1 Therefore I have this day declared it you. but you have not obeyed the voyce of the Lord your God, nor any thing for the which he hath fent me voto you.

22 Now therefore know certainly that ye shall die by the fword, by the amine, and by the peftilence in the place whither ye defire to goe and i To with in Egypt. dwell.

CHAP. XLIII.

Ichanan carteth the remnant of the prople into Egypt, contrary to the mirde of Icremiah. & Ieremiah propheeacth the de truction of Egypt.

N Ow when leremiah had made an ende of a who was alle fpeaking vnto the whole people all the called lezanish. words of the Lord their God for the which the Chap. 42. 1. Lord their God had fent him to them, euen all b This declareth these words,

2 Then spake a Azariah the sonne of Hosha- and contempt of iah, and Iohanan the fonne of Kareah, and all the Gods ministers. b proud men, faying voto leremiah, Thou spea-cife of the wicked keft falfly : the Lord our God bath a not fent thee is discovered, they

to fay, Goe not imo Egypt to dwell there, But Battich the forme of Neriah e prouoketh open rage: for they

bu-flattery, reade

e Becaufe all kings hearts and overes haus compation woon you, and he thall cause you be can tune them and dispote them neede not to feare

the wicked to the which ye care a finall there hang vpon you in then owne deflage ation: for they fure in Egypt, and

> and itu .hornnetfe goe in o Egypt

cause of rebellion, braft forth into

thee

Ifa 30.10. d He sheweth what is the nature of the hypocrites : ro wit , to faine that they would obey God and imbrace his word, if they were affured that his meifengers fpate the mueth though indeede they be molt farre from all obedience. Thus the weeked doe not onely contemne and buit the me flengers of God, but flander, and speake wickedly of all them that support or farour the godly.

h For Baalis the E.egol the Ammonites was the caufe of this mutther-

; Which place David of old had gueo to Chimham she foune of Darzidai the Gile. adice, s, Sam 19.36.

n Thit declareth the nature of bypocities, which would know of Gods word what they flouid doe. but will not follow it but in afmuch as it agreetb with shat thing, which they have purpoled to doe

er fall before thee,

4. Chap. 36.7.

b There are none more trady to abuse the Name of God and take it in value, then the hypoerices, which to colour their falfehood vie it without all reuerence. aud make it a meanes for them to deceme the fimple sod the

C. Here in de laced the vision and the Occasion thereof. Where of mention was made, Chap. 62.1.

He prophecieth the destruction of Egypt. Chap, xling. To learne by others example, 78

thee against vs , for to deliver vs into the hand of the Caldeans, that they might flay vs, and cary vs

away captines into Babel. 4 So Iohanan the sonne of Kareah, and all the captaines of the hoafte, and all the people obeyed not the voyce of the Lord, to dwell in the land of

the captaines of the hoafte tooke all the remnant f As from the of Iudah that were returned from all fuzzions, Mo.bites, Ammo. whither they had beene driven to dwell in the niter, and Edomites, land of Indah: Chap 46.11.

6 Enem men and women, and children, and the kings daughters, and every perfor, that Nebuzar-adan the chiefe fleward had left with Gedaliah the fonne of Abikam, the fonne of Shaphan, & Jeremiah the 8 Prophet, and Baruch the fonne of Neriah.

7 So they came into the land of Egypt : for they obeyed not the voice of the Lord; thus came they to h Tal panhes.

9 Take g cat ftones in thine hand, and i hide them in the clay in the bricke kill, which is at the entry of Pharaohs house in Tahpanhes in the fight of the men of Indah,

10 And fay vnto them, Thus faith the Lord of hoaftes the God of Ifrael, Behold, I will fend and bring Nebuchad-nezzar the king of Babel k my

11 And when he thall come, he thall fmite the land of Egypt: I fuch as are appointed for death, to death, and fuch as are for c p fuitte, to captimitie, and fuch as are for the fworth to the fword.

12. And I will kingle a fire in the houses of the gods of Egypt, and he sharebeen them and cary them away captines, &c he shill aray bitt felfe with toe land of Egypt, as a 18 the pheard pusteth on his garment, and thall deport from therice in peace.

13 He shall breake a forthe in ages ! I Buth shemethat at is in the land of Egypt, & the rounles of the gods of the Egyptims thall he more with bre. CHAP, XULV

Her represents the respite for their ribit try is They that fet light by the threatning or the Lord are charrened. 16 The direction of Egypt, and of the lewes therein,

is prothecied. He word that came to teremials concerning all the Iew.s, which dwell in the land of

Egypt, and remained at Mig 'ol and at a Tahpanhes, and at Noph, and it the countrey of Pathros,

fay ing, Thus fayth the Lord of hoaftes the God of Ifrael . Yee hour feere all the euill that I have bring t vpon lerufaiem, and vpon all the cities of Indals, and behold, this day they are defolate, and no man dwelleth therein,

3 Becaute of their wickednesse which they have countritted , to proveke me to anger in that they went to burne incerse, and to ferue other gods whom they knew not , neither they nor you nor your fathers.

4 H worit I fent voto you all my fernants the Prophets b rifing early , and fending them, laying, Ob doe not this apprinable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to butne no more incense vnto other gods.

6 Wherefore a my wrath, and mine anger was powred forth, and was kindled in the ciries of In-

dah , and in the ffreetes of Ierusalem, and they are defulate, and wasted as appearerh this day.

7 Therefore now thus fayth the Lord of hoafts the God of Ifrael, Wherefore commit ye this great euill against your foules, to cut off from you man and woman, child and fuckling out of Judab, and leane you none to remaine?

8 In that we proucke me voto wrath with the Works of your hands, burning incense vnto other gods in the land of Egypt, whither yee be gone to dwell : that ye might bring deftruction vnto your d He sheweth felues, and that ye might be a curfe and a reproach keepe in memory among all nations of the earth.

9 Haue ye forgotten the wickednesse of your the beginning, than fathers, and the wickednesse of the kings of Iu- confidence them, dah, and the wickednesse of their wives, and your his feate, and know owne wickednesse, and the wickednesse of your is he have not finwines, which they have committed in the land of red on fathers, Indah, and in the threet: s of Ierufalem?

10 They are not | humbled vnto this day, net- whole countreys, ther have they feared nor walked in my lawnor their finers, that in my statutes that I fet before you and before we vile wormes your fathers.

11 Therefore thus faith the Lord of hoafts, the for our s. God of Israel, Behold, I will fet my face against | Or, beaten downe,

you * to enill, and to deftroy all Indah.

12 And I will take the remnant of Iu lah that e Which have fully fet the r e haue fet their faces to go into the land of Egypt minds, and are gone there to dwell, and they shall all be confurned thinker on purpose, and fall in the land of Egypt : they shall even be whereby he exconfumed by the fword, and by the famine: they cents, as feremiah fi all die from the least voto the most, by the and Barnch that fword, and by the farrine, and they shall be a de- were forced thereteftation and an astonishment , and a f curse and a eth that he will fee

13 For I will visit them that dwell in the land of them: that is, sur-Egypt, as I have visited letusalem, by the sword, posely delitry them,

by the famine, and by the peftilence,

14 So that none of the remnant of IuJah, † Elr, lift up their which are gone into the land of Egypt to dwell there, thall escape or remaine, that they should returne into the land of Iudah to the which they h This declareth thane a defire to returne to dwell there : for none thing it is to decline shall returne, but 8 such as shall escape.

15 Then all the men which knew that their and to follow wines had burnt incense voto other gods, and all our owne famaliest for Satan ever for the women that flood by , a great coultitude, eu-n liciteth foch, and all the people that dwelt in the land of Egypt in deeth not leave l'athros, answered Ieremiah faving,

16 The word that thou helt spoken vinto vs in extreme impudencies

17 But wee will doe whatfocuer thing goeth even to just fie out of our owne mouth, 4s to butne incense vato against God and i the Queene of heaven, and to powre out drinke his Prophers. offrings vnto her , as we have done, both we and i Reade Chap. 7. our fathers, our kings and our princes in the cithe Papille gathered ties of Iu an, and in the freetes of lerufalem: for of this place then thad week plenty of vitailes and were well Salue Regina, and I felt none enill.

18 But fince we left off to burne incense to the the virgin- Mary Queene of heaven, and to powre out drinks offe- Queene of heaven, rings vnto her, wee have had | fcarcenetfe of all and fo of the tings and have beene confurmed by the fword mother of our Saand by the famine.

19 And when we burnt incense vnto the Q ueene an idole : for here of heaven, and powred out drinke offerings vnto demuch their ide her . did wee make her cakes I to make her glad, Jarrie.

† Ebr. we were fatiate with bread. k. This is fill the argument of idolaters, which efteeme religion by the belly, and in Read of acknowledging Gods worker, who fenderh berh p'enty and death , bealth and it keneife , they attribure it to their idoles , and 12 difhonour God. VOr , fam. V Or , want. VOr , to appeale her.

Gods plagues from and rulers, and alfo cannor leader to

hes face against 26 6, and 41.18

* Amos 9.4.

Coutes. g Meaning but a few.

once frem G d. them all be have the Name of \$ Lord, we will b not heare it of thee, and madness;

> and Regina cali ujour Chrift, made

a The fe were all 6mout and ftrong cutes in Egypt, where the le wea that were fled. dwelt for their phet declareth that there is on

fafety bu the Prohold foftrong .bat can preferve chem from Gods vengeb Reade Chap 7.

25.and 25.3.and 36 c He fettesh before their eyes Gods judgements agaiott I dan and leiufalem for their idolary, that they might beware by their example, and wickedo. He prowoke the Lord:for then they should be double punified.

5 But Iohanan the fonne of Kareah, and all

The came the word of the Lord ynto Ie-

remiah in Lahpanhes, faying,

hrs buildings.
k Reade Chap. a 5.9. fernant, and will fet his throne voon these stones that I have hid, and he shall spread his paullion.

I Every one shall be flaige by et at meanes that God

hath appoynted, Chap. 15 2.

g Whom thefe

by force.

evi-ked 'ead avvav

h A citie in Egypt

i Which fignified

gates of Pharaob,

where were his

bricke killes for

that Nepuchatnezzai should come

seen to the

neere to Nilus,

m Meaning, moft eafily and fulden. In thatt he care the Egyptians away. H Or, the house of the Sunne.

5 and 29.19 & 23 33

and powre out drinke offerings vato her without I This teacheth vs how great danbusbands to petmit heir Winer eny taing whereof shey be not affored by Gods word: for thereby they gake an occasion to inftifie their doings, and their busbania fhail giue an account thereof before God, reade Ifa. 1.25.

top into his heart?

en You have comin ited double euill in miking wicked vower, and in performing the frine. n This declareth and harrible plaque roward idolarers. feering that God svill not vouch(afe to have his Name mentioned by fuch as haue poliuted ito We feetherefore that God hath a his, whereformer ghey are foattered: for though they be burravo or three, yet he will deliuer them when hee destroyeth his enemier p Heiheweth the meanes Whereby they Mould be de-Atroyed, to affure them of the cerexiptie of the plague, and yet shey remaine still in their obilinacie aill they perifa: for Lofephus lib. 10. de Antiq cap. tt. writeth, that fine yeeres after the taking of legufalem, Nebuchad. neazur the yonger hauing ouescome the Moabites and the Ammonites, went against Egypt, and flew the king , soifs brought thefe Lewes and other

a Which was Ierem abs disciple, and wrote his prophecies vn ler hun. b Whereof:eade Chap.36.9.10. c Biruch mooned with an inconfidegate yeale of Leremuch imprisonment, but chiefly for the deitruction of the people, and the Temple, maketh the law cutation . As Ifal Giso

into Baoylen.

20 Then faid Ieremiah vnto ell the people, to the men, and to the women, and to all the people which had giuen him that answere, saying, 21 Did not the Lord remember the incenfe,

that yee burnt in the cities of Iudah , and in the ftreetes of lerufalem, both you and your fathers, your kings, and your princes, and the people of the land, and thath he not confidered its

22 So that the Lord could no longer forbeare, because of the wickednes of your inventions, and because of the abominations, which yee haue † Ebr.is it nor come committed ; therefore is yout land defolate, and an aftonishment, and a curse, and without inha-

bitant, as appeareth this day.

23 Because you have burnt incense, and because yee haue tinned against the Lord, and haue not obeyed the voyce of the Lord, not walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

2.4 Moreover Ieremiah faid vnto all the people and to all the women, Heare the word of the Lord, all Judah, that are in the land of Egypt.

25 Thus speaketh the Lord of noalts, the God of Ifrael, faying, Yee and your wines have both spoken with your mouthes, and falfilled with your m hand, faying, We will performe our vowes that wee have yowed to burne incense to the perpetralif care over Queene of heaven, and to powre out drioke offerings to her : yee will performe your vowes, and doe the things that ye have vowed.

26 Therefore heare the word of the Lord, all Indah that dwell in the land of Egypt, Behold, I haue fworne by my great Name, layth the Lord, that my Name a fliall no more be called upon by the mouth of any man of Indan, in all the land of Egypt, saying, The Lord God liueth.

27 Behold, I will watch ouer them for euill, and not for good, and all men of Judah that are in the land of Egypt, shall be confumed by the sword, & by the famine, vntill they be viterly destroyed.

28 Yet a small number that escape the sword, o shall returne out of the land of Egypt into the land of Iudah : and all the remnant of iudah that are gone into § land of Egypt to dwell there, shall know whose words shall stand, mine or theirs,

29 And this shall be a figne ento you, fayth the Lord, when I visit you in this place, that ye may know that my wordes shall furely stand against

30 Thus faith the Lord, Behold, I will P give Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that feeke his life: as I gave Zedekish king of Iudah into the hand of Nebuchad nezzat king of Babel his enemie, who also songht his life.

CHAP. XLV.

a Ieremiah comforteth Baruch , afturing him that hee fould not perify in the delivation of Lerujalem.

T He worde that Teremian the Propher spake vinto a Baruch the sonne of Neriah, when hee had written meleb wordes in a booke at the mouth of Ieramiah, in the fourth yeere of tehuiakim, the fonne of fotic king of Indah fe, mg,

2 Thus fayin the Lord God of Horel vato thee, O Baluch,

3 Thou diddeft fay, Woe is menow : for the Lo rd bath laid forow vinto my forow : I c fainted in my mourning, and I can finde no reft. Thus flish thou fay voto him . The Lord d Meaning, that faith thus , Behold , that which I have built, will I God might defire

d deftroy, and that which I have planted, will I this people, because plucke vp.enen this whole land. And feekeft thou great things for thy felfer e Thinkeft thou

feeke them not : for behold, I will bring a plague to have bonour and vpon all flesh, faith the Lord : but thy life will I credite? wherein he she werb his gine thee for (a pray in all places, whither thou infimity,

CHAP. XLVI. a He propheciesh the destruction of Egypt. 27 Deline.

rance is promifed to I frael. T He words of the Lord, which came to lere-

mian the Frophet against the a Gentiles. 2 As against Egypt, against the army of b Phase tiens, which me

raoh Necno king of Egypt, which was by the ri- land of Egypts uer Perath in Circaemilin, which Nebuchad-nez- b Reade a king zar king of Babel forose in the fourth yeere of le- 23 29 and 24.7 hoiskim the forme of Iofish king of Iodah. 3 . Make ready buckler and fhield, and goe . H. warneth the

forth to battell.

4 Make readie the horfes, and let the horfemen pare themfelura get up, and stand up with your fallers, fourbish the speares, and put on the brigandines.

s d Wherefore have I Izene them afraid, and d The Propher driven backe? for their mighty men are foliten had this vision of and are fled away, and looke not backe : for feare the Egyptians, was round about, faith the Lord.

6 The lwif. shall not flie away, nor the strong the Bibylonians man elcape : they shall itumble , and fall toward e The Babylonians

the . North by the river Perath. 7 Who is this that commeth up as f a flood, them at the river

whose waters are mooued like the rivers? 8 Egypt rifeth vp like the flood, and his wa- boultings of the ters are mooued like the rivers, and he faith, I will Egyptians, who goe vp, and will couer the earth: I will destroy the though: by their

city with them that dwell therein. o Come vp we horfes, and rage we charets, and all the world, allulet the valiant men come forth, 8 the blacke Mores, ding to the titlet and the Libyans that beare the fleield, and the certainermes Lydians that handle and bend the bow.

10 For this is the day of the Lord God of countrey of Egypt. hoaftes, and a day of vengeance, that hee may tooke part with the auenge him of his enemies : for the fword shall Egyptians. deuoure, and it shall be faciate, and made drunke h He calleth the with their blood: for the Lord God of hoalts hath enemies a facritice, h a factifice in the North countrey 1 by the river because it is a Petath.

11 Goe vp vnto Gilead, k and take balme, O please him, 113, 34 6, virgine, the daughter of Egypt: in vaine shalt chemish t thou vie many m medicines : for thou fhalt haue k For at Gilead no health.

12 The nations have heard of thy flame, and for wounds. thy cry bath filled the land : for the firong bath I Socalled, beftumbled against the strong, and they are fallen cause Egypt bad both together.

13 The word that the Lord fpake to Ieremi- m He fhewerh ah the Prophet, how Nebuchad-nezzar king of that no fa'ue or Babel should come and finite the land of Egypt.

14 Publish in Egypt and declare in Migdol, guest the woundand proclaime in Noph, and in Tai panhes and fay , Stand fill and prepare mee ; for the fword fliall denoure round about thee.

ts Why are thy valiant wen put backe? they could not fland, because the Lord at latitue there.

16 Hee made many to face and one fell upon another : and i cy faid, Ardenet vs goe againe to n. As they that out " Avue propie, a ' o the land of our nati- should repeat that unic from 1 .e twor . of the violent

17 Aney did cry there Puarach king of Egypt,

he had planted them.

a Thut is, nine nao

and a chron, 37.47.

Egyptians to pre-

put to flight by

shall discomfire Fuchtares f. He decideth the

ro hane ouercome ouerflo weth the

thing that doeth

i That is, at Cardid grow mail foueraigne balme

come by the enemie. medicine can preuarle where us God

they helped the Egyptians.

Egypt like a calfe.

o Hee derideth

them which shall

impute their ouer-

throw to lacke of

counfell and poli-

cie, or to fortune.

and not onferning

G.de iuft iudge.

p To wir, that the

Egyptians shalbe

meat.

dettroyed.

aud proud.

T As ve.fe 9.

f They finall be

fpeake for feare

of the Caideans.

u That is,they fhall flay the great

and mightie men

of power. x To wit, Nebu-

chad-nezzara

Ebrew word

y Some take the

name of No, that

is, of Alexandria.

z Meaning, that

after the fpace of

Hored, Iia. 19.13 -

a God comforteth

caprinitie, but fpe-

cially the imail Church of the

Iewes, whereof

were leremiah and

Baruch, which re-

mained among the

Egyptians; for the

Lord neuer forfa.

keib bis, Ifa 44.2. Cha::30 10

a Which was also

called Jazz a citie

of the Philiftims.

b He meane b the

armie of the Caldeans Ifa.S.7.8.

c The great feare

fourty yeares

Ez-k. 19.13.

aimie.

fcarce able to

d They have

abundance of all

are difobedient

of time : not confidering that it is

Chap, xlvij, xlviij. A prophecie against Moab. 70

and of a great mukitude, o hath passed the time appointed.

18 As I live faith the King, whose Name is the Lord of hoaftes, Surely as Tabor is in the monntaines, & as Carmel is in the fea; fo fhal Pit come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivitie : for Noph shall be waite and defolate, without an inhabitant.

20 Egypt is like a 9 faire calfe, but destruction commeth: out of the North it commeth,

21 Also her bired men are in the middes of her like fat calues : they are also turned back and things, and therefore fled away together; they could not fland, because the day of their destruction was come upon them, and the time of their vilitation.

22 The voyce thereof thall goe foorth like a f ferpent : for they shall march with an armie, and come against ther with axes, as hewers of wood.

23 They shall cut downe " her forest, faith the Lord: for they cannot be counted because they are t Meaning, Egypt. more then the x grail oppers, and are innumerable. 2.4 The daughter of Egypt shalbe confounded: the thalbe delivered into the hands of the people

of the North.

25 Thus faith the Lord of hoalts, the God of Ifrael, Behold, I will vifite thy y common people of No and Pharaoh, and Egypt, with their gods Amon for the Kings and their kings, euen Pharaoh, and all them that truft in him.

26 And I will deliger them into the hands of those that seeke their lives, and into the hand of Nebuchad-nezzar king of Babel, and into the Egypt thould be tehands of his fernants, and afterward thee shall dwell as 2 in the old time, faith the Lord.

27 Ca But feare not thou. O my fernant lasall his that were iu kob, and be not thou afraid, O ifrael: for behold, I will deliuer thee from a fatte countrey, and thy feed from the land of their captinitie, and Iaakob shall returne and be in rest, and prosperitie, and none thall make him afraide.

28 Feare thou nor, O laakob my feruant, faith the Lord for I am with thee, and I will viterly defroy all the nations, whither I have driven thee: but I will not viterly destroy thee, but correct b Reade thap. 10,24. thee by judgement, and not viterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philiftims, "He words of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh imote a Azzah.

2 Thus faith the Lord, Behold, waters rife vp out of the b North, and shalbe as a swelling flood, and fliall ouerflow the land, and all that is therein. and the cities with them that dwelll thereio; then the men shall cry, and all the inhabitants of the land shall howle,

3 At the neife and stamping of the hoofes of his strong horfer, at the noise of his charets, & at \$ rumbling of his wheeles of fathers shall nor locke backe to their children, for feeblenes of a hands,

4 Because of the day that commeth to destroy time the Phillitime, all the Phillitims, and to deflroy Tyrus, and Zidon and all the rest that take their part : for the Lord will deftroy the Philiftims, the remnant of the yle of . Caphtor.

s Baldneffe is come vpon Azzah : Aflikelon is cut vp with the rest of their valleys. How long wile & thou cut thy felfa?

6 Othou fword of the Lord how long will it be or thou cease! turne againe into thy icabberd, reft and be ftill,

7 How can it b cease, seeing the Lord hath gi. h Meaning, that it nen it a Charge against Ashkelon, and against the is not possible that the wicked should fea banke ? even there hath he appointed it.

CHAP. XLVIII.

of their pride and crueltie. Oncerning Moab, thus fayeth the Lord of

hoaftes, the God of Ifrael, Woe vnto a Nebo: a Thefe were cities for it is wasted : Kiriathaim Is confounded and of the Moabites taken: Misgab is confounded and afraid. 2 Moab thall boalt no more of Hethbon : for he went to fight

shey have devised enill against it. b Come, and let against Necho vs deftroy it , that it be no more a nation : also b Thus final the thou shalt be destroyed . O Madmen and the Babylonians enfword shall pursue thee,

3 A voyce of crying shalbe from Horonaim another. with defolation and great deftruction.

4 Moab is destroyed: her little ones have caused their cry to be heard.

For at the going vp of d Lubith, the mour- d Hotonaim and ners shall goe up with weeping : for in the going Lubith were two downe of Horonaim, the enemies have heard a places whereby cry of destruction.

6 Flee and faue your lines, and be like vnto Ifa. 1 ; 5. the e heath in the willernede,

7 For because thou hatt trusted in thy f works where the enemy and in thy treasures, thou sha't also be taken, and will not putfue afg Chemosh shall go forth into captivity with his ter you, chap. 17 6. Priefts and his Princes together.

8 And the destroyer shall come vpon all cities, the worker of and no city shall escape : the valley also shall pe- th nahanda. Some and no city mail etemps: the variety and mail per rith and the plaine shall be definoyed as the Lord from: for for the hath spoken.

9 Give wings vnto Moah, that it may flee and as 1. Sam aj. a.

9 Give wings winto Mozo, triat it may nee unit g. Both thy great get away: for the cities thereof shall be defolate, g. Both thy great idole, and his major without any to dwell therein.

10 h Cut fed be he that doeth the worke of the eway captines, fo Lord | negligently , and curled be he that keepeth that they shall then backe his tword from blood.

II Moab hath beene at telt from his youth, and helpe at idoles, hee hath fetled on his lees, and hath not beene hath fetled on his lees, and hath not beene her he flexive the than i powred from vessell to vessell, neither hath hee God would punish gone into captimitie : therefore his tafte remained the Caldeaus, if toeyin him, and his fent is not changed.

12 Therefore behold, the dayes come, fayth the Egyptism, and the Lord, that I will fend yoro him such as thall and calleth carie nim away, and shall empire his veffels, and this executing of breake their bottels.

the house of Israel was ashamed of & Bethel their the Caldeana confidence.

14 How thinke you thus, We are mightie and | Or, decentfully, frong men of warre?

15 Moab is defined, & his cities t burnt up, & remooned as the his chosen yong men are gone down to flaughter, have huedateafe, faith the King, whole name is, The Lord of hoales, and as a wine that

ith the King, whole name is, The Lord of House, feedethin felle on 16 The destruction of Moab is ready to come, feedethin felle on his lees. and his plague hafteth fait.

17 All ye that are about him, mourne for him, Berb el was por and all ye that know his name, fay, I How is the ftrong staffe broken, and the beau, full rod!

18 Thou daughter that doeft inhabite Dibon, liver the Moabites, come downe from the glory, and fit in thir & : for t Ebr.gone vp, the deftroyer of Moab iball come vpon thee, and he shall deftroy thy strong holds

19 Thou that dwelleft in Aroer, frand by the their tiuft in their way, and behold: aske him that fleeth and that riches? escapeth, and say, What is done?

20 m Moab is confounded: for it is defroyed, m Thus they that howle and cry , tell yee it in Arnon , that Moab is flee, fhall and note: made wafte,

by suy meanes escape or stay the The word of the Lord against the Montites, 26 Because take vengeauce, Lord, when he will which Nebuchad-

nezzar teoke before

the Moabites fhou'd flee,

e Hide your felues idoles which are

word may figuifie, tainers fitalbe led know that it is in vaine to laoke for

did not dettoy his vengeance against his enemies, 13 And Moab thalbe ashamed of Chemosh, as his worke : though fought another end, 1f2.70.72

Hath notbeen

k At the calleng .ble to deliue: the Ifraeliter no more fhall Chimofh deor defiroyed

I How are they deftroyed that pat ffrength and

21 And

fhall take a way abeir naturail offertion. d Their heart fhall fo fo le them. e. For the Caph. torims, which are Bifocalled Cappadocians, had defiroyed in olde and dwelt in their land even to Gaza. Deut. 2. 22. f They that pulled off their baire for fotow and beguines,

g As the heathen mourning, which she Lord forbade his people to doe, Deut. 14.3-

The Moabites pride and crueltie.

n Thatie, his pow-

er and ilrength.

n lie willed the

Califeans to lay

atilications ynough

that fall down e to

deriter o all.

elas his hands.

go house of his

seiferie.

bours.

Ifa. 16.6.

p Tabu ie.. yceft

q He fhall not ex-

against his neigh-

e Reade Ela-16.7.

f which citie was

in the vunoft bor-

der of Moab : and

hereby be fignifi-

eth that the whole

tle troyed, and the

E P.cade Ifans s.

m Their custome

was to play on

flues er inftiu-

ments, beaute and

graue tunes at bu-

of mourging, as

* 1/a 15.2.3.

g That is . Nebu-

y De that elcapedh

Lfa. 44.17.

chad-ne/221,48

Chap. 49 22.

rk 7 13. Or . hanen.

March.9.23.

Jand fhould be

esute his malice

their firme and gre

on them, till they

Idumea, Grape gatherers? Ieremiah.

21 And indgement is come whom the plaine countrey, vpon Holon and vpon lahezah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth-gataul, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, & vpon all the cities of the land of Moab fat or neere. 25 The home of Moab is cut off and his

arme is broken, faith the Lord. 26 Make ye him u drunken: for hee magnified

himfelfe against the Lord : Moab shall | wallow in his vomite, and hee also thall be in derition. 27 For diddeft not thou deride Ifra :l, as though be icke drunken meu

hee had beene found among theeues ? for when thou fpeakest of him, thou are p mooued. Or, foill be full, or 28 O vee that dwell in Monb, leave the civies,

and dwell in the tockes, and be like the done that maketh her neft in the fides of the holes mouth. 29 * We have heard the pride of Moab (bee is

exceeding proud) his Roumeffe, and his atrogancie, and his pride, and the hautineffe of his heart. 30 I know his wrath, faith the Lord, q but it

thall not be fo: and his difficulations, for they doe not right.

31 " Therefore will I howle for Meab, and I will cry out for all Moab; mine least thall mourne for the men of Kir-heres.

32 O vine of Sibman, I will weepe for thee, as I wept for Iazer: thy plants are gone ouer the fea. they are come to the leaf of lazer; the deftroyer is fallen vpo thy fummer fruits , & vpon thy vintage, 33 And ioy and gladnesse is taken from the

plentifull held, and from the land of Moab; and I have caused wine to faile from the winepresse: people caried away. none shall treade with shouting : their shouting fhall be no shouting.

34 From the cry of Heshbon vnto Elaleh and vino Iahaz haue they made their noyfes: from Zoar voto Horonaim, the theifer of three yeere old foall goe lowing : for the waters also of Nimrim thelbe walted.

35 Moreouer, I will cause to cease in Moah, faith the Lord , him that offreth in the hte places, and him that burneth incense to his gods:

36 Therefore mine heart shall found for Moab like a u shaume, and mine heart shall found like a thaume for the men of Kir-heres, because the riches that he bath gotten is perithed.

37 * For every head shall be I balde, and every scale and in the time beard plocked; vpon all the hands shall be cuttings, and vpon the loynes (ackecloath.

38 And mourning thall be upon all the house tops of Moab, and in all the fireets thereof: for I haue broken Moab like a veffell wherein is no

pleafare, fairb the Lord. 39 They shall howle , faying, How is hee de-

ftroyed : how hath Moab turned the backe with flame if of shall Moab be a dension, and a feare

to all them about him. 4) For thus faith the Lord, Behold, the first flee as an eagle, and shall spread his wings ouer Moab,

41 The cities are taken, and the strong holdes are wonne, & the mighty mens hearts in Moab at y day shalbe as the heart of a woman in travaile.

42 And Moab shallbe destroyed from being a people, because bee hath set up himselfe against the Lord:

43 y Feare, and pit, and fnare fiall be vpon thee, O inhabitant of Moab, faith the Lord,

44 He that escapeth from the feare, shall fall in z They Red thither the pit, and he that getteth vp out of the pit, shalloe fuccour of the taken in the frare : for I will bring vpon it euen Amorites. vpon Moab, y yere of their vilitation, faith y Lord. a The Amorites 45 They that fled, stood under the shadow 2 of Moshites in times

Helbbon, becaule of the force : for a the fire came past, and now beout of Heilibon , and a flame from Sihon, and de- cause of their uoured the corner of Moab, and the top of the power, the Moafeditious children.

46 Woe be voto thee, O Moab : the people of b which vanied b Chemosh perisheth : for thy somes are taken themselves of their idole, as though be captines, and thy daughters led into captinitie.

47 Yet will I bring againe the capitalitie of them. Moab in the clatter dayes, fayth the Lord. Thus first be refroied faire of the judgement of Moab.

CHAP. XLIX. I The word of the Lord against the Ammenites. 7 Idu-

mia, 23 Damajeus, 28 Kedar, 84 and E.am. I No the children of a Ammon thus faith the a They overe separa

V Lord, Bath Ifrael no fonnes? or hath he none rated from the heire? Why then hath their king b porteded Gadt tuer at non, and and his people dwelt in a his cities? 2 Therefore behold, the dayes come, faith the tribes were carried

Lord, that I will cause a noise of warre to be heard tre, they involed the ind Rebbah of the Ammonies, and it shall be a countrey of Gad. defolate heape, and her daughters shall be burne b To wit, of the with fire: then shall if rael poliets those that posfeiled him, faith the Loud.

3 Howle, O Hefhbon, for Ai is wasted: cry yee d Whish was one daughters of Rabbah; gird you with sackectoath; of the Amennites, mourne and runne to and fro by the hedges: for as were Helibon their king shall go into captinity, and his Priests, and At there was and his Princes likewife.

4 Wherefore gloriest thou in the e valleyes? the Moabites. thy valley floweth away, O rebellious daughter: e In thy plentifull thee trusted in her treasures , faying , Who shall country.

5 Behold , I will bring f a feare upon thee, cannot prevaile, faith the Lord God of hoaltes, of all those that be when as God will execute his judge-

about thee, and yee shall be scattered every man menta. 8 right forth, and none shall gather him that fleeth. g That is, without 6 And h afterward I will bring againe the tooking backs, and

7 . To Edom thus faith the Lord of boaltes, Is escape wildome no more in Teman? is counfel perished h In the time of from their children, is their wildome vanished ? Gentiles shall be

captivitie of the children of Ammon.

8 Flee , ye inhabitants of Detlan (Ethey are called. turned backe, and have confulted to dwell) for I i Which was a citie haue brought the destruction of Esau vpon him, the name of Teman

and the time of his visitation. 9 If the ! grape gatherers come to thee, would came of Efau. they not leave fome grapes? if theeues come by thall diffemble as

night, they will dest oy till they have enough. 10 For I have discoured Efau : I have vnco- away, fault turne nered his fecrets, and he shall not be able to hide your land, and himfelte; his feed is wasted, and his brethren and possesse it.

his reighbours, and there fall be none to fay, 11 Leave thy m fatherles children, and I will pre- firey them, and not ferue them alive, and let thy widowes truft in me, fpare one, though

12 For this fayth the Lord, a Beholde, they the grape gatherer whose judgement was not to drinke of the cup, and there seek have affuredly drunken, and art thou he that thall but till they have eescape free? thou shalt not go see, but thou shalt nough Obad. 1 5.

furely drinke of it. 13 For I haue fworne by my felfe, fayeth the there failbe none Lord, that o Bozrah shall be waste, and for a re- left to take care aproach, and a defolation, and a curfe, and all the unit in father.

cities thereof shall be perpetuall desolations, 14 I have heard a rumour from the Lord, and an n I have not people , and how fhould I pittie thee?

them for helpe could have defended

by the Melliah

after that the ten Mrachites. alfo a citie called Hellibon among

power and riches finde a way to

Christ when the of Edom called by Eliphazionne who

k The coemics that though they fled I Meaning that God

m The deftruction shallbe to great, that

leffe. spared mine owne o Which was a chiefe citie of

our danger fhaibe towen of an other.

embaffadour

q To wit, Nebu-

chat-nezzar afret

he bath ouercome In lab, which is

meant by the fwel-

Seit and Edoin

lites whom the

Ellomires kept as prifoners to bafte

away from thence.

f The captaine and

my, meaning, Ne-

buchad-pryzar.

ab e to refift bie

x At Chap. 48.40. was faid of Moab.

y Which was the

chiefe city of Sy-

whole countrey.

sia, whereby be

meaneth the

z When flies

enemie.

heard the ludden

a He beaketh this

co ming of the

in the perfon of

the king, and of

them of the countrey, who finall

wonder to fee Da-

mufcus ibe chiefe

of Syria, 1 King. 10.

16 and had built

called the palaces

rabians , and their

d Because they

vied to dwell

sents he nameth

the things that

e The epemies

perteine therevoto.

aity deltroye 1. b Who was king

thefe palaces. which were fill

of Ben-tarad.

betdereit.

petre capraines. n To wit the

THE destruction of Dabyton, To

ambaffadour is fent vnto the heathen, faying, Ga-P That is , Bozrah, ther you together, and come against P her, and rife vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy | feate, and the pride of thine heart 2 Or , idole. hath deceived thee, thou that dwellest in the cleits of the rocke, and keepeft the height of the hill: though thou thouldeft make thy neit as hie as the egle, I will bring thee downe from thence , fayth

> 17 Also Edom shall be desolate: eucs one that goeth by it , fhalbe aftonished, and shall hitse at all the plagues thereof,

> 18 As in the ouerthrow of Sodom and of Gomorah, and the places thereof neere about, fayeth the Lord : no man thall dwell there, neither thall

the fonnes of men remaine in it.

19 Behold, 9 he thall come vp like a lion f om the swelling of Iorden vnto the strong dwelling place : for I will make I frael to reft , euen I will make r him to hafte away from her, and who is a ling of forden, finall chosen man that I may appoint against her ? for come against mount who is like mee? and who will appoynt me the time ? and who is the filtepheard that will fland r That is, the Ifrae-

20 Therefore heare the counsell of the Lord that he hath denifed against Edom, & his purpose that he hath conceined against the inhabitants of Teman: furely the least of the flocke shall draw governour of the ar . them out : furely " he shall make their habitations

delolate with them. t They thall not be

21 The earth is mooved at the noise of their fall: the cry of their voyce is heard in the red fea.

22 Behold, he shall come up and fly as the egle. * and ipread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in trauaile.

23 T Vnto Y Damafcus hee fayeth, Harrath is confounded and Arpad, for they have heard enill tidings, and they are faint hearsed as one on the fearefull fea that cannot reft.

24 Damafens is discouraged, and turneth her felfe to flight, 2 and feare bath feifed her : anguish

& forowes have taken her as a woman in trausile. 25 How is the glorious ocitie not referred,

the citie of my loy?

26 Therefore her young men shall fall in her ftreetes, and all her men of warre thall be cut off in that day, faith the Lord of hoaftes.

27 And I will kindle a fire in the wall of Damalcus, which thall confume the palaces of 6 Ben-

28 Voto . Kedat , and to the kingdomes of Bazor, which Nebuchad-nezzar king of Babel thall frite, thes faith the Lord, Arife, and goe vp unto Kedar, and delitroy the men of the East.

29 Their tents and their flockes shall they take e Meaning, the A- away: yea, they shall take to themselnes their o curraines and all their veilels, and their came is, and they shall cry voto them, Feare is on every file.

30 Flee, ger you farre off (e they have confulted to dwell) O ye inhabitants of Hazor, faith the Lord: for Nebuchad-nezzar king of Babel hath taken counfell against you, and bath deuised a purpose against you.

31 f Arife, and get you up vnto the wealthy nation that dwelleth without care, fayeth the Lord, which have neither gates not barres, but

And their camets shall be a bootie, and the

multitude of their cattell a spoyle, and I will scatter them into all windes, and to the vimoft corners, and I will bring their deftruction from all the fides thereof, fayth the Lord.

33 And Hazor thalbe a Jwelling for dragons, and defolation for euer: there shall no man dwell there , nor the fonnes of men remaine in it. 34 The wordes of the Lord that came to Ic-

34 The worder of the Lord that came to Ice g Thirtis, Perfit remiah the Prophet, concerning a Elam, in the fo called of Firm beginning of the reigne of Zedekiah king of In- the fonne of Shem; & Becaufethe Perdan faying, hans were good

35 Tous fayth the Lord of hoaftes , Behold, I archest, he flegoe will breake the a bow of Elam, enen the chiefe of erb that the thing their firer gth.

36 And vpon Elam I will bring the foure not profit them, windes from the foure quarters of beauen, and i I will place New will featter them towards all these windes, and boobad-nezzar there shall be no nation, whither the fugitiues of prophecies Iere-Elam shall not come.

37 For I will cause Elam to be afrail before those countreys, their enemies, and before them that ferke their febdust under the lines , and will bring upon them a plague, even the first of those foure indignation of my wrath, fayeth the Lord, and I monarchies where will fend the fword after them, till I baue confu- mention. med them.

38 And I will fermy i throne in Elam, and I will ferred to the Empire distroy both the king & the princes from thence, Medes af er the faith the Lord: but & in & latter dayes I will bring Caldents, or vote againe the captinitie of Elam, faith the Lord,

miah fpeaketh of of Daniel makerb of the Perlians and the rime of Chrift, 40 Chap. 43 47.

CHAP. L.

Hee propheciesh the defiration of Babylon, and the delinerance of Ifiael which was in captailte.

The word that the Lord spake concerning Babel, and concerning the land of the Caldeans by the † ministerie of teremiah the Prophet.

2 Declare among the nations, and publish it, and fet up a standart, proclaime it and conceale it nor: fay, Babel is taken, Bel is confounded, Me- a After that God rodach is broken downe ther idoles are confoun- had vied the Bade l'and their images are burft in pieces. 3 For out of the North c there commeth vp a punish other nations, he flews

nation against her, which shall make her land ein that their waste, and none shall dwell therein: they shall flee, turne shall come and depart, both man and beatt.

4. In those dayes, and at that time, fayth the of their chiefe Lord, the children of I frael thall d come, they, and ideles the children of Iudah together, going, and weep- Medes and she ing thall they go, and feeke the Lord their God. Perting

5 They shall aske the way to Zion, with their d When Cyrus faces thitherward, farmg, Come, and let vs cleaue facilities Babel, to the Lord in a perpetuall cournant that fhall not be forgotten.

6 My people hath beene as loft sheepes their f shepheards have caused them to goe aftray, and baue turned them away to the mountaines; they and ministers by have gone from 8 mountaine to bill, and forgot- their examples ten their refting place.

7 All that found them have denouted them, and them to ito arry, They have come their enemies faid. Wee offend not, because they mitted idolatry hane finned against the Lord, a the habitation of in every place justice, even the Lord the hope of their fathers.

& i Flee from the middes of Babel, and depart them in his Teme out of the land of the Caldeans, and be yet as the ple, and would here coates it before the flacker hee goates it before the flocke.

o For loe , I will raife , and cause to come vp againit ibeirenem est against Babel a multitude of mightie nations i When God thail from the North countrey, and they shall fer them-Cyrus. You by select in array against her, whereoy shee shall be a Toat is, most taken : their attowes Shalbe as of a ftrong man, forward and with which is expert, for none thall returne in vaine.

to And Caldea thall be a fpoyle; all that fpoyle

voherein they p their truft, fhould

† Bbr. hand:

bylomans fero ce to be pur fired or b Thele were two

f Their governours haue prouoked dwelt among them by his jurice

out feats,

will dwell in your places.
f He sheweihthat they of Hazor will Ace to the Arab:ans for faccour, but hem.

that thalf not availe dwell alone,

I Shalbe made rich thereby.

m For fay of the vict sivithi: ye bad aggiuft my people,

a Infigue of con-

tempt and difdain.

o He fpeaketh to

the eilemies the

b Though the

Loid called the

Bioylonians his

feruante and their

worke his worke

people, ye: becaufe they did it not

in punithing his

to glorifie God,

owne malice and

Or, yeelded, or

mide peace.

that none be left

r Meaning, Ti-

carried away the gen tubes

f He caried away

the reft. to wit. Iu-

dab, and Beniamin.

ground, ni to take the fruit thereof.

en labour the

but for their

it, is beie

salled fione.

her, flielbe fatisfied, faith the Lord.

11 B cause yee were glad and reioyced in destroving mine heritage, and because ye are growen far, sthe calues in the grade, mand neved like ftrong horfes,

12 Therefore your mother shalbe fore confounded, and the that bare you shall be ashamed : behold, the vitermost of the nations snalbe a defert, a drie land, and a wildernes.

13 Because of the wrath of the Lord it shall not be inhabited, but shalbe wholy defolate : eusry one that goeth by Babel, shall be aftonished,

n and hiffe at all her plagues.

14 Put your felues in aray against Babel round about : all ve that bend the bowe , shoot at Meder and Perifians. her, spare no arrowes; for the hath P finned against

15 Crie against her round about : she hath I given her hand : her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord : take vengeance vpon her : as thee hath

done, due vato her.

16 Destroy the 9 sower from Babel, and him that handleth the fieth in the time of haru-ft; beto profit themselves, cause of the sword of the oppressor they shal turne euery one to his people, and they shall flee energ one to his owne land.

17 Ifrael is like scattered sheepe: the lions have dispersed them : hist the king of r Asthur hath denoured him, and left this Nebuchad-nezzar king

of Babel hath broken his bones.

18 Therefore thus faith the Lord of hoafts the God of Ifrael, Behold, I will vifit the king of glath-pilezat, who Babel, and his land, as I have vitited the King of

10 And I will bring Ifrael againe to his habitation : hee finall feed on Carmel and Bathan , and his foule shalbe satisfied upon the mount Ephraim and Gilead.

20 In those dayes, and at that time, faith the Lord, the iniquity of Ifrael shalbe fought for, and there shall be none : and the sinnes of Judah , and they shall not be found ; for I will be mercifull

voto them whom I referre. 21 Goe vp against the land of the trebels, euen

t That is, Bibylon! shus the Lord raised against it, and against the inhabitants * of | Pevp Cyrus Ezek 23.23 fi Or. of them that (bould be vifited.

u Nebuchadnez-

zar, who had fmit-

ten downe all the

princes and people of the world.

kod : deftroy, and lay it wafte after them, faith the Lord, and doe according to all that I have commanded thre. 22 A cry of battell is in the land, and of great

destruction. 23 How is the u hammer of the whole world

deftroyed, and broken! how is Babel become defoliate among the nations!

24 I have fnared thee, and thou att taken, O Babel and thou wast not aware : thou art found, and also caught, because thou hast striuen against the Lord.

25 The Lord hath opened his treasure, and hath brought foorth the weapons of his wreth for this is the worke of the Lord God of hoafts in the land of the Caldeans.

Thr.from the end

26 Come against her t from the vtmost border : open her itore houses , tread on her as on theanes, and deftroy berveterly : let nothing of her be left.

27 Deftroy all her x bullockes : let them goe downe to the flaughter. Woe vino them, for their day is come, and the time of their visitation.

28 The voyce of them that y flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call up the archers against Babel: all ye that bend the bowe, beliege it round about : let none thereof escape : * recompense her according to * Renel. 18.6. her worke, and according to all that thee hath done, doe vnto her : for thee hath beene proud against the Lord , euen against the holy One of If-

30 Therefore shall her yong men fall in the ftreetes, and all her men of warre thalbe destroyed in that day, faith the Lord.

31 Behold . I come vnto thee . O proude man, faith the Lord God of hoafts for thy day is come, euen the time that I will visit thee.

32 And the proud shall stumble and fall , and none shall raise him up; and I will kindle a fire in his cities, and it shal denoure all round about him.

33 Thus faith the Lord of hoafts, The children of Ifiael, and the children of Itudah were oppreffed together : and all that tooke them captiner, held them, and would not let them goe.

34 But their ftrong redeemer, whose Name is the Lord of hoastes, he shall maintaine their cause, that he may give relt to the land, x and diffquiet when God executhe inhabitants of Habel.

35 A fword is upon the Caldeans, fayeth the against his coemies, Lord, and vpon the inhabitants of Babel, and vp- that he Churen

on her princes, and vpon her wife men. 36 A fword is upon the foothfayers, and they shall dote: a fword is vpon her frong men, and

they shall be afraid. 37 A fword is vpon their horfes, and vpon their charets, and upon all the multitude that are in the mids of her, and they shalbe like women:

a fword is upon her treasures, and they shall be fpoyled. 38 A a drought is upon her waters, and they a For Cyrus did

shalbe dried up : for it is the land of grauen ima-phiates, and divi-39 Therefore the Ziims with the lims fhall thereof into many

dwell there, and t the offriches shall dwell there it might be passed in : for it shalbe no more inhabited , neither shall over as thou ; h it be inhabited from generation vnto generation, there had beene

40 As God destroyed * Sodom and Gomorah thing hee did by with the places thereof neere about, fayeth the the counfell of two Lord: fo shall no man dwell there, neither shall the of Bellingaars fonne of man remaine therein.

41 Behold, a people shall come from the their king, because North, and a great nation, and many kings shall be had gelded the be raifed up from the coasts of the earth.

42 They shall hold the bow and the buckler : some of the other. they are cruell and enmercifull : their voyce fhall b Reade Ifa, 13.21 roarelike the fea, and they shall ride vpon horses, of riches, or yong, and be put in aray like men to the battell against Gine, 19.44. thee, O daughter of Babel.

43 The king of Babel hatb heard the report the Persians should of them, and his hands a waxed feeble : forow gather their army came upon him, even forove as of a woman in of many nations. tranaile.

44 Behold, he * shall come vp like a lion from Dan 5.6. the (welling of Inrden vnto the Rrong habitation 1 * Chap.49. 194 for I will make I frael to rest, and I will make them to hafte away from her : and who is a chosen man that I may appoynt against her? for who is like me, and who will appoynt me the time ? and who is the e shepheard that will stand before me?

45 Therefore heare the counfell of the Lord, that hee bath deuised against Babel, and his purpose that hee bath conceived against the land of the Caldeans : furely the least of the flocke shall

terh his indgements † Ebr./gars.

captaines, who confpired against one ofrhem in despite, and flune the

Ifa. 13.19. d Which is meant of Belmarzar,

K Wer princes and mightie men. y Of the lewer which fhould be

delivered by Cyrus,

draw

Or, of the land

a The Meder and

Perfiant bat that! deitioy : beir as

that r feth zp.

the wind doesh

b Though they

svere for laken for

a time, yet they

Were not v terly calt off as though

c. He flie weib that

there temaineth

no hing for them

that abice in Bi-

bylon, but deliruction. Chap. 17.6

d By when the

Lord powerd our

the drinke of his

it pleafed bim.

e Fortbe great af-

Aidtions that they have telt by the

of God exhart one

another to go to

Zion zud praise God.

U Cr. fill, or

Chap. 50 18.

BURGESDIY.

g In appropuing

Babylonians.

* 1/4, 21. 9

reuci. 14. 8. f Thus the people

their busbaod

were dead

and 45 6.

the chaffe.

draw them on : furely he shall make their habitation defolate with them. 46 At the noise of the winning of Babelthe

earth is moduled, and the cite is heard attiong the

CHAP. LI

6 Why Baky'on is destroyed 4. The vaine confidence of the Bobyichians 43 The vanity of idulators, sy levemeab grucen her booke to Serarah

Hus faith the Lord, Behold, I will raife vp

againft Babel, & againft the in- ab.tants & ti at lift vp their heart .g. iust me,a dest oying a wind,

2 And will fend visco Babel fanners that iball fanne her, and shall empty her land, for in the day of trouble they thail be againft her on every fide.

3 Alfo to the bender to at bendeth his bowe, and to him that lifteth bimfelfe up in his brigandine, wil I fay, Spare not her yong men, but dell roy

all her boatte. Thus the flaine fluil fall in the land of the Caldeans, and they that a ethruit thorow in her

5 For Ifrael bath beene nob willow, nor Iudah from his God, from the Lord of neaftes, though their land was filled with linne against the holy

one of Ifrael. 6 Fee out of the middes of Babel, and deliger enery man his foule; be not destroyed in her iniquitie: for this is the time of the Lords vengeance; hee will render vnto her a recom-

7 Babel hath beens as a golden cup in the d Lords hand, that made all the earth drunken: the nations have drunken of net wine, therefore doe

the nations e rage, vengeance, to us bom 8 * Babel is fuldenly fallen, and deftroyed: howle for her, bring balme for her fore, if the may

 We would have cured Babel, but the could not be healed; for fake her, & let f vs go enery one into his owne countrey: for her in Igment is come

vp vnto heaven, and is lifted vp to the clouds. 10 The Lord bath brought foorth our grighteoufneffe : come and let vs declare in Zion the worke of the Lord out God.

11 Make bright the arrowes: I gather the ur caufe and pugithieldes: the Lord bath raised up the spirir of the flaing our enemies. King of the Medes: for his purpole is against Babel to destroy it , becan fe it is the b vengeas co of

h For be Wiong the Lord, and the vengeance of his Temple. done so his people and to his Temple, 12 Set up the standard upon the walles of Babel,make the watch ftrong: fet up the watchmen. prepare the skours : for the Lord 1 ath both devii For the land of

fed, and done that which he spake against the inhabitants of Babel. 13 O thou that dwelleft vpon many i waters, abundant in treasures, thine end is come, even the

Hend of thy coueteoulnes. 14 The Lord of hoaft's hath fworne by thim * ferfo. saying, Surely I will fill thee with men, as

with caterpillers, and they shall cry and shour against thee. 15 * He Lath made the eatth by his power, and established the world by his wisedome, and hath

firetched out the heaven by his differencen. 16 Hee giveth by his voyce the multitude of waters in the heaven, and he caufeth the clouds to alcend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind ont of his treasures.

ledge:enery founder is confounded by the granest image; for his melting is but falfenood, and there is no breath therein.

18 They are vanity, and the worke of errours: in the time of their I vititation they thall perith I when God that!

19 The m portion of laskab et not like them: for execute bis ven he is the maker of all this gs. & I fract is the rod of 8" ance

his inheritance: the Lord of hoaftes is his Name Got of Ifiael is
20 Thou are mine n hammer, and weapons of outlike to these warre: for with thee will I breake the nations, idoles: for me ca idoles: for he can and with thee will I destroy kingdomes,

21 And by thee will I breake horfe and horfe- spera'e man, and by thee will I breake the charet and him Meder and Prefixes,

that rideth therein. 22 By thee also will I breake man and woman, call the Bibyloni-

and by thee will I breake ol. & yong, and by thee and his hammer, will I breake the yong man and the maid. 23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the huf-

bandman and his yoke of oxen, and by thee will I breake the dukes and princes. 24 And I will render voto Babel and to all the inhapitants of the Caldear's all their epill than they have done in Zion, euen in your anht, fayth

25 Beholde, I come unto thee, O deftroying o nountaine, faith the Lord, which deftroyeft all o Notthat Babya the earth; and I will firetch out mine hand upon lon tood on a thee, and roll thee downe from the P tockes, and caufe it was frong will make thee a burnt mountaine. and feemed jouin-

26 They shall not take of thee a stone for a cible corner, nor a thone for foundations : but thou p From thy flrong holds and fortueffer. shalt be defitroyed for euer, faith the Lord. 27 Set vp a standard in the land a blow the trumpets among the nations : prepare the nations

againft her ; call up the kingdomes of 9 Ararat, 9 By thefe three Against ner : can vp the sangeonet; appoint the nations be meaprince against her; capse horses to come vp as the higher, and Armenia rough caterpillers. the lower and 28 Prepare against her the nations with the Syptia, for Cyrus kings of the Medes, the dukes the reof, and the army of digets

princes thereof, and all the land of his dominion. nations. 20 And the land thall tremble and forcw: for the denife of the Lord thall be performed against Babel, to make the land of Babel watte without en inhabitant.

30 The strong men of Babel haue ceased to fight, they have remained in their holdes; their ftrength bath failed, and they were like women; they have burns her dwelling place, and her battes

are broken. 31 A poste shall runne to meete the poste, and a metlenger to meete the metlenger to thewe the

King of Babel, that a citie is taken on ar fide r By turning the thereof, f,

And that the passages are stopped, and the open, and the reades 32

reedes burnt with hre, and the men of warre trou- that did grow in the water were dea 33 For thus faith the Lord of hounes the God Rroyed, which Cycus did by the of Ifrael , The daughter of Babel whike a thresh- counsell of Gobria

ing fluore; the time of her threshing is come; yet and Gabatha Bel-a little while, and she time of her harvest schall the man captains, cut vp and thieffied. 34 Nebuchad-nezzar the King of Babel hath : This is spoken t denouted me, and deftroyed mee; he hath made in the person of the

me an emptie veffell; hee fwallowed me vp like a their state and the dragon, and filled his belly with my delicates, eruelise of the Baand hath cast me out. by oniaka. 35 The spoyle of me, and that which was left

of mee, is brought vnto Babel, shall the inhabitant of Zion fay; and my blood ento the inhabitants LI

Cardea was fall of riueis, which ran into Euphrates. If Or , measures, † Ebr his foule, * Amo: 6. 3.

Chap. 19. 18.

h Read Chap. 10.14. 17 Euery man is a beath by his owne b know-

m Thu the Lotd

afteeined the the

iniv done to his

Cauren as doue to

penfelfe, pecanie

their caule is bis.

x When they are inflamed with fare

I will teatt with

them, alluding to

Belfliaceurs bau-

quet, Dan. j. a.

ås Chap. 23. 26.

z The great army of the Medes and

he had receited at

part of the spotle

Chuch the ido'a-

ters brought vato Lim from all

dettroved all at

once but by little

for the fe it yeere

came the tidings.

the next years the

weere it was taken:

wet this is not that

threatned in make

places for that was

the policy of

abree chaufen !

gentleinen brüdes

o All creatures in

beaven and earth

fhall seloyce,and praise God for the

of the Church

d Buylon d.d not

a Yethat are now

A He thewesh how

member levulalem

einerable aiflicking

Ly lamenting the

g For the walks

fupte high.

vere two hundred

h 1 will to alterith

thein by afflictione,

abay should re-

anely deflioy If-

gger, but mar y

other patient.

countievs.

Defiana.

Ieremiah.

The captiuitie.

of Caldes, shall lerusalem say. 36 Therefore thus faith the Lord , Behold , I will maintaine thy a cause, and take venguance for thee, and I will drie up the fea, and drie up her

fprings. 37 And Babel thall be as heaps, a dwelling place for dragons an aftonishment, and an hiffing, without an inhabitant.

38 They shall roare together like lions, and

yell as the lions whelps. 39 In their " heat I will make them feefts, and

I will make them drunken that they may reioyer, fering and drinking, and fleepe a perpetual fleepe, and not wake, frith the Lord.

40 I will bring them downe like lambs to the flaughter, and like rams and goats.

41 How is y Shethach taken! and how is the w Meaning Babel,

glory of the whole earth taken! Low is Babal become an aftonithment among the nation!

42 The z fee is come vp vpon Babel: the is couered with the multitude of the waves thereof.

43 Her cities are defolatente land is drie and R That is, bis gifts a wildernes, a land wherein no man dwelleth, neiand prefents which ther doeth the fonne of man paffe thereby,

44 I will also visit Bel in Babel, and I will bring of other nations, and out of his mouth, that which are lath fivellowed vp , and the nations shall runne no more vitto bim, and the wall of Babel thall fall.

45 My people, go out of the mids of her and b Meaning, that Ba-Lyloa fhould out be deliuer yee every man his foule from the fierce

wrath of the Lord.

46 Leaft your heart euen faint, and ye feare the and little flipuld be Accught to nothing: rumour that shall be heard in the land, the rumour final come this yeere, and after that in the other b yeere shall come a rumour & cruelty in the land, fiege. So in the third and ruler against ruler.

47 Thereforg behold, the dayes come, that I will vifit the images of Babel, and the whole land hornble deftruction as his hime prophets shall be confounded, and all her staine shall fall in

the mids of her.

48 Then the heaven and the earth, and all a tet this when they that is therein, thall reloyce for Babel: for the desebelled and Darrus ic acreaine them by Stroyers shall come ento her from the North faith

the Lord. Zoryrus, and banged 49 As Babel caused the d flaine of Israel to fall. fo by Babel the flaine of all the earth did fall.

the sommen beep.c. 50 Ye that " haue escaped the fwordigo away, fland not flill : remen ber the Lord afatte off, and let lerufalem come into your mind.

51 Wee are confounded because wee have deitruction of Babyheard reproch: thame bath conered our faces, for hon the great chearly drangers are come into the Sanctuaries of the

> Lords house. 72 Wherefore behold, the dayes come, feith the Lord, that I will vifite her graven images, and

through all her land the wounded shall grone. captices in Babylon, 53 Though Babel should mount up to 8 hezmen, and though the thould defend her firength on hie.yet from mee thall her deftroyers come, fayth the Lord.

> 54 A found of a cry con meth from Babel; and great defluction from the land of the Caldeans,

55 Because the Lord bath laid Babel walte. and destroyed from her the great voyce, and her water shall roare like great waters, and a found was made by their noyfe:

56 Because the deftrover is come you her. euen voon Babel, and her ftrong men ale taken, their bowes are breken : for the Lord God that recompenceth, shall furely recompence.

her wife men , her dukes, and her nobles, and her ftrong men; and they shall sleep a perpetual skeepe. and not wake, faveth the King, whole Name is the Lord of hoads.

58 Thus faith the Lord of boafts, The i thicke i The thi knes of will of Babel shall be broken , and her high gates the wall was blue finall be burnt with fire, and the people fhall labour foote thicke. in vaine, and the folks in the fire, for they shalbe

WCEPT. 59 The word which Ieremiah the Prophet commaunded Sheraigh the forme of Nerilah , the fours of Maafeiah, when he went with Zedekiala

the king of Judah into Babel, in the & fourth yeare & This was not in of his reigne; and this Sheraiah was a peaceable the time of his Prince 60 So Ieremiah wrote in a booke all the eaill be went either to

that are written against Babel. intreat of forms 61 And Ierewiah faid to Sheraiah, When thou matters,

comment viito Babel , and fhalt fee, and fhalt reade all thefe words.

62 Then thalt thou fay; O Lord, thou half fpo. 1 S. John in bis Pea

ken againft this place , to destroy it , that none uelation allude is fhoul I remaine in it , neither man not beaft but he faith the that it thould be defolate for euer. 63 And when thou halt made an ende of rea- from and caff ir into

and call it in the mids of Euphrates, 64 And thalt fay, Thus thall Babel be drowned Reue, 18,21.

and thall not tife from the euill, that I will bring be able to refit, vpon her : and they shall m be weary. Thus farre but that labore are the words of, I eremials.

CHAP. LII. 4 Ierusalem istaken. 10 Zedekiahssonnes are killed before his sace, and his eyes put out. 13 The city is burned, 31 leborachin is brought forth of prifen, and fedicke a king.

Edekiah * m n one & twenty yeere old when * 2 King 14.18, he hegan to reigne, and he reigned eleuen 2. chron. \$6.24. yeeres in Terufalem, and his mothers name man Hamutal, the daughter of Jeremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that ! choibkim had done.

3 . Doubtleffe because the wrath of the Lord a So the Lord puwas against Ierusalem and Indah , till be had caft milled in oy liner, there out from his prefence, therefore Zedekich and gauchino vp

rebelled agaiost the king of Babol. 4 * But in the ninth years of his raigne, in the brought the eactenth moneth the tenth day of the moneth came hay spon him to Nebuchad-rezzar King of Babel, hee and all his his people. hoalf against Ierufalem, and pitched against it, and * 2. King, 25.3built forts against it round about.

5 So the citie was belieged ento the eleventh years of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was fore in the citie to that there was no more bread for the people of the land.

7 Then the city was broken vp, and all the men of warre fled, and went out of the citie by night, by the E way of the gate betweene the two walles, b Read Chap 39 45 which was by the Kings garden: (now the Caldeanswere by the city round about) and they went

by the way of the wildernelle. 8 But the army of the Caldeans purfued after the king, and tooke Zedekiah in the defert of Ieticho, and all the hoafte was feattered from him.

9 Then they tooke the King and caried him vp vnto the king of Babelto Riblah in the land of Hamath, where he gave indgement upon him . Read a king. 25. 6. 10 And the king of Babel flew the fonnes of Zedekiah before his eyes, he flew also all the princes

yreres before, when that should come you Babel, even all these things granulate Nobachad-nezzar.or ta

Angel tooks a mil

ding this booke, thou shalt binde a l ftone to ir, thereby the deftre-

bezar, till be had

and chap.39 3.

that they shall out

at its which way to turne them.

57 And I will a make drunke her princes, and

d In the s. King.

27.5 it is called

the feuenth day,

begen then, and fo

continued to the

e That is, which

fo made of braffe.

is fewas fo much

in quantitie.

64 1, King. 7.45.

a king as S.

tench

becaufe the fire

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the 4 tenth day of the moneth (which was the nineteenth veere of the king Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe fleward which e stoode be-

fore the king of Babel in Ierufalem, 13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and con his feruant, as all the great houses burnt he with fire.

> 14 And all the armie of the Caldeans that were with the chiefe fleward, brake downe all the walles of lerufalem round about.

> 15 Then Nebuzar-adan the chiefe Reward caried away captine certains of the poore of the people, and the refidue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multiende.

16 But Nebuzar-adan the chiefe Reward lef: certaine of the poore of the land, to dreffe the vines, and to till the land.

f Of thefe pillers reade 1. king 7.15.

17 Also the spillars of braffe that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Celdeans brake, and caried all the braffe of them to Babel.

g which were al-18 The pots also and the & besoms, and the instruments of mulicke, and the balins, and the incense dithes, and all the vessels of brasse where. with they ministred, tooke they away.

19 And the bowles, and the ashpans, and the belins, and the pois, and the candleftickes, and the incense dishes, and the cuppes, and all that was of gold, and that was of filter, tooke the chiefe fte-

20 With the two pillars, one Sea, and twelue brasen bulles, that were under the bases, which King Salomon had made in the House of the Lord: the braffe of all thefe veffels was without

h weight.

21 And concerning the pillars, the height of one pillar mas eighteene cubites, and a threede of twelve cubites did compaffe it and the thickneffe shereof mes foure fingers : it was hollow.

22 And a chapiter of braffe pras ypon it, and the height of one chapiter was fine cubites with networks, and pomegranates rpon the chapiters, round about, all of braffe : the fecond pillar alfo, and the pomegranates mere like voto thefe. 23 And there were ninetie and fixe pomegra-

nates on a fide : and all the powegranates upon the networke mere an i hundreth round about.

24 And the chiefe fleward tooke Sheraigh the the coundnesse, no chiefe Prieft, and Zephaniah the second Prieft, mare could be feere but pinery and the three keepers of the doore.

25 Hee tooke also out of the citie an Eunuch, h Which ferred which had the onerligit of the men of watte, in the high Prices and feven men that were in the Kings prefence, ac efferie impediwhich were found in the cine, and Sopher cap- ment taine of the hoafte, who muftered the people of 1 in the a King, \$5,4 the land, and threefcore men of the people of onine; thatewere the land, that were found in the middes of the the moft excellent,

26 Nebuzar-adan the chiefe stewarde tooke which were not in them, and brought them to the King of Babel to these mentioned

27 And the king of Babel fmote them, and flewe them in Riblah , in the land of Hamath: thus Iudah was caried away capting out of his owne land. 28 This is the people, whom Nebuchad-

nezzar caried away caprine, in the m feuenth m Which was the yeere, even three thousand lewes, and three and latter end of the

29 In the a eighteenth yeere of Nebuchadnez- beginning of the zar, he caried away captine from Ierusalem eight eight. hundreth thirtie and two 1 persons.

30 In the three and twentieth yeere of Nebu- and the beginning chad-nezzar, Nebuzar-adan the chiefe fleward of the nineteenthcatied away captine of the Iewes feuen hundreth † Ebrifonles. fourty and fine persons : all the persons were foure

thousand and fixe hundreth.

& 1 And in the feuen and thirtieth yeere of the captinitie of Iehoiachin King of Indah, in the twelfth moneth, in the fine and twentieth day of the moneth, Euil merodach king of Babel, in the first yeare of his reigne . I lifted up the head o That is referred of Ichoischin king of Iudah, and brought him him to liberty and

32 And spake kindly vnto him, and fet his P And gaue him throne about the throne of the Kings, that were q That is, he had

33 And changed his prifon P garments, and court, and thus are hee did continually cate bread before him all the and quietnelle, bedayes of his life.

34 His portion mara 4 continual portion gi- leremish the Proben bim of the king of Babel enery day a cortain, other were cruely all the dayes of his life untill he died.

i Bot becaufe of and fixe.

and the other two. with them.

feuenib veere of

In the latter end

boncur.

princely appar i a lewance in the cause be obeyed ordered, that would

pot obey bim,

Pfal 42 4

LAMENTATIONS

CHAP. I.

The Prophet bewaiteth the miferable effate of Ierufalem 5 And howeth that they are tracued because of their funcs. The fift and fee and Chapter begin energy nerfe according to the letters of the Ebrero A.phates. The third hath three verfes for every letter , and the fourth is as the first. Ow doeth the citie remaine foli-

taty that was full of people i the is as a widow: the that was great among the nations, b and princeffe among the prominces, is made nibutarie.

2 She weepsth continually in the enight and her teares run downe by her cheekes : among all her a lougrs, the bath none to comfort her; all her

and commercy . c So that the taketh no reft. d Meaning , the Egyptians and

friends have dealt unfaithfully with her, and are her enemies.

3 Iudab is catied away captine, because of af- e Fin her constitu fliction, and because of great seruitude thee cwel- toward the poore leth among the heathen, and findeth no refs : all fernance, let , just her perfecuters tooke her in the firmits.

4 The wayes of Zion lament, because no man commeth fro the folemne featls, all her gates are f As they yied to desolate : her Priests fighther virgins are discom- come up with mirch and icy

fited, and the his in t heavinetle.

y Her adverfaries & are the chiefe, and her ene- + Ebr. bitternes. tries profper ; for the Lord bath afflicted her , for & That is have the multitude of her transgressions, and her chil- net purt her, dren are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beauty is departed : her princes are become Ll 2

b like

a The Prophet erondrets at the gi sar judgement o: 6 rd, feeing Leufelim, watch was fo Prengand & full of people, to se new deftroyed and defolare. b Which bad phiefe rule quer many programes

Auffrigns, which promifed helpe,

The yoke of finnes.

h As men pined way with forove and that have no courage.

i In her mifery the confidered the great begefits and commodities that the bad loft. k At ber religion and feruing of God, which was to the godly.

Or, drinen way.

She is not alhamed of ber finne,

although it be manifeit. T Ebr.hath magw fied himfelfe. m God forbidderb that the Ammonites and Moabites fhoulf enter into the Congregation of the Lord, and under them bee comprehendeth all enemies, Deut, a 3 3. n Thus Ierufalem

lamenteth moouling pibeis to pitie ber, and to learne by ber example. o Tuis declaieth that we flould acknowledge God to be the author of all our afflictions so the intent that we might feeke vuto him for remedy. p Mine heavie finnes are continually before his eyes, as be that tyeth a thing to his hand for a rem:mq He bath troden chem vader foot as they tread grapes in the wineprelle # lerem. 14.17.cha. 8.15,

Which because ot her pullution gyas feparate from her busban !. Leu. as to and was abhoried for the time. † Eir, mouth.

f That is they diad for hunger,

h like harts that finde no pasture, & they are gone

without Brength before the purfuer. Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleafant things that thee had in times past, when her people fell into the hand of the enemie, and none did helpe her: the adversarie sawe her, and did

moke at her & Sabbaths. 8 Ierusalem hath grieuously finned, therefore the is 1 in derifion : all that honoured her, despite ber, beeause they have feene her fil:hines:yea,the

the greatest griese sigheth, and turneth backward. 9 Herfilt hineffe is in her skirts: fhe remembred not her laft end, therefore thee came downe wonderfully; thee had no comforter; O Lord, behold mine affiction : for the enen ie t is proud. to The enemie hath firetched out his hande

> vpon all her pleafant things: for the hath feene the heathen enter into her Sanctuarie, whom in thou diddeft command, that they should not enter into thy Church. II All her people figh and feeke their brea!: they have given their pleasant things for meat to

refresh the soule : see, O Lord, and consider: for I am become vile. 12 Haue yee no regard, all yee that passe by this way thehold and fee, if there be any forow

like vnto my forowe, which is done voto mee wherewith the Lord bath afflicted mee in the day of his fierce wrath. 13 From aboue hath hee fent fire into my bones, which prevaileth against them : bee hath

fpread a net for my feet, and turned mee backe; he hath made me defolate, and dayly in heatinetle. 14 The Pyoke of my transgressions is bound vpon his hand; they are wrapped, and come vp vpon my necke : hee hath made my firength to

fall; the Lord hath delinered me into their hands. neither am I able to rife vp. 15 The Lord hath troden under foote all my valiant men in the middes of meethee hath called an affembly against me to destroy my yorg men:

the Lord hath troden 3 the winepresse vyon the virgine the daughter of In 14h. 16 * For thefe things I weep! : mine eye, euen mine eye cafteth out water, becaufe the comfor-

ter that should reflesh my foule, is force from me; my children are defolate, because the enemie prenailed. 17 Zion stretched out her hands, and there

is none to comfort her : the Lord hath appointed the enemies of Iaakab round about him : Ietuslem is as a mentruous woman in the middes of them.

18 The Lord is righteous; for I have rebelled against his t commandement : heare, I pray you, all people, and behold my forow: my virgins and

my yong men are gone into captiuitie. 19 I called for my lougts, but they deceived me: my Priesls and mine Elders perished in the citie, while they flought their meate to refresh their

20 Behold, O Lord, how I am troubled : my bowelst ell: mine heart is turned within me, for I am full of heavines ; the fword spoileth abroad, as death doeth at home.

21 They have heard that I mourne, but there is none to consfort mee : all mine enemies have heard of my trouble, and are glad, that thou haft done it : thou wilt bring the day , that thou hall pronounced, and they thall be like unto me.

Lamentations.

I do voto them, as thou haft done voto me for all geante against the my transgressions : for my sighes are many , and 11.20 and 13 21. mine heart is heavy. CHAP. II.

Ow bath the Lord adarkened the Jang ter her from profine

day of his wrath! 2 The Lord hash defiroyed all the habitations Athe of the coueof Iaakob: & not spared : he haththrowen downe called the footin his wrath the ftrong holds of the daughter of theole of the Lord. Indah : he hash caft them downe to the ground: because they have both pollured the kingdome and the ninese should not feet hee hath polluted the kingdome and the princes their mindes fo thereof. 45

hand from before the enemie, and there was kind- glory and itrengin, led in Iaakob like a flame of fire, which denou- as 1. Sain. 2. 1 red round about. 4 He hath bent his bowe like an enemie: his want to fend ve right hand was firetched up as an aductiary, and when our enemies flew all that was pleafant to the eye in the Taber- oppreffed vs.

wrath like fire. The Lord was as an enemie: he hath deuou- where God is the red Ifiael and confumed all his palaces : he hath ensure. deftroyed his firong holdes, as disath increased in the daughter of Indah lamentation and mout-

6 For he hath destroyed his Tabernacle, as a garden he hath destroyed his Congregation: the Lord hath caused the Featles and Sibbathe

to be forgotten in Zion, and hath despised in the indignation of his wrath, the King and the 7 The Lord hath forfaken his altar: he hath abhorred his Sanctu sie : hee hath given into the

hand of the enemy the walles of her palaces; they haue made a 8 noise in the House of the Lord , as g Asabe people in the day of folemnities The Lord hath determined to destroy the to praise God in

wall of the daughter of Zion : hee stretched out a the solution feelts with a loud voye, line : hee hath not withdrawe i his land from fo now the en mice destroying: therefore hee made the rampart, b'afcheme him and the wall to lament: they were deftroyed with shoung and together.

9 Her gates are funke to the ground: hee hath the freeh. a that deftroyed and broken her barres : her King and war, when he for ! her Princes are among the Gentiles : the Law is ment, Chap 1.4. no more, neither can her Prophets | receive any menting that the vition from the Lord.

10 The Elders of the Jaughter of Zion fit vp- finite exhings on the ground, and keepe filence : they have had their part caft vp duft vpon their heades : they have gir- hereof ded themselves with sickecloath : the virgins or , finde, of Ietufalem hang downe their heades to the

11 Mine eyes doe faile with teares my bowels fwell; my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children and fucklings | fwoone in the Breets | Or , faints of the citie.

12 They have faid to their mothers, Where † Ein wheate and is t bread and drinke? when they fwooned as wing the wounded in the ftreetes of the city, and when the foule. they f gaue vp the ghost in their mothers bo- i Meaning that

13 i What thing shall I take to witnesse for needed no write thee? What thing shall I compare to thee, O arme,

Gods wrath. 22 Let all their wickednes come before thee: t Of defiting ven-Or, gaiher then

like grates. 2 Trat 15 brough: of Zion in his wrath! and hath call downs une to advert ie. from b heaven vinto the earth the beautie of If. b Hath given ber rael, and remembred not his cootestoole in the c Alluding to the Tem le, or to the nant, which was

low, but life yo 3 We hath cut off in his fierce wrath all the then hearts to 3 the hath cut off in his nerce wrater in the ward the brauens a horne of I frael; he hath drawen back his right ward the brauens a horne of I frael; he hath drawen back his right warning, the e That is, b ific. nacle of the daughter of Zion , he powred out his there is no remedy

b Tois is a figura-

her calamitie was daughter

Flattering prophets. dangheer Ierufalem ? what fhall I liken to thee ,

Chap' iij.

The Lords mercies. 83

Thus with paine

ho betweene hope

Le was driven to and

aud despaire , as the

godly ofcumes are,

He inewerh that

exercile his, to the

chemfelues, and

feele bis meines. i Confidering the

Wickednes of manife

temaineth sliue : but

uer bane bis Church

they be never fo few

to remaine, though

in number,lia 1,9.

we can neuer begie

if of necessity for

our ainendment.

when he fuffererb

hears.

the wicked to op-

f That is, aduer fire

t When God affire

u That is, both

hearts and bands :

hands, is but hype-

and profeering,

Ames 3.6.

Red bim.

onely that God for

bis owne mercies

fake, and for his promise will e-

yet to the end the

to "He was vestome as a beare lying in wait, and " He hash no pity

as a lion in fecret places. Eby fonnes. II He bath stopped my wayes, and pulled me in f with great anguish and furtow be bath made me to lole my

pieces; he bath made me desolate. 12 He hath bent his how, and made me a marke feele,

for the arrow. 13 He caused the arrowes of his quiver to en-

ter into my reines. 14 I was a desission to all my people, and their

fong all the day.

15 He hath filled me with bitternes, and made Ipritt getterh the vie me drunken with f wormewood.

16 He hath also broken my teeth with stones, & has thus teth to bath conered me with afthes. 17 Thus my foule was farte off from peace; I they may know

forgat prosperity,

18 And I faid, My firength and my shope is perithed from the Lord, 19 Remembring mine affliction, and my mout- is marueli that any

ning, the wormewood and the gall.

20 My foule hath them in remembrance, and is

humbled & in me. 21 I confider this in mine heart: therefore haue I hopu.

22 It is the Lords i mercies that we are not confumed, because his compassions faile not-

k We feeletby bene-23 They are renewed k enery morning; great firs day!y/. is the fairt fulnefle. I The godly pur

24 The Lord wmy I portion, faith my foule , their whole consdence in God, and therefore will I hope in him.

therefore looke for 25 The Lord is good voto them that trust in none other inneretance, as Pfal. 16, 5. him, and to the foule that feeketh him. m He fhewerh to at 26 It is good both to trust, and to waite for the

faluation of the Lord. too timely to be 27 It is good for a man that he beare the yoke exercised vader the croffe, that who fa his myouth. the a fictions grow 28 He fitteth alone, and keepeth filence, begreater, our patience

lfo by experience. cause he hath borne it vpon him. may be ftronger. 29 He putteth his o mouth in the duft, if there n Hemurmuteth net may be hope.

againil God, but is 30 He giveth his cheeke to him that smiteth Pattent.

o He bumbleth bim. him ; he is full with reproaches. felfe as they that falf 31 For the Lard will not forfake for euer. downe with their

32 Butthough he fend affliction , yet will he face to the ground,

and fo with patient have compaffin according to the multitude of his waiteth for furcout. mercies p He taketh no plea-33 For he doeth not P punish t willingly, nor fure in it, but doeib

afflict the children of men. 34 In stamping under his feete all the prisoners of the earth,

presse the poore. 35 In ouerthrowing the right of a man before the face of the most High.

36 In Subuerting a man in his cause; the Lord a feeth it not.

q He docih not delight therein. r He Grewerh that 37 Who is he then that faith, & it commeth to nothing is done with-

paile, and the Lord ! commandeth it not ? out Gods proui-

38 Out of the mouth of the most High procee- dence. deth not feuill and good?

39 Wherefore then is the living t man forowfull ? man suffereth for his finne.

40 Let vs fearch and try our waies, and turne againe to the Lord.

41 Let vs lift vp u our hearts with our hands for elfe to lift vp the

vnto God in the beauens. 42 We have finned, and have rebelled, therefore thou hall not spared.

43 Thou haft conered us with wrath, and perfecuted vs; thou half flaine, and not fpared.

44 Thou half concred thy felfe with a cloud, that our prayer should not paile thorow-45 Thou

for thy breach is great like the feat who can heale Thy prophets have k looked out vaine and foolish things for thee, and they have not disco causes of banishment.

that I may comfort thee, O virgine daughter Zion?

& Because the falle prophers called abemfelues Scert, as the other were called, therefore be fhewerb that they faw amiffe , because at thee : they hifle and wag their head voon the they did not re-

nered thine iniquity, to turns away thy captibity, but have looked out for thee faile ! prophecies, and 15 All that paile by the way, clap their hands daughter letufalem , faying , Is this the city that

teeth, faying, Let vs denoure it : certainly this is

the day that we looked for : we have found and

river, day and night: take thee no teft, neither let

20 Behold, O Lord, and confider to whom thou

and children of a # spanne long? thall the Priest

and the Prophet be fline in the Sanctuary of the

the fireets; my virgins and my yong men are fallen

by the fword: thou hall flaine them in the day of

22 Thou haft called as in a folemne day my

f tertours round about, so that in the day of the

that I have nourithed and brought up , hath mine

CHAP. III.

Am the man that hath feene affliction in the

2 He hath led me, and brought me into darknes,

3 Surely he is turned against me : he turneth his

4 My flesh and my skinne bath he caused to

5 He harb builded against me, and compassed

6 He hath fet me in darke places, as they that

7 He hath hedged about me, that I cannot get

8 Alfo when I cry and flour, he thurreth out my

out : he hath made my chaines heavy.

thy wrath : thou bast killed, and not spared.

enemy confumed.

rod of his indignation.

21 The yong and the old lie on the ground in

* The Lord hath done that which he had

men call, The perfection of beauty, and the toy of

the whole earth > 16 All thine enemies have opened their mouth against thee: they have and guash the

the apple of thine eye ceafe.

procue the peoples faults, but flastered them in their fin es. which was the caufe oftheir deftruction.

Or, burdens.

Zeuit.16,15.2 9 purposed: he have fulfilled his word that hee had Dout, 18,15,25. determined of old time: he hath throwen downe, and not spared; he hash caused thine enemy to reioy ce ouer thee, and fet up the horne of thine aduerfaries. 18 Their heart * cried vnto the Lord, O wall of the daught it Zion, let teares run downe like a

19 Arite, cry in the night in the beginning of the watches, powre out thine heart like water before the face of the Lord: lift up thine hands toward him for the life of thy yong children, that faint for bunger in the corners of all the streets.

Ter. 14.17.

atap.1,16.

g Or, brought we in hait done thus : shall the women eare their fruit, steer owne hands.

Or, enemies when Lords wrath none efcaped nor remained : those I feared.

a The Prophet complaineth of the punilhments and athi-Eines that be endu. but not to light. red by the falfe pro-

pheti & Lypocrites, when he declahand against me all the day. red the deftruction of lerufalem, as Ter. 20.1. waxe old, and he hath broken my bones. b He fpeaketh this at one that felt Gods me with gall and labour. heavy sudgements, which be greatly 6 He hath iet feared, and therefore be dead for euer.

with this dinerficy of words c This is a great Leptation to the ged-

ferterh the nour

c prayer. ly, when they fenot the fourt of their 9 He hath a stopped vp my wayes with hewen prayers, and cauferb ftone, and turned away my paths. them to thinke that

they are nor heard. which thing G d vieth to doe, that they might pray more satuefly & the oftner, d And keeperbome in hold as a prifoner,

Great famine.

Lamentations.

Sinnes of the Priests.

Cer.4,13.

g I am ouercome

bow be war in the

miry dungaon,

z Meaning, the

Pfa 28,40

Egart.

Or, an ebfinase

caule wherefore bis

life was in danger,

45 Thou haft made vs as the " off-fcowring and refuse in the mids of the people. 46 All our enemies have opened their mouth

againft vs. 47 Feare, and a fnare is come vpon vs with defolition and deftruction.

48 Mine eye casteth out rivers of water, for the definition of the daughter of my people.

49 Mine eye droppeth without flay, and cea-

50 Till the Lord looke downe, and behold from heaven.

51 Mine eye x breaketh mine heart because of all the daughters of my city.

with fore weeping 52 Mine enemies chased me sore , like a bird, for all my people. without cause. y Reade Ier. 37,16.

73 They have thut vp my life y in the dungeon and caft a ftone vpon me.

54 Waters flowed ouer mine head, then thought I, I am deftroved.

55 I called upon thy name, O Lord, out of the low dungeon.

56 Thon haft heard my voyce : ftop not thing eare from my figh, and from my cry.

57 Thou drewest neere in the day that I called wpon thee : thou faideft, Feare not.

58 O Lord, thou haft maintained the cause of my 2 foule, and haft redeemed my life,

59 O Lord, thou halt feene my wrong, judge thou my cause,

60 Thon haft seene all their vengeance, and all their deuices against me.

61 Thou hast heard their reproach,O Lord, and all their imaginations against me.

62 The lips alfo of those that role againft me, & their whispering against me continually.

63 Behold, their litting downe, and their riling vp.ham I am their fong.

64 * Gine them a recompense, O Lord, according to the works of their hands.

65 Give them I forrow of heart, even thy curfe to them.

66 Perfecute with wrath and deftroy them from under the heaven. O Lord.

CHAP. IV. HOwis the gold become fo I dimme! the

a By the gold , be meane:h the princes, as by the floors be understandech she

Priefts. Or, hid.

sone bonour. c Though the drasybich thing I-rufa-Irm doesh not

as the Offrich doth her egger, tob 39,

Gen 10.10. | Or no Bremath mas again ? her. 4 NHW, 6, 8,

most fine gold is changed, and the stones of the Sanctuary are scattered in the corner of energ 2 The noble | men of Zion comparable to fine Which are of fmat gold, how are they effected as earthen b pitchers,

watch are or timer then the worke of the hands of the porter! 3 Egen the dragons of draw out the breast and

give facke to their yong : but the daughter of my they pity their your people is become cruell like the d Offriches in the and nourish them: withernesses. 4 The rongue of the fucking childe cleaueth

The women for to the roofe of his mouth for thirst the young fake their children, children aske bread, but no man breaketh it vnto

5 They that did feed delicately, perish in the fireets : they that were brought up in scallet, embrace the dungue.

6 For the iniquity of the daughter of me people is become greater then the finne of Sodon, that war deftroyed as in a moment , and I none pitshed camps againft her.

7 Her *Nizurites were purer then the snow, and sybiter then the milke; they were more suddy in body then the red precious Rones: they were like polished faphir.

8 Now their e visage is blacker then a coale : e They that were they cannot know them in the freetes : their skin before most in Gods cleaueth to their bones; it is withered like a ftocke. fauour, are now in They that be fisher with the fword, are bet-

ter then they that are killed with hunger : for they fade away ar they were fireken thorow for the f fruits of the field.

10 The hands of the pitifull women have fod- they pine away and den their owne coildren, which were their meat in confume. the destruction of the daughter of my people. 11 The Lord hath accomplished his indigna-

tion; he hath powred out his herce wrath, he hath kindled a fire in Zion, which hath denoured the foundation thereof.

12. The kings of the earth, and all the rime of thefe things are tants of the world, would not have believed that come to pafe therethe adverfary and the enemy should have entred fore, contrary to all into the gates of Ierufalem : to the gates of termaiem:

13 For the linnes of her prophets, and the ini-

quities of her priefts, that have shed the blood of which as they went, the just in the mids of g her.

14 They have wandred as blind men h in the blood, whereof the ftreets, and they were polluted with blood, to that i Meaning, the they would not touch their garments.

15 But they cried vnto them, Depart ye polluted, to defroy them, depart, depart, touch not : herefore they fled away, them, and wandered; they have faid among the heathen, HOr, face. They fluil no more dwell there

16 The | anger of the Lord hath fcattered them, 1 He fle weth two he will no more regard them : k they reuerenced principall causes of not the face of the Priest, nor had compation on their detruction,

17 Wniles we waited for our vaine helpe, our dence in man : for eyes failed : for in our waiting we looked for 1 a they nufted in the nation that could not faue vs.

18 They brint out fleps, that we cannot go in m Our king loffah, our streets: our end is necre, our daies are fulfilled, 10 whom stood our for our end is come. 19 Our persecuters are swifter then the eagles depended our itate,

of the heaven: they putfued vs vpon the moun- and life, was flaine, taines, and laid wait for vs in the willernes. nes, and iaid wait for vs in the wildernes.

Anoisted, because he are of our nostreles, the Anointed was a figure of

faid, Vnder his shadow we shalbe preserved alive in This is spoken by among the heathen. 21 Reioyce and be glad, " O daughter Edom: nakedneße

that dwellest in the land of Vz, the cup also shall a He conforteth the palle thorow vnto thee : thou shalt be drunken after seven, y years A and vomit.

22 Thy punishment is accomplished, O daughter hauean end, who reas Zion: he will no more cary thee away into captiuity, but he will visit thine iniquity, O daughter euer. Edom, he will discover thy finnes.

> CHAP. V. The prayer of Ieremiah.

R Emember, O Lord, what is come vpon vs. 2 con- a This prayer as is lider, and behold our reproach.

houses to the aliants.

3 We are fatherleffe euen without father, and arthe poorett reour mothers are as widowes

our wood is fold unto vs. 5 Our neckes are under perfecution : we are it feemeth that the

have submitted our felues vaco them,

weary, and have no reft. 6 We have given our c hands to the Egyp- come, thus proyed.

f For lacke of food

12 The kings of the earth, and all the inhabi- & He meaneth that

mens expectations. stumbled on the beathen which came could not abide

k That is, the enethen cruelty and then vaine confihelpe of the Egyptians.

hope of Gods fauous, and on whom whom he calleth

of the Lord was taken in their nets, of whom we Christ. Or, b w thy their foro ser fhall

thought, was made 2 Our inheritance is turned to the ftrangers, our when fome of the people were caried a way captine, others mained, and fome 4 We have drunken our b water for money: 6 and other places for fuccour : albeit Propher forefeeing

their miferies to b Meaning their extreme feruitude and bondage. c We are loyned in league an I amity with them, or

tians,

The peoples mifery?

d as out fathers

for their finoes : fo

We that are culpab'e of the fame

finnes, are puni-

e Becaufe of the

enemie that came

from the wilder-

neffe, and would

not fuffer va to go

fary food,

bide it.

nemies hand.

and feeke our necef.

f That is, by the e-

were not able to a-

h There were co

forme of commonwealth,

more lawes por

a After that the booke of the Law

was found, which

was the eighteenth

Ionah, fo that five

and twenty yeares

led a Nay caprine

with Ezekiel and

many of the people,

who the firff yeere

of Euphrates fo

e Thatis, notable

came of God

3,22 and 37.1.

of prophecy as Cha.

e By this divertity

the great affliction

Which were the

that floudd come

voon lerufalem. Or, sale yehow.

reprefented the ory of G.d. as

Chap. 3,23,

called.

after favy thele vift-

filed.

tians, and to Asshur, to be latisfied with bread. haue bin punished

7 Our fathers have finned, and are not, and we have borne d their iniquities.

8 Seruants have ruled oner vs, none would deliver vs out of their hands.

9 We gate our bread with the perill of our lines, because of the sword e of the wildernes.

10 Our skinne was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, and the medis in the cities of Indah.

12 The princes are hanged up by f their g Their flavery was hand: the faces of the Elders were not had in

> 13 Thy tooke the yong men to grind, and the children fell vnder s the wood.

14 The Elders have ceased from the h gate.

Chap. i. and the yong men from their longs.

15 The loy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen : wo now vnto vs, that we have finned.

17 Therefore our heart is heavy for these things. our i eyes are dimme. 18 Because of the mountaine of Zion, which is k And therefore thy

defolate: the foxes run vpon it. 19 Bue thou, O Lord, remaineft for k euer: thy I whereby is declar

throne is from generation to generation. 20 Wherefore doeft thou forget vs for euer,

and for like vs fo long time ?

21 1 Turne thou vs unto thee, O Lord, and we users vs and thus albe turned trenew our dayes as of old God workerh in vs shalbe turned : renew our dayes as of old.

22 But thou haft etterly rejected vs; thou art to him, Ier. 3 1, 18, exceedingly angry againft vs.

With weeping. conepant and mercies can never faile. red that it is not in BLIDS power to turne to God, but is one in his worke to conbefore we can surne

The vision. 84

\mathbf{Z} \mathbf{E}

THE ARGUMENT,

A Fter that lebesachin by the counfell of leremiah and Elekiel had yeelled himfelfe to Nebushadnet. Car, and so went into captivity with his mother, and divert of his princes and of the people, certains began to repent and marmere that they had obeyed the Prophets counfell, as though the things which they had propheried should not come to passe, and therefore their estate foould be still miserable under the Caldeans. By reason whereof he confirmeth his former prophecies, declaring by new visions and revelations showed unto him, that the city should most certainely be destroyed, and the people grieve usly tormented by Gods plagues, informed that they that remained, should be brought into cruelloundage. the godly should despaire in these great troubles, he as wredthem that God will deliver his Church at his time appointed, and also destroy their enemies, which either affected them, or resoyced in their misferses. The effect of the one and the other should be chiefly performed under Christ , of whom in this boke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophecied these things in Caldea, at the same time that Iereman prophecied in Indah, and there began in the fift yeers of Ichosachins captiuity.

CHAP. I.

1 The time wherein Ezekiel prophecied, in what place. 3 His kindred & The vision of the foure beagles. 26 The vision of the throne

yeere of the reigne of after this booke was found, Jeconish was

T came to passe in the a thirtieth yeere, in the fourth moneth, and in the fift day of the moneth (as I was among the aprines by the river b Chetar) that the heatens were opened, and I faw visions of c God.

2 In the nit lay of the moneth (which was the fift yeere of king Teholachins captinity.)

The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Calb Which was a part deans, by the river Chebar, where the d hand of the Lord was vpon him.

4 And I looked, and behold, a e whirlewind came endexcelled vifions, out of the North, a great cloud and a fire wrapped for that it might be about it, and a brig tnes mas about it, and in the knowes, it was no marura'l dre, me, but mids thereof , to wit , in the mids of the fire came d That is the spirit our as the likenesse of 1 amber.

Alfo out of the mids thereof came the likenes of foure beafts, and this was their forme: they had the appearance of a man. of words he fignifi-eth the fearefull in 1.

6 And enery one had foure faces, and enery one gemeur of God, and had foure wings.

And their feet more streight feete, and the fole of their feete was like the foles of a calues foote, and they sparkled like the appearance of bright foure Cher, bimsthat

And the hands of a man came our from vnder their wings in the foure parts of them . and they foure had their faces, and their wings. 9 They were s it yaed by their wings one to an- g The wing of the

not, but every one went streight forward. 10 And the similitude of their faces mas as h the had some faces, the face of man; and they some had the face of a lion faces a man, and of on the right fide, and they foure had the face of a fide, and the face of bullocke on the left fide : they foure also had the a burlocke and of an

face of an Eagle. 11 Thus were their faces; but their wings mere spread out aboue : two wings of every one were ioyned one to another, and two conered their bodies.

12 And every one went ftreight forward : they + Ebr, whither their went wither their their their ted them, and they te- ip.rit or will na te turned not when they went foorth.

13 The fimilitude also of the beasts, and their appearance mas like burning coales of fire, and like the appearance of lampes: for the fire ran among the beafts, and the fire gave a glifter, and out of the hie there went lights it g.

14 And the bealts ranne, and i returned like virto lightning.

15 Now as I beheld the braffes , behold, a will for after they wheele appeared upon the earth by the beafts, has returned not, all uing for refaces.

16 The fashion of the wheeles and their worke k The Ebrew word was like voto a t Chryfolyte : and they foure had is tarffir fir man ng one fo.me, and their fallion and their worke mas like rty C I cau tea, as one wheele in another wheele.

17 When they went, they went upon their foure founded. fides, and they returned not when they went.

18 They had alfo ! rings, and height, and were ! Or, the trest. fearefull to behold, and their rings were full of ey es, round about them foure.

other, and when they went foorth, they returned sing of the other. h Euery Cherobia

Eag'e on the leftlide,

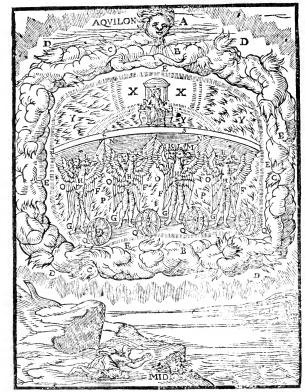
i That is, whenthey had ex cuted Gods flace of things

that the colour was

And

LI 4

THE VISION OF EZEKIEL



A The whitle wind that came out of the North, or Aquilon. B The great cloud. C The fire wrapped about it.

D The brightneffe about it. E The likenefe of Amber, or the pale

F The forme of the foure beafts. G Their feet like calues feet. H Hands semming out from under their IK L M The falbions

of the foure faces of enery beaft. N Then wings ioya ned one to another. O Their tive wings which muered their

bedies. P Fire running among the beafts. Q. Wheeles hauing enery one foure

R. The rings of the wheeles which were full of eyes. S The firmament iske visto Cryffall.

T The threne which was fet upon the fire nament. V Where fate lake the appearance of a

min X The appearance of amle, stone, and beneath the man Y. The fire abons

Z The leightnefe of fire like the rametow.

Mid), Or the South,

19 And when the beafts went, the wheeles went with them; and when the heads were lift up from the earth, the wheeles were lift up.

20 Whither their spirit led them, they went, and whither did the spirit of the wheeles lead them, &c she wheeles were lifted up befides them; for the fpisit of the beads mas in the wheeles.

21 When the beafts went, they went, and when shey flood, they flood, and when they were lifted up from the eatth, the wheeles were lifted up besides them; for the spirit of the beatts was in the wheeles.

22 And the similitude of the firmament ypon the heads of the beafts may wonderfull. like vnto Gry Rall spread oues their heads aboue.

23 And under the fire ament more their wings Areignt the one toward the other; cuery one had two which concred them , and enery one had two which coursed their bodies.

2.4 And when they went foorth, I heard the noise of their wings like the noise of great waters, and I which declared the of their wings are the notic of great waters, and fwiftness and the as the voyce of the Almighty, even the voyce of featfulnes of Gods speach, as the noise of an hoat; and when they judgement. Rood, they mlet downe their wings.

25 And there was a voyce from the firmament that they had no that was ouer their heads, when they flood, and had but onely wast d to let downe their wings.

26 And about the firmament that was ouer mandement. their heads, was the fathion of a throne like vnto a Saphirstone, and upon the similitude of the throne was by appearance, as the similitude of a man about you it.

27 And I faw as the appearance of amber, and as the similitude of fire a round about within it a whereby was facto locke too, even from his loynes appeared; and nifed a terrible inde to looke too, even from his loy nes downeward, gement toward the I faw as the liseneffe of fire, and brightnes round earth, about it.

m Which fignified

o Confidering the maiestie of God. and the Weakness of fielle,

a That is the

b Meaning, man

which is but earth

Gods grace.

prefence, till Gods Spirit did enter

not abide Gods

T Ebr. baid of

d This declareth

Gods great affe &i.

on toward his pen-

ple, that notwith-

ftanding their re-

bellion, yet be will

fend his Prophete among them, and

admourfheth his

minifters on the

doe their duetie.

be penerie ob i-

of Gos illabe ci-

ther to their fal-

warion or greater

concentration.

be thewest that

fo, none afflicti

ensethey floods neafe color their

f Hee loeth not

onely exha-, bina

a Whereby is

mount that none

Gads meffenger

before he baue re-

zeined the Word

bearque verfe to-

and have a zeale

therevato, and de

light thereio, as

T Ebr, deepe lips.

Tere. 15.16.

Reuel 10. 10.

of God in his

is meete to be

duri es.

though the people

other part shat they cerfe not to

on the one part

into bins

face.

and after, which

was to humble

to confider his owne ftate, and

Lord

of the light round about. 29 This was the appearance of the similitude of the glory of the Lord : and when I faw it, I fell . vpon my face, and I heard a voyce of one that spake.

28 As the likenesse of the bow, that is in the cloude in the day of raine, fo must the apperance

CHAP. II. The Prophet is fent to call the people from their errour. A Nd a pesaid vuto me, b Sonne of man, ftan 1 vp vpon thy feete, and I will speake vnto thee.

and the fpirit entred into mee, when hee had spoken voto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he fayd vnto me, Sonne of Man, I fend him , and caufe him thee to the children of if zel, to a rebellious nation that bath rebelled against me; for they and their fathers have rebelled against me . even vnto

this very day. 4 For they are † impalent children, and fiffe hearted; I do fend thee vnto them, and thou shalt

fay voto them , thus faith the Lord God. 5 But furely they will not heare, neither in deede will they ceafe; for they are a rebellious house, yet shall they know that d there bath beene

a Prophet among them. 6 And thou fonne of man, e feare them not, neither be afraid of their words, although rebels and thornes be with thee, and thou remaineft with feorpions: feare not their words, nor be afraid at

their lookes, for they are a rebellious house. 7 Therefore thou shall speake my words vnto them, but furely they will not heare, neither wil they indeede ceak: for they are rebellious.

8 But thou sonne of man, heare what I say note . Cribe word vinto thee; be not thou rebellious, like this rebellious house : open thy mouth, and feate that I give thee.

2 And when I looked up, beholde, an hand e Rea ! le .m 1,17. was fent vnto me, and loe, a roule of a books was

> 10 And he foread it before me, and it was written within and without, and there was written therein . 8 Lamentations and moutping, and woe.

so his quece, but a fo giveth him the meanes wherewith he may be able to exeoute it. g Hee Ihe verh what were the contents of this booke : to wit, Gods sudgements agrink il e Wicked,

CHAP. III.

The Prophet being fed with the word of God and with the conflant boldneffe of the first its fent unto the people

that were in captivity. 17 The office of true ministers. M Oreover he faid vnto me Sonne of man, cate that thou findeft: * eate this roule, and goe

and speake vnto the house of Israel 2 So I opened my mouth, and he gaue methis

roule to eate. And he faid vnto mee, fonne of man, caufe

thy belly to eate, and filithy bowels with this roule that I give thee. Then did I eate, and it was in my mouth as fweete as hony. 4 And he faid vnto me, Sonne of man, gue and

enter into the boufe of Ifrael, and declare them

5 For thou art not lent to a people of an + vnknowen tongue, or of an hard language, his to the house of ifrael,

6 Not to many people of an viknowen tongue, or of an hard languague, whole words

thou canft not understand; yet if I should fend thee to them, they would obey thee.

7 But the house of I fract will not obey thee: for they will not obey mee : yea, all the house of Ifrael are impodent and ftiffe hearted.

8 Beholde, I have made thy b face flrong a. b God promife h gainst their faces, and thy forehead hard against his musters, and their foreheads. 9 I have made thy forehead as the adamant, them boldneile

and harder then the flint: feate them not therefore, and contracte to their vocation, Ifa' neither be afraid at their lookes : for they are a 50.7. Iere, 1.18, sebellious house. 10 He fai I moreouer voto me, Sonne of man. c Hee flie weth

e receive in thine heart all my words that I speake voto thee, and heate them with thine eares,

the eating of the

II And goe and enter to them that are led a booke, which is, way captines vnto the children of thy people, and that the minifiers feeake vnto them, and tell them. Thus faith the sorting as of Lord God : but furely they will not heare, neither themselves, but will they indeeds ceafe.

12 Then the spirit tooke me vp, and I heard of the Lord. behinde mee a noyfe of a great ruthing, faying, d Whereby he

13 I heard also the noyle of the wings of the although he debeafts, that touched one another, and the ratling patted out of his of the wheeles that were by them, even a noyfe of declared that the

a great rushing. 14 So the fpirit lift me vp and tooke me away, fhould be deftioyed, and I e were in bitterneffe and indignation of my that there is ever spirit, but the hand of the Lord was strong upon an infirmity of the

15 Then I came to them that were led away ner he ready to captines to Tel-abib, that dwelt by the river ence to God, and Chebar, and I fare where they fate, and remained also Gods grace there aftonished among them 8 feuen dayes.

of the Lord came againe voto me, faying, 17 Sonne of man, I have made thee a b watch- f which was a man you the house of Israel: therefore heare the where the lewes

18 When I shall say ento the wicked , Thou must with aduisefhalt furely die, and thou giveft not him waining, ment and deliberanor fperkeft to admonish the wicked of his wic- tion veter his indgements. ked way, that he may line, the same wicked man b Official reade thall die in his iniquity, but his blood will I re- Chap. 33. a.

19 Yet, if thou warne the wicked, and he turne not from his wick-dnesse, not from his wicked way, hee shall lie in his iniquitie, but thou haft delinered thy foule.

quire arthine hand.

20 Likewife if a irighteous man turne from his ; If herbat bath righteoutheile, and coromit iniquity, I will lay a beene inftructed in k numbling blocke before him and bee shall die, jurge backe. because thou hast not given him warning, he shall k I will give him die in his finne, and his I righteous deedes which ve to a reprobate hee bath done, shall not be remembred; but his which seemed blood will a require at thine hand.

21 Neuertheleife, if thou admonish that righ- in faith, and were teous man, that the righteous finne not, and that not. he doed not finne, he shall live because he is admonished also it on halt delinered thy fonle.

22 And the " hand of the Lord was there vpon mee, and he feld vnto me, Arife, and goe into m That is, the the ! field, ind I will there talke with thee.

e theld, ind I will there take with thee.

23 So when I had rifen vp, and gone forth in- Meaning, the to the field, behold, the n glory of the Lord flood vision of the Chee there, as the glory which I faw by the riner Chebat, mu i fell downe vpon my face.

24 Then the Spirit entred into me, which o fee

that he will gius Mich 3. 8.

What is meant by that onely, which d Bleffed be the glory of the Lord out of his figurfierh, that Gods glory flouid not be dimin: fhed, citie and Temple flefft which can be a who euer affifterh bis, and puercoin-16 And at the ende of feuen dayes, the word methabeir rebellious affections. word at my mouth, and give them warning from were prisoners. g Declaring bereby that Gods minifters

so have beene dome-

Spirit of prophecie. o Reade Chap. a. 3.

The finnes of the people.

mee vp vpon my feete, and fpake vnto mee, and

p Signifying, that fayd vnto mee, Come, and P thut thy felfe within not onely he thould thine house. not profit, but 25 But thou, O fonne of man, beholde, they they thould grieshall put bandes upon thee, and shall binde thee noully trouble andathict bim. with them , and thou shilt not goe out among

g Which decla-26 And I will make thy tongue 9 cleave to the rech the terrible roofe of thy mouth, that thou shalt be dumbe, plague of the and shalt not be to them as a man that rebuketh : Lord, when God ftoppeth the mouthes of his minifters , end that

for they are a robellious house. 27 But when I shall have spoken vnto thee, I will open thy mouth, and thou shalt say voto them . Thus faveh the Lord God. He that heareth. let him heare, and hee that leaveth off , * let him leave : for they are a rebellious house.

CHAP. IIII.

1 The beforging of the citie of lerufalim is figurified, 9 The long continuance of the explication of Ifrael, 16 An er is prophecial to come.

"Hou allo fonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, euen Ierufalem.

2 And lay fiege against it , and build a fort a. gainst it, and cast a mount against it, fet the campe alto against it , and lay engines of warre against it round about.

3 Moreoner, take an a yron pan, and fet it for a wall of yron betweene thee and the citie, and direct thy face toward it , and it shall be befieged,

and thou shalt lay siege against it : this shall be a figne vnto the houle of Ifrael. 4 Sleeps thou also vpon thy left side, and lay the iniquitie of the b house of Israel vpon it : ac-

cording to the number of the dayes, that thou thalt fleepe vpon it , thou thak beare their iniquitie.

5 For I have laide upon thee the yeeres of their iniquitie according to the number of the dayes, euen three hundreth and ninetie dayes : fo that thou beare the iniquitie of the house of II-

And when thou hast accomplished them, 6 fleepe againe vpon thy e right fide, and thou thalt beare the iniquitie of the house of Indah fourtie dayes : I have appointed thee a day for a yeere, euin a day for a yeere.

7 Therefore thou shalt direct thy face toward the fiege of Jerusslem, and thing darme That be vincouered, and thou shalt prophecie

against it. 8 And behold, I will lay e bands upon thee, and thou shalt not turne thee from one fide to anothes, till thou haft ended the dayes of thy fiege.

9 Thou shalt take also voto thee wheate, and barley, and beanes, and lentiles, and miller, fand fitches and put them in one veffell, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon the fide : euen g three hundreth and ninerie dayes shalt thou eat thereof.

10 And the meate, whereof thou shalt eate fealth b; wright, even h twentie flackels a day; and from time to time thalt thou eatethereof.

11 Thou ibaltdrinke also water by measure, eum the fix part of an Hin : from time to time Reade Exidite 40 thalt thou drinke.

12 And thou thelt eate it as bat! y cakes, and thou thalt bake it k in the dung that commeth out of man, in their fight.

13 And the Lord fayd, So il all the children of

Ezekiel. The figne of the naire. Ifrael eate their defiled bread among the Gen-

> tiles, whither I will cast them. 14 Then fayd I , Ah , Lord God , behold, my foule bath not beene polluted; for from my youth vp, euen vnto this houre, I have not eaten of a thing dead or torne in pieces, neither came there any vncleane figh in my mouth.

15 Then he fayd vnto me, Loe, I have given vile corruption. thee bullockes m dung for mans dung, and thou m Tobe as fireto shalt prepare thy bread therewith.

16 Moreouer, he fayd voto me, Sonne of man, with. behold , I will breake a the staffe of bread in Ieru- n Thatis, the falem, and they shall care bread by weight, and force and itrength with care, and they shall drinke water by meafure, and with aftonishment,

17 Because that bread and water shall faile, and 14,13. they shall be assonied one with another, and shall confume away for their iniquitie.

CHAP. V.

The figne of the haires, whereby is fignified the definition of the people.

Nd thou fonne of man, take thee a shatpe A knife, or take thee a barbours rafor, and caule it a to patie vpon thine head and vpon thy beard : head and thy beard, then take thee ballances to weigh, and divide the o To wit, of that

2 Thou shalt burne with fire the third part in he bricke, Chap. the mids of the b city, when the dayes of the fiege 1. By the fire are fulfilled , and thou shalt take the other third and pettilence be part, and finite about it with a knife, and the last meaneth the famine, third part thou that featter in the winde, and I will draw out a fword after them.

3 Thou shalt also take thereof a few in number, and binde them in thy clappe,

4 Then take of them againe and caft them Zedekiah fled, and into the mids of the fire , and burne them in the hofe that were fire : d for there: f shall a fire come forth into all fine. And by the the house of tsrael

5 Thus fayth the Lord God, This is Ierusa- he winde, those lem . I have fet it in the mids of the nations and Egypt, and into countreys, that are round about her.

6 And the hath changed my e judgements in the citie was taken. to wickednesse more then the nations, and my flatutes more then the contreys, that are round be left, which the about her : for they have refused my judgements, Lord would preand my statutes, and they have not walked in these stormes, but

7 Therefore thus fayeth the Lord God , Be- bles and triall, cause your imultitude is greater then the nations that are round about you , and yee haue not kindleft, thall a fire walked to my flatutes, neither have yee kept my judgements : no , yee hane not done according to the indgements of the nations , that are round a- e My word and bout vou,

8 Therefore thus fayth the Lord God, Behold and Superfictions of Because your Leuen I come against thee, and wil execute in ge- idols are in greater ment in the mids of thee, even in the fight of the number, and your nations.

9 And I will do in thee t' a: I neuer did before, profesed idolaters, neither will doe any more the bke, because of all reade Ifa. 65, 14.01 thine abominations

10 For in the mids of thee, the fathers * fhall fred of his benefits. eate their fonnes , and the fornes shall eate their * Leut. 26.29. fathers, and I will execute judgment in thee , and Deut. 28 53. the whole remnant of thee will I featter into all Lament 4 10, the windes.

11 Wherefore as I line, faith the Lord God, Surely, because thou hast depled my Sanctuarie with all the filthinette, and with all thine abominations, therefore will I also destroy thee,

! Much leffe fuch

bake thy bread

owhereovich is fhould nourifin, Ifa. 3.1. chap. 5.te.

ity which he had wherewith one part periffied during the iege o' Nebuchade nezzar. By the (word , those that were flaine when :aried away capcattering into hat fled into other partes after

c Meaning, that a very few thould ferue among all not without troud Out of that fire which them come, which thail fignifie the deftiu. ation of Ifiael. law into idolativ

then among the he condemneth their

fuperflitions more

Barnch a 3.

6 Hereby he reprefented theidoletry and finne of the ten tribes (for

Samaria Was oo

his left hand from Babylon) and how

they had remained

a Which fignished

the Rubburnnetle

and hardneste of

their beaut.

ail fu. h are the

rods of his veuge-

auce that doe it.

* Reuel, \$2.4 1.

therein three huadreth and ninetie yceres. e Which declared I ida, who had now from the time of Iofith Rept io

their fiones fourty veeres. d Intoken of a fpeedy vengeznie.

e The people flould fo firaitly be belieged, bat they should oot be able to turne them. f Mezning, that

the f.m oe fhould be fo grea , that they thoul i be glad to este whatfocuer they could g Which were fourtiene more hs

that the citte was b it-ged, and this was as many layer as Liniel haned yetter. h Which make

a pound. Sig ittying bere-· by the great fear .

citte of fuell and matter to burne.

I he arrowes of famine.

g That is, I will

will I be revenged,

Or dangerous.

mil-lew, and what-

the grafhoppers,

facuer were oc-

cefions of femine.

Chap. 14. 13.

Chap. 36:1.

a Me fpeaketh to

all the places

accustomed to

idolacties , threat-

ming them deltru-

b Reade a Kings

c In contempt of

their power and

neither be able

no deliuer you mor themfelues,

2. King. 13. 10.

d Hee fhewerk

force, which fhall

commit their

aion.

33.14.

not be pacified,

Ela, 4. 34.

Chap. vi. vij. neither fiall mine eye fpare thee, neither will I

haue any pitie. 12 The third part of thee shall die with the pefilence, and with famine shall they be consumed in the mids of thee; and another third part shall fall by the fword round about thee : and I will Scatter the last third part into all windes, and I will draw out a fword after them.

13 Thus shall mine anger be accomplished, and I will cauf: my wrath to ceafe in them, and I will be 8 comforted : and they shall know, that I the Lord have spoken it in my zeale, when I have

accomplished my wrath in them. 14 Moreover, I will make thee wafte, and abhotred among the nations that are round about thee, and in the fig! t of all that palle by.

15 So thou shalt be a reproach and shame, a chaftifement and an aftonishment voto the pations, that are round about thee, when I shall extcute inagements in thee in anger and in wrath, and in starpe rebukes : I the Lord hane spoken it.

16 When I shall fend vpon them the | evill h arrowes of famine, which shall be for their de-Bruction, and which I will fend to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread

* So I will fend vpon you famine, and euill beaftes, and they shall spoile thee; and pestilence and blood shall passe through thee; and I will bring the fword upon thee : I the Lord have spoken it.

CHAP. VI.

Hee heweth that Iernfalem foull be destroyed for their idolatrie. 8 He prophecieth the repentance of the remnans of the people, and their deliverance.

Gaine the word of the Lord came vnto mee,

2 Sonne of man , Set thy face towards the * mountaines of Ifrael, and prophecie against

And fay, Ye mountaines of Israel, beare the word of the Lord God: thus faith the Lord God to the a mountaines and to the hils, to the riuers and to the valleys, Beholde, I, enen I will where the Ifraelites being a fword woon you, and I will deftroy your

4 And your alters shall be desolate, and your images of the b Sunne shall be broken; and I will

cast downe your flaine men before your idoles. 5 And I will lay the dead carkeiles of the children of ifrael before their cidols, and I will featter your bones round about your aitars.

6 In all your dwelling places the cities shall be defolate, and the hie places thall be laid wafte, fo that your alters shall be made waite and defolate, and your idoles thatbe broken and ceafe, and your images of the Sunne shall be cut in pieces, and your work is shall be aboushed.

7 And the flame thall fall in the mids of you. and ye shall know that I am to e Loid.

8 Yet will I kaue a remnant, d that you may have fore that Itall escape the sword among the nations, when you shall be scattered thorow the

9 And they that escape of you, shall remembei me among the nations, where they thelpe in caprinitie, because I am griened for their whorish hearts, which have departed from once, and for their eyes, which have gone a whoring after their

Sword, famine, and petitlence, 86 idoles, and they e shall be displeased in themselves e They shall be idoles, and they e man be comprehens in the control all affirmed to fee that their hope in idoles their about nations.

10 And they shall know that I am the Lord, to shall repent. and that I have not faid in vaine, that I would do this enill vnto them.

is could write them.

If Thus faith the Lord God, Smite with thine f By these figure he would that the hand, and fretch foorth with thy foot, and fay, A- ne would that the old las , for all the wicked abominations of the house fignifie the green of ifrael : for they thall fall by the fword , by the destruction to come, famine, and by the petitlence.

12 Hee that is farre off, shall die of the pefti- g That is, all nalence, and he that is neere, shall fall by the sword, tions when you lence, and he that is neere, shall fall by the sword, thall see my independent of the state and hee that remaineth and is befieged, fhall die ments by the famine : thus will I accompath my wrath * Chap 5.14.

13 Then 8 ye shall knowe, that I am the Lord, the wildernesse of When their flaine men shall be among their i. ols Dib'ath, which was round about their alears, vion every hie bill in in Syria, and borall the tops of the mountaines, and under enery from the wildergreene tree, and under enery thicke oke, which is nesse, which was the place where they did offer sweete sauour to all South voto Dib-

14 So will I * ftretch mine hand vpon them, wholecountrey, and make the land wafte and defolate a from the wildernetle vnto Diblath in all their habitations. and they shall know that I am the Lord.

was but vaine, and

b Some reade,

North : meaning, the

CHAP. VII.

The ende of all the land of Ifrael fall fuddenly come.

M Oreover the word of the Lord came vntc

2 Allo thou fonne of man, tuns faith the Lord God, An end is come vnto the land of Ifrael: the end is come vpon the foure corners of the land.

Now is the end come you thee, and I will fend my wrath vpon thee, and will judge thee according to thy wayes, and will lay vpon thee all a thine abominations.

4 Neither shall mine eye spare thee , neither thee as thou hast will I have pitie; but I will lay thy wages upon deferred for thin thee : and thine abomination shall be in the idulary, saidles of thee, and ye shall know that I am the

ord.
5 Thus faith the Lord God, Behold, one commeth after cuille be He steweth that

cuillenen one cuill is come. 6 An ende is come, the ende is come, it b wat- God ever watch to

ched for thee behold, it is come.

7 The moining is come voto thee, that which notwithdwelleft in the land : the time is come, the day of eth till there be trouble is neere, and not the dounding againe no more hope of of the mountaines,

8 Now I will flordy powre out my wrath of his punishments vpon thee, and futill roine anger vpon three! will it alrea 'y come. ludge thee according to thy wayes, and will lay d Which was a vpon thee all thine abomina ions.

9 Neither fhall mine eye tpare thee, neither wil e The feourge is I have pity , b at I will lay upon thee according to in a reading to f That is the thy wayes, and thine abominations shall be in the proud tyrant Ne-middes of thee, and ye shall know that I am the buckad-nezzar, Lord that In iteth.

10 Behold, the day, behold, it is come: the force and is ready, morning is gone foorth, the erod flouritheth; mir shall be a f pride nath tuided.

11 8 Crucky is rifen vp into a rod of wicked- h Then owne afnetie : none of them [hall remaine, nor of neir ri. fl &:on fli be fo ches, nor of any of theirs, neither shairtnere be great, that they thall have no regard to

h lamentation for them, 12 The rime is come, the day draweth neere : For the prefent let not the buyer i reloyce nor let him that felleth profit.

Or, behold, enill the in igements of deftruy the finners,

repentance. e The beginning

barb ga bered bia fliarpe (courge for

lam or for others.

that in all dangers God will preferue a few, which thall be as the feede of his Church, and sall voon his Name,

moune:

lirael threatned.

k For be fhall

m This vision fig-

frould be carried

away, and none

fhould remore

for the funtle, n No man for all

shis endeuoresh

reade, for none

in evill. o The Ifraelites

gbem. * 1/A. 13.7.

Zere. 6.14.

1fa. 15 3.

gephan, t.18.

p Meaning the

Babylonians.

That is, of the

e Which fignifieth

whereinto none

the most holy place,

might enter but the bie Prieft

f Signifying, that

bound and led away Captilles.

E That is of finnes

that deferme death

ti Which was the Temple that was

diuided into three

Paits, Pfal.63.35.

they thould be

iere. 43,17. * Prom. 11,4.

bimfelfe, or teketh

beart to repent for

hts euill life. Soms

Chalbe ftrengibened

in his iniquitie of

his life: meaning, that they fhould

made a brag, but

their hearts tailed

gaine nothing by Agttering themfelues

mified, that all

mourne : for the wrath is voon all the multitude

lofe sothing. I In the yeere of 13 For hee that felleth , shall not I returne to the lubile, meaning that none flouid that which is fold, although they were yet aliue: enioy the printledge for the in vision was vnto all the multitude thereof thelaw, Leuit. 15. of, and they returned not," neither doeth any en-13. for they fhould all be carred away courage himfelfe in the punishment of his life. gappium.

14 o They have blowen the trumpet, and prepared all, but none goeth to the battell : for my wrath is upon all the multitude thereof.

15 The fword is without, and the pestilence, and the famine within : he shat is in the field, thall die with the fword, and he that is in the city, famine and peffilence shall denoure him-

16 But they that fice away from them, shall escape, and thall be in the mountaines, like the dones of the valleyes: all they fliall mourne, euery one for his inequitie.

17 * All hands thall be weake, and all knees shall fall away as water.

18 * They shall also gird themselves with sackcloath, & feare shall couer them, and shame shalbe vpon all faces, and baldnelle upon their heads.

19 They shall ceft their filuer in the streetes, and their gold shall be cast farre off: their * siluer and their gold cannot deliver them in the day of the wrath of the Lord : they shall not satisfie their foules, neither fill their bowels; for this ruine is for their iniquity.

20 He had also set the beauty of his p ornament in maiestie: but they made images of their abominations, and of their idoles therein : therefore haue I fet it farra from them.

21 And I will give it into the handes of the q ftrangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollure it.

22 My face will I turne also from them, and they shall pollute my r fecret place : for the de-Rroyers shall enter into it, and deble it.

23 Make a chaine : for the land is full of the tindgement of blood, and the city is full of

24 Wherefore I will bring the most wicked of the heathen, and they shall potfesse their houses: I will also make the pompe of the mighty to ceale, and their a holy places thalbe defiled.

25 When destruction commeth, they flight feeke peace, and shall not have it.

26 Calamitie shall come you calamitie, and rumour shall be upon rumour; then shall they feeke a vision of the Prophet : but the Law shall perith from the Prieft, and counfell from the Ancient.

27 The king shall mourne, and the prince shall be cloathed with defolation, and the hands of the people in the land that be troubled: " will doe vnto them according to their wayes, and according to their indgements will I in ge them, and they the know that I am the Lord.

CHAP. VIII.

and appearance of the fimilitude of God. 3 Exchiel is brought to levufalem in the friest, 6 The Lord forwith the Prophet the idolatrics of the boule of I fract.

NJ in the a fixt yeere , in the b fix moneth, & A in the list day of the moneth, as I face in mine which contained house, and the Elders of Iudah fate before me, the hand of the Lord God fell there vpon me.

2 Then I behelde, and loe, there was a like. nesse, as the appearance of a fire, to looke too, from his loynes downeward, and from his loynes

Ezekiel Vile idolatry. vpward, as the appearance of brightnesse, and like

voto amber.

3 And hee stretched out the likenesse of an hand, and tooke me by an hairy locke of mine head, and the spirit lift me vp betweene the earth and the heaven, and brought mee t by a Divine + Ebr. in the vision; d wisson to Ierusalom, into the entrie of the inner of God.

e gate that lieth toward the North, where remaid Meaning, that ned the idole of indignation which provoked in spirit, and nor

4 And behold, the glory of the God of I frael e Which was the mas there according to the vision athat I faw sin where the people

Then fayd hee vnto me, Sonne of man, lift f So called, because vp thine eyes now toward the North. So I lift vp it pronoxed Gods mine eyes toward the North, and behold, North- was the idole of ward, at she gate of the h altar, this idole of indig. Bial. nation was in the entry.

6 He fayd furthermore vnto mee, Sonne of court where the man, feeft thou not what they do ? even the great people had made abominations that the house of Israel commit an altar to Baal, i For God will not teth here to cause me to depart from i my Sanctu- be where idok, are, ary ? but yet turne thee and thou shale fee greater abominations.

7 And hee caused mee to enter at the gare of the court and when I looked, behold, an hole was in the wall.

8 Then fayd he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, there was a doore.

9 And he fayd voto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and faw, and behold, there was enery fimilitude of creeping things, and abomi- k which were nable beafts, and all the idoles of the house of It- forbidden in the Law, Levit. 11.4. rael painted upon the wall round about.

11 And there stoode before them fearntie I men of the Ancients of the house of Ifrael, and I Thus they that in the middles of them flood Iaazzaniah, the fonne flould have kept of Shaphan, with enery man his cenfor in his feare, and true hand, and the vapour of the incense went vp like feruice of God,

12 Then fayd he ento me, Sonne of man, haft astion, and by thou feare what the Ancients of the house of If- their exemple rael n doe in the darke, enery one in the chamber pulled others of his imagerie ? for they fay , The Lord feeth vs m It was in fuch not, the Lord hath for laken the earth.

13 Againe he fayd alfo vnto me . Turne thee n For belides their againe, and thou shalt fee greater abominations they had particu-

14 And hee caused me to enter into the entrie they had in secret of the gate of the Lords house, which was toward the North: and behold, there fate women mourning for a Tammuz.

15 Then fayd he vnto me Haft thon feene this, write, that this O fonne of man? Turne thee againe, and thou Was a Proposet of thalt fee greater abominations then thefe.

16 And he caused me to enter into the inner once a yeare mourcourt of the Lordes house, and behold, at the ned for in the night. doore of the Temple of the Lord , betweene the porch and the altar were about fine and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then hee fayd ynto me. Haft thou feene this, O fonne of man? Is it a fmall thing to the house of Indahto commit these abominations which they p Declaring that doe here? for they have filled the land with cru- the centings and eltie, and haue returned to prouoke me : and loe, feitice of the idothey have cast out p stinke before their nofes.

in body. affembled

g Reade Chap. 3. 24.

were the ringles-

abundance. lar feruice, which chambers.

o The Lowes te: bit death was

fection and sile.

a Of the captiuity ofleconiah. part of August, and Part of September. 6 At Chap. 1, 17,

18 Therefore will also execute my wrath: pie before God.

The marked.

* Press. 1. 28.

1/4 46,7:

Ier. 11, 17.

Muh 3.4.

Chap. ix.x. mine eye shall not spare them, neither will I have

pity, and though they cry in mine eares with a

loud voyce, yet will I not heare them. CHAP. IX.

The defiredion of the city. 4 They that fhalbe faued are marked. & A complaint of the Prophet for the deftructsen of she people. HE cried also with a loud voyee in mine eares, faying, The vifications of a the citydraw neere,

3 And the glory of the God of I frael was e gone

up from the Cherub, wherevoon he was and flood

on the I doore of the house, and he called to the

man cloathed with linnen, which had the writers

4 And the Lord fail vnto him, Goe through the

lem, and if fer a marke upon the foreheads of them

that f monree, and cry for all the abominations

And to the other he faid, that I might heare,

Goe ye after him through the city, and imite: let

6 Deftroy viterly the old, and the young, and the

maide and the children, and the women, but touch

no man, vpon whom sthe 8 marke, and begin at

my Sanctuary. Then they began at the ancient

7 And he faid voto them, D; file the house, and fill

8 Now when they had flying them, and I had

escaped, I fell downe upon my face, and cryed,

laying, i Ah Lord God, wilt thou deftroy all the

relidue of Ifracl, in powring out thy wrath vpon

9 Then faid he vnto me. The iniquity of the house

of Ifrael, and Indah is exceeding great, to that the

land is full of k blood, and the city full of corrupt

10 As touching me also, nine eye thall not spare

11 And behold, the man cloathed with linnen

which had the yokehorne by his fide, made te-

port, and faid, Lord, I have done as thou haft

CHAP. X.

a Of the man that tooke hote burning coales out of the

A Nd as I looked, behold, in the * firmament that

middle of the wheeles of the Cherubins. S A rehearfall

of the vision of the wheeles, of the beasts, and of the

the courts with the (Line, then go forth : and they

that be done in the mids thereof.

your eye fpare none, neither have pity.

men, which were before the house.

went out and flew them in the city.

the earth, and the Lord teeth vs not.

their waves upon their heads.

commanded me.

Ierufalem?

a The time to take vengeance. vengeance. b which were An- and enery man hath a weapon in his hand to degels in the finilitude ftroy it. of men.

2 And behold fixe b men came by the way of the Establionana flouid hie gate, which lieth toward the North, and energy some from the North man a weapon in his hand to destroy it : and one to destroy the city man among them was cloathed with linnen, with and the Temple. a writers d ynkehotne by his fide, and they went d To marke them that should befaued. in and Rood beside the brasen altar.

which declared that he was not bound therevoto, neither would remaice any longer, that they would re. ynkhorne by his file. turne from their wichednes and wor- mids of the city, even through the mids of lerufafhip him eright. Or, Thresheld. Or, marke with

Thau. f He shewesh what is the maget of Gods children, whom he markethto faluation : to wit, to mourne and cry ou against the wickednes, which they fee committed against Gods glory. g Thus in all his pisgues the Lord

preferuerh his fmail number, which he marketh, as Exo.12, 12 Reu 7,3 bat the chrefe marke is the Spirit of a coption, wherewith the heart is fealed up to life euerlatting. h Which were the chiefe occation of all thefe eurls , as Chap

i This declareth ther judgement ; for they fay, The Lord hath for faken the feruants of God haue a compafsion, when they fee bis iudgemen: sexecuted. them neither will I have pity, but will recompence k That is . with all kind of wickednes. reade Ifa. 1,15.

* Chap. 1.22.

a Which in the first Chap.ver. 5.be called the foure beafts.

was about the head of the a Chernbims, there appeared upon them like voto the fimilitude of a throne, as it more a faphic ftone.

the city flould be buint,

2 And he fpake voto the man cloathed with linnen, and faid, Goe in betweene the wheeles, enen under the Cherub, and fill thine hands with coales b This fignified, that of fire from between the Chernb, and scatter them ouer 5 the city. And he went in my fight,

Now the Cherubims food you the tight fide of the houle, when the man went in, and the cloud fled the innercourt,

4 Then the glory of the Lord c went wp from c Mesning, that the the Cherub, and flood ouer the doore of the house, glory of God should depart from the and the house was filled with the cloud, and the Temple, court was filled with the brightnesse of the Lords glory.

The Cherubims and wheeles. 87

5 And the d found of the Cherubims wings was d Reade Chap, 1, 190 heard into the viter court, as the voyce of the Al-

6 And when he had commanded the man cloathe I with linnen, faying, Take fire from betweene the wheeles, and from betweene the Cherubims, then he went in and flood beside the wheele. 7 And one Chernb stretched forth his hand from

mighty God, when he speaketh.

betweene the Chernbims ynto the fire that was bet weene the Cherubims, and tooke thereof, and put it into the hands of him that was cloathed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand under their wings. 9 And when I looked vp, behold, foure wheeles were befide the Cherubims, one wheele by one Cherub, and another wheele by another Cherub,

and the appearance of the wheeles was as the colour of a . Chryfolite ftone. e Reade Chap. 1.160 10 And their appearance (for they were all foure of one fashion) was as if one wheele had beene in.

another wheele. 11 When they went foorth, they went spon their foure fides, and they returned not as they went : but to the place whither the first went , they went after it , and they fourned not as they f Votill they had

gements. 12 And their whole body, and their I tings, and I Or, trents, their hands, and their wings, and the wheeles were full of eyes round about, even in the fame foure

13 And the Chernb cried to theses wheeles in mine hearing, fazing, O sylveele. 14 And every beaft had foure faces: the first face mas the face of a Chetub, and the second face mas the face of a man, and the third the face of a lion.

and the fourth the face of an Eagle. 15 And the Chetubims were lifted vp; *this is * Chap. 1. 5 the beafts that I faw at the river Chebar. 16 And when the Cherubims went, the wheeles went by them: and when the Cherub, lift up their

wings to mount up from the earth, the fame wheeles also turned not from beside them. 17 When the Cherub, flood, they flood: 8c when

they were lifted up, they lifted themselues up also: g There was one for the g spirit of the beafts mas in them. confent betweene 18 h Then the glory of the Lord departed from the Cherubims and about the doore of the house, and stood vpon the heade Chap. 9.30

10 And the Chembins lift up their wings and mounted up from the earth in my fight: when they went out, the wheeles also mere belides them; and enery one stood at the entry of the gate of the Lords House at the East side, and the glory of the God of Istael was vpon them on hie.

God of Israel by the river Chebar, and I knew i That is, the that they were the Cherubims. 21 Euery one had foure faces, and enery one Cherubinata foure wings, and the likeneffe of mans hands was under their wings.

22 And the likenes of their faces was the felfe same faces, which I saw by the river Chebar, and the appearance of the Cherubins was the felfe

20 * This is the i beaft that I faw under the # Chap. 1, 150 foure beaits or

executed Gods iude

whole body of the

fame, and they went every one fireight forward. CHAP

Ezekiel.

An heart of Resh.

CHAP. XI.

a Whothey were that feduced the people of Ifrael, & Against thefe he propheciath , bewing them have they ball be diferfed abroad it The renewing of the heart commeth of God. at He threatneth them that leane unto their owne counfels.

M Oreover, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lieth E-flward, and behold, at the entry of the gate nere line and twenty men : among whom I faw Lazzmiah the fonne of Azur , and Peletiah the fonne of Benaiah, the princes of the people.

2 Then faid he voto me, Sonne of man, thefe are the men that imagine mifchiefe, and deuife

wicked connfel in this city. 3 For they fay, a It is not neere, let vs build deride the Prophers, 3 For they lay, alt is not neere, let vs boild as though they prea houles; this cry is the b caldron, and we be the

shed but errois , and ficil: 4 Therefore prophecy against them, sonne of man prophecy.

5 And the Spirit of the Lord fell vpon me, and faid voto me, Speake, Thus faith the Lord, Oye house of Israel, this have ye faid, and I know that which rifeth vp of your mindes.

6 Many have ye murthered in this city, and ye have filled the ftreetes thereof with the

Contrary to their vaiue confidence he

a Thus the wicked

zberefore gaue them.

felues till to their

b We fhall not be

pulled out of lerufa

lem, till the houre

of our death come,

as the fielb it not

taken out of the

celdron till it be

thewest in what

fenfe the city is the esidron : that is,be-

egule of the dead

beene morthered

d That is, of the

lah, reade a King.

It feemeth that

of tome remble

the Probet feared

one firange indge-

ment of God toward

g They that temai-

ued itill at Terufa-

Iem thue reproched

into captuity, as

though they were

a little Church

theyon; that the

Name, whom he

will preferce and seleore, though they

be for a time affi.

cf Got. h They fhalbe ver

Gred,

ghis noble man died

Caldeaus. e That is, in R.b.

\$ 1,6.

bodies that have

fodde.

pleafure:

7 Therefore thus faith the Lord God, They that ye have flaine, and have laid in the mids of it, they ere the fleth, and this city is the caldron, but I will bring you foorth of the mids of it.

8 Ye have feared the fivord, and I will bring a

cherein, and fo lie at fword voon you, faith the Lord God.

deln in the caldron, 9 And I will bring you out of the mids thereof, and deliver you into d the hands of strangers, and will execute indgements among you.

10 Ye thall fall by the fword , and I will judge you in the border of a Israel, and ye shall know that

I am the Lord. 11 This cry shall not be your caldron, neither fliallye be the flesh in the mids thereof, but I will

indge you in the border of thrack. 12 And ye thall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgements, but have done after the maners

of the heathen that are round about you. 13 5 And when I prophecied, Palatian the fonne of Benaish dieds then fell I downe upon my face, and cryed with a loud voyce, and fild, Ah Lord denth, and therefore God, wilt thou then vtterly deftroy all the remnant

of Ifrael? 14 Againe the word of the Lord came voto the rett of the people, me, laying,

15 Sonne of man, thy a brethten, euch thy brethren the men of thy kindred, and all the house of them that were gone Ifrael, wholy are they vnto whom the inhabitants of Ierufalem have faid, Departive fame from the Lord : for the land is given vs in poth flion. cait cif and forfaken

16 Therefore fay, Thus faith the Lord God. Although I have cast them farre off among the heathen, and although I have scattered them a-Lord will ener bene mong the commies, yet will I be to them as a little forme to call upon his b Sanctuary in the countries were they shall

> 17 Therefore fay, Thus faith the Lord God, I will gather you againe from the people, and affemble you out of the countreis where ye have bene feartered, and I will gine you the land of Heacl.

18 And they Thall come thither, and they shall

minations thereof from thence.

19 * And I will give them one heart, and I will # Irr. 32.39. put a new spirit within their bowels: & 1 will take Chap 36,39 the flowy heart out of their bodice, and will give i Meaning, the heart wherevero no. them an heart of flesh.

20 That they may walke in my statutes, and regenerate he anew, keepe my judgements, and execute them: 85 they for har their heart shalbe my people, and I will be their God.

21 But vpon them, whose heart is toward their graces. idoles and whole affection goeth after their abominations. I will lay their way vpon their owne heads, faith the Lord God.

22 Then did the Cherubia's lift vp their wings, and the wheeles belides them, & the glory of the God of Ifrael was voon them on hie-

23 And the glory of the Lord went up from the mids of the city, and flood upon the mountaine which is toward the Eat fide of the city.

24 Afterward the Spirit tooke me vp. & brought me in a vision by the Spirit of God into Caldea to them that were led away captines; fo the vision that I had feene, went up from me.

25 Then I declared vnto them that were 1 led away captines, all the things that the Lord had thawed me,

k When Jecoulak was led away capties.

CHAP. XIE

E The parable of the captivity. 18 Another parable whereoy the distrefe of hunger and thirl as fignified.

The word of the Lord also came ento me, say ing,

2 Sonne of man, thou dwellest in the mids of a rebellious houle, which have eyes to fee, and fee a Thatis, they rea not: they have eares to heare, and heare not: for ceive not the fruit of they are a rebellious house.

that which they fee Therefore thou fonne of man, † prepare and heare, the fruste the goe into captivity, and goe footh by reflects of mine day in their light; and thou thalt paffe from thy capitally place to another place in their fight, if it be poffible that they may confider it: for they are a rebellious houle.

4 Then shalt thou bring foorth thy stuffe by day in their fight, as the stuffe of him that goeth into capituity : and thou shalt go forth at even in their fight, as they that goe foorth into captinity.

5 Digge thou through the wall in their fight, and cary out thereby.

6 In their fight shalt thou beare it vpon thy shouldets, and cary it forth in the darke; thou thalt coner thy face that thou fee not the earth; for I have b That at thou

fet thee as a b figne wito the house of I frael, 7 And as I was comanded, fo I brought forth my doe, and therefore in staffe by day, as the stuffe of one that goeth into their owne plague captivity : and by night I digged through the wall and panifiment. with mine hand, and brought it forth in the dark,

and I bare it vpon my shouller in their fight. 8 And in the morning came the word of the

Lord vinto me, faying, o Sonne of man , hath not the house of Israel the rebellious house, faid ynto thee, What I doell . Deenot they detile thy doings.

But fay thou ento them . Thus faieth the a Or, prophety. Lord God, This & burden concerneth the chiefe in I érusalem, and all the house of I frael that are among them.

thou ?

11 Sav, I am your figne : like as I haue'done, fo shall it be done voto them : they shall goe into bondage and captivity

12 And the chiefest that is among them, shall beare upon his thoulder in the darke, and thall

may se fort, and

take away all the idoles thereof, and all the about

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The little number.

Chap, xiii,

Vntempered morter. 88

goe foorth : they shall digge through the wall, to cary out thereby : he shall coner his face , that he fee not the ground with his eyes.

d When the King by Seeing , I will rake him ju my get, 21 Chap. 17, 10.40d 32.3.

13 My net also will I spread upon 4 him, and he mall thinks to efcape thatbe taken in my net, and I will bring him toBabel to the land of the Caldeans, yet shall be not fee it, though he shall die there.

14 And I will featter toward energ wind all that are about him to helpe him, and all his gerifons, and I will draw out the fword after them.

15 And they shall know that I am the Lord, when I thall featter them among the nations, & disperse them in the countreis. 16 But I will leave a clittle number of them from

e Which fhould beare his Name, and fhould be his Church, teade Cazp. 11, 14,

f Bresufe they did

not immediatly fee

the prophecies ac-

contemped them as

neuer be faifilled.

daies, and therefore

ere care not for it: thus the wicked e-

ner abufe Gods pa-

Or sake nine

effict.

complifted, they

the fword from the famine, & from the pettilence, that they may declare all thefe abominations among the heathen, where they come, and they fhall know, that I am the Lord.

17 & Moreover, the word of the Lord came vato me faying.

18 Sonne of man, eat thy brea! with trembling, and drinke thy water with trouble, and with care-

19 And fay voto the people of the land, Thus faith the Lord God of the inhabitants of Ierufalem, and of the land of Ifrael, They shall eate their bread with carefulnes, and drinke their water with defolation : for the land shalbe defolate from her abundance, because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, stalbe left yoid, and the land shalbe desolate, and ye shall

know that I am the Lord. 21 * And the word of the Lord came veto me,

faying, 22 Sonne of man, what is that pronet be that

you have in the land of Ifrael, faying, The dayes are prolonged, and all visions & faile

23 Tell them therefore , Thus faith the Lord God, I will make this properbe to ceafe, and they shall no more yie it as a properbe in Itrael; but say though they flould unto them. The daies are at band, and the effect of enery vision.

24 For no vision shalbe any more in vaine neither feall there be any flattering distination within the house of Israel.

25 For I am the Lord : I will speake, and that thing that I shall speake, shall come to passe; it shall be no more prolonged for in your daics. O rebellions house, will I say the thing, and will performe it, faith the Lord God.

26 Againe the word of the Lord came voto me.

27 Sonne of man , behold , they of the boufe of g That is, it fhell nos Ifrael fay , The vision that he feeth, is for 8 many come to paffe in our daies to come, and he prophecieth of the times that

28 Therefore fay voto them, Thus faith the Lord sience and benignity, God, All my words shall no longer be delayed, but that thing which I have spoken, shalbe done, sath the Lord God.

CHAP. XIII. z The word of the Lordagainst faife prophets, which teach the people the counsels of their owne bearts.

A Nd the word of the Lord came vnto me, fay-

2 Sonne of man, prophecy against the prophets # Chap. 14.9. of * Ifreel, that prophecy, and fay thou voto them, that prophecy out of their a owne hearts, Heare the word of the Lord.

foelish prophets that follow their owne spirit, and Laue feene nothing.

4 O Ifrael thy Prophets are like the foxes b in b Watching to dethe waltes places. c He speaketh to the

5 c Ye have not rifen vp in the gaps, neither governors and true made vp the hedge for the house of lirard to ftand ministers that though have refilled in the battell in the day of the Lord. 6 They have feene vanity, and lying dinina-

tion, faying, The Lord faith it, and the Lord hath not fent them; and they have made others to hope that they would confirme the word of their prophecy.

7 Have ye not feene a vaine vision? and have ye d Yapromifed not fpoken a lying divination ? d ye fay, The Lord peace to this people, faith it albeit I have not speken.

Therefore thus faith the Lord God, Because it is manifed that ye you have fooken varity and have feene lies, shere- are falle prophers. fore behold, I am against you, saieth the Lord

o And mine hand shalbe vpon the Prophets that fee vanity, and divine lies, they fhall not bein the atlembly of my people, neither shall they be written in the e writing of the house of Ifrael, neither e That is, in the shall they enter into the land of Ifrael, and ye shall booked life wherein know that I am the Lord God.

10 And therefore, because they have deceived my people, faying, Peace, and there was no peace: & one built vp as wall . and hehold the others dab. f Reade fer 6.14. bed it with vntempered morter.

11 Say vnto them, which daube it with entern. cied the deftruction pered morter, that it shall fall: for there shall come of the city to bring a great flowre, and I will fend bailestones, which tance, the falle shall cause it to fall, and a stormy wind shall prophers spake the breake it.

12 Loe, when the wall is fallen, shall it not be said ted them in their voto you, Where is the daubing wherewith ye what one felfe hage daubed it?

ne dation it?

13 Therefore thus faith the Lord God, I will (which is here calcaufe a ftermy wind to breake foorth in ny wrath, of the wall) au and a great showre shalbe in mine anger, & haile. other falle prophet fones in mine indignation to confume it.

14 So I will deftroy the wall that ye have date neither occasion bed with untempered morter, and bring it downe nor good ground to the ground, to that the foundation thereof finall to bear him, be discourred, and it shall fall, and ye shalloe confumed in the mids thereof, and ye thall know that I am the Lord.

15 Thus will I accomplish my wrath upon the h Whereby is wall, and upon them that have daubed it with b unmeant what forms
man of bimielle
tempered marter, and will fay unto you. The wall festers boots vuis no more, neither the daubers thereof.

16 To mit, the Prophets of Ifrael, which prophe of Gods word. cy vpon Ierufalem, and fee visions of peace for it, tious wemen for and there is no peace, faith the Lord God.

17 Likewise thou sonne of man, set thy face a. pheese and tell gainst the daughters of thy people, which prophetiume guing them cy out of their owne heart; and prophecy thou a- pillower to leane gainst them, and fay,

18 Thus faith the Lord God, Woe voto the heads, to the intent women that fow i pillows under all arme holes, and they might the makavailes upon the head of enery one that fan- more allure them and deth vp.to hunt foules: will ye hunt the foules of k will ye make my people, and will ye give life to the foules that my word to ferue come vnto y ou ?

19 And will ye pollute me among my people for made the people handfull of & bailey, and for pieces of bread to flay beleeve that they the foules of them that should not die, and I to could preferate giuelife to the foules that should not live, in lying and that it flouid to my people, that heare your lies ? 20 Wherefore thus faith the Lord God, Be- according as the

bold, I will have to dee with your pillowes, where prophecied,

and now ye fee their

the true Itraglites a. c written. g Whereas the time Prophets prophe-

contrary, and flattes rephet fayd would affirme,

der the authoritie lucie would provpon, and kerchiefes

our belieu?

fan; efie, and not 10 bauing the reuelation of the Lord, les.23, 16,

After their owne

Thus faith the Lord God, Wee vato the

that they disuld

depart from the

a Py threatning

ly, and upholding

a Mc Sheweth the

hypocritic of the

diffemble to beare

though in their

beaut they follow

nothing leffethen

their admonstrous.

and alfo how by

God doeth difeo.

che wicked.

them that were god-

Ezekiel.

Noah, Daniel, and Iob.

with we hunt the in foules to make them to flee, &c them to perilit, and then to fire.

people out of your hand, and they shalbe no more in your t ands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee have made the heart of the "righteous fadde, whom I have not made fad, and firengthened the hands of the wicked that he should not returne from his wicked way, by promiting him life,

23 Therefore ye thali fee no more vanity, nor divine divinations: for I will deliver my people out of your hand, and ye thall know that I am the

CHAP. XIIII.

4 The Lord fendesh falfe prophets for the ingratitude of the people za Hereferneth ajmall porison for his Church.

"Hen came certaine of the Elders of Ifrael vnto Then came economic me, and a fate before me.

2 And the word of the Lord came vnto mee, faying,

idolaters, who will Sonne of man, these men haue set up their the Prophets of God, idoles in their b heart, and put the stumbling blocke of their iniquity before their face : thould I, being required, antwere them?

4 Therefore speake vnto them, and say vnto them, Thus faith the Lord God, Euery man of the one meanes or other, boufe cf Isiael that fetteth vphis idoles in his heart, and putteth the ftunbling blocke of his iniquity before his face, and commeth to the . Prophet, I the Lord will answere him that commeth, according to the multitude d of his idoles:

5 That . I may take the house of tita: I in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vato the house of I frael, Thus faith the Lotd God, Returne, and withdraw your felues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For enery one of the house of Israel, or of the Branger that followneth in Ifrael, which departeth from me, and fetteth vp his idoles in his heart, and d At his boloionion putteth the flumbling blocke of his iniquity before his face, and commeth to a Prophet, for to with hier according inquire of him for me, I the Lord will answere him

8 And I will fet my face against that man, and will make him an example and proverbe, & I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the Propliet be I deceived, when he hath spoken althing, I the Lord have deceived that taifeth vp faif Pro- Propher, and I wulftreton out toine hand vpon pheisto feduce them bim, and will delively bim from the mids of my people of Ifrael

to And they shall beare their punishment ; the have by hear i K.n. puni bment of the Prophet shalbe even as the punithment of nin that ask:d. Aroy - hafive libite

11 That the house of g Israel may go no more ait av from me, neither be polluted any more with g Ton G. Isladge. all meir transpressions, but that they may be my prople, and I may be their God, faith the Lord

12 The word of the Lord came againe vnto me, faying,

13 Sonne of man, when the land finned agains

me by co niting a trespasse, then will I ftretchout mine and vpon it , hand will breake the flaffe of h Reade Chap.4,16. the bread mere f, and will fend famine vpon it, and 5,17 Ha.3,1. and a will dettroy man and beaft foorth of it.

14 Though to is three men, Noah, D miel, and i Though Noah and Iob were among them, they should deliver but Iob were now alive, their owne four sty ment k righteouines, faith the were moit g. d.y Lord God.

15 If I bring noy ome beaks into the land and Daniel was in captithey spoyle it, so that it be dosolate, that no man uny with Ezekel) may palle through, because of beatts, 16 Though thate three men were in the mids for this wicked peo-

beate them reade faue neither fonnes nor daughters : they onely letting shalbe definered, but the land thalbe watteh Meaning, that a 17 Or If I bring a fword upon this land, and fay, very few (which he Sword, go through the land, to that I dettroy man

and beaits out of it. 18 Though thefe three men were in the mids whom God hack thereof, As I live faith the Lord God, they thall deliver neither fonnes not daughters, but they onely this righteoutnelle

shalbe deliuer themselues. 19 Or If I fend a peftilence into this land, and are the Chirch of God, whom he powre out my wrath vpon it in blood, to deftroy would preterue for out of it man and beatt.

20 And though Noah, Daniel and Iob were in the mids of it, As I line, faith the Lord God, they shall deliner neither some nor daughter; they thall but deliger their owne foules by their righteoulneile.

21 For thus faith the Lord God , How much more when I fend my * foure fore judgements vpon lerufalem, even the fword and famine, and the noyfome beaft, and pestilence, to destroy man and beaft out of it?

22 Yet behold, therein thalbe left I a remnant of I Reade Chap. 5,3. them that shalbe caried away both sonnes and daughters: behold, they shall come footh vnto you, and we shall see their way, and their enterprifes; and ve shalbe comforted concerning the enill that I have brought spon lerufalem, eurs concer-

ning all that I have brought upon it. 23 And they shall comfort you, when ye see their way and their enterprifes: and ye thall know that I have not done without cause all that I have done in it, faith the Lord God.

CHAP, XV. a As the unprofitable word of the vine tree is caft into

the fire, fo lerufatem fb ube burnt. A Nd the word of the Lord came vnto me, fay-

2 Sonne of man, what commeth of the vine tree aboue all other trees: and of the vine branch, which is among the atrees of the foreit? 3 Shall wood be taken thereof to do any worke? foorth no fruit, no

or will men take a pin of it to hang any vetfel 4 Behold, this cast into the fire to be confurned: it lesufalem, which 4 Behold, this calt into use me to the the hreconfum th both the ends of it, and the Church, did not bring footh fruit, it

5 Behold, when it was whole, it was meete for thould be viterly no worke : how much lette thall it be meete for deftroyed, any worke, when the fire hath confumed it, and

it is burnt? 6 Therefore thus faith the Lord God, as the vine tree, that is among the trees of the foir ft. which I have given to the fire to be confumed, to will I giue the inhabitants of Ierufalem.

7 And I will fet my face against them they escape one sanger, shall goe out from one b fire and another fire shall yet another thall confume them : and ye shall know , that I am the take them,

men (for auchte eime together thould pray thereof, As I live, faith the Lord God, they Ihall ple yet would I not

> callech the to nont, veri 12.) (hould efcape thete plagues, fanctines and made righteous, fo that it a figue that they his owner he.

* Chap. 5,17.

a Which bringeth more then the other trees of the fortest doe: meaning, that

b They are not onely dolaters in heart, but alfo worthip their filthy idoles openly, which leade them in blindnes, and cause them to flumble, and call them out of Gods fauour, fo that he will not beare them when thy call unto him, reade fer. 10,15. s To inquire of things which the Lord bath appointed to come to palle. hath deferued : that is, be fhalbe led as he delighted therein, a Thef.a, 10e That is, consince them by their owne conference Ur, by my felfe f The prophet declamans ingratitude ther to-n in the trueth Gin, and shushe pu sihetn

> Prop "trastoat pe ole ments against the wicke ', are a monitious to the godly, to cleave voto te Loid. and norto defile abemfelues with like asominations.

aajao sa kitides

I will teare them from your armes, and willlet the foules go, even the foules that yee hunt to make

21 Your vailes also will I teare, and deliuer my

a Theu boafteft so be of the feed

of Abraham, but

thou art degene

rate and followest

the abominations

of the wicked Ca-

do the maners of

4 an 1 57 3. b When I first

brought thee out

to be my Church.

filthineile and for-

faken of all meq. I

thee life : whereby

is meant that be-

fore God wall his

Church, and give

but filebiges and

d Thefe words as

net, are oftentimes

repeated to bear

to coufider what

they were before

God received them

to mercy, fauou ed

them and coursed

their fhame.

deft be a chaite

wife vitto mr. and

that I fle uld mein-

taine thee & endue

f I washed away

with mine holy

eth bow he faued

his Church, enri-

ched is, and gaue it

to wir, in that that

of his beauty and

k In abuning my

thy confidence in

were the occasions

ef thine idolatry.

idolatry fo vile

syberewith thou

m This declarers

have the idolaters par their chiefe

delight in those

the eyes and out-

things, which pleafe

diddeit not pollute thy felfe

I There was none

excellen y.

power and domi-

nion to teigne.

i He declare b

the fiance

blood ,pollution,

death

Chap. X VI.

wickednesse and idolatry, 89

Lord, when I fet my face against them,

8 And whin I make the land wafte, because they haue greatly offended, saits the Lord God.

CHAP. XVI.

The Prophet declare h the benefits of God toward Icyusalem. 15 Their and indines. 46 He institute is the wire-kednes of other people in comparison of the sinnes of lerisfalem." 49 The cause of the abomination, inco which the Sodimites fell. 60 Mercy is promised to the repentant.

Gaine, the word of the Lord came ynto mee. A faying,

 Sonne of man, cause Ierusalem to know her abominations,

manices as children 3 And fay , Thus faith the Lord God onto Ietheir far! eis, Ila.t. rufalem. Thine habitation and thy kinted is of the land 2 of Canana : thy father was an Amorite, and thy mother an Hittite. of Egypt, and plan-

4 And in thy nativity when thou wast b borne, ted thee in this land thy nauell was not one: thou wast not washed in water to foften thee : thou wast not salted with c Being thus in the falt nor fwadled in cloutes.

5 None eye pitied thee to do any of these vntook: thee, and gaue to thee , for to have compatition vpon thee , but tion wast cast out in the open fiel e to the contempt of thy person in the day that thou wast torne. life, there is ao.hing

6 And when I passed by thee, I saw thee polluted in thine cowne blood, and I faid ynto thee, when thou wast in thy blood, Thou shalt liue zeuen nakednes, and filchiwhen thou wast in thy blood , I fayd vnto thee, Thou if alt line.

7 I have caused thee to multiply as the bud of do ene their pride, the field, and thou half increased and waxen great, and thou halt gotten excellent ornaments : thy breafts are fathioned, thine haire is growen, wheras thou wast naked and bate.

8 Now when I patied by thee, and looked vpon thee , behold, thy time mas as the time of lone, a That then flouland I fored my skirts over thee, and covered diby filtines : yea, I fware vnto thee , and entred into a conenant with thee, faith the Lord God, and thou

ther with all graces, becameft mine. 9 Then washed I thee with f water : yea. I waihed away thy blood from thee, and I 8 anoyng I taothfied thee

tod thee with oyle. 10 I clothed thee also with broidered worke, and h Hereby he thewshod thee with badgers skin : and I girded thee

about with line linner, & I courted thee with filk. 11 I decked the alfo with ornaments, and I put bracelets spon thine handes, and a chaine on thy necks.

wherein the dignity 12 And I put a frontlet vpon thy face, and earerings in thine eates, and a beautifull h crowne vp-

of lerufalem ftood : the Lord gaue them on thine head. 13 This wast thou deckt with gold and filter.

and thy raiment was a ffine linnen, and filke, and gifts, and in putting broydered worke : thou didit eate fine floure, and hony and oyle, and thou wast very beautifull, and thrue owne wildom thou diddeft grow vp into a kingdome. anddign ty, which

14 And thy nave was foread among the heathen for thy beautie : for it was perfete through my ibequie which I had fet upon thee, faith the Lord God.

15 Now thou didft k truft in thine owns beauty. and plaieds the harlot, because of thy renowne, and helt powred out thy fornications on every one that patied by, thy defire was to him.

16 And thou did take thy garments, and deckedit thine hie places with diners colours, m and plaied the harlot sherevpon : the like things that

not come, neither bath any done fo. 17 Thou halt also taken thy faire it wels made of my golde and of my filuer, which I had given thee, and o madeft to thy felfe images of men, and a Thou half condiddeft commit who redome with them,

concredit them : and thou haft fee mine oyle and to ferus me with, thy perfame before them. 19 My meste alfo, which I gaue thee, as fine idoles.

floure, oyle and hony , wheremith I fed thee , then halt euen fet it before them for a sweete sauour : thus it was, faith the Lord God

20 Moreover thou haft taken thy fonnes and thy daughters, whom thou halt borne vnto mee, and thele baft thou facrificed vinto them , to o be ck - reade Leu t 18. 21, uouted: is this thy whoredome a finall matter?

21 That thou haft tlaine my children, and delinered them to cause them to passe thorour fire for them?

22 And in all thine abominations and whoredomes thou haft not remembred the dayes of thy youth, when thou watt naked and bare, and wall polluted in the blood.

23 And befide all the wickednes (wo, wo vote thee, faith the Lord God)

24 Thou haft also built vnto thee an hie place, and haft made thee an high place in enery fireet.

25 Thou haft built thine high place at energy I corner of the way , and haft made thy beautie to & Or, head.

be abhorred: thou haft opened thy feet - euery one that patied by and multiplied thy whore-26 Thou halt also committed fornication with p He notesh be

the P Egyptians thy neighbours, which have great great implety of members, and half increased thy whoredome, to this people, who proucke me. 27 Behold, therefore I did ftretch out mine hand at mange nations,

ouer thee, and will diminish thine ordinary, and did also at length deliuer thee voto the will of them that hate thee, introduce their id se euen to the | daughters of the Philithims , which therety to make are athamed of thy wicked way. 28 Thou hatt plaied the whore also with the firing

Af yrians, because thou wast intariable : yea , thou hatt played the tailot with them, and yet couldeft not be fatisfied.

20 Thou haft moreover multiplied the fornication from the land of Canaan visto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, fayth the Lord God, feeing thou doeft all these things, even the worke of a | prefumptious whorith woman?

31 In that thou buildeft thine hie place in the corner of every way, and makeft thine hie place in euery street, and hast not beene as an harlot 9 tl at 9 Meaning, that deficieth a reward.

32 But as a wife that playeth the harlot , and wards, but no lotaketh others for her husband:

33 They give giftes to all other whores , but to frael, bur cary thou giueft gifts viito all thy louers, and rewar- lightlying that the del them that they may come ento thee on euery idolaters beflow

fide for thy fornication. 34 And the contrary is in thee f. om other wo- of God lor his giving, men in thy fornications , neitheir the like fornica- to ferue then vite tion shallbe after thee : for in that thou gruest a re- abominations. ward and no reward is given you thes, therefore

thou art contrary. 35 Wherefore, O harlor, heare the word of the Lord.

36 Thus fayeth the Lord God , Becat fe thy I shame was powred out, and thy fifthineste disco- f Or, netter parter.

ueried my voil-la 18 And tookest thy broydered garments, and and instruments, which I gain the to the via of thing

> o Meaning, by fire 2 Kings, 23.10.

heit falling from God to feene help their charry mans

I Orathat will beare rule,

femr berious contemor fmali re ucre gave a reward grueto allo bere all their fubitation. which they receive

The judgement of Hierusalem.

Gods mercie. The two Eagles. Ezckiel.

and with all the idoles of thine abominations, and by the blood of thy children, which thou didd & offer vnto them.

37 Behold, therefore I will gather all " thy loners, with whom thou haft taken pleafure, and all them that thou half loued, with all them that thou haft hated : I will even gather them round about against thee, and will discover thy filthines

vnto them, that they may fee all thy kithineffe. 38 And I will judge thee after the manner of f I will judge then them that a e f harlots, and of them that thead blood, and I will give thee the blood of wrath,

and teloutie. 39 I will alfo give thee into their hands, and they thall defiroy thine his place, and thall breake downe thine his places : they thall strip thee also out of thy cloathes, and thall take thy faire iewels,

and leave thee naked and bare. 40 They thall also bring up a company against thee, and they shall from thee with stones, and thrust thee through with their fwords.

41 And they "thall burne up thine houses with fire, and execute indgements upon thee in § fight of many women; and I will cause thee to cease from playing the harlot, and thou shalt give no reward any more.

: I will viterly de-Broy thee, and fo my

r Egyptitus, Affy-

rians and Calde-

gas, whose thou

rookest to be thy

louets, fhall cours

and deffroy thee.

ro death.as the

adu'terres and

4 2. XM1.25,9,

shy faults, but shou

3 As Werethe Cananites, and the

Mittires and others

Your predeceffors.

fo are you their

fucceffore.

and Sadame.

a But done farre

b Ne alleadgeth

thefe foure vices.

pride, exceffe, idle.

nette and contempt

Werie.

wouldait not

ropent.

muithereis.

Chap. 13.9

42 So will I make my wrath toward thee to reft, and my vielousse shall depart from thee, and I ielone shall cease. will cease, and be no more angry. u I have punished

43 Because thou hast not remembred the dayes of thy youth, but haft pronoked me with all thefe things , beholde , therefore I also have " brought thy way upon thy head, faith the Lord God : yet half not thou had confideration of all thine abo-

44 Behold, all that use prouerbs, shall vse this prouer be against thee, faying, As is the mother, x fo wher daughter.

Thou art thy mothers daughter that hath caft off her husband and her children, and thou art the fifter of thy y fifters, which forfooke their y That is, of Samaria husbands and their children : your mother is an Hittite, and your father an Amorite.

46 And thine elder fifter is Samaria, and her a daughters, that dwell at thy left hand, and † thy 2 That is, ber cities. Enr. thy fifter youyounger fifter , that dwelleth at thy right hand , is

Sodom, and her daughters. 47 Yet haft thou a not walked after their wayes, nor done after their abominations : but as it had beene a very little thing, thou wast corrupted more

then they in all thy wayes. 48 As I live, fairn the Lord God, Sodom thy fifter hath not done, neither the not her daughters,

as thou half done, and thy daughters. 49 Behold, this was the iniquitie of thy fifter Sodom, b pride, fulnesse of bread & abundance of illenes was in her, & in her daughters; neither did the strengthen the hand of the poore and needy.

50 But they were haughty, and committed ab mination before me : therefore I tooke them away as pleased me.

51 Neither 6 hath Samaria committed halfe of e Which worthip thy finnes, but thou halt exceeded them in thine aboming ions, and haft a justified thy fift rs in all thine abominations which thou haft done.

52 Therefore thou which haft inftified thy faflets, beare thine owne thame for thy finnes, that thou halt committed more abominable then they which are more righteous then thou art : be thou therefore confounded also, and beare thy thange, feeing that thou half inflitted thy fifters.

53 Therefore I will bring againe e their captiuity, with the caption of Sodom, and her daughters, and with the captiuitie of Samatia, and her daughters, even the captivitie of thy captives in the mids of them.

54 That thou mayeft beare thine owne shame, iog, that he would and mayeft be confounded in all that thou haft restore lerafalem done, in that thou balt f conforted them.

55 And thy fifter Sodome and her daughters that is neuer: and finall returne to their former flate : Samaria alfo tous is meant of the and her daughters thall returne to their former greatest part of flate, 2 when thou and thy daughters shall returne f In that thou had to your former state.

56 For thy fifter Sodom t was not heard of by worfe then they, thy report in the day of thy pride,

57 Before thy wickednes was discouered, as ment, in the same time of the reproch of y daughters of g Meaning, that it Aram, and of all the daughters of the Philistims to passe. round about k her, which despite thee on all fides, + Ebr. was not a rue

58 Thou haft borne therefore thy wickednesse meur in thy mouth. and thine abominations faith the Lord.

59 For thus faith the Lord God, I might euen ment to minde deale with thee as thou hall done : when thou when thou wall diddeft despile § 1 oath, in breaking the couenant, her exemple to feare

60 Neuertheles . I will m remember my coue- my judgements nant made with thee in the dayes of thy youth, i That is, till thou and I will confirme onto thee an enertaiting Co- was brought vades

61 Then thou shall remember thy waves, and a Chico. 18.19. be alhamed, when thou shalt receine n thy fifters, k Which ioyned both thy elder & thy yonger, and I will give them or compassed voto thee for daughters, but not o by thy couetat, about ferufalem.

62 And I will effablish my concerns with thee, I When thou braand thou fhelt know that I am the Lord.

63 That thon mayeft remember, and be P afha- betweene thee and med, & neuer open thy mouth any more because me, as vars. 8 of thy shame when I am pacified toward thee, for a dloue I will

all that thou haft done, faith the Lord God.

nant though thou halt deferued the contrary. a Whereby he sheweth that among he most wicked he had ever fome feed of his Church, which he would canfe to fructifie in due rime : and here be declareth bow be will call the Gentiles. o But o' my free mercy. p This l'eclareth what fruits Gods mercies worke in his, to wit, fortow and repentance for their formet life,

> CHAP. XVII. The parable of the two Eagles.

A NJ the word of the Lord came vnto me, fay- a That ir, Nebu-2 Sonne of man, put forth a parable and speake nath great power riches, and many

a properbe vnto the house of I fract. 3 And fay, Thus faith the Lord God, The great him, hall come to

egle with great wings, and long wings, and full of away teconiab the feath rs, which had divers colours, came voto Le- King, as verf, 12. banon, and tooke the highest b and of the cedar, b Meaning, to Ba-

4 And brake of the rop of his twigge, and cari- byloo. That is, Zedekiah, edit into the land of b merchants , and let it in a who was of the citie of merchants.

5 Hee tooke also of the feed of the land and wisleft at letufaplanted it in a fruitfull ground; hee placed it by in need of seconials great witers, and fet it as a willow tree.

6 And it builded up, and was like d a fprea- iere 37. 1. The was Zededing vine of lowftar are , whose branches turned kinks long tome. toward it, and the roots thereof were under it : fo e 'that is, night it became a vine, and it brought forth branches, not have power to and that toorth beds.

7 There was also fanother great Eagle with f Meaning, the great wings and many frathers , and beholo, this king of Egypt, of vine did tirne her rootes toward it, & spred forth woom zedekiah her branches roward it, that the might water it against Nebuchad-

by the trenches of her plantation. 8 It was planted in a good for le by great g They thought to z waters , that it should bring forth b, anches , and waters of Nilu &

e This be fpeakers. in comparison, feewhen Sodome fhould be religied. the lewes the weed thy felfa

to escape punish-

not call ber punifis-

and Philiftime,

which upor made

pirie thre, and fo Hand to my cone-

> chad-nezzar, vybo hath great power,

Kings blood and a. King. 24.17.

beare

of the poore, ss foure principall causes of such abosugation, whereforethey were for

borribly pacified, Gene 19 24. ped the calcet in Both el au ! Dan, wickelicharia respect of . bee Sotion and Samaria wase wit.

Periury and infidelity punished. Chap. xviij. Euery one shall beare his owne sinne. 20

Maria Nebu abed sagar defirey

i By this dry wind be meatleib jur Ba-

bylomaus.

a Kingt 14 tj.

and abedience.

the Prophet decla-

iury and infidefuy

soricape punifi-

a This promife is

which fluibe as a

thered into it.

een:emaad.

k ow that I have

pluike diwise the

proud enemies and

ment.

profpe it shall a he not pull up the roots thereof and detroy the fruit the roof, and cause them to dry? all the leanes of her bud thail wither without great power, or many people, to plucke it out ty the roots the reof. 10 Behol I, it was planted : but shall it prosper ?

9 Say thou, Thus faith the Lord God , Shallit

beare fruit, and be an excellent vine.

fhall icnot be dried vp.& with rai when the Eaft wind thall touch it, it thall wither in the trenches, where it ; F:W.

11 Moreover, the word of the Lord came vnto me, faying,

12 Say now to this rebellious house, Know ye not what the fethings meane? tell them, behold,

the King of Babel is come to Ierufalem, and hath taken k the King the reof and the princes thereof, h That is, Ieconiab, andled them with him to Babel. 13 And had taken one of the Kings feed , and

I For his fubiection made a couenant with him, and hatti taken I an oath of him: he hath also taken the princes of the

14 That the kingdome might be in subiection, and not lift it felfe vp , but keepe their couenant, and fland to it.

15 But he rebelled against him, and fent his amballadours into Egyp, , that they might give him horses, and much people: shall ne prosper? shall he escape that doth such things; or itiall he breake

the covenant, and be delivered 16 As I live, faith the Lord God, he shall die in the mids of Babel, in the place of the king that had made him king, whose oath he detpised, and whose cousnant made with him, he brake

17 Neither shall Pharaoh with his mightie hoft, and great multitude of per ple, maintaine him in the warre, when they have cast up mounts, and

builded ra parts to defittey many perfons, 18 For he bath despised the oath, and broken m Because he tooke the cougnant (yet loo, he hath given m his band) the Name of God in because he hash done all these trings, he shall not

vaine, and brake his escape. oath which be had confirmed by giving 19 Therefore, thus faith the Lor I God, As I line, his hand : thesefore I will farely bring mine outh that he hath despited,

teth that God would and my couenant that he hath broken , vpon his not fuffer fuch per owne head. 20 * And I will spread my net spon him, and he shalbetaken in my ner, and I will bring him to Ba-

bel, and will enter into judgement with him there * Chap. 12, 13. and for his trespalle that he hath comitted against me. 21 And all that flee from bim with all his hoft, firall fall by the fword, and they that remaine shalbe scattered toward all the winds ; and ye shall know

that I the Lord have spoken it. 22 Thus faith the Lord God, I will also take of made to the Church the top of his high cedar, and will fer it, and cut off the o top of the tender plant thereof, and I will fmall remaint, and plant it vpon an high mountaine and great. at the top of a tree.

o I will rimit, and 23 Even in the high mountaine of that will I p Both the Jewes & plant it : and it final bring forth boughs, and beare fruit, and be an excellent codar , and wider is finally remaine all birds, and enery P foule shall dwell in q Alithe world fliet the shadow of the branches thereof.

24 and all the 9 trees of the fall fhall know that I the Lord have brought downe the high tree, and which was low and exalted the low tree: that I have diled up the greene tree, and made the dry tree to florish. A the Lord naue fpoken ir, and haue done it.

> CHAP. XVIII. a Hee fbewerh that every men fallbeare his orone finne. 2. To him that arrendesh, farmation is gromefed 24 Death

es prophecied to the righteens, which turneth backe from

The word of the Lord came voto me againe, faying,

2 What meane ye that ye speake this prouerbe concerning the land of ifrael, laying, The fathers The people murhaue eaten lowre grapes, and the childrens teeth muted at the chaftiare let on eage ? 3 As I live, faith the Lord God, ye shall vie this proverbe, meaning,

prou the no more in thack.

4 Benold, all foules are mine, both the foule of had found and their the father, and also the soule of the sonne are mine: ford for their transthe foule that finnerh, it shall die 5 But if a man be just, and doe that which is teade ser. 31, 29.

lawfull and right. 6 And hath not eaten b vpon the mountains, nei- beene offered up to ther hath lift up his eyes to me idoles of the house them thereby.

of Ifrael, neither hath * defiled his neighbours wife, * Lehtt. 18.10 neither hath † lien with a * menstruous woman, † Ebr. come netro,
7 Neither hath oppressed any, but hath retto- * Leut. 10, 18.

red the pledge to his debtour ; ne that hath spoiled Mat 45,35 none by violence, * but hath given his bread to * Exod. 22, 15. the hungry, and bath coursed the naked with a Leust. 25,37.

8 And hath not given foorth vpon * vfury, neither hath taken any increase, but nath withdrawen his hand from iniquity, and hath executed true indgement betweene man and man

o And hath walked in my flatures, and hath kept my judg-ments to deale truely, he is just, he shall furely live, fauth the Lord God.

10 fif he beget a soone, that is a # rhiefe, or a shedder of blood, if he do any one of these things. 11 Though he doe not all thefe things , but aither hath earen upon the mountaines, or defiled his

neighbours wife, 12 Or hata oppressed the poore and needy , or hath spoiled by violence, or hath not restored the pledg , or hath lift up his eyes vnto the idoles, or hath committed abomination,

13 Or hath given foct th vpon vlury , or hath taken increase, thall be live the thall not live: freing he hath done all these aborninations, he thall die a He thewesh how the death, and his blood thalbe you him.

14 \ But if he beget a sonne, that seeth all his shed for his fathers fathers finnes , which he hath done, and feareth, be wicked as his faneitl er doeth fuch like, 15 That Fath not eaten vpon the mountaines, nei- not repeat, he finalbe

ther bath lift up his eyes to the idols of the houle ther was, or effenot. of Ifrael, nor hath defiled his neighbours wife, 16 Neither hath oppreffed any , nor hath with-

holden the pledge, neither hath fpoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, 17 Neither hath with trawen his hand from the

afflicted nor received viury nor increase, but hath executed my judgements, and hath walked in my flatures, he finall not die in the iniquity of his father, but he thall furely line.

18 His father, because he cruelly oppressed and foulled his trother by violence, and bath not done good an ong his people, loe, even he dieth in his

19 Yet lay ye, Wherefore shall not the sonne beare the iniquity of the father a because the sonne hath executer i .Jgement and iuft ce, and hath kept all my flatutes, and done them, he shall furely hue.

20 * The face foule t' at finneth, fhall die : the * Deut.24 15, fonne thall not beare the imquity of the father, 1 Kings 4,6 neither shall the father beare the iniquity of the foune, but the aghteonfact of the rig reous shall Mm 2

lings of the Loid, Se therefore vied this

thuttheir fathers teade ler. 21,19.

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Chap 33,11 Albett

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children.

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a lopusiting the

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in o ke of God.

might liue.

12 17.

Ezekiel.

The wicked not heard.

be vpon him, and the wickednes of the wicked fhalbe vpon himfelfe.

2.1 But if the wicked will returne from all his finnes that he hat committed, and keepe all my d flatutes, &c do that which is lawfull and right, he

d He loyneth therb Shall furely line, and shall not die. 22 All his transgrettions that he hath committed

they thall not be il mentioned voto him, but in his with repeatance : " rightconfnes that he hath done, he shall line. for none can repent 23 f Haue I any defire that the wicked fhould in leed, extept be labout to keepe the

die, faith the Lord God : For shall he not live, if

he returne from his wayes? Or, not lay to his ibaret. e That is, in the

24 But if the righteons turne away from his righteoufnes, and commit iniquity, and doe according to all the abominations that the wicked man doth, wonich declare that thall he live? all his g righteoufnes that he hath done, shall not be mentioned; but in his transgreft He freibeibibis to commend Gods mer- fion that he hath committed, and in his finne that cy to poore tinners. he hath finned, in them firell be die.

25 Yet ye fay, The way of the Lord is not equal: heare now, O house of Liriel. Is not my way equally

er are not your wates vnequall ? 26 For when a righteons man turneth away from his righteousnes, and committed iniquity, he shall even die for the fame, he shall even die f. r his iniquity that he hath done,

27 Againe, when the wicked turneth away his con fell was not from his wickednes that he hath committed, and bit chiefly his owne doth that which is lawfull and right, hee shall fane

his foule aline.

28 Because he confidereth, and turneth away approque finne, therefrom all his transgressions that he hath committed, that be would have he faill furely live, and not die.

29 Yet faith the house of Israel, The way of the from it that they Lord is not equall. O house of I frael, are not my For, rather that he waies equall for are not your waies vnequall? mirreturne from his

30 Therefore I will judge you, O houle of threel, g That is, the false every one according to his wives, faith the Lord opinion that the by-God : returne therefore, and cause others to turne away from all your transgressions: so iniquity shall not be your destruction

31 Cast away from you all your transgressions, warreby we have transgrelled, and make you a 1 HE fhoweth that new heart and a new spirit: for why will ye die,O man cangot forfake his wickedn ffe, till house of Ifrael? his beaut be changed.

32 For I desire not the death of him that dieth, faith the Lord God, cause therefore one another to returne, and line ye.

CHAP. XIX.

a The captivity of the king, of Indah fignificthby thelions whelp, and of the hon. 10 The property of the ruy of Le w'alem thet is pair, and the miles, thereof that is

Thou also take vp a lamentation for the a princes of lirael,

2 And fay, Wherefore lay thy b mother as a lioa That's Job. bac Sc i-torakum lohaba neffe among the lions? the nourithed her your ones among the lions whelps,

3 And Ine brought up one of her whelps, and it became a lion, and it learned to catch the pray, and is denomed men.

4 The enations also heard of him, and he was taken in their ner, % they brought him in chaines

c By Phieson Necho vinto the land of Egypt. 5. Now when the faw that the had waited and her hope was loft, the rocke another of herd whelps,

and made him a lion. 6 Which went among the lions, and became a I'm, and leatned to catch the pray, and he denouted

7 And he knew their widowes, and he destroyed their cities, and the land was walted, and all

that was therein by the noyfe of his roaring. 8 Then the f nations fet against him on enery f Nebuchadarzzar

file of the countries, and layed their nets for Lim; with his great army so he was taken in their pit.

9 And they put him in prison in chaines, and brought him to the king of Babel, and they put I im in holds, that his voyce thould no more be heard upon the mountaines of Hrzel. 10 Thy a mother is like a vine In thy blood, plan- g He freaketh this io

ted by the waters : the brought foorth fruit and the teproa h of this branches by the abundant waters,

II And the had ftrong rods for the scepters of in the race of his them that beare tule, and her flature was exalted a- predeceffours, Ierumong the branches, and the appeared in her height branches and the appeared in her height branches are recorwith the multitude of her branches.

12 But the was plucked up in wrath the was cast mite, and flourified downe to the ground, and the b East wind dried as a finitfull vice. up her fruit : her branches were broken and withe- Caldeans should dered; as for the rod of her ftrength , the fire confu- ftroy them as the Eaft

13 And now the is planted in the wildernes in i Defruction is a dry and thirfty ground. come by Zedekiah,

14 And he is gone out of a rod of her branches, who was the occawhich hath desoured her fruit, fo that she hath no floong rod to be a feepper to rule: this is a lamentation, and inside for a law entation.

CHAP, XX. pray, because of their unkindnesse 33 He primiseth that his people shall resurne from capitaty. 46 By the forest that found be burnt, as fignified the burning of Terufule. a Of the captible y And in the efeventh years, in the hit moneth, the of lech ontak.

tenth day of the moneth, came certaine of the Elders of intract to enquire of the Lord, and fate before me.

2 Then came the word of the Lord vnto me. faying,

3 Sonne of man, speake vnto the Elders of Israel and fay vnto them, Thus faith the Lord God, Are ye come to enquire of me ? as I lue, faith the 5 This declaresh the Let God, when I am asked, I will not answer great lenity and pa-

4 Wile thon judge them, some of man ? wilt thou calleth sinners to reindge them? caule b them to vide fland the abominations of their fathers.

5 And fay voto them, Thus faith the Lord God, would be then God, In the day when I chose Ifrael, and a life vp mine which maner of oath hand vnto the feed of the house of Iacob, & made all antiquity, where my felfe knowen vnto them in the land of Egypr, they vied to life up when I life vp mine hand onto them, and faid, I am their hands toward the Lord your God,

6 In the day that I lift up mine hand unto them, to the aurkour of nuth, bring it em foorth of the land of Egypt, into a land and the defender that I had provided for them, flowing with milke ladge of the heart, and hony, which is pleafant among all lands. withing that he

7 Then fail I voto them, Let every man caft away should take vengeat 7 Then Ist I voto them, Let every than can away ca, if they concealed the abominations of his eyes, d and defile not your any thing which felues with the idoles of Egypt: for I am the Lord they knew to be your God.

8 But they rebelled against me, & would nother d God had forbidden metfor none call away the abordinations of their tion of theidole Ex. eyes, reither did they forfake the idoles of Egypt: 23.13 Pfel 16.4. then I thought to powre out mine indignation vp- e. Which thing deon them, & to accomplish my wrath against them nes of most heart,

in the midit of the land of Egypt, which in the Gods

9 But I had respect to my f Name, that it should feruice by their eyer, and our ward not be polluted before the heathen, among whom fences. they were , and in whose fight I made my selfe f God bad ever this knowen vote them in bringing them foot hof the refrect to his glory, land of Egypt.

of divers natie ; s.

wicked king, in whose blond that is, falem fitould kaue ding to Gods prowind doeth the fouit

tience of God, which

c If wate that I the bearen, acknowledging Gad to be thereof, and also the

baue his Name enill poken of am ng the

Ger i'es for the punishment that his people deserved , to coof sence whereof the godly euer prayed, as Exo, 3a, 12, 1/um, 14, 13.

Corner Abortor sper pride and one elve a ecomogred vito lin a. t. To west Jekohaz rantari, or ler fa-

king of haypt, a Kings 23 33.

& Which was Iee H. flew of the Prophers , and them e men. rauffe dabbir

A.uct.

10 Now

Gods mercies.

* Luke 18,5.

* Exed. 10,8.

Rom. 10.5. Gaiat. z.t.

and 31.13.

Dent. 5,12.

and 16,65.

elfe that I had

commediaufly.

h That is, my true

religion, which I

themfelues to ferue

i Whereby the holy

them that fay that

of their fathers, an 1

word whether they

not meafure their doings by Gods

be appropulable

thereby or no.

them

gave their vp to

flould obey their

owne fantalies, as

m Condemned

chofe things, and

counted them as

abominable, which

they thought bad

zeale, Luke 16, 15.

required, as malt

they to their idoles.

B Not onely in the

wildernes, when I

Egypt, butfince I

sette bo se prompt

ao admonitions be

can be drawen

becke,

placed them in this land : which decla-

had commanded

them, and gaue

me according to

Ghoft confere b

Chap. xx.

Threatnings pronounced. 91

10 Now I caried them out of the land of Egypt,

II And I gave them my statutes, and declared my judgements voto them, * which if a man doe, he shall live in them. 12 Moreover I gave them also my * Sabbaths

to be a figne betweene me and them, that they might know that I am the Lord, that fanctihe

and brought them into the wilderneffe.

13 But the house of Israel rebelled against mee in the wildernes: they walked not in my flarates, & they cast away my indgements, which if a man doe, he shall live in them, and my Sabbaths have

they greatly polluted: then I thought to powie * Num. 14,28,29. out mine indignation vpon them * in the wilderg Who might thereby nes to confume them,

take an occation to 14 But I had respect to my name, that I should blafpheme my Name not be polluted before the g heather in whose fight and to accuse me of lacke of ability, or I brought them out.

15 Yet neuertheles, I lift up mine hand vnto fought a meades to them in the wildernes, that I would not bring them deit: ay them more into the land, which I had given them, flowing with milke and honie, which was pleafant abone

16 Because they cast away my judgements, and wilked not in my flatures, but have polluted my

h Sabbaths: for their heart went after their idols. 17 Neuertheletle, mine eye (pared them, that I would not destroid them, neither would I consume their owne fautafies. them in the wildernes.

18 But I fai I voto their children in the wildernes, Walke ye not in the ordinances of your 1 fathers, they will follow the neither observe their manets, nor defile your selves religion and example

with their idoles. 19 I am the Lord your God : walke in my statutes, and keepe ny judgements and do them.

20 And fanctine my Sabbaths, and they flialbe a figne betweene me and you , that ye may know

that I am the Lord your God. 21 Notwithstanding the children rebelled against me; they walked not in my flatutes, nor kept my judgements to do them, which if a mando, he shall live in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon & Meaning, that they

the wildernes. l Because they would 22 Nenertheleffe ,I withdrew mine hand and not obey my lavves, I had respect to my Name, that it should not be polibenifelues thatthey luted before the heathen, in whose fight I brought

fer their delite vpon them, and to accomplish my wrath against them in

them forth. 23 Yet I lift vp mine hand onto them in the wilver.39 Rom. 1, 21, 24, dernes, that I would featter them among the heathen, and disperse them through the countreis.

24 Bacause they had not executed my judgements, but had call away noy flatutes, and had polbeene excellent, and to baue deciated mont luted my Sabbaths, and their eies were after k their

fathers idoles. for that which God 25 Wherefore I gaue 1 them also flatutes that were not good, and judgements, wherein they excellent, that gaue

flould not line. 26 And I polluted them in their owne m gifts in that they caused to passe by the fire all that first brought them out 6 openeth the wombe, that I might defirey them, to the end that they might know that I am the

27 Therefore, funne of man, speake vnto the mans heart is to idolarry, feeing that by house of Israel and say voto them, Thus faith the Lord God, Yet in this your fathers have blafphemed me, though they had before grieuouslie transgreffed against me.

land, for the which I lift vp mine band to give it to them, then they faw euerie high hill, and all the thicke trees, and they offered there their factifices, and therethey prefented their offering of pronocation: there also they made their sweet fauour, and powred out there their drinke offe-29 Then I faid voto them . What is the high

place whereunto ye goe ? And the name thereof o which fignified was called . Bamab vnto this daie, an high place, decla-30 Wherefore, fay vnto the house of Ifrael, ring that they vaun

Thus faith the Lord God, Are ye not polluted † after the maner of your fathers? and commit ye not were not affiamed whoredome after their abominations? 31 For when you offer your gifts, and make had commanded them exprefly that

your fonues to patle thorow the fire, you pollute they fhould have no

the ingratitude of

partly by challifing,

your felues with all your idols vato this day : shall alear lefted vpon high I aniwer you when I am asked, O house of I frael ? by flaites, Ex. 10, 18.

As I live, faith the Lord God, P I will not arriver p He shewesh that you when I am asked. 32 Neither shall that be done that commeth into the people deferuerh that God should au your mind: for ye fay, we will be as the heathen, them of, and that and as the families of the countreies, and ferue they found not have

the comfort of his wood and 9 thone. 33 As I liue, faith the Lord God, I will furely rule g He declareth that you with a mighty hand, and with a firetched out man of nature is wholly-nemy vite arme, and in my wrath powred out.

34 And will bring you from the people, and will faluarion, and theregather you out of the countries, wherein ye are fore God callet but feattered, with a mighty hand, & with a stretched to the right way, out arme, and in my wrath powred out.

but chiefly by his 35 And I will bring you into the r wildernes mercy in forguing of the people, and there will I plead with you face his rebellion, and to face. Wicked near r I will bring you

26 Like as I pleaded with your fathers in the among trange nation wildernes of the land of Egypt, fo will I plead with on savinto a wilder ies, and : bere will viyou, faith the Lord God.

37 And I will cause you to passe vnder the rod, to repentance, and and will bring you into the bond of the couenant, then bring the godly 38 And I will chuse out from among you the home againe. If a. rebels, & them that transgresse against me: I will 1 Signifying, that

bring them out of the land where they dwell, and he will not burne they thall not enter into the land of Ifrael, and ye the count with the shall know that I am the Lord. the wicked to punish 39 As for you, O house of Ifrael, thus faith the them when he will Lord God , Goe you , and ferue every one his space bu,

i.lole, feeing that ye will not obey me, and pollute t This is fpoken to the holie Name no more with your cife. mine holie Name no more with your gifts, and with your idoles. 40 For in mine holy mountaine, euen in the hie mountaine of Ifrael, faith the Lord God, there shall

all the house of Israel, and all the land serue mee : there will I accept them, and there will I require your offrings, and the first fruits of your oblations. with all your holie things. 41 I will accept your (weet fauour, when I bring

you from the people, and gather you out of the countreyes, wherein ye have beene feattered, that I may be fanclined in you before the heathen.

42 And ye shall know that I am the Lord, when I shall bring you into the land of Ifrael, into the land for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your waies, and all your workes, wherein ye have bin defiled, and yeu shall judge your selves worthie to be cut off, for all your eails that ye have committed.

44 And yee shall know that I am the Lord, friences shall know that when I have respect vito you for my Names uit you after that fake , and not after your wicked waies, nor accor- you have felt my

ding to your corrupt two kes, O yee house of

28 " For when I had brought them into the

Mm 3

mercies.

The fword drawen.

Ezekiel.

The diademe taken away.

Ifrael , faith the Lord God.

45 Moreover, the word of the Lord came vnto the laying,

For Iulah Roof

46 Sonne of man, Set thy face toward the way of I man, and drop thy word towas Ix the South, South from Babylon, and propiecie toward the forest of the field of the

> 47 And fay to the forest of the South, Heare the word or the Lord, thus faith the Lor, God, Behold, I will kindle a fire in thee, and it shall denoure all the y greene wood in thee, and all the dry wood: the continual flame thall not be quenched, and enery face from the South to the North shall be burnt therein.

48 And all flesh shall fee, that I the Lord have kindled it, and it thall not be quenched. Then faid I, Ah Lord God, they fay of me, Doeth not hee fpeake oparables?

CHAP. XXI. 3 He threatneth the fword and distruction to lerufalem.

2; He showeth the fall of King Zedekiah. 28 He is com-manded to prophecy the destruction of the children of An mon, 30 The Lord threatnesh to dejlroy Nebuchad-

The word of the Lord came to me againe, faying,

2. Sonne of man, fet thy face toward Terufalem, a and drop thy word toward the holy places, and prophecy against the land of Israel,

3 And fay to the land of Ifrael, Thus faith the Lord, Behold, I come against thee, and will draw my fword out of his theath, and cut off from thee both the brighteons and the wicked.

4 Seeing then that I will cut off from thee both righteoutnes, by ob- the righteon & wicked, therefore thall my fwo.d goe out of his theath against all flesh from the South to the North.

5 That all fleth may know that I the Lord have drawen my fword out of his theath, and it shall not returne any more.

6 Mourne therefore thou some of man . as in the paine of thy dreines, and mourne bitterly before them.

7 And if they fay voto thee, Wherefore mournest thou? Then answer, Because of the bruit for it commeth, and every heart shall melt, and all hands fhalbe weake, and all minds thall faint, and all knees shall fall away as water behold, it commeth, and thalbe done, faith the Lord God

8 Againe, the word of the Lord cause vnto me, faying,

9 Sonne of man, prophecy, and fay, Thus faith the Lord God, fay, A fword, a fword both tharpe

10 It is flurpened to make a fore flaughter, and it is fourbished that it may fglitter : how shall we reloyce ifor it contemneth the grod of my fonne, as " all other trees.

11 And he hath given it to be fourbished, that he may handle it: this fword is tharp, & is fourbified that he may give it into the hand of the i flaver.

12 Cry and howle, sonne of man: for this shall come to my people, and it shall come wato all the princes of Ifrael: the terrors of the fword thalbe vpon my people, finite therefore vpon thy thigh. 13 For it is a triall, and what shall this be, if the fword contemne even the tod : It fhalbe no more, faith the Lord God.

14 Thou therefore, sonne of man, prophecy and fmite m hand to hand, and let the fword be doubled : let the fword that bath killed, returne the third time; it is the fword of the great flaugh .

ter entring into their priny chambers. 15 I have brought the feare of the fword into all their gates to make their heart to faint, and to multiply their ruines Ah, it is made bright, and it

16 Get thee alone : goe to the right hand, or a Prouide for thy get thy felfe to the left hand, whitherfoener thy fee God plague of 16 I will also smite mine hands together, and wil countrey.

cause my wrath to cease, I the Lord have said it 18 The word of the Lord came vnto me a- Nebuchtd-nezzar

gaine, laying, 19 Alfo thou fonne of man, appoint thee o two his purpose was also

waies, that the fword of the King of Babel may Ammonites : but come, both twaine shall come out of one land, and doubting in the way, chuse a place, and chuse it in the corner of the which entergrise to waie of the citie.

20 Appoint a waie , that the fword may come foothfayers, and fo to Rabbah of the Ammonites, and P to Indah in Went against Indah. I emission the ftrong citie.

21 And the King of Babel food at the 9 par- kept themselves in

is dreffed for the flanghter.

ting of the waie, at the head of the two wayes, Ieiusalein. confulting by divination, and made his at rowes he should goe against bright : he consulted with idoles, and looked in the Ammonster or the liver.

22 At his right hand was the divination for letufalem to appoint captains to open their mouth in f Beaufethere was the flaugister, and to life up their voyce with flour a league be weene ting, to lay engines of warre against the gates, to the I wes and the can among, and to build a fortreffe.

23 And it shalbe voto them is a false diving. thinke nothing lesse! tion in their light for the oathes made voto them: then that this tring in side come to gade, t but he will call to remembrance their iniquity, to t Trat is, Neb the intent they should be taken.

24 Therefore thus faith the Lord G ad B cause bet to re ell on of ye have made your iniquitie to be remembred in come you diffconcring your rebellion, that in all your works affection, Ze 'ck' / b. your flones might appeare; because Isay, that ye who practiced with are come to remembrance, ye thatbe taken with ange him elle de the hand

25 And thou Prince of Ifrael polluted, and Baby o tans. wicked, whose day is come, when iniquitie shall x Some referre this haus an end.

26 Thus faith the Lord God , I will take away Priet we t into the x diademe, and take off the crowne . tois thall capti be no more the fame : will exalt the bumble, and y To. t is, vnto the will abase him that is high.

27 I will ouerturne, ouerturne, ouetturne it, and for though the lewes it shalbe no more untill be y come, whose right it government afteris, and I will give it him.

28 And thou fonne of man, prophecie, and fay, Thus faith the Lord God to the children of restitution was nor Ammon, and to their blafphemy : fay thou, I fay, till Christs comming The fword, the fword is drawen footh and four- and at length flould be accomplished, as hished to the flaughter, to confirme, because of the was promised, glittering

29 Whiles they fee z vanity vnto thee, and pro- z Though the lewer phecied a lye vnto thee to bring thee vpon the would not beleeve neckes of the wicked that are flaine, whose day is that thou, to wit, come, when their iniquitie shall have an end.

30 Shall I cause it to returne into his sheath ? faid that the Pro-I will judge thee in the place were thou was cre- phers, which threatated, even in the land of thine habitation.

31 And I will powre out mine indignation vpon come, as though thee , and will blow against thee in the fire of my shou wearest already wrath, and deliuer thee into the hand of beaftlie vpon their neckes, men, and skilfull to deftroy.

32 Thou shalt be in the fire to be denoured: thy blood thalbs in the mids of the land, and thou finite be no more remembred: for I the Lord have fpoken it.

all parts in this o This was fooken,

becaufe that when came against Indah, to goe against the voderrake firit, he confulted with his p That it, to the tribe of Iudah that

them of leaufalem. t He vied conjuring and forcery, lerufalem thatl nez ar velli rem manda e to refift the to be Priefts artire : for lebozad-k the captinity with the comming of Melsiah:

ward under the Perfians, Greekes aid R manes, yet this G-n 49.10

the fword, froulde & come vpon them, and ned, spake lies, yet, thou flialt as furely

y Both firong and weake in terufalem. z The people faid thit the Piophet spake darkly: there. fore he deh ein the Lord to give them a plaine declaration. icareof.

a Speake feafibly. that all may vaderftand.

b That is , fuch

waich freme to have su outward thew of fernation of the ceaemonies of the law e Meaning , thorow all the land,

d As though thou were in extreme anou-th. a Because of the great noife of the army of the Caldeans

f And fo cause a feate. g Meining , the feenter : the w-

ing that it will not spate the King wao frould be as the found of God, and i a his place. h Trat is, the reft of and fourbished. the grouple.

1 To wit, unto the > my of the Cal-

* Reade ler. 31, 19. 1 Ezebiel mooued with compassion. thus complaineth, feating the feltius Ation of the krugdoine which God nad confined to David and his poster∵y cy promite, which promife God performed, although prere it fermed to maus eye that is the ald veerly perilli.

m That is , encourage the fovoid.

CHAP.

Ifrael as droffe. Chap, xxii, xxiii, A conspiracy. 92

CHAP. XXII.

I levufalem is reprocued for cruelty, 25 Of the wicked do-Strine of the falle prophets and procits, and of their vn-(attable conetonineffe. so The tyranny of rulers. 29 The wick dueffe of the people.

MOreouer, the word of the Lord came vato me, faying, 2 Now thou fonne of man, wilt thou a judge, a Art thou ready to execute thy charge, wilt thou judge this bloody city? wilt thou thew

to thee against leru. her all her abominations ? 3 Then fay, Thus faith the Lord God, The city falem, that murdereth the Prophets sheddeth blood in the mids of it, that her b time and them that are godly? b Tage is, the time to pollute her felfe. of her destruction.

c Tober owae va.

doing.

all men hate.

f In token of my

h I will thus take

the wickednesse.

more the inberi-

but forfaken.

most precious.

away the occation of

i Thou thalt be go

rance of the Lord.

wrath and ven-

geance.

may come, and maketh idoles c against her selfe, 4 Thou hast offended in thy blood, that thou

haft shed, and haft polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy daies to draw neere, and art come voto thy terme : therefore have I made thee a reproach to the hea-

5 Thole that be neere, and those that be farre from thee, shall mocke thee, which art vile in 4 Wholevery name d name and fore in affliction, 6 Behold, the princes of Ifrael euery one in thee

was ready to his power, to shed blood. 7 In thee have they despised father and mother: e He meaneth hereby in the mids of thee e haue they opprefied the ftrankind of wickednesse ger : in thee haue they vexed the fatherleffe and

then, and a mocking to all countreis.

which was see com- the widow. mitted in Ierufalem, 8 Thou hast despised mine holy things, and hast and therefore the polluted my Sahbaths. plagues of God thould speedily come 9 In thee are men that cary tales to shedde vpon her.

blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomi-* Lenit. 10, 11,18. 10 * In thee have they discovered their fathers

thame: in thee have they vexed her that was poluted in herfl ures. * Ierem. c.\$. 11 And every one * Eath committed abomina-

tion with his neighbours wife, and enery one hath wickedly defiled his daughter in law, and in thee hath enery man forced his owne fifter, even his fathers daughter.

12 In thee haue they taken gifts to flied blood: thou hast taken viery and the increase, and thou haft defrauded thy neighbours by extortion, and

haft forgotten me, faith the Lord God. 13 Behold, therefore I have f fmitten mine hands upon thy couetoufnesse, that thou hast vied, and you the blood, which hath beene in the mids

14 Can thine heart endute, or can thine hands g That is, able to g be ftrong, in the daies that I thall have to doe defend thy felfe. with thee ? I the Lord have spoken it , and will

15 And I will scarter thee among the heathen,

and disperse thee in the countries, and will cause thy h filthinesse to cease from thee. 16 And thou shalt take thine i inheritance in thy

felfe in the fight of the heathen, and thou shalt know that I am the Lord. 17 And the word of the Lord came vnto

me, faying,

18 Sonne of man, the honse of I srael is vnto me

k Which before was as k droffe : all they are braffe, and tinne, and yron, and lead in the mids of the fornace; they are even the droffe of fluer.

19 Therefore thus faith the Lord God, Because ye are all as droffe, behold, therefore I will gather you in the mids of Ierufalem.

20 As they gather filter and braffe, and y ron,

and lead, and tinne into the mids of the fornace, to blow the fire vponit to melt it, so will I gather you in mine anger and in my wrath, and will put you

there I and melt you. I Meaning , be eby 21 I will gather you, I fay, and blow the fire of that the gody flould my wrath vpon you, and you shalbe melted in the wicked defroyed, mids thereof.

22 As filter is melted in the midft of the fornace, so shall yee be melted in the mids thereof, and ye shall know that I the Lord have powred out

my wrath vpon you. 23 And the word of the Lord came vnto me.

faying,

24 Sonne of man, fay vnto her , Thou art the in Thou art like a land that is vncleane, m and not rained upon in the barren land which

the Lord plagueth day of wrath. ay of twrath.

25 There is a conspiracy n of her prophets in the n The salle prophets mids thereof like a roating lyon, rauening the pray: have confpired togethey have denoured foules; they have taken the dectrice more pro-

tiches and precious things : they have made her bable. many widowes in the mids thereof. 26 Her Priefts have broken my Law, and have defiled mine holy things : they have put no diffe-

tence betweene the holy & prophane, neither difcerned betweene the vincleane and the cleane, and o They have neglehaue hid their o eyes from my Sabbaths , and I am thed my feruice.

prophaned among them. ophaned among them.

* Mich. 3, xi.

Her princes in * the mids thereof are like Zepha. 3, 3.

wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her P Prophets have dawbed them with 2 They which vntempeted morter, feeing vanities, and disining ued them, flattered lies vnto them , faying , Thus faith the Lotd God, then in their vices,

when the Lord had not ipoken. doings with lyes . 29 The people of the land have violently op-Chap.t3, .o. prefled by fp spling and robbing, and baue vexed the poore and the needy : yea, they baue oppleffed the thranger against right.

30 And Hought for a man among them, that q which would should a make up the hedge, and stand in the gap show himselfe zealous in my caufe by bef re mee for the land that I thould not deftroy traffing vice, Ifa.79. it, but I found none. 16.an 1635 and

31 Therefore have I powred out mine indigna- also pray voto me to

tion upon them, and contumed them with the fire with hold my plagues, Pial, 106, as. of my wrath : their owne waies have I rendred vpon their heads, faith the Lord God. CHAP. XXIII.

Of the Idelatry of Samaria and Ierufalem, under the names of Abolah and Abolibah.

 Γ He word of the Lord came again wato mer, faying, 2 Sonne of man, there were two women, the

daughters of one a mother. 3 And they committed fornication in b Egypt, and I dan, which

they committed fornication in their youth : there came both out of one were their breafts pressed, and there they bruised family. the teats of their virginity. laters after the 4 And the names of c them were Aholah the maner of the Egypti-

elder, and Aholibab ber lifters and they were mine, c Aholah fignifiesh and they bare fonnes and daughters : thus were a mantion or diveltheir names : Samaria & Aholah, and Ierusalem A- ling to berfelfe.

holibah. 5 And Aholah played the harlot f when d thee royall city of Ifraelf: was mine, and the was fet on fire with her louers, and Abolibah figni-

to pit, with the Affyrians her neighbours. 6 Which were cloathed with blew filke, both cap- n east level lem , taines and princes they were all pleasant yong where Gods Temple

men, and horfemen riding vpon borfes, t Ehr. under me. d When the I sa-liter were named the people of God, they became idolaters, and for foolie God, and put

lhould have repros-

and courted their

a Meaning , lines

meaning Sam sit,

finh my manfio.. in

which was the

ter . whereby is

their traft in the Affyrians. Mm 4 6 Thus e The holy Ghost

vierh thefe termes

so chaffe eares, to

cause this wicked

be abhorred, that ynneth any fliould

abide to beare the

name thereof

f Meaning, the

This declareth

that no words are able fufficiently to

expresse the rage of

the lutts dote vom

mags of them after

swhom they luft.

mentioned.

Affyriace.

7 Thus the committed her whoredome with whem, even with all them that were the chosen men of Asthur, and with all on whom the doted, & defiled her felfe with all their idoles.

8 Neither left the her fornications, learned of the Egyptians : for in her youth they e lay with her, and they bruifed the breafts of her virginity, and powred their whoredome vpon her. which feeme strange

9 Wherefore I delinered her into the hands of her louers, euen into the hands of the Affyrians, vice of idolatry fo to vpon whom she doted.

10 These disconered her shame : they tooke away her fonnes and her daughters, and flew her with the fword, and the had an entil name among women : for fithey had executed judgement vpon

11 And when her fifter Aholibah faw this, the marred her felfe with inordinate loue more then the, and with her fornications more then her fifter with her fornications.

12 She doted upon the Affyrians her neighbours, both captaines and princes clearhed with divers fuites , horfemen tiding vpon horfes ; they were all

pleafant yo g men. 13 Then I faw that the was defiled, and that

they were both after one fort. 14 And that the increased her fornications : for when the faw men g painted ypon the wall, the

images of the Caldeans painted with vermilion. 15 And girded with girdles vpon their loines,& with died attire vpon their heads (looking all like idolaters, and thereprinces after the maner of the Babylonians in Calfore the boly Gholt

here compareth : be to dea, the land of their nativitie.) thof: which in their 16 Alioone, I fay, as the faw them, flie doted raging loue at d filwpon them, and fent meisengers vnto them, into the imager and pain-

> 17 Now when the Babylonians came to her into the bed of love, they defiled her with their fornication, and the was polluted with them, and her luft departed from them.

> 18 So the discouered her fornication, and disclosed her thame ; then mine heart forfooke her, like as mine heart had for faken her fitter.

19 Yet the increased her whoredome more, and called to remembrance the daies of her youth, wherein the hadplayed the harlot in the land of E-

20 For the doted upon their fernants whose members are as the members of affes, and whose iffue is like the iffue of horfes.

21 Thou calledft to remea brance the wickedneffe of thy youth, when thy teates were bruifed by the Egyptians : therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, Thus faith the Lord God, Behold, I will raife up thy louers against thee, from whom thing hearf is departed, and I will bring them against thee on every side,

23 To mit, the Babylonians, and all the Caldeans, h Peked, and Shoah, and Koa, and all the Ailyrians with them : they were all pleafant youg men, captaines and princes : all they were valiant and renowned, riding upon horfes.

24 Euen these shall come against thee with charets, wagons, and wheeles, and with a multitude of people, which shall fee against thee buckler and shield, and helmet round about : and † I will leave the punishment vnto them, 3c they shall indge thee according to their !! judgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee : they shall

thall fall by the fword: they shall cary away thy the princes and fonnes and thy daughters, and thy refidue shall be of thy people, denoured by the fire.

cut off thy i note and thine eares, and thy remnant i They fliall defire

26 They shall also strip thee out of thy cloathes. and take away the faire lewels. 27 Thus will I make thy wickednesse to cease

from thee, and thy fornication out of the land of Egypt : fo that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus faith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hateft, even into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and thall take away all thy klabour, and thall leave theo k All thy treasures naked and bare, and the shame of thy fornications thou hast gotten by I shalbe discourred, both thy wickednes, and thy labour whoredome.

30 I will do thefe things ynto thee, because thou for faking of God to half gone a whoring after the heathen, and because ferue idolerthou are polluted with their idoles.

31 Thou halt walked in the way of thy fifter: therefore will I give her m cup into thine hand.

32 Thus faith the Lord God, Thou thalt drinke faine indgements and of thy fifters cup, deepe and large: thou shalt be thee, and that with laughed to fcorne and had in derition, because it greater severity. containeth much.

ontaineth much.

a Meaning, that the

33 Thou shalt be filled with a drunkennesse and

sfliction should be
fogreat that they forrow, even with the cup of destruction, and de- should cause them to folation, with the cup of thy fifter Samaria.

34 Thou shalt even drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breafts : for I have fpoken it faith the Lord God.

35 Therefore thus faith the Lord God, Because thou hast forgotten me, and cast me behind thy backe, the refore thou thalt also beare thy wickednetle and thy whoredome.

36 The Lord (aid moveouer vnto me, Sonne of man, wilt thou in ge Aholah and Aholibah? and wilt thou declare to them their abominati-

3.7 For they have played the whores, 30 blood is in their hands, & with t' ir idoles have they committed adulterie, and have also caused their sonnes, whom they hare voto me,to paile by the fire to be their o meat.

38 Moreouer, thus have they done vnto me . idoles, teade Chap. they have defiled my Sanctuarie in the fame daie, 16,20 .

and have proposed my Sabbaths. 39 For when they have flaine their children to their idoles they came the fame daie into my Sanchuarie to defile it : and loe , thus have they done in the mids of my honfe.

40 And how much more it it that they fent for men to come from? farre, vnto whom a meffen- P They fem into ager was fent, and loe, they came ? for whom thou have fuch as should diddeft wath thy felte, and paintedft thine cies,& reach the fernice of deckeds thee with ornaments.

41 And fatest q vpon a costlie bed, and a table q He meaneth the prepared before it wherevoon thou haft fet mine pared for the id-less incense and mine oyle.

42 And a voyce of a multitude being at eafe, mas with her; and with the men to make the companie , which flowed great, were brought men of r Saba from the wil- reach the maner of dernes, which put bracelets upon their hands, and wo this ping their beautiful crownes upon their heads.

43 Then I faid voto her that was old in adulteries, Now that the and her fornications come to an

and,

and riches which I All the world fliall

in I will execute the

lofe theit fenfes and

o That is, to be facufi. es to their

† Ehr. I will gine andgement before them 1 Or, lawes.

h These were the

taines voder Nebu-

names of certaine prinses and cap-

chidocatar.

44 And

· Cap, xxiiii, xxv.

Ezekiels wife a figne. 93

the neighbours

and delight,

to thy wayes, and according to thy workes shall . they judge thee, faith the Lord God.

o That is, the Ba-15 Alfo the word of the Lord came vnto bylomans.

me, laying, 16 Sonne of man, beholde, I take away from

thee the o pleasure of thine eyes with a plague: o Meaning, his yet shalt thou neither mourne nor weepe, neither wife, in whom he delited, as veif. 18. shall thy teates tunne downe.

19 And the people faid vnto mee , Wilt thou fent to them that

17 Cease from fighing:make no mourning for the dead, and binde the tire of thine head vpon thee, P and put on thy fhooesypon thy feete, and P For in mourning couer not thy lips, and eat 9 not the bread of men. they went bare hear ded and bare footed.

18 So I fpake voto the people in the morning, and also covered and at even my wife died : and I did in the mor- their lips. ning, as I was commanded.

not tell vs what these things meane toward vs mounted. that thou doeft fo? moining following

20 Then I answered them . The word of the Lord came vnto me, faying,

21 Speake vnto the house of Ifrael, Thus faith

the Lord God , Beholde , I will f pollute my San- f By fending the Ctuary , even the , pride of your power , the plea- Chaldeans to defure of your eyes and your hearts defire, and your fireyie, as Chapfonnes, and your daughters whom yee hane left, t Wherein you boulk shall fall by the sword.

2.2 And ye shall doe as I have done: yee shall not couer your lippes, neither thall yee eate the bread of men.

23 And your tire shalls upon your head, and your shooes voon your feet : ye shall not mourne por weepe, but yee thall pine away for your iniquivies, and mourne one toward another.

24 Thus Ezekiel is vnto you a figne : according to all that he hath done, yee fluil doe : and when this commeth, ye shall know that I am the

Lord God. 25 Alfo, thou fonne of man, shall it not be in the day when I take from them their power, the loy of

their bonor, the pleasure of their eyes, & the † de- † Ebr lifting up fire of their heart, their fonnes and their daughters, of their foules. 26 That he that escapeth in that day, shall come

vnto thee to tell shre that which hee hath heard with bis eares? 27 In that day shall thy mouth be opened to

him which is escaped, and it ou shalt speake, and be no more dun be, and thou shalt be a figne vnto them, and they shall know that I am the Lord.

CHAP. XXV, the word of the Lerd against Ammen, which reloyed at the fall of Jerufalian. S Against Mond and Sir, Idamen and the Phil Hims.

" He word of the Lord came againe vnto mee,

2 Sonne of man, let thy face again the Am-

monites, and prophecie against them,

3 And fay voto the Ammonites, Heare the word of the Lord God, Thus faith the Lord God,

Because thou saidest , a Ha, ha , against my San-Chuary, when it was polluted, and against the land a Because ye reloyof Ilrael, when it was defolate, and against the miedestroyed my bouse of Indah, when they went into captivitie, 4 Behold, therefore I will deliuer thee to the b Tont is, to the

her great skun me went rot cut of her : therefore b men of the East for a possession , and they shall e They shall chafe fet their c palaces in thee, & make their dwellings thee awry, and take in thee : they shall eate thy fruite, and they shall thy gorgeous houses drinke thy milke:

5 And I will make d Rabbah a dwelling ladelphia, which place for camels, and the Ammonites a fleepe- was the chiefecity? cote, and ye shall know that I am the Lord.

6. For thus faith the Lord God , Because thou a. Sam, 14,27.

f That is , worthy them after the manner of harlots , and after the

& Mraving, ell o-

. Of lechoniahs captinitie , and of

the reigne of Ze-

dek126, 2 king 35.1.

b Called Tebeth.

which containeth part of December

in the which

besieged Ierusalem.

moneth and day

c Whereby was

menih. reof

Or , beape

a Meaning of the

innocerts, when

of the kindling of

f Wb. fe iniquities

there yet remarce

g Sygni'yingthat

they fhould not be

b Spare ponerflate

but by little and

or coadition. i The citte she wed

little.

thry bad figine,

meant ferufalem.

Nebuchadarezzar

ther cities and

countries,

death, reade Chap, maner of murtherers : for they are harlots, and 16. 33. blood is in their hands. 46 Wherefore thus faith the Lord God, I will

Aholibah the wicked women.

bring a multitude vpon them, and will give them unto the tumuk and to the spoyle,

44 And they went in voto her as they goe to

45 And the righteous men they shall indge

a common harlot: fo went they to Aholah and

47 And the multitude thall ftone them with flones, and cut them with their fwords : they flall flay their fonnes, and their daughters, and burne

vp their houfes with fire. 48 Thus will I cause wickednesse to cease out of the land, that all t women may be taught not

to doe after your wickedneffe. 49 And they thall by your wickednesse vpon you, and ye shall beare the sinnes of your idoles, and ye thall know that I am the Lord God.

CHAP. XXIIII, He sheweth the destruction of lernstiers by a parable of a

feething por. 16 The parable of Exektels wife being dead. A Gaine in the a ninth yeare, in the tenth mo-neth, in the tenth day of the b moneth, came

the word of the Lord voto me, faying, 2 Sonne of man, write thee the name of the day, even cfthis fame day : for the King of Babel

fet him le fe against Ierufalem this same day. and part of Ianuatie; Therefore speake a parable vnto the rebel-

Hous house, and fey voto them, Thus fayth the Lord God, Prepare a pot, prepare it, and also powre water into it. 4 Gather the d pieces thereof into it, euen ene-

ry good piece, as the thigh and the shoulder, and d That is, the citibil it with the chiefe lones. zens, and the chiefe

7 Take one of the best theepe, and 8 burne also the . bones under it, and make it boyle well, and feetle the benes of it therein.

6 Because the Lord God faith this, Woe to who were the cause the bloodie city , enen to the pot , I whose skum is therein, & whose skum is not gone out of it: bring Gods whath against it out 8 piece ty piece: let no h lot fall vpon it. 7 For her blood is in the mids of her : the fet

and wicked citizens it vpon an high i rocke, and powred it not vpon the ground to coner it with cuft,

8 That it might cause wrath to arise, and take deltre yed alar once, vengeance: enen I haue fet her blood voon an bie

rocke that it should not be covered. o Therefore thus faith the Lord God,* Woe to

the bloody city, for I will make # \$ be roing great.

10 Heape on much wood: k kindle the fire, confume the flesh, and cast in spice, and let the

not afhamed thereof, bones be burnt. 11 Then let it empile upon the coales thereof, that I the braffe of it may be hot , and may burne,

Or, an teape of and that the filthineffe of it may be molten in it, and that the skun me of it may be confuned. 12 Shee hath wearied herselfe with lies, and

> her skumme fhall be confamed with fire. 13 Thou remainest in thy filthinesse and wic-

kecheffe : because I would m have purged thee, and thou wast not purged, then shalt not be purged from thy filthineffe, till I have caused my wrath to light upon thee.

14 I the Lotd have spoken it: it shall come to paffe, and I will doe it : I will not goe backe, neither will I spare, neither will I repent; according

her crueltie to all the world, and was Beither vet bid it. * Nah 3 1. Habak 2 12 wood. k Meaning, that the citie fhon!d be vererly deficeed and that he would give the enemier an appetite therevnto. Or, cottone. flattered berfelfe in m I laboured by fending my Prophets to call thee to repentance, but thon evoulded not.

citie and Temple.

to devell in.

d Called alfo Phis

and full of conduits

Why Tyrus was destroyed.

Ezekiel•

The destruction of Tyrus.

much built by are

men was wonce

which they had

hast clapped the hands, and famped with the feet, and reloyced in heart with all my despute against the land of ifeael.

7 Beholde , therefore I will stretch out mine hand vpon thee, and will deliuet thee to be fpoyled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou flight know that I am the Lord

8 Thus faith the Lord God, Because that Moab and Seir doe fay, Behold, the house of Judah is like ynto all the heathen.

9 Therefore, beholde, I will open the fide of e Sothat no power Moab, euen of the cities e of his cities, ! (a), in his or ftrength flould frontiers with the pleafant countrey, Beth-ieffiibe able to read the moth, Baal-meon, and Kiriathaim.

10 I will call the men of the East against the Ammonites , and will give them in postersion , so that the Ammonites shall no more be remembred among the nations.

11 And I will execute indgements vpon Moab, and they shall know that I am the Lord.

12 Thus faith the Lord God , because that Edom bath done cuill by taking vengeance your the house of Iudah, and hath committed great offence, and revenged himfelfe upon them,

13 Therefore thus faith the Lord God , I will allo stretch out mine hand upon Edom . and dettroy man and beaft out of it, and I will make it defolate from Teman, and they of Dedan shall fall by the fword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, & they shall doe in Edom according to mine anger, and according to mine indignation, and they shall knowing vengeance, faith the Lord God.

15 Thus faith the Lord God, Because the Philiftims have executed vengeance, and revenged themfelues with a despitefull beart, to destroy it for the old hatted.

16 Therefore thus faith the Lord God , bef which were cer- hold , I will firetch out mine hand upon the Philiftims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

> 17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

> CHAP. XXVI. I He prophecieth that Tyrus fhalbe over throwen , becaufe at veroyced at the defluittion of legufalem. 15 The wondring and aftenifoment of the marchants for the desirne-

> A Nd in the eleventh yeere in the first day of the moneth, the word of the Lord came vnto me, faving.

2 Sonne of man, because thath Tyrus hath said against Ierusalem, Aha, theb gate of the people is broken : it is turned vnto me : for feeing the is defolate, I shalbe e replenished.

3 Therefore thus faith the Lord God, Behold, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his wanes.

And they shall deftroy the welles of Tyrus and breake downe her towers : I will also scrape her duft from her, and make her like the top of a

5 Thou shalt be for the spreading of nets in the mids of the fea : for I have tpoken it, faith the Lord God, and it shall be a spoile to the nations.

thall be flaine by the fword, and they thall know that I a'm me Lotd

7 For thus faith the Lord Go!, B-hold, I will bring vpon Tyrus Nebucad-nezzar king of Babel , a king of kings from the North , with hoties and with charets, and with horfemen, with a multitude and much people. 8 He shall flay with the sword thy daughters

In the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler again& thee. 9 He shall set engines of warre before him

against thy walles, and with his weapons breake downe thy towres.

10 The duft of his horfes shall couer thee, for their multitude; thy wals shall thake at the noise of the horfemen, and of the wheeles, and of the charets, when he shall enter into thy gates as into the entry of a citie that is broken downe.

II With the hooses of his horses shall he tread downe all thy freetes : he shall flay the people by the fword, and the epillars of thy fireng h fhall : For Tyrus was fall downe to the ground.

12 And they it all robbe thy riches, and fpoyle and by labour of thy marchandife, and they thall breake downe out of the Sea thy walles, and destroy thy plefant houses, and some referre this they shall cast thy stones and thy timber and thy of the images dust into the mids of the water.

13 * Thus will I cause the found of thy songs meded up for their to cease, and the found of thine harpes shalbe no glory and renowns, more heard. f I will make thee

14 I will lay thee like the toppe of a rocke; io bare that thou thou shalt be for a spreading of nets : thou shalt shalt have nothing be built no more: for I the Lord have spoken it. faith the Lord God.

15 Thus faith the Lord God to Tyrus, shall not the yles tremble at the found of thy fall ? and at the cry of the wounded, when they shall be flaine and murthered in the mids of thee?

16 Then all the princes of the g fea shall come g The governouse downe from their thrones : they thall lay away countries that dwell their robes, and put off their broidered garments by the fea: whereby and thall cloathe themfelues with aftonithment; he figuifieth that her they shall fit vpon the ground and be assonished be so horrible. at every moment, and be amazed at thee. that all the world

17 And they shall take up a lamentation for should beare therethee, and fay to thee, How art thou deft oyed, of and be afraid, that wast inhabited b of the Sea men, the renou-chaus which by med citie which was strong in the sea , both thee their traffing is did and her inhabitants, which cause their searce to suitch her wooders fully and increase be on all that haunt therein! her power.

18 Now thall the yles be aftonished in the daie of thy fall : yea, the yles that are in the fea, shall be troubled at thy departure.

19 For thus faith the Lord God, when I shall make thee a defolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters thall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old i which were dead time, and shall fet thee in the lowe parts of the long agoe. earth, like the old ruines, with them , I Jay , which goe downe to the pit, fo that thou shalt not be inhabited, and I shall shew my glorie in the land

of the ! liuing . k Meaning , in Iu-21 I wil | bring thee to nothing, and thou shalt dea, when it shall be no more: though thou be fought for , yet shalt be restored. thou neuer be found againe, faith the Lord God. a terrent,

CHAP. XXVII. The Prophet bewasteth the defotation of Tyrus . flewing what were the riches, power and authoritie thereof in time paft.

a Either of the

capmuitie of Ieco. mile, or of the reigne of Zedekiah. b That is, the famous cirie Istufa-

lem, wherevoto

taine garifons of

times molened

the lewes, of the

Cherethims Da-

uid alfo had a gard, a, Sam, 8, 13,

Philiftims. whereby they oft

Babylonians,

all people resorted. c My tiches and fame fhall increase: thus the wicked reiovce at their fall by whom they may haucauy profit for advantage.

d' The towner that belonged vato ber.

6 And herd daughters which are in the field,

The power and riches of Tyrus.

a Which ferueft

thy marchandife.

b This mountaine

mon but the Amo-

sites called it Shemir,Deut. 3 9

e Which is taken

I Or, fb:pmafters.

d Meening, that

of the city, which

ishere meant by she flaip: and of

thefe were the

buildere of Salo-

e That is, they of

тока Тепр'е,

Coppado:ia.or

dwarf-s.wbich

Were to called,be-

they leemed little.

f Of Grecia, Italy

g By feiling flaues.

h U bich are taken

and Cappadocia.

for a recple of

i Meaning, Vni-

cornec bornes, and

Elephantateeth.

Or, worker.

Or, carbuncle. Or, filke.

k Where the beft

wheat growed.

ar , tranele.

Alia minor,

caufe that out of

abe his towers

1.Ki g.5,13

Pirmies and

for Grecia and

Indy.

swas called Her-

† Ebr. heart.

Cap. xxvii xxviii The mourning for Tyrus fall. 94

He word of the Lord came againe ento mee,

2 Sonne of man, take vp a lamentation for

3 And fay vnto Tyrns that is fituate at the entry of the fea, which is the mart of the people for many yles, Thus fayeth the Lord God, O Tyrus, all the world with then half faid, I am of perfice beauty.

4 Thy borders are in the † mids of the fea, and thy builders have made thee of perfit beautie.

They have made all thy fhip boards of firre rrees of b Shenir: they have brought cedars from Lebanon, to make mafts for thee,

6 Of the okes of Bashan have they made thine ores; the company of the Affyrians have made thy banks of youry brought out of & iles of Chinim. 7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy faile.

blew tilke and purple, brought from the yles of E. lishah was thy coucring. 8 The inhabitants of Zidon, and Aruad were

thy mariners, O Ty us: thy wife men that were in thee, they were thy | pilots. 9 The ancients of Gebal, and the wife men

thereof were in thee thy dealkers, all the ships of they built thewalles the fea with their matinets were in thee to occupy thy marchandise. 10 They of Persia, and of Lud and of Phut

were in thine atmie : thy men of warte they hanged the shield and helmet in thee; they fet foorth tny beautie.

11 The men of Aruad with thine armie mere vpon thy walles round about, and the Gammadims were in thy towers . they hanged their

shiel's upon thy walles round about : mey have made thy beams postic 12 They of T ofhishmers the marchants for

the multisude of hir ches, for filter, yron, time, and lead, which they brought to thy faires. 13 They of Tauan, Topal and Meshech were

thy marchants, & concerning the littes of men, and ther broug it veticls of braile for thy marchandife. 14 They of the house of b Togarmach brought to the faires, horses and ho Imen, and mules.

15 The men of Dedan mere thy marchants: and the marchandise of many yles mere in thine hands they brought thee for a prefent, i hornes,

teeth and peacockes

16 They of Aram prive thy marchants for the multitude of thy | wares: hey occupied in thy faires, with # emergudes, purple, and broydred

worke, and & finne linnen, and corall, and pearle. 17 They of Indah and of the land of Ifrael were thy matchants they broug it for thy mar-

chandife wheate of k Minnith, and Pannag, and hony, and oyle, and I balme. Or, turpentine,

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan alfo and of lauren, going to and fro, occupied in thy faires : y ron worke, caffia and calamus were among thy marchandife.

20 They of Dedan were thy matchants in precious cloathes for the charets

21 They of Arabia, and all the princes of Kedar | occupied with thee in lambes, and rammes and goates in these were thy mo schants.

22 The marchants of Sheba, and Raamah were thy marchants; they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold.

23 They of Haram and Canneh and Eden, the marchants of Sheba, Asthur and Chilmad were thy marchants.

24 Thefe were thy marchants in all forts of things, in rayment of blew filke, and of broydered worke, and in coffers for the rich apparell, which were bound with coardes : chaines also mere among thy marchandife.

25 The flups of Tarshish | were thy chiefe in | Or, come in comthy marchandile, and thou wast replenished and pany toward thee, made very glorious in the mids of the fea.

26 Thy | robbers have brought thee into great | or, remers. waters : the | East winde hath broken thee in the | That is, Nebuschad nextar. mids of the fea.

27 Thy riches and thy faires, thy marchandife. thy mariners and pilots, thy calkers, and the occupiers of thy marchandife, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the fea in the day of thy ruine.

28 The in fuburbs shall shake at the found of in That is, the cirties the cry of thy pilots. neere about thee

2) And all that handle the oare, the mariners as was Zidon, and all the pilots of the feathall come downe Atuad, and others,

from their thips, and thall fland upon the land. 30 And shall cause their voyce to be heatd against thee, and shall cry bitterly, and shall cast dust upon their heads, and wallow themselves in

the affics. 31 They shall plucke off their baire for thee and gird them with a fackecloth, and they shall weepe for thee with forow of heart and bitter moutning.

32 And in their mourning, they shall take vp a lamentation for thee , saying, What city is like Tyrus to destroyed in the mids of the fea!

33 When thy wares went foorth of the feas, thou filledst many people, and thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchardife.

34 When thou shalt be broken by § seas in the depths of the waters , thy marchandile and all thy mullitude which was in the mids of thee, shall fall, 35 All the inhabitants of the yles the be afto-

nithed at thee, and all their Kings shall be fole n Whereby is afraid and troubled in their courtenance. meant a leng rime. 36 The merchants among the people shall histe for it was prophe-

at thee : thou shalbe a terrour, and neuer shalt but feuentie yeeres, be any more, as 1fa. 23, 15. CHAP, XXVIII.

2 The word of G. d. sgainst the King of Tyrus for his pride 11 The word of the Lord again, I Zidon. 1; The Lord promifeth that be will gather together the children of

He word of the Lord came againe unto mee, I faying,

2 Sonne of man, fay vnro the prince of Tyres, Thus faith the Lord God, because thine heart is exalted, and thou halt faid, a I am a god, I fit in the I I am fafe that feat of God in the mids of & feat yet thou art but a man & not God, & though thou diddeft thinke in thine heart, that thou wall equall with God,

Behold, thou att wifer then b Daniel: there the heart of God. is no fector that they can tide from thee.

4 With thy wifedome and thine understanding thou haft gotten thee tickes, and haft gotten gold and filuer into thy treasures.

5 By thy great wifedome and by thine occu- lea, when Erchiel pying that thou increased thy riches, and thine wrote this,

heart is lifted up because of thy riches. 6 Therefore thus faith the Lord God, because thou diddett thinke in thine heart . that thou wast

equall with God,

ourt me, as God is to the beauen. Ebr. though thes b Tous be fpeaketh by destition : for Daniel bad declared notable fignes of b.s

v. fedome in Baby-

7 Behalf

Or, mere marchants whose mayehand fe paßed through thine bands,

c Like the re? of

infidels, which are

d He desidesh the

vaine opinion and

confi tence that

the Tyrians had

in'their riches.

freneth and

Or , safper.

Or, carbuncle.

e. He incaneth the

royall ilate of Ty.

tus, which for the

excellencie and

he compareth to

which counted the

Aike and by this swind amounted be

fig tifieth the fame,

f I did thee this

bonour to mike

thee one of the

builders of my

Temple, was h

glorie thereof

the Cherubinus

pleafuier

the beather and

Gods enginies.

7 Behold, therefore I will bring strangers vpon thee, even the terrible nations : and they shall draw their fwords against the beautie of thy wifdome, and they shall defile thy brightnesse.

They shall cast thee downe to the pit, and thou shalt die the death of them, that are flaine in the mids of the fea-

Wilt thou say then before him that flayeth thee, I am a god? but thou shalt be a man, and no

god, in the hands of him that flaieth thee. to Thou shilt die the death of the c vncircumcifed by the hands of strangers: for I have spoken

it faith the Lord God. 11 Moreover, the word of the Lord came voto me, faying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and fay vnto him. Thus faith the Lord God, Thou fealeft up the fumme, and art

full of d wifedome, and perfite in beauty. 13 Thou hast beene in Edenthe garden of God: every precious itone mas in thy garment, the ruby. the topace, and the I diamond, the chryfolite, the onix, and the iasper, the saphir, I emerand, and the carbuncle and golde: the workemanship of thy timbrels, and of thy pipes was prepared in thee in

the day that thou walt created.

14 Thou art e the anounted Cherub, that couereth, and I have fet thee f in housest : thou wast vpon the holy mountaine of God : thou halt walked in the mids of the & Itones of fire.

15 Thou wast perhi in thy waies from the day that thou wast b create! , till iniquitie was found

16 By the multitude of thy marchandife, they have filled the middes of thee with cruelty, and thou halt finned : therefore I will call thee as prophane out of the i mountaine of God : and I will

deftroy thee . O conering Cherub, from the mids of the Rones of hre. 17 Thine heart was lifted up because of thy beautie, and thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the

ground. I will lay thee before kings that they may behold thee. 18 Thou hast defiled thy k fanctification by the multitude of thine iniquities, and by the intquitie of thy merchandife : therefore will I bring forth a fire from the mids of thee, which thall de-

noure thee; and I will bring thee to affect vpon the earth, in the fight of all them that behold thee. 19 All they that know thee among the pro-

ple, thall be aftonished at thee : thou shalt be 1 a terrour, and neuer thalt thou be any more.

20 Againe the word of the Lord came vnto me, faying,

. 21 Sonne of man, fet thy face against Zidon, and prophecie against it,

22 And fay, Trus fayeth the Lord God, Behold, I come against thee, O Zidon , and I will be I glorified in the mids of thee; and they shall know that I am the Lord, when I shall have executed ludgements in her, and shalbe fanctified in her.

23 For I will fend into her pestilence, and blood into her streetes, and the flaine thall fall in the mids of her : m the eneme, Shall come against her with the fword on enery fide, and they shall knowe that I am the Lord.

24 And they shalbe no more a pricking thorne water the house of Ifrael, not any grieuous thorne of all that are round about them, & despised them, and they shall know that I am the Lord God.

25 Thus fayth the Lord God . When I shall hane gathered the honse of Israel from the people where they are scattered, and shall be a fanctified o He sheweth for in them in the fight of the heathen, then shall they what cause God dwell in the land, that I have given to my feruant Church , and prefeine it ftill, though

26 And they shall dwell fasely therein, and shall be destroy his enebuild houses, and plant vineyards : yea, they shall they should praise dwell fafely, when I have executed judgements him, and give thanks

vpon all round about them that despise them , and for his great merthey shall know that I am the Lord their God,

CHAP. XXIX. H: probhecieth against Pharach and Egypt. 13 The Lord grom: feth that he will restore Egypt after fourtte yeeres. 28 Elips is the reward of Kin, Nebuchad-neggar for the labour which he tooke against Tyrus.

N the a tenth yeere and in the tenth moneth, in a To wit, of the the twelfth day of the moneth, the word of the captivitie of Ieeo-Lord came vnto me, faying,

2 Sonne of man, fer thy face against Pharaoh Of the order the king of Egypt, and prophecie against him, and of these prophecies, against all Egypt.

3 Speake, and fay , Thus faith the Lord God, femetimes thandeth Behold , I come against thee , Pharaoh king of E- reade lere. 27. 1 gypt, the great b dragon, that lieth in the mids of b He compared his rivers, which hath laid, The river is mine, and Pharaob to a dra-I have made it for my felfe.

4 But I will put c hookes in thy lawes, and I ner Nilus, as will cause the fish of the rivers to flicke voto thy 1 will fend enefcales, and I will draw thee out of the midft of thy mier again't thee, rivers, and all the fifth of thy rivers shall sticke voto which shall plucke thy scales.

5 And I will leave thee in the willernes, both our of thy face thee and all the fifth of thy rivers : thou shalt fall places. vpon the open field: thou shalt not be brought together, nor gathered: for I have given thee for meare to the beafts of the field, and to the foules of the heatten.

6 And alithe inhabitants of Egypt shall know that I am the Lord, because they have bin a staffe

of d reede to the house of Israel. 7 When they tooke holde of thee with their 18. 21, Ifa. 36. 6. hand, thou diddeft breake and tent all their shoul-

der:and when they leaned upon thee thou brakest and madeft all their loynes to I ft and e vpright. Therefore thus faith the Lord God, Behold, e When they felt

and beaft out of thee 9 And the land of Egypt shalbe desolate, and but stood vpon

waste, 80 they shall know y I am the Lord because their feet, and put he hath faid, The river is mine & I haue made it, their truft to others. to Behold, theref rel come vpon thee, and ep- not fuffer that man

on thy riners, and I will make y land of Egypt vt- flould arrogate terly waste & desolate from the towte of Seueneh, any thing to himeuen vnto the borders of the † blacke Moores. truft in any thing II No foote of man shall passe by it, nor foote save to him alone,

of beaft thall passe by it, neither thall it be inha- t Eir. Cufb, or bited fortie yeeres. 12 And I will make the land of Egypt defolate

in the midft of the countreyes that are defolate. and her cities shall be defolate among the cities that are defolate for fortie yeeres: and I will fcat- * Iere. #5, 26. ter the Egyptians among the nations, and will they flice it not difperse them through the countreyes.

13 Yet thus faith the Lord God.* At the ende by be vide the Perfame, Greenest of fatty yeeres will I gather the Egyptians from and Romans, and the the people, where they were scattered,

14 And I will bring agains the captivitie of E. rechter fhould no gupt, and will cause them to returne into the land more put their trust of Pathros, into the land of their habitation, and depend on God. they shall be there as small kingdome.

gou which bidera himfelfe in the rithee, and thy people

d Reade a King.

Or , Bake. I will bring a fword vpon thee, and destroy man their burn, they Would Ray no

> baue fu'l dominion, caufe is that the If-

was when Hiram Lent voto Szlomon things necessary for the worke. h To wit, among tny people Ifrael, which fluned as Precious floors h Which was when I first celled thee to this dignitie i Thou fhalt haue no part among my eople. k That is, the bomour, wherevoto

I called them

mething.

D'Or , brought to

I By executing my judgements against thy wickedneffe.

in That is , Nebu Chad nevany

IS It

Nebuchadnezzars wages.

Chap. XXX, XXXI.

Pharaohs arme broken, 95

thet shall it exalt it felfe any more about the nations: for I will diminish them, that they shall no more rule the nations. 16 And it shalbe no prore the confidence of the

15 It shalbe the smalest of the kingdomes, nei-

the idoles, and I will cause their idoles to cease out of | N ph , an I there shalbe no more a plince of | Or, Monthis or the land of Fg. pt , and I will fend a feare in the dieard. land of Egypt.

h Leaft I thould by house of I frael, to bring their b iniquity to rememshis meanes punish brance by looking after them, fo thall they know sheir fiones. that I am the Lord God.

14 And I will make Pathros defolate, and will | Or. Tanis. fet fire in | Zoan, and I will execute judgement in

the land wall, and all that therein is by the hands

13 Thus faith the Lord God, I willalfo destroy

forrow, and No shalbe deitroyed, and Noph shall

of Arangers . I the Lord have spoken it.

17 € In the i feuen and twentieth yeere alfo in i Connting from the captionty of lethe first moneth, and in the first day of the moneth, coniah. came the word of the Lord vnto re laying,

15 And I will power my wrath vpon [Sin, which | Or, Pelusium.

18 Sonne of man, Nebuchadnezzar king of Bak He tooke great painter to be figure of beloanfed his rmy to ferue a great k feruice against Tyrus, and bis army Tyrus: enery head was made balde, and enery was fore handled. shoulder was made bare : yet he had no wages, t S gnifying that nor his army for Tyrus, for the fervice that hee Nebuchad-nezzar

is the ftrength of Egypt: and I will deftroy the Or. Alexandria. multitude of # No. 16 And I will fet fire in Egypt, Sin flull have great

had more paines then ferued againft it. profit, by the taking 19 Therefore thus faith the Lord God, Behold I will give the land of Egypt vnto Nebuchadnezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and

have forrowes daily. 17 The yong men of a Auen, and of a Phibefeth a Or, Helispolis. shall fill by the fword; and thefe cities thall go in- Vor, Puballum. to captiuity.

it shalbe the wages for his a my. 20 I have given him the land of Egypt for his Or, 18 11. labour, that ne ferued | against it, because they Or, entl against

18 At Tehaphnehes the day of hall reftraine his a Meaning, that ligth, when I shall breake there the dibarres of E-there shall be great gypt:andwhen the pompe of her power thall ceafe forrow and afficition in her, the cloud shall cours her , and her daugh on d That is, the

wrought I for me, faith the Lord God. 21 In that day will I cause the horne of the house of Ifrael to grow, and I will give thee en open mouth in the mids of them, and they shall know that I am the Lord.

ters thall go into captinity. ftrength and force. 19 Thus will I execute indgements in Egypt,& they shall know that I am the Lord.

CHAP. XXX.

20 And in the eleventh yeere, in the first . Of the captivity 20 And in the releuenth years, in the first of lechanish, or of meneth, and in the feuenth day of the moneth, the Zedekith reigne. word of the Lord came ento me, faving,

The defirmation of Egops and the cities thereof. The word of the Lord came againe vnto mee, faying,

21 So me of man , f I have broken the arme of f For Nebuchadneze I haraoh king of Egopt; and loe, it shall not be zar de troyed Pha-I haraoh king of Egipt; and loe, it man bot of rab Nechon: Cat-bound vpto be healed, neither fheli they put a chemili, Ier, 45, 46. roule to bind it, and so make it strong to hold the 22 Therefore thus fayeth the Lord God, Be-

 Sonne of man, prophecy, and fay, Thus faith the Lord God, Howle and cry, Woe be vnto this day. 3 For the day is neere, and the day of the Lord

hold, I come against Pharaoh king of Egypt , and will breake 8 his arme that was firerg, but is g His force and broken, and I will ca ife the fwor 1 to fallout of power. his hand.

is at hand, a cloudy day, and it shalbe the time of the heathen. 4 And the fword shall come vpon Egypt, and frare shalbe in Ethiopia, when the staine shall fall in Egypt, when they shall take away her multitude, and when her foundations shalbe broken

23 And I will featter the Egyptians among the nations, and will disperse them through the coun-24 And I will ftrengthen the arms of the king

downe, 5 . Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men of the of Babel, and put my fword in his hand, but I will breake Pharaohs armes, and he shall cast out fighings as the fighings of him that is wounded before 25 But I will ftrengthen the a mes of the king

land, that is in l. ague, fhall fall with them by the fivo:d. 6 Thus faith the Lord, They also that maintaine Eg:pt, shall fall, and the pride of her power shall

of Balack the armes of Pharach thall fall downer. and they thall know, that I am the Lord, b when b whereby we fee I shall put my fix ord into the hand of the king of that ty anta hine no Babel, and he fi all firetch it out vyon the land of power of the misters, Egypt.

come downe : from the tower of b Seuerch shall they fall by the fword, faith the Lord God. 7 And they shalbe defolate in the mids of the countreis that are defola e, and het cities shalbe in the mids of the cities that are wasted.

more harme then 26 And I will featter the Egyptians among the God appointerhand nations, and differfe them among the count ics, when he will they and they shall know that I am the Lord.

8 And they fi allknow that I am the Lord, wh.n. I have fer a fire in Egypt, and when all her helpers flialbe deftroved.

CHAP. XXXI. 2 A comparison of the professival Pharach with the pro-ferring of the Asyrians, to the prophesical alike desiru-tion to them both.

9 In that day shall there messengers go soorth from me in flips, to make the carelette Mcores af aid, and feate tha'l come upon them, as in the day of Egypt, for loe, it commeth.

A Nin the eleventh years, in the third moneth, a Of Zedekinhar and in the first day of the moneth the word of frigure, or of second in the first day of the moneth the word of mine capturity. the Lord came vnto me, faying,

10 Thus faith the Lord God, I will also make the multitude of Egypt to ceafe by the band of Nebrachid-nezzir king of Babel.

2 Sonne of man, speake voto Pharaoh king of Egypt, and to his multitude, Whom are thou blike b Mraning that he was not like to in thy greatneffe? ftrength to the hir g

11 For he and his people with him, even the tertibles nations shalbe brought to destroy the land : and they shall draw their twords against Egypt, and fill the land with the flaine.

3 Behold, Asihur mas like a cedat in Lebanon of the adjustice, with faire branches, and with thicke the lowing when the Parylogical and the remaining and th boughes, and fhot up very hie, and his top was amor gihe thicke boughes.

12 And I will made the titters dry, and fell the land into the hands of the wicked and I will make

4 The waters nourithed him, and the deepe

a By Phut and Lud are meant Aphrica and Libya.

firing city of E.

gypt, Chap. 29.10.

b Which war a

of Tyrus,

The Affyrians prosperity described. Ezekiel.

The destruction of Egypt. flaine by the fword, this is Pharaoh and all his

tekiah.

exaited him on his with her rivers running round about his plants, and fent out her e little rivers yn-

ons were vader their to all the trees of the I field.

5 Therefore his height was exalted about all the trees of the held, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the despe fen

All the fooles of the heart as made their neftes in his bougnes, and under his branches did all the beaftes of the field bring foorth their young, and under his thallow dwelt all mighty nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neere

8 The cedars in the garden 4 of God could not hide him a no firre tree was like his branches and a Signifying, that the chaffenut trees were not like his boughes: all there was no greater power in he works the trees in the garden of God were not like vinto

him in his beauty. 9 I male him faire by the multitude of his branches: fo for all the trees of Bien, that were

in the garden of God, engled him. 10 There Cree thus faith the Lord God, B-caufe I he is life up on big 1, and hath that up his toppe among the thicke boughes, and his heart is life up

Or, then was lift in his height,

dom to

Wor, connirey.

taca his wife.

e That is, of Nebu-

chalteezzar, vyho

after ward was the

mona ch and anely

ruler of the world.

the destruction ca

the power of the Affyrians y the

Babyloniaus.

11 I have therefore delivered him into the hands of the emightieft a nong the heathen : hee fhall handle him, for I have calt him away for his wickedneffe.

12 And the strangers have destroied him , euen the terrible nations, and they have teft nim vpon the mountaines, and in all the vallets his branches are fallen , and his toughes are f bloken by all the rivers of the land. and all the people of the earth are departed from his fliadow, and have forf Hereby is fignified faken hi n.

13 Vpon his raine shall all the foules of the headen remaine, and all the beaftes of the field thalbe upon his branches.

14 So that hone of sixthe trees by the witer fhalbe exalted by their height, neither mail thoot up their top among the thicke borgies, nather thall their leaues hand up in their the ght, which drinke to much water. for they are all delinered ento death in the nether parts of the earth in the mids of the children of men; among them that

go downe to the pit. 15 Thus faith the Lord God, In the day when he went downe to hell, I caused them to monne, and I g couered the deepe f a him, and I did reftreme ning his great abun- the floo is thereof, and the great waters were flaved : I caused Let at on to resum for pine, and

all the trees of the neld fainted

16 I made the nations to thake at the found of his fall, when I cast him down to hell, with them ti at descend into the pitanina i the exiculia tires of Elien, and the bolt of Lata out even all that are nourithed with waters, thall he consforted in the nether parts of the castin

17 They also went downe to hell with him vnto them that were fline with the fword & his arme, and they that dwelt under his thado a in the milis

of he heathen. Pharaohap wer was 18 To whom art thou thus like in glory and in greatnes amo: githe trees of Eden? yet thou thalt be call downe with the trees of Eden vnto the nemer parts of the earth , thou shalesteepe in the mids of the & vacircumcifed, with them that be

multitude, faith the Lord God.

CHAP. XXXII. a The Prophet is commanded to bewaste Pharach King of 12 Her grophreied that deitrnetion fhat came unto Egypt through the King of Bubylen

Anoth, and in the hit day of the moneth, the generall captuity valer for word of the Lord came vnto be laying,

2 Sonne of man , take vp a lameutation for b Thus the scriptures Pha aon Ki got Eg pr, and fay voto him, Thou compare yranta to art like a hou of the nations, and art as a # dragon heartawnich devoure in the fea : thou cattedit out thy riutrs c and trou- elithat be weaker bledft the waters with thy feet , and ftampedft in then they, and fuch as they may ouer. their rivers. come.

3 Thus faith the Lord God, * I will therefore | Or, whate. foread my net ouer tree with a great multitude of . Thos prepared to people, and they thall make thee come vp into my * Chap.12.13, and

Then will I leave thee vpon the land, and I will cast thee your the open held, and I will cause ail the foules of the heaven to remain vpon thee, and I will fill all the beatts of the neld with thee.

5 And I will lay thy firth vpon the mountaines, and fill the valteies d with thine height.

6 I will also wat r with thy blood the land army wher in thou e fwimm ft, even to the mountains, e As Nilus overflowand the rivers thalbe foll of thee.

7 And when I thall f put thee out, I will couer thine batte to overthe heaven, and make the starres thereof darke *I for it will couer the funne with a cloud, and the moone fThe word fignified thall not give her light.

8 All the lights of the heaven will I make darke * 1/4.13.10 for thee, and being a darknes opon thy land, taith Loel a, at and a, re. the Lord God.

o I will also trouble the hearts of many people, ipechas mesne the when I shall bring thy destruction among the na- great frow that tions, and you the countries which thou mask not thatbe for the studyknowen.

10 Yea, I will make my people amazed at thee, and their Kings thall be aftonithed with feare for thee, when I shall make my sword to glitter again& their faces, and they thalbe afraid at every mon ent : every man for his owne life in the day of thy fill.

11 For thus faith the Lord God, The fword of the kn g of Babel fhail come vpon thee.

12 By the fwords of the mighty will I caufe thy multitude to fall: they all thatbe terrible nations, and they thail deftroy the h pompe o' Egypt , and h This came to page all the inuititude thereof thalbe confumed.

13 I will destroy also all the beafts thereoff om yeeres after this the great witerfides, neither thall the foot of man trouble them any more, nor the hooses of beafts trouble them.

14 Then will I make i their waters deep , and i To wit , of the cause their tiuers to tunne like oyle, faith the Lord mes; which shall

15 When I shall make the land of Egypt defo- commodities, late, and the counties with all that is thetein, shall be laid wafte: when I than Imite all them which dwell therein, then shall they know that I am the

16 This is the mourning wherewith they shall lament her:the da ighters of he nations shall lament her: they shall lament for Egypt, and for all her inultitude, faith the Lord God.

17 The the twelfth yeers also in the fifteenth day of the moneth, camethe word of the Lord vnto me, faying,

18 Sonne of man, lament for the multitude of Egypt,

d With heaps of

the catkales of thize wih Egypt fo witt make roebload of

to be put out as a candle is put out.

Mat 14.19 g By his maner of ter of the king and

in leffe then foure

Caldeans thine ens quietly entoy all sky

g. The deepe waters that couled him to mount to bie (meadance and pompe) thatt now tament at though they were covered with fackcloa-b. h To caufe this de-

Hudtion of the king of Aify 14 to feeme more banio'e, be fereih forth other kings and princes vehich are dead . . . shough they retoyced at the fall of fuch a sycant.

i Meaning , that nothing for great as h Reade Chap. 13,10.

The ende of 1 yrants.

thus the Lord gi-

plant and to de-

Haue not other

kingdomes, mot:

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m To make be

m That is, Egypt.

matter more fenfible, he bringerh iu

Pharaoh whom the

dead fhall meet and

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a Meening, sha

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Perhans.

weih his Propheis power both to

itroy by his word, reade lete. s. 10.

Chap, X X X I I I.

Of the Watchman. 96 frengthenesh them that despaire, and buldenesh them

flaine by the fword; miliee is delivered to the

h That is, prophe-cie, that they it all daughters of the mighty nations under the nether

19 Whom doest thou passe ! in beautie ? goe downe and fleepe with the vncircumcifed. 20 They thall fall in the mids of them that are

parts of the earth, with them that go downe into

fword: draw her downe, and all her multitude. 21 The most mighty and strong shall speake to " him out of the middes of nell with them that helpe her:they are gone down, and fleepe with the uncircumcifed that be flaine by the fword.

22 Asthur is there and all his company : their graues are about him: all they are flaine and fal-

Ien by the fword. 23 Whose graves are made in the fide of the pit, and his multitude are round about his graue: all they are flaine and fallen by the fword, which

canfed feare to be in the land of the lining. 24 There is . Elam and all his multitude round about his grane : all they are flaine and fallen by the fword, which are gone downe with the vncircumcifed into the nemer parts of the earth, which

caufed themselves to be fraced in the land of the

P liuing, yet have they botne their shame with

p Whom in hes lefe all the world them that are gone downe to the pit. 25 They have made his bed in the mids of the feared. flaine wall his multiinde : their graues are round about him. all these vncircumcised are staine by the fword : though they have caused their feare in

flame with them that go downe to the pit : they are laid in the middes of them that be flaine. 26 There is 9 Methech. Tuball, and all their multitude: their graues are round about them: all aslolephus writerh. these vncircumcifed were flaine by the sword, though they caused their feate to be in the land

the land of the living, yet have they borne their

27 And they shall not lie with the valiant r of the vncircumcifed, that are fallen, which are gone downero the graue with their weapons of warre, and have laid their favords under their heads, but their iniquity shall be upon their bones: because they were the feare of the mighty in the land of the liuing .

28 Yearthou thalt be broken in the middes of the vncircumcifed, and lie with them that are Saine by the fword.

29 Tracte is E Joro, his kings, and all his princes, which with their ftrength are layd by their that were fisine by the fword: they shall fleepe with the vacifuumcifed, and with them that goe

downe to the pit. 30 There be all the princes of the I North with f The Kings of all the Zidonians, which are gone downe with Babyloa, the flaine, with their flare : they are alhamed of their ftrength, and the vncircumcifed fleepe with them that Le flaine by the fword, and beare their theme with them that gue downe to the pir.

31 Poarach that ice them, and hee thall be setoyce Wille they " comforted one all is coulittude Pharaoh, and see o bers partikers all t is armie feathe flaine by the fword , faith the

Lord God.

of the fining.

32 For I have canfed my " feare to be in the land of the living : and ne shalbe laid in the mids of the vaction, cited with them, that are flaine by the fword, can Pharaph and all his multicude, faith the Lord God.

CHAP. XXXIII. a The office of the genernours and minifters. 14 He

with the promife of metcy. 30 The word of the Lord a-gainst the mockers of the Prophets. A Gaine the word of the Lord came vato me. Sonne of man, speake to the children of thy

people, and fay smothem, When I bring the fword vpon a land, if the people of the land take a man from among them, and make him their a He sheweth that a watchman.

land, he blow the trumper, and warne the people, 4 Then he that heareth the found of the trum- may have a care pet, and will not be warned, it the thore example and take him away, his blood finall be upon his warne then ever of the dangers pet, and will not be warned, if the fword come, over them, and to owne head.

For he heard the found of the trumpet, and would not be admonished : therefore his blood shall be upon him ; but he that received warning thail faue his life.

6 But if the watchman fee the fword come, and blow not the trampet, and the people be not warned: if the fword come, and take any perfon from among them, he is taken away for his biniquity, b Signifying that but his blood will I require at the watchmans no escape purification hand.

7 * So thou, O fonne of man, I have made thee watchman be rega warchman vnto the house of Ifrael : therefore warchman blowe thou shalt heare the word at my e mouth, and a feet trumper, and monith them from me.

8 When I thall tay voto the wicked, O wicked they, he final de-fenue double puman, thou shalt die the death, if thou doest not or ment. speake and admonish the wicked of his way , that * Chast. 3.17 wicked man shall die for his iniquitie, but his c Which teablood will I d require at thine hand.

9 Neuertheleife, if thou warne the wicked of charge at the his way to turne from it, if he doe not turne from Lords mouth, is his way, hee shall die for his insquirie, but thou true watchman. haft definered thy foule.

to Therefore, O thou fonne of man, speake vn. n w and were for to the loufe of tract, Thus yee feeds and fay, the bood of all If our transgrettions and our finnes be upon vs, his negligence and wee are confumed because of them, " how e Trusthe wicked flould was then live?

11 Say voto them, As I line, faith the Lord for their finnes, God, f I defite not the death of the wicked, but defparte of his merthat the wicked turne from his way and live turne ciet, and mitmure, you, urne you from your enil wayes, for why will g Reade of this yedie, O ye houle of Ifrael?

12 Therefore thou fonne of man, fay voto Chap 18, 22, 24. the children of thy people, The a righteo fnelle of the tighteous thall not deliuer him in the day of his transgrettion, nor the wickednesse of the wicked fhall cause him to fall therein, in the day that hee returneth from his wickednesse, neither shall the righteous line for his righteousness, in the day that he finneth.

When I shall fay voto the righteous, that he total furtly line, if nee trult to his owne rightecumefle, and commit imquitie, all his righteousnesse shall be no more remembred, but for his iniquitie that he hath committed, he thall die for the time.

14 Againe when I shall say voto the wicked, h Hereby be con-Thou flate die tue d.ach, If he turne from his demneth all is of hypotrifie, finne, and doe that which is lawfull and he right,

15 Towir, if the wicked reffere the pleege, and for lake wickednes, gine agains that he had robbed, and walks in the and yet feetare statutes of life , without committee g iniquitie, he fuch by their firalifurciy line, and not die.

16 None of his finnes that he hath committed, obeying G. he managed the managed has finness that he hath committeed, bearing and thaloe mentioned voto him, because he hath done by good with that

the people ought 3 If when he feeth the fword come vpon the to have continualy gouernours and teachers which Which are at hand.

> tneet though the then he will not

recement not bis d The watchman

when they heare tions undgements breou for fir.

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that which is lawfull and right, he shall furely line. * Char 18.25.

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* Chap 7 24.

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Chap. 14 17. and 29 21.

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17 Yet the children of thy people fay , * The way of the Lord is not equal : but their owne way is vnequall. 18 When the righteous turneth from his righ-

reoutnes, and commuteth iniquity, hee shall enen

10 But if the wicked returne from his wickedneffe, and doe that which is lawfull and tight, he

flial liue thereby. 20 Yet ye say , The way of the Lotd is not

equall. O ye house of Israel, I will indge you enery one after his waves. 21 Alfo in the twe'f h yeere of our i capituity,

in the tenth moneth, and in the fift day of the moneth, one that had efcaped out of ferulalem, came vato me, and faid. The citie is finitten. 22 Now the k hand of the Lord had beene vpon mee in the evening after hee that had escaped, prophecie, Chap. 8 2 1 Whereby is figni-

came, & had opened my mouth vntill he came to me in the morning : and when he had opened my ners of God carsos I mou h,I was no more dumbe.

23 Againe the word of the Lord came vato me, and fail,

2.4 Sonne of man, these that dwell in the desolate places of the land of lirael, talke and fay, m Abraham was but one, and hee potterfed the land , but we are many, therefore the land shalbe given vs in postallion.

25 Where fore fay voto them, Thus frich the Lord God, Yee care with the a blood, and I'f vp your eyes toward your idoles, and thed blood : ibould ye then poileffe the land?

26 Yeleane vpon your of words ye worke abothough they would mination, and ye defile enery one visiteighbours wife : thould ye then potfetfe the land ?

27 Say thus ento them , Thus fayeth the Lord God, As I live, to furely they that are in the defolate places. Thall fall by the fword: and him that is in the open field, will I give voto the beafts to be deupured: and they that be in the forts and in the caues thall die of the pefulence.

28 For I will lay the land defolate and wa'le, and the * pompe of per firingth thall chafe : and the mountains of ifiael the lbe de lolate, and none finall pattle through.

29 Then shall hey know that I am the Lord, when I have laid the land defolate and wafte, because of all their abominations, that they have

30 Aifo thou fonne of manithe children of thy people that ptaike of thee by the walls and in the doores of houfes and speake one to another, every one to his brother , faying , Come, I pray you, and

heare what is \$ word that commette from the Lord. 31 For they come vnto thee , as the people visth to come : and my people fit before thee, and heare thy wordes, but they will not doe them : for with their mouthes they make I is fies, and their we abuse the word heart goeth after their constoufnelle.

32 And lo, thou art vnto them, as a filefting fong of one that hath a pl-afant voice, & can fit g well: for they heare thy words, but the y doe there not,

33 And when this commette to palle (for loc. it will come) then thall they know , that a Prophethath beene among them,

CHAP. XXXIV.

a Against the fle; heards that def afed the flocke of Christ. and fether come game. 7 The Lord fach that hee will riple his disperied flecke, and gather thim toge-ther. 2; Hee promise the true speparard Christ, and A Nd the word of the Lord came voto me, fay-2 Sonne of man, prophecie against the shep-

heards of Ifrael, prophecie and fay vnto them, Thus tayeth the Lord God voto the shepheards, Who be voto the schepheards of Ifrael, that " Iere. 13.1. By the hepheards. feede themfelues , thould not the fhephear's feede he meanth the

3 Ye eate the b fat, and ye cloathe you with the frates, Prietts, and wooll: ye kill them that are fid, but ye feede not b Ye feeke to enthe fheepe.

4 The c weake have ye not ftrengthened : the their commodities ficke have yee not healed, neither have yee bound riches and fubliance vp the broken , nor brought agains that which c He de Cribeth the was driven away , neither have yee fought that office and duery of which was loft, but with cruelty, and with rigour a good paffour, have we ruled them.

5 And they were scattered without a shep. flocke, and not to be heard; and when they were differfied, they were d For laske of d denoured of all the bealts of the field.

6 My theeps wandered thorow a'l the moun- and dectrine they taines, and voon enery bie hill; yea, my flocke was perified. feartered thorow all the earth, and none did focke or leatch after them.

7 Therefore ye shepheatds, heare the word of the Lord.

8 As I line , faith the Lord God , furely because my flocke was spoyled, and my sheepe were dououred of all the beatts of the field , having no thepheard, neither did my thepheards feeke my theepe, but the thepheards fedde themselves, and fedde not my theepe,

9 Therefore, heare ye the wor lof the Lord, O ye shepheards.

10 Tons faith the Lord God , Behold, I come against the shophea ds, and will require my theepe at their hands, and coule them to ceale from feedir g the sheepe; neither shall the shepheards feede ding the fibrepernenth of shall the inephearus scene e. By definying themfoliums any more of in I will define my sheepe the concross birefrom their mouthes, and they shall no more de- lings, and reflering uoure them.

11 For thus faith the Lord God, Behold, I will Whereof we have fearch my sheeps, and feeke them out.

12 As a fhepheard fearcheth out his flecke, preachers, who when he hath bin among his theepe that are feat- and life labour to tered, fo will I feeke out my theepe & wil deliver feede his theepe them out of all places , where they have bin feat- in the pleafant patered in the cloudy and darke day,

13 And I will bring them out from the peo- their affiction and ple, and gather them from the countreys, and will mifery and this bring them to their owne land, and feed them vp. prom fe is to com-

on the mountaines of ifrael, by the rivers, and in all dangers. all the in inhabited places of the countrey. 14 I will feede them in a good pasture, and as lin up th-melues vpon the hie mountaines of Ifrael shall their fold three and thinks

parture shall they feede upon the mountaines of to be governed by 15 I will feed my theepe, and bring them to ting difference be-

their rest, saith the Lord God. 16 I will fecke that which we sleft , and bring fo give to either

againe that which was driven away, and will bind as they defence, vp that which was broken , and will firengthen the i By good patture weake, but I will defirey the fat and the s thong, and deeps warers and I will feed them with a judgement.

17 Alfo you my sheepe , thus fayth the Lord the admitistration Go i, Beholde, I in Jge betweene theepe & theepe, of in the did not die

betweens the rans and the goats. 18 Seemeth it a small thing voto you to have till they had coreaten up the good pelture , but yee must tread rupted it.

king , the Magirich your felues by and fuccour his

true fhepheards, a figne to oft as God fendeth true

flures of his word. f In the day of g Meaning, fu h

be : there shall they lie in a good fold, and in fat they have to ored

h That is, by puttweene the good word of God and

and

downe with your feet, the relidue of your pasture ?

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Chap. XXXV. XXXVI.

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and to have drunke of the deepe waters, but yee must trouble the residue with your feet.

10 And my sheepe eat that which we have troden with your feete, and drinke that which yee haue troubled with your feet.

20 Therefore thus faith the Lord God vnto them, Behold, I, even I will judge betweene the fat sheepe and the leane sheepe.

21 Because ye have thrust with side and with shoulder, and pusht all the weake with your hornes, till ye have !cattered them abroad.

22 Therefore will I helpe my theepe, and they shall no more be spoiled, & I will ind e betweene sheepe and theepe.

23 And I will fet vp a fhepheard ouer them,

l: Meaning Christ, and he shall feede them even my fernant k David, he thall feede them, & he thalbe their thepheard. 24 And I the Lord will be their God, and my fernant David fhall be the Prince among them , I

the Lord have Ipoken it. 25 And I will make with them a couenant of peace, and I will cause the enill beast to cease out

of the land, and they fhall! dwell fafely in the wildernes, and fleepe in the woods.

26 And I will fet them, as a bleffing, euen round about my mountaine; and I will cause raine hell, and to be fife y to come downe in due feafon : and there thall be raine of bleffing.

hurch, where they 27 And the m tree of the field shall yeeld her fli uld never periffi fruit, and the earth shall give ber fruit, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the coardes of their yoke, and deliuered them out of the hands of those that served themselves of them.

28 And they shall no more be spoiled of the heathen , neither shall the beasts of the land denoure them, but they shall dwell safely, and none

thall make them afraid.

g That is, the rod 29 And will raife up for them a n plant of rethat finall come our nowne, and they shalbe no more consumed with of the root of hanger in the land, neither beare the reproach of Ifliai, tfai i 1, t, the heathen any more.

30 Thus shall they understand that I the Lord their God am with them , and that they even tile house of Israel are my people, faith the Lord God.

31 And yee my flisepe, the sheepe of my paflure are men, and I am your God, faith the Lord

CHAP. XXXV.

a The definition that fall come on mount Seir , becauje they troubled the people of Ifrael.

M Oreover, the word of the Lord came vnto me, faying,

2 Sonne of man , Set thy face against mount a Where the Ideme- a Seir, and prophecie against it,

3 And fay voto it , Thus faith the Lord Go?, Behelde, O mount Seir, I come against thee, and I will firetch out mine hand against thee, and I will

make thee defulate and wafte. 4 I will lay thy cities wafte, and thou flight he defolate, and thou that know that I am the Lord.

Because thou hast had a perpetual hatted, and haft put the children of Ifrael to flight by the force of the fword in the time of their calamitie,

when their b iniquirie had an end. 6 Therefore as I line, faieth the Lord God, I will prepare thee viit o blood, and blood thall purfire thee : except thous have blood, even blood thall purfue thee.

Thus will I make mount Seit desolate and

wafte, and cut off from it bits that patfeth out and him that returneth.

And I will fill his mountaines with his flaine men : in thine hils, and in thy valleyes, and in all thy rivers that they fall, that are flaine well the tword.

9 I will make thee perpetuall defolations, and thy cities thall not d retuine, and ye thall know d To wit, to their that I am the Lord.

10 Because thou haft said, These two nations and a Menning, Israel these two countries shalbe a ine, and we will pose and Inda i. felle them (feeing the Lord was f there)

It Therefore as I line, faith the Lord God, I reople, they thould will even doe according to thy & wrath, and ac- ger about to fut cording to thine indignation, which thou bath once post from vied in thine haired against them; and I will make g As thos batt vied in thine haired against them, when I have done cruelly to my felfe knowen among is them, when I have done cruelly to indged thee.

12 And thou shalt know, that I the Lord have h Showing that heard all the blasphemies which thou hast spoken when God punish. against the mountaines of Ilrael, faying. They lie the godly ouger waite, they are given vs to be devoured.

13 Thus with your mouths ye have boufted a- ba h a case over gainth me, and I have multiplied your words a them and to profe gainft me: I have heard them.

1.4 Thus faith the Lord God, So fhall all the rage as though world rejoyce, when I thall make thee defolate.

Is As thou di ft reioyce at the inheritance of his band to their the house of Itrael, because it was desolate, so will destruction. I doe vnto thee : thou shalt be desclate, O mount Seir, and all Idumea wholy, and they thall know that I am the Lotd.

CHAP. XXXVI.

I Hee promifesh to de mer tiract from the Gentiles. 11 The benefits dine unto the lewes, are to be afrilod to the merey of Gol, and not unto their defeatings. 26 God renewesh our hearts that wee may waske in his commindenients.

A Lo thou fonne of man, prophecie vnto the mountaines of Ilrael, and fay, Ye mountaines + Chap, 6.4.

of I frael, heare the word of the Lord, 2 Thus faith the Lord God, Because the a ene - 2 That is, the Idamichath faid against you, Aha, even the b high b Thurs Longer places of the world are onts in policifion,

Therefore prophecy and fay, Thus faith the Gods promites Lord God, Because that they have made you defolate, and fwallowed you up on enery fitte that ye might be a possession voto the residue of the heathen, and yee are come vnto the lips and c tongues c Yeare made a of men, and voto the reproach of the people.

4 Therefore ye mountaines of Ifrael, heare the the world. word of the Lord God, Thus faith the Lord God to the mountaines and to the hils, to the riners and to the valleys, & to the wafte and defolate places, and to the cities that are for faken, which are spoyled and hal in derition of the telidue of the heathen that are round about.

5 Therefore thus faith the Lord God, Surely in the fire of mine indignation have I fpoken against the refidue of the heathen, and against all Idumea, which have d taken my land for their poffeffi in, d They appninted with the loy of all their heart; and with despitefull xith homselues minds to cast it out for a prey.

6 Prophecie therefore upon the land of Ifrael, Nebu b dnezzas and fay vinto the mountaines and to the hilisto the against ferufalem truers, and to the valleys, Thus feith the Lotd God, for his purpose.

Rehold I have foregon to refer in the property of the Beccule you have Behold, I have forken to mine indignation and in better a laughing my wrath, because ye have suffered the shame of the horn king a tothe heathen.

Therefore thus faith the Lord God, Thane Ch p. 20. 1. f lifted up mine hand, furely the heathen that are

bandled. to corfi ler ibat Le that the twicked

God, till they feele

Jem. Whi. e for

matter of taske

fore o me with

lem e oathe trade

g G ed declareth his mercies and goodnesse toward : Church who ftill preferuerh bis, eurn when he de-

fliore: h bit enimiet.

h Which was accomplished voder Chill, to whom all these temporall deliuerantes did direct them. That is . vpon the mountain-a of terufalem Or, thee. k This the coemies imputed as the reproach of the land, which God

aid for the finnes

of the people ac-

indgements.

cording to his tuft

4 Ifa (2, 5.7em. s.

1 And therefore would not fuffer

my Name to be

had in contempt.

would have reproached me, if I had

fuffred my Church

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n That is, his fpi-

sit, whereby he reformeth the beart,

and regenerateth

* Lere 32.39.chap.

bis, Ifa. 44. 3.

11. . 9.

to himfelte, and

as the beathen

to perifn. m This excludeth

Name,

Or, jou.

54.

about you , shall beare their shame.

8 But you, O mountaines of Ifrael, ye shall g shoot forth your branches, and bring forth your fruit to my people of Ifrael : for they are ready to

9 For beholde, I come vnto you, and I will turne vnto you, and ye shall be tilled and sowen.

10 And I will multiply the men vpon you, euen all the house of I frael wholly, and the cities shaloe inhabited, and the defolate places shallbe builded.

II And I will multiplie vpon you man and beaft, and they shall increase, and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then h as the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon i you, euen my people Ifrael, and they shall potlesse I you and ye shall be their inheritance, and ye shall no more henceforth deprive them of men.

13 Thus faith the Lord God, Because they say vnto you . Thou k land denourest vp men, and hast

beene a waster of thy people.

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the

15 Neither will I caufe men to heare in thee the thame of the heathen any more, neither thalt thou beare the reproach of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreover, the word of the Lord came

vnto me, faying,

17 Sonne of man, when the house of Ifrael dwelt in their ownel and, they defiled it by their owne wayes, and by their deedes : their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them. for the blood that they had flied in the land, and

for their idoles, where with they had polluted it. 19 And I scattered them among the heathen, and they were dispersed through the countreys: for according to their wayes, and according to

their deeds, I judged them. 20 * And when they entred voto the heathen, whither they went, they polluted mine holy Name, when they faid of them, Thefe are the peo-

ple of the Lord, and are gone out of his land. 21 But I favoured mine holy 1 Name, which

the house of Israel had polluted among the heathen, whither they went.

22 Therefore fay vnto the house of Ifrael. Thus faith the Lord God, I doe not this for your fakes, O house of Israel, but for mine m holy Names fake, which ye pollute I among the heathen, whi-

ther ye went. 23 And I will fanctifie my great Name, which was polluted among the heathen, among whom you have polluted it, and the heathen shall know that I am the Lord, faith the Lord God, when I

thall be fanctified in you before I their eyes. 24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powte cleane n water vpon you, and ye shall be cleane: yea, from all your hithines, and from all your idoles will I cleanfe you.

26 * A new heart also will I give you, and a new spirit will I put within you, and I will take away the flony heart out of your body, and I will give you an heart of flefli.

27 And I will put my spirit within you, and

cause you to walke in my statutes, and yee shall keepe my judgements and doe them.

a8 And ye shall dwell in the land that I gaue to your fathers, and ye shall be my people, and I will be your God.

20 I will also deliver you from all your filthinelle, and I will califor o corne, and will increase o Vader the abuse dance of temporall it, and lay no familne ypon you. benefits he con-

30 For I will multiply the fruit of the trees, cludeth the fpiriand the increase of the field, that ye shall beare no suall graces. more the reproach of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deeds that were not good, & shall indge your felues worthy to have bin P destroyed b Ye shall come to for your iniquities, and for your abominations.

32 Be it knowen voto you that I doe not this vo worthy to be for your fakes, faith the Lord God: therefore, O ye of the number of house of Israel, be ashamed and consounded for your jogratifude your owne wayes.

33 Thus faith the Lord God, What time as I shall have cleanted you from all your iniquities . I

will cause you to dwell in the cities, and the defolate places shall be builded.

34 And the defolate land shall be tilled, whereas it lay waste in the fight of all that passed by.

35 For they faid, This wafte land was like the garden of Eden, and these waste, and desolate, and ruinous cities were frong, and were inhabited.

36 Then the refidue of the heathen, that are left round about you, shall 9 know that I the Lord that it ought not build the ruinous places, and plant the defolate to be referred to places: I the Lord have spoken it, and will doe it.

37 Thus faith the Lord God, I will yet for this earth that any be lought of the house of Ifrael to performe it vn- countrey is rich to them: I will increase them with men like a and abundant, but flocke.

38 As the holy flocke, as the flocke of Ierufa- plagues and curfes lem in their lolemne feafts, so shall the desolate ci- declare, when he ties be filled with flockes of men , and they shall maketh it barren. know that I am the Lord.

CHAP. XXXVII.

He prophetieth the bringing agains of the people, being in suprimitie. 16 He Beweth the union of the tentribes

THe hand of the Lord was vpon me, and carried me out in the Spirit of the Lord, and fet mee downe in the mids of the I field, which was full of I Or , valley.

And he led mee round about by them , and a greater miracle behold, there were very many in the open field, power, and also and loe , they were very dry.

And he faid vnto mee , Sonne of man , can people from their thefe bones liue ? And I answered, O Lord God, much as heis able

thou knowest. 4 Againe he fald vnto mee , Prophecie vpon hodies, and rafe these bones, and say voto them, O yee dry bones, them vp againe,

heare the word of the Lord. Thus faith the Lord God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay finewes vpon you, and make fleth grow vpon you, and couer you with skinne, and put breath in you, that yee may liue, and yee shall know that I am the Lord.

7 So I prophecied as I was commanded: and as I prophecied, there was a noyfe, and beholde, there was a flaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the finewes, and the fleth grew vpon them, and about the skinne couered them, but there was no breath in them.

9 Then faid he voto mee, Prophecie voto the

true repentante, and thinke your felues Gods creatures, for

the feyle or plenonely to Gods mercies, as bis

a He Mewerh by will deliuer bie

to give life to the dead bones, and

The vnitie of all the tribes.

Chap, xxxvij.

A couenant of peace, 68

6 Signifying, all sere whereas the fraelites Were f. attered that is brought to the fame unity of foirit an i doct ine. wherefoeuer they are scattered tho-

ove the world.

h That it, When I

have brought you

out of those places,

and towner

captines.

where you are

of Ifrael, and

* Ishn.10.16.

Ifa 40 15.

13 dat 9.14.

the land of Cingan.

f Mesning, that

1're 13 5 chap 34.

winde: prophecie, sonne of man, and say to the winde, Thus faith the Lord God . Come from the foure b winds , O breath , and breathe vpon thefe flaine, that they may line.

10 So I prophecied as he had commanded me: the faithfull shall be and the breath came into them, and they lived, and flood vp vpon their feete, an exceeding great

Then he faid vnto me, Sonne of man, thefe bones are the whole house of Ifrael, Behold they fay, Our bones are dried, and our hope is gone, and we are cleane cut off.

Therefore prophecie, and fay vnto them. Thus faith the Lord God Behold my people , I will open your graues, and cause you to come vp out of your fepulchres, and bring you into the land of Ifrael.

13 And yee shall knowe that I am the Lord. when I have opened your graves, O my people, and brought you vp out of your sepulchers.

14 And shall put my Spirit in you, and ye faall line, and I shall place you in your owne land: then ye shall know that I the Lord have spoken it, and performed it, faith the Lord.

15 The word of the Lord came againg vnto

me, laying.

16 Moreoner, thou sonne of man, take thee a piece of wood, and write vpon it , Vnto Iudah, and to the children of Ifrael his companions : then d Which fignifeth the i. yoing together take d another piece of wood, and write you it, of the two houses, Vnto Ioseph the tree of Ephraim, and to all the toule of Ilrael his companions,

17 And thou shalt toyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee , saying , Wilt thou not shew vs

what thou meanest by these ? 1) Thou shalt answere them . Thus faith the e That is, the house Lord God, Behold, I will take the tree e of Joseph, of Ifrael,

which is in the hand of Ephraim, and the tribes of Ifrael his fellowes, and will put them with him euen with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the pieces of wood whereon thou wrirest, shalbe in thine hand, in their sight.

21 And fay vnto them , Thus faith the Lord God, Behold, I will take the children of Ifrael from among the heathen whither they be gone. and will gather them on every fide, & bring them into their owne land.

22 And I will make them one people in the land, ypon the mountains of Ifrael, * and one king shallbe king to them all: and they shallbe no more two peoples, neither be divided any more hence-

forth into two kingdomes.

23 Neither shall they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions; but I will faue themout of all their dwelling places, wherein they have finned, and will cleanfe them: fo shall they be my people, and I will be their God.

24 And Datid my * feruant fhall be king over them, and they shall all have one shepheard: they shall also walke in my judgements, and obserue

my flatures, and doe them.

the elect by Chrift 25 And they shall dwell in the fland, that I finall dwell in the haue given vnto Iaakob my feruant, where your heavenly lerufalem, fathers have dwelt, and they shall dwell therein, which is meant by euen they, and their fonnes, and their fonnes fonnes for euer, and my fernant David foall be their prince for euer.

26 Moreover, I will make * a covenant of peace * Pial te 4. with them: t shall be an everlasting covenant with and \$16, a. them, and I will place them, and multiplie them, and will fer my fanctuarie among them for euer-

27 My tabernacle also shall be with them: yea. I will be their Go l, and they shall be my people.

28 Thus the heathen shall know, that I the Lord doe fanctifie Ifrael, when my Sanctuary fiall be among them for evermore.

CHAP. XXXVIII. 1 He prophecieth that Gig and Magog fail fight with great power against the people of God, as Their de-Hyultion

Nd the word of the Lord came vnto me, fay-A ing.

2 Sonne of man, fet thy face against 2 Gog and 4 Which was a 2. Sonne of man, let thy face against - Gog are people that came against the land of Magog, the chiefe prince of of Magog the sonne Meshech and Tubal, and prophecie against him,

3 And Say, Thus feith the Lord God, Behold, Magogalfo bete I come against thee ,O Gog, the chiefe prince of country, fo that Methech and Tubal.

4 And I will deftroy thee, and put hookes in treys which had thy iawes, and I will bring thee forth and all thine Grecia and Traite. hoafte, both horfes and hotfemen, all cloarhed with her meaneth the all forts of armour, even a greate multitude with Principal enemies bucklers and shields, all b handling swords. They of Paras, of Cush, and Phut with b He flieweth

them, even all they that beare thield and helmet. that the carmies 6 d Gomer and all his bands, and the houle of thou d band them-

Togarman of the North quarters, and all his Cautch, but it bands, and much people with thee.

7 Prepare thy felfe, and make thee e readie, owne defire dion. both then, and all thy multitude that are affembled E hippians and vnto thee, and be thou their falegard.

8 After many dayes thou fhalt be vifited : for d Gomer was Iain the latter yeeres thou thalt come into the land Togarman the that hath beene deftroyed with the fword, and is fonne of Gomer, gathered out of many people voon the moun- and are thought to taines of Ifrael, which have long lien wafte : yet bite Alia Minor. I they have beene brought out of the people, and e Signify ng that they shall dwell all safe.

9 Thou shalt ascend and come vp like a tem- astemb'e themte ure pett, and shalt be like a cloud to couer the land, against the both thou, and all thy band, and many people Courch and Chaile with thee.

10 Thus faith the Lord God, Euen at the fame the land of Ifrael. time shall many things come into thy mind, and f That is, to mothou flight thinke feuill thoughts.

And thou shalt say, I will goe vp to the g Mraning Israel, land that hath no walled towers : g I will goe to which had now them that are at reft and dwell in Green, which bio deftreyed, and them that are at rest and dwell in safety, which was not yet built dwell all without walles, and have neither barres againe : declaring nor gates,

12 Thinking to spoile the prey, and to take a who feeke not for booty, to turne thine hand voon the defolate pla- much to fortifie ces that are now inhabited, and vpon the people, coemfelues by that are gathered out of the nations which have outward force, at gotten cattell, and goods, and dwell in the mids providence and of the land.

the land.

13 Sheba and Dedan, and the merchants of b One enemie that enure no bera Tarihiih with all the lyons thereof shall fay vnto because every one thee, h Art thou come to spoile the prey hast thou shall thinke to gathered thy multitude to take a booty? to carie but the spoyle away filter and golde, to take away cattell and is Shalt not thou goods, and to spoile a great prey?

14 Therefore, fonne of man, prophecie, and to come against fay vnto Gog, Thus faith the Lord God, In my Church when that day, when my people of Ifrael i dwelleth fafe, nothing flialt thou not know it?

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of the Church, Revel 40 . 3. ferues against the

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o, beine a fuerit.

15 And come from thy place out of the North parts , thou and much people with thee ? all foall ride spon horfes, even a great multitude and a mighty armic.

16 And thou shalt come up againft my people of I frael, as a cloud to coner the land, thou shalt Le in the t latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I I shall be fanctified in thee, O Gog, before their eyes.

Thus faith the Lord God, Art not thou he, of whom I have spoken in olderime, " by the hands of my femants the Prophets of Ifrael which prophecied in those dayes and yeeres, that I would bring thee ypon them?

18 At the fame time also when Gog shall come against the land of I frael, saith the Lord God, my weath thall atife in mine anger.

19 For in mine indignation, and in the fire of my wrath haue I spoken it : furely at that time

there thall be a great flaking in the land of If ael. 20 So that the fishes of the Sea, and the foules of the heaten, and the beafts of the fielde, and all that in youe and creepe upon the earth, and all the men that are voon the earth, shall tremble at my prefence, & the mountains shall be ouerthrowen, and then staires shall fall, and enery wall shall fall to the ground.

21 For I will call for a fword against him o throughout all my mountaines, faith the Lord God : every mans (word shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people that are with him, a fore raine, and haile-Itones, fire, and brimftone.

23 Thus will I be * magnified, and fan Clified, and knowen in the eyes of many nations, and they

flight know that I am the Lord, CHAP. XXXIX

3 He showeth the d fireflion of Gog, and Magog. 11 The graves of Gog and is boatte 17 They forit be denoured ef bordes and orals. 23 Wherefre the house of Ifrael es capture at Their bringing ogain. from captinitie is

Herefore thou forme of man, ptop'scie against Gog & fig. Tous faith the Lord God, Behold, I come against thee, O Gog, the chiefe

pance of Methech and Tubal. a Or. defiroy three

2 And I will deftroy thee, a and leave but the fix: part of thee , and will cause thee to come up from the North pirts, and will bring thee spon the mountaines of Ifrael:

And I will finite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of

thy right hand.

Thou b flink fell vpon the mountaine of Ifrael, and all thy bands and the propie, that is with thee : for I will glue thee voto the birds, and to every feathered foule and beatt of the field to be denowed

Thou thalt fall vpon the open field : for I have spoken i , fath the Lord God

6 And I will fend a fire on Magog, and among them that dwell fafely in the c yles, and they thall know that Lam the Lord.

7 So will I make mine holy Name knowen in the mids of my people I fearl, and I will not fuffer them to pollure mine holy Name any more, and the heathen shall know that I am the Lord, the Holy one of ifrael.

Lord God: this is the day whereof I have for plag e is fully de-And they that dwell in the cirles of If ael no: b: changed.

8 Behold, d is is come, and it is done, falch the d. That is, this

shall e goe forth, and thell burne and fet fire whon thrustion the the weapons, and on the thields, and bucklets, vp- Church flight have on the bowes, and upon the atrowes, and upon the great peace and fraces in their hands, and upon the speares, and burne all their they thall butne them with fire feuen yeeres.

10 So that they shall bring no wood out of they shall no mare the held , neither cur downe any out of the for- feare the enemies, and this is chiefly refts : for they shall burne the weapons with fire, meant of the acand they shall robbe those that robbed them, and complithment of spayle those that spayled them, sayth the Lord Charles kingdones, when by their God.

And at the fame time will I give vnto Gog enem es shall be f a place there for buriall in Ifrael, euen the val- ouercome. lev , whereby men goe toward the East part of the that the encines fea : and it iball caule them that paffe by , to ftop fire! have an their 8 notes, and there thall they bury Gog with borriole fall. all his multitude: and they shall call is the valley of the cashe ies. of || Hamon-Gog.

12 h And feuen moneths long shall the house of Gog. of Ifrael be burying of them, that they may time.

cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall have a name, when I shall be glorified, fairh the Lord God.

14 And they shall chuse out men to go contimually thorow the I land with them that trauaile, i Partly that the to bury thole that remaine vpon the ground, to holy land thould cleanse it : they shall search to the end of seuen and partly for the moneths.

15 And the travailers that posts through the the children of land, if any fee a mans bone, then shall he fet vpta their entires. figne by it, till the buriers have buried it in the valley of Hamon-Gog.

16 And alfo the name of the citie fhall be II Ha I Or , maltitude. monabithus shall they cleanse the land.

17 And thou forme of man thus faith the Lord Gol, Sprake vnto enery feathered foule, and to all the beatts of the field, Affemble your felues, and come:k gather your felues on enery file to my fa- h whereby hee crifice : for I doe facrifice a great facrifice for you fignificate borvpon the mountaines of Ifrael, that yee may eate the thouse come flefh and drinke blood.

18 Yee shall eate the flesh of the valiant, and of all Courch. drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goats, and of bullocks, even of all beaft; of Bathan.

19 And ye shall eat fat till ye be full, and drinke blood till ye be drunken of my facrifice, which I haue facrificed for you.

20 Tous you shall be filled at my table with horfes and chariots, with valiant men, and with all men of warre, faith the Lord God.

21 And I will fet my gloty a nong the heather. and all the heathen thall fee my indgement, that I have executed, and mine hand, which I have laid voon them.

22 So the house of Israel shall know; that I am the Lord their God from that day and fo

23 And the heathen shall know that the house 1 The beather of the level into captinitie for their inightie, that know that because they trespailed against mettherefore hid I my copie by their my face from them, and gaue them into the hand thrength neither of their enemics; fo fell they all by the fword

24 According to their vactounnelle, and ac- bar that the was cording to their transgressions have I done vato for my peoples them, and nid my face from them.

weapons because head Cant, all

Or the multitude

on the enemies

y t by the Weeksnes of mone sime,

2; There.

his Chuich. e That is . smone all nations where the en met of my

wa h fixe plagues,

as Chap 33, aa,

is Meaning, that

by the virius of

Gods Word the

creame thall be

de troyed where-

to ever be affaileth

people dwell. em-they never lo farre feparate. Deliuerance from captiuitie promiled. Cap. X L. An Angel with a measure. 99

> 25 Therefore thus faith the Lord God, Now will I bring agains the captivity of Isakob, and have constitution won the whole house of Israel, and will be in its for mine holy Name,

> 26 After that they have borne their shame, and all their transgression, whereby they have transgreffed against me, when they dwelt fafely in their land, and without feare of any,

27 When I have brought them againe from the people, and gathered them out of their enemies lands, and am * fanctified in them in the fight of many nations.

Chap 36,23.

a The lewes coun-

ted the beginning

of the yeere after

featts, they began

to count in March.

and for their other affaires io Sep em-

is to be understood

ber : fo that this

Le Parnis de de-

dans : or, The

eismer court.

of September.

28 Then thall they know that I am the Lord their God, which caused them to be led into captiuitie among the heathen : but I have gathered them vnto their owne land, and have left none of them any more there,

20 Neither will I hide my face any more from them: for I have powred out my Spirit ypon the house of Israel, faith the Lord God.

CHAP. XL

The refloring of the citie and the Temple. N the fine and twentieth yeere of our being in captiuitie, in the a beginning of the yeere, in the

swo forts:for their tenth day of the moneth, in the fourteenth yeere after that the citie was fmitten, in the felfe fame day, the hand of the Lord was vpon mee, and brought me thither.

2 Into the land of I frael brought he me by [a dinine vision, and fet me vpon a very high moun-If Or, visions of God. taine, wherevoon was as the building of a citie,

toward the South.

3 And he brought mee thither, and beholde, there may a b man, whose similitude was to looke b Which was an to, like braffe, with a linnen threed in his hand, Argel in forme of and a reed to measure with ; and hee stood at the to measure out this building.

And the man faid voto me, Sonne of man, behold with thine eyes, & heare with thine eares. and fet thine heart vpon all that I shall shewe thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou feeft vnto the house of Israel.

And behold, I fam a wall on the outlide of the house round about and in the mans hand mas a reed to measure with, of sixe cubits long, by the cubite, and an hand breadth: fo he measured the breadth of the building with one reede, and the height with one reed.

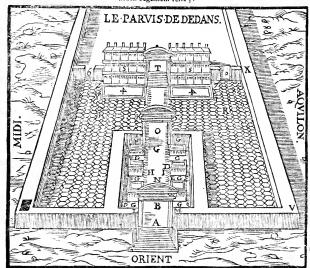
6 Then came he vnto the gate which looketh toward the East, and went up the staites thereof, and measured the | post of the gate, which was one | Or, threshold. reed broad, and & the other post of the gate, which & Or, upper post. mas one reed broad.

7 And every chamber was one reed long, and one reed broad, and betweene the chambers were fine cubits and the post of the gate by the porch of the gate within was one reed

8 Hee measured also the porch of the gate within with one reed.

o Then measured he the porch of the gate of eight cubitis and the | postes thereof, of two cu- | Or, pentifer bits, and the porch of the gate mas inward,

THE DESCRIPTION OF THE FIGURE which beginneth verse ;.



verse s. The wall that compaffeth about the Temple and the courts as appeareth to the fecond, and in the great figure.

A B The thick neff: of the well was fixe cubites: for fo long the reede was.

A C The beight of the wall, which was alfofixe cubits this wall conteined 2000 cubites. that is, on the Eaft fide jo.

C H And on the North file goo. H (A much on the Sou h fide

C K And 500. on the streft file 1 K This wall did

feporate the Temple from he city, Chap. 42 so. Veri 6 This gate in he great figure is market with D vnto the which appertaine feuen tteps E Thence they goe into the porch, where are fixe chambers F. which porch was closed with a wall G.

Verf 7 E F G The leagth. The

breath. EO G. The space of fine cubits betweene the chambers and so much space was on this side, and beyond the chambers. G from the threfhold inward to the porch was fixe cubits. AB BC The porch Verfe 9. CD The upper posts, HI The breadth of the allry of the porch. BC The longth of the porch, which was inward,

Varf. tt. L. M. the bealth of he gre and the beight A N. Verf. 12 The space before the chambers , az a litile gal lerie O. Verfe 13. The breadth of the whole pouch from the vimalt chanher to the gate 25 cubin PQ In the 14 verfe he fpeaketh of the upper postes, or peut fes who ben all were 60 subsets for enery chamber and fix . . . d the threshold and fincel of the doore , either is K figures. Verf 15. A D The

tifue cubirs Verf. 17. The out. ward out R fo called, because it was the on ward court in respect of the Temple, as apfigure N. bu it is theinner court in respect of the porch Which hath beene thirtle chambers, fificene on a lide. The two litt'e gates 6. which are gue A which hath feuen ftepe, eight T. betweene

in reforct of the Temple M. R. The North tile The perch S Thecoure without T. The tragch of the butca with the chambers as to the Eathfile V X The breafth ay, cubita YZ.

T Weie 100

eathirs and had as

much from South

word are confidented

in the great figure. The out ward court

r North VX

Perf. 40. Tais

Verfing Thegate of the mair come B o ter again't ibe pare of the outward court Rand 20 V. Athe E ft Cirhiidiel ca b s R B Verfay Th South gue in the great h ur D

1 orf 27 The inner COURT 28 E S Anth drafouboy DE Watch was the long hof 2 . ou rani bis Chamboots,

10 And the Chambers of the gate Eaftward, were three on this fide, and three on that fale : they three mere of one measure, and the postes had one measure on this side, and one on that fide.

11 And he measured the breadth of the entry of the gate ten cubirs, and the height of the gate thirteene cubits.

12 The space also before the chambers was one cubite on this fide, & the space was one cubite on that fide, and the chambers mere fixe cubites on this fide, and fixe cubits on that fide.

13 He measured then the gate from the roofe of a chamber to the top of the gate; the breadth tras fine and twentie cubites, doore against doote.

14 He made also postes of threescore cubites, and the polts of the court, and of the gate, had one measure round about.

15 And upon the forefront of the entry of the gate vato the farefront of the parch of the gate within were fif ie cubits.

16 And there were nattowe windowes in the chambers, and in their pofts within the gate round about, and likewife to the arches; and the windowes point round about within; and upon the posts were palme trees.

17 Then brought hee me into the outward peareth in the great court, and log, there were chambers, and a panement made for the court round about, and thirtie

chambers arere vpon the pauement. 18 And the payement was by the fide of the

deficibed. S. The gues over against the length of the gates, and the pauement was beneath. 19 Then hee measured the breadth from the

forefront of the lower gate without, voto the by the g entgate T. forefront of the court within, an hundred cubites Eaftward and Northward.

20 And the gate of the outward court , that and the gate within looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were three on this fide, and three on that fide, and the pottes thereo; and the arches thereof were after the measure of the first gate : the length thereof mas fiftie cubits, and the breadth tine and twentie cu-

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looketh toward the East, and the going up vnto it had feuen fleps, and the arches thereof were before them.

23 And the gate of the inner court flood ouer against the gate toward the North, and toward the East, and hee measured from gate to gate an bundre I cubits.

24 After that hee brought mee toward the South, and loe, there was a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these mea-

27 And there were windowes in it, and in the ar thes thereof round about, like those windowes: The outward court, the height mas fiftie cubites, and the breadth fine and twentie cubits.

26 And there were feuen fleps to goe up to it, and the a chas thereof were before the m. & it had paline trees, one on this file, and another on that file von the pollathereof

€ And there was a gite in the inner court toward the boath, and he medited from gite to

gate toward the South an Lundred cubits.

28 And he brought me into the inner court by Verf as. The inner the South gate, and he measured the South gate, court G. The eight according to these measures. the building, but

29 And the chambers thereof , and the postes they are like them thereof, and the arches thereof according to of the Eart gate Q. these measures, and there were windowes in it, were of one meaand in the arches thereof round about, it was fure, quantitie and fiftie cubites long, and fine and twentie cubites fallion.

30 And the arches round about mere five and twentie cubites long, and five cubites

31 And the archesthereof were toward the viter Court, and palize trees were vpon the postes thereof, and the going vp to it had eight

32 Againe hee brought mee into the inner Verf 32 The inner court toward the Eaft, and he measured the gate fide N, and form

according to these measures. 33 And the chambers thereof, and the postes cours, two on the thereof, and the arches thereof were according Earlide, two on to thefe measures, and there mere windowes there- on the South lide, in , and in the arches thereof round about : it was looks in the great fiftie cubites long, and fine and twentie cubites figure. broad.

34 And the arches thereof were toward the vtter court, and palme trees were upon the pofts thereof, on this fide and on that fide, and the going vp to it had eight steps.

35 After hee brought mee to the North gate, and measured it, according to these mea-

36 The chambers thereof, the postes thereof , and the arches thereof , and there were windowes therein round about; the height was hf- keth of five channel tie cubites, and the breadth fine and twentie cu- bers, which were

37 And the postes thereof were toward the North file I, The viter court, and palme trees mere vpon the poftes entry of the chamthereof on this fide, and on that fide, and the going bers , that is , the vp to it had eight Reps.

38 And every chamber, and the entrie thereof the opper polis or mas under the potts of the gates ; there they wa- hanged over the flied the batnt offering.

39 And in the porch of the gate food two te- Looks in the great bles on this fide, and two tables on that fide, vpon figure. the which they flowe the burnt offering, and the Verfe 39. In the finne offering, and the trespalle offering.

40 And at the fide beyond the fleps, at the en- tables K, and as mas trie of the North gate flood two tables , and on by to the outward trie of the North gate front two tables rand on court S, a cubite the other file, which was at the porch of the gate and an balle long, mere two tables.

41 Foure tables mere on this fide, and foure ta- cne cub. te high. bles on that fide by the fide of the gate, euen eight bers in the inner rables wherevpon they flaw their facrifice.

42 And the foure tables were of hewen ftone file for the fingfor the burnt offering, of a cubit and an halfe fpeftine hintereth long, and a cubite and a halfe broad, and one cu- the fight a therefore bite high , wherevpon also they laide the infirm behold them which ments wherewith they flew the butnt officing and are in the East, the factifice.

43 And within were borders an hand broad, on the South life.

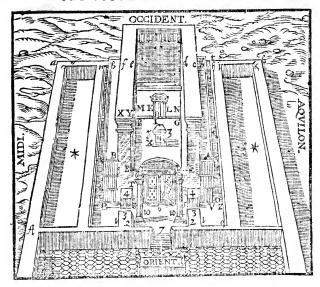
The Prophet was now in the Lafterness and appear on the South life. flesh of the offling.

44 And without the inner gite were the cham- faw the altar meabers of the fingers in the inner court, which was fured, and deforiat the file of the North gate : and their profpect chambers, which mar toward the South, and one mar at the fide was for the Prients of the East gate, having the prospect toward the

in the purch of the doores were voder can bis asaifo did over the gare. porch of the inner court wate foure

and as broad, a d porch on the North all alike I keyvife

THE FIGURE OF THE TEMPLE.



And he faid unto me, This chamber whose prospect is toward the South w for the Priestes, that have charge to keepe the house.

46 And the chamber whose prospect is to ward the North , is for the Priests that have the charge to keepe the Altar: thefe are the sonnes of Zadok among the fonnes of Leui, which may come nere to the Lord to minifer voto him.

47 So he measured the court an hundreth cubites long, and an hundreth cubites broad, euen foure square : likewise the Altar that was before the house.

48 And hee brought mee to the porch of the house, and measured the polics of the porch, fue and by North These cubites on this fide, and hue cubites on that side: and the breadth of the gate was three cubites on this fide, and three cubites on that fide.

49 The length of the porch mastwentie cubirs, and the bredth eleuen cubits, and hee brought me by the fteps whereby they went up to it, and there were pillars by the postes, one on this fide and another on that fide.

which Temple is bere defer bed more at large, because the things here mentioned might the better be voder tood, verf. 48. By the polts of the porch bee me nech the wall which OF is fine cubites thicke on either fide of the allry of porch 1. a. The two little gates in the file of the porch 34 which were :) goe to the Priefts chambers that were by the Temple A B. Fryf 49. The length of the porch 10. cubites 5. 6 And the breach bleuen, 7.3. The steppes whereby the Prophet came into the porch of the Temple 9 7. The two pillais 10

CHAP. XLI.

I The disposition and order of the building of the Temph. and the other things thereto belowing.

Frerward, hee brought mee to the Temple A and measured the postes, fixe cubites broad on the fides of the Te nple A B. The fecond chamber G goeth out more then the

on the one fide, and fixe cubites broad on & other fide, which was the breadth of the Tabernacle.

2 And the breadth of the entrie mas ten cue Verf. 2 The bires , and the fides of the entrie were fine cubites, breadth of the on the one fide, and fine cubites on the other fide, tenne out tes. and he measured the length thereof forty cubites, C. D. Fine cuand the breadth twentie cubites.

Then went he in , and measured the postes the gate on eiof the entrie two cubites, and the entrie fixe cu- ther file E C bites, and the breadth of the entrie fenen cu- DF Tantrage

4 So he measured the length thereof twenty greto the most cubites, and the breadth twentie cubites before the Temple, and he faid vnto me, This is the most the Temple went

5 After , hee measured the wall of the house, G P. He i reskesh fixe cubites, and the breadth of every chamber height there of the foure cubites round about the house, on enery it is made of thirty

6 And the chambers mere chamber vpon Salomons. chamber, three and thirtie foote high, and they were into the most entred into the wall made for the chambers which boly place. was round about the house, that the postes might The woll of the be fattened therein, and not be fattened in the the shoe hold. wall of the house.

7 And it was large, and went round mouns the wall II I. ting vpward to the chambers; for the staire o. the bires K L. The house mas mounting vpward, round about the breadth or either house : therefore the house was larger vpwatd : fo fi 'e the one feuen they went up from the lowest chamber to the hiest and I N, which by the mids.

Temple wall to of fourty cubites from the Totale asly place S. 1. The breadth of tie abites F ns rubits according to entrie . that is. er thicks-fie of

mak- in all twen-

Verf. 4. The length twentie cubites G(0), for was fourt. * Verf. 5. The first chamber was four eachies Q(R) The length twenties G(R) and the shirt fix: A B. There were three heights or trages of chambers R S A. The turning ffaire cannot be filewed in the figure , burmay exhily be concerned

Verf. 45 He frearowes of chambers. in the loner court N, whereof they on the North fide

swere for Priefts that facrificed O, and they on the South fide for them that kept the Temple N, which chambers were Eail and by South as the other O were Eaft

which were

Verf. 47. The Al-Verf 48 He entred by the gate O to come into the potch of the Temple R. The

maft be feene in

she great figure.

Verf. 1. The upper polles or pentifes, meaning the tops

mil R. and the third A more then the fecond,

8 I faw Nn 4

The buildings and

Ver, 3. The Con-

bites, mraning, the

to, and the neither

darions of fixe cu-

hie chamber was

from thence fee-

med to likewife.

by a perpendicu-

far line or plum-

verf. 9. The cham-

bir without was

she bie chamber,

chamber the wall

bits thicke, B X Y:

for downeward it

was but fine cu-

Was lixe Q.6.

chambers on the

one fide were di-

ftant from them

on the other fide

twentie cubites.

which was the

breadth of the

doores of the chambers on the

Nouth fide.ope.

ned toward the North V, and they

on the South file

zoward the South

R. for there was

an alley of fine

V Z, and was fo closed with a

about the Temple

verf. 11. The buil-

ding, or the great p ace compaffed

with a wall, of fige

cubits thicke, and

was farther off the

Temp fe then the

allevior fer arate

place *. and this is

more plannely fer forth in the great

Verf. 16. He decla-

reth that whatforner Was of itone

top, was conered

with wood on the

East, South and

North fide.

worke from the

bottome to the

figure.

enbits round

wa'l rr-

Temple. verf. 11. The

verf to The

and from that

mer BZ.

Ezekiel.

chambers of the Temple.

8 I saw also the house high tound about: the foundations of the chambers nere a full reede of fixe great cubits.

9 The thickeneffe of the wall which was for the chamber without, mas fine cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubits round about the House on

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, mas fine cubites round about.

12 Now the building that was before the feparate place toward the West corner, mas seventie cubits broad, and the wall of the building was fine cubits thicke round about, and the length

13 So he meafured the house an hundreth cubits long, and the separate place and the building with the walles thereof mere an hundrerh cubits .

14 Alfo the I readth of the forefront of the house and of the separate place toward the East, was an hundreth cubits.

15 And he meafured the length of the building ouer against the separate place, which was behind it, and the chambers on the one fide and on the other fide an hundreth cubites with the Temple within, and the arches of the cout.

16 The postes and the narrow windowes, and the chambers round about, on three fides oper against the postes, fieled with cedar wood round about, and from the ground up to the windowes and the windowes were fieled.

17 And from aboue the doore, voto the inner house and without, and by all the wall round as bout within and without it was feled according to the measure.

And it was made with Cherubins and palme trees, fo that a palme tree mas betweene a Cherub and a Cherub: and every Cherub had (wo faces.

19 So that the face of a man was toward the palme tree on the one fide, and a face of a lion toward the palme tree on the other fide : thus was it made through all the house round about.

20 From the ground vnto about the doore were Cherubims, and palme trees made as in the

wall of the Temple. 21 The posts of the Temple were squared, and thus to looke voto was the limilitude and forme

of the Sanctuarie. 22 The altar of wood mas three cubits high, and the length thereof two cubites, and the corners thereof and the length thereof and the fides thereof were of wood. And he faid vnto me, This

- is the Table that shall be before the Lord. 23 And the Temple and the Sanctuarie had two doores.
- 24 And the doores had two wickets, enen two turning wickets, two wickets for one doore, and two wickers for another doore.
- 25 And youn the doores of the Temple there were made Cherubims and palme trees, like as was made upon the walles, and there were thicke planks upon the forefront of the porch without.

26 And there were narrowe windowes and palme trees on the one fide, and on the other fide, CHAP. XLII.

houle, and thicke plankes.

Of the chambers of the Temple for the Prices, and the holy things.

Hen brought he me into the vetter court by the verf. Having deway toward the North, and he brought mee and breadth of the into the chamber that was oner against the fepa. Temple, be comrate place, and which was before the building mesh to the outtoward the North.

by the fides of the porch, and upon the fides of the

2. Before the length of an hundreth cubits, mas appeareth in the the North doore, and it was lifty cubits broad.

3 Ouer against the twenty cubites which were the chamber, that for the inner court, and over against the pane- is, the row of ment, which was for the vtter court, was chamber chambers, which against chamber in three rowes. 4 And before the chambers was a gallery of weltward.

ten cubits wide, and within mas a way of one cubite, and their doores toward the North. 5 Now the chambers about were natrower: Lundrech cubites

for those chambers seemed to eate vp these, to mit, breadth fiftie, B X, the lower, and those that were in the midft of the verf. 4. This galbuilding. 6 For they were in three rowes, but had not the great figure by

pillars as the pillars of the court : there fore there werf. 5. Thefe was a difference from them beneath and from the chambers were middlemoft, even from the ground. 7 And the wall that was without over against ned to them of the Temple.

the chambers, toward the vtter court on the fore- verf. S. So that the front of the chambers, was fifty cubits long. 8 For the leng to f the chambers that were in best of the onethe viter court, was hery cubits, and loe, before the the wall of the

Temple were an hundreth cubites. 9 And under these chambers was the entry, the whole court on the East fide, as one goeth into them from the an hundreth

outward court. 10 The chambers were in the thickenesse of hambers were

the wall of the court toward the bait, ouer as to passe trum one gainst the separate place, and ouer against the buil- place to another, II And the way before them was after the great house,

manner of the chambers, which were toward the verf. o. it. The North, as long as they, and as broad as they : and chambers P of the all their entries were like , both according to their hike to the chamfashions, and according to their doores.

12 And according to the doores of the cham-court. bers, that were toward the South . was a doore in chambers were in the corner of the way , even the way oir celly be- the East gate tofore the wall toward the East, as one entreth.

13 Then faid he vnto me, The North chambers toward the fepaand the South chambers which are before the fe- rate place of back parate place, they be holy chambers, wherein the building 4. which Priefts that approach voto the Lord , thall eate the led boly , because most holy things: there shall they lay the most they were by the holy things, and the meat offring, and the finne Temple, off: ring, and the trespatte offring : for the place

14 When the Priests enter therein , they shall not go out of the holy place into the viter court, but there they shall lay their garments wherein they minister, for they are holy, and shall put on other garments, and fo shall approach to those things, which are for the people,

15 Now when he had made an end of meafuring the inner house, he brought me forth toward the gate whole prospect is toward the East, and mealured it round about.

16 He measured the East side with the measuring rodde, fine hundreth reedes, even with the measuring reede round about.

17 He masfured also the North fide, fine hun-

Nouhfide T. great figure. He brought me into North was an lerie appearerh in contrary fallioviall of the chammoer , was either fittie cubites . and

which are noted eger by Z in the bers of the North Ward the North

and South 3. and

verf 12. The alter V. worch was three cuoits high Y X. and two cubites song Y Z.

BOr, winde.

Chap 9.30

a When I pro-

phecied the de-

ftruction of the

citie of the Cal-

b Which was departed afore.

Chap. 10,4 and

deans

18,32,

dreth reeds, even with the measuring reede round 18 And he meafured the South | fide five hundreth reedes with the measuring reede.

19 He turned about also to the West fide, and measured hue hundreth reeds with the measuring reede.

20 He measured it by the soure sides : it had a wall round about, five hundreth reedes long, and hue hundreth broade to make a separation be-

tweene the Sanctuary, and the prophane place. CHAP. XLIII. 2 He feeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Ifrael, for the which they were confirmed and brought to nought. 9 He is com-

manded is call them againe to repentance. Freeward he brought me to the gate, even the gate that turneth toward the East

And behold, the glory of the God of Ifrael, came from out of the East, whose voyce was like a noyfe of great waters, and the earth was made light with his glory.

3 And the vision which I saw mas * like the vision, enen as the vision that I saw a when I came to defroy the city : and the visions were like the vision that I saw by the river Chebar, and I fell upon my face.

4 And the b glory of the Lord came into the house by the way of the gate, whose prospect is

5 So the Spirit tooke me vp and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto mee out of the house ; and there stood a man by me,

7 Which faid voto mee, Sonne of man, this place is my throne, & the place of the foles of my feete, whereas I will dwell among the children of Ifraell for euer, & the house of Ifrael shall no more e defile my holy Name, neither they, northeir e By their idulatries kings by their fornication, nor by the carkeifes d He slludeth to of d their kings in their hie places.

8 Albeit they fet their thresholds by my thre- buried in their sholds, and their postes by my postes (for there garden peere the marbut a wall betweene mee and them) yet haue Temple and there they defiled mine holy Name with their abominations, that they have committed : wherefore I have their idoles. confumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeiles of their kings far from me, and I will dwell among them for euer.

10 Thou fonne of man, fhew this House to the house of Israel, that they may be ashamed of their wickednes, & let them measure the paterne.

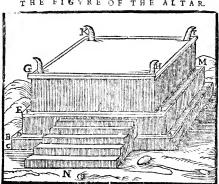
11 And if they be ashamed of all that they have done, thew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, & the whole fashion thereof. and all the ordinances thereof, and all the figures thereof, and all the lawes thereof : and write it in their fight, that they may keepe the whole fashion therof, and all the ordinances thereof, and do them.

12 Tais is the t description of the house, It t Ebr. Law. shalle vpon the top of the mount : all the limits thereof round about shall be most holy. Behold,

this is the description of the house. And these are the measures of the Altar af- or bottome A, ter the cubites, the cubite is a cubite, and a hand which was a cubite breadth, euen the bottome shall be a cubite, and the hie B C and a breadth a cubite, and the border thereof by the cubite broad B.D.

Amon and Ma-

THE FIGURE OF THE ALTAR.



Verf. 14. The lower piece which standeth on the buttome and is the middlemost place and voder the bigbeft is two cubites The breadth DE. one cobise E F. From the hole piece which was the feenad to the highest foure cubites F G. Verf is Foure cubites meaning the higher part of tiealtar F G Verf 16. Leigth and breakth G H. I K Which note alfo the 4. hornes

of the altar.

edge thereof round about (hall be a span and this (halbe the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shalle two cubits, and the breadth one cubite, and from the little piece to the great piece (hall be foure cubites, and the breadth one cubite.

15 So the Altar Shalbe foure cubites, and from the altar vpward (halbe foure hornes.

16 And the Altar (hall be twelve cubites long and twelve broad, and foure foure in the foure corners thereof.

17 And the frame (halle fourteene cubits long, Ver. 17 The frame and fourteene broad in the foure square corners whereveou the first thereof, and the border about it shalbe halfe a cu- fourteene cubries: bite, and the bottome thereof (habe a cubit about, for on every fide & the steps thereo fhalbe unned toward the East. it is longer by a

18 And he faid voto me, Some of man, thus subject then the faith the Lord God, Thefe are the ordinances of the L M. altar in the day when they fluid make it to offer the

burnt offring thereor, & to sprinkle blood theron. 19 And thou thalt give to the Prieftes, and to

The vacircumcifed in heart.

Ezekiel.

The Priests office.

the Leuites that be of the feede of Zadok, which approach vato mee, to minister vato mee, sayth the Lord God, a yong bullocke for a finne offering,

20 And thou shalt take of the blood thereof, and pat it on the foure hornes of it, and on the foure corners of the frame, and upon the botder round about . thus flight thou cleanfe it, and reconcile it.

21 Thou shalt take the bullocke also of the finne offring, and burne it in the appointed place of the house without the Sanchuary.

22. But the fecond day thou thalt offer an hee goat without blemith for a finne offring and they ibali cleanie the altar, as they did cleanie it with the bullocke.

23 When thou hast made an end of cleanfing it, thou that offer a yong bullock without blemath, and a ramme out of the flocke without blemills.

24 And thou thalt offer them before the Lord, and the Priests shall cast falt upon them, and they shall offer them for a burnt offing voto the Lord. 25 Seuen dayes shalt thou prepare enery day

an hee goat for a finne offering : they thall also prepare a yong bullocke and a ramme out of the Hocke without bleneith.

26 Thus shall they fenen dayes putifie the al-† Eir fill his hand, tar, and clean leit, and † confectate it.

27 And when these dayes are expired upon the eight day and fo forth, the Priefts fliall make your burnt offlings upon the altar, and your peace offerings, and I will accept you, fayth the Lord God.

CHAP. XLIIII. Hee represent the graph for their offence, 7. The uncir-

cumo din wears, and in the doft of Who are to be a smitted to the feruice of the Temple, and who to be refufed Hen hee brought me toward the gate of the outward Sanctuarie, which turneth toward the East, and it was flut. 2 Then fayd the Lord vnto me, This gate shall

be a shot, and shall not be opened, and no man shall enter by it, because the Lord God of Hraelhath entred by it, and it shall be shut. 3 It appertaineth to the Prince : the Prince

himselse shall sit in it to eat bread before the Lords hee thall enter by the way of the porch of that gate, and shall goe out by the way of the same. 4 Then brought he mee toward the North

gare before the house : and when I looked , behold, the glory of the Lord filled the house of the Lord, and I fell upon my face. 5 And the Lord fayd vnto me, Sonne of man,

† marke well & behold with thine eyes, and heare with thine eares, all § I fay voto thee, concerning all the ordinances of the house of the Lor Jand all the lawes thereof,&marke well \$ entring in of the house with enery going forth of the Sanctuarie,

6 And thou flight lay to the rebellious, enen to the house of Israel, Thus fayth the Lord God, O house of Tirael, yee have enough of all your abominations.

7 Seeing that ye have brought into my Sanchary b strangers uncircumcited in heart and vucircumcifed in flash, to be in my Sanctuary, to pollure mine house, when ye offer my bread even fat, and blood and they have broken my couenant, because of all your abominations

8 For yee have not kept the condinances of mine holy things; bu: you your felues have let coding to my Law, other to take the charge of my Sandigary

9 Thus fayth the Lord God , Nothranger vncircumcifed is heart, nor uncircumcifed in fielb, shall enter into my Sanctuary, of any thranger

that is among the children of Ifrael.

10 Neither yet the d Leuises that are gone d The Leuises backe from me, when Ifrael went aftray, which murred idolary, went aftray from mee after their idoles, but they were put from thall beare their iniquitie. their dignitie and

11 And they thall ferne in my Sanctuary , and could not be re-eiued ioro the Priede keepe the gates of the House, and minister in the office, although House : they shall flay the bornt offering and the they had beene of factifice for the people : and they shall stand be- the house of Aaron , but my? fore them to ferue them. ferue in the toferinge 12 Because they served before their idoles, and offices, as to watch couled § house of Israel to fall into iniquity, there. and to keep the fore have I lift up mine hand against them, sayth 1. King 13.9.

the Lord God, and they shall beare their iniquitie. 13 And they shall not come neere vnto me to due the office of the Priest voto me, neither shall they come necre vnto any of mine holy things in

the most boly place, but they shall beare their shame, and their aborninations, which they have committed. 14 And I will make them keepers of the watch

of the House, for all the service thereof, and for all that shall be done therein. 15 But the Priefts of the Lenites, the fonnes of Zadok, that c kept the charge of my Sanchuarie, which observed Zadok, that c kept the charge of my Sanchuarie, the Law of God,

when the children of Ifrael went aftray from me, the Law of Got they shall come neere to mee to frue mee, and feli not to they shall stand byfe rame to offer me the far and the blood, faith the Lord God.

16 They thall enter into my Sanctuary, and shall come neers to my table, to ferue mee, and they fhall keeps my charge.

17 And when they that enter in at the gates of the inner court, they shall be cloathed with linner garmens, & no wool shall come vpon them while they ferue in the gates of \$ inner court, 8c within.

18 They shal have linne boners vpon their heads, and shall have linnen breeches vpon their loynes: they shall not gird the selves in the sweating places. 19 But when they goe foorth into the viter

court, even to the vtter court to the people, they fhall put off their garments, wherein they minithred, and lay them in the hol; chambers, and they

shall put on other garments; for they shall not fanctine the people with their garments. 20 They shall not also f shaue their heads, not As did the infifuffer their lockes to grow long, but round their dels a d heathen.

21 * Neither shall any Priests drinke wine when * Levil, 10.9. they enter into the inner court.

heads.

22 Neither shall they take for their * wines a * Lenit. 21, 13, 14 wi low, or her that is dinorced; but they shall take maidens of the feed of the house of Ifrael, or a widow that hath beene the widow of a Prieft.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to differne betweene the vncleane and the cleane.

24 And in controuerfie they shall fland to judge, and they shall indge it according to my judgements; and they shall keepe my lawes and my statutes in all mine assemblies, and they shall fanchifie my Sabbarhs.

25 *And they shall come at no dead person to de- * Lenit. 21, 1, 2, 11. file then felues, except at their father or mother, or fonne or daughter, brothet or fiftet, that hate had

yet none husband: in these may they g be defiled, g They may be

to the inter courted minister in the Sanctuary, be than offer his time offering fayth the Lord God.

TE'r. fet thinc heirrs.

Perfe r. The Eaft

a Meaning, from

ple, but not from

the community peo-

the Prieffs, nor

Chap. 46. S.9.

the Prince, reade

gate D in the g eat figure.

b For thry had brought idolaten which were of other count treys , to teach thomoberridalatit , Chan 23 49. le beit net ofarred sinto med ac-

26 And when he is cleanfed, they shall reckon at their bariall, which was a defevnto him feuen daves. ling. 27 And when he goeth into the Sanctuary, vnDeut 18.1.

Numb . 18. 10.

* Exed. 12.1. and

11.19 and 34,19.

* Exed. 12:31. Lengi. 12,3.

a Of all the land

offfrielthe Loid

orely requireth

this postion for the Temple and

the city and for

the Prince.

for the Priefts, for

Numb, 3, 13.

Chap. xlv. xlv1.

28 * And the Priefthood fhall be their inheritance , yea, I am their inheritance : therefore shall ye giue them no possession in Ifrael, for I am their

potteffi on. 29 They shall ease the meat offering, and the finne offering, and the trespasse offering, and e-

nery delicate thing in I frael shalbe theirs. 30 * And all the fielt of all the fielt borne, and every oblation, even all of every fort of your oblations shalbe the Priests. Ye shall also give vnto the

Prieft the first of your dough , that hee may cause the bleffing to reft in thine house. 31 The Priefts shall not eat of any thing that is dead, or torne, whether it be foule or beatt.

CHAP. XLV.

I Out of the land of promife are there separate foure partions of which the first is given to the Prieftes and to the Temple , the fecond to the Leustes , the third to the esty, the fough to the prince. 9 An exhortation wite she heads of Ifrael, 10 Of suft weights and measures. 14 Of the first fruit, Ge.

MOreouer, when yee shall divide the land for inheritance, yee shall offer an oblation vnto the Lord an a holy portion of the land, fine and twentie thousand reeds long, and ten thousand

broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundrein in length, with bue hundreth in breaath, all square round about, and fifty cubics round about for the suburbs thereof.

And of this measure thalt thou measure the length of fine and twenty thousand, and the breadth of ten thousand : and in it shall be the Sanctuary,

and the most holy place.

The holy portion of the land shall be the Priestes, which minister in the Sanctuary, which come neere to ferue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

And in the five and twenty thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, have their

poileffi in for twenty chambers.

6 Alfo ye thall appoint the poffession of the city, fine thousand broad, and fine and twenty thoufind long over against the oblation of the holy portion; it shalbe for the whole house of Israel.

7 And a portion shalbe for the prince of the one fide, and on that fide of the oblation of the holy portion, and of the possession of the citie, esen before the oblation of the holy portion, and before the possession of the citie from the West corner Weltward, and from the East corner Eastward, and the length fhathe by one of the portions from the West border voto the East border.

8 In this land thall be his post: stion in I frael: and my princes shall no more oppresse my people, and the rest of the land shall they give to the house

of Ifrael, according to their tribes.

9 Thus layeth the Lord God , Let it b fuffice you, O plinces of ifrael: leave off cruelite and oppression, and execute judgement and justice: take away your exactions from my people, fayeth the Lord God

10 Yeihall, meinft balances, and a true . E. phah, and a true-outh.

11 The Eph in and the Bath shall be equall : a Bash shall contains the tenth part of an Homer, and an Ephah the touth patt of an Homet: the e. quality thereof flalbe after the Homer.

12 * And the shekel shall be twenty Gerans .

Of fearts and Orienings. and twenty shekels, and d fine and twenty shekels d That is, threeand fifteene the kels thalbe your Manch

13 This is the oblation that ye shall offer, Mtoa, for he icythe fixt part of an Ephah of an Homer of wheare, cerbibele three and yee shall give the fixt part of an Ephah of an Parts to a Mina. Homer of Bailey.

14 Concerning the ordinance of the byle, even of the Bath of oyle , ye shall offer the tenth part of a Bath ont of the Cor (ten Baths are an Hemer : for ten Baths fid an Homer)

15 And one Lambe of two hundreth sheeps out of the fat pattures of Israel for a meate offering, and for a burnt off-ring and for peace offerings, to make reconciliation for them, faith the Lord God.

16 All the people of the lande shall give this oblation for the prince in Ifrael.

17 And it shalbe the princes part to gine burnt off ings, and meate offrings, and drinke offerings in the folemne feafts and in the new moones, and in the Sabbaths, and in all the bie feaftes of the house of Israel: he that prepare the sinne offring, and the meate offering, and the burnt offring and the peace offrings to make reconciliation for the houle of Heael.

nonte of the act.

18 Thus faith the Lord God, In the first fao, conteining moneth, in the first day of the moreth, to that part of March and take a yong bullocke without blen ifh and cleanie Fatt of Agail,

Exed. 12 15,

f Reade Exod.19,

fleus , as ap ma eth

the Sai Ctuaty.

10 And the Priest shall take of the blood of the finne offering, and put it upon the poftes of I Or, court, the house, and vpon the source is corners of the frame of the altat, and upon the postes of the gate

of the inner court. 20 And to flight thou doe the feverit day of the moneth, for every one that hash erred, and for

him that is deceived: to thell you reconcile the

21 * In the first moneth in the fourteenth day Leuit, 23,5. of the moneth, ye shall have the Pathonicr, a feath of fewen dayes, and yee shall eate valeauened

22 And you that day, shall the prince prepare for himfelfe and for all the people of the land, a bullocke for a finne offering.

23 And in the feuen dayes of the feaft he stall make a burnt offering to the Lord, even of feuch bullockes, and feuen rames without blemith dayly for feuen dayes, and an hee goate dayly for

24 And he thall prepare a meat offring of an Ephah for a bullocke, an Ephah for a ramme, and

an f Hin of oyle for an Ephah.

25 In the feventh moneth, in the fifteenth day 40. of the moneth, shall he doe the like in the feast for feuen dayes, according to the inne offeting, according to the baint offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI. There's which doores they must got in, or come ent of the Temple. Cc.

Thus faith the Lord God, The gate of the inner court, that turneth toward the Eaft, shall verse to the flut the fixe working dayes: but on the Sab whereunto they bath it shalbe opened; and in the day of the new went up by eight moone it shalbe opened.

to the great hause. 2 And the plince shall enter by the way of the porch of that gate without, and shall stand by the posts of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he

b The Propher fliene:bibatthe heads mult be ficht reformed alore a 19 good order can be ellebiifhed am ing the people. e Ephab and Bath were both of one quintity, fauethat E, hab conferme ? i .: drie ebrasa abat worich Bath did in licour, Leuit 5, it.

Namo. 3.47.

1 Kt. 28 5, 81. * Extd.30, 13. Leuit 17, 25.

Offerings at feastes.

b Meaning as he

Tierfe o Heshar

North gare R.finall

entieth in by the

and in going for-

ward they wor-

thusped in .he

Chaft M.

Ezekiel.

The vision of the waters.

shall worship at the threshold of the gate; after he fhall go forth, but the gase thall not be thut till the euening

3 Likewise the people of the land shall worthip at the entry of this gate before the Lord on

the Sabbaths, and in the new moones. 4 And the barnt offeing that the prince shall offer unto the Lord on the Sabbath day, (hall be

fixe lambes without blemith, and a ram without 5 And the meat offing (hall be an Ephah for a a That is, a morch as ram; and the meat offering for the lambs a gift be out to

of his hand, and an Hin of oyle to an Ephah. 6 And in the day of the new moone it fhall be a youg bullocke without blemith, and fixelambs

and a ram; they shalbe without blemish. And he shall prepare a meat offsing, even an Ephah for a bullocke, and an Ephah for a ram, and

for the lambs b according as his hand shall bring, shall thrake good. and an Hin of oyle to an Ephah. 8 And when the prince thall enter, he thall god

in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 But when the people of the land shall come before the Lord in the folemne feasts, he i entreth in by the way of the North gate to worthip, fluil go our by the South go out by the way of the South gate : and he that gare D and contracy, entreth by the way of the South gate, shal go forth by the way of the North gate ; he shall not returne by the way of the gate whereby he came in , but they shall go forth ouer against it.

10 And the prince shalbe in the mids of them: he thall go in when they go in, and when they go forth, they shall go forth together.

II And in the feaftes, and in the folemnities the meate offring shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an E-

12 Now when the prince shall make a free burnt offering, or peace offerings freely voto the Lord, one that then open him the gate y turneth toward the East, and he shall make his burnt offring and his peace offrings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a bornt offring vnto the Lord of a lambe of one yeare, without blemith; thou shalt doe it every morning

14 And thou thalt prepare a meat offring for it enery morning, the fixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flowre: this meat offring shalbe continually by a perpetuall ordinance vnto the Lotd.

15 Thus thall they prepare the lambe, and the meate offring, and the oyle every morning, for a continuall bornt offering.

16 Thus faieth the Lord God, If the prince give a gift of his inheritance ento any of his fons, it shall be his sonnes, and it shalbe their possession by inheritance.

17 But if he give a gift of his inheritance to which was at the one of his feruants, then it shalbe his to the e yeere of liberty: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

> 18 Moreover the prince shall not d take of the peoples inheritance, nor thrust them out of their possession; but he shall cause his formes to inherite of his owne pofferfion, that my people be not feattered every man from his polleffing.

19 After he brought me through the entry, perfe 19. He deferiwhich was at the fide of the gate, into the holy chambers, which chambers of the Priefts which flood toward the were arthefide of North: and behold, there was a place at the Weft the Temple toward the North: and fo fide of them.

20 Then fayd he vnto me, This is the place place which was on where the Priefts shall feeth the crespatte officing the West side S. and the finne offering, where they shall bake the casted the year court meat offing, that they should not beare them in- in respect of the to the vtter court, e to fanctifie the people.

21 Then he brought me forth into the viter were, was the viter court, and caused me to goe by the foure corners court in respect of of the Court: and behold, in energy corner of the this inner Court there may a court.

22 In the foure corners of the court there doe with those were courts loyned of fourtie cubits long, and things which apperthirtie broad: thefe foure corners were of one tame to the Lord, and thinke it lawful

23 And there went a wall about them, even verfe 21. The little about those foure, and kitchins were made vnder court in enery corner, was fourty cuthe walles round about.

24 Then fayd he ento me, This is the kitchin thirty broad 8,9, where the ministers of the house shall seethe the and 7.9. Verife 23. About the facrifice of the people.

CHAP. XLVII.

a The vision of the waters that came out of the Temple. 13 The coasts of the land of promise, and the dissistion thereof by tribes,

A Freeward he brought mee vnto the doore of verfe . The doore the house; and behold, a waters lifted out address rates the from under the threshold of the bouse Eastward : threshold iffice tout for the forefront of the house stoods toward the water, which came east, and the waters raune downe from yuder the fide and raune toright fide of the house, at the Southfide of the ward the East.

2 Then brought he me out toward the North a Wheteby are gate, and let me about by the way without voto means the torituals the otter gate by the way that turnet a E ftward : graces that thould and behold, there came forth waters in the ight Church under the

And when the man that had the line in his hand, went forth Eastward, he measured a thoufand cubits, and he brought me thorow the waters the waters were to the ancles.

4 Againe he measured a thousand and brought me through the waters : the waters were to the knees: againe he measured a thousand, and brought me through : the waters were to the lovnes. Afterward he measured a thousand and it was b Signifying that

a b river, that I could not paffe over : for the wa- the graces of God ters were : ifen, and the waters did flow, as a river should never dethat could not be paffed ouer.

6 And he fayd vnto mee, Sonne of man, half Church thou feene this? Then he brought me, and caused a Meaning, the me to returne to the brinke of the river.

7 Now when I returned, behold, at the brinke fielhe: by the fpiof the river were very many o trees on the one fide rituall waters and on the other.

8 Then fayd he voto me , These waters iffue graces should be so out toward the East countrey, and runne downe great, that all the into the plaine, and shall goe into one d fea: they world frould be full supposing, and shall goe into one d fea: they world frould be full thereof, which is shall runne into another sea, and the e waters shall be emeint by the be wholefome.

9 And every thing that liveth, which mooveth, nevare h, and the wherefoeuer the rivers shall come, shall live, and raneum, Zzch. 14.8 there shall be a very great multitude of hish , be- e The waters which cause these waters shall come thither : for they of nature mesals. shall be wholesome, and euery thing shall live shall made sweet whither the river commeth.

comm-th to the

Where the people in and not have to to them to eate the. bites long 7,8, and Walles of thefe little

Courts, which were

as Ettchins, were

little chambers for

the cookes. 10.

Looke in the great kingdome of Christ.

crease, but euer multirude of them

that flould be red Shewing that the ab mdance of thefe Perhan lea, or Ge-

and comfortable.

Tubile, Leuit. 25,9. d Bat be content

with that puttion that Got bath affigned bim as Chip.45,8.

Io And

as in the great

* G(N. 48, 22.

* Gen 12 7. and

13. 15. and 15 18

k By the land of

J 25,4 Dint 3411.

promife be fignifieth

the fpiritualitand

whereof this was

H Or, Arife.

I Menning, that in

this fpirite all king-

dome their faculd

of this toberitance

typeens lew nor

a figure.

f Sign.fying that 10 And then the, & fifthers shall fland vpon it, when God bellow. and from En-gedi even voto & En-eglain, they eth his mercies in fuch abuntance, the firall foread out their nets : for their fith firelbe acministers shall by . cording to their kindes, as the fills of & the maine their preaching fea, exceeding many. winne many. II But the mirie places thereof, and the mine falso dead for made falso thereof shall not be what four, they shallbe made falt pits. h They finalbe here

12 And by this river roon the brinke thereof, of all forts, and in as great abu dance on this fide, and on that fide shall grow all # fruitfull trees, whose leafe shall not fade, neither shall Ocean where they the fruite thereof faile: it shall bring forth new

are bred. i That is, the wicfinit according to his moneths, because their waked and the reproters run out of the Sanctuary : and the fruit there-Date. | Or, tree for meate, of shallbe meate, and the leafe thereof shall be for Or, for brustes 13 Thus faith the Lord God, This shalbe the

border, whereby ye shall inherite the land according to the twelve tribes * of I frael: I ofenh thall haue two portions.

14 And ye shall inherit it, one as well as another: * concerning the which I lift up mine hand to give it vnto your fathers, and this land shall fall vnto you for inheritance. 15 And this shall be the border k of the land toward the North fide, from the maine fea toward

Hethlon, as men go to Zedadah: 16 Hamath, Berothah, Sibraim, which is betweene the border of Damafous, and the border of Hamath, and Hazzar, Hatticon, which is by the

coast of Hauran. 17 And the border from the fee shalbe Hazar, Enan, and the border of Damafous, and the refidue of the North Northward, and the border of Ha-

math : fo fnalbe the North part. 18 But the East side shall ye measure som Hauran, and from Damaseus, and from Gilead, and from the land of If ael by Iorden, and from the border vnto the East fea, and so shalbe the East

19 And the South fide fhall be toward Teman, f om Tamir to the waters of Meriboth in Kadeth, and the tiner to the maine lea; fo shalbe the South part toward Teman.

20 The Woll part also shalbe the great sea from the border, till a man come ouer against Hamath: this shaibe the West part.

21 So shall ye divide this land vnto you, according to the tribes of thrael.

22 And you shall divide it by lot for an inheritance voto you, and to the firangers that dwell among you, which shall beget children among you, and they Ihalbewato you, as borne in the country among the children of Ifrael, I they shall

part inheritance with you in the mids of the tribes he no difference be-Gentile, but ibat all 23 And in what tribe the stranger dwelleth, should be partakers there shall ye give him his inheritance, say eth the su the r head Christ, Lord God.

CHAP. XLVIII.

The lets of the tribes, 9 The parts of the toffestion of the Prictis, of the Temple, of the Leuises, of the citie, and of the Prince are rehearled

Ow these are the names of the a tribes. From the Northside, to the coast toward Hethlon, as one goeth to Hamath , Hazar , Enan , and the bor-Iofinia , divided the der of Damafois Northward the coaft of Hamath, sherwif when s here even from the East fide to the West shallo a por-

2 And by the border of Dan from the Eaft

fide unto the Welfile, a portion for Afher. 3 And by the border of Ather from the Eaft part euen vinto the West part, a portion for Naph-

And by the border of Naphtali from the East quarter vinto the West fide, a portion for Manaff:b And by the border of Manasseh, from the

Eaft fide voto the Well fide, a portion for E. 6 And by the border of Ephraim, from the

East part even voto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter voto the Welt quarter, a portion for lu-8 And by the border of Iudah from the East

8 And by the border of tudan from the Bett b That is, the por-part vnto the West part b shalbe the offring which tion of the ground they shall offer of fine and twenty thousand reedes which they shall fee broad, and of length as one of the other parts from parate and appoint the East fide vnto the West fide, and the Sanctuary in the Lord, which shalbe in the mildes of it. 9 The oblation that yee shall offer vnto the Prietta, for the

bree parts, for the

Lord, shalbe of fine and twenty thousand long, and Prince, and for the of ten thousand the breadth. 10 And for them, even for the Priefts shalbe

this holy oblation, toward the North fine and twentie thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South fine and twenty thoufand long, and the Sanctuary of the Lord thalbe in the mids thereof.

11 It fnalbe for the Priefts that are fanctified of the fonnes of * Zadok, which have kept my * Chap. 45.5. charge, which went not aftray, when the children

of Ifrael went aftray, as the Leuites went aftray. 12 Therefore this oblation of the land that is offered shalbe theirs, as a thing most holy by the

border of the Leuices 13 And ouer against the border of the Priests the Leuites (hall naue fine and twentie thousand long, and ten thousand broad; all the longth stall be fine and twenty thousand, and the breadin ten

14 And they shall not fell of it, neither change it, not abalienate the first fruit of the land; for it is holy vinto the Lord.

15 And the fine thouland that are left in the brealth oner against the fine and twenty thousand, shalbe a prophane place for the citie, for housing, and for fuburbs, and the cirte shall be in the mills the eaf.

16 And these shalbe the measures thereof, the North part fine hundreth and foure thousand, and the South part of the hundrerh and foure thouland, hould be foure: and the East part fine hundreth and foure thoufand, and the West part fine hundreth and foure shouland.

17 And the suburbs of the citie shalbe to ward the North two hundreth and fifty, and toward the South two hundreth and fifey, and toward the Eaft two hundreth and fifty, and toward the West two hundreth and fifty.

18 And the refidue in length over against the oblation of the holy portion fhall be ten thousand Eaftward, and ten thousand We feward: and it shall be over against the oblation of the holy portion, and the increase thereof shall be for foode vnto them that setue in the city.

19 And they that ferue in the city, (ball be of all the tribes of Is acl that shall ferue therein

c Meaning, that is

a The tribes afier that they entied into she land vader land fornevebar o fer for hby this vi- tion for Dan.

020 All

e So that Iu fah

and Lewise portioas, and Beniamin

en the Southfide.

palme trees.

Mediterraneum.

20 All the Oblation To all be fine and twentie a Fiery way it that thousand with a hise and twentie thousand; you tie e and eveny fhall offer this oblation Smefquare for the San-

ctuary, and for the possession of the city.
21 And the residue finall be for the prince on the one file and on the other fide of the oblation. of the Sanctuary, and of the possession of the city, over against the five and twenty thousand of the oblation toward the East border, and Westward o. tier against the fine and twenty thousand toward the West border , ouer against shalbe for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuary (halbe in the mids thereof.

22 Moreover, from the possession of the Leuites, and from the poffession of the citie, that which is in the mids shalbe the princes: betweene the border of Judah, and betweene the border of Benuvas on the Hotel. iamin thalbe the princes. A te of the Princes

23 And the reft of the tribes shalbe thus: from the East part vnto the West part, Beniamin fnalhe a portion.

24 And by the border of Benlamin , from the East fide to the West fide, Simeon a portion.

25 And by the border of Simson from the Eaft patt vnto the West part, Isihachar a portion.

26 And by the border of Isiliachar, from the East Gde vnto the Well, Zebulun a portion.

27 And by the border of Zebulun, from the

East part ento the Weft part, Gad a portion. 28 And by the border of Gad at the Southfile, toward ? Temath, the border shalbe euen f which is here from g Tamar, unto the waters of Meribath in Ka- 12ken for Idumes, defth, and to the h tiver, that runneth into the rice the cite of the cite of maine fea.

29 This is the land, which yee shall distribute h Meaning, Nilos vnto the tribes or react no luberstance, and their the Sea, called are their portions, faith the Lord God. Mediterraneum

30 And these are the boundes of the citie, on the North fide five hundreth, and foure thousand

31 And the gates of the citie Shalbe after the names of the tribes of Ifrael, the gates Northward, one gate of Ruben, one gate of Iudah, and one gate of Leui.

32 And at the East fide fine hundreth and foure thousand, and three gates, and one gate of Ioseph. one gate of Benjamin, and one gate of Dan.

33 And at the South fide, fine hundreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Isiliachar, and one gate of Zebulun.

34 At the Well fide, fine hundreth and foure thouland, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the city from that day shalbe, † The Lord is there.

† Ebr. Phomate. Chammab.

THE ARGVMENT.

"THE great providence of God, and his fingular mercie tomard his Church are most lively here fot forth, who never leaved his deficitute, but now in their greatest miseries and assistations giveth them Prophets, as Elekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most special renelations of such things as should come to the Church, wen from the time that they were in captivity, to the last end of the world, and to the generall resurrection. as of the foure Monarchies and Empires of all the world, town, of the Babilonians, Persians, Grecians and Romanes. Also of the certaine number of the times even unto Civist, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreour he sheweth Christs office and the cause of his death, which was by his sacrifice to take awas finnes, and to bring everlasting life. And as from the beginning God euer exercised his people under the crose, fo hee teacheth here, that after that Christ is offered, he will still leave this exercise to his Church, untill the dead rise agains, and Christ gather his into his kingdome in the heavens.

CHAP. I.

a The captivity of Ichotakim King of Iudah. 4 The King chufeth certains yong men of the Tewes to learne his law. 5 They have the kings ordinary appointed, but they abfleine from it.

g Reade a King 14,

s, and Ier. 15. 1 b Which was a

Temple of their

c Who was as

miller of the

syandes.

utrand

bylon,

great god, and is

d He calleth them

and brought up to

be rulers of other

countries after-

the King nourified,

Eucuches whom

plaine by Babylon, where was the

N the a third yeere of the reigne of Iehoiakim King of Iudah, came Nebuchad-nezzar King of Babel vnto Ierusalem and besieged it.

2 And the Lord gaue Iehoiakim king of Iudah into his hand with part of the veilels of the house of God, which he caried into the land of b Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

3 And the King spake vnto . Ashpenaz the master of his d Eunuches, that hee should bring certaine of the children of Ifrael, of the e Kings feede, and of the princes:

e His purpose was to keepe them as hostages, and that hee might shew himselfe victorious, and alfo Ly their good nutreary and learning of his religion they might fauour rather him thea the Lewes . and fo to be able to ferue him as governours in their land : in requer by this meanes the leaves might bebetter kept in fubie-

 Children in whom was no blemish, but well favoured, and inftruct in all wisedome, and well f The King requi-feene in knowledge, and able to vaer knowledge, red thee hings. and fuch as were able to stand in the kings palace, be of poble birth, and whom they might teach the 8 learning, and that they fould tongue of the Caldeans.

5 And the King appointed them provision e- flould be of a uery day of a h portion of the kings meate, and of firong and comely the wine, which he dranke, for nourithing them nature, that they three yeere, that at the end thereof, they might better feruice: stand k before the King.

6 Now among these were certaine of the chil- owne commodity, dren of Iudah, Daniel, Hananiah, Mishael, and A- to praise his libe-

this be did for bis ralicie yer inthis bee is worthy

prayle, that he efteemed learning, and knew that it was a necessary meane to go uerne by. g That they might forger their owne religion and countrey falhions to ferue him the better to his purpofe : yet it is not to be thought that Daniel did learne any knowledge that was not godfy : 10 all points he refufed the abuse of things and superstition, infomuch that hee would not extende meare which the King appointed him, but was content to learne the knowledge of natural chings.

b That by their good entertainement, they might learne to forget the mediocity of their owne people. i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue. & Aswell to serue at the table, as in other offices,

aion, fearing other wife to procure hurt to thefe noble min.

7 Vnto

! That they might altogether forget their religion : for the lewes gave their children names, which might euer put them in tementbrance of feme point of religion: therefore this was a great tentation and a figue of feruitude , which they

were not able to refit. m Not that hee thought any religion to be in the meate or drinke, (for afterward be did eate) but becaufe the king thould not entife bim by this facer poyfon to forget his religion and accultemed fobriety , and that to bis meare and drinke he might daily remember of what people be was : and Daniel bringerh this in to thew how God from the beginning afaifted bim with his Spirit, and at length called him to be a Prophet.

their religion. which was contrary to the Babyloniaus, and therefore beiein be representerh them, which are of no religion : for neither he would condemne theirs . nor maintaine bis owne.

n He supposed

they did this for

o Meaning, that within this fpace he might baue the triall, and that no man thould be able to discerne it : and thus be fpake, being mooued by the Spirit of God .

p Not that it was a thing abominable to eate dainty meates , and to drinke wine, as both beforeand after realme. they did, but if they

(hould have hereby

beene wonne to the King, and baue re-

fufed their owne religion , that meate and drinke had beene accursed. q This bare feeding and that also of Moses, when he fled from the court of Egypt , declareth that wee must live in fuch fobrie y as God doeth call vs vnto , feing bee will make it more profitable voto ve , theo all dainries : for hablething onely fufficeile. † Ebr. fatter in fefb r Meaning , in the liberall feiencer , and natueall knowledge, and nor to themagicall area which are forbidden, Deut 18 11. f So that he onely was a Propher and none of the other : for by dreames and vifions God appeared to his Prophers , Numb, 12, 6. t Of the three yeeres aboue mantioned, verf. 5 u That is , he was estremed in Babylon as a Propher so long as that common-we, lib stood.

CHAP, II.

1 The dreams of Nebushadnezzar, 13 The king comman-deth all the wife men of Babylen to be flaine, because they could not interpret his dreame so Daniel requireth time to folute the question, an Daniel is brought unto

7 Vnto whom the chiefe of the Eunuches gave other names: for hee called Daniel iliazzar, and Hananiah, Shadrach, and Mifhael, Meshach, and Azariah, Alcanego.

8 & But Daniel bad determined in his heart that hee would not m dehle himfelfe with the portion of the kings meat, nor with the wine which hee dranke: therefore hee required the chiefe of the Eunuches that he might not defile himfelfe.

o (Now God had brought Daniel into fanour, and tender love with the chiefe of the Eu-

nuches.)

10 And the chiefe of the Eunuches faid vnto Daniel, " I feare my lord the King . who hath appointed your meat and your drinke : therefore if he fee your faces worfe liking then the other children which are of your fort, then shall you make me lofe mine head vnto the King.

11 Then fayd Daniel to Meizar, whom the chiefe of the Eunuches had fet ouet Daniel, Hana-

niah, Mishael, and Azariah.

12 Prooue thy fernants, I befeech thee, o ten dayes, and let them give vs P pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee . and the countenances of the children that eate of the portion of the Kings meate : and as thou feeft , deale with thy fer-

14 So he confented to them in this matter, and produed them ten dayes.

15 And at the end of ten dayes, their 9 countenances appeared fairer, and in thetter liking then all the childrens, which did eate the portion of the Kings meat.

16 Thus Melzartooke away the portion of their meat, and the wine that they thould drinke, and

gaue them pulse.

17 As for these source children, God gaue them knowledge, and vnderstanding in all learning r and wifedome: also he gaue Daniel understanding of all I visions and dreames.

18 Now when the time was expired, that the King had appointed to bring them in , the chiefe of the Eunuches brought them before Nebuchadnezzar.

19 And the King communed with them : and among them all was found none like Daniel, Hapaniah, Mishael, and Azariah: therefore flood they before the King.

20 And in all matters of wifedome, and ynderstanding that the King enquired of them . hee found them ten times better then all the inchaunters and aftrologians that were in all his

21 And Daniel was vnto u the fish yeere of King Cyrus.

we king, and flewesh bim his aveame, and the intertve tation thereof 440 fthe ewerlasting kingdome of Unria

Nd in the a second yeere of the reigne of Ne- a The father and Abuchad-nezzer, Nebuchad-nezzar dreamed both called by this b dreames wherewith his spirit was a troubled, and name , so that this his d fleepe was voon him.

2 Then the King commanded to call the in- reigned alone: for chanters, and the aftrologians, and the force- he reigned also after rers , and the Caldeans for to fliew the King bis a fort with his fadreames: fo they came and flood before the b Not that he had

3 And the King fayd vnto them, I have drea because many mat-med a dreame, and my spirit was troubled to know reised in this the dreame.

4 Then spake the Caldeans to the King in the c Because it was Aramites language, Oking, live for ever : fhew a dieame : that he thy feruants thy dreame, and wee shall shew the bad not bad the interpretation.

5 And the King answered and sayd to with sleepe, that he the Caldeans, The thing is gone from me. If ye began to fleepe will not make mee vinderstand the dreame with againe. Some reade, the interpretation thereof, yee & shall be draw-broken from him. en in pieces, and your boules shall be made a e Forall these A-

6 But if yee declare the dreame and the inter- felues by this pretation thereof, ye shall receive of me gifts and name of nemour, as rewards , and great honour : therefore shew mee though all the was the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the treyedepended vpon King shew his fernants the dreame, and we will them, and that all declare the interpretation thereof.

8 Then the King answered and sayd, I know fame, certainly that ye + would gaine the time, because f That is, in the Sys ye fee the thing is gone from me.

9 But if yee will not declare me the dreame, from the Caldeares. there is but one judgement for you : for yee have fave it feemed to prepared lying and corrupt wordes, to fpeake be be more eloquent. fore mee till the time be changed: therefore tell leaged vied to me the dreame, that I may know, if ye can declare fpeake it, as the me the interpretation thereof.

10 Then the Caldeans answered before the g This is a inflate-King, and fayd, There is no man upon earth that ward of their arrow can declare the Kings matter : yea, there is nei- gancy (which vanther King , nor Prince , nor Lord that asked fuch ted of themfelves things at an inchanter, or altrologian, or Cal-knowledge of all

11 For it is a rare thing that the King requi- ned sooles, and reth, and there is none other that can declare it that to their perbefore the King, except the gods whose dwelling petual shame and is not with flesh.

12 For this canfe the King was angry and in red their ignogreat futie, and commaunded to deftroy all the rance, that notwife men of Babel.

13 And when fentence was given, the wife ther not able to men were flaine : and they i fought Daniel and tell the dreame . bis fellowes to be put to death.

14 Then Daniel answered with counsell and matter, and therewifedome to Arioch the Kings I chiefe steward, fore they would which was gone forth to put to death the wife pretend know-ledge where was men of Babel.

15 Tea, he answered and fayd vnto Arioch rance, and fo as the kings captaine, Why is the fentence so hastie deluders of the from the king? Then Arioch declared the thing worthy to die. to Daniel.

16 So Daniel went and defired the king that time. hee would give him leifure, and that hee would reth that God thew the king the interpretation thereof.

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many dieamee, but

itrologers and fordome and know . ledge of the counother tountieys

rian tongue which differed nor much

things) that they

co folion. h Herein anneaw.thftanding their brigs, yet were

en ept be enned

T Ebr. redeeme the i Which declawould not bade his fernant ingred

in the company of these forceress and aftrologers, whose areas were with 1,4::di therefore in ly ought to die , though the King did it voon a rage and no sease. Or, the captaine of the guards.

17 Then Daniel went to his house, and a wed the matter to Hananiah , Mithael , and Azariah his companions.

18 That they thould befrech the God of heauen for grace in this fecret, that Daniel and his fellowes thould not perith with the reft of the wife

men of Babel. . 19 Then was the fecret repealed voto Daniel

in a vition by night: therefore Daniel praifed the God of beauen. 20 And Daniel answered and faid,* The Name

of God be praifed for eaer and euerifor wifedome and ftrength are his. 21 And hee changeth the times and feafons:

he taketh away kings : he fetteth vp kings : he gineth wifedome vnto the wile, and vnde ft inding to these that understand.

22 He discouereth the deepe and facret things: he knoweth what is in the darknes, and the k light dwelleth with bim.

23 I thanke thee and praise thee, O thou God of my ! fishers , that thou halt gluen me willome and in ffrength, and haft thewed me now the thing that wee defined of thee : for thou haft declared varo vs the kings matter.

14. Therefore Daniel went unto Arioch, whom the King had ordeined to deftroy the wife men of Bibel: hee went and faid thus vitto him, D ffrom not a the wife men of Bapel, but bring me before the King, and I will declare voto the King

27 Then Arioch brought Daniel before the King in all hafte, and faid thus voto bito, I have found a man of the children of Indah that were brought captines, that will declare ynto the King the interpretation.

26 Then answered the King, and sayd voto Daniel, whole name was Beltefhazzar, Art thou able to they mee the dreame which I have feene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and faid, The fecret which the King hath demanded, can neither the wife, the aftrologians, the inchanters, nor the footlifayers declare vinto the King

28 But there is a God in obeauen that renealeth fecrets, and theweth the King Nebuchadnezzar what shalbe in the latter dayes. Thy dreame, and king with a certaine the things which thou hast seene in thine head upon thy bed, is this :

29 O king, when thou wast in thy bed, thoughts came into thy minds, what thould come to patte hereafter, and hee that revealeth focrets, telleth thee what thall come.

30 As P for me, this fecret is not shewed mee for any wifedome that I have more then any other living, but onely to thew the King the interpretation, and that shou mightest know the thoughts of thine heart.

31 O King, thou fawest, and behold, there mas a great image. this great image whole gloty was to excellent, flood before thee, and the forme thereof was terrible.

32 This images head was of fine 9 gold, his breaft, and his armas of filter, his belly and his thighes of braille.

areant the Cildean, Petitin, Macedon'an and Romane kingdome, which foodld ficerificaly rule all the world till Christ (which is here called the Hone) come bimfeife und dedroy the lat : & this was to iffine the le wes, that then afflichen finald not so t with the empire of the California, but the they Proul t patiently shide the coming of Melsiah, which should be at the end of this longth Monarchy.

33 His legs of yron, and his feete were part of vron, and part of clay.

Thou beheldeft it vill a ftone was cut without hands, winds fragte the image vpon his feete, that were of you and Ciez, and brake them to

35 Then was the yron, the clay, the braffe, the the kingdome of the filter and the gold broken all together, and be- Affyrians, which filter and the gold broken antiogether, and be-was before the Broame like the chaffe of the fummer floures, and the bylonian, but bewind carried them away, that no place was found cause it was not a for them : and the stone that smote the image, Mocarchy and gebecame a great mountaine, and filled the whole alfobecanfe hee

36 This is the dreame, and we will declare be. things that were to fore the king the interpretation thereof.

37 O King, thou art a king of kings : for the comport of the the God of heaven hath given thee a kin dome, elect among there power, and strength, and glory.

38 And in all places where the children of the Ba ylonum men dwell, the beatts of the field, and the fonles of kingdome the golden the heaven hath he given into thine hand, and hath bead, because in made thee ruler over them all; thou are this head three, it was the of gold.

39 And after thee shall rife another kingdome of the let wicked f inferiors to thee, of filter, and another third f Meaning, the kingdome (bathe of bratie, which thall beare rule Petians which ouer all the earth.

40 And the fourth kingdome shall be strong and riches, but as yron: for as yr in breaketh in pieces, and lub- were worfe soudueth all things, and as you bruileth all thefe ching an burou, things, fo thatlit breake in a pieces, and bruife kind of vice, frew-

41 Whereas thou fawest the feet and toes part should grow work of potters clay, and part of yron: the kingdome was relieved by that be x divided, but there thall be in it of the Ghuft, firengin of the yron, as thou faweft the yron mixt t That is , of the with the clay, and earth.

42 And as the toes of the feete were part of diag to the hardenes yrou , and part of clay , fo fhall the kingdome be thereof, but to the partly fitting, and pir ly broken.

43 And whereas thou fawest yron mixt with a That is, the Ro-Clay, and earth, they shall mingle themselves with mare empire shall y the firste of men. how they shall not in your one subdue all these y the feede of men : but they shall not joyne one other aforenamed. with another, as yron cannot be mixed with which after Alex-

44 And in the dayes of these kings , shall the ded into the Ma-God of heaven fet up a kingdome, which a shall neuer be deftroyed: and this kingdome finall not Egyptians, be given to another people, but it thall breake, and deftroy all these kingdomes, and it shall stand timual discords for ener.

45 Whereas thou faweft, that the a Rone was y They mall by cut off the mountaine without hands, and that nites thinke to it thrake in pieces the yron, the braffe, the clay, make themfelues the filter, and the gold: fo the great God hath throng yet final shewed the King, what shall come to passe hereaf- in hearts. ter, and the dreame is true, and the interpretation z Hispurpofe is to thereof is fure.

46 € Then the King Nebuchad-nezzar fell vpon his face, and b bowed himfelfe voto Diniel, and iv, and that the commanded that they that id offer meate offrings, kingdo me of Christ and fweet odoms vnto him.

47 Alfo the King answered vnto Daniel, and a Meaning, Ching,

Gid,and not fet up by man, whose kingdome at the beginning should be fore! & without believe to many judgement, but fitbuld at length grow and fill the whole earth, which he calleth a great mountaine, as veil 35. And this kingdome, which is not onely referred to the person of Chirit, but also to the whole body of his Charab, and to enery member thereof, the be eternallifor the fpirit that is in them is life evenual, Rom 8, 10. b Though the bombling of the king feemed to deferue commendation, yetbecause he toyined Gods bon ar with the Prophets, it is to be reprodued, and Daniel beiein erred, if he fuffred it : but it is credible that Daniel a monthed ben of his fault, and did not fuffer it.

r Daniel leaueth out would declare the come, to the comming of Christ, fer wooderfull afrerations, and he calle h beit, and yet it was Were not interious in dignicy, power. crueily, and all ing that the world and worle, tili it

Macedonians Iliabe fbiaffe, not alluvileneffe in refpect of filter

ander overe durie cedociaes, Grecians, Syrians and chall wars and con-

among themfelues.

nuriages and sifithey never be icyned thew that all the kingdomes of the world are transite-

Chailo. y remaine for ever. who was ten of

2fal. 113, 2. and tij, is. le He thewesh that man bath neither variedonie o m knowledge, but very darkeblindnes and ignorance of hunfelfe : for it commeth onely of Got, that man vndertfandeth any toing.

'I To whom theu madest thy prounte, and who liued in thy feare : whereby he excluderh all o.her ands in Measing , power so incerprete it.

n Whereby as pearech that many were Come, as veil 13. and the reft at Danie s offer wete pieferned on condition: the interpretation. not that Daniel tanouse Labeir wicked profession, bat ibat be bail respect to equity. because the King proceedeth according to his wicked affection, and not confidering if their forence were lawfu'l

or no.

led.

o He affirmeth

that man by seafon and art is not able to attains to the cause of Gods secrets, but they :deritanding ovely thereof muit come of God : whereby he finiteth the of God, that he might be the more ant to receive the hie meteries, that should be recea-

p Because he ha! (aid that God ciely mart reueale the naminimum of this dreame, the King might have asked . why D-meldidenterprise to interpret ir, an i therefore be fiteweth that be was but Gods moother and had no gifes, but from as Gol had ginen him to fee

Lirth his glory. q By gold blaer, bratte, and yron, are

The golden image let vp.

e This confession was but a judden motion, as it 4826 alfoin Pharaoh, Exo 9 18 but bie heart was not touched, as appeared foone after ward, d No: his the propher was delisons of grits or ho-

might teleeue his

a Vnder prete nce

of religion, and holmette in miking

an image to his

his ovine amounting

this declareth that

with the true feare

that he confested

hun on a fudden

wicked, when they

are ouercome with

the greatoe He of his

works. The Greeke

interpreters write, that this was done

ergnteen veeres

after the dieame.

the King feared

their religion,

the flate of his

leaft the lewes by

therefore he meaut

to bring all to one

kinde of religion,

then Gods glory.

b Shewing that

the idale is not

knowen for an

idule fo long as he

is with the work-

man : but when

and cultomes are recited and vied,

and the confent of

then of a blocke

they this ke they

have made a god.

c This was forti-

hedat all times to

the ceremonies

morion as the

49 Then Daniel e made request to the King, nous, but because and he fet Shadrach, Methach, and Abednego ouer by this meanes be the charge of the prouince of Baoel: but Daniel fate in the fgate of the king.

faid, I know of a truth that your e God is a God of

43 So the king made Janiel a great man, and

gaue him many, and great d gifts. Hee made dim

governour over the whole province of Babil, and

chiefe of the rulers, and about all the wife men of

gods, and the Lord of kings, and the renealer of

fecreis, feeing mon couldett open this f. cret.

poore breibren, which were grienonly oppressed in it is their captiuity, and also he received them, least he should offen chisquel king which willingly gave them, e He did not this for their priwate profit, but that the whole Church which was then there in al fliction might have fom: release and ease by this benefit I Meaning, that either he was a in ge, or that hee had the whole authority, fo that none could be admitted to the kings grefence, but by him,

CHAP. III.

s The king fetteth up a golden image, & Certaine are accused because they despised the kings commandement, ant are patinto a burning onen 15 B, beliefe in Ged they are delevered from thefire, as Nebuchad-nezzar confesseth the power of God after the fight of the miraile.

N Ebuchad-nezzir the king made an image of gold, whose height was threefore cubics. and the bredth thereof fixe cubis : he fet it up in the plaine of Dara in the province of Babel.

2 Then Neisuch Hanezzar the king fent forth idole Bel bee fought to gather together the nobles, the princes and the and vame glory; and dokes , the in ig-s, the recounts, the counfellers, the officers, and all the governours of the provinhe was not touched ces, that they thould come to the b dedication of of God betore, but a the image, which Nebuchad-nezzar the 'King had fet vp.

3 So the nobles princes and dukes the judges. the recitions, the counfellers, the officers, and all the governours or the provinces were affembled vnto the dedicating of the image that Nebucha 1nezzar the King had fer vp, and they stood before the image which Nebucha i-nezzat had fet vp.

4 Then an herald cried aloud, Be it knowen to you, O people,4 nations and far guages, and as may appeare,

That when yee heare the found of the cornet, trumper, harpe, fackbut, pfaltery, dulcimer, and all instruments of a tilike, ye fall downe, and should have aftered worthip the golden image, that Nebuchad-nezcommon wealth, and zar the king hath fet vp.

6 And whofoeuer falleth not downe, and worshippeth, shall the same houre be cast into the and fo ra her fought mids of an hote flery fornace.

bis ower quierneffe 7 Therefore as foone as all the people heard the found of the corner, trumpet, harpe, fackebut, pfalterie, and all inftruments of mulicke, all the people, nations, and langues feell downer, and worthipped the golden image, that Nebuchad-

nezzar the king had fet vp. 8 & By realion whereof at that fame time came men of the Caldeans, and grieuouff, accused the

Iewes. the people is there, 9 For they spake and sayd to the king Nebuchad-nezzar, O King line for ener-

10 Thou, O King, halt made a decree, that euety manthat thali theare the found of the corner, cient with the wictrumpet, harpe, fackebut, pfalrery, and dulcimer,

a pergoue their religion, if the kings authority were alleadged for the establishment thereof. nor confidering in the meane feafon what Gods word did permit. d Thefe are the two dangerous weapons, wherewith Satan vied to light against the children of God . the confent of the multitude , and the crueltie of the punishment for though some feated God , yet the multitude which coolented to he wickedneife, astooied them; and beere the King required not an inward to fent, but an outward germie, that the lewes migh, by little and little learne to forget skeir true teligion.

Chap. [11. Shadrach, Melliach, and Abednego, 105 and all in fruments of mulick, shall fall down, and worthip the golden image.

11 And who focuer falleth not downe, and e It feemeth that worthippeth , that he should be cast into the mids they named nor of an hote nery fornace.

12 There are certaine lewes whom thou baft was greatly in the fet ouer the charge of the province of Babel, king if their three e Shadrach, Methach, and Abednego: thete men, har beenedettoyed, Oking, have not regarded thy commandement, they might have bad bener oc. affi neither will they ferue thy gods, not worthip the on to accuse Danie golden image that thou hatt fet vp.

13 • Then Nebuchad-nezzar in his anger and seth that this policy wrath commanded that they should bring Sha- image was inneutral drach, Melhach, and Abednego, to these men were by the maticious brought before the king.

14 And Nebuchad-nezzar spake and faid vn- hut the destruction to them , What diforder ? will not you, Shadrach, of the lewes, whom Methach, and Abeung go, ferue my god, nor wor-they accusted of rebellion and thip the golden image that I have fet vp?

ingiattiude 15 Now therefore are ye ready when ye heare f Signifying that the found of the cornet, trumper harpe, fackebut, the would receive the found of the cornet, trumper harpe, fackebut, them to grace if feltery and dulcimer, and all inftruments of muther would now lick, to fa'l downe, and worthip the image which at the length obey I have made? for if yee worthip it not, ye shall be his decree. I have made? for if yee worring it not, ye man be g for they should cast immediatly into the mids of an hot hery for hand done minry nace : for who is that God , that can deliner you to God, if they out of mine hands?

tt of mine hands?

16 Shadrach, Mefbach, and Abednego anfiwecatte, and therefore red and fayde to the King , O Nibuchad-nezzar, they fay, that they wee 8 are not catefull to answere thee in this are resolved to one for Gods caufe.

17 Behold, our God whom we ferue, is hable two points, first on to deliner vs from the hote fiery fornace, and he the power and will deliuer vs out of thine hand, O king

18 But if not, be it knowen vnto thee, Oking, and fecondly on that we will not ferne thy gods , nor worthip the their caufe, which golden image which thou haft fet vp.

19 Tinen was Nebuchad-nezzar full of rage, true religiou with and the forme of his vilage was changed against their blood, and to Shadrach , Meshach, and Abednego : therefore he make open con-Shadrach, Methach, and Adequego: Intrefuse the feilion, that they charged and commanded that they fhould heate will not fo much as the fornace at once fenen i times more then it was outwardly confeue wont to be heat.

20 And hee charged the most valiant men of i This declareth warre that were in his army, to binde Shadrach, tyrantarage, and the Methach, and Abednego, and to call them into more witty they the hote hery fornace.

21 So these men were bound in their coates, and cruell puossh. their holen, and their clokes, with their other gar- neots, the more je their hoten, and their elected, while the hote hery for gold glorified by his fernants to whom fornace.

22 Therefore, because the kings commande- and constancy to ment was firatte, that the fornace inound of eartheir punishment canding hoare, the flame of the fire flaw those men for either he deliues ment was ftraite, that the fornace should be ex- abide the trustry of that brought forth Snadrach, Mefhach, and Abed- reth them from

And these three men Shadrach, Meshach, this life gives and Abednego fell downe bound into the mids of the hote hery fornace.

24 Then Nebuchad-nezzar the king was aftonied,& rofe up in tafte, and spake,& faid unto his counfellers, Did not we call three men bound into the mids of the fire? Who answered, and faid & For the Angels vato him, It is true, O king.

25 And he antwered, and faid, Loe, I fee foure fames of God, be-men locfe, walking in the middes of the fire, and celleacy therefore they have no hurt, and the forme of the fourth is the king called like the ! forme of God.

26 Then the King Nebuchad-nezzer came fore his in thefe neese to the mouth of the hote hery fornace, and great tormentaphs ipake and faid, Snadrach, Melbach, and Abednego, lonue of God.

Dautel, becaute he er: and this decla flatterers, which fought no.hing

the u.d haue doube h They ground an

God ouer them. was Gods glory, and the tellifying of bie to idolatry.

thew themselves in inuenting Iltange he grueth pari: uce death, or elfe for

th s Angel whom

) This commendeth their obedience vato God, that they would not for any feare depart out of this foreace, till the eime appointed as Noah remained in the arke, till the Lord called him

m He was mooued by the greatnes of the miracle to prayfe God, but his ched And here we fee that miracles are not fufficient to context men to God but that do. Rrine muft chieffy de adioyned, witheutibe which there can be no fauth.

1f chis heathen king incoued by not fee blafphemy yppunished,bu: made a law and fer a punishmeur to fack tranfgreffors, witch more cught all they that profeffe rengion,take order that fuch im pietie reigne not, leaft according as their knowledge E's dominion excended. p Reade Chap 1.44

Cods fpirit would

a There was no erouble bat might caufemee ro dreame, and therefore ir came only of G.d.

b This was anoaber digame hefider that which he fan of the foure Empires, for Daniel burh declared swhat that freame wa an' what it strant, and bere be anely expounderh the dieame. e In that that be fent abioa to oshers, wh fe ig : orance in times paft he had experimensed, and left Daniel which was uer ready at band, it declareth the na sure of the vugod-

ly which he er feeke rothe lermants of God but for very necessity no Catterings

This no doubt was a grat rivier, Daniel no only to have hanne banged, best to be called by the name of a wile if le , which thin, Neth that in and did to white to be called by the mane of which elegan of God, e. A high of which have a did to when the mining end of God, e. A high of which were a green grefeto able Propher to be main to a mong the force of and me, with few of less with the which and company to Gods two d. e. By the tree is fight field the dignity of a higher which and company to Gods two d. e. By the tree is fight field the dignity of a king whom G to lot this be a detence for all kind of men, and whose thate is profitable for markind,

the ferumts of the hie God, goe foorth and come hither: fo Shadrach, Methach, and Abednego I came forth of the mids of the fire.

27 Then the nobles, princes, and dukes, and the kings counfellers came together to fee thefe men, because the fire had no power ouer their bodies : for not at haire of their head was burnt, neither were their coats changed, nor any fmell of fire came upon them.
28 Wherefore Nebuchad-nezzar spake and sayd,

m Bleffed be the God of Shadrach, Mefnach, and Abednego, who bath fent his Angel, and deliuered his fernants, that put their truft in him, and have changed the kings commandement, & yeelded their bodies rather then they would ferue or worship any god, sane their owne God.

29 Therefore I make a decree that every people, nation, and lauguage, which speake any a blasphemy against the God of Shadrach , Meshach, and Abednego, shallbe drawen in pieces, and their honfes shall be made a takes, because there is no god that can deliner after this fort.

30 Then the King promoted Shadrach, Meflach and Abednego in the pronince of Babel.

31 Nebuchad-nezzar king vnto all people, nations & languages, that dwell in all the o world, Peace be multiplied voto you:

32 I thought it good to declare the fignes and wonders, that the hie God hath wrought toward

33 How great are his fignes, and how mighty are his wonders! P his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

and charge is grouter , fo they foffer double punishment. o Meaning , fo far as

CHAP. IV. a Another dreams of Nebuchad-neggar, which Daniel de-clareth ag The Prophet declareth how of a proud kong, he fould recome as a beall. 31 After he confeffeth the

power of Gon, and is reflored to his former dignity I Nebuchad-nezzar being at a reft in mine house, and flourishing in my palace,

2 Saw ab dreame, which made me afraid, and the thought upon my bedde, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wife men of Babel before mee, that they might declare vnto me the interpretation of the dreame.

4 So carrie the inchanters, the aftrologians, the Caldeans and the foothfayers, to whom I told the dreame, but " they could not show me the intexpretation thereof,

Till at the last Daniel came before mee, (whose name was P Betteshazzar, according to the name of my god, which with the spirit of the holy Gods an him) and before him I tolde the

dreame.faying, 6 OB- .. clbezzar, echiefe f the inchanters, becauft know, that the spirit of the holy gods is in the cand no fee et trou, leth thee, tel me the vifions of my dreame, that I have seene, and the interpretation the cof.

Thus were me visions of my head in my and then they frace bed, and besold , I faw a f tree in the mids of the

earth, and the height thereof was great.

8 A great tree and Brong, and the height thereof reached voto heaven, and the fight thereof to the ends of all the earth.

o The boughes thereof mere faire, and the fruit thereof much, and in it was meat for all: it made a fliadow under it for the beafts of the field, & the foules of the heaven dwelt in the boughes theteof and all flesh fed of it.

10 I faw in the visions of mine head vpon my bed, and behold, a 8 watchman and an holy one came downe from heaven,

11 And cried aloud, and faid thus, Hew downe neither eateth por the tree, and breake off his branches : fhake off fleepeth, but is ever his leaves, and scatter his fruite, that the beattes will, and is not inmay flee from under it , and the foules from his feded with mans

12 Neuertheleffe , leave the stumpe of his that that he comrooses in the earth, and with a band of yron and mandeth to cut braffe bin te it among the graffe of the fielde, and downe this tree, let it be wet with the dew of heaven , and let his fit ould not be cut portion be with the beaftes among the graffe of downe by man. the field.

13 h Let his heart be changed from mars na- h Hereby he megture, and let a beafts heart be given vnto him, and chadnezzar should let seuen times be passed oner him.

14 The fentence is according to the decree of lofe his kingdome, the warchmen, and according to the word of the i God hath decreed holy ones : the demand was an firered, to the in- this in gement and tent that living men may knowe, that the most the whole army of High hath power ouer the kingdome of men, and werefub ferbed up. giveth it to whomfoever he will, and appointeth to it, like as also ouer it the most abiect among men-

This is the dreame, that I king Nebuchadsgaint all them that nezzar haue scene: therefore thou, O Belt. shazzar, lift up themselves declare the interpretation thereof : for all the wife against God. men of my kingdome are not able to thew me the interpretation: but thou art able, for the spirit of

the holy go is it in thee. 16 Then Daniel (whose name mas Belteshiz- k He was troubled zar) helde his k prace by the space of one hours, for the great indge-and his thoughts troubled him, and the King meat of God, which spake & faid, Beltethazzar, let neither the dreame, gainst the king, and nor the interpretation hereof trouble thee Belte- fo the Prophets wied shazzar answered, and faid, My lord, the dreame denounce Gods judbe to them that hate thee , and the interpretation gements for the zeale thereof to thine enemies.

erect to thine enemies.

17 The tree that thou faweff, which was great 17 : a d on the other part to have compaf. and mighty, whose height reached viito the hea- fion vpoor man, and nen, and the fight thereof through all the world, alforo confider that

18 Whose leanes were faire, and the fruite they should be subthereof much , and in it was meat for all , vnder meats, if he did not the which the beaftes of the field dwelt , and vp- regard them with on whose branches the soules of the beauen did PRY.

10 It is thou, O King, that art great and mighty: for thy greatnes is growen, and reacheth vnto heaven, and thy dominion to the enges of the

20 Whereas the King fawe a watchman, and an holy one that came downe from heaven, and fayd, Hew downe the tree, and destroy it, yer leave the flumpe of the tootes thereof in the earth, and with a band of your and braffe binde it among the graffe of the fielde , and let it be wet with the I whereby he meadew of heaven, and let his portion be with the neth a lo sipace beaftes of me fielde , ! till seuentimes passe ouer at feuen verten. 3 me

21 This is the interpretation. O king, and it is an weeks but it the decree of the most High , which is come vpon fremeth he meant of my load the king,

g Meaning the Aucompution, bur is

but by God not onely for a time but be like a beaft they defire the exe-

they bere to his glo-

neibs and others fe-

m Not that his was changed into a beant, but that be was either itricken mad, and fo aboy ded mans compaby,or was call out for his tyranny,

and fo wandered among the beauts, and are berbes and graffe n Daniel fhewerh the cause why God thus punithed bim. . Ceale from prouoking God to 20. ger any longer by thy names, that be may mitigate his punishment, if vpright life thatthou haft true faith and repentance. p Suffer the errors

be redretled. q After that Daniel had declared this vifon : and this hie pride declareth that it is not in man to coouert to God , exhim : feeing that thefe terrible threat. mings could not mooue him to cepent r When the terme of thefe feuen yeeres was accomplished. Chap. 7, 4. Mith 4.17. Luke 1.33.

[He confederh Gods

will to be the tule of all inflice, and a most perfect law, whereby he governeth both man and Angels and deuile, fo that none ought to muimure or aike & reason of his doings, but onely to Pand content therewith and give him the glory. By whom it feemeth that he had

beene put from his kingdome before. u He do -- h noe onely reaste G dlor his deliuerance, but alfo confede h bis feu't. thae God may anely haue the glory, and men the shame, and that he may be exilted and man caft dewne.

22 That they shall drive thee from men , and thy dwelling frall be with the beafts of the field : they fhall make thee to eate graffe as the moxen, and they shall wet thee with the dew of heaven : and feuen times thall paffe ouer thee, till thou know, that " the most High beareth rule ouet the kingdome of men, and giveth it to whom foener

23 Whereas they faid, that one should leave the flumpe of the tree rootes, thy kingdome shall remaine vnto thee after that , thou thalt know, that the headens have the rule.

24 Wherefore, O king, let my counfell be acceptable vnto thee, and o breake off thy finnes by righteoufneffe, and thine iniquities by mercy towards the poote : loe , let there be a P healing of thine errour.

25 All thefe things Il all come vpon the king Nebuchad-nezzar.

26 At the end of twelve a moneths, he walked thou fliew by thine in the royall palace of Babel,

27 And the king frake, and faid, Is not this great Babel that I have build for the house of the kingdome by the might of my power, and for the hoof thy former life to nour of my maietty ?

28 While the word was in the kings mouth, 2 voyce came downe from heaven, saying, O king Nebuchad-nezzar to tree be it spoken, Thy kingdome is departed from thee.

29 And they thall drive thee from men , and cept his Spirit moone thy dwelling Shall be with the beafts of the field : they shall make thee to cate graffe, as the oxen, and feuen times shall passe ouer thee, votill thou knoweff, that the most High beareth rule over the kingdome of men, and giveth it vnto whomfoeuer he

30 The very fame house was this thing fulfilled vpon Nebuchad-nezzar, and he was drinen from men, and did eate graffe as the oxen, and his body was wet with the dewe of heaven, till his haires were growen as Eagels feathers, and his nailes like birds clawer.

31 And at the end of thefe t daies, I Nebuchadnt 22at lift vp mine eyes onto heaven, and mine vnderstanding was restored vnto me, & I gave thanks vnto the most High, and I praised and honoured him, that liueth for euer, * whose power # an euerlasting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing and according to his (will be worketh in the atmy of heaven, and in the inhabitants of the earth; and none can flay his hand, nor fay vnto him. What doest thou?

33 At the same time was mine underfanding reflored vnto me, and I returned to the honour of my kingdome: my gloty and my beauty was reftored vnto me, and my counfellers and t my princes fought vnto me, and I was established in my kingdome, and my glory was augmented toward

34 Now therefore I Nebuchad-nezzar u praile, and excoll and magnifie the king of heaven , whole works are all truth, and his waies judgements; and those that walke in pride, he is able to abase.

CHAP. V.

5 Beifbazzar king of Babylon feeth an hand weiting on 8 The forth ayers called of the king, cannot expound the westing, 25 Daniel rendeth it, and inter-present it alfo. 30 The King is flaine, 31 Dates theogeth the kingdime.

King a Belfhazzar made a great feath to a thoufand of his princes, and cranke wine b before the thousand

2 And Bellhazzes willes be tafted the wine, apaniel reclieth this combanded to bring him the golden and filter hittery of king Belveilels, which has fat her Nebuchad-nezzar had filezza: Est mero-brong), from the Tey pla in Landalan and doctrionne, to flew brong t from the Temple in Ierufalem , that the Gods todgements king and his princes his wives & Lis concubines against the wicked got drinke therein.

for the deliterance
got drinke therein.

for the deliterance
of his Church said
Then were b ought the golden veffels, that how the prophery migat drinke therein.

were taken out of the Temple of the Lords house of ter-mian was at terufalem, and the king and his princes, his tive, that they wives and his concubines dranke in them.

4. They dranke wine, and praised the d gods of b The kings of the gold, and of filuer, of bratte, of yron, of wood, and of East parts then yied

5 At the same houre appeareth fingers of a that any should lit mans hand, which wrote ouer e against the candle- in their company flick vpon the plainer of the wall of the kings pa- his power, and how lace, and the king faw the palme of the hand that hale be fet by his

6 Then the kings countenance was changed, and belieged Batylon, is thoughts troubled him. (6 shorth a feet a folemost his thoughts troubled him . fo that the toynts of banket, and vied exhis loynes were loofed, and his f knoes Imote one ceffe in their comagainst the other.

7 Wherefore the king cried lowd, that they king wine : thus the should bring & the aft ologians, the Caldeans and wikec are most the foothfayers. And the king spake, and faid to dissolute and negli-the Wife men of Babel, Wholocuer can reade this descriptions at writing, & declare me the interpretation thereof, b. ad shalbe cloathed with purple, & Shall have a chaine of oold about his packs and the like the standard wine. of gold about his necke, and thalbe the third ruler o Meaning, his in the kingdome.

the kingdome.

Then came all the kings wife men, but they the true God, they could neither reade the writing , nor flew the praife their idols, king the interpretation.

9 Then was king Balihazzar greatly troubled, thought that the and his countenance was changed in him, and his go'd or filter were princes were aftonied.

10 Now the b Queene by reason of the talke of and power in them, the King and the proces, came into the banquet to doe them go.d, which is also the house, and the Queene spake and faid, O king, opinion of allidaline for euer : let not thy thoughts trouble thee, laiers. nor let il y countenance be changed.

11 There is a man intl y king dome, in whom f So he that before is the spirit of the holy Gous, and in the daies of contember God . thy father, light and understanding and wife. was mooted by this dome like the wiftomers the node, was found in high to trem lefor dome like the wildome of the gods, was found in feare of Gods sudhim : whom the king Nebuch ad-nezzar thy fa- gemeuts ther, the king, I fay, thy father, made chiefe of Z Thus the wicked the tenchanters attrologists Caldana and footh the enchanters, attrologians, Caldeans, and footh-feeke many meaner, fayers.

12 Because a more excellent spirit, and know from God, because they lerke not to ledge and vindenstanding (for he did expound him who is the dreames, and declare hard fentences, and diffol- only comfort in all ued doubts) were found in him, enen in Daniel, a'ffictions. whom the King nad ed Beltelhazzar: now let grandonther Nebu-Daniel be cailed, and he will declare the interpre- chad-cezzars wife, ation.

13 Then was Daniel brought before the king, the fealt, but can e

and the king spake and faid voto Daniel, Att theu theher when the that Daniel, which art of the children of the cap, beard of thefe tiuity of Iudah, whom my father the king brought i Reade Ch.p.4 6. out of Icwrv ?

14 Now I have heard of thee, that & the spirit that both this name of the holy gods is in thee , and that light and vn- was adout vito

Brould be delivered ly, and difdained

enen y, which them pany, which is meant beie ! v drin-

not that they gods, but that it at Was a certaine vertue

. That it micht the

better be feen

who draw them

which for her age and this declare h

dad not vie : bele

vile practiles . be-' k For the idolaters cause bee was not among them when all were called. thought that the Angels had po wer as God , aud therefore had them in like eftimation, as they had God , thinking that the spirit of prophecy and understanding came of them,

der standing, and excellent wildome is found in

15 Now therefore, wife men and Aftrologians haue beene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldeft fliew interpretations, and diffolue doubts : now if thou canst reade the writing, and shew me the interpretation thereof, thou thalt be cloa hed with purple, and shalt have a chaine of gold about thy necke, and shalt be the third tuler in the king.

17 Then Diniel answered, and said before the king, Keepe thy rewards to thy felfe, and give thy gifts to another : yet I will rea le the writing vnto the king, and fhew him the interpretation.

18 Oking, heare thou, The most high God gave i Before be read the voto! Nebuchadnezzar thy father a kingdome, and

maiesty, and honour, and glory.

reth to the king his 10 And for the majetty that he gave him, all great ingratitude to. people, nations and languages trembled, & feated could not be mooued before him: he put to death whom he would: he en giur bim the glofmote whom he would whom he would he fet vp. and whom he would he put downe.

20 But when his heart was puft vp , and his father and fo thewmind hardened in pride, he was deposed from his eih that be doeth not kingly throne, and they tooks his honour from finne of ignorance,

writing, he decla-

ward God , who

1 y, confi lering bis

wonderfull worke

toward his grand-

but of malice.

21 And he was driven from the fonnes of men. and his heart was made like the beads, and his dwelling was with the wild affes : they fed him with graife like oxen, and his body was wet with the dewe of heaven, till he knew that the most high God bare rule over the kingdome of men, and that he appointeth ouer it , whomfoeuer hee

22 And thou his forme, O Belihazzar, haft not hambled thine heart, though thou knewoff all thefe

chings,

23 But haft life thy felfe up against the Lord of heaven, and they have brought the vertels of his House before thee, and thou and thy princes, thy wives and thy concubines have drunks wine in them, and thou half praifed the gods of nucr and gold, of braffe, yron, wood and ftone, which neither fre, neither heare, nor voderft and : and the God in whose han I thy breath is and all thy waies, him haft thou not glorified.

24 "Then was the palme of the hand fent from

ferred his anger and him, and hath w. itten this writing.

25 And this is the writing that he hash written, panently wanted for "MENE, MENE, TEKEL VPHAR-

> 26 This is the interpretation of the thing, MENE, God hath numbred thy king lome, and hath finithed it.

27 TEKEL, thou art wayed in the balance, and art found # too light.

28 PERES, thy kingdome is divided and giend findl come on all uen to the Medes and Perfians.

29 Then at the commandement of Belfhazzar, they cloathed Daniel with purple, and pur a chaine of gold about his neck, and made proclamation in law gave him this concerning him that he should be the third ruler in the kingdone.

30 The fame night was Balthazzar the king of the Caldean: (Line.

31 And Darius of the Medes tooke the kingdome, being threefcore and two yeeres old.

CHAP. VI.

Daniel is made ruler ouer the gouernours. 5 An afte againit Daniel. 16 He is put into a denne of tions by the commundement of the king. 23 He is deliwered by faith in God 24 Daniels accufers are put onto the lions, 25 Dirius by a decree magnifieth the God of Daniel.

T pleased Durius to fet ouer the kingdome an a Reade Efter, bundreth and twenty governours, which should Ghap. 1,1. be oner the whole kingdome.

2 And over these, three rulers (of whom Daniel was one) that the governours might give accompres vinto them, and the king & should have no for, not be transfin.

3 Now this Daniel b was preferred about the b This beathen king tulers, and gouernours , because the spirit was ex-preferred Dantel a cellent in hun, and the king thought to fet him o nobles and familiacs uer the whole realms.

4 Wherefore the rulers and gouernours of God were more c fought an occasion against Daniel concerning the then in others. kingdome : but they could find none occasion nor a Thus the wilked fault, for he was fo faithfull that there was no blame cannot abide the nor fault found in him.

Then faid thefe men, We shall not find an oc- all occasions to de cation against this Daniel, except we find it against face them, therefore him concerning the Law of his God.

6 Therefore the rulers and thefe governours remedy then to went together to the king, and fail thus vato him, walke veright in the King Dirius,line for ener.

baue a good con-7 All the rulers of thy kingdome, the officers and torense. gouernours, the counfellers & dokes have confulted together to make a decree for the king, and to establish a stature, that who foeuer thail aske a perition of any god or man for thirty cales faue of

thee,O king he shalbe cast into the ien of hous. 8 Now, Oking, confirme the dicree, and feale the writing, that it be not changed, according to the law of the Medes and Perfros, which shereth

o Whereforeking Darius attaled the willing a Barem is conand the decree.

to the decree.

10 to Now when Daniel variethood that he had belie of the king. feeled rue writing, he won, into his bronte, and his up as a god, and e window being open in his chamber toward Ie- paffel not what wice sufalem, he kneered vpon his knees tiret times a ket lawer be approday, and prayed and praifed his God, as he did a- nance of the fame foretime

Then thefe men affembled and found D1- fliew that he conniel praying, and making supplication voto his sented to this wicked

12 So they came and fpake wino the king con-bit windows to-cerning the kings decrae, Haft thou not fealed the when be payed: decree that every man that fluil make request to both to those up any god or man within thirty dates, fatte to thee, birafelfe with the O king, thalbe call into the denne of lions? The Gots promifes to king answered, and faid, The thing is true, accor- his people, when king answered, and 141d, The tring is true, according they flould pray ding to the law of the Medes and Persians, which they should pray to waid that Tem-

13 Then answered they, and faid voto the king, their might fer that This Daniel which is of the children of the capu- he would neither uity of Iudah, regardeth not thee, O king nor the deed for thele few decree that thou half fealed, but maketh his patition dues to any thing three times a day.

14 When theking heard thefe words the was Gods glad. fore displeased with namfelfe, and fet his heart on Daniel, to deliver him; and he laboured till the Sunna went downe to deliver him.

15 Then these men a Tembled ento the king, and faid vnto the King, Vaderstand, O King, that the law of the Medes and Pethans is . that no decree porflature which the king confir-

graces of Got in others, but feeke by again ! fuch affaults rbeie is no better

because the graces

demand the wicked-

e Because he would decree, he for open ple, and alfo that o-

that was contrary in

anine amendment. n Ton Word is twife S I N. written for the cerrain'y of the thing : th-wine that God had most furely counted fignitying alfothet God bath appointed a terme for all king tomes, and that a miferable ebat saife themfelues again't him. De, wanting Cyrus bis fonne title of benour, at-

though Cyrus in

effett had the donie gion,

m After that God

hadfa long time de-

may be f altered.

eicher lightneffe,

vacen as the inno-

cents thereby pe-

sign and therefore

ought to feare.

roube aftermed

to breake fuch.

g This declareth

that Daries was

not toucked with

ledge of God, be-

caute he doubted

thing wherein I

pronved of God

ked cemiariide-

so the king who

noth newbergov

God thould be

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power of fairbias

1 This is a terrible

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throw the obildren

of God and a fo

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re lightithough

admontflieth Prin-

ers how to panin

wickednes is ceme

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or with like cir-

cumitances, ver to

m Tais proqueth

did worlhip God

anghe or els was

conversed; for

not that Dirius

vpon them.

Hebr.11 23.

wholly valo God

difficuoured.

the true know-

of his power.

ee ftubburnelle,

16 Then the king commanded, and they brought Daniel, and cast him into the denne of f Thus the wicked lions : now the king fpake , and faid voto Daniel, maintaine exitt Iswes by contiancie Thy God, whom thou alway fernest, even he will end au bouity. deliuer thee. which is oftener

17 And a stone was brought, and layd upon the mouth of the denne, and the King fealed it with his owne fignet, and with the fignet of his princes, that the purpose might not be changed, E Marinours Deither concerning Dmiel.

18 Then the king went vnto his palace, and remained faiting, neither were the influments of mulicke brought before him, and his fleepe went

19 Then the king arofe early in the morning. and went in all hafte vitto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce voto Daniel; and the h My iuft caufe and king spake, and faid to Daniel, O Daniel, the ferv nightnes in this uant of the living God, is not thy God (whom was charged, is apthou alway ferueit) sable to deliver thee from For be did difobey the kings wic-

21 Then feld Daniel voto the King , O king, line for ener.

ment to obey God, 22 My God hath fent his Angel and hath flut & fo did no inturie the lions mouthes, that they have not burt mer ovent to command for h my inflice was found out before him; and voto thee, O king. I have done i no hurt.

23 Then was the Ring exceeding glad for him, k Because he comand commanded that they should take Dated out of the denne; fo Daniel was brought out of the whole cause he did denne, and no manner of hurt was found goon detend he saids afhim because he beleeved in his God. fured that nothing

24 And by the commandement of the King these men which had accused Daniel, were wherein we fee the brought, and were I call into the denne of lions, enen they, their children, and their wines : and the lions had the maftery of them, and brake all their bones apieces, or cust they came at the ground of the denne.

25 Afterward king Daries wrote, Vinto all people, nations and languages, that dwell in all the world : Peace be multiplied vino you.

26 I make a decree, that in all the dominion of my hingdome, men tremble & feare m before the God of Daniel: for he is the "lluing God, and remainsth for euer; and his kingdome shall not periffiand his dominion (half be everlafting.

27 He rescueth and delivereth, and he werketh figues and wonders in heaven and in earth: execu e true milite who hath delinered Daniel from the power of the lions

28 So this Daniel profested in the raigne of Datius, and in the reigns of Cyrus of Perfia.

then he would have delivoyed all foperitition and idolatry : and not onely given God the chiefephace, but also have fee him 19, and coule thim 10 bah mound according to bit world but this was a ceremie confession of Gods power, wherevary be was compelled by this wonderf. I'miracle, his which have not onely tree in bim'elte, bur is the onely f umaine of life and quichenerh all things , fo that without bim there is no lite. CHAP. VII.

3 A region of f are beails is fo wed anto Daniel, & The transcriptive of the jourth bead. 17 Of the enertailing kin done of Careft.

IN the full yeers of Balflazzar King of Babel. a Whereasthe people or Ifiael Daniel faw a dreame, and there were visions in looked for conhis head, upon his bedde: "then he wrote the rinually despette

after their fegentie yeers asteremah had declared, be fhewerb that this red fital not be a delinerance from all troubles, but a beginning, and ther fore encourageth them to laoke for a blu. fil y d' mon y t,' s'sone of Cereire de deffice Mefficie le rener d'action al l'increire de l'anniere de have a forrituall deligeran e , and all the promites be talfilled : whereof they flould have a certaine token in the actionation of the Banylonicali kingdome,

2 Daniel spake and faid, I fow in my vision by night, and behold, the foure windes of the Leaden fitone upon b the great fea:

3 And fonce great beaftes came up from the b which figures fea one divers from another.

4 The first true as a clion, and had eagles wings: behavible troubles
I beheld till the wings thereof were pluckt off, and in the world in all it was lifted up from the earth , and fet upon Lis corners of the feet as a man, and a mans beart was given him.

5 And behold, another heaft which was the c Meaning the Affocund, was like a dleare, & flood upon the one typian and Galesso file; and he had three ribs to his frouth betweene month, no and his reeth, & and they faid thus voto him, Arile, and neice in power, deucure much flesh.

6 After this, I beliefd, and loe, there may ano thomy at them had ther like a b leopard, which had opon his backs they be to the a I fame wings of a foule : the beath hall alfa foure to the verther Beads, and k dominion was given him.

7 After this, I faw in the visions by night, and and trey went a behold, the fourth bealt mas fearefull and terri- their feete, and ble and very frong. It had great in yron teech is were made like denote of and brake in pieces, & flatoped in the re- is tere meant by fidne under ris feet, and it was while to the beats mons teart. that were before it; for it had o ten hornes.

8 As a confidered the hornes, beholze, there the inchangus came vp among them another little; home, be- and evellfore whom there were grinee of the fifthornes . They were finall pluckt away and behold, in I is home were t eyes and were hun yo like the eyes of man, and a mouth speaking pre- in the mountain es temperous things.

9 bochell till the thrones were for vo, and many kingdines. the : Ancient of dayes did fra whole garment was and was infantle white as frow , and the baire of his Lead like the F To wir, the Abpure would, his throne may like the hery flame, gets by Gods comand his wheeles, as butting fire.

10 A fierie Greame illued , and came footh rilled the inguarafrom before him: thousand thousands ministed into of me world. vnto him, and ten roonfanda thousands thoud ander the love of before him: the judgement was fet, and the Markonia

that the e thould behorrible troubles

World, and at fund: *

and most from Wings were pulled

other men, who he d Meaning, the

le ha sahi n to the began tog and had no built.

by this meanes pu-

z bookes opened. chiefe captaines, which had the emplie arroug them effer his death. Ge'eugus had A fa the great , An igonos the lette, Caffinger auf efter tim Antique: Was Ling or Mared mia , & Protements had Egypt. a lower or of honfelfe not of his bare power that he gate shathers courtees so for his army contented but thirty thousand men, and he or established one battel Davi a which had ten bundreib thoufand, when he was fo nesting with firme a race his eyes were france open and the firster or page otherwise this payer was er ien bim o' God, I That is the Romine Emine a bich was a mon-Her . & rout a not be compared to any sea is , occanfe the name of none was avectors notices. in "von' ying, the tyranny and greediness; of the Romanes. n. That which the Romanes could not quietty entry in other country's, they swould give it to other Kings and ruleus, tog at all times when they arould, they might take it againe twibich fiveralitie is here called the namping of the sett vider the feet o Thacis, to dry and divers prounters which is regulerized by the deputies and procenfu say, bereof every one might be compined to a King. Which is means of Lalius Cafa , Augu tos , Tiberius, Cangula , Claudius , en t Nero Nama were as at gs to effect, but because they could not rule "us of the confenced the Senter, their power is a rapated in a little bonne. For Mah more came not of the Komme Empire, and the Pope back to vocation of governments there in exhibit cannot be applied varo them. & alfo in this prophece the Provincia purpole is chiefly to comfart the lewes vato the read ation of Christ. So at take it for the whole body of Annihist. A Meaning, a certaine portion of the teams boines that is, a part from the vibule eltare (varie) en avery. For Augu lus trelle from the S mare the libertie of . busing the deputies to ford into the proutaces, de tooke the gonerrement of centaine countreyes to homielfe. r Thele Romine Emperion sat the h.tt wied a certaine humanitie and gentlenelle, and write content that olkers, as the Confais, and Seaste, that olkers, as the Confais, and Seaste, though beane the name of dignity for hat they might baue the profite, and therefore in clett, one and counte a would behane thendelues a cording as did other Senaroms yet against beir enemies and those that would refit them, they were ficio & arest, which to here meant by formal mouth f Meaning the places where God and his Angels thou doesne to mine thefe Monarchies, which indement from a beginner and not a more of Chief. t That is, God which was before all times, a dit bere definited as minis nature is able to comprehend four portion of his glody. In That is, an it find the number of Angels which were ready to every a mission parameter miner of the first comming of Christ, where as the world of God was largely requaled by his Goffel.

Oo 3 81 Then

w Meaning, that he was act mid when he fall taele Empero : \$ in fuch dignitte and pride, and for fuddenly de-Proyed actbe comming of Chilit, when this fourth Managebre was fubreft to man of other nations. As the three to me Monarchies had an end at the time that God appuinted, although they flourish d for a time, fo shall this fourth baue, and they that patiently abide Gods appomement, mall en by the promiles. Which it meant of Cori t, who had not yet taken ve-

according to the flesh, as he was afterwind bat appeared then in a figure, and that in the claudes : that is, being feparate from the common fort of men by manifelt fignes of his Assistry b Towir, when be aftended into the beauens, and his divine maiefty appeared, and all power was given

on bini mans na-

ture, net. her Wad

the forme of Dauid

vnes him in respect of that that he was our Mediatour. c This is meant of the beginning of Cariffs kingdom, vyben God the Father game vato him all dominion, as to the Mediatour, to the intent ant he should goneine bere bis Courch in earth continually, till be time that be brought them to ereinall life. d Through the itringened cofice

e Meaning, of the

Angels, as verfe 10. f Becaufe Abraham was appointed heire of all the world, R in 4 13 and in him all the faithfull, therefore the kingdome thereof is theirs by right, which thefe foure brattes or tyrants in suid muide, and viurpe visill the world were reftored by Christ, and this was to confirme them that were in troub'es, that their afflictions thould have an end at length. g That is, of the most migh things, because God bath chosen them out of this world, that they should looke up to the heavent , where in all then hope dependeth. h For the other three Montichies were governed by a King and the Romane Empire by Confuls cheR mans changed their gou-rooms yearely and the other Monarchies reteined them for terme of life : alfo the Ramines were the itto gett of all the other, and Were never quiet among thirmfelues. I Readeverfe 7. k This is meant of the fourth beaft, which was more terrible then the other, I Meaning the Romane Emperours, who were not cruel against the Courch of God both of the lewes and of the Gentiles m Till God flowed his power in the person of Christ, and by the preaching of the Goigel gave vary his function, and for chained a famous Name in the world, and were called the Courch of God, or the hingdome o God. n Reade the ex joh jon hereof, verle 3. o That is, fliall m ke wicked decrees an I proclamation, against Go. a word, and fend throughout all their dos minion , to deltroy all that did profede it.

II Then I beheld . y because of the voyce of the prefumptuous words which the horne fpake: I beheld, even till the beaft was flaine, and his body deftroyed, and given to the burning fire,

12 As 2 concerning the other beatts, they had taken away their dominion : yet their lines were prolonged for a certaine time and feafon,

13 As I beheld in visions by night , behold, 2 one like the fonne of man came in the cloudes of heaven, and approached vato the Ancient of dayes, and they brought him before him.

14 And he gaue him, dominion, and honour, and a kingdome, that all people, nations and languages thould ferue him this dominion is an enerlasting dominion, which shall never be raken away and his dominion thall neuer be deftroved.

15 I Daniel was d troubled in my spirit, in the middles of my body, and the vifions of mine head made me afraid.

16 Therefore I came vnto e one of them that flood by, and asked him the trueth of all this : fo he told me, and shawed me the interpretation of thefe things.

17 These great beafts which are foure, are foure kings, which shall arise out of the eatth,

18 And they fliall take the f kingdome of the Saints of the 8 most High, which shall possesse the kingdome for euer even for ever and ever-

10 C After this, I would know the trueth of the fourth beaft, which was b fo vnlike to all the others, very fearefull, whose teeth were of yron, and his nailes of braffe: which denoured, brake in pieces, and stamped the iresidue vnder his feet.

20 Also to know of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose is looke was more flour then his fellowes,

21 I beheld and the fame I horne made battell against the Saints, yea, and prevailed against them.

22 Vntill m the Ancient of dayes came, and indgement was given to the Saints of the most High: and the time approached, that the Saints poffeffed the kingdome,

23 Then ne faid, The fourth beaft shall be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall denoure the whole earth, and shall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shall rife : and another shall tife after them, and he shall be valike to the first, and he shall subdue a three Kings,

25 And thall speake words against o the most

High, and thall confume the Saints of the most High, and thicke that he may I change times and lawes , and they shalbe given into his hand vntill P These Empea 9 time, and times and the dividing of time.

26 But the 1 judgement thall fit, and they shall have their power take awy his dominion to confume and deftroy of Gud, but thinke it vnto the end.

27 And the kingdome, and dominion, and Gods lawes and the greatnesse of the kingdome under the whole mans, and as it heaven shall be given to the holy people of the were the order of nature, as appearance. High, whose Kingdome is an euerlasting teth by Octaure. heaven shall be given to the holy people of the kingdome, and all powers thall ferue and obey him.

28 Euen this is the ende of the matter, I Daniel had many " cogitations which troubled mee, them thus to rage and my countenance changed in me; but I kept against his Saints the matter in mine heart.

fider that they power to change Tiberius, Caligula Nero Domitianus. 3cc q God fhall fuffer

ors finall not con-

which is meant by the time and times, but at leugth he will affwage these troubles, and shorter the time sor his elect fake , March 24.22. Which is here meant by the dissiding of time. I God by his power shall rettore things that were out of order, and so de troy this little home, that it shall neuer tife vp againe. I He sheweth wherefore the beatt should be delitroyed , to wit, that his Church might have relt and quiernes , which though they do not fully comy here, yet they have it in hope, and by the preaching of the Gofpel entry the beginning thereof, which is meant by thefe wordes : Vnder the heanen: and therefore her bere fpeaketh of the beginning of Christer kingdome in this world, which king dome the faithfull have by the participation that they have with Christitheir bead a Thacis, fome of every fore that beare rule. u Though he had many morrous in his heart which monued him to and fro to feeke out this matter curroufly, yet he was content with that which God renealed, and kept it

tu memory , and wrote it for the vie of the Church. CHAP. VIII.

A vision of a battell betweene a ramme and a goate. ao The valerst anding of the vision.

I N the third yeere of the reigne of king Belfhaz-zar, a vision appeared voto mee, euen voto mee Daniel, after that which appeared vuto mee at a After the gensthe firft.

2 And I faw in a vision, and when I faw it, I perticular visions was in the palace of Shuthan, which is the pro- as row, hing the uince b of Elam, and in a vision me thought I was Monatchie of the by the river of Vlai.

3 Then I looked vp and faw, and behold, cedonians: for the there flood before the river a cramme which had Jonians was at two hornes , and these two hornes mere high : but band, and also be one was d higher then another, and the highest had fosficiently came vo laft.

4 I faw the ramme pulling against the West, Pettia. and against the North, and against the South : so which reprethat no beafts might fland before him, nor could dome of the Perdeliner out of his hand, but he did what he lifted, hi us and Medes, and became great.

5 And as I confidered, behold, a goat came d together.
d Meaning, Cyrus, from the Well oner the whole earth, and touched which after grew not the ground; and this goate had an a horne greater in power that appeared betweene his eyes.

6 And he came vuto the ramme that had the in law. two hornes, whom I had feene standing by the e That is, no kings river, and ran voto him in his fierce rage.

7 And I faw him come vnto the ramme, and ander that came being mooned against him, he b smote the ramme from Grecia with and brake his two bornes; and there was no great speed and power in the ramme to fland against him, but he g Though be came cast him downe to the ground, and stamped vpon in the name of all him, and there was none that could deliuer the Grecia, jet bee brethe title and ramme out of his power.

8 Therefore the goate waxed exceeding netall captaine, so great , and when he was at the ftrongeft, his great that the ftrength great, and when he was at the thronger, his great was attributed to horne was broken; and for it came up foure that hum, which is

meth to certaine deftruction of the Perfians, and Mafpolieu thereof, b That is, of

which were joy-

then Darius his vucle and father or nations. f Meaning, Alex-

expedition. dignity of the ge-

meant by this horne. h Alexander ouercam: Darius in two fundry battels, and fo had the two kingdomes of the Medes and Perlians. i Alexanders great power was blokenfor when he had ouer ome all the East, he thought to return toward Green 20 m. fubdue them that had rebelled, and fo died by the way.

the interpretation.

Cap. IX.

Daniels contession, 108

k That is which sye: e famous for almost in the space of fifteene veere there were filteene disers (uccetfours before this mo-

narchie was diulded to thefe force. whereof Caffunder had Maced inta. Seleucus Syma. Antigonos Alia the bille and Prolemens Egypt. I Which Was Autrochus Epiphanes, who was of a fernile and flatteting nature, and alfo there were other betweene h m and the king-

dome and therefore is here called the little house, because rember princely condi ions, not any other ahing was in him. way be though 65. taine this king. dome. in That is toward.

n Vi bere by he meaneth Prole-10:214 o Therit Indea

P An roch 3 12ged against the elect of God, and trade his previous itaries under feer. vs bich are fo called, be aufe they are separated from the norid. q Thatis, God. vibo g umpeth

and manualnesh his Church. r Helaboured to abolish all reigion, and therefore cat Gods fergive out of his Temple, which God had chofeo as a little corner from all the rest of the world to have his

Name there truely called upon. f He thewerb that then finnes are the cause of these bortib'e afflictions: and yet com'orteth them , in that be a pointe habisayant a time, whom be won d not fuffer viterly to abulich bis religion

t This borne shall should for a time the true doctrine, and so corrupt Gods forn Meaning, that he beard one of the A. gels asking this question of Coriff, whom he called a cert incone, or a fecretone or a margerlous one. x Thar is the Iewes finnes, which were cause of his deltriction y Than is, which Sippress. feth Gods religion, and his people. 2 Christ ar swered me for the comfort of the Courch. a Toar is, vntill fo many naturall dayes be patt, which make 6 yeeres 3. moneths and an balle : for follow vader Antiochus was the Temple prophaned. b Which was Chrift who in this miner declared nimfelte to the of le fathers, how he would be God manifelt in fieth. c Tais power to command the Augel, declared that be was God. d The efte & of his vitten inall oor yet appeare, bur along time after e Meaning, that great tage which Antiochus thou d'fhew againt the Conrol of That is, out of Grecia og They thall not have like power as had Al-xinder. h Noting that this Antiothus was impulsor and circlit, and alfo craftie that he could not be deceiu d i That is , not ithe Alexanders thiength. & Both the Centiles that divelt about him, and also the lowes,

tle home, which waxed very great toward the m South, and toward the " East, and toward the o pleafant land. 10 Yea it grew up unto he P hofte of heaven,

k appeared towared the foure windes of the heate.

9 And out of one of them came forth al lit-

and it cast downe some of the botte, and of the flatres to the ground, and trode vpon them,

11 And extolled him felfe against the 9 prince of the hofte, from whom the t dayly facrifice was taken away, and the place of his San chuarie was cast downe.

12 And (a time shall be given him over the dayly facrafice for the iniquit : and it iball catt downe the trueth to the ground, and thus fliall it doe, and profper.

13 Then I heard one of the " Saints foraking. and one of the Saints fpake vnto a certaine one. faying, How long feali endure the vision of the day ly factofice, and the it iquific of the x defelation to tread both the Sanctuary and the y armie voder foote?

14 And 2 he answered me, vnto the a cuenit of and the morning , two thouland and three hundiethethen fhall the Sanctuary be cleanfeld

15 Now when I Daniel had feer e the vifice, and fought for the meating, beholds, there ftood before me blike the firmurade of a man,

16 And I leard a mans voyed betweene the ban's of Vlai, which called , and faile, Gabriel, e make this man to voile, fland the visit or.

17 So he came where I flood: and when hee can'e, I was afraid in 'fellypon my face ; but he faid voto me, Voderstund, O to no of n an ; for d in the last time feal be the vision.

18 Now as he was speaking vn.o me, I being affecte fell on my fact to the ground : but he touched me, and fet me vp in my place.

19 And he faid, Behold, I will thew thre what thall be in the laft e wrath; for in the ende of the tia e appointed st shall come.

20 The ramme which thou fawest hauing two hornes, are the Kings of the Medes and Fer-

21 And the goate is the King of Greek, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure flood vp for it, are foure kingdomes, which shall stand vp f of that nation, but not 8 in his Rrength.

23 And in the end of their kingdome, when the rebellious shall be confumed, a King of h fierce countenance, and understanding darke fentences, finall fland vp

24 And his power shall be mightie, but not 1 in his through; and hee shall defitroy wonderfully. and shall prosper, and practise, and shall deftroy the Emightie, and the holy people.

25 And through his I policie also he shall cause I what where he craft to prosper in his hand, and hee shall extell great about by himfelfe in his heart, and by m peace shall de oring it to prife. firoy many ; hee shall also stand up agair to the m That is, vn'er n prince of princes, but he shall be broken downe Freience of peace, or as it while in o without hand.

26 And the vision of the benening and the Meaning agrioft morning, which is declared, is true: herefore Fit God worm!4 feale thou up the vision, for it fall be after many dettioy him with a notab e plague.

27 And I Daniel was fleicken and ficke 9 cerand to comere his Chinches Mac 9.9. tainedayes : but when I role up . I did the kings 2 Read-verf . 4. butinetle, and I was aftenithed at the vision, but o F r fair and none understood it. action thmens.

CHAP. IX

3 Diniel defire his have that performed of God , which Dittel differ is name that performed if One wester here had promined concerning the returns of the people from their transferent in B. Spent. 3 A true conf if n. 20 Daniels proper is heard as Cabrul the 22 gel expounds the with him the wife wof the emintie work 24 The anisming of Chill. 25 The cuilding againe of levufa.m. 25 The death of Court.

N the first years of Darius the sonne of a Ahathueroth, of the feede of the Medes, which was

made king over the b realme of the Caldeans, a Who was alfo 2. Enen in the fast yeere of his reigne . I Dis called Allvagea niel understood by bookes the number of the withamation yeeres , whereof the Lord had fooken unto Iere, we about yearren mish the Prophet, that he would accompain fue to a her countries uentie yeeres in the defolation of Lett Llein. 3 And I turned my face with the Lord God, of the line medium.

and difought by prayer and fupplications with thrush Cy is car

fatting and fackcloath and after.

4 And I p aved voto the Lord my God, and was an excellent made my cout ffich, laying , O Lotd God, mhs. b P opher. yet te art great and fear-full, a - krepett cousname days) in readed to and mercie toward them which love † thee, reading of the and to varde them that keeps thy commanded Scriptores de Helpeaketh ments,

5 Wee have finned and have committed ini- nary player, which quirie, and have done wickedly, yea, we have re- beesled in his belled, and have departed from thy precepts, and Entle brice a day from thy judgements.

6 For wee would not obey thy fernants the core hands thould Prophets which spake in thy name to our kings, cause G sto deto our princes, and to our fathers, and to all the their deliverance people of the land.

O Lord, frighteousnes belongeth vato thee, Irremiah. and voto vs f open thame, as appeareth this day power to thy leffe wnto every man of Iudah, and to the inhabitants to execute thy terof Ierusalem, yea, vnto all Israel, both neere and ribe indgements farre off, throughall the countreys, whither thou fingers as thou half driven them , because of their offences , that arranch indirect they have committed against thee.

8 O Lord, vnto vs appertemeth open shame, word and love to our & Kings, to our princes, and to our fathers, three because we have sinned against thee.

9 Tet compassion and forgivenesse is in the Lord our God, albeit wee have rebelled against punitnets he dorb

10 For we have not obeyed the b voyce of the thusthe god-y Lord our God, to walke in his lawes, which hee of rigour as the hath laid before vs by the ministery of his fer- wicked doe , but a.k. owledge that uants the Prophets. in :hemfelu-

11 Yea, all Ifrael have transgressed thy Law, there is in cause and are turned backe, and baue not heard thy why be thould voyce: therefore the curle is powred vpon vs, fo intreat them, and the oathe that is written in the Law of Mofes of fice.

excuse the .. ings because of their authoritie , but prayerb chiefly for hem as the chiefe occations of thefe great plagues b Hee file Weth that they rebell against God , which ferue him not according to his com nandement and word. Deut, 47, 15, or the cutfe confirmed by an oathe.

Eing ir effed c Furthough be

> per of that olds-Dut us a sare and ve-E-ment pratto, leaft

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B 174. 4. 3, 11.

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* Chap. 3. : 5.

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8 00 14,18

Daniel. Messiah. A vision.

the fernant of God, cut ile w. He finded against

12 An the lad confi med his words, which he fpake againft vs, and againft our ludges that I indged vs., by bringing upon vs. a great plague: for under the whole heaven hath not beene the like , as bath beene brought your ferufalem.

1 Or. gonerned us. 13 All this plague is come vpon vs , as it is 1 Err matched v ritten in the Law of Mofes : yet made we not our prayer before the Lord our God, that ween light turne from our initialities and understand thy

diagroulf dynni-14 Therefore bath the Lord I made ready the a tull promifer and plague, and brought it upon vs : for the Lord our Golfistighteous in all his works which he doth ; for we would not heare his you ce.

15 * And now, O Lord our God, that haft brought thy peo, I yout of the land of fig; pt with a mighty hand, and half gorten thee rie owme, as appeareth this day, we have finned, we have done

wickedly.

16 O Lord, according to all thy a righteouthes, I befeech thee, let thine anger and thy wrath bee payne winker when turned away from the city Terufalem thine hely Mourtaine : because of our unites , and for the iniquitles of our fathers, ferufalein and thy people are a reproach to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy feruant, and his fupplications, and canle the face to I faine upon the Sanctuary, that lieth

walte for the " Lords take.

13. O my God, encline thine eare and heare : open thine eyes, and behold our defolations, and the city wherevoon thy Name is called: for wee ranal amounts of doe not prefent our fupplications before thee for our owne " righteonines, but for thy great tender mercies.

> 19 O Lordheate, O Lord for give , O Lerd o confider, and do it : deferre not, for thine owner fake, O my God: for thy Name is called upon thy

city, and upon thy people.

Cols mercy thou d 20 And whiles I was speaking and praying, and conf. fling my finne, and the finne of my people I frael, an I did prefent my supplication before ment, which ihoul! the Lord my God, for the hely Mountaine of my

21 Yez, while I was speaking in prayer, euen the man * Gabriel, whom I had feene before in the vision, care a ling, and touched me about the q Mea is g. Da iels time of the evening ablation.

22 And he informed me, and talked with mee. sector, our whom and fild, O : aniel, I am now come forth to give

thee knowledge and understanding 23 At the biginning of thy Lpplications the

(That is form the commandement came for a family and come omerba Cyrorga e to fbew thee, for thou air greatly belowed the refore understand the matter and confider the

24. Seconty P weekes are determined young the people, and spon tomenolie citie, to it little wiskednes and to feale you er finnes, and to reconcile the is iquine, and to bring in eucrlating righteouties, and to feale up the vition, and propaccy, and to anoint the most Holy.

27 Know therefore and understand it at from indivergence of Dithis going fromhof the commandement to be so id commander. being against the people, and to build ferefalem, voto Median C . Princ. , (bull b ! uen t weekes and a threefoure and two weeks, and

wand make 414 or a s. which comprehend the come from the building of the Tong . on the bepatime of Chain,

the fireere shall e built againe, and the wall even in a trroublous riu e.

26 And the threefcore and two x weekes, first + It nin frent of Millish be flaine, and fhall y have nothing, und the x In this last per ple of the prince that thell come thail detacy werke of the fethe city and the Sarchtary , and the end thereof very, that Carife Shalbe viting flood; and unto the end of the battell cone and preach is thatbe definered by defelations. y He mall feor e

27 And be a shall confirme the couenant with to be end beauty, many for one weeke; and in the mids of the weeke corto be of any eltimation , as he shall cause the facrifice and the oblation to the state b ceale, and for the operfpreading of the allowing Meaning, Time, nations hee shall make it defolate, even until the Vestalian some, conformation determined shall be powred upon the and electry both the Temple and the

all hope of recovery. a By the preaching of the Gospell the confidence has promile, holt to the fewer, and after to the Genriles. b. Court accomplished this ky by death and refurrection, o Meaning that levelalism and the Sanktia y fit ald be one by delire yet for their reselvion egainst God and their i lokery core as fome reade that the plague finalbe fo great that they fluibe all alconed at them.

CHAP, X

a There appeared unto Daniel a mancloathed in linnin, it which betweeth him wherefore he it fent.

Niche a third yeere of Cyrus King of Perfia, a shird yeere because thing was resealed vino Diniel (windername was action time the called Belieflazzar) and the word mastrue, building of the but the time appointed mast long, and Lee behinderty understood the thing, and had understanding of Curby for Cyros the vision.

2. At the same time I Daniel was in heatines in Ariz minor against for three weekes of Jaies.

3 I ate no pleafant bread, neither came fleft, nor Waraid, footaging wine in my mouth, neither did I anoint my felfe grantagers at all, till three weekes of daies were fulfilled.

4. And in the foure, and twentieth day of the bwatch is to dehilt moneth, as I d was by the fide of that great firm d not baller

riger, euch Hidlickel. 5 And I life up mine eyes, and locked, and ently to above the behold, the emas a man e cloached in linnen, premife. whole laynes were girded with fine gold of a Caled Alab.

* Vohez. 6 His body also was like the Chrysolite, and part of Mer h, and

his face (to Boke vpon) like the lightning, and d bring carred by his ey's as lampes of fire, and his armes and his the Spirit of proche his eyes as lampes of fire, and this armes add my cyto base the light feete mere like in colour to polithed braffe, and office and Tyges the voyce of his words mas like the voyce of a e This was the Anmultitude.

7 And I Daniel alone faw the vision: for the Daniel in this promen that were with me, faw not the vision : but a phecy barbolic weth, great feare full yoon them . To that they fied away * Ier, 10, 3. and hid then felues.

8. Therefore I was left alone, and faw this great vilion, an there remained no fiver grh in me : for f my three grb was turned in mee into corruption, r The word also and I retained no power.

9 Yet heard I the voyce of lis words: an I when or beauty, so that I hear i the voyes of tis words, I flept on tog face, a feed man for deand my face may toward the ground. 10 And behold, in a hand touched me, which g which declareth

for me up upon my knees, and upon the palmes of that when we are mine hands.

11 And faid onto me, O Daniel, a man greatly the majety of Gul, beloued, understand the words that I speake unto ex spelie also lif va trom, and fland in thy place: for voto thee am I v Aith pictain !. now fent. And when he had fail this word visto which it his power. me. I flood trembling.

12. Then faidle: vnto me, Fearenot, Daniel: for from the hift day that thou didder for this c i are a infarttend, and to hundle try fettabefore to could, thy words were heard and I am

con. for dry words

the S. ythia . s, is bich

claie that the soully too mirch, but pari-Ill. c of Gale

Which contriners

gelifford, while

Briken cower with

13 Bur

b Meaning, Cambrier who reigned in his tathers abfence, and did not onely for this frace hinder the building of the Temple, but would have faither raged, it God had not fent me to relift bim, and therefore bauel stayed for

the profit of the Church. i Tacugh God could by one Augel delitey all the world , yet to affore no firength. bis children of his love , be feuteth foorth double power, euen Michael, that is , Chritt lefus the bead of Au-

gelt. f: For though the Prophet Daniel fhould ende au 1 ceafe, yet his doarme fhould cominue till the comming of Christ for the comfort of his Church. I This was the

famt Auge! that fooke with him before in the fimilitude of a man. m I was ouercome with feare and forrow, when I faw the vilion. n He declarerh

. The Angel affu-

him power to per-

forme thefe things.

feerog be appoin-

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b Whereof Cam-

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Hyfrafpis, and the

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reth Diagiel that God bath given

13 But the h prince of the kingdome of l'erfia withflood mee one and twenty daies: but loc, i Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Perlia.

14 Now I am con.e to show thee what shall come to the per ple in the latter daies: for yet the k vision is for many daies.

15 And when he fpake thefe words ynto me, I let my face toward the ground, and held my tongue.

16 And behold, I one like the fimilinde of the fonnes of man touched my lips; then I opened my mouth, and spake, and say vitto him that stood before me, O my Lord, m by the vision my forrowes are returned upon thee, and I have retained

17 For bow can the fernant of this my Lord talke with my Lord being tuch one? for as for me, firaightway there remained no firength in mee, neither is there breath left in me.

18 Then there came agains and touched me, one like the appearance of a man, and hee firingthened me.

19 And fail, O man, greatly beloued, feare not: n peace be vnto thee; be flrong and of good conrage. And when he had spoken vnto mee , 1 o was ftrengthened, and faid , Let my Lord speake: for thou halt fliengthened me.

20 Ten faid he, Knewest thou wherefore I am come vnto thee ? but now will I returne to fight with the Prince of Pertia; and when I am gone forth, loe, P the Prince of Grecia thall come,

21 But I will thew thee that which is decreed in the Scripture of truth : 4 and there is none that holdeth with me in thefe this gs, but Michael your

hereby that God would be meierfull to the people of third. o Which declareth that when God fmiteth down his children, he doth not immediatly litteliem up at once (for most the Augel had couche thim twice) but by livile and livile. If Meaning , that bee would not onely himfeife bridle the rage of Cambyfer but : Hothe other Kings of Perhaby Afexander the King of Mared and, q For this Angel was appointed for the defence of the Chorch vader Christ, who is the head the cof.

C H A P. 3.1.

A prophecie of the kingdomes, which bould bee enimies to the Church of Gat, as of Perft , 3 Of Greer, 5 Of E-

A Life Lin the I rit years of Darius of the Medes,

2 And now will I show thee the truth. Behold, there shall stand up yet b three kings in Fersia, and the fourthfliable farremeher then they all: and by his firength, and by his riches hee thall flire vp. all igan ft the realmoof Grecia.

3 But a 4 mighty King Hallfrand vp, that shallrule with great dominion, and doe according to his pleatire.

4 And when he shall stand up, e his kingdome Soverdes, the third Darrus the fonce of fhalbe broken , f and fhaibe dinicled toward the 8 four winds of he agen 2 and not to his b pofterifourib Xeixes, Which ty, nor accerting to this dominion, which he mall overe coemics to Ied : for I is king iome (halbe plucks vp even to be the people of Grd, for others belides k thole.

e For be sailed up all the East countives to fight against the Greciars, and albeit bee ba tim bis army time hundrech thousand men , yet in foure battels hee was difeemheed and fle lawry with finine, d That is, Alexander the great e For when his eitare was more doing floregiber personne bindelte, with druke, & G fell into a difeafe r slome with what poylone by C flinder. I For his twelve chief princes his similes back age ome among homfelues. g After this his Monaichy was duided neo four file Seleuces . a. Syers, antigenui Aliaminor Caf-fander the kingdenie of Macedonia, and Prelemeus Egypt. b. Thui God resenged Alexan ters ambirion and ornelty in cauling his pollerity to be murthered, partly of the tarbers chiefe trier is, and partly one of another. I None of thele fourelliather ble robe commend to the power of Alexander, it That is, his po-Sterny Laurng no part thereof.

5 And the 1 king of the South thalbe mighty, and one of m his princes, and thell preusile against him, and beare rule : his domi tion (halbe a great dominion.

6 And in the end of years they thalbe loyned hing of Levi to together: for the kings a dangater of the South of That is, a vio thell come to the King of the North to make an Seleuces, and one of agreement, but he iball not retaine the power of Alexande appropria the o arme , neither thall phe continue, wer his that be more Tarrie : but the thalbe delinered to death, and they until have be b that brought her, and he that begate her, and hee Ana and Syria. that comforted her, in thele times.

7 But out of the bud of her f rootes thall one Problement Philaftand up in his ftead, a which shall come with an delphos malbe groen army, and shall enter into the fortrelle of the ministage to Au-King of the North, and doe with them as he lift, thouling by the

and thall premaile.

8 And thall also cary captines into Fg; pt their and Egypt thould gods with their molton images, and with their hane a continua i precious veffels of liber and of gold, and he thall of That fire and continue moe " yeres then the king of the North, through flightnot

9 So the King of the South that come into kin commune for former kingdome, and thall remeate into his owne land. 10 Wherefore his * fons thatbettirred up, and be husbands death,

fhall affemble a mighty great army, and one) shall we thank of recome, and onerflow and patte through then thall out Calimensthe he ercturne, and be flirred up at his fortreffe.

11 And the King of the South shall be angry, the lawfull wife and shall come forth, and fight with him, even with por away for the king of the North, for he shall let forth a great this wo mans a wultitude, and the multitude thalf be given into fake.

12 Then the multirude fliable proud, and their cour. heart thaibe lift up; for i.e thall cutt downe doors y Some reste, funds : but he thailmor flill premaile.

13 For the king of the North b fluil returne Beteate and shall fet forth a greater multitude then afore, t Some reade, the and thall fer forth a greater monitore tren are contained the began because and thall come forth (after contained species) with a thereby on satural

mighty army, and great riches. 14. And at the faine time there thall e many fland brought her vp : fo up against the King of the South : afforthe recol- that all they that

to establish the vision, but they it. It fail. 15 So the king of the North thatheone, and f. Meanings that caft yp a mount, and release of thong city and the green arter the armes of the South flall a not relift, notices his death of the tarber

chosen people, neither shall there be any thought Porla teight a thinds under seen to wit! thand 16 But bethat thall come, fhall doe voto him as of the tame nocke

he lift, in logite thall frind against 1 im ; and bee that Berenice thell it at I had a pleasant land, which by his hand "was. To revenue the fithelbe confuncted. 17 Agame he fluil 8 fet his face to enter with Antioches Crancus

the power of the whole king tome, and I is on federat. s with him : it is shall re do êc he thall give movereget me sc him the b dangager of women to dettroy ther; but fourly votes.

I To wet Prelement

D fbat it, Beieathony that Syria after Berenice and heryorg for neather tlepfonce Salen-

of Antioches, but ment nor Anna-

fonne of La di e.

hede, meaning , the childe begotten of

ber outle, which Ware continuately hous shildren of thy I people thall exalcal carefilies marriage were de-Hir yed. Protonens Fuer.

king of Syria

x Meating, Seleucut and Armochia

the great, the fens of Calmings I all make war around Protoment Philopater the fon of Philadelphus. y For his elser bis her Selenna died, in Westlame white the Warren Were oreganing in That is, Parlispa in votes hee flight fee Antirochus to take grew dome to in from him as Syria, and a foreary to inuade figure a for Antiochus bad fixe shi ufaud herfemen an i il r escole sheufend footmen. b. After the death of Preloneus Philipping, who left I' stomens happhanes his herre. c Formst onely Artiochic come apairs him, but site Pantp king of Macedonia and thefe two brought great private with hem. d. Est victer Office which falfeby alledged, but ployer of $\Gamma(x,t)$, $\tau(y)$ recovers of the troves retired with his a money proportion for $\Gamma(x,t)$ is prophery as f(y) the f(x,y)-finite propher in the f(x,y)-finite which are in the Church, are by the providence and consider G(x,t). In G(x,t) is f(x,y)-finite f(x,y)-fi gyptians were a vible to relift Stopia Antiochus captaine. If He fhetverhicha ha Bial in a corely of there he by many, but a feetile lewer, and that enter may then con trey , whereat we admonstly hithen before, that they may know that all theforthings come by Gods countence ig This was the found but "Hibat Antirches to wheagai " f' o one of hipphanes h To was, a beauthill women, which was Clea, are Annochus daughier. i For he regair ed not the life of his dang mer in refrect of the king tome of Egypt.

The kings diffemble.

6 11

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Daniel.

The kings impiety and might.

h the thall not fran I on his fide, neliner be for him. 18 After this shall be turne his face who the tannel but 1 yles, & thell take many, but a prince in thell caufe fluid I under a fe his thame to light upon him, befides that hee thall L of as her lumb regards, and our cause his owne thame to turne vpon a himfelf :: fe de nicide tru-

19 For he mall turne his face towar Is the fortes Laurelle, toward bis owne land: but he thalbe ouer throwen and fall, and be no more a found-

20 9 Then thall fran lyp in his place in the a -in he fra cailed glory of the kingdome, one that thall raife taxes: but after faw dayes he thall be dettroyed, neither called all cour reger in wrah, nor in battell.

21 And in his place shall fland up a f vile perfon , to whom they thall not give the honeur of the king lome: but hee shall come in peaceably. and obtaine the king lome by flatteries.

22 And the talmes thalbe overthrowen with a flood before him, and fluibe broken : and alfo the prince of the a couenant.

23 And after x the league made with him, hee shall worke deceivfully : for he shall come up, and ouercome with a y finall people.

24 He shall eases into the quict and plentifull to come on businessing province, and he thall doe that which his fathers 2 haue not done, not his fathers fathers : hee fluil fire and on ying of divide among them the pray and the fpoyle, and the fubit ince, yea, and he shall forecast his densites

against the strong holds, even for a a time.
25 Alfo her that stirre up his power, and his wither the resence of pounts he will courage ag light the King of the South, with a great army, and the King of the South thalbe flired up to battell with a very great and mighty ar-mie: but he shall not b fland; for they shall forecast and practife against him.

26 Yea, they that feed of the partion of his meate, thall defir by him; and his army d fiball operflow and many thall fall, and be thine.

27 And both these Kings hearts fnall be to doe emischiefe, and they shall talke of deceit at one table: but it thall not auxile: for & yet the end foall be at the time appointed,

28 Then thall hee returne into his land with great & fubstance : for his hear, shalbe against the holy couenant : fo thall be doe and returne to his owne land,

29 At the time appointed he shall returne, and come toward the South : but the last shall not be as the fra.

30 For the thippes a of Chirtina shall come avingel theking lom gainft hi n : therefore, he thalbe forte and returne, without the confent and fret against the holy couenant: so shall he doe, he shall even terurne and have intelligence with them that forfake the holy conenant.

u Maning , Prolein os Parlome or Paslopiters fonne , was was this childes could germ se, and is here called the prime of the coneract, be rafe bore is the chiefe, and all other folio and his confuct, xIF a after the out el. Philosa sor cad havicle Amuchasm dealergue, y Forbecanespondum manasches, and when he fulpeted his valle Amucharnothug. 2 Meaning, in Egypt. 4 He Will content himleife with the fauelt holds for a time, but euer labour by craft to a tame to the chirieft. b H-fliell be currome with treafon. c S garrying his artain so control. O 11 illino occurroome wire creation. Congulying an prince a reliable chiefe about bim. I d. Declaring that his indices illustrate at and victure their life to flay and to be flaine for the Lifegard of their prince. I he waste and the nephers flail take trace, and banker toge bei, yet in their knarts they shall mergi ie meschief one against the other (S gorrying, that it illende h not in the co-ntell of men to bring things to pall's , but in the promiterise of Gid. evaporalera the Kings by a fecter bridle, that they cannot dee what they lit the nicluss | g. Waich h e l'islitable of the lowes in spoyling leinfalem and the emple, and they is told them to fore to module them to patience knowing that all things are done by Gods pour lense. In Toat is, the Romane power shall come against him . for P. Populus the Anbellidour appointed him to depart in the Rominer came to which hing he choyed, although with griefe, and to revenge his age be came again't the people of God the ferond time. I Wi hithe fewes which fould to fake the courns in of the Lot I; for first be was called sgainft the lewes Ly lafenthe Bie Priest, and this ferond time by Menelans.

fonce of See aus again't his viole Antio him and yet field be ouerthiowen-

31 And armes & shall stand on his pair, and & A great faction they shall pollute the Sanctuary of Brength, and lewes thatited fhall take away the dayly facrifice, and they shall win a morebus. ietyp the aboreinal le defulation.

Ra And fuch as withedly in breake the cone- was nothing duninant, shall hee canfe to finge by flattery ; but the named, although prople that doc know their God, thall prevaile and this tyrant fet vp proiper.

33 And they that vadethand among the peo- Olympion, and fo ple, thail inftruct many : o yet they thail fall by began to corrupt fword, and by flame, by captititie, and by spoyle the pure fernice of

34 Now when they shall fall, they shalbe hol- as bare the name of pen with a P little helpe : but many fhall cleaue Tewes but to deed varo them 9 fainedly.

to try them, and to purge, and to make them white, their breaken for till the time be out : for there is a time appointed. In They that te-36 And the ! King flell doe what him lift : he mane contrant finall exalt I imfelfe, and magnifie himfelfe against among the people thall teach others all that is God, and shall speake marueillous things by their example, and against the God of gods, and thall prosper, till the ed he many in the wrath the accountlished: for the determination true religion

37 Neither shall he regard the " God of his fa- to containty, althers, nor the defines v of women, nor care for any though they thould God : for he thall magnifie timfelfe aboue all.

38 But in his place thall be honour the 7 god Mauzzim, and the god whom his fathers knew not, endreases to thail he honour with / gold and with filter, and with precious frones, and pleafant things.

39 Thus shall he doe in a the holdes of Mauzzim with a strange god whom hee shall acknowledge: he thall increase his glory, and thall cause thein to tule ouer many, and shall divide the land will feeme to fight

40 And at the end of time thall the king of the time of the Maccab South puth at him, and the king of the North shall been, whereof come against him like a whit lewind with charets, and with horfemen, and with many thips, and hee thall enter into the countreies, and fhall oue flow fhall be even of this and patte through.

41 He thall enter also into the e pleasant land, r Towit, of them and many countreyes thalbe ouesflowen : but thefe that feate God and shall escape out of his band, even Edom and Mo- will lose their life ab, and the chiefe of the children of Ammon.

42 He thall stretch forth his hands also vpon the fying also that the countreyes, and the land of Egypt shall not escape. Chutch must con-

43 But he shall have power over the treasures of tionally be tryed gold and of filter, and ouer all the precious things ought to looke for of Egypt, and of the Libyans, and of the blacke one perfecution after Mores where he fhall paffe,

I So callen because

in the Temple the image of Topiter

in Meaning, fuch were nothing lette, to they fold their 35 And time of them r of underft ding that fall tooles and betrayed

o Where y be exhorseth the godly pe illi a thoufand times, and though their milener

P As God will not ienue his Courch deitirute, yet w.il all at once, but fo helpe, as they may vude the croffe, as he di. in the

he here peoplecieth.

o Than is there finall number many bypocities.

for the defence of true religion. Signi-

arother : for Golf hath appointed the

time : therefore we must obey I Because the Angelt purpose it to shew the whole course of the peris attons of the lewes vino the comming of Chitth be now speaketh of the Manar . chy of the Romanes which be noteth by the name of a King, who were without all seligion and contemned the true God, it So long the tyrants thall preuaile as God bach appointed to punith his people but he sheweth that it is but for a time. u The Romans shall observe no cerraine forme of religion as other nations , but u The Kominis in all contenue no certaine forms of religious a contenuant in our finall change their gods at their pleafurer year, continue them and preferre them. Celues to their gods a Signifying that they filould be without all humainty: for the lone of women is taken for fingular or great lone, as a Sain 1, 16. y That it, the god of power and tiches, they thall elteeme their own power about all their gods and worthip it. z Vinder presence of worthipping their gods, they finall enrich their city with the ma" precions ie wels of all the world hereby all men flould have them in admiration for their power and riches a Although in their hearts they had oo teligion , yet they did arknowledge the gods, and worlfin ped them in their temples , leaft they fhould have beene defpited as Atheifts : bur this was to increase their fame and riches ; and when they gate any count ing, they fo made others the sulers thereof, that the profit ever came to the Ronn nes. b That is, both the Egyptians 3c the Syrians fitall ar length fight againft the Romanes, but they fha'l be curroome. c The Acgel forewarneth the Jewes that when they should fie the Romanes muade them , and that the wicked should efcage their hands, that then they fhould not thinke but that a I this Was done by G sda prousdence, forafmuch as he warned them of it fo long afore, and therefore he would mill preferuethem.

44 But

The generall refurrection.

Chap, xij.

Of patient abiding, 110

d Hearing that Craffin Was flaine, and Antonius difcomfite 1. e For Augustus overcame the Parthians, and reconered that which Antonius had loft.

a The Angel here

fhalbe in great af-

and next that God

here he calleth

wil fent his Angel

Michael , meaning

Chrift , which is

published by the

preaching of the

. Called alfo Aza-

b So that it may be gathered by

the reigne of thefe

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foure lings, that he

riah, who being a

leper was deposed

from his kingdome.

noteth two things :

The Romanes after this reigned quietly throughout all countreyes, and from fea to fea, and in ludes : but at length for their cruelty God thall deitroy them.

shall d trouble him: therefore hee shall goe forth with great wrath to destroy and roote out many. 45 And hee shall plant the tabernacles f of this palace betweene the feas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

44 But the tidings out of the East & the North

CHAP. XII. I Of the delinerance of the Church by Christ. And at that a time shall Michael stand up, the great prince, which standeth for the children firit that the Church of thy people, and there shalbe a time of trouble,

fiction and trouble fuch as never was fince there began to be a nation ar Christs comming. vnto that same time : and at that time thy people shall be delivered, every one that shall be found to deliver it , whom written in the books.

2 And many b of them that sleepe in the dust of the earth, shall awake, some to enerlasting life, and fome to fhame and perpetuall contempt. And they that be wife, shall thine as the b. Meaning, all final brightnes of the firmament : and they that d turne

rife at the generall many to righteoufnesse, shall fhine as the stattes, refurrection, which for euer and euer. thing be bere nameth 4 But thou, O Daniel, & thut wp the words, and because the saithfull feale the booke still the end of § time: many shall

respect to that : for run to and fro, and knowledge thalbe increased. Then I Daniel looked, and behold, there

io the earth there fhalbe oo fute comfort. c Who have kept the true feare of God and his teligion. d He chiefly meanath the minifters of Gods Word, and next all the faithfull which infired the ignorant, and bring them to the true knowledge of God. e Though the most part despise this prophecy, yet keeps thou it fure and esteeme it as a trea-fure. f Till the sime that God hath appointed for the full revelations of these things : and then many shall runne to and for fearth the knowledge of these mysteries, which things they obtaine now by the light of the Goipel.

flood other two, the one on this fide of the brinke of the gliver, and the other on that fide of the gWhi has

brinke of the river. 6 And one faid voto the man cleatheth in linen, were a double on h which was vpon the waters of the river . When and distribution confirms the third. fhalbe the end of these wonders ?

7 And I heard the man cloatbeth in linen which time, a longer was upon the waters of the river, when he held up time, and a length his height hand and his left hand unto heaven, and his left hand unto heaven, and his left hand unto heaven, and him the liver has been found by him the fwere by him that liveth for ever, that it (ball tary troubles the ald for a time, two times and an halfe ; and when he have an en lshall have accomplished k to scatter the power of hallbe featured and the holy people, all these things shalbe finished.

8 The I heard it, but I viderstood it not: the faid fort as it shall feeme I,O my Lord, what shalbe the end of these things? to have no power. 6 And he faid, Go thy way Daniel : for y words that Chill by his

are closed vp, and sealed till the end of the time, 10 Many flyabe purified, made white, and tried: and ceremonies of but the wicked shall doe wickedly, and none of the the law. wicked shall have understanding but the wife shall m Signifying that

vnderftand. 11 And from the time that the I daily facrifice fecond comming, fhalbe taken away, and the abominable defolation and yet the children fet vp , there m shalbe a thousand two hundred and of God ought not

ninety dayes. 12. Bleffed is he that waiteth & commeth to the ferred. thousand, three hundreth and n fine & thirty daies. n In this number

13 But goe o thou thy way till the end be: for he addeth a mr ne h thou fhalt reft and fland vp in thy lot , at the end former number, of the dayes.

h Which warmit Meaning, a long

diminished in fuch the time litabe

leng of Chit's to be discouraged . though it be dre

is not in man to appoint the time of Christ comming , but that they are bieffed that patiently appearing come or Current comming, a not constrey are occured to a patentity of abide his appearing. O The Angel watershibe Prophet patently to abide, nill the time appointed come, figolying that be should depart the life, and rife agains with the elect, wheo God had sufficiently humbled and purged his

Church.

THE ARGVMENT.

AFter that the ten tribes had fallen away from God by the wicked and subtill councell of Iere Soam the Sonne of Mebat, and in stead of his true service commanded by his word, worshipping him according to their owns fantasies and traditions of men, giving themselves to most vile idolitry a id superstrion, it's Lord from time to time fent them Prophets to call them to repentance; but they grew out ther for morfe and fill abused Gods benefits. Therefore now when their prospersty was at the lighest under ler boards the some of loash, God sent Hosea and Amos to the Ifraelites (as he did at the same time Isriah and Micub to them of Iudah) to codemne them of their ingratitude : and whereas they thought them selves to be greatly in the fauour of God, and to be hu people, the Prophet calleth them bustards and children borne in adultery; and therefore shemeth them that Godwould take away their kingdom, and give them to the Afgrians to be led away capsues. Thus Hofea faithfully executed hu office for the face offenenty years, though they remained still in their vices and wickednesse and derided the Prophets, and contemned Gols judgements. And because they should neither be discouraged with threatning only, nor yet slatter them. Selves by the spectnes of Gods promises, he setteth before them the two principal parts of the Law, which are the promifes of filmation, & the dollrine of life; for the first part he directes h the fast hfull to Mosiah, by whom only they should have true deliverance; and for the second, he vsed threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promifes to allure them to be godly, or elfe by threatnings of his judgements to feare them from vice: and albeit that the whole Lam conteins thefe two points, yet the Prophets moreour note peculiarly both the time of Gods judgements and the maner.

CHAP. I. 1 The time wherein Hofea prophecied a The idelatry of the people. 10 The calling of the Gentiles, 11 Christ is the head of all people

He word of the Lord that came vnto
Hofea the fonne of Beeri, in the dayes
a of Vzzigh, Iot am, Ahaz, and Hezea of Vzziah, Iot am , Ahaz , and Hezekiah, b kings of Indah, and in the daies of Ieroboam the fonne of Josifiking of Ifrael.

2 At the beginning the Lard spake by Hofea, and the Lord fayd vnto Hofea, Goe, take vnto thee a wife of fornications, and children of for-

threefcore yeeres. c That is, one that of long time bath accustomed to play the barlot ; not that the Prophet did this thing is effect, but he face this in a vision , or elfe was commanded by God to fee fuorth under this parable or figure, the adularry of the nications: for the land bath committed great whoredome, departing from the Lord.

3 So he went, & tooke d Gomer the daughter of d Gomer fignifieth Diblaim, which conceived and bere him a forme.

4. And the Lord faid ynto him, Call his name blaim clufters of

· Izreel : for yet a little, and I will vifite the blood figs, declaring that of Izreel you the house of f Iehu, and will cause they were all corto ceafe the kingdome of the house of Ifrae!

e Meaning, that they should be no

more called Ifraelites of the which name they boalled, because If ael did pretial e with God : but that they were as baffards, and therefore flould be called Literlites, that is, feattered people, alluding to Izreel, which was the chiefe city of the ten tribes vn fer Abab where I chu fited fo much blood, i King i e \$ ft well bereuenged voon Iehn for the blood that bee fred in Izreel, fer abben God i nie h him up to execute his indgements - yet he did them for his owne ambition & not for the glory of God as the end declared : for he built up that idulatry which he conceived, and bare a forme.

6 She conceived yet againe, and bare a daugh-

ter, and God feid voto him, Cell her name b Lo-tu-

bana't : for I will no more have pity vpon the

houle of Heachbar I will ymerly i take them away.

dah, and will k faue them by the Lord their God,

and will not faue them by bow, nor by fword, nor

8 Now when the had wained Lo-ruhamah, the

o Then faid God, Call his name! Lo-ammi : for

10 Yet the number of the mchildren of litrael

ye are not my people, therfore will I not be yours.

fluibe as the fand of the fea, which cannot be mea-

fixed nor told: and in the place where it was faid

vinto them. Ye are not my people, it shalbe faid vin-

11 Then shall the children of Iudan, and the

children of Urzel be " gathered together, and ap-

point therebiaes one head, and they shall come vp

to them. Te are the fonnes of the lining God.

7 Yet I villhaue mercy vpon the house of lu-

ty r u'i, and I had of Ifrael in the valley of Izreel.

time vendeance and r'e troy all their julicy and force b Thank , rerobtannozmeny : v. her-by he fignifie h, that Gods 1unut was deported from them.

i For the Pinelites by battell, by borfes, nor by horfemen. neuer returned after that they overe taken capitives by the Ady. rank

k Fulaf mitheir caption when entired them nunsculpuly by the memor of Cvius. F21. 1. 1. I lase is, not a r jeop'e. in Chaufe thee

th sebribas God e aclusion have beene er e in tia i romife ex. con he nat preferred them, he out of the land ; for great is the oday of Izreel,

declareth, though gaer were delit ved yet the time It letires, which are the formes of the promife,

b God Breamh

their Seraguette

abache participa

o Mearing this

ther ideally a s

au great, that to y veriens, albamed,

but headed one,

d Farmografia

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e Wien I brought

FT_a is, butaids

and 5-gotteria

g Meaning the

Richery.

her one of Egypt.

the changle has

fabuild be withou numner. Routh van birn of the lewes and the Gentles. Rout 9 20. in T. wit, iffer the capitality of Bibolon when the Lewes were restored, bacchi, Ly this is referred to the time of Chrift, who flould be the head both of the lewes and Genitles of The calanning and celtruction of Izreel thall be fo great, bar to reffere coen fira be as a moracle CHAP. II.

s. The techter on led to repentance - 5. He fleweth their tto stry and threatnesh them except they repent. Say voto your a brethren, Ammi, and to your fi-flors, R. hemah,

Seeing that thrue promifes you deli-2 Plead with your b mother : plead nith her: for U typ e. ir iemaia net tan you encou- the is not my wife, neither am I her husband ; but tage one an other to. Let her take away her fornications out of her fight, embiale the fame. and her adulteries of rom betweene her breafts. confider up that yo 3 Leaft I thip her neked, and d fet her as in the are dy perple o webond of distant

day that the was + boure, and make her as a wildetnes, and leave her like a dry land, and flay her for thi ft

4 And I will have no pice you her children: for they be the children of furnication.

and herrach a ries, For their mother hath planel the harlot; fhe that conceived them, bath done thamefully: for the faid , I will go after my 8 louers that give mee my bread and my water, my wooll and my floxe, mine oyle and my drinke.

6 Therefore behold, I will stoppe bethy way with thomes, and make an hedge, that sheethall

not finde her paths

percie a militar o illustra then the 7 Though the follow after her louets, yet thall the not come at them; though the feeke them, yet lette be u water their thall the not fin le thess; then that the fay, I will goe and returne to my first hasband : for at that of have our, built time was I better then now.

8 Now firedil not know that I is gare her come, and wine, and eyls, and multiplied her filuer and gold, which they bestowed you Basi.

o Therefore will I remore, and take away I my come in the time thereof, and my wine in the feaf in mercof, and will recover my wooll and my flaxe lent, to couer her flame.

.o And now will I discover ber inlawdness? idules a bu habey fercet & by xxx in the fight of her lovers, and no roan shall deliver shey :boure: .hey had w gith an i abon lan e. h. I will posith three that then this i mayert my echerher thing deles can beigernie . a b my thee mro fach flieighineffe , that Whether their does anneaper here is a night electricitie in response of the Gradient Albumblath is an anneal for the place of the Gradient with the following the Gradient of Gorsson, but Task event the earth of the Gradient of Gorsson, but Task event the earth of the Gradient of the Gr

And record in the many of the synthet work ; the indules,

And at that g day will I also breake the bow her out of mine hand.

11 I will also cause all her minth to cease, ber feaft dayes, her new recopes, and her Sabbaths, and all her folcome feafts.

12 And I will deftroy her vines and her figtrees, whereof the hath faid, Thefe are my rewards that my lovers have given mee : and I will make there as a forest, and the wille brades shell eate

13 And I will wifit upon her the dayes of " Barn I will punish ber alim, wherein the burnt incenfe to them ; and the for her idolary. decked her felfe with her o eaverings and her lew- o By flewing box els, and the followed her louers, and forgate mee, isines to pleafe ofaith the Lord.

14 Therefore behold, I will P allure her, and how that superfittibring her into the wildernesse, and speake friendly great part of their voto her.

17 And I will give her her vineyards from themselves on their thence, and the valley a of Achor for the door p By my benefits in of hope, and thee thall thing there as in the dayes offing on grace and of her youth, and as in the day when the came vp mercy even in that out of the land of Egypt.

16 And at that day, fifth the Lord, thou thalt stitute of all helpe call me (fihi, and fhal; call me no more Baaii, and comfort.

17 For I will take away the names of Baziim q Which was a out of her mouth, and they shalbe no more re- wherein they had membred by their unames.

18 And in that day will I make a covenant for a care cannot or of the them with the x wild beafts, and with the foules of 7, 16 and in alled the heaven, and with the the the covenant for the heaven. the heaven, and with that that creepeth vpon the the doore of hope, earth: and I will breake the bow, and the fword because it was a and the battell out of the earth: and will make dearh and an entry

them to fleepe fafely. 19 And I will marry thee voto me for euer: yea, r She hall then I will marry thee visto mee in righteoufnes, and in did when the was

indgement, and in mercy, and in compaffion. 20 I will even marry thee vnto me in y faithfulnefie, and thou fhalt know the Lord.

I will even heare z the beanens, and they shall thee by an inusolable heare the earth. 22 And the earth shall beare the corne, and the which name was

wine, and the oyle, and they shall heare Izreel. 23 And I will fow her voto me in the earth, u No idelate fhall

and I will have mercy upon her, that was not pi- once come juto tied, and I will fay to them which were not my their mouth, but people, Thou are my people: And they shall fay, putting according Thou art my Ged.

be will fo bleffe them that all creatures fhall fauourthem. thanneuer thaibe broken, z Then thattibe beauen deine raine for the earth, vehich final bring foorth for the vie of man * Rom. 9 aj. & Pet 2, so. CHAP. III.

t The lower bules caff off for their idolatry. 5 Aftermard they foall returne to the Lort.

Hen said the Lord to me, a Goe yet, and loue a woman (beloned of her husband, and was an a Herein the Proharlor) according to the love of the Lord toward pherienter the the children of Itract : yet they looked to other which loved his gods, and bloued the wine bottels.

2 So I bought her to me for fifteene pieces called ber, and did of fiver, and for an Homer of barley, and an halfe frine when the Homer of balley.

3 And I fail vivo her, Thou shall abide with idoles.
b That is, gaue d me many dayes thou finalt not play the harlot, chanfelnes wholy to and thou flait be to note other man, and I will be pleafure, and could to voto mee.

4 For the children of brack flesh e remaine to okennesse,

time of the responsity, but and valo cherit.

their he declareth seligion in decking

throke bei felfe dep.enufuitvalley.and

great comfort when into life

definered out of f Toat is, mine

husband, kn., wine 21 And in that day I will heate, faith the Lord, that I am joyned to COULDING t That is, my mafter;

applied to their

to my word. x Meaning, that y With a cournant

Church before be

not take vp, as they that are given to

1 linus ber and payed a " of portion for he leaft flie perceining the great ex ein g oue fhould psychal a spation for the law inspersion is observed by a your mode, but it for another between but hid in a face of the result of the week but hid in a face of the result of 30 d. I will resulter for going a unity widower distribution of the face of the fac

The land shall mourne.

Chap. iiij. v.

Princes and Priests. 111

neither have policy nor religion, and a their idoles also geherein they put their confidence, flould be detroyed. g This is meant of C bittis kingdome,

ple would not obey

the Prophet, he ct-

they chiefly offeo-

ded, 1fa. 7, 13. Zech.

3 2 to Mich 6-1-2-

peareth a liberty to

to that one follow.

eth in the necke of

c At though he

ovoula fay that it

SAFTE IN VALUE TO

nebuke then, for

and prient whole

gault he would not

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Shalbe cast off, Le-

come that lot lacke

of hood ledge by

are policy of the body

cate their charge,

g Meaning, the

whole body of the

the word of God.

beneficiall voto

feeke to cate the

their finnes.

peoples offerings,

rogether, fo fhall

gether. Shewing that

zbein.

gad ingrud others.

. That is, the Syate

aut 2 muerlit

sebulte them.

another.

many daies without a king & without a f prince, f That is, they should and without an offring, and without an image, and without an Ephod and without Teraphim.

5 Afterward thall the children of Ifrael connert and feeke the Lord their God, and g David their king and shall feare the Lord and his goodnesse in the latter daies.

which was promifed voto David to be eternall, Pfaf. 71, 27.

CHAP. IIII.

A complaint against the people and the proeffs of Ifrael. HEars the word of the Lord , ye children of ifrael : for the Lord a hath a controversie with the inhabitants of the land, because there is no a Because the peotrueth, nor mercy, nor knowledge of God in the the admonitions of

2 By fwearing, and lying and killing, and fleateth them before the ling, and who ing, they breake out, and b blood judgement feat of God, against whom toucheth blood.

3 Therefore fl all the land mourne, and enety one that dwellern therein shall be cut off, with b in every place apthe beatts of the field, and with the fooles of the must harrous vices, beauen , and also the filhes of the fea shalbe taken

> 4 Vet let none rebuke nor teprooue another: for thy people are as they that rebuke the Prieft.

> Therefore thalt thou fail in the d day, and the Prophet field to with thee in the night, and I will destroy the emother.

no man can attice iti 6 My people are deftroyed for lacke of knowyet, they will be she against the prophers ledge : because shou half refused knowledge, I will also refere that thou thalt be ro Prieft to three is is chiefly to me; and facing 8 thou haft forgotten the Law of d Ye thanger he all thy God, I will also forger thy children. together, the one be-

7 As they were b increased, so they sinned againft me : al srefore will I change their glory in-

8 They eate up the finnes of my people, and gogue wherein how lift vp their mindes in their iniquity.

9 And there thelbe like people like k Prieft :

f That is, the lie's for I will visit then way is you them, and reward them their deeds. 15 For they shall car, and not have enough, they

fitall 1 commit adul ery, and shall not increase, becanfe they have left off to take heed to the Lord. 11 in Who edome, and wine, and now wine take

Deut 33,3, Mal 1 7 away their heart.

12 My n people aske counfell at their Botkes, & people, which were weary with hearing their staffe reacheth them : for the ofpirit of fornications bath caused them to cree, and they have h The more I was gone a whoring from under their God.

13 They factifice upon the tops of the mouni To wig the Priest taines, and burne incenfe upon the hils under the okes, and the pupilit tree, and the éline, because the shadow thereof is good: therfore your daughand flatter them in ters shall be P harlots, and your spoules shall be k Signifring, that

as they have floned 14 I will not 4 vifityour daughters when they are they be punished to- harlots, not your spoules, when they are whores : for they themselves are separated with barlots, and factifice with whores: therefore the people that

their wickednesse Praibe punished on doeth not under 2 and, Shall fall.

alifores: for rhough shey thinke by the mairitude of ovines to have many children, yet they fira be decelued of their hope. 10 In giuing th-infetius to pleafures, they become like bruitheafts. 10 Taus be speaketh by detision in calling them his people, which now for their finnes they were not: for they fought beine of nother and nickes. o They are cavied away with a tage p Because they take a stry Gods honour, and give it to idoles : therefore he will give them up to then has , that they shall difftonour their owne bodies , Rom 1, FS. q I will not com et your fhame to bring you to amendement, but let you runne headlong to your owne damnation,

neither goe ye up to Beth-auen, nor fweate, The ded, and willerh them to leavne by 16 For Ifrael is rebellious as an votuly heifer. their example to rethine in time

15 Though thou Ifrael, play the harlot, yet

Now the Lord will feede them as a " lambe in a 1 For abert the Lord la ge place. had bosoured thu

17 Ephraim & loyned to idoles; let him alone. Place 19 time part by his perfence, year be-

18 Their drunkennesse itinkerh : they have cause it was shufed committed whoredome; their tulers loue to fay by their idolatry, he with thate, x Bring ye. 19 The wind hall y bound them vp in her thicker.

wings, and they thalbe afragged of their facrifices. t. He called Bethef, God, Be h-auen, that is, the boule of iniquity, becaufe of the . shommations fee

r let not Iudah finne: come not ye vnto Gilgal, that Iudah is infe-

vp these, fignitying that no place is body, where God is not purely worthlipped of God will fo difperfethein, then they shall not remaine in any certain place. x They are so impudent to receiving butbes, that they will command men to ling to in voto them y To cary hem fuddenly avvay. CHAP. V.

1 Again'l the Privits and sulers of Ifrael, 13 The helpe of min is in vaine.

Of Heal, and give ye eare, O boule of the King: 10: indgement a toward you, because you have beene a a indre on Mizpah, and a net spread vpon Tabor.

2 Yet they were profound to decline to b flangh. a The Prieftrand ter, though I have beene a rebaker of them all.

3 I know d Ephraim, and If acl is not hid from foares, as the foulers ree: for now,O Ephraim,thou art become an liar- did the biids, in let and Ifrael is dehled.

4 They will not give their minds to turne vnto b Notwithlanding their God: for the spirit of somication is in the they seemed to be

snil's of them, & they have not knowen the Lord, bottoeffe, and to 5 And the e prid of Ifrael doeth tellifie to bis facrinces, which face : therfore frall Ifrael & Ephraim fall in their bere be calleth iniquely : It dah also shall fall with them.

They shall go with their theepe, and with a Though I had adtheir bullockes, to feeke the Lord : but they thail monthed them connotified him ; for he hash withdrawen himfelfe trunally bymy from them.

7 They have transgreffed against the Lord, for themselves not onethey have begotten filtrange children; now thall is to be thactive, g a moneth denoure them with their portions.

8 Elow ye the trumpet in Gibean , and the Ie.co.dan came of fl anme in Ramah : cry out at Beth-anen , after that the thee. Oh Benjamin.

9 Ephrain shalle desolate in the day of rebuke: semonuous among the tribes of Itrael have I caused to know t Tart is, their the trueth.

10 The princes of Iudah were like them that the en to hope in k remoone the bound : therefore will I power out then my wrath wpon them like water.

· 11 Ephraim is oppressed and broken in judge- h That is, all Israel ment, because tee willingly walked after the

12 Therefore will I be voto Ephraim as a moth, plaguet frould and to the house of Judah as a rostennesse,

1 commandement.

13 When Ephraim faw his fickenes, and Iudah they were defineyhis wound, then went Ephraim vnto in Asthur, and ed. fent vnto king a lateb: yet could be not heale you, i By the facetie they that know that nor care you of your wound.

14 For I will be vnto Ephraim as a lion, and as mined this alions whelpe to the house of Indah : I, enen I h They have turned will spoyle and goe away: I will take away, and politicall order and none shall tescue it.

15 I will go, and teturne to my place, till they gion. acknowledge their fault, and feeke me : in their leroboams comaffliction, they will feeke me diligently.

God. m In Read of feeting for remedy at Gods band, in Who was king of the Affyrians,

poore people to their thefe two high

would not that his people thould refort

rkountaines. flaughter in con-

d Toey boafted

but all . Eghian iteas pecause their Ling

e Meaning , their coaseinning of all

children are gegeneia e, fo that

g Their defruction

not faite eff a comprehended vacer this pare, fignifi. ing , that the Lorde I milue them from

I baue furely deter-

all mater of reli-

mandement, and did nor rather follow

CHAL.

The Lord woundeth and healeth.

a Hee sheweth the

People how they

cloud.

them

a My dectrice which

I taught thee, was

f He sheweth to

What Icope his do-

ftrine tended, that

they should toype

the obedience of

g That is , like fight and weake perfous.

h which was the

place where the

a Meaning, that

there was no one kind of vice among

were fubiedt to all

wicked king lero-

beam about Ged, and feeke but bow to

flatter 3c pleafe him.

c He compareth the

rage of the people

to a burning cuen which the baker

dought e leaueued

and railed.

detrettes.

them of all good cufers.

erer and open.

mott euident.

The calfe of Samaria.

CHAP. VI. 2 Afflillion eaufeth a man to thine to Gid. 9 The wickedneffe of the Pracfts. Ome, and let a vs returne to the Lord: for he

Chathipovled, and he will heale vs : he hath ought to ture to the Luid that hee might wounded vs. and he will bind vs vp. call backe his 2 After two daies will b he reusue vs, and in the b Though he correct third day he will raife vs vp, and we shall liue in va from time to time, his figt to

verbis he'pe will not 3. Then thall we have knowledge, and indeviour be fame off, if we reour felnes to know the Lord: his going footth is turne to bim. e You feeme to have prepared as the morning, and he thall come vnto a cercaine holinelle vs as the raine, & as the latter raine vnto theeaith. and repentance, but

4 O Ephraim, what shall I doe yoto thee? O it by on the fudden Indah , how thall I intreat thee i for c your goodand as mosning nelle is as a morning cloud, and as the morning d I brue Pill laboudew it goeth away . red by my Prophets,

Therefore have I downe by the Proand as it were framed you to bring phets: I have flaine them by the words of my you to amendment, mouth, and thy e in gements were as the light that but all was in vaine: goeth foorth. for my word was not food to feel the, 6 For I defired f mercy, and not facrifice, and but a (word to fl. y

the knowledge of God more then burnt offrings. 7 But they g like men have transgressed the couenant : there have they tre fpalled againft me . 8 h Gilead is a city of them that worke iniquity,

and is polluted with blood. 9 And as theeses wait for a man, so the company of Friests murther in the way by consent: for they

God, and the love of worke it ifchiefe. 10 I have scene villeny in the house of Israel: their neighbour with outwend farmfices. there is the whoredome of Ephraim, Israel is de-

> 11 Yea, Indah hath fet a i plant for thee, whiles I would returne the captinity of my people.

Prietts dwelz, and which should have brene best instructed in my word. I That is , doeth imitate three idula ty, and but taken grattes of thy trees.

CHAP. VII.

1 Of the vices and wantonne fe of the people, 14 Of their puniff m.nt.

/ Hen I would have healed Ifrael, then the iniquity of Ephraim was discouered, and the wickeduesse of Samaria: for they have dealt falfly : and the a thiefe commeth in, and the robber spoyleth withour.

2 And they confider not in their hearts , that them , but that they I remember all their wickednesse; now their owne wickednes, both fe- inventions have befet them about : they are in my

b They elteemerheir 3 They make the b king glad with their wic-

kednes, and the princes with their lies. 4 They are all adulterers, and as a very ouen heated by the baker, which ceafed from raifing vp, and from kneading the dough vntill it be leavened.

5 This is the d day of our king : the princes beareib . ftill till bis haue made him ficke with flagons of wine: he ftretch eth out his hands to fcorners.

d They vied all rior 6 For they have made ready their heart like an and excess in their onen whiles they lie in wait: their baker fleepeth featls and folemnires, whereby their all the night; in the morning it burneth as a flame king was cuercome with furfer , and krought into difen-

7 They are all hote as an open, and have depoufes, and delighted in red their indiges; all their kings are fallen; there is none among them that calleth voto me.

a By their occasion 8 Ept raim hath i mixt him felfe among the pro-God bath deprived ple: Ephraim is as a cake on the hearth not turned.

1 That is, he counterfeited the religion of the Gentiles, yet is but as a cake baked an the one fide, and raw on the other, that is, neither thorow hote, nor thorow old, but parily a lew, and passiy a Gentile,

Holea. 9 Strangers have demoured his Attength, and he knoweth it no syea, gray faires are here, & there g Which are a token of his manifold af-

vpon him, yet he knoweth not, 10 And the pride of Ifrael reftifieth to his face, h That is, without and they doe not returne to the Lord their God, all indgement, as no: fecke him for all this.

11 Ephraim also is like a done deceined without to cleave one y to h heart: they call to Egypt: they go to Asshur. 12 Bus when they shall goe, I will spreed my net helpe of man

vion them, and draw them downe as the fowles of curfes made to the the heaven : I will chaftife them as their i Con. whole Congregagr- gation had heard.

13 Woe vnto them : for they have fled away times redeemed from me , deftruction shalbe vnto them , because them and delivered they have transgredled against me : though I have them from death. k redeemed them, yet they have spoken lies against in assistion, & cried 14 And they have not cried vnto me with their for helpe.

hearts, when they houled woon their beds; in they in They onely feeler affemble themselves for corne and wine, and they their owne commorebellagainft me. ditie and wealth,

15 Though I have bound and ftrengthened and pafe not forme their arme, yet doe they imagine mischiefe againft a Besause they

16 They returne, but not to the most hie: they more what they speake are like a deceitfull bow : their princes thall fall by against me and my the fw. rd, for the rage " of their tongues; this feruauts, Pfat 73. . shalbe their derision in the land of Egypt.

CHAP, VIII.

The destruction of Indah and Ifrael, because of sheer

SEt the trumpet to thy a mouth , he shall come as a God encourageth an eagle against the House of the Lord, because the Prophet to figure they have tranfg, effed my covenant, and trespassed her the speedy comagainst my Law.

2 Ifrael thall b cry vinto me, My God, we know was once the people thee.

3 Ifrael bath cast off the thing that is good; the hypocrites, but not enemy shall purfue him.

4 They have fet vp a king, but not by me: they their deeds declarehaue made princes, and I knew it not : of their file by whom they fought uer and their gold have they made them idols : their owne liverty, therefore shall they be destroyed.

Thy calle, O Samaria, hath call thee off: mine will. anger is kindled against them; how long will they judgement and be without d innocency !

6 * For it came even from Ifrael, the workeman made it, therefore it is not God; but the calfe of themselves, and of Samaria thalbe broken in pieces.

7 For they hane! fowen the wind, and they fi all stilletnes. reape the whirlewind : it bath no stalke : the bud teligion bath but a shall bring forth no meale : if so be it bring forth, show, and in it selfe

Ifrael is denoured, now shall they be among but runne to and fin the Gentiles as a vetfell wherein is no pleafure.

the ftrangers fball denoure it.

9 For they are gone vp to Asilur : they are as a 8 wilde afte alone by himfelfe : Ephraim bath his king and the princes red louers.

10 Yet though they have hired among the nati- which meanes the ons, now will I gather them and they shall forow a them to repeatance. little for the burden of the king and the princes. i Thus the idolaters

it Because Ephraim hath made many altars to count the word of God as strange in refinne, his altar (halbe to finne.

12 I have written to them the great things of my inventions. Law: but they were counted as a istrange thing, k S. ying that they

13 They facrifice flesh for the facrifices of mine but he accepted no

flictions.

Whether it is better

God, or to feeke the i According to my tion of Ifrael k That is, diue: 4

out for paine, they

hoad of their name

sgatoit Ifrael, which of God.

b They shall cry like from the heart, sa and not to obey my

godiy life. e Meaning the calfe

Nas insented by their fathers to the

is but vanity. g They never ceafe,

to feeke belpe. h That is for the tribute which the

shall lay vpon them, Lord vierb to bring frect of their owne

offings, and ear it: but the k Lord accepted them feruice, which he not: now will be remember their iniquity, and vi-hunfelfe bath not appointed.

fite their finnes ; they fhall returne to Egypt.

a Por though ail o:her prople frould escape, yet

thou fhalt be

mitted idolatry in

kope of reward,

warnes filled, lece.

44,17. as an bai-

Int that had rather

hue by playing the

whore, then to be

entertained of her

owne husband.

c Thefe outward

things that theu ferkelt, fhalbe ta-

ken from thee.

d All their de-

rog policy and

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religion , finalbe

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f When the Lord

Chall take away ali

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punified. Thou haft com-

14 For Ifrael hath forgotten his maker, and buildeth Tempels , and Indah hath increased ftrong cities ; but I will fend a fire vpon his cities, and it shall denoure the palaces thereof.

CHAP. IX. Of the hunger and captivity of Ifrael.

R Eioyce not, O Ifrael for ioy a as other people : for thou half gone a whoring from thy God : thou hast loued o a reward upon enery come

Boore. 2 c The floore, and the wine preffe shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vncleane things in Asshur.

4 They finall not offer a wine to the Lord, neither shall their sacrifices be pleasant vnto tim: but they shall be vnto them as the bread of mourners: all that ease thereof shall be polluted; for their breade for their foules shall not come into the house of the Lord.

What will ye doe fthen in the folemne day, and in the day of the feast of the Lord ?

6 For loe, they are gone from a defiruction : but Egypt shall gather them vp, and Memphis shall bury them : the nettle shall possesse the pleasant places of their filter, and the thorne (halbe in their rabernacles.

e The meat offriog 7 The dayes of vification are come: the dayes of recompense are come : If rael shall know it : h the Prophet is a foole a the spiritual man is mad, for the multitude of thing iniquity; therefore the feruing bim which

8 The watchman of Ephraim i fhould be with my God: but the Prophet is the frare of a fouler

in al his waies, and harred in the house of his God. 9 They k are deepely fet : they are corrupt as in the dayes of Gibeah : therefore he will remember their iniquity, he will vifit their finnes.

10 I found I frael like ! grapes in the wilderneffe: I faw your fathers as the first ripe in the figge tree at her first time : but they went to Baal-Poor , and separated then selves voto that shame. and their abominations were according to m their

h Then they fball 11 Ephraim their glory shall fice away like a bird: from the birth a and from the wombe, and them. who challen-

from the conception 12 Though they bring up their children , yet

I will deprine them from being men : yez, woe to thein, when I depart from them.

13 Ephrain, as I faw, mar a tree o in Tyrus planted in a contage : but Ephraim shall bring forth his children to the murtherer.

14 O Lord, gine them ; what wilt thou give them -? give ti cin a P batten wombe and drie breafts Gibrah Witich Was

15 All their wick-dneffe is in 9 Gilgal; for there doe I hate then for the wickednesse of their inuentions, I will caft them out of wine Houfe; I will love them no more : all their princes are

16 Ephraim is smitten,thelr roote is dried vp:

m They were sa abominable vnic me, as their I were the idoles in Signifying, that God wou'd de-Broy their chi. t. en by thefe fe n ry meanes . . . d to conf. me them by little and little. O At they kept tender plan sin heir boufes in Tyrus to preferue them from the cold agree of the feat fo war higher man the first water mee but now I will give him to the thoughter. p The P. thet I care the great plagues of God to-ward Ephraim, prayeth to God to make them become a rather them that this great Raughter the nid come opon their children . Thechiefe cante of their deitru-Sion is, that they commit idelatry, and corrugt my Religion in Gilgal,

they can bring no ftuite : yea , though they bring foorth, ye will I flay euen the dearest of their body.

17 My God will cast them away, became they did not obey bin: and they shall wander among the nations.

CHAP. X.

a Againft Ifrael and has idoles. 14 His deftruftion for

Scael is an a emptie vine, yet hath it brought footh fruit vnto it felfe, and according to the multitude of the fruit thereof hee hath increased a whereof the altats : according to the b goodnesse of their though the grapes land they have made faire images.

2 Their heart is a divided: now shall they be thered new found faulty : he shall breake downe their altars, Arength, it increahe shall defir oy their images.

3 For now they shall say, We have no d King nesse, so that the because we feared not the Lord; and what flould should base a King doe to vs ?

They have spoken words, swearing falsly ver their stubin making a couenant : thus findgement grow-burnneffe. eth as we renewood in the furrowes of the fielde.

5 The inhabitants of Samaria finaling feare because of the calle of Beth-auen ; for the people of Towit, from thereof shall mourne ouer it, and the b Chema- God.

The day shall rims thereof, that reloyced on it for the glory constitute God. thereof, because it is departed from it.

6 It shall be also brought to Asshur , for a their king, and present vnto king lareb : Ephrain thall receive feele the fuit of fhame, and Ifrael shall be athamed of his owne their finnes, and counfell.

7 Of Samaria, the king thereof is deftroyed, a King, 17 6.7. as the fome voon the water.

8 The high places also of i Aven shall be de be fairbfull roward Rroyed, even the finne of ifrael : the thorne and fod. the thiftle thall grow upon their alias , and they gri yand fileling shall fay to the mountaines, * Court vs , and to which they prethe hils, Fall ypon vs.

o O Israel, thou haft's finned f om the dayes neffe and griefe. of Gibeah : there they I food : the battell in Gi- g when the calle beah against the children of iniquitie did not shall becaused m touch them.

10 It is my defire " that I should chaftise were certaine idoa them, and the people shall be guthered against larrous priests. them, when they shall gather themselves in their which did wears two of rrowes.

11 And Ephraim is as an heifer vied to delight cryed with a loud in P threshing : but I will passe by her I faire neck: voy e : whi h fu-I will make Ephraim to ride : Indah shall plowe, decided, a King and lazkob fhall breake his clods.

12 Sowe to your selues in righteousnesse: a King 13.5. reape after the measure of mercy; r breake up keth in concenno your fallow ground: for it a time to feeke the of Bein el, reads Lord, till be come and raine righteousnesse vpon Chap. 4.15.

13 But you have plowed wick-dnes : ye have R. u.c., 6 16. reaped iniquity; you have eaten the fruit of likes; end 96 becanse thou didst trust in thine come wayes, and is in the dayer with bourst wice in the multirule of thy flrong men,

14 Therefore shall atturble arise among thy onter as God people and all thy munitions shall be destroyed, there partly deas I Shalman deffroyed Beth-arbel in the day reale could no

be good in executing Gods judgenmines. feeing thine ownedeeder were is wicked as theirs 1 To wir to fight, or the Ifraelites tem yred in that Hubburte for from the time The if selites we e not modued by their example to ceafe from their fines. n Becaufe they are fo deligerate , I will delight to deitrey bein. o Tout is, when they have gathered all their firength together. But herein he pie fore, is in plowing is labour and painee a 1 will by my voke voor her varies to be. Reade ferming 4. If That is , Shalmanackar in the delitedness of that course fpared marther kinde nor age.

Wete gathered, fed new wickedbrought thein to

b Arthey were

fhall take away

e loprom fi gto

tended, warnothing but bitter. accay.

h Coemtrins their facrifi er, and

perferrion Elicab 45 47, 1ea.ic

Inke 23 30.

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a Whiles the If-

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b They reselled and went a cou-

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banfelfe with

vaine confidence

to get friendflip

& Which in thefe

points was like to

God did thus pre-

ferre Lankob cheic

father, Ludans in-

e Reade Gen. 32 31.

in idolarries

d Seeing that

gratitule was

she more to be

abboure t

meant of the final

next verfe.

i To confume

his lone where-

shem, made hun

Deut. 49.42.

shar overe delitrove

or flaves.

the Prophets cal-

o That is, friendly:

d Seeing they con-

Egypt, and did not

preakeiny wra h

of battel; the mother with the children was da-

15 So shall Beth-el doe vnto you, because of your malicious wickednes: in a morning shall the king of Hrael be deftroyed.

CHAP. XI.

I The benefits of the Lord toward I frael, 5 Theiringsatitude againft him. W Hen Ifrael awara child, then I loued him,

and called my fonne out of Egypt. 2 They called them, but they b went thus from

them; they facrificed voto Ballim, and burnt incenfe to images.

3 Iled Ephraim alfo , as one should beare them in his armes ; but they knew not that I healed them.

4 I ledde them with coards of a man, enen with bands of love, and I was to them, as he that taketh off the yoke from their lawes, and I layde the meat voto them.

5 He shall no more returne into the land of Egypt: but Asthur flail be his 4 King, because they refuled to convert.

6 And the fword thall fall on his cities, and thall confume his barres, and denoure them, becaule of their owne courtists.

7 And my people are bent to rebellion againft me : though e they called them to the most bie, yer none at all would exalt home.

8 (How thall I give thee up, Ephraim? hom thall I deliner thee, Ifrael ; how thall i make thee, as a Admah thorn thall I fet thee, as Zeboim ? mine heart is turned within mee : h my repentings are rouled together.

9 I will not execute the fiercenetle of my writh: I will not returne to defroy Ephraim: for betweene doubt and I am God, and not man, the holy one in the mids of thee, and I will not i enter into the city.

peareth his Father-10 They shall walke after the Lord: he shall roare like a lion : when hee thall roare, then the children of the Wett thall feate.

his thall ouercome 11 k They shall feare as a sparow out of Egypt. and as a done out of the land of Asthur, and I will place them in their houses, sayth the Lord.

thee, but will cause 12 Ephraim compatieth mee about with lies, and the house of Israel with deceic; but Iudah yet ruleth with 1 God, and is faithfull with the

number who firali walke after the Lord. k The Egyptians and the Affyrians (halbe afraid when the Lord maintaineth his people. I Goueroeth their Itage according to Gods word , and doeth not degenerate.

CHAP. XII.

Ree admonificit by Inakobs example to trust in God , and HALLE MARIE

E Phraim is fed with the wind, and followeth after the East winde: he increases the dayly lies a That is, fartereth and destruction, and they doe make a contenant h Meaning, prefents with Asflur, and boyle is carried into Egypt,

2 The Lord bath aifs a controuerfie with Indah, and will vilice Iaskob, according to his wayes: according to his workes, will be recompenfe him.

3 Hee tooke his brother by the heele in the wombe, and by his firength he hall a power with

4 And bad e power ouer the Angel, and preuailed; he wept and prayed voto itm : he found f God found taskeb him in Beth-eland there he fpake with vs.

as hee lay theeping in Bethel, Gen. 23. 1 a. and fo fpale with him there , that the fruite of that fpeach experiained to the whole body of the people , whereof we are,

Yea the Lord God of hoaftes, the Lord it himfelfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and judgement, and hope fill in thy God. 7 Heeis & Canaan : the balances of deceit are he is more like the

in his hand; he loueth to opprette. 8 And Ephraim fayd, NotwithRanding I am nices, theo godly rich, I have found mee out riches in all my la- koo

bours : they shall had none iniquitie in me, that h Thus the wicked were wickednesse. 9 Though I am the Lord thy God , from the by outward

I and of Egypt, yet will I make thee to dwell in the hise hypotrues tabernacles, as in ; the dayes of the folemne feast, caunor abide 10 I have also spoken by the Prophets, and I that any should reproduce their

haue multiplied visions, and vsed fimilitudes by doings. the ministery of the Prophets. 11 Is therek iniquitie in Gileadifurely they are not scknowledge

my nenchis, I will vanity: they fact thee bulleks to Gilgal, and their bring thee agains alters are as neapes in the furrowes of the field.

12 And Iaskob fled into the countrey of A- as in the feat of ram, and Ifrael ferued for a wife, and for a wife he which thou doil kept Sheepe.

13 And by a m Prophet the Lord brought If. h The people rael out of Egypt, and by a Prophet was hee ieferued.

14 But Ephraim prouoked him with high lead that holy places: merefore shall his blood be powed vpon place, and yet the bim, and his reproach thall his Lord reward him, that all their religi-

on was burvauntie I If you boait of your riches and nobilitie, we feeme to reproch your father, who was a puote fugitiue and feruant- in Meaning, Moles, whereby appeareth, that whatfoeuer they have, it commeth of Gods free goodnetie,

CHAP. XIII.

* The abomination of Ifrael, 9 and the cause of their de-

W Hen Ephraim spake, there mas a trembling: a Hee sheweth hee b exalted himselfe in Ifrael, but he harh the excellencie and finned in Baal, and is dead.

2 And now they finne more and more , and all the reit. haue made them molten images of their filuer, b He m de a king and idoles according to their owne understan- a The Ephinimites ding : they were all the worke of the crafte fmen; are not faire from they say one to another whiles they factifice a deftruction, and have lost their d man, Let them kitle the calues.

3 Therefore they shall be as the morning d The false procloud, and as the morning dew that patieth away, phers perfwaded the idulaters to as the chaffe that is driven with a whirlowind offer their children out of the floore, and as the finoake that goeth after the example of out of the chimney.

4 Yet I am the Lord thy God e from the land would exhort one of Egypt, and thou shalt know no God but mee: snother to the fame, for mere is no Saujour befide me.

5 I did know thee in the wildernesse, in the worthip these calues land of drought.

6 As in their pakures, fo were they filled: they e He caileth thein were filled, and their heart was exalted: therefore reproduct their haue they forgotten me.

7 And I wil be vnto them as a very lion, and f Tay defruction a leopard in the way of Action as a leopard in the way of Asthur.

8 I will meete them, as a beare that is robbed thee declare that of her whelps, and I will breake the kall of their it commeth not of heart, and there will I denoure them like a lion: me. berefore thice, the wilde beafts thall teare them.

9 O Israel, one hath destroyed thee, but in confidence in men me ss thine helpe. 10 g I am: where is thy king that should helpe g I am all one,

thee in all thy cities ? and thy judges, of whom lames 1.17. then fay deft, Give me a king and princes?

11 I gaue thee a king in mineanger, and I tocks him away in my wrath.

Wicked Cagas-Abraham or laa-

meafure Gods faugur i Seeing thou wilt

to dwell in tente, the Tabernacles, now con empe. Spoken against Gi-

this tribe had about

authoritie.

Abreham, and he and to kille and

idoles.

benefits toward idols 1y and vaine

must needs be the

12 The

God is death vnto death.

h It is furely laid

vp to be punified,

i But would come

out of the wombe,

danger wherein he

power thall refut

I Because they will

not turge to me, I

will not change my

to repentance to.4.

uoid all thele pia-

gues, willing them

cheir obedience and

b He fire werb them

bow teey nught to

renentance

that is out of this

as fer. 17,1.

ftifeled.

them life.

purpofe.

- 12 The iniquity of Ephraim is a bound up: his finne is hid
- 13 The fortowes of a transiling woman shall come vpon bim: he is an vi wife foune, elfe would he not itan! itill at the time, even at the i breaking

is, and not tary to be foorth of me children.

14 I will redeeme them from the power of the k Meaning, that no grane : I will deliner them from death , Ok death, I will be thy death: O grave, I will be thy defted-God when he will deliver bis, but even Ction . I repensance is aid from mine eyes. in dea h will be give

15 Though he grow vp among his brethren, an East wind thail come, even t'e wind of the Lord fhatleome up from the wildernes, and dry up his vome, and his fountaine thalbe dried vp : he thall spoyle the treasure of il pleasant veifels.

CHAP. XIV.

I The defruction of Sam via. a He exhortesh Ifrael to turne to God, who requiresh traile and thanks

a He exhorterh them SAmaria thalos defolate; for the bath rebelled agaieft he. Godethey shall fall by the swordetheir is fants shalbe dashed in pieces, and their women to declare by words with calls thalbe ript.

2 O (frael, a returne vnto the Lord thy God : for than half fellen by thine iniquity.

3 Take vito you words and turne to the Lord, confesse their finaes. and fay vnto him, b Take away all iniquity, and

Chap. j. Calues of the lippes. 113 receive vs graciously; so will we render the calues

the fatherleile findeth mercy.

of our clips. 4 Asshur shall a not sane vs, neither will we ride this is the time facriupon horses, neither will we say any more to the can offer, even worke of our hands, Te are our gods; for in thee thanks and praife,

of e I will heale their rebellion : I will loue them all value confidence freely: for mine anger is turned away from nim. and pude . 6 I will be as the dew vnto Ifrael: he shall e He declareth how ready God us to te-

grow as the lily and fasten his tootes, as the treer ceive them that doe of Lebanon. 7 His branches shall spread, and his beauty shalbe s Whosoever ioyne

as the olive tree, and his fmell as Lebanon. 8 They that dwell under his filedow, thall re- led turne : they shall remine at the corne, and flourish & God shewesh how

as the vine; the fent thereof shalbs as the wine of his, when they re-Lebanon. 9 Ephraim shall say, What have I to dog any himfelfe, as a promore with idoles: I g have beard him, and looked vino them, as a most

is the fruit found. 10 Who is b wife, and he shall underfrand these the true wisedone things? and prudent, and he shall know then? for and knowledge coae the wayes of the Lord are righteous, and the fiftethin this, even iust shall walke in them : but the wicked shall fall to tell you God. therein.

c Declaring, that fice chatthe tatthfull

d We will leave off

themselues to this

people, fhaibs blef. pent, and to offer

vpon him : I am like a greene firre tree: vpon me fufficient fruit and

h He thewesh that

veter deltauctiois at

THE ARGVMENT.

The Prophet Ioel first rebuke h them of "Iu lah, that being now punished with a great plague of famine, remaine still obstinate. Seconals, he "hreatneth greater plagues, because they grew daily to a more hardriese of heart, and rebellion against you no withstanding his punishments. Initially, he exhorteth them to repensance, shewing that it must be earnest, and proceed; rom the heart, because they had grieuously offended God. And fo doing he promifeth that God will be mercifull, and not forget his covenant that he made with their fathers, but will fend his Chrift, who shall gather the Scattered sheepe, and restore them to life and liberty, though they feemed to be dead.

CHAP. I. 1 A prophecy against the Lewes. 1 He exherteth the people

to prayer and fasting for the misery, that was at hand. He word of the Lord that came to Loel the fonne of Pethuel.

2. Heare ye this, Oa Elders, and hearken ye all linhabitants of the land, whether b fuen a thing hath beene in your daies, or yet

in the daies of your fathers. Tell you your children of it, and let your

children (hew to their children, and their children for the force of foure to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grafhopper hath the canker worme eaten, and the c Meaning, that the relidue of the canker worme bath the cater-

5 Awake ye c drunkards & wheepe, and howle d This was another all ye drinkers of wine , because of the new wine, for it shalbe pulled from your mouth.

6 Yea, da nation commeth youn my land, red up the Affriant mighty, and without number, whose teeth are like eMouroe grienously, the teeth of alton, and he hatti the lawes of a great

He maketh my vine waste, and pilleth beene matted in ber off the barke of my figtree: he makern it bare, and caftein it downe : the branches thereof are made white.

> Mourne like a virgin girded with fackcloath, for the e husband of her youth. 9 The meat offling, and the drinke offling is four off from the houle of the Lord : the Pricha

the Lords ministers mourne.

10 The field is wafted : the land mourneth : for the corne is deftroyed: 8 the new wine is dried vp. g All comfort and fubfiltance for nuge and the oyle is decayed. id the cyle is decayed.

If Beye ashamed, O husbandmen: howle, O refinement is taken.

ye vine dreffers for the wheate and for the barley. because the harnest of the field is perished.

12 The vine is dried up, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, even all the trees of the field are withered; furely the loy is withered away from the lonnes of men.

13 h Gird yout selues and lament, ye Priests ; the onely meaner to howle ye ministers of the altar; come, and lie all aunid Gods wrath, howle ye ministers of the analy course, and the an and tobuse all things night in fackcloath, ye ministers of my God; for restored, investment the meat offering and the drinke offering is taken repentance. away from the house of your God.

14 Sanctify you a fast; call a sclemne afforbly; gather the Elders, and all the innabitants of the land into the house of the Lord your God, and cty vnto the Lord.

15 Alas; for the day, for the iday of the Lord i We fee by these is at hand, and it commeth as a dettriction from great plagues that the Almighty.

16 Is not the meat cut off before our eyes ? and hand, ioy, and gladnes from the house of our God?

17 The feede is rotten under their cloc's; the garners are destroyed; the barnes are broken downe for the corne is withered.

18 How did the beafts mourne! the heards of cattell pine away, because tiley have no pastu e, and the flocks of fleepe are destroyed.

19 O Lord , to thee will I cty ; for the fire hath Pn

a Signifying the L'udces, the Priefts, and the governours. b He calleth the Leaves to the confideration of Gods judgemeous, who had now plagued the fruits of the ground yeere , which was for their finnes , and to dall them to repentance.

accation of their excesse and druoken - piller eaten. nes was taken away. plague wherewith God had punished stem, when he ititagainst them. ar a Woman which barn lot ber buiband to whom the nath

aro irb. f The tokens of Geds weath did appeare in his Temple, infomuch as Gods fernice was left off. To rent the heart. Ioel.

denouted the pattures of the willerneffe, and the floud rule over them. Wherfore floud they fay * Pfal.70, 10. flame hath burnt up all the trees of the field. 20 The beafts of the field cry also ento thee: for

the riners of waters are dried vp, and the k fire bath k That is, drought. denoured the pastures of the wildernes.

CHAP. II.

H. p. sphecieth of the comming of cruelty of their exemies. 13 Auexhoriation to moswe them to connert, 18 The love of God toward his people.

Blow the trumper in Zion, and shout in mine holy mountaine, let all the inhabitants of the . He fheweth the great judgements of God which are at land tremble: for the day of the Lord is come : for hand, except they Fenenz b Ofaffliction and 2 Ab day of darknes, and of blacknes, a day of trouple. c Meaning, the

Affyrians.

d The enemy de-

cha 3,15. Mat 14,19.

h The Lord fhell

With parenes of

fulnes, and not that

he doubted of Gods

mercies, if they did

reposit How God repenteth, reade

i Tauens all bane

of their repentance,

abat min feeting the

ah lidren which are

ant fier from Gnis

with the confidera-

tion of their owne ELLER

Anne: fo all may the v foorth fignes

iadgemeats.

ceremonies.

clouds and obscurity, as the morning spread vpon the mountaines , fo w there a c great people, and a mighty: there was none like it from the beginning, neither shalbe any more after it, voto the

yeeres of many generations. 3 Afrie deuoureth before bim, and behind him a flame barneth vp : the land a as the garden of

d Etlen before him, and behind him a defolate wildernes fo that nothing shall escape him. Aroyeth our plen:i. full countrey, where 4 The beholding of rim a like the fight of horses,

dorner he commeth. and like the horfemen to shall they timne. 5 Like the noyfe of charets in the tops of the mountaines thall they leave, like the noise of a flime of fire to at deunureth the thubble, and as a

mighty people prepared to the battell. 6 Before his fice thall the people tremble; all e They tha be pale faces e thall gather placknes.

7 They shall runne like strong men, and go vp and blacke for feare, ## Mah.2,10. to the wall like men of warre, and enery man thall go forward in his waies, and they thall not tay in his paths.

8 Neither shall one ethrust another, but every one shall walke in his path: an i when they fall upon I For none fashe able to refi.t ibem. the fwort, they than not be wounded.

o They ih Il runne to and fro in the city they fhall run yoon too will; they fhall climbe up yoon the boufes, and enter in at the windowes like the

10 The earth shall tre-able b-fore him, the heauens thall thake the & fame and the moon thalbe Thend ver. 2, gr. and darke. & the flarres thall withdraw incir anning. Ha 1 3. 10.ez.k 34.7. II And the Lord shall byther his voye, before

his hoft, for his hoft is very g eat : ion he a firong Altrie vo the Allvi ithat doetn his word: * for the day of the Lord is rians to execute his great and very terrible, and who can abide it ? 12 Therefore also now the Lord taith, Turne you * Iev.30.7 Amos 5.
13. Zeph 1.15. vnto me with all your heart, and with fax-og, and a Mornfie your affewith weeping, and with mourning,

Rions and ferue God. 13 And rent yout heart, and not your cloathes; beart, and not with and turne voto the Lord your Go!, for he is gracious and mercifull, flow to anger, & of great kindh de freekerb this to trirre up their flourb. nes, and repenteth him of the entil.

14 Who knowed if he will k returne and repent and leave a bleffing behind him, even a meat offring and a drinke offering vnto the Lord your

15 Blow the trumpet in Zion, Sanctify a fast, call a folemne affembly.

16 Gather the people, functify the congregation : gather the elders : allembla the 1 coildren, and the fe that fuck the brealts : let the bridgeon e go foorth of his chamber, and the Leide out of her wrath, might be the bride chamber.

more lively touched 17 Let the Priefts , the miniders of the Lord, weepe betweene the porch and the airar, and let them fay, Space thy people, O Lord, and give not thine heritage into reproach that the heathen

The day of the Lorde among the people, Where is their God ? m If they refeat he Then will the Lord be m relous ouer his land, fliewe k that God

and spare his people.

people, Behold, I will fend you corne and wine and moit ardent affect of That is , the Affyoyle, and you shalbe fatished therewith; and I will rians your enemies, no more make you a reproach among the hea- o Gried the falt fea, or Perffan fea : mea-20 But I will remoone faire off from you the his aimy were to

10 Yea, the Lord will answere and fay onto his defend them with a

n Northren army, and I will drive him into a land, great that it blied all

layce in the Lord your God, for he hath given times patt; and this

Will preferue and

q That is, in greater

generally then in

Spirit ander the

dently given to the

1 divus

ol God who will

.n :be

barren and desolate with his face toward the Bast from this sea to the, fez, and his end to the ytmost fea, and his minke fea called Mediterra-shall come up, and his corruption shall ascend, be-feater them. p That is, fuch as cause he hath exalted himselfe to doe thus. 21 Feare not, Oland, but be glad, and reloyce: for measure, dod as was wout to be feut

the Lo.d will doe great things. 22 Be not afraid, ye beatts of the field : for the when God was re-

2.2 Be not atraid, we beauts of the neid a for the geodesided with them pattures of the wildernes are greene for the tree a Lemi. 26.4. beareth her fauit : the liggettee and the vine doe Deut. 11.14. gine their force. 23 Be glad then, ye children of Zion, and re- abundance an! more

you the rain ; of Prighteoufneffe, * & he will cause was tulfilled vader you therain; of Prighteonnelle, out win came Chini, when at to come downe for you the raine, even the for God green, and his raine, and the latter raine in the first moneth. 24 And the harnes shall be full of wheate, and the Gospel was abon preiles shall abound with wine and oyle.

Church, Ifa.44.3. 25 And I will render you the yeares that the Adra, 17 Ioau 7, grafhorper hath eaten, the canker worme and the 38,39caterpiller, and the palmer worme, my great hoaft " As they had visites) and dreames in old

which I fent an ong you. time, fo thall they 26 So you thall eat and be fatisfied and praife now have clearer the name of the Lora your God, that hath dealt revelations, f He warnerh the

margelloufly with you; and my people flall neuer faithfull what errie bletbings thould 27 Ye hall also know that I am in the mids of come, to the intent Ifrael, and that I am the Lord your God and none Toute for continual

other, and my people shall never be ashaused quiernes in this 28 And afterward will I powre 4 out my world and yet in all Spit i vpon all fields, and your formes and your their croucles he amuld preferue en &. de ghiers shall prophecy : your old men that The error nature

dreams t dreames, and your young men thall for then forme to be chia and for the borrib'. 29 A dallo vp. n the fernants, & vpon the maids that the Worl ff1 15 10. in thef, there will i powre my Spirit.

30 An I I will thew I wonders in the hea- Ezek ... 7. Chap. 3. uens and in the earth: blood and the, and pil- u G. (is ind peneres

lars of faroke. are fo. the tettrudis 31 The funne shallbe turned into darkness, and of the influe stand to 31 The funne maine turned into describe a mode the godlyto the none into blood, before the great and tetris callyporthe Name

3 t. B :: who focuer thall call a on the name of the give mem faluation. Loughly faced for in mains Zion and in Iern & Mesning hereby falum the be delinerance, is the Lord bath feld, & 10,13.

in the x remnant woom the Loru thall call. CHAP. III.

ble nay of the Lord come

Of the sudgement of God against the enemies of his

FOr behold, in a chose dairs and in that time, a when I shall delice when I shall being accime the captinity of Iu. us myChurch, which shands hof dah and Ierafil-ira the lewer and of the 2 I will alfo ga on all ne long, & will bring them Geottles.

downe into the by view of schothaphat, and will bit appeareth thathe pleade with these there for my people , and for attachets to that please who their there for the people , and in great victory of Ieamong the nations, and parted my land. God without mans

3 And they have cast lottes for my people, ecemies, a Chrosen a 6. al fo he bath refrect to this word lehoshaphet, which fignifieth pleading or indgemeut , because

God would judge the enemies of his Church, as he did there,

T heathen threatned.

Chap. j..

The haruest ripe. 114

That which the enemy gate for the barlots aud dunke. d ife taketh the in hand against the enemy, as though that tolury were done to himfeife.

fale of my people, he beltawed woon caufe of his Church e Haue I done you tender me the like?

€ Por afterwaid 6nd fold them by N-buchad-nezzar and Alexander the bare to his people. and thereby they beene thens ngaint mine ene. indes, t will cause

great, for the loue ne were comforted, as chough the pricebac g When I shall execute my judgements ftrong euery one to be gazy, and to pretie their weapons deffrey one auothe: for my Gaurches fater

and have given the child ofor the harlor, and fold the girle for wine, that they might dricke.

4 Yea, and 4 what have you to do with me, O Tyrus and Zidon, and all the coafts of Paleitina? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I render your recompense your your head.

For ye have taken my filter and my gold, and have caried into your temples my goodly and wrong , that ye will pleafant things.

6 The children also of Indah and the children of Ierufalem haue you fold vnto the Grecians, that ye might fend them farre from their border.

7 Benold, I will raise them out of the place where ye have fold them, and will render your reward vpon your owne head.

8 And I will fell your fonnes and your daughters into the hand of the children of Iudah, and they fibali fend them to the Sabeans, to a people farre off, for the Lord hath spoken it.

9 Publish this among the Gentiles : prepare warre, wake up the mighty men; let all the men of warre draw neere and come vp :

10 8 Breake your plowshares into swords, and your fiches into fpeares: let the weake fay , I am

II Allemble your felues, and come all ye heathen, and gather your felues together round about; there

thall the Lord eaft downe thy mighty men-12 Let the heathen be wakened, and come vp to the valley of Iehothaphat: for there will I lit to indge all the heathen round about.

13 Put in your b fithes, for the harnest is ripe, h That he fhall encome, get you downe, for the winepresse is full : courage the enemies yea, the winepreffes runne ouer, for theirwicked- when their wicked-

neffe is great. 14 O multitude, O multitude, come into the valley of thrething : for the day of the Lord & neere valley of Gode in the valley of threshing.

The funne and moone shalbe darkened, & against all trouble, the starres shall withdraw their light.

16 The Lord also shall roare out of Zion , and stroyerh bis enemies his children shall roare vtter his voyce from Ierusalem, and the heavens delivered. and the earth thall thake, but the Lotd will be the k The strangers that! hope of his people, and the ftrength of his chil- Church, which if dren of ifrael.

17 So shall ye know that I am the Lord your people, wikeh by God dwelling in Zion, mine holy Mountaine: then their tiones make the finall Ie usalem be goly, and there thall no stran- The promises to he gers goek thorow her any more

18 And in that day shall the mountaines I drop of graces, reade downe new wine , and the hilles shall flow with flound water and milke, and all the rivers of Judeh shall runne with comfort the malt waters, and a fountrine thall come foorth of the batten places, A.u.a. House of the Lord, and thall water the valley of m The rasticious e-

19 m Egypt shalbe waste , and Edom shalbe a Part of this grace defolate wildernes, for the laiuries of the children "He had furred his Charch hichesto to of Iudan, because they have shed innocent blood lie to then filthings, in their land.

20 But Indah thall dwell for ener, and Ierufalem ferh to cleanfe them, from generation to generation.

21 For I will a cleanfe their blood, that I have not cleanfed, and the Lord will dwell in Zion.

nes is full ripe , to destroy one another, v. bich be calleth the

judgement. i God affureth his bat when he de-

they doe, it is the

Courch abundance Ezek 47. which

nemies Shall have an but now be promiand to make them pure varo bias.

THE ARBUMENT.

A Mong many other Prophets that God raifed up to admonish the Israelites of his plagues for their wice kednes and i tolatry, he stirred up Amos, who was an heardman or shepheard of a poore towne, and game him both knowledge and confrancy to reprodue all estates and degress, and to denounce Gods horrible salrements against them, except they did in time repent is showing them, that if God spared not the other nations about them , who had lived as it were in ignorance of God in respect of them , but for their sinnes will punish them, that they could look e for nothing, but an horrible destruction, except they turned to the Lord by unfamed repentance. And finally , he comforteth the godly with hope of the comming of the Me Bah , by whom they should have perfect deliverance and saluation.

CHAP. I.

2 The time of the proplety of Amos 3 The word of the Lord againft Dimascuse 6 The Philippins Tyrus, Idu. mea, and Ammon.

a Which was a towns fixe miles f.om lerufalem in ludes, but he prophecied in Ifreel. b I . bis dairs the kin doin of Hearl did nort flourin

the leprofie.

He words of Amos, who was a-mong the heardmen at *Tecoa, which he faw upon lifed, inthe which the faw upon lifed, in the and in the daies of before our the lonne of Loath king of lif-

rael, two yeeres before the cearthquake. e Waica as Infentut writeth, was when 2 And he faid The Lord thall roare from Zion, Vzziah would have and viter his voy ce from Terufalem, and the dwelwforped the Print's ling places of the thep war as thall petith, and the efti . , and therefore top 6 of Camell shall winther.

gver mitren with Thus fairh the Lord, For e three transa Whatever is finitell and griff ws of Danialcus, and for foure, I will not in If ael, flia? thore turne to it , because they have ethreshed Gilead

e H. thewerb firit that all the people round about fhould be deftroyed for their ma it: lds fi nea which are mezor by three and toure, which make feuro, because that . . h . s hould are more teepely confider Gods judgements toward them. fart . Seriars thall ro be spaced for co- mitting this crue ty against one city ibiso . wibte. at Ifrael thouldefcape pun timent which bath committed fo many and gricum; Sauce against God and man.

with threshing instruments of gron.

4 Therefore will I fend a fire into the house their buildings shall of Hazael, and it thall denoure the 8 palaces of no avoyde my Ben-hadad

5. I will breake also the barres of Damascus, and Ier. 49, 17. cut off the inhabitant of Bikeath-zuen; and him that holdeth the forprer out of Beth-eden, and the people of Aram thall goe into captivity vnto h Kir, h Tig'ath Pilefee faith the Lord-

6 Thus faith the Lord, For three transgressions of the into Cyrene, Azzah, and for foure, I will not torne to it, because which becalleth they carried away prisoners the whole capitality beiekir.

to that them vp in Edom. 7 Therefore will I fend a fire vpon the walles miles their enemies. of Azzah , and it shall denoure the palaces worch carred them away captines.

8 And I will cut off the inhabitant from Afh.lod. and him that polleth the scepter from Ainkelon, and turne mine hand to Ekron, and the remnant of the Philatims shall perish, faieth the Lord

o Thus faith the Lord, For three transgreffiens of Tyrus, and for foure, I will not turne to PP 2

indge cents, reade

led the Atlyrtans

expose, and brought felues A jib the Edo-

Transgressions of Ammon, Iudah,

k For Elau (of

were breibren.

them of their btotherly friendfhip,

B Err corrupt his

I He was a conti-

nuali enemy vato

ciueity of the Am

mult syraunously

ye: the Ammonites

came of Lut, who

a For the Musbites

gamit the king of

doin, ibat ibey

coat be was dead :

Seeing they would

renenge chemielues

be Seeing the Gen-

fully intructed of

mught not thinke to

Indah vnto whom

his promifes were

made, much more

he will not fpare

d They effeemed

then mens lines.

e. When they have

shrowen him vato

by faulifiling, and

being neere mine

g They fpovle a-

their and offer thereof onto God,

shinking that he

skem , whe be is

wirkednelle.

the groun!, they

gar e for his life.

Spayled him and

this degenerate

king tome.

the Lords will,

afcaje. e If he fpare not

farre knowledge

a. roarous rage,

ai the dead.

were to cruell a

of Abraham.

compagions.

bim.

whom came the E-

domites) and Iaskob

therefore they ought

Amos it , because they shut the whole captivity in Edom, and have not remembred the k brotherly couenant.

10 Therefore will I fend a fire vpon the walles of Tyrus, and it shall denoure the palaces to have admonished thereof.

II Thus faith the Lord , For three tranfgreffions of Edom, and for foure, I will not turne and not to have proto it, because he did pursue his brother with the uoked the to hatred. fword, and | did cast off all pity, and his anger spoyled him euermore, and his wrath watched bim lalway.

12 Therefore will I fend a fire vpon Teman, and it shall denoure the places of Bozrah.

13 Thus faith the Lord, For three transgreffions of the children of Ammon , and for foure, I will not turne to it, because they in have tipt vp m He noteth the great the women with child of Gilead, that they might enlarge their border. monites, that fpared

14 Therefore will I kindle a fire in the wall of not the women, but Rabbah, and it shall denoure the palaces thereof, to mented them, and with shouting in the day of cattell, and with a tempest in the day of the wairl-wind.

was of the houshold 15 And their king thall go into captivity, he and his princes together, faith the Lord,

CHAP. II.

Against Moab, Indah and Ifrael.

Thus faith the Lord, For three t anigreffions of Moab, and for foure, I will not turne to it , because it burnt the a bones of the king of Edom into lime.

 Therefore will I fend a fire vpon Moab, and it shall denoure the palaces of Kerioth, and Moab shall die with tumult, with thouting, and with the found a trot bis bones after of a trumpet.

3 And I will cut off the judge out of the mids owhich aeclared their there. I, and will flay all the princes thereof with him, faith the Lord.

4 Thus faith the Lord, For three transgreffions of Judah, and for foure, b I will out turne to it, betiles that had not fo cause they have cast away the Law of the Lord, and have not kept his commandements, and their everethus punifited. Intah waich was to lies caused them to erre after the which their fathers have walked.

> 5 Therefore will I fend a fire vpon Iudah, and it shall denouse the palaces of lerusalem.

6 Thus faith the Lord , Fot three transgreffions of a tfrael, and for foure, I will not turne to it, because they told the righteous for filter, and the poore for a thooes.

7 They gape ouer the head of the poore, in the e duß of the earth, and petuert the wayes of the moft vile bribes more meeke; and a man and his father will goe in to a maid, to different my holy Name.

8 And they lye downe vpon cloathes laid to pledge f by enery altar : and they s drinke the wine of the condemned in the House of their Thinking by thefe Gol

ce:emon.es, that is, 9 Yet destroyed I theh Amorite before them, whose height was like the height of the cedars, and he was throng as the okes : notwithflanding I altar, they may exeufealt ibeit other defiroied his fruit from about, and his roote from bencath.

10 Alfo I brought you ve from the land of Egypt; and led you fourty yeeres thorow the wildernes to possesse the land of the Amorite. will dispense with

11 And I raised up of your sonnes for Pro-

an departaker of their iniquity. h The destruction of their enemies and his mercy toward them, Should have caused their hearts to melt for love toward him.

and lirael. Prophecy not. phets, and of your young men for Nazarites. Is i Ye contemned my it not euen thus, O ye children of Ifrael, faith the bonofis, and abufed my graces , and crafe Lord? tily went about to

12 But ye gaue the Nazarires wine to drinke, & Roppe the mouther commanded the Prophets, faying, Prophecy not. of my Prophets mmanded the Prophets, laying, Prophecy Bots k You have werried Behold, I am k prefied under you as a Cart is me with your finess.

eueu that is tull of theaues.

14. Therefore the flight thall perith from the None that be delipreffed that is full of theaues.

I fwift, , and the ftrong shall not ftrengthen his uered by any meanet, force, neither shall the mighty faue his life. 15 Nor he that handled the bow fhall frand, & he that is fwift of foote, thall not escape, neither

fliall he that rideta the horfe, faue his life. 16 And ne that is of a mighty courage among the firong men, shall flee away naked in that day, faith the Lord.

CHAP. III.

He reprodued the house of Israel of ingratitude. II For the which God will punish them.

Heare this word that the Lord pronounceth against you, O children of Israel, even against the whole family which I brought up from the land of Egypt, faying,

2 You a onely have I knowen of all the families of the earth: therefore will I vifit you for all

your iniquities.

3 Can two walks together except they be bagreed ?

4 Willa clyon roare in the forrest, when he hath no pray ? Or will a lions whelpe cry out of his b Hereby the Proden, if he have taken nothing ?

g d Can a bird fall in a mare vpon the earth, where no fawler is ? or will be take up the finere ham, which is called from the earth, and naue taken nothing as all?

the people be not af aid? I shall there is be eaill in a city and the Lord bath not done it? 7 Surely the Lord God will do nothing, but exceptibele be some

he h remealeth his fecret to his fernants the Pro- great occasion. phers.

8 The Iron hash toared: who will not be providence? afraid ? the Lord God hath fooken , w.o can but e Shall his threat-

9 Proclaim in the palaces at a Afficion, and in threaten Go sin trethe palaces in the land of Egypt, and fay, Affembly mean and the people your felues upon the mountaines of Samaria . fo y D nanya luerbenald the great tumults in the mads thereof, and my come workout the opp offed in the mids thereof.

10 For they know not to doe right, faith the h Gud dealeth not Lord: they flore up violence, and robbery in with the lirelites their palaces.

11 Therefore thus faith the Lord God, An aduez - ther people : for be faty shall come even round about the country, & lefore of his plagues shall bring downe thy fire: gith from thee, and thy by bis Prophers. palaces thalbe spoyled.

12 Thus faith the Lord, As the Thepheard ta- again; the Prophets, keth m out of the mouth of the lion two legs, or he the weth that a piece of an eare : fo shall the children of Go's Saitic mooned Israel be taken out that dwell in Samaria in them to to pean the corner of a bed; and in "Damascus as in a k He colleth the

13 Heare, and testify in the house of Iaakob, Philitims and to be faith the Lord God, the God of hoaftes.

to have beene in lafery.

theepe have beene worled a Whereby they thought to have had a fure hold, and

a I haue onely chosen you to be mine among all other people, and yet you haue forfaken me.

he speaketh not of himfelle, but at God the sercement be-6 Or thall a trumper be blowen in the city, & tweene God and his Prophets c Will God threaten by his P ophet.

come withour Gods

programma pe? f Shall the Prophets God's appointment?

at he doeth with co

1 Because the people ever murmared

firangers, as the Philipping and E. with-the of Gods

iudgemente againft the Ifraelites for their cruelty and oppression. I The fruit of their cruelty on theft appeareth by their great riches, which they have in their houses. in When the lion hath satiste his hunger the thepheard findethalegge or a tippe of anears, to they that the

14 Surely

a Thus be calleth the princes and go-

being overwhelmed

uernours, which

with the great

abundan e of

Gode becen:s

forgate God.and therefore he caller h

them by the name

of beatts and not

b They encourage

fu:hai baue au-

nowle them, fo that they may have

c He alludeth to

filhers, which catch Aih by hocker and

d Helprake:hthis

them which refor-

ted to thole pla-

their great deuo-

tion and good in-

tention bad brene fufficient to have

bound God vato

As Leuit. 7. 13.

tu thefe outward

h That is, acke of bread and mear.

i I flayed the raine

ti'l the fauire of

drought, and yet

not contider it to

t. They could not

fiul Aater enough

1 As I plagued the

Egyptiats, Exod.

nt You were al-

you wonderfully

preferued, z.king.

n Turne to bim

by repentance,

a Re fo calleth

them, because they

most all confumed. and a few of

where they had

heard fay it had

re-sine to me by

you would

repentauce.

tained.

the earth were dethrevest with

ceremonies

and have none

other respect.

them

ces, thinking that

in contempt of

thori se ouer

the people to

profite by it.

thornes.

of men.

14 Surely in the day that I shall vifit the transgreffions of Ifrael upon him , I will also vitic the altars of Beth-el, and the hornes of the altar thall be broken off, and fall to the ground.

15 And I will imite the winter house with the fummer house, and the houses of yuorie shall perifh, and the great houses shall be confumed, fauts

CHAP. IV. Againft the governours of Samaria

H Eare this word, yee * kine of Bathan that are in the mountaine of Samaria, which opprette the poore, and destroy the needle, and they fay to their mafters, b Bring, and let vs drinke.

2 The Lord God hath fworne by his holines. that loe, the dayes thall come voon you, that hee will take you away with a thornes, and your po-

flerity with hib-hookes. 3 And ye shall goe out at the breaches every kome forward : and ye thall caft your felues out of

the palace, faith the Lord.

4 Come to d Beth-el, and transgresse: to Gilgal, and multiplie transgression, and being your facrifices in the morning, and your tithes after three , yeeres.

5 And offer a thankelgining f of leanen, publish and proclaime the free offerings : for this s liketh you, O ye children of Ifrael, fault the Lord God.

6 And therefore have I given you b cleanneffe of teeth in all your ciries, and fearceneffe of bread in all your places, yet have young returned voro me, faith the Lord.

7 And alfo I have withholden the raine from you, when there were yet three i moneths to the haruelt, and I caused it to raine upon one this, and have not caused it to raine upon another city; one e Read Deut 14 a5. piece was rained vpon, and the piece wherevpon it rained not, withered. g You one y delight

8 So two or three cities wandted voto one citie to drinke water but they were k not fatisfied: ver have ve not returned voto me, faith the Lord.

9 I have finiteen you with blafting and mildew : your great gardens and your vineyards, and your figurees, and your oliustrees did the palmer worme denoure; yet have yee not returned voto me, faith the Lord.

10 Pestilence have I fent among you, after the maner of Egypt : your your menhaue I flaine with the fword, and have taken away your horfes: and I have made the flinke of your tents to come vp cuen into your nostrels , yet have ye not returned voto me, faith the Lord.

11 I have ouerthrowen you, as God ouerthrew Sollom and Gomorah; and ye were as a m fire brand plucks out of the butning, yet have ye not returned voto me, faith the Lord.

12 Therefore thus will I doe vnto thee, O Ifrael: and because I will doe thus vnto thee, prepare to a meete thy God, O Ifrael.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth visto man what is his thought : which maketh the morning darkenette, and walketh upon the bie places of the earth, the Lord Gol of hoaftes is his Name.

> CHAP. V. Alamentation for the captioning of Ifrael:

Heare ye this word, which I lift up vnto you, 2 The a virgine Ifrael is fallen , and shall no more rife; the is left upon her land, and there is none to raife her vi-

3 For thus faith the Lord God, The city which went out by a thousand, shall leave b an hundreth; b Meaning that and that which went forth by an hundreth, thall the tenth part leaue ten to the house of titael.

4 For thus faith the Lord vnto the boule of Hael, Seeke ye n e, and ye thall line,

5 But feeke not Bett -el , nor enter into Cil- o la thefe places gal, and 40 not to Beer-Ih-ba. for Giggal ih-li go tto, Ao. thipped into captunity, and Beth-ei shall come to nought. also, et in a to estina a locating to the conditions of
6 Seeke the Lord, and yee thall live, leats bee forthe true notion breake out like hie in the houle of Joseph and de- of God, therefore he faith that thele noure trand there be none to quere, it to Beth-el. thalfnot faue them,

7 They turned judgement to wormswood, d I a beade of ti deement and and leave off righteoutnes in the earth. 8 Heeen aketh Pleiades, and Orion, and he core one treated

turneth the shadow of death into the motring, eppression and he maketh the day darke as night; he colleth e He beford ech the waters of the fea, and powreth them out upon 10h y.y. the power of Gods the open earth: the Lord 11 his Name.

9 He ftrengtheneth the deltroyer against the mighty, and the destroyer final come against the fortitelle.

10 They have hated him , fihat rebiked in f They have the the gate; and they abhorred him that ipeakoth Prophets which

vpaghdy. 11 Forasmuch then as your treading is vpon the the open aftern poore, and s ye take from him burdens of wheat, g Ye take both his ye have built houses of bewen stone, but ye shall money and also him not dwell in them: ye have planted pleafant vine-

yards, but ye shall not drinke wine of them. 12 For I know your manifold tranfg effions, and your mighty finnes : they affil ct the nult, they take rewards, and they oppresse the poore in the

13 Therefore h the prudent shall keepe filence h God will fo in that time , for it is an euill time.

14 Seeke good and not euill, that ye may live: the godly cree to and the Lord God of hoaftes shall be with you, as open their mouths you have spoker.

15 Hate the cuill, and love the good, and efta. of their faults. bliffs indgement in the gate; it may be that the Lord God of hoaftes will be mercifull vito the remnact of Iofeph.

16 Therefore the Lord God of hoaftes, the Lord faith thus, Moutning feall be in all ftreets; and they shall fay in all the tie waves, Alas, alas : and they thail call the husbandman to lamentation, and i So that all defuch as can mourne, to mourning.

17 And in all the vines shall be lamentation: for I will passe through thee, faith the Lord.

18 Woe vnto you, that k defire the day of the k Taus be (peaketh, Lord : what have you to doe with it the day of because the the Lord is darkenetle and not light.

19 As if a man did fire from a lyon, and a beare were consciur met him ; or went into the house, and leaned his abide Gods studgehand on the well, and a ferpent bit him.

and not light, even darkenetle and no light in it? 21 I hate and abhorre your feast dayes, and I

will not finell in your foler ne after blics 22 Though ve offer me burnt offrings and meat feruice and remains

offings , I will not accept them : neither will I obtinate in your regard the peace offerings of your fat beafts. 23 Take thou away from mee the multitude in Do yourdury to

of thy fongs (for I will not heare the melodie of God . and to your thy violes.) 24 And let indgement runne downe as m Wa- grace pleutifully, if

ters, and rightcouines as a mighty tiuer. 25 Hair ye effered voto me facrifices and cf- abund in affections

frings in the wildernesse fourtie yeeres, O house gord. of litable

reproductbem in

plague them that ibey theil not luffer w admonifii them

greet firmit have matter of lames. tation for the great

plagues wicked and bypocures taid they men.s. Whereas the godly tien bie and 20 Shall not the day of the Lord be darkneffe, feare, lere. 32-9.

10el.s. 1.11. Zeph 1.16. I Because ye haue cottup jy true

Ie:e 6 10 neighbour, and fo pe finall teele bis you they your

to boatted of themfelues, or becaufe they were given to wan on arife and daintinetie,

Pp 3

26 But

None lamenteth Ioseph.

n Thuridale which you effee."

med as your king,

and carried about

as you did Chiun,

in which images

a The Prophet

thic, which regar-

naces by his Pro-

b Thefe two ci-

ties were famous

by their firft inba-

bitante the Canes-

did nothing auaile

nites and feeing

beforetime they

them that were

there borne, wby should you looke

that tory fhould

laue sou which

were brought in

to dwell in other

mens poffestions?

c If God baue de-

throved thefe ex-

cellent eities in

three divers king-

Ion, Syria, and of the Philitims, and

domes, as in Baby-

bath brought their

swide borders into

to be better, or to

nue still in your

evickednes, and

hand, bu: giue

neffe and tiot.

e As be caused

divers kindes of

snade to ferue

Gode glery, fo

thefe did contend

to inuent as many

ton affections and

their biethren,

were flame and

loy of them that

carred away

fhall depay of

canting.

Instes.

instruments to be

your felues to all

idlenette, wanton-

thinke that Gods

plagnes are not at

efcepe? d Ye that conti-

a gwegter straitnesse shen yours

ded not Gods plagues nor me-

phets,

distriy.

26 But you have borne a Siccuth your king, and Chiun your images, and the flarre of your

gods, which you made to your felues. 27 Therefore will I cause you to go into cap-

tinitie beyond Damascus, saith the Lord, whose there was a certaint Name is the God of hoafts. CHAP. VI.

Againft the princes of Ifraelliuing in pleasure. W Oe to them that are at ease in Zion, and trust in the mourtaine of Samaria, b which were famous at the beginning of the nations: and the house of Israel came to them.

thiestneth the weal-2 Goe you vnto Calneh, and fee; and from thence goe you to Hamath the great : then goe downe to Gath of the Philistims : be c they better then these kingdoms tor the border of their land

greater then your border. 3 Yee that put farre away the deuill day, and approach to the feate of iniquity?

4 They lie vpon beds of yuorie, and ftretch themselves vpon their beds, and eate the lambes of the flocke, and the calues out of the stall.

They fing to the found of the viole: thev inuent to themselves instruments of musicke like e Danid.

6 They drinke wine in bowles, and annoint themselues with the chiefe oyntments, but no man is forie for the affliction of Iofenh.

7 Therefore now thall they goe captine with the first that goe captine, and & the forow of them

that firetched themfelues, is at hand. 8 h The Lord God hath fworne by himfelfe, faith the Lord God of hoaftes, I abbotre i the excellencie of Iaakob, and have his palaces: therefore will I deliver up the citie with all that is

yet are: thinke you 9 And if there temaine ten men in one house, they shall die.

10 And his vncle k thall take him up and burne him, to cary out the bones out of the house, and shall fay voto him, that is by the ! fides of the house, Is there yet any with thee ? And hee shall fay , None. Then shall he fay, in Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will fmite the great house with breaches, and the little house with clefts.

12 Shall horfes a tunne vpon the rocketor will one plowe there with oxen? for yee have turned to fernetbeir wan iudgement into gall, and the fruit of righteoufneffe into o wormewood.

13 Yee rejoyce in a thing of nonght: yee fay, f They pittied not Haue not wee gotten vs P hornes by our owne wheref now many ftrength?

14 But behold, I will raife vp againft you a nation, O house of Ifrael , saith the Lord God of g Some reade, the hoafts : and they shall afflict you from the entring in of 9 Hamath vnto the riner of the wildernesse. Areteb themfelues.

b Reade levem, 51.14. i That is , the riches and pompe. k The destruction fhall be fo great , that none fhall almoft be left to bury the dead : and therefore they shall burne them at home, to carie out the burnt ashes with more ease. I That is , to fome neighbour that dwelleth round about. m Tney shalbe fo aftonished at this defirection , that they shall boatt no more of the Name of God , and that shey are his people but they shall be dumbe when they heare Gods Name . and abhorre it . as they that are desperate , or teprobate. n Hee compareth them to barren rockes, wherevon it is in vaine to bellow labour : flewing that Gods berefie can baue no olace among them. o Reade Chap. 5 7. p That is, power and glory. q I ron one corner of the countrey to another. CHAP. VII.

Ged beweth certaine visions, whereby he fign fieth the de-Struction of the people of Ifrael. 10 The falfe accufation of Amazanh, as His craftic counfell,

Thus bath the Lord God shewed ento mee, and behold, hee formed a grashoppers in the beginning of the shooting vp of the latter grouth: and loe , it mas in the latter grouth bafter the a To denoure the Kings mowing

Amos

Amaziahs countell, and rew.

2 And when they had made an end of eating deth to the inuading the graffe of the land, then I faid, O Lord God, b After the pubfpare, I befeech thee : who shall taile up laakob; like commandefor he is fmall.

3 So the Lord c repented for this. It shall not fome reade, when be faith the Lord.

4 Thus alfo hath the Lord God fhewed vn. were fhorne. to me, and behold, the Lord God called to indge- to plague at my ment by fire, d and it denoured the great deepe, prayer. and did eat up a part.

5 Then faid I , O Lord God , cease, I beseech thee: who shall raise vp laakob? for he is small.

not be, faith the Lord God. 7 Thus agains he shewed mee, and behold, this should be the Lord flood upon a wall made by line with a the last measuring line in his hand.

8 And the Lotd faid voto mee , Amos , what feire his judgefeeft thou? And I faid, A line. Then faid the Lord, ment no longer. Behold, I will fet a line in the middes of my people Ifrael, and will paffe by them no more.

9 And the high places of Izhak shall be defo- should be deftroy late, and the temples of Ifiael thall be deftroyed: edifor the wicked and I will rife against the house of Ieroboam with haned he bare to 10 f Then Amaziah the Prieft of Beth-el fent for loue toward

to Ieroboam king of Ifrael, faying, Amos hath the king, thought conspired against thee in the mids of the house of ficient to con-Ifrael; the land is not able to beare all his wordes, demoe him, whererael; the land is not able to be are all his wordes.

If For thus Amos faith, leroboam shall die by could take place.

the fword, and Ifrael shall be led away captine out g when this in-Brument of Same of their owne land. their owner and.

12 Alfog Arraziah faid vnto Amos, Othou was not able to compate his purthe Seer, goe, flee thou away into the land of In- pole by the hing.

dah, and there eat thy bread, and prophecie there, he affayed by an-13 But prophecie no more at Beth-el, for it is other practife, that the kings chappell, and it is the kings court.

14 Then answered Amos, and faid to Amazi- might depart, and ah , I was no h Prophet, neither was I a Prophets not reprodue their fonne, but I was an heardman, and a gatherer of penly, and fo binwilde hgs.

15 And the Lord tooke mee as I followed the h Thur he flewflocke, and the Lord faid vnto me, Goe prophecie dinary vocation, vnto my people Ifrael

16 Now therefore heare thou the word of the uen him a charge, Lord. Thou fayeft , Prophecie not against Ifrael, pandes execure. and speake nothing against the house of Izhak.

17 Therefore thus faith the Lord, Thy wife to approoue the shall be an harlot in the citie, and thy sonnes and Prophets, by his thy danghters shall fall by the sword, and thy land plaguer and sudgeshall be decided by line : and thou shalt die in a ments against polluted land, and Ifrael shall furely goe into cap- malicious enetiuitie forth of his land.

as this day he doeth against them that perfecute the ministers of his Gospel.

CHAP. VIII. Against the rulers of Ifrael. 7 The Lord (weaveth, It The famine of the word of God.

T Has hath the Lord God shewed voto mee, and behold, a basket of fommer fruit.

2 And he faid, Amos, what feeft thou? And I fayd, A basket of a fommer fruit. Then faid the a Which fign fied Lord vnto mee. The end is come vpon my people their finnes, and the of Ifrael , I will paffe by them no more.

3 And the fongs of the Temple shall be how- indgements, lings in that day, faith the Lord God : many dead

land: and he aliu-

of the enemies. meat for moveing was given : or as the kings flieere

d Meaning, that Gods indignation was inflamed againit the flub-6 So the Lord repented for this. This also shall burnnesse of this people. e Signifving that

> of the people, and that he would def That is, when A. m: a bad prophe-

cied that the king Priest more for the Prophet , theu

was, to feare the Prophet, that he idulatry there o-

der bis profit. eth by his extraore that God had giwhich he muft

i Thus God vfed them, which wern

mies , Jer. 28.12. and 19.21.25

readinnes of Gods

Famine of the word.

Chap. IX.

Of the Messiah, 116

b There fhall be none left to mourne for them. c By traying the fale of food, and necessarie chings which you have gotten into your ewne hands and focause the poete to spend quickely that little that they have, and at length for necelfitie to become your flaues d When the dearth was once some they were to them. e That is the the price great.

fo greedy of gain, that they thought the holy day to be an hinderance vnmeafure imall, and f That is, the inhabitants of the land fhall be drowned, as Nilus drowneth many when it overfloweth. g In the middes of their profperitie, I will fend great affliction. h Whereby he flieweth that they fiall not onely periff in body, but alfo in foule for lacks of Gods word, which is the food thereuf. i For the idolatert did vie to iweare by their idoles. which here becale leth their finne. as the Papiffs vet doe by theirs. h That is, the com- youg men perith for thirft. mon maner of worflipping, and

the feruice or re-

ligion there vied.

a Which was at

Iriufalem for he appeared not in

the idolations

places of Ifrael.

b Both the chiefe

of their and alfo

the common

people.

bodies fook be in every place: they shall cast them forth with b filence. 4 Heare this, O yee that c swallow up the poore that yee may make the needy of the land

5 Saying, When will the dnew moneth be gone, that we may fell come? and the Sabbath, that wee may fet foorth wheate, and make e the Ephah small and the shekell great, and falsine the weights by deceit?

6 That we may buy the poore for filuer , and the needie for shooes : yea , and fell the refule of

the wheate. The Lord hath sworne by the excellencie of Izakob, Surely, I will never forget any of their

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein ? and it shall rife up wholly as a flood, and it shall be cast out,

and drowned, as by the flood of Egypt. And in that day , faith the Lord God, I will even cause the 8 Sunne to goe downe at noone : I will darken the earth in the cleare

day. 10 And I will turne your feaftes into mourning : and all your fongs into lamentation : and I will bring fackecloath vpon all loynes, and baldnetferpon enery head; and I will make it as the mourning of an onely fonne, and the ende thereof as a bitter day.

11 Behold, the dayes come, faith the Lord God, that I will fend a famine in the Land, not a famine of bread, nor a thirft for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen voto the East shall they tunne to and fro to feeke the h word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and the

14 They that fweare by the finne of Samaria, and that fay, Thy God, O Dan, liueth, and k the maner of Beersheba liueth, euen they shall fall, and neuer rife vp againe.

CHAP. IX.

Threatnings against the Timple. a And against Ifrael. 14 The restoring of the Church.

Saw the Lord standing upon the a Altar, and he faid, Smite the lintel of the doore, that the pofts may thake; and cut them in pieces, euen the b heads of them all, and I will flay the last of them with the fword: hee that fleeth of them, shall not fice away: and he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence flull mine hand take them : though they climbe vp to headen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will fearch and take them out thence : and though they be hid from my fight - He sheweth in the bottome of the fea, thence will b I com- clare h mieste mand the c ferpent, and he shall bite them.

4 And though they goe into captinitie before in all places, and their enemies, thence will I command the fword, and all creatures and it shall flay them : and I will fer mine eyes shall be roemes vpon them for enill, and not for good.

5 And the Lord God of hoafts shall touch d He declare bly the land, and it shall melt away, and ell that power of God, by dwell therein shall mourne, and it shall rife up the making of the wholly like a flood, and shall be drowned as by heavens and the the flood of Egypt.

6 He buildeth his d fpheres in the heaven, and manto efcage his hath laide the foundation of his globe of ele-indgenerum when ments in the carth; hee calleth the waters of the e Am I more fea , and powreth them out vpon the open earth: bound to you then the Lord whis Name.

7 Are ye not as the Ethiopians evoto me, O yet have 1 bettown children of Israel, faith the Lord? have not I ed yet was I bettown brought up Ifrael out of the land of Egypt? and beneaus the Philiftims from Caphtor, and Aram from f Reade let 47.4. Kit?

Behold, the eyes of the Lord God are vp. multitude yet on the finfull kingdome, and I will defroy it he will ever recleane out of the earth. Neuertheleffe I will not his Church cocali viterly 8 destroy the boule of Iaakob, faith the voon his Name-Lord.

9 For loe, I will command and I will fift the periften his weath. house of Israel among all nations, like as carne i I will lead the is lifted in a lieue ; yet shall not the bleast stone Methab promised. fall vpon the earth.

10 But all the finners of my people shall die Adt. 15.16. by the fword, which fay, The enill thall not come, k Meaning, that nor haften for vs.

In that day will I raife vp the i Tabernacle mites and others. of Dauid, that is fallen downe, and close up the thould be juyned breaches thereof, and will raife vp his ruines, and one fociette, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of Christ should be Edom, and of all the heathen, because my the head. Name is called upon them, faith the Lord, that there shall be doeth this.

13 Behold, the dayes come, such the Lord, that when one kinde the plowman shall touch the mower, and the of finite is ripe, treader of grapes him that foweth feed : and the another thould moutaines thall m drop fweet wine, and all the follow, and every hils shall melt.

14 " And I will bring againe the captiunie of m Read Icel 3 my people of Ifrael: and they shall builde the " The accomwate ciries, and inhabite them, and they find pitfingent bered plant vineyards, and drinke the wine thereof: A ben they shall also make analysis. they thall also make gardens, and ease the fruits planted to our

15 And I will plant them you their land, and can never be pulled, of them. they shall no more be pulled up againe out of stier they are their land which I have given them, faith the once granted therein, Lord thy God.

that God will dea enemie vuto them to delitoy item.

out peficile for to the Ethiopians,

noue oth i flicu'd the fpirituall lirach

the very enemits

as Weie the Fion

br dy, whereof great plentie of Leuit, 26.5

BADIAH.

THE ARGVMENT.

T He Idumeans, which came of Esau, were mutall enemies alwayes to the Israelites, which came of I aakob, and therefore did not onely vexe them continually with fundry kindes of crueltie, but also Hirred up others to fight against them. Therefore when they were now on their greatest prosperitie, and did most triumph against Ifrael, which was in great afficision and miserie, God raised up his Prophet to comfort the Uraclites, for as much as Godhad now determined to destroy their adversaries, which did so fore vexethem, and so fend them fuch as should deliner them, and fes up the hingdome of Alefiah, which be had promifed.

a God bath cer-

rainely revealed to his Prophets

that be will raife

definey the Edo.

miges , whereof

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Jete 49.14.

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o Thus the bheathen

Whi h defuifeft

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and yet art but au handfull in com-

par fon of others,

and art thut vp 4-

mong the bils as ferarate from the

relt of the world.

d God will fo de-

ffroy them that be

will leave none.

shough threues

when they come,

take but till they

haue enough, and

grapes, euer leaue some behinde

a They in whom

thou diddeft truft

and friendfhip of

shine enemies and

I That is thy fa-

miliar friends and

ahem, fhall be

defiroy thee.

gheits have by

Secret practifes

deftroved thee.

cause why the E-

donnies sere fo

for to have belpe .

shey that gather

them , Ier. 49.9

He vision of Obadiah. Thus saith the Lord God against Edom, * Wee have heard a rumor from the Lord , and an ambaffadour is fent among the heathen : arife, and blet vs tife vp against her to

battell. 2 Beholde, I have made thee finall among

the heathen: thou art viterly despifed. 3 The opride of thine heart hath deceived thee : thou that dwellest in the clifes of the rocks, whose habitation is high, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy felfe as the eagle, and make thy nest among the starres, thence will

all others in respect I bring thee downe, faith the Lord. 5 d Came theeues to thee or robbers by

night ? how wast thou brought to filence? would they not naue stollen till they had enough ? if the grape gatherers came to thee, would they not leave some grapes?

6 How are the things of Elau longht up, and

his treafures fearched?

7 All the men of thy corfederacie chaue driuen thee to the borders : the men that were at peace with thee, have deceived thee, and prevailed against thee : they that eate thy shread, have laid a wound under thee : there is none understanding in him.

8 Shall not I in that day, faith the Lord, euen destroy the wife men out of Edom, and vnder-

standing from the mount of Elau? 9 And thy ftrong men , O Teman , shall be afraid, because every one of the mount of Elan

thall be cut off by flaughter. 10 For thy crueltie against thy g brother Iaa-

kob, frame thall couer thee, and thou thalt be cut of for euer.

11 When thou floodeft is on the other fide. in g Me fhewerh the the day that the stangers cariedaway his subflance, and ftrangers entred into his gates, and caft lots upon letulalem, euen thou wast as one of Tharply punished: them. they were enemies

to his Church. whom hee now comforteth by punishing their enemies. b When Ni buched-Becaur came against ferufalem, abou roynedst with him, & badit parc of the sporte, and fo diddeft reicyce when my people, that is, thy brother were afflicied, as hereas thou flouldert have pitted and holpen thy brother.

12 But thou fhouldest not have beholden the

day of thy brother, in the day that hee was made ia firanger, neither shouldest thou have rejoyced i When the Lord ouer the children of fudah, in the day of their deprined them of their former digdestruction : thou shouldest not have spoken nice, and g ue proudly in the day of affiction

Thou shouldest not have entred into the k when he well gate of my people in the day of their destruction, fumm a all the nei her shouldest thou have once looked on their beathen, and fend net her inoulder thou have once rootes on them to deliroy affiliction in the day of their destruction, nor have them to deliroy lated hands on their substance in the day of their 1 That is reicyced and triumphed.

14 Neither shouldest thou have stood in the in The Edmines crosse wayes to cut off them, that should escape, froyed, and yet in neither shouldest thou have shut vp the remnant despite of all the thereof in the day of affliction.

15 For the day k of the Lord is neere, vpon all lette it y Church the heathen; as thou half done, it shall be done to n God ambureth thee: thy reward shall returne upon thine head. this power, to con-

16 Farras yee l aue i drunke vpon mine holy fome his enemies, Mountaine , fo thall all the heathen drinke con- which power is tinually: yea, they shall drinke and swallow up, ovely proper to and they shall be as as though they had not beene. himselfe, as Ifa. re,

17 But vpon mount Zion il ali be deliuerance, beb 12.19 and it if albe holy , and the house of Iaakob thall o He describeth possettle their putlections,

18 And the house of laskob shall be a fire, and baue gear pose and the house of loseph a flame, and the house of festions but this Efan as flubble, and they shall kindle in them chiefly is accem-Etal as flubble, and they man knowe in their plifthed vinder and devoure them; and there shall be no rem-Chris, when 23 nant of the house of Elan : for the Lord hath the faithfull are froken it.

oken it.

19 And they shall possesse the South fide of by him which is the mount of Efan, and the plaine of the Phili- their head, flims : and they shall possesse the helds of Ephra- P By the Cananim , and the fields of Samaria , and Beniamin Chall nitei, the lewes hane Gilead.

20 And the captivitie of this hoaft of the chil- ephath, France, dren of Ifrael, which were among the p Canaanites, shall possesse vnto Zarephath, and the captia a Meaning that uitie of Ierusalem, which is in Sepharad, shall God will raise up

possettle the cities of the South-21 And they 4 that shall save, shall come vp gouerne for the to mount Zion to ludge the mount of Elau, and defence of the fame. the kingdome shall be the Lords.

them to be carred

enemies I will re-17. deut. 4.24.

how the Chuich shall be en arged mide beires and

neane the Durchnen, and by Zaand by Sepharad Spaine

in bis Church fuch es Ciall inle and and definuftion of his enemies va

der Meifigh, whom the Propher calleth here, the Lord and head of this kingdone.

THE ARGVMENT.

IN Hen Ionah had long prophecied in I frael and had little profited, Godgnue him expresse charge to so and denounce his suggements again & Nineu h, the chiefe citie of the Apyrians , because hee had appointed, that they which were of the heathen, should convert by the mightie power of his word, and that within three dayes preaching , that Ifrael might fer how horribly they had prouved Gods wrath, which for the space of so many yeares, had not converted unto the Lord , for so many Prophets and so dilivent preaching. He prophecied under loash, and leroboars, as 2. King. 14.25.

CHAP. I.

3 Ichah flid when he was fint to preach. 4 A tempest arifeth, and he is call into the fea for his difobedience He word of the Lord came a alfo vnto Ionali the fonne of Aminai,

2 Arife, and goe to b Nineuch , that e great cirie , and crie against

be had visions in Bibylon , Ezek t. . b For feeing the great obitination of the Ifiaelites, he fent his Protthet to the Gentiles, that they in ght proof ke bein to te penia ce, or at least mike them mexculable; for Nineueb vias the chiefe citte of the Affgerans c For as an hours wither, to or bremed in circuit about eight and fortie mile and hal a thousand and fine buideet towers , and at it ie time their were an hundreth and ewentie thousand children therein, Chap 4,48.

it : for their wickednesse is come vp before

3 But Ionah rose vp to d flee into Tarshith, d Whereby ha from the prefence of the Lord, and went downe declared in to . Iapho : and he found a shippe going to Tar- would not shifts to he paid the fare thereof, and went downe promptly folinto it, that hee might goe with them unto Tar- low the Lorde thith, rom the f prefence of the Lord.

4 But the Lord fent out a great winde into reaf-a, which per-

fix aded by my bar he should nothing at all profit there, feeing behad done so small goo tamong his owne people. Chapagas e Which was the haven and port to all althopology thirther, alled alto loppe. I Provi that vocation wherever God had called him, and Wherein he would have affifted him.

calling,but gatte

a Afret thai be

bad preschild a

long time in Ifiael and fo Ezckiel, after i bat for a time he had prophecied in Iula,

Chap, ii, i j. iiij.

the pir, O Lord my God.

prayer. A proclamation, 117

the fea, and there was a mighty tempelt in the fea, fo that the ship was like to be broken.

Then the mariners were affiaid, and cryed enery man voto his god , and cast the wares that were in the ship, vnto the lea, to lighten it of them; but Ionah was gone downe a into the fides of a.c. thip, and he lay downe, and was fall affeepe.

g As one that would have call off this care and folicitude. by feeling rell and ou emeile. h As they had called dec'areth that ido.

la e a baue no t'ay nor certainty , but in their troubles feeke they cenuot tell to

ya bom. i Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them, for the trialt of the not be done but in matters of great importance. the very wicked in

their necelsities flee voto God for fuccour, end alfo chat they are touched with a certaine feare to fhed mant blood, whereas they know no manifeft figre of wichednes with a certaine repentance of their

life part,and beganne to worthip the true God by whom they fav ibemfelues fo not of pure heart and affection, prither according to Gods

m Thus the Lord would chaftife his alfo confirmed kim of his fattour and fupport in this his epicyned him,

a Being now fwa!-

lowed up of death,

20 escape, biz faith

out of the very hell

in a grove or place

of darkeneife. c This declared

braft out vnto the

per bim.

and feeing notemedy

6 So the flipmafter came to him, and faid vnto him, What meaneft thou, O deeper 1 Ar fe call vpon their itels which on thy h God, if fo be that God will thinke upon vs, that we perish not.

7 And they faid every one to his fellow, Come, and let vs caft i lots, that we may know for whole cause this euill is yoon vs. So they cast lots, and

the lot fell upon Iorah. 8 Then faid they vnto him, Tell vs for whofe cause this euill a ypon vs? What is thine occupation? and whence commett thou? which is thy countrey ? and of what people att thou ?

9 And he are wered them, I am an Ebrew, and cause : and this may I seare the Lord God of heaten, which hath made

the fea, and the dry land. to Then were the menexceeding afraid and faid

k This declareth that votto him, Why half thou done this ? (for the men knew that he fled from the prefence of the Lord, because he had told them.) II Then faid they you him, What shall we doe

vnto thee that the fea thay be calme vnto vs ? (for the fea wrought, and was troublors)

12 And he fald voto them, Take me, and caft me into the fea : fo shall the fea be calme voto if they were touched you: for I know that for my fake this great tempett is vpon you.

13 Neuertheleffe the men towed to bring it to the land, but they could not : for the fea wrought,

and was troublous againft them.

14 Wherefore they cried vato the Lord, and wonderfoliy deli-uered : but this was faid, h We beseech thee, O Lord, we beseech thee, done for feare, and let vs not perith for this mans life, and lay not vpon vs innocent blood : for thou, O Lotd, half done as it pleafed thee.

15 So they tooke up Ionah, and cathliminto the fealand the flaceafed from her raging.

terrible forgacte of ly, and offered facrifice vnto the Lord, and made death, and firstly vowes. 16 Then the men I feared the Lord exceeding-

17 Now the Lord had prepared a great fith to fwallow vp Ionah : and Ionah was in the mbelly charge which was of the fifth three dayes and three nights.

CHAP, II.

v Ionah is in the fiftes belly, a His prayer. 10 He is de-

Then Ionah prayed onto the Lord his God a out of the hihes belly,

2 And faid, I cryed in mine affi ction voto the Lord, and he heard me : out of the belly b of heil

cryed I, and thou heardest my voyce. 3 For thou haeft caft me into the bottome in Lord , knowing that bewarabie to deli- the midft of the fea, and the floods compatted me about all thy furges, and all thy waves paded

in the fifthes bel'y as ouer n'e. 4 Then I faid , I am e ceft away out of thy fight: yet will I looke againe toward thine boly Temple.

5 The waters compaffed mee about vnto the what bis prayer was, between hope and foule : the depth closed me round about , and the despaire so lidering weedes were wrapt about mine head.

voiati a, and Gods indgements forthe fame ; but yet in the end faith gate the victory.

6 I went downe to the bottome of the mountaines: the earth with her baires was about mee fut quer , yet haft thou brought vp my dlife from d Thou haft deliues

bred the Lord : and my prayer came vino thee in- it were raifing me to thine holy Temple. 8 They that waite upon lying e vanities, forfake upon any thing faue

their owne (metcy.

9 But I will facilitie vnto thee with the voyce f They refuse their of thankefgiuing, and will pay that that I have that goodnes which they mound die vowed : faluation is of the Lord.

10 And the Lord spake vitto the fith, and it caft receive of Guda out I onah vpon the dry land.

CHAP. III.

I Ionah is fent againe to Nineneh. ; The repentance of the king of Nintuch.

A Norther word of the Lord came vnto a Ionah a This is a great dre-the feword time, faying, the feword imercy, the there is a 2 Artie, goe voto Nineueli that great city , and weth him againe, and

preach voto it the preaching which I bid tnee. 3 So Ionah arofe, and went to Nineueh ac- which hid tefere

cording to the word of the Lord : now Nineuch the wed to great was a b great and excellent city of three dales inhumity.

4 And Ionah began to enter into the city adaies one day in the city, c tourney, and he cryed, and faid, Yet fourty dates, and preached and to and Nineueh shalbe cuerthrowen.

5 So the people of Nineuch 4 believed God, & proclaimed a fait, and put on fackcloath, from the that he was a Progreatest of them, even to the least of them.

6 For word came voto the king of Nineueh, and nounce his judgehe arole from his throne, andhe laid his robe from menu againt them. him and conered him with fackcloath, and fate in

And he proclaimed and faid thorow Nine- that by their examueh , (by the countell of the king and his nobles) ple man might be afaying, Let neither man, not e beaft, bullocke nor ring that for bustions fheepe tafte any thing, neither feede, nor drinke the anger of God

8 But let man and beaft put on fackcloath, and file willed that the fory mightily vnto God yea, let every man turne men flouid earn-fily from his eu'll way, and from the wickednesse that call voto God for is in their lands.

Q & Who cantell if God will turne, and repent the aring of the and turne away from his herce wrath, that we pe-

10 And God fawtheir b works that they turned doubted whether from their euillwaies : and God repented of the God would flew from their cuill wates: and Good repented of the them mercy, cuill that he had faid that he would doe victo them, h. That is, the and he did it not.

did proceede of fifth , which God hel planted by the mit litery of his Prophet, Reade leiem 18,8.

CHAP. IIII.

The great goodnesse of Gon Livard his creatures.

T Herefore it displeased a Ionah exceedingly, and a Because hereby be

he was angry. 2 And he prayed vnto the Lord, and faid, I falle propher, and 2 And he prayed with the Lord, and for the Name of pray thee, O Lord, was not this toy faying, when God, which he prea-I was yet in my countrey ? therefore I prevented ched flould be it to fire voto b Tarfhish : firl knew , that thou blasphemed. art a gracious God and mercifull, flow to an- b Reade Chap, ger , and of great kindneffe , and repented thee of C Thur he prayed

Therefore now, O Lord, take, I befeech thee, that Gods Name by ny life e from me : for it is beiter for me to dye might be blatpae-

belly of the hta and 7 When my foule fainted within me, I remem - all thefe dangers . as from death to lite. e They that depend on God alone.

as bie Prophet . b Reade Chap. 1.3. o He went forward city was connected. d hor be declared phet feut to thera from God to dee Northatthed nib bea s bad linned or could repent, but

hanged over a't crea 1111 e a

g For part'y by the Propher, and partly by the morren of tis sne confisence, Le fruita of their repentance, which

Should be taken as a

med, as though be feut bis Prophets

foorth to denounce his judgements ju vaine;

Christ.

themfelues neither

ine faithfull ought

iadgements by the

but thereby are ad-

monthed to lift vp

to call for deli-

fu oft as he ouer -

philinm-ne there. f

comm ng cí Chill.

a Heforewarneth

that fhall come be

that forafinuch as

theis, the Lord

evould now caufe

other garifunt to

vexe ber, an i that

her rulers fnould be

fm.tteo on the face

b For forthe lewer

a chiefe captaine :

is our the leaft by

fire or Mar. a 6

. He fhewerh than

the comming of

lewes to women

elernity.

lerufalem was accu-

flomed with her ga-

Grelbe at the lait

commeth their ene-

uerance. n God gineth bie

brags and threat

to baue king nor

counfell.

i Meaning, Ierufa Mourt Zion, from hencefoorth euen for euer. Jem, where the Lords 8 And thou, O tower of the flocke, the ftreng floore was garacted, hold of the daughter Zion, votothee shall it come, EThe fortilling state of the kingdome, and kingdome shall it was voter David come to the daughter Ierufalem. and Salomon, which 9 Now why doeft thou cry out with lamentati-

thing was secompli- on? * there no king in thee? is thy counfeller peby the comming of tithed ? for forow nath taken thee . as a woman in

I to the meane feafon 10 Sorow and moutne, Odaughter Zion, like he flieweth that they thould endure great a woman in travaile; for now shalt thou go foorth troubles and tenta- of the city, and dwell in the held, and thalt go into tions when they fave Babel, but there flight thou be deliuered : there the Lord that redeeme thee from the hand of thine

m He thewerh that 11 Now also many nations are gathered against motto meafure Gods thee, laying, Zion thalbe condemned, and our eye shall looke vpon Zion.

12 But they mknow not the thoughts of the nings of the wicked, Lord they understand not his counsell for he shall gather them as the sheaues in the barne-

their bearrato God 13 Arife and threth, a O daughter Zion : for I will make thine home yron, and I will make thine hoones braffe, and thou shalt breake in pieces Cource this victory, many people; and I will confecrate their riches vnto the Lord; and their fubstance vnto the ruler mies: but the sccom- of the whole world.

CHAP, V.

1 The deliration of lernfalem, a The excellency of B. ch-leem.

Now affemble thy garifons, O daughter a of garifons: he harb laid fings against vs: they them of the dancers that that come be to e they show thefe shall smite the judge of Israel with a rod voon the comforts, they me

2 And thou Beth-leem Ephrathah art b little to be among the thousands of Iudah , yes out of rifons to trouble or thee shall he come foorth visto me, that shalbe the ruler in Heael, whose coing foorth have beene from the beginning and from enertalting.

3 Therefore will be give them vp , votill the time that d the which thall beare, thall trauaile: then the remnant of their brethren iball returne mottentemptuoufly. vnto the children of Hrael.

divided their coun-4 And he thall " ftand, and feed in the ftrength of trey, that for eue y the Lord, & in the maielty of the Name of the Lord thousand there was his God, and they shall dwell still: for now shall and because Bethleem he be magnified unto the ends of the wold.

was not able to make 5 And he f shalbe our peace when Asthur shall a : boufand, be calleth relittle, but yet God come into our land : when he shall tread in our willrasfe vp his cap- palaces, then shall we asife againsthim feuen shep-

taine and gouernour heards, and eight principallmen. the ein : an I thus it 6 And they shall dettroy & Assbur with the fword, and the land of Nimrod with their fwords: thus shall be a deliuer or from Asthur , when he

reaton of this benecommethinto our land, and when he shall tread within our borders. Water were appoin-

7 And the remnant of laskob shalle among ted of God from all many people, as a dew from the Lord, and as the d He compareth the flowres vpon the graffe, that waiteth not for

with child, who for a time should have great forower, but at length they should haue a comfortable deliuerance, lohn 16,21. e That is, Opriitski gdome Halbe flable and escribiting, and his people afwell the Georiles as the lewes fluil dwell an fafery. f This Mefstah that oe a fufficient fafeg, the for vs. and though the enemy intude vs for a time, ye: fluil God fitter by many which thalbe able to deliber as g Thefe whom God fluil raife vp for the deliberance of his Church, fluil deliber all the enemies the cof, which are meant here by the Alfyrians and Batylonius which were the chi-fe at that time. b By thefe governors will God deliver vs when the enemy commeth into our land. 1 This remains of Church which God Shall deliuer thall onely depend on Gods power and defence, as doeth the gratie of the field, and not on the hope of man.

man, nor hopeth in the fonnes of Adam.

8 And the remnant of taakob shalbe among the Gentiles in the mids of many people, as the Lion among the beafts of the forest, and as the Lions whelpe among the flockes of theepe, who when he goeth thotow, treadeth downe and teareth in pieces, and none can deliver.

o Thine hand shalbe lift vo voon thine adversaries, and all thine enemies thatbe out off.

10 And it shall come to patte in that day, faith the k I will deftroy all Lord, that will cut off thine k horfes out of the things wherein thou mids of thee, and I will destroy thy charets. 11 And I will out off the cities of thy land, and deace, as thy vains confidence and id to

onerthrow all thy ftrong bolds. latry , and fowish 12 And I will cut off thine enchanters out of helpe thee. thine hand: and thou flight baue no more footh-

13 Thine idoles also will I cut off, and thine images out of the mids of three; and thou thalt no more worthin the worke of thine hands.

14 And I will placks vp thy groues out of the mids of thee : fo will I deftroy thine enemies.

15 And I will execute a vengeance in my wrath 1 It flushe to tera and indignation upon the heather, I which they the that the like hath not brene

heard of.

CHAP. VI.

haue not beard.

An exhartation to the dumbe creatures to heave the judgement against Ifra I being oukind. 6 What miner of facufices die pleafe God,

Heatken we now what the Lord faith, Arife a Hetaketh the high thou, and contend before the a mountaines, and took a to wine delet the hils heare thy voyce.

2 Heare ye, O mountaines, the Lords quatell, of his people. and ye mighty foundations of the earth: for the b I have not bure Lord bath a quarell against his people, and he will infinite berefits pleade with Hrael.

3. O my people, what have I done vnto thee ? C That is, remembee or wherein haue I griened thee : testifie against beginning bow I

4 Surely I b brought thee vp out of the land of Balaams curfe, and Egypt, and redeemed thee out of the boule of fer-Shitten, which was names, and I have fent before thee , Moles, Aaron, in the plaine of and Miriam.

5 O my people, remember now what Balak king you into the land of Moab had depiled, and what Balaam the fonne of That is, the truth of Beot had answered him , from a Shittim voto of his promise and Gilgal, that ye may know the drighteoutnes of the htt manifold benefits

6 Wherewith floal I comebefore the Lord, and hypocrity aske how bow my feife before the high God? thall I come to pleafe God, and before him with buint offerings, and with calues facilities, but will of a yeere old a

7 Will the Lord be pleased with thousands of finer is nothing to rams, or with ten thousand timers of oyle? Shall I deare to man, but the give my first borne for my transgression, even the hypocrites will offer truit of my body, for the finne of my foule?

8 He hath shewed thee, O man, what is good, and avoyde his auger: what the Lord requireth of thee : 8 furely to doe but they will bever infily, and to loue mercy, and to humble thy felfe, their owne affection to walke with thy God.

9 The Lords voyce crieth vnto the b city,and themfelues willingthe man of wildome thall fee thy name; Heare the ly to ferue God as he rod, and who hath appointed it. 10 Are yet the treafures of wickednesse in the few wordscalled

house of the wicked , and the frant measure , that them to the observais abominalize?

onttetttby coofi-

vpon thee. delinered you from Mosb, till I brought

e Thus the people by

II voto God, to they this ke shereby to ons, and to give

tion of thefe.on 1 Table , to know if they will obey God

aright or no, faying that God hath prescribed them to doe this h Meaning, that when God fperketh to any city or nation, the godly will acknowledge his maielly , and confider not the mortall man that bringeth the threatning, but God that lende hir.

11 Shall I inflife the wicked ballances, and the bag of deceitfull weights? i That is, of lezu-

12 For the rich men thereof are full of cruelty, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their month.

13 Therefore also will I make thee ficke in fmitting thee, and in making thee defolate, because

of thy tinnes.

k Thou fhalt be

confuseed with

I Meaning that

the quie inould

hei men, as they

shat lay hold on

that which they

wauld preferue.

ued ail the cor suption and idols-

and Ahab his

your doings,

you alledge the

Kings authorine

a The Prophet 14-

herb voon him the

earth, which com-

plainerb that all ber fruits are gone,

fo that none is lett:

shar is , that there

remaining : for all

are gruen to cru-

eltie aud ce eit.

b He theweth

that the prince,

the indge. a dibe

so doe euill, and o

cloake the deings

c That is, the rich

man that is able to

d Thefe menagree

among themfelues

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ked together all

oue of another,

giue money,

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and confpire

abiliocth from

no wickednesse

his owne bro:ber

is no godly man

perfun of the

m You have recei-

ary, wherewith she

ren tribes were infected under Omii

goe about to faue

inward griefe and

14 Thou shalt eate and not be fatisfied, and k thy casting downe fhatbe in the middes of thee, and thou i thalt rake hold, but shalt not deliner, and that which thou deliuereft, will I gine up to

15 Thou shalt fow, but not reape. Thou shalt treade the olives, but thou flight not anount thee with oyle, and make fweet wine, but thall not

fonne: and to excuse drinke wine.

16 For the instantes of Omri are kept, and all the maner of the houfe of Ahab, and ye walke in their counfels, that I should make thee waste, and by his statutes, and the inhabitants thereof an hiffing : therefore yee alfo wifedome and policie in fodoing, thall beate the reproach of my people.

but you tha i not efcape publishment bit as I have shewed you great fauour, and taken you for my people, so shall your plagues be accordingly Luke . \$ 47. CHAP. VII.

1 A complaint for the (mall number of the righteous. 4 The wickednesse of those times, 14 The prosperite of the Courch. Oc is mee, for I am as the a Sun mer gatherings, and as the grapes of the vin-

tage: there is no cluster to care: my foule delired the first ripe fruits.

2. The good man is perished out of the earth, and there is none righteous among men : b they all lie in wait for blood; enery to an hunteth his brother with a let.

3 To mak : good for the euill of their hands. fo that none spareth the prince asked, and the sudge sudgeth for a rewild : merefore it esign at man he speaketh out the corruption of his toule: fod they wrap it vp.

4. The neft of them is as a abriar, and the most righteous of the auguarper then a thorne hedge: the Jay of thy water on and thy vilitation commeth; then thell be their confution.

5 Truft ye not in a t fend, neither pat ye confilence in a counfellar; keepe the doores of thy mouth from her that lietly in thy before.

6 For the fonce euileth the fathe ; the daughter rifeth vp against her mother, the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore 8 I will looke vnto the Lord:

with one confent to doe euill. e They that are of most estimation and are counted most houest among them, are but thomes and buers to pricke, f Meaning of the Prophetes and governous g The Pro, her the weth that the onely remedie so all that fliouid apprehend the promise by faith, for the godly in defferate entis, is to fee vato God for fuccour.

I will waite for God my Saulour ; my God will

8 Reioyce not against mee, h O mine enemies though I fall , I shall arife when I shall sit in dark- h This is spoken

netie, the Lord fbalbs a light vnto me. 9 I will beare the wrath of the Lord, because the Church, which I haue finned against bim, vntill hee pleade my calleth the miligcause, and execute judgement for me; then will be enemie. bring mee foorth to the light, and I thall fee his 1 To wit, when righteoulneffe.

goteoutiene.

Then thee that is mine enemie, shall looke of his Church, vpon it, and shame shall couer her, which said and a deshoyer of vitto me, Where is the Lord thy God i Mine eyes his coemies. shall behold her : now shall she be troden downe cruell empire of as the myre of the Creetes.

11 This is the day that thy walles shall be I when the built : this day shall drive farre away h the decree. Church shalbere-nored, they that

12 In this day also they shall come voto thee were enemis afrom Asthur, and from the fitring cities, and fore, lital come from the firing holdes even voto the river , and out of all the corners from Sea to Sea , and from mountaine to moun-

13 Notwithstanding the land shalbe desolare uers seas, nor because of them that dwelltherein, and for the beto let their, fruits of m their inventions

14 " Feed thy people with thy rod, the flocke grace appeare,

of thine heritage (which dwell folitatie in the grieu-ung the wood) as in the mids of Carmel: let them feed in hypocities them-Bailian and Gilead, as in old time.

15 • According to the dayes of thy comming that the earth it out of the land of Egypt, will I flow onto him felve which can-

marneilous things. 16 The nations shall fee, and be confounded made wattr befor all their power : they shall Play their hand whitednesse

ypon their mouth : 9 their eares thall be deate. 17 They shall slicke the dust like a ferpent: Prayerh to God they shall moone out of their holes like wormes: vato his Church they shalbe astaid of the Lord our God, and shall when they should

feare because of thee. 18 Who is a God like vnto thee, that taketh places to Fabylon away iniquitie, and palleth by the transgrassion and to be benchuals of the remnant of his heritage ! Hee retaineth voto them as in

not his wrath for ever because mercie pleaseth inner path. 19 He will turne againe, and have compassion to his people, as

vpon vs : he will subdue our iniquities, and cast foretime. ail their finnes into the bottome of the fca. 20 Thou wilt performe thy a trueth to lackob, as dumine men

and mercy to Abraham, as then half fwome yes no more, to our fathers in old time.

attonished and #fraid to bearemen fpeske, leaft they should beare of their detauction. I They fitall fa'l flat on the ground for feare. I As though he would not fee it, but winks at it. ta rina on the ground for tear 1 Actuage to expendent of the define in effect the ring of bir elects to The Charch is afford, that God will declare in effect the rineth of his mercifuli promite, which he had made of old to Abiaham, and

THE ARGVMENT.

A Sthey of Nineneh third themselnes prompt& reads to receive the word of God, at Ionahs preaching Annals of terned to the Lora by tep intences so after a certaine time rather giving themselves to worldly meanes to increase their dominion, then seeking to continue in the seare of God, and trade wherein they had begun, they cast off the care of religio., and so recurred to their vomite, and proucked Gods sust indgement against them, in afflicting his people. Therefore their citie Nincueh was de flroyed, and Meroch-baladan king of Ba el (or as som thinke Nebuchad-ne Car) emoyed the empire of the Apyrians. But because God hath a continuall care of his Church , hee flirreth up his Prophet to comfort the godly, finewing that the destruction of their nemies should be for their confolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manafish his fonce , as the Iswes write, CHAP.

in the perfou of

the Babylonians. neither bolds, rie

m Afore this felues thall be not hune thalbe cause of their

E The Prophet be featrere labroad as in foli ary to be fauorable

p They shall be They flialbo

rance of Ifrael.

a Rottle Ifa 12.2. b Lacvinon of reactation waich God commanded Nabum to write concerning the Ninedites.

iame nibe of Si-

d Meming, of his

as bet angly for a

mines,but his anger

meuer alf .Vageto

bate, though for

mercy an occalion

an unne, but the

Propact willeth

them to confider

g If all creatures

beat Gots com-

maudement, and nove is able to

reitit bit wiath,

firatl man flatter

h Lead the faithfull

hunfelle, and statuke oy any

his God to

thould be dif-

couraged by hearing the power of

God , he theweth

ghein that nit mer-

cies appertaine

wato them au i

oger them.

that he nath care

i Signifying, that

God will indienly deitroy Nineven,

and the Adjustus.

that! lie in pe.peanali darke iene, and

neuer recourt

their diength

k He fhewerb

of the Allytians

that the enterprises

against ludah and

the Church, were

against God, and

would fo destroy

them at once, that he thould not

meed to returne the

Affyrians thinke

cherefuse bee

Lecoad ame. I Though the

again:.

in loch fort as they

anger?

iustice.

e With his he

10:03.

& Luacis, borre in a poore village

HE * burden of Nineueh, b The booke of the vision of Nahum the c Electrice,

2 God ind ielous, and the Lord revengeth; the Lord revengeth; even the Lord e of anger, the Lord will take vengeance on his a lacifaries, and he referreth wrath for his ene-

CHAP. I. Of the defirution of the Affriant, and of the deline-

3 The Lord is flow to anger, but he is great in power, and will not furely cleare the wicked : the Lord hath his way in the whirlewinde, and in the ftorme, and she cloudes are the duft of

toward the repro-4 He rebuketh the fea , and drieth it, and hee a time be defeite it. drieth vp all the rivers : Ballian is wasted and f Thusthe wicked Carmel, and the floure of Lebanon is wafted. would make Gods

5 The mountaines tremble for him, and the hilles melt, and the earth is beant at his fight, yea. the world, and all that dwell the rein-

6 g Who can stand before his wrath? or who can abide in the fiercenette of his wrat of his wrath is powred outlike fire, and the rockes are

7 The Lord is good h and as a ftrong hold in the day of trouble, and hee knoweth them that

8 But paffing oner as with a flood, he will vtmesars to ricape, when he promoketh terly deftroy the i place thereof . and darkeneffe fluil part to his enemies.

9 What doe yek imagine against the Lord? he will make an viter destruction : assistion shall not rife vo the fecond time.

10 For he finall come as voto thornes folden one in another, and s onto drunkards in their drunkennette: they thall be devoured as flubble fully dryed.

II There in commeth one out of thee that imagineth euill against the Lord, even a wicked

12 Thus fayth the Lord, Though they be n quiet, and also many, yet thus shall they be our off when hee thall paffe by : though I have afflicted thee, I will a flict thee no more.

13 For now I will breake his yoke from thee, and will burft thy bonds in funder.

14 Aud the Lord hath given a commandement concerning thee , that no more of thy name be o fower : out of the house of thy gods will I cut off the graven, and the molten image: I will make it thy g are for thee, for thou art vile.

Behold voon the mountaines the frete of him that declareto, and publisheth p peace : O fudah,keep thy folemne feafts, performe thy vowes, for the wicked thall no more patte through thee; he is viterly out off-

themielues like thornes that pricke on all fifes , yet the Lord will fet fire on them , and as drur sen men are notable to Itand against any force , to they trait be nothing and to read him m Which may be understood either of Sanche ib,

or of the whole body of the people of Nineurh. n Though they thinke them-felues in moil fafe. it; and of greatest strength, yet when God shall passe by hee will deitroy them . norwithitanding be comforteth his Church , and promifeth to make an end of punilbing them by the Alfyrians o Meaning . Saucherib, echo should have no more children, but he flame in the houte of ms gods, 2 King 19 36, 37. * 1/8 25, 7 Ross. 10, 15, p Which peace the lewes should sproy by the death of Sancherib.

CHAP, IL.

Hee deferibes the victories of the Caldeans against the Alljuans

The a destroyer is come before thy fice: keepe a That is, Nebathe municion : looke to the way : make thy chad nezzar is in loynes ftrong: increase thy ftrength mightily. 2 For the Lord nat b turned away the glory and and the Pro-

have empried them out, and marred their vine Affyrians which 3 The shield of his mightie men is made red, aim d the valiant men are in fearlet : the charets [hall to Seeing God

ration, and ethe here trees shall tremble. The charets shall rage in the streetes : they now punish shall runne to and fro in the high wayes : they whom he foourged thall feeme like lampes : they shall shoot like the them leade lin to the

lighting. hing.

6. Signifying that

7. The shill remember his strong men; they the hiseline were shall stumble as they goe: they shall make halte d Both to leave to the walles thereof, and the defence thall be the enemy, and prepared.

6 The gates of the river shall be opened, and not to some espec the palace thall melt.

7 And Huzzab the Queene shall be led away ther to discourage captine, and her maides thall lead her as with the e Meaning, their voyce of dones, finiting upon their breafts.

ter; yet they shall fice away, Stand, stand, frait they f Then the Affys ery : but none fluil locke backe. 9 h Spoyle ye the filter, spoyle the golde : for by all meanes to

there is none end of the flore and glory of all the power, but all pleafant veffels.

10 | Shee is emptie and voide and wafte, and them. the heart melteta, and the knees finite together, g The Affyrians and forow is in all loines, and the faces k of them felnes and fay, that all gather blackeneffe.

Where is the I dwelling of the lions, and never perith, and the pasture of the lions whelpes? where the lion is as a fish goole, and the Ivoneile waked, and the lions whelpe, whole waters and none made them afraid.

12 The lion did teare in pieces enough for his tannot touch: but whelpes, and worted for his lyoneffe, and filled they shall be force his boles with pray, and his dennes with fpoyle.

13 Behold, I come vinto thee, faith the Lord of though men would hofts, and I will burne her charets in the m fmoke, call them. and the fword thall denoure the yong lions, and h God commanded I will cut of thy spoyle from the earth, and the to spoyle Niceurh, voyce of thy a mellengers thall no more be heard, and promifeth them

infinite tiches and treasures. i That is , Nineueh , end the men thereof shall be after this fort. k Reade Loel a.6 1 Meaning Noneueh, whose inhabitants were cruell like the Lions, and given to air oppression, and spared no violence or tyrannie to provide for their witter and children. in That is , afforme as my wrath beginneth to kindle. in Signifying the heralds , which were accustomed to proclaime warre. Some reade, of thy gumine teeth wherewith Nineuch was woont to bruife the bones of the poore.

CHAP, III.

v Of the fall of Nineueh. S No power can escape the hand of God.

Bloody city, it is all full of lyes and robbery: a It neuer ceafeth to footlean those the pray departed not.

2 The payle of a whip b and the noyfe of the the Caldears that! mooning of the wheeles, and the bearing of the batte, and bow horfes, and the leaping of the charers.

3 The horfeman lifterh up both the bright bearing the ground fword, and the glittering speare, and a multitude when they come is flaine, and the dead bodies are many: there is against the Affynone end of their corples; they flurable upon : He compareth their co.ples.

4 Because of the multitude of the fornicati- harlor, which by ons of the harlot that is beautiful, and is a mi- able on the hyong Reeffe of witchcraft, and fellern & prople throng : men. d bit geth

of laskob, as the glory of theel . for the emptiers pleader ide. h the prepared to refire

a reading to de-

be as in the fire and flames in the day of his prepa- owne people Indah and Hrael, ne will

alfo that they themseines in oild blood one of ano-

them freater thould 8 But Nineush is g of old like a poole of wa- thake and traffs

> rians thall freke things Biall tarte

will flatter them-Nineueh is follow

they that walke on the bankes tered, and thall

to frey le and robbe. b He fnewerb how couragings their

boifes thal! be in

Nineuch to an her them to destuctions

wireherafis.

kingdomes thy fhame.

Chap, 1. against Nineuch, 120 her whoredome, and the nations through her the first ripe figs : for if they be shaken , they fall into the mouth of the eater.

> 13 Behold, thy people within thee are women: the gates of thy fand shalbe opened vnto thine eneuries, and the fire shall denoure thy barres.

> 14 Draw thee waters for the fiege: fortifie the frong holds : goe into the clay, and temper the morter: make ifrong bricke.

15 There fall the fire denoure thee; the fword shall out thee off; it shall eate thee vp like the

elocufts, though thou be multiplied like the lo- 1 Signifying that Gods surgementa cults, and multiplied like the grashopper. its, and multiplied like the gramopper.

16 Thou had multiplied thy marchants abone the ula fullently defectly the Allythe starres of heaven; the locust spoileth and fly - ria spatchesevers

eth away. inine are with 17 Thy princes are as the grathoppers, and thy Talce of change captaines as the great grafhoppers which remaine in the hedges in the cold day; but when the fanne

artifect, they fice away, & their place is not knowen where they are. 18 Thy Thepheards do fleepe, O king of Affur: thy firong men lye downe: thy people is feathered f Thy print vpon the mountaines, and no man gathered them.

19 There is no healing of thy wound : thy g Meaning, that plague is grieuous : all that beare the bruite of the re was no peothee, thall clappe the hands over thee; for vpon Affricans had nos

s whom hath not thy malice paffed continually? done hart,

& Meaning, Alexandria, which was to league with fo many nations, and yer was now de-Proyed. Or , thine,

where thall I feeke comforters for thee? 8 Art thou better then d No, v bub mas full of people ? that lay in the rivers , and had the waters round about it? whose ditch was the sea, and her wall mas from the fear

5 Behold , I come vpon thee, faith the Lord of

6 And I will can filth upon thee, and make

heaftes, and will discouer thy I kirs vpon my face,

and will show the nations thy filthinesse, and the

looke upon thee, thall flee from thee, and fay, Ni-

neuch is defroyed, who will have pity vpon her?

thee vile, and will fet thee as a gazing flocke. 7 And it shall come to patle, that all they that

9 Ethiopia and Egypt were her strength, and there was none end : Put and Lubim were I her helpers.

10 Yet was shee caried away, and went into captinitie: her yong children also were dashed in pieces at the head of all the fireetes; and they caft lots for her noble men, and all her mighty men were bound in chaines.

11 Alfo thou shalt be drunken: thou shalt hide thy felfe, & shalt seeke help because of the enemy. 12 All thy fixong cities shalbe like figures with

HABAKKVK.

THE ARGVMENT.

THe Prophet complaineth unto God, only lering the great felicities of the wicked, and the miferable oppression of the godly , which endure all Linde of officition and crieltie, and yet can fee none ende. Therefore nee hal this resiletion shewed him of vied, that the Caldeans should come and take them away captines, for that they could looke for none ends of their troubles as yet, became of their stubburnesse and retalition against the Lord. And least the goaly should despaire, freing this herrible confusion, her comfor-Feth them by this, that God mill punish the Caldeans their enemies, when their pride and crucitie shall be at height: wherefore he exhortern the faithfull to patience by his owns example, and sheweth them a forme of prayer , where with they frould comfort them felues.

CHAP. I.

a Acomplains against the worked that perfecute the inft. He burden, which Habakkuk the Propher did fee.
2 O Lord, how long (Fall Lory,

and thou wilt not heare! even cry out vnto thee a for violence, and thou wilt not

3 Why doelt thou shew me iniquitie, and cause me to behold forow ? for spoyling, and violence are before me : and there are that raile vp

Brife and contention. 4 Therefore the Law is diffolued, and in igement doth neuer go forth: for the wicked doeth

h compasse about the righteous, therefore a wrong judgement proceedeth. 5 Behold among the heathen, and regarde,

and wonder, and marueile: for I will worke a worke in your dayes: dyee will not beleeve it, though it be told you.

6 For loe, I raise up the Caldeans, that bitter and furious ration, which shall goe vpon the breach of the land to poffeffe the awelling places

ther are not theirs. 7 They are terrible & fearefull: their iudgment, and their dignitic shall proceed of membelies,

fo thall yee not now beleeve the ftrange plagues which are at band e They shami-lues thall be your tudges in this caufe, and none thall baue authoritte ouer Shem to convolitham,

8 Their horfes also are swifter then the leopards, and are more herce then the wolurs in the * eneming; and their horfemen are many; and their * Zep4.3. 26 borfemen thall come from farre : they thall flie as the eagle halting to meate.

9 They come all to spoyle: for their faces Shalbe an East winde, and they hall gather the f For the Jewes captiuitie 8 as the land.

10 And they shall mocke the Kings , and the winder because it princes shalbe a scorne vino them : they thall de- fara ride enery throng hold: for they shall gather b duft, g They stable to and take it.

11 Then flail they take a courage, and trans b last thall case greife & doe wickedly, imputing this their power it. vinto their god.

12 Art not thou of old, O Lord my God, mine conforted the holy One i we shall not k die : O Lord , thou I aft will also deliroy ordeined them for in gement, and O God, thou be Babylooians halt established them for correction.

13 Thou are of pure eyes, and canfinot fee and become proud euili : theu canit not bei old wickednes . where- and infaleo: a trifore doeft thou is the spon the transgretions, and buting the prayle boldeft thy torgae, when the wicked denoureth idoles, the man, that is it ore righteous then he?

14 And maken men as the fifthes of the fea, godly of Geda and as the excepting things, that have no tuler o- ing that the encuer them?

delitioved their

secanfe they thall, ibule this victory. hereof to their

h Heaffmeib the

mufe then God hath appointed , and alforbat their firmes required fuch a Braige rod.

the great demonsterh the finall, and the Caldeans delling all the world-

by They

à The Prophet complaineth viito God and bewas eth that among the lewes is left more equitie and biptherly Ime : but in fteid bereof reignerb gruelty theft, concention and b To Supi reffe

him if any thould shew himterfe zear-us or Gods Caufe. & Beraufe the iudger which flouid reineffe

this excede are as entitles the d As in times paft

you would not beleeve Gods word,

of the fame cup with

15 They take vp all with the angle: they carch it in their net, and gather it in their yarne, whereof they reloyce and are glad. m Meaning, that 16 Therefore they facrifice vnto their m net, the enemies flatter and burne incense vnto their varne, because by them their portion is fat, and their meat plenteous.

themie ues, and glo-1 y in their o'n ne force, power and n Meaning, that

they illouid not,

g I will renounce

mine a sine indire-

ment, and only de-

pead on God to be

intructed what I

preaching, and to

be aimed againit

great letters, that

the dettudtion of

the enemy, and the

comfort of the Church : which

thing though

of both is certaine

according to mans ha y affe-

at his time ap-

fel'e , or in any worldly thing, is

neuer to be quiet:

for the only ie : is

to itay vpon God

Gal 3.11 Hebr.

the proud and co-

drunkard, thet is, without resfoa

and fenfe, would

God will punifit

and make him a

Laughing Bocke to all the world

and this he fpea-

keth for the com-

fort of the godly,

f Signifying, that all the world shall

with the dettructi-

on of tyrants, and

preffice and cour-

that by their op-

but voon them-

felues more hea-

use bandens: for

get, the more are

the more they

they troub'ed.

g That is, the Medes und Per-

and against the

Caaldeans,

uerous mun to a

10.38. e He compareth

poynted.

Le that runneth

may reade it.

all reprations.

b Write it in

that abufe my

not spare continually to flay a the nations? CHAP. II. 2 A vision. 5 A ainst pride, cont.ousnesse, drunken-nesse, an indulatry.

Will stand upon my a watch, and fet mee upon the towre, and will locke and fee what he would fay voto me, and w as I first answere to him that rebuketh me.

17 Shall they there fore stretch out their net and

2 And the Lord answered me, and sayd, Write

the vision, and make it plaine upon tables, that he may tunne b that readeth it figall and sere them. 3 For the vision is yet for an appointed time, but at the class it shall speake, and not lie: though it tary, waite: for it thall fin :ly come, and shall not

> 4 Beholde, d heethat lifteth vp himfelfe, his mind is not vpright in him , but the fuft flallline

c Which contained by his faith.

5 Yea, indeede the proud man is as e hee that transgresleth by wine; therefore shall hee not endure, because hee bath enlarged his defice as the hell, and is as death, and cannot be farished, but gathereth voto him all nations, and heapeth voto him all people.

Stions, yet the iffae 6 Shall not all these take vp a parable against him, and a taunting prouerb against him, and say, Ho, he that increasesh that which is not his? I how d To truft in bimlong? and hee that ladeth himfelfs with thicke

Shall g they not rife vp fuddenly, that shall bite thee? and awake , that thall ftirre thee? and

thou fhalt be their pray?

by faith Rom. 1.17. 8 Because thou half spoyled many nations, all the remnant of the people thall fpoyle thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that awell

> 9 Ho, he that coueteth an cuill couetonfneffe to his house, that he may fet his nest on high, to escape from the power of euill.

> · 10 Thou b halt confulted thame to thine owne house, by destroying many people, and hast sinned against thine owne foule.

> 11 For the i stone shall cry out of the wall. and the beame out of the timber shall answere it.

12 Wee voto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Behold, is it not of the k Lord of hoaftes, that the people shall labour in the very fire the people fiell euen wearie themfelues for very vatoufnes, they beape nitie.

14 For the earth shall I be filled with the knowledge of the glory of the Lord, as the waters coner the fea.

15 Woe vnto him that giueth his neighbour m drinke; thou loynest thine heate, & maket him

fians, that finuld destroy the Babylonians? In Signifying, that the conetous man is the ruine of his owner house, when as he thinketh in ruri him by cruelty and oppreffice, t The itones of y house thall ry and 'ay that may are built of blood, and the word shall and were and fay the fame of it le'fe. k Meaning, that God will not deterte his vengeance long, but will come and delitry all their hours, as much they were confunctive to fire it to the dell chor of the Biby' inans his glory thall appears through all y would, in Her reproches behas the king or Babylon , who as he was dranten with a meroufurite and cruelty, to hee , to resked others to the fame, and inflamed them by his rage, and fo in the ende brought them to fhame,

drunken also, that thou mayest see their primities, n Whereas thou 16 Thou are filled with shamen for glory; glory of here by drinke thou alfo, and be made naked; the cup of doings, they mail the Lords tight hand thell be turned vnto thee, turne to they have to the down finish a fake and tharnefull spui, g shall be for thy glory.

17 For the ocrueltie of Lebanon thall couer o.b. is in thy .uine, thee; fo shall the spoyle of the beaftes, which o Becoule the Bathee; so shall the spoyle of the beauty, we all by intans were made them afraid, because of mens blood, and crue not onely for the wrong done in the land, in the citie, and against other natious but atto againft

unto all that dwell therein.

to all that dwell therein.

18 What profits the P image? for the grather which is meant by ker thereof both made it an image, and a teacher Lebmon and the of lies, though he that made it, cruft therein, when bealts accounte thewerh tour the he maketh durabe idales. like cruelite fluil be 19 Woe vnto him that fayth to the wood, executed against

Awake, and to the dumoe thone, Rife vp. it shall bein teach thee; dbehold, is is laved over with gold P. He flexeth that and filter, and there is no preach in it. gods could nothing

20 But the Lord sriv his boly Temple: let all quale them, for they the earth keepe filence before vim.

CHAP. III.

a A prayer for the faithfull.

q If thou wilt confider what it is. and how that it batis peither breath por life, but is a dead Prayer of Habakkuk the Prophet for the things

they beard Gods

BOW AS IT WAS

then.

ftones, reade

Iere. 10.8.

Were bur blockes or

A Prayer of a ignorances. 2 b O Lord , I have heard thy voyce, and was afraid; O Lord, reuiue thy worke in the mids of a The Prophet the people, in the middes of the years make it intrudent his

knowen, in wrath remember mercy people to pray vua 3 God commeth from d Teman, and the holy to God, not onely One from mount Paran , Selah. His glory coue- buralto for fuch as

1eth the heavens, and the earth is full of his prayle, they had commit-And his brightnesses was as the light; hee ted of ignorance. had hornes comming out of his hands, and there were afraid when

was the hiding of his power. 5 Before him went the pestilence, and bur-threatnings, and

nling coales went forth before his feete. c That is, the flate

6 Hee thood and measured the earth; hee be- of thy Church 6 Hee flood and measured the earth; needs, which is now reasheld and diffolized the nations, and the everla, which is now reasheld and diffolized the nations, and the everla.

fting mountaines were broken, and the ancient fore it come to hilles did bow; his f wayes are enerlefting. halfe a perfect age,

7 g For his iniquity I faw the tents of Cofhan, watch thould be and the curtaines of the land of Midian did trem- d. Teman and Pa-

8 Was the Lord angry against the h timers? Das, where the Law or was thine anger against the floods? or was infigrified that thy wrath against the sea, that thou diddeft ride birdeliuerance i vpon thine horses? thy charets brought salua. Was as present

9 Thy k bowe was manifeftly reuealed, and e whereby is the loathes of the tribes were a fure word, Selah, meant a power that was joyned thou in diddeft cleane the earth with rivers.

with his bright-10 The mountaines faw thee , and they trem- neffe , which was bled; the streame of the water " patfed by ; the hid to the rest of deepe made a noyle, and life vp his hand on high. the world, but was

11 The o funne and moone flood file in their Siuai to his peohabitation; Plat the light of thine arrowes they ple, Pfal 31,16.

went, and at the bright thining of thy speares. God hath wonder-12 Thou modelt downe the lande in anger, full meaner, and

euer had a mainei-Inus power when he would deliuer hit Church. g The iniquity of the king of Synta in vextog thy people, was made manifelt by thy indigeneer to y comfort of tiy Courch intg 5, o & alfo of y Midianites, which destroied themfelues, ludg. 7 22 h 16-a ing that God was not angry with y waters, but that by this meanes he to directly his enemies, and deliver his Church. I And fo diddelf of all the elements as increments for the dettroction of thine enemies, k. That is, the I For her had not onely made a couepant with abraham, but renewed it with his poitert je m. Reade Numb, so tr. n. Healfideth to the red fea and I. den winch gaue passage to Gods people, and shewed signes of their obedience, at it wor by a living vp of their hands. O As appeareto, loil, 10.12, p Ac-" ... oinmondement , the funne was directed by the weapons of the people, that fought in thy saufe; as though it durit not goe forward.

Threatnings against Judah.

Chap. I. II. and diddest thresh the heathen in displeasure.

Frozen in their dregs, 121

13 Thou wentest forth for the saluation of thy people, euen for faluation of thine a Anoynted: 4 Signifying, that there is no (aluatithou halt wounded the head of the house of the on, bat by Chift. wicked, and discoueredst the foundations vuto r From the top to the r necke, Selah. the toe thou hait destroyed the epemies. f God destroyed bis enemies both

great and fmall

with their owne

weapons, though

they were neuer

* a King. 22.1.

* 2 King. 11.19.

a Northat God

was angry with

thefe dombe crea-

tures, but becaufe

man was to wic-

created, God ma-

heth them to take

part of the pulith.

men's with him.

b Which were an

ted to minifler in

culiar chapleus,

c He alfudeth to

they called bim

fay they worthin

God, and yet will

Iweare by idols and

ferue them which halting is here

condenned as

Hofe. 10.5.

reade 1.King 25.5.

their idole Molech

which was forbid-

the leau'ce of Bial,

ked for whole

caufe they were

14 Thou diddeft (frike thorow with his owne staues the heads of his villages: they came out as a whirlewind to featter mee; their reloyeing was as to denoure the poore fecretly,

15 Thou di:ldeft walke in the fea with thine horfes vpon the heape of great waters,

16 When I theard, my belly trembled : my lips fo fierce against bis Church. shooke at the voyce : rottennesse entred into my t He returnetà to bones, and I trembled in my felfe, that I might reft that which be spake in the second verse, and sheweth how he was assaid of Gods judgements.

in " the day of trouble, for when he commeth vi with the people, he thall destroy them u He sheweth

17 For the fig-tree thall not flourist, neither that the faithfull shall fruit be in the vines : the labour of te oliue the reit, except shall faile, and the helds shall yeeld no meat : the they feele before

Sheep shallbe cut off from the fold, and there shall the weight of God studgements. be no ballocke in the stalles. 18 But I will reloyce in the Lord: I will loy V in my, but the godly the God of my faluation

19 The Lord God is my strength: he will make things that turne my feete like hindes feete, and he will make me to to good vato walke vpon mine hie places. 2 To the chiefe finger them. on Neginothai.

wherein flanderh ioy of the faithfull , though they fee neuer fo great affictions prepared. & The chiefe finger opon the inffroments of mulicke, flight have occasion to praife God for this great deliverance of his Church,

ZEPHANIAH.

THE ARGVMENT.

Steing the great rebellion of the people, and that there was now no hope of amendment, hee denounces to the great independent of God, which was at hand, sherving that their countrey should be uterly destroyed, and they caried away captims by the Babylonians. Ict for the comfort of the faithfull to prophes cied of Gods vengeance against their enemies, as the Philistims, Moab tes, Assyrians and others, to assure them that God had a continual care over them. And as the wicked fivuld be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to find mercy by reason of the free promise of God made unto Abraham: and therefore quietly to abide till God shew them the effect of that race, whereby in the end they should be gathered unto him, and counted as his people and children,

CHAP. I. 4 Threatnings against Indah and Ierusalem, because of

- T

He word of the Lord, which came vnto Zephaniah § fonne of Cushi, the fon of Gedaliah, the fon of Amariah, the fon of Hizkiah, in the dayes of * Io-fiah, the fon of * Amon king of

2 I will furely deftroy all things from off the land, faith the Lord.

3 I will destroy man and beast : I will destroy the a foules of the heaven, and the filles of the lea, and ruines fralibe to the wicked, and I will cut off man from off the land, faith the Lord.

4 I will also stretch out mine hand upon Iudah, and vpon all the inhabitants of Ierufalem, order of freefititiand I will cut off the remnant of Baal from this place, and the name of the b Chematims with the Priefts,

5 And them that worthip the hofte of heauen and were as his pevpon the house tops, and them that worship and fweare by the Lord, and fweare by a Malcham.

6 And them that are turned backe from the Lord, and those that have not sought the Lord,

nor inquired for him. den, Leuit.20.2, yet 7 Be still at the presence of the Lord God : for their king, and made the day of the Lord is at hand; for the Lord hath

h m as a god : therprepared a facrifice, and hath fanctified his ghefts. fore be bere noterh 8 And it shallbe in the day of the Lords facrifice. them that will both that I will wifit the princes and the kings children, and all fuch as are cloathed with 4 strange apparell.

9 In the fame day also will I vilit all those that e dance vpon the threshold so proudly , which till their mafters houses by cruelty and deceit.

Ezek 10.39. 10 And in that day, faith the Lord, there finallbe 1 King, 18.21. a King. 17:33. d h eaning, the courties, which did imitate the ftrange apparell of other nations to winne their fauour thereby , and to appeare glorious in the

a noise, and crie from the full gate, and an how- f Signifying, that ling from the fecond gate, and a great destruction all the corners of from the hilles.

11 Howle ye inhabitants of 8 the lowe place: of crouble, for the company of the merchants is destroyed; & This is mean all they that beare filter, are cut off.

12 And at that time will I featch Ierusalem was lower then with h lights, and vifit the menthat are frozen i in the rest of the their dregs, and fay in their hearts, The Lord will place about ir. neither doe good not doe euill.

13 Therefore their goods shall be spoyled, and i By their prospetheir houses waste: *they fliall also build houses, they are hare but not inhabite them, and they shall plant vine- wickedness yards, but not drinke the wine thereof.

14 The great day of the Lord uneere ; it is neere, and halteth greatly, even the voyce of the day of the Lord : k the itrong man thall cry there h They that true bitterly.

15 * That day is a day of wrath, a day of troustemmed the Prog ble and heauinesse, a day of destruction and deso-prem of God. lation, a day of obscurity and darkenesse, a day of * Icre.30.74 clouds and blackeneile,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring diffresse vpon men, that they that walk like blind men, because they have sinned against the Lord, and their blood shallbe powred out as duft, and their flesh as the dung.

18 * Neither their filter nor their gold fhalbe * Exek 7.19. able to deliner them in the day of the Lords wrath, but the * whole land shalbe denoured by the * Chap 3.2. fire of his ielousie : for he shall make even a speedy tiddance of all them that dwell in the land.

CHAP. II.

He monneth to returne to Ged, s prophecying defirms flion against the Philistons, Monbites and others

Ather a your felues , euen gather you , O nati- a He exhorteth Gon not worthy to be loued, 2 Before the decree come foorth, and ye be as tace, and willeth them to defice it into themfelues and gather themfelues , leaft they be feattered like thatte.

the cirie of Ierufa -Iem Chould be full of the Ricer of the merchants which

x Tha: 14 , the enea

mali be quier,

fhall escape me. * Deut. 18.30. Ames S. It.

fiel in their owne Itrength and con-10el. 3-1 %.

anies fille

Qq

eyes of all other, reade Ezek, 23. 14. e he meaneth the feruants of the rulers which innade other ment houses , and reloyce and leave for toy , when they can get any pray to pleafe their mafter withall,

officialities IC.

b That is, which

sightly and godly

according as he

c He comforte h

that God would

preferibeth by

his word.

have frued vp

chaffe that paffeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you.

Seeke ye the Lord all the meek of the earth, which b haue wrought his indement : feeke righteoufnes, feeke lowlinesse, if so be that ye may be hid in the day of the Lords wrath.

4 For Azzah shellbe forsaken, and Asl kelon defolate: they shall drive out Ashdod at the noone

day, and Ekron thall be rooted up.

the fairhfull in that 5 Who vnto the inhabitants of the fea d coaft: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will even destroy thee without an in-

6 And the fea coast shallbe dwellings and cot-

tages for shepheards and sheepfolds.

7 And that coast shallbe for the remnant of neere to the lewes, the house of Iudah , to feed therevpon : in the houfes of Athkelon thall they lodge toward night; for the Lord their God shall vifit them , and turne away their captinitie.

8 I have heard the reproach of Moab, and the rebukes of the children of Ammon , whereby they vpbraided my people, and magnified themselues

against their borders.

9 Therefore as I line, faith the Lord of hoafts, the God of Ifrael, Surely Moab thall be as Sodome, and the children of Ammon as Gomorah, euen the breeding of nettles, and falt pittes, and a perpetuall defolation, the refidue of my folke thall spoile them, and the remnant of my people shall

10 This shall they have for their pride, because they have reproached, and magnified themselves

against the Lord of hoasts people.

It The Lord will be terrible vnto them : g for he will confirme all the gods of the earth, and euery man shall worthip him from his place, even ail the yles of the heathen.

12 Ye Morians alf.) shallbe flaine by my fword with them.

13 And he will firetch out his hand againft the North, and deflroy Asthur, and will make Nineuch defolate, and waste like a wildernes.

14 And flocks fault lie in the mids of her, and all the beaftes of the nations, and the b pelicane and the nowle shall abi le in the upper posts of it: the voyce of birds shall sing in the windowes, and defolation (hall be upon the postes, for the cedars are vacquered.

15 This is the i rejoycing city that dwelt care. leffe, that faid in her beart, I am , and there is none befides me : how is the made wafte, and the lodging of the beatts! entry one that patleth by her, thall hiffe and wag his hand.

CHAP. III.

4 Against the governours of levulatem, 3 Of the calling of all the Gentuce, 13 A comfort to the refilue of Ifract. WO to her that is filthy and polluted, to the

robbing a citie. 2 She heard not the voyce; shee received not

correction; the tufted not in the Lord; thee drew

not neere to her God. 3 Her princes within her are as toating * lyons; her indges are as * wolues in the evening,

which bleaue not the bones till the morrows

4 Her prophets are light, and wicked persons; her priefts have polluted the Sanctuary, they have wrested the Law.

The sinft Lord is in the mids thereof, he will doe none iniquity; euery moreing doth he bring his judgement to light, he faileth not ; but the wice . The wicked the ked will not learne to be ashamed.

6 I have d cut off the nations ; their towers them, but the Proare defolate: I have made their ft eets wafte, that Phet aufwereth none shal passe by , their cities are destroyed with- excuse their wicout man, and without inhabitant.

7 I faid, furely thou wilt feare me : thou wilt will not brace with receive instruction; so their dwelling should not their sames; yet that he did patibe deftroyed howfoeuer I vifited them, but ethey role earely, and corrupted all their works.

8 Therefore wait ye vpon me, faith the Lord, them, o repenvitill the day that I rife up to the pray; for I am tance, but he profidetermined to gather the nations, and that I will ted nothing. assemble the kingdomes to powre vpon them d By the deitructitrine indignation, even all my fierce wrath; for all ons hee sneweth the earth shallbe denoured with the fire of my ie- that the lewes loufie.

9 Surely 8 then will I turne to the people a elbey were made pure language, that they may all call upon y name camed and ready of the Lord, to ferue him + with one confert.

10 From beyond the rivers of Ethiopia, the L daughter of my differfed, praying voto me, thall final locke for my

bring me an offering.

11 In that day shalr thou not be assumed for all thy works , wherein thou halt transgressed think then hat Gods against mee : for then will I take away out of the story should have bids of thee them that reloyee of thy pride, and perified when luthou shalt no more be proud of mine holy moun- he grevesh that he

12 Then will I leave in the middes of thee an space through all bumble and poore people; and they thall trust in TED nut one first-

the Name of the Lord.

13 The remnant of Israel shall do none iniqui- h Tour is the leave that come as a vell ty, nor speake lies; neither thall a decei full tongue as the Gentile he found in their month, for they thall he fed and which is to be onlie downe, and none thall make them afraid.

14 Reioyce, O dangkter Zion; be ye ioyfull, O i Ferbey finall Ifrael ; be glad and reloyce with all thine heart , O have tollrem film

daughter terufalem.

Is The Lordnath taken away thy bindgements, which boahed of be bath caft our thine tenenty ; the king of fixed, the Tougle, which enen the Lord is in the mile of a thee ; thou finds was also the gride fee no more suill.

16 In that day it shallbe faid to Ierosalem, Feare k roac is the puthou not. (4) Zion let not thine hands be faint.

17 The Lord thy God in the middes of thee is 1 As the Affyrians, mightie; he will faue, he will reioyce oner thee Caldeans, Egyptiwith joy; he will quiet himfelfe in " his love; he and and others has will rejoyce ouer thee with joy.

18 After a certaine time will I gather the affil- as by thy fiones Steel that were of thee, and them that bare the re- thou hait put him away, and left thy

proach for oit.

19 Behold, at that time I will brnife all that af- Erod, 32, 25. flict thee, and I will p fage her that halteth, and n Signifying, that gather her that was cast out, and I will get them her that was cast out, and I will get them her has bout and praise and fame in all the q lands of their hame.

20 At that time will I bring you againe, and ward his Church. then will I gather you; for I will give you a name of tat is them that were had in and a praise among all people of the earth, when haved and re-iled I turne backe your capituity before your eyes, for the Church, and frith the Lord.

p I will deliver the Church , which now is affice 1, as Mir 1 4 6. q As among the Affyrians and Caldeges which did mocke the n and put them to thame,

boafted that God Vias eu-ramong kadneffe : for God ently abide and feat his Prophets continually to calle on of other nattshould baue learned to feare God.

to do wicked y f S. eing ye will no regent you vengeance as well as other nations. g I caft acy flould will publish his der, as Il. 6

h Tog: is the lewes dirffood vade, the t are of the G. feel, afiheir frines and in rimes paft, fhail Let he from the.

fi: ne.

tions m To defend thee

felfe naked, as great alf dion to-

because of their

change his punish. menu from them wnto the Philittims abeir enemies and other nations. d Thar is, Galilea: by thefe nations he meaneth the records that dwelt and in flead of

friendflip were their enemies : therefore be calleth them Canagores whom the Ford appoymed to be flaine. e He fhe weth why

God would de-

Rroy their eneenies, becau'e their countrey might be a reiting place for his Church. f The'e pations prefumed to take from the leves that countrey which the Possetse them. Lord had given

g When he fha!! deliuer hit people and defiroy their enemies and Irols his glory that! Cline throughout all the world.

h Read I'mas.er. # Or, hedgelig.

i Meaning, Nineneb, which rejoycing fo much of ber itrengeh an f profperity, thould he chi si made walte, & Gods people deliumed.

m That is Ierusalem.

* Eq. k. 23,25,27. # Hab k.1,3. b They are fo giredy that they eate vy bones and all.

HAGGAI.

THE ARGUMENT.

WHen the time of the fewentie yeeres captivitie prophecied by leremiah musexpired, God raifed up Hara gai, Zechariah and Milachi, to comfort the lewer, and to exhort them to the building of the Temple, which was a figure of the frirituall Temple and Church of God , whose perfection and excellence flood in Christ. And because that all were given to their on ne pleasures and commodities, her declareth that that plague of famine, which God fent then among them, was a suft reward of their ingratitude, in that they contemned Gods honour, who had delinered them. Tet bee comforteth there, if they will returne to the Lord, with the primife of great felicitis, for a fruch eithe Lord will finish the works that he ath begun, and fend Christ whom hee had promised, and by whom they should attaine to perfect toy and glory .

CHAP. I.

I The time of the Prophecie of Haggai. 8 An exhortation to build the Temple againe.

a Who was the

fome thinke. b Because the

building efite

Temple began to

ceafe, by reafon

that the people

were difcouraged

by their enemics:

and if thefe two

notable men had

of their dneties,

what fhall wee

thisks of other

prede to be iti: red

TP and admontfied

governours, whole

doings are either

against God, or

very cold in his

. Not that they

condemned the

building thereof,

d Shewring that

they fought not

Aties, but their

e Confider the

plagues of God

onely their necel-

very pleafures be-

fore Gods bonour.

pon you for pre-

cies to his religion.

yee feeke not him

f Meaning, that they fhould leave

commodities, and

go forward in the building of Gods

Temple, and in

of his religion.

according to

my promife,

1 king. S, 11.19.

h Thet is, my

the festing forth

g That is, I will beare your prayers

oif their owne

ferring your poli-

ad because

fit of all.

but they preferred

policie and private profit to religion,

caufe?

fonte of Hyftafpis

and the third hing of the Pertians, 44

Nthe facond yeere of king a Di-rius, in the fix moneth, the fith day of ymoneth, came yword of the Lord(by the miniterie of the Prophet Haggai) ynto b Ze-mibbabel the fonne of Sheshieta,

the fonne of Iehozadak the high Prieft, faying, 2 Thus speaketh the Lord of hoastes, saying, This people fay, The time is not yet come that the Lords house should be builded.

3 Then came the word of the Lord by the minifterie of the Prophet Haggai, faying,

4 Is it time for your felues to dwell in your a fieled houses, and this house lie waste?

5 Now therefore thus faith the Lord of hoalts. Confider your owne wayes in your heatts.

- 6 . Ye have fowen much, and bring in little: ye eat, but ye haue not enough : ye drinke, but yee are not filled; ye cloathe you, but ye be not warree; and he that earneth wages , putterh the wages into a broken bagge.
- 7 Thus faith the Lord of hoalts, Confider your owne wayes in your hearts.
- 8 Go f vp to the mountaine, and bring wood, and build this House, and 8 I will be favourable in it, and I will be glorified, faith the Lord. le 19 content with
 - Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow i vpon it. And why, faith the Lord of hoafts? Because of mine House that is walte, and ye runne enery man vnto bis owne bouse.

10 Therefore the heaven over you stayed it felfe from dew, and the earth stayed her fruit.

11 And I called for a drought upon the land. and you the mountaines, and you the come, and vpon the wine, and vpon the oyle, vpon all that the g ound bringeth forth; both vpon men and vpon cattell, and upon all the labour of the hands.

12 When Zerubbabel the fonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Prieft, with all the tempant of the people, heard the k voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had fent him) then the people did feare before the

13 Then spake Haggai the Lords messenger in the Lords mediage voto the people, faying, I am with you, faith the Lord.

14 And the Lord flitted vp the fpirit of Zesubbabel the fonne of Shealtiel, a Prince of Iu-

glory thall be fet forth by you. i and fo bring it to nothing. & This declareth that God was the authour of she dodrine, and that he was bet the minifter, as Exed-14.31. judg. 7.20 acts 17.23 I Which declareth that men are viapt and dull to ferue the Lord , neither can they obey his word or his mellengers , before God teferme their hearts , and give them pe w fpirits, John.6,44.

dah, and the spirit of Iehoshna the sonne of Ieho. zadek the hie Prieft, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of boaftes their

CHAP. II.

He forwerh that the glary of the Second Tempie fall exe seede the firft.

In the foure and twentieth day of the fixt moeneth, in the fecond yeere of king Darius,

2 In the leventh moneth, in the one and twentieth day of the moneth, came the worde of the Lord by the ministery of the Ptophet Haggai, a For the people

3 Speake now to Zerobbabel the fonne of 30,11, and Eze-41. Shealtiel prince of Iudah, and to Iehoshua the thought this Tentfonne of Iehozadak the hie Priest, and to the refi- ple should be on due of the people, faying,

4 Who is left among you that fawe this mon Temple, a House in her first glory , and how doe you fee it which was de now? is it not in your eyes, in comparison of it as Broyed by the Banachine nothing ?

Yet now be of good courage . O Zerubba- the spirituali Tembel, faith the Lord, and be of good corrfort, O ple, the Church of Ichofhua, fonne of Ichozadak the high Prieft: b That is , goe forand be firong, all ye people of the land, faith the ward to building Lord, and b doe it: for I am with you, faith the the Temple. Lord of hoaftes.

6 According to the word that I couenanted though they fee with you, when ye came out of Egypt : fo my Spi- not as yet this Tems rit shall temaine among you, feare ye not.

7 For thus faith the Lord of hoaftes , c Yet a declared : for this little while, and I will shake the heavens and the should be accomearth, and the fea, and the dry land:

8 And I will moone all nations, and d the de- mould be resued. fire of all nations shall come, and I will fill this d Meaning Christ, House with glory, saith the Lord of hoastes.

9 The filmer n mine, and the gold is mine, defire: or by defire faith the Lotd of hoaftes.

10 The glory of this last House shall be grea- precious things, as ter then the first, saith the Lord of hoastes; and ether, be such thee in this place will I sine s neach saith the I and of Therefore when in this place will I give I peace, faith the Lord of his time commeth. he can make all the treasures of the

II In the foure and twentieth day of the world to ferue bis ninth moneth, in the fecond yeere of Davius, purpose; but the came the word of the Lord vinto the Prophet Story of this fe-Haggai, faying.

12 Thus faith the Lord of hoaftes, Aske now riallthings, neither the Priess concerning the Law, and fay,

13 If one beare & holy flesh in the skirt of his fixed bleffings gurment, and with his skitt do touch the bread or and felicine pur the pottage, or the wine, or oile, or any meat, shall chafed by Chart, it be holy? And the Priefts answered and faid, No. 14 Then faid Haggai, If a polluted person of the factifies

touch any of these, shall it be vucleane ? And the whereby he figniwhich of it felte is good, cannot make another thing to and therefore they ogent not to juffife themselves by their factifies and ceremones but contrary bethat is vectorie and not pure of best, doth corrupt those things and make them deterfrable vote God, which elfe are good and godly.

Prophets meant them to patience ple fo glossous 35 the Prophets bad plifned in Chrift, by whom all things whom all ought to looke for and

Le may fignifie all

not ftand in mate-

can be built.

Phil 4.7.

Priefts

according as lis-

Zechariah?

b Confider hear Goldid plagae

y .u with famme afore you began to build the Temple. i That is, before the building was heann k From the time they began to

build the Temple, he promifeth that God won' bletie them : and albeit gs yet the fruite tras net come forth, yet in the arber ng they fir uld haus 1 lentie.

Priefts answered and fail, It shall be vncleane.

15 Then answered Haggai, and faid, So is this people, and fo is this nation before me, faith the Lord: and fo are all the works of their hands, and that which they offer here, is vocleane.

16 And nowe, I pray you, confider in your mindes : f om this h day and afore, exen afore a ftone was layd upon a stone in the Temple of the Lord:

17 Before thefe things were, when one came to an heape of twentie mafures, there were but ten , when one came to the winepteffe, for to draw out hitie veffels out of the profile, there were but

18 I fmote you with blaffing, and with mildew, and with haile, in all the laboures of your hands: yet you turned not to me, faite the Lore

1 - Confider, I pray you, in your mindes, from half is day, and afore, from the foure and twentieth day of the minth moneth, even from the day that the foundation of the Lords Temple was layde: confider it in your minds.

20 Is the I feede yer in the barneras yet y vine, I He exhorteth and the figge tree, and the pomegranate, and the and to abte till oline tree bath not brought forth; from this day the harvest came. will I bleffe you.

21 And againe the word of the Lord came vn fee Gods bledings. to Haggai in the foure and twentieth day of the change, and renue moneth, faying,

oneth, laying, 22. Speake to Zerubbabel the prince of Iudah, of whom Zerub-babel belt is a and fay, I m will flicke the heavens and the earth. figure.

23 And I will overthrow the throne of king- " Hereby hee domes , and I will deftroy the ftrength of the flewern that there thall be no let or E kingdomes of the heathen , and I will ouerthrow hinderance, when the chatets, and those that tide in them, and the Got will make this Lo fe and the riders shall come downe, every one wonderfull relituby the fword of his brother.

24 In that day, faith the Lord of hoftes, will I his ig inte thould take thee, O Zeruboabel my fernant, the sonne of be most excellent.
Shealtiel, faith the Lord, and will make thee as a which thing was
accomplished in o fignet : for I have chosen thee , faith the Lord of Chill.

& then they fhould all things in Christ, o Signifying, that

ZECHARIAH.

THE ARGVMENT.

TWo moneths after that Haggai had begun to prophecie, Zecharish was also sent of the Lord to helpe him in the labour, and to construe the same dollrine. Eight therefore, hee putteth them in remembrance for what cause Godhadso fore punished their fathers: & yet comforteth them, if they will repent unfainedly, and not abuse this great benefit of God in their deliverance, which was a sigure of that true deliuerance, that all the faithfull should have from death and finne, by Christ. But because they remained fill in their nickednesse, and coldnesse to set foorth G deglory, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repintant, hee ever mixeth the promise of grace, that they might by this meane be prepared to receive Chieft, in whom all should be (anthified to the Lord.

CHAP. L

2 He exhauteth the people to resume to the Leed, and to eschew the wackednife of their fathers. 16 the kinsfieth the restaurant of Lives salem and the Temple.

N the eight moneth of the fe-cond yeare of *Durius, come y' word of the Lord winto b Zecha-riah the fonne of Bercehiah, the fon of Lddo the Propher, faying, 2. The Lerd hash bene Goi dipleated with your fathers.

displeased with your tathers. 3 Therefore fay thou ento them, Thus faith the Lord of hoftes , d Turne ye wato me , faith the Lord of holtes, and I will turne vato you, faith the Lord of hoftes.

4 B- ye not as your fathers, vato whom the former * Prophets have cried , faying , Thus faith the Lord of hoaftes, Turne yes now from your euill waves , and from your wicked workes : but they would not heare, nor heatken voto the, faith

Your fathers, where are they? and doe the Prophets line for eucr ?

6 But di I not my words and my statutes, which I commanded by my fernants the Prophets, take hold of 1 your fathers? and 8 they returned, and

extrouche to you by his Spirit. & mortified you: for elfe man bath no power to returne to G. J. ba. God mult convert him as levenigt, 18. Jament, 5.21 La 41,5 & 31.6 and 45.21. * Itr. 3.11. Ext. 18.40 Hofe 15.2 Itel 2.12. Et 2.13. E. Thoughy or Tanhers be deal yet 60 s saignmens in numbhing them ought full to be be one You eyes and to agh the Propose of the deal yet for statements of the Propose of the deal yet for supplied to the propose of the pr each 1. Pet a 15. It Seeing yes lave the fire of my dichine in puntium your Jathers, way doe ye not feate the threatnings, one ned in the fame, and de layed by my Problems g. As men afternilled with my langements, and not that they Were touched with true regentance,

faile, As the Lord of hoaftes bath determined to doe vnto vs according to our owne wayes, & according to our works, to bath he dealt with vs.

7 Vpon the foure and twentieth day of the eleventh moneth, which is the moneth h Shebat, in h which conteithe second years of Darius , came the word of the peth part of lange Lord voto Zechariah the fonne of Berechiah, the February. fonne of Iddo the Propher, laying,

8 I law by night, and behold, k a man riding nifeth the rettauupon a red borfe, and he frood among the myrrhe Church; but as vet trees that were in a bottome, and behind him were it thould not apthere I red borfes speckled and white.

9 Then faid I, O my Lord, what are thefer by the night, by And the Angel that talked with me, faid vnto me, the bottome, and I will thew thee what thefe be,

10 And the man that flood among the myrthe and give a darke trees, answered and faid, These are they whom the madow, yet hee Lord harh fent to goe thorow the world.

11 And they answered the Angel of the Lord that flood among the myrrhe trees, and faid, Wee meffe igest abroad have gone thorow the world; and behold, all the by whom he will world fitteth ftill and is at reft.

add interth fill and is at reit.

Then the m Angel of the Lord answered his matters to patie. and faid O Lord of hoaftes , how long will thou k who was the be vnmercifull to letufaleto, and to the cities of chiefe among the Indah, with whom thou haft bene displessed now men. thele threelcore and ten yeeres?

13 And the Lord aufwered the Angel that tal- the diverse ffices ked with mee, with good words and comfortable whom God lome-

14 So the Angel that communed wirk me, faid lowering comforvnto mee, Crie thou, and speake, Thus sait the forth his worker in diners forts. m That is , Chrift the mediatour proyed for the fatuation of his

pears to mans eyes, by the myithe trees compareth food to a King, v. ho bath his post; and Work-th his pur-

I Thefe figuified Church, which was now troubled, when all the con- view about the were at tells

a Who was the fore of Hygaspis b This was not ener Zachaliah,

Whereof is mention, 2. Chron-24, 20. bu hat the fame name, and is called e be fonce of Berechiah, as he was, bicanse he came or those progeni-Iours, as of Luada or Berechiah, and Eddo

e Hee fpeaketh abia to man them With Gods indgethe its, that they D' u'd not prowith him as their la bus bad done, woom be fo griebirtly parified. d Le. your fruits Ceulare that you air Gods people, as dithat he hash

a Though for a rime God deferre his help and comfort from his Chuich, yer this declareth that be loueth them itill most dearely, as a most mercifull fagher bis children. or an busband his wife, and when it is expedient for them, his belpe is euer realy. o lu de troying the reprobate 1 thewed my feife bor a little angry coward my church. but the enemie would baue te Rroyed them alfo, and confidered not the end of my chaftifemen s. p To meafare out the buildings. q The abundance finaloe fo great, that the places of flore thall not be able horne over the land of Judah to featter it. to containe their

a That is, the

Angel who was

Carilt : for i . re-

he is oft times cal-

led an Angel, but

in refpect of bis

eterna l'effence, is

God.an I fo called.

b Meaning him-

felte Zecharish.

e Signifying the

Chuft, which

flouid beex:en-

through all the world, and fine 'd

and Church vader

ded by the Gofpel

need no material!

wailes not it it

in any worldly

among all their

d To defen i my

Church, to feare

the enemies and to deftroy them if

they approach

neere. e to methey fiell

egemiet.

be fafely preferred

and d well in peace

fp:et of his o fice

Lord of hoaftes, I am n ielous over Ierusalem and Zion with a great zeale, 15 And am greatly angry against the carelesse

heathen : for I was angry but o a little, and they helped forward the affliction.

16 Therefore thus faith the Lord, I will returne vote lerufalers with tender mercy; mine house thall be builded in it, faith the Lord of hoafts, and a line P shallbe stretched upon Lerusalem.

17 Crie yet , and speake , Thus faith the Lord of boaftes, My cities thall yet 4 be broken with plenty: the Lord thall yet comfort Zion, and thall yet chufe Ierufaleni.

18 Then tift I vp mine eyes and faw, and behold foure hornes.

19 And I faid ynto the Angel that talked with !" me, What be thefe? And he answered me, These are the homes which have feathered Indah , Ifrael and Ierufalem.

20 And the Lord shewed me foure (carpenters. 21 Then faid I, What come thefe to doe? And he answered, and faid, To ese are the hornes, which have teattered Judan, fo that a man durft not lift vp his head; but thefe are come to fray them, and to catt out the hornes of § Gentiles, which lift vp their

bleflings that God will fend, but shall even breake for folnesse. r Which figurfied all the enemies of the Church , East , West , North, South. f These Caspe iters or Smiths areGods intruments, which with their mallers and hammers breake thefe hard and throng hornes which should overthrow the Chuich, and declare that none enemies horne is fo itrong, but God hath an bammer to breake it in pieces.

> CHAP. II. The restoring of I refalem and Indah.

Lift up mine eyes againe, and looked, and be-hold, a a man with a measuring line in his hand.

2 Then fayd I, Whitner goett thou? And he fayd voto mee, To measure I emsalem , that I may fee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to

4 And fayd vnto him , Runne , fpeake to this b yong man, and fay, c Ierufalem thaltoe inhabited fortituall fetufalem without walles, for the multitude of men and cattell therein.

> For I, faith the Lord, will be voto her a wall of a fire round about, and will be the glory in the

6 Ho, ho, come i forth and flee from the land of the North faith the Lord : for I have feathered you into the foure & windes of § heaven, faith the Lord. Grengeb , but fitonid

7 baue thy felfe , O Zion , that dwelless with the daughter of Babel.

8 For thus faith the Lord of hoafts, Afrer this i glory hath he fent mee vnto the nations, which spoiled you : for he that toucheth you , toucheth the k apple of his eye.

9 For behold, I will lift vp mine hand 1 vpon them; and in they shallbe a spoyle to those that ferued them, and yee thall know, that the Lord of

baue thei full fe-Itoitie and glory. If He calleth to them, which partly for feare and partly for their owne cafe Temained Bill in capitury, and for preferred their owner pir rate common for the benefits of God promided in his Church. A New York Troat teatre-red you, fo his Typ wer to be lose you — a By fleeing from Babylon, and conming to the Church, I Steing that God bath begun to the w his grace a nong you by delineting you, h continues to the fame that roward you, an increfore ferder has hoped and his Charleto defend you from your elemnes, east they shall not bure you , beither by the Way or at home | k Yearne to leare into God, that he can no mote fur your e emies to hart you, then amao can abide to be chruit in the eye, Pfal. 17.3. I Vivon the beathen your enemies, in They flight be your fernants, as you haue bene theirs.

hoafts hath n fent me.

10 Reloyce and be glad, O daughter Zion: for ceffairly be videre loe, I come, and will dwell in the middes of thee, food of Christ, faith the Lord. faith the Lord.

II And many nations shall be soyned to the ther, was fent as he Lord in that day, and thalbe my people : and I will was Mediatour to dwell in the mids of thee, & thou that know that dwell in his Church the Lord of hoafts hath fent me vnto thee.

12 And the Lord shall inherit Judah his portion in the holy land, and thall chufe Ierufalem

13 Let all flesh be still before the Lord : for he is raised up out of his holy place.

CHAP. III.

A prophecie of Christ and of his kingdome. Nd he shewed mee lehothua the high Prieft, Ma Randing before the Angel of the Lord, and b Saran stood at his right hand to relist him.

2 And the CLord faid voto Satan, The Lord Christ the Mediareprodue thee, O Satan: euen the Lord that: ath tour for the flate chosen Ierusalem , reprodue thee. Is not this a b which declad brand taken out of the hre ?

3 Now Iehothua was cloathed with e filthie warre with fiefa garments, and flood before the Angel.

4 An I he answered and spake vnto those that with Salao bimfood before him, faving, Take away the filthy gar wickedness, Ephel ments from him. And onto him he faid, Behold, 6.12 I have I caused thine iniquity to depart from thee, That is. Christ and I will cloathe thee with change of raiment.

5 And I faid , Let them g let a faire diademe his Church , that vpon his head. So they fet a faire diademe vpon he would rebuke his head, and cloathed him with garments, and the Satan : and here he theweth himfelfe

Angel of the Lord flood by. 6 And the Angel of the Lord testified vnto preserver of his

Iehothua, faying.

7 Thus fairh the Lord of hoaftes, If thon wilt Ichofhua was wonwalke in my wayes, and keepe my watch, thou thalt defully preferred also b judge mine house, and that also keepe my in the captuity, i courts, and I will give thee place among k thefe fought to affl. & that stand by,

8 Heare now, O Ichofhua the hie Priest, thou when he was dow and thy fellowes that fit before thee: for they I are un his offi e. monftrous perfons : but behold, I will bring forth glorous garments the m Branch my fernant.

9 For loe, the "ftone that I have laid before that the Priettes Ichoflina: vpon one from thall be fenen eyes: be- the capturey: and hold, I o will cut out the graving thereof, faith the by this contemp-Lord of hoalts, and I will take P away the iniquitie tible trare the Proof this land in one day.

10 In that day, faith the Lord of hoaftes, fhall ologs flould be ye call every man his neighbour vnder the q vine, made excelent when Christ shalf and under the figuree.

Who being God equall with his Faand to governe

> a He prayed to terb char the fairbe full haue not onely and blood, but (peaketh to God as

the Mediatous of to be the continual Church d Meaning , that

and new Saran and trouble him and presidentiones

thefe fmall begins make the full re-

Itinucion o' his Church. (He flieweth of what apparell be fpeaketh, which is, when our fil.by film stare taken away, and wee are clad with Gods mercies, which is meant of the formulable retitution. g The Prophet prayers, that netties the ranners, the Priest might sife have syle for his head a cordingly, that is, that the dignitie of the Priesthood might be perfect a dehie was fulfille in Cheit, who was both Priest and King and here all such are condemned, that can conten themselves with any meane reformation to religion, ferrege be Prophet detreth the perf. & ion, and obb That is baue tote and government in my Church, as thy predecelfirsba ebal i Whereby he straneth to have the whole charge and antaltery h That is , the Ange's , who repreferred the whole number of of the Church the friehfall - fignifyi g that all the god'y fhould withingly receive him. I Because they follow my wood they are contemped in the world, a defreemed as in That is . Chairt , who did to builble himfelfe that not monters 16 3.12 onely he be, ame the ferment of God out alfo the lemant of men and therefore in him they thould have comfort, sixt ough in the world they were contemned , that at 1 Irr. 23 f. and 33 14 17. r He the weich that the mior ere cannot build before Gnd Ly the first from which is Chiff, who is full of eyes both because be grieth I.gh. v to all others, ni that all to het to feeke light at him Chap. 4 10 is, I will milie it gerfect in all pon is, as a laing A rought by the hand of GOD. p Though the or punished this land for a time, yer I will even now be partied. and our there is es no more. q Ye hast then true in peace and quietnesse, that is, in the kingdome of Chri., 1[a.s.a. micab.4 4. baggae 2.70.

Q93

CHAP.

a which was ener

in the mide of the

that the graces of

Gads fprin facut 1

Crine there is molt

b Whi h conveyed

dipped from the

Jugos, fo that the

hoht nener failed:

faithfull that God

power lo himfelfe

to coufi me the

had fufficier t

to continue his

patferhough he had no helpe of

e Who was a fi-

gure of Christ, and

Arine was direded

to all the Church,

sa ho are his body

d He fbe weth that

Gods power apely

to fufficient to pre-

feine his Church,

though he vie sor

mans belpe there-

e He comparerb

the power of the

aduerfaires to a

great mountaine.

who thought the

Lewes nothing in

refpect of them,

and Aon'd have

hindered Zerubbabel, who repre-

fenced Christ, whom

the enemies day'y

fpirituall Temple,

but all in vaiue.

labour to let in the building of his

VPIO.

and members.

therefore this do-

man.

all perfection.

the cy's th :

trees into the

out of his fleepe,

CHAP. IV.

The vision of the golden sand efficke , and the exposition

A NJ the Angel that talked with mee, came a-gaine and wakes me, as a man that is railed

2 And faid vote mee, What feeft thou? And I faid , I have looked, and behold, a a candlefticke all of gold with a bowle vpon the top of it, and his feuen lampes therein, and feuen b pipes to the lampes which were vpon the top thereof,

Temple, fignifying 3 And two olive trees ouet it, one vpon the right fide of the bowle, and the other vpon the left fide thereof. s'undance, and in

4 So I answered and spake to the Angel that talked with me, faying, What are thefe, my Lord?

5 Then the Angel that talked with mee, anfwered and faid vnto me, Knowe thou not what thefe be? And I faid, No, my Lord.

6 Then he answered and spake voto me, sayand this vilion was ing, This is the word of the Lord vnto . Zarubbabel, faying, Neither by d an army not ffrength, but by my Spirit, faith the Lord of hoafts.

Who art thou, O e great mountaine, before graces, and to bring Zerubbabel? thou shalt be a plaine, and the shall be promise to bring foorth the head flone thereof, with floorings, erying, Grace, grace vnto it.

8 Moreover, the word of the Lord came vnto me, faying,

9 The hands of Zerubbabel have layed the foundation of this bouse: his hands shall also finith it, and g thou shalt know that the Lord of hoafts hath fent me vnto you.

10 For who hath despised the day of the fmall things ? but they fluil reloyce, and fhall fee the stone of tinne in the hand of Zerubbabel: k thefe feuen are the eyes of the Lord, which goe thorow the whole world,

11 Then answered I, and fail ynto him, What are thefe two olines trees upon the right and upon the left fide thereof?

12 And I spake moreover, and said voto him, What be these two oline branches, which thorow the two golden pipes emptie themselves into the f blog

12 And he answered mee, and faid, Knowest thou not what these be? And I said, No, my

14 Then fail he, Thefe are the two I olive branches, that fland with the rulet of the whole earth.

f Though the enemies this ke to ftay this builling, yet Zerubbabel Mall lay the highest fie oe thereof and bring it to perfection, fo that all the godiy shall reloyee, and pray voto God that he would continue his grace and flucus to ward the Temple. nii g, the Prophet, that I am Chrift fent of my Father for the building and prefermation of my spiritual Temple. h Signif nation of my spiritual Temple. h Signifying, that all were discussed at the final and point beginning of the Temple i Whereby he agoineth the plumer and him, that is, that Zecubh hel which represented Christ, should goe forward with his building to the toy and comfort of the godly , though the wor'd be against him, and though his for a while be discouraged, because they see not things pleafant to the eye k That is, God bath feuen eyes , meaning, a continuall pro-Anderce, to that he ber Satan nor any power in the world can gre about to bring any in g to p. ffe to hinder his worke, chap r o. I Which were ever greene and fill f yle, fo that itall they power a fight hope into the lamper ngultyrag, this Got will continually maintaine and prefetue his Church, and endue it itall Well abandance and perfection of grace.

CHAP. V.

The origin of the flying booke, fightfying the curfe of thermes, and fuch as atmosphere to Mame of God. 6 By the origin of the measure in fightful the bringing of Indahs af lillin inte Babylon.

Hen I turned me, and lifted up mine eyes and luoked, and behold, a flying booke-

2 And he faid vnto me, What feeft thou? And I answered. I see a flying a booke : the length thereof is twentie cubits, and the breadth thereof ten cubits.

3 Then faid he vnto me, This is the curfe that Gods plagues by goeth forth ouer the whole earth : for enery one contenuing his that b ftealeth, shall be cut off, a finell on this c fide, word, and carring as on that : and enery one that a fweateth, shallbe off all indgement cut off, a firell on this fide, as on that.

4 I will bring it forth, faith the Lord of hoafts, cuifes written in and it shall enter into the house of the thicfe, and this booke had into the house of him that faltly sweareth by my on them and their Name; and it shall remaine in the middes of his fathers; but now house, and shall consume it, with the timber there- if they would reof, and stones thereof.

5 Then the Angel that talked with me, went among the Caldee foorth, and faid vnto me, Lift vp now thine eyes, aus their former and fee what is this that goeth forth.

6 And I fayd, What is it ? And hee fayd, any inquire toward This is an e Ephah that goeth foorth. Hee fayd his neighbour. moreouer, This is the flight of them through all a Meaning, where

7 And behold , there was lift vp a 8 talent of d He that tranflead : and this is a h woman that fitteth in the mids geffet te fift table, and ferueth of the Ephah.

8 And he faid, This is wickednes, and he cast but abuseth Gods it into the middes of the Ephah, and hee cast the Name weight of lead upon the mouth thereof.

Then lift I vp mine eyes , and looked : and things, conteining beholde, there came out two k women, and the about ten postels. wind mas in their wings (for they had wings like wickednes of the the wings of a storke) and they lift up the Ephah vige dly is in Gode betweene the earth and the heaven.

Then faid I to the Angel that talked with fure, and can flue me, Whither doe thefe beare the Ephah ? 11 And he layd vnto me, To build it an house pleasure

in the land of Shinar, and is tha!! be established and g To couer the fet there vpon her owne place.

Because the le Nes and equitie, hee freweih that Gods pent, God would fend the fame

b That is, vieth world.

enemies

not God aright, e Which was a meafure in drie

fight, which hee ir or opeu it at his

mea fure. h which reprefeaterb inequirie,

i Signifying , that Satan flould not have fuch power as in the next verfe. against the lewes to tempt them, as hee had in time pait, but that God Woold flour up iniquity in a measure as in a puilon. k Which declared that God would execute his judgement by the meaner of the weake and is firme meaner remoone the imquity and affiction that came for the tame from Indah , to place is for eler to Bat ylon.

CHAP. VI.

By the foure tharets be deferabeth the foure Monarchies.

Gaine I turned and lift vp mine eyes, and loo-A ked and behold, there came foure charets out from betweene b two mountaines, and the mountaines were mountaines of braffe

a By charets bereg 2 In the first charet mere ared horses, and in he meaneth the faife mellengers the fecond charet d blacke horfes,

3 And in the third charet " white horfes, and in of Gid to execute the fourth charet, horles of f divers colours, and b By the brafen reddifh.

4 Then I answered, and sayde voto the Angel that talked with mee, What are thefe, my prouidence of Lord ?

5 And the Angel answered, and sayd vnto hath from before mee. These are the foure gipinits of the neauen, creed what shall which goe footh from flanding with the Lord of come to page, and all the earth.

6 That with the blacke horse went forth into world can all en

mount ines he meane hithe exterpall ou fell, and that which neither Satan nor all the

as by houses afore,

and dec are bis wille

c Which figurfied the great citteltie a d persecution ibit ib. Church had endured under dittera ene d Sig niving , the they har endured great filetious under the Babyloe Torfe represented her flate vulter be retta a which reflored them.

. fwh h fign field that God would transfine give his Church to libertie. reft a d powie his plagu s voon heir wemies , is her did ind rosti g N neue, and Bat you and other their comies. g Meaning, all the few a and motion of Gods Spirit which according to his vuchangeable sour oil its caufeth to any pease through all the world.

The Branch, Hypocrites

h That is, toward

Egypt, and other

countreys there-

i Toat is, they of

divers colours,

ev bis banke leane.

to figurie that So-

tan hath no power to burr or affl. &.

ei" God give it

him. Iob 1,12.

k By punifiting

I To receive of

him and the other

thier, money to

crowner: which

the lewet, and

fiturion of the

aberr example.

mi Becaufe chis

could not be atpributed to any

one according to

it followeth that

Jehoshua must re-

prefent the Mefft.

Prieft and king.

of whom leho-

they were both

o That is, of him-

felfe without the

flioa Was the

called lefus.

helpe of man.

h, who was both

were men of great

au bon y among

doubted of the re-

king long, and of

the Priesthood, and hure others by

make the two

the Caldeans mine

anger ceafed, and

abeut.

Chap. VII. VIII. fasting. Citie of trueth, 124

the land of the North, and the white went out after them, and they of divers colours went foorth toward the & South countrey.

7 And the i reddith went out, and required to goe, and paffe thorow the world, and he laid, Go, paffe thorow the world. So they went thorowout the world.

8 Then cried he vpon me, and spake vnto me, faying , Behold , thefe that goe toward the North countrey, have pacified my & spirit in the North countrey.

9 And the word of the Lord came vnto mee. laying.

10 Take of them of the captivitie, even of Heldai, and of Tobiiah, and Iedaish, which are come were deliuered. from Babel, and come thou the fame day, and goe voto the house of I Iothian, the sonne of Ze-

II Take euen filuer, and golde, and make crownes, and fet them upon the m head of Icho. thua, the foone of lehozadak the hie Prieft,

12 And speake vnto him, faying, Thus speaketh the Lord of hoalts, and faith, Behold, the man whose name is the Branch, and he shall growe o vp out of his place, and he shall I build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall beare the aglory, and shall sit and rule vpon his throne, and he shall be a Friest vpon his throne, and the counfell of peace shallbe she Law, therefore betweene them both.

14 And the crownes shall be to f Helem, and to Tobiiah, and to Iedaiah, and to Hen the fon of Zephaniah, for a " memoriall in the Temple of m Me ning Carift, the Lord.

15 And they that are * fatre off, thall come and agure : for in Greek builde in the Temple of the Lord , and yee shall know, that the Lord of hoaftes bath fent mee vnto you. And this thall come to passe, if ye will y obey the voyce of the Lord your God.

p Which declareth, that none could build this Temple whereof Haggai Speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2.10. q Where of leboffins had bur a fladow, r The two officet of the kingdome, and Prieff bood fhall be fo joyned to gether, that they shallbe no more different. f Who was alfo called Heldas. t He was alfo called loftight. may acknowledge their infirmitie, which to ked that all things Gould have beene restored inconsinently; and of this their suff lelity thefe two crownes shall remaine mit kens, After, 16. a That is, the Georiles by the preaching of the Gofre, finall helps toward the building of the sprintal Temple. y If yes will believe and remaine in the obedience of faith.

CHAP. VII.

g The true fafting 11 The rebellion of the people is the cause of their affliction.

ANJ in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth day of the ninth moneth, even in a Chifleu.

2 For b they had first onto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 And to speake vnto the Priests , which were in the House of the Lord of healtes, and to the Prophets , f. ving, Should I & weepe in the hft moneth, and fiparate my felfe as I have done thefe to many e vectos?

4 Then came the word of the Lord of hoaftes vnto me, faring.

5 Speake viito all the people of the land, and

was deitr gel, an I gle other when Gedaliah mas flaine, Iere. 41 a. c By Weeping and mounting appeare what exercifes they vied in their filling. d That is pre pare my felfe with all deuotion to this fait, e Which was now fince the time the Temple was deitroyed.

to the f Priefts, and fay, When ye fasted, and mourned in § fift and feuenth moneth,egen these feuen. tie yeeres, did ye fak vuto me ? E doe I approsue it? both of the peo-6 And when yee did eate , and when yee did ple, and of the

drinke, did ye not eat b for your felues, and drinke Priette, which for your felues ?

7 Should yee not heave the wordes which the uerfie, besides them Lord hath cried by the ministerie of the former which at yet re-Prophets when Ierufalem was inhabited, and in matted to Caldea, prosperitie, and the cities thereof round about her, as of one of the when the South and the plaine was inhabited?

chariah,fa; ing, 9 Thus speaketh the Lord of hoastes, faying, roward God be-

compaffion, every man to his brother, 10 And opprette not the widow, nor the father- and though fating leffe, § ft anger nor the poore, and let none of you of it felfe be good,

imagine euill against his brother in your heart. 11 But they refuled to hearken, and pulled toward God. and away the shoulder, and stopped their eares, that trusted therein, ie they thould not heare.

12 Yea, they made their hearts as an adamant and dranke for your stone, least they should heare the Law and the ownecommoditie words which the Lord of hoafts fent in his m Spirit fo likewife ye did by the ministerie of the former Prophets ; there- abitaine arcording fore came a great wrath from the Lord of hoafts. to your owne fan-

Therefore it is come to passe, that ashe cti- tei the prescript ed , and they would not heare , to they cried, and I of my Law. would not heare, faith the Lord of hoafts.

14 But I feattered them among all the nations, demnetableir hywhom they knew not : thus the land was defulate the wabt by their after them, that no man paffed through nor re- fatting to pleafe

turned: for they laid the pleafant land o wafte. uented, Sc in the means feafou would not ferue him as he had commanded. Is He flie weth that they did not fast with a fincere heart, but for hypocritie, and that it was not done of a pure religiou, because that they lacked there offices of charities 1 And would which flould have declared that they were godly . Ma ih 23.23. not care the Lords burthen , which was fweere and calle , but would beste their owne, which was beaute and grieuous to the field, thinking to merit therby: which fimilitude is taken of exeu, which fhilinke at the yoke, Nebe 9.49 m Which declaierb that they rebelled not onely againft the Prophers, but sgainft the Spirit of God that fpake in them. n Tose is , after they were carred capting, n By there

CHAP. VIII.

finner whereby they prouoted Gods anger.

B Of the y turn of the people wato lexufaiem , and of the mercy of God soward them. 16 Of good murker, at The calling of the Gentsles.

A Gaine the word of the Lord of hoaftes came

2 Thus faith the Lord of hoaftes, I was a iealous for Zion with great lealousie, and I was leas a I lourd my virt lous for her with great wrath.

3 Thus faith the Lord, I will returne voto could not abide Zion, and will dwell in the mids of Terufalem; and that any flould Terufalem shall be called a b citie of trueth, and do her any injury the Mountaine of the Lord of hoaftes, the holy because the that

4 Thus faith the Lord of hoastes, There shall her bush and. yet olds men and old women dwell in the ftreets of Though their of Ierufalem, and euery man with his staffe in his ty molen and trou-ble them, yet God

5 And the litreets of the citie shall be full of boyes and girles playing in the & eets thereof.

d ynposible in the eyes of the remnant of this name would furpeople in these dayes, should it therefore be vn- a d increale their

p. ffiole in my fight faith the Lord of hoattes ? 7 Thus faith the Lord of heaftes, Behold, I will abun ance deliuer my people f om the East countrey, and whe emourtain

from the Well countrey.

Gad can per forme that which he hath promifed, though it ferme neug fo vopofe finie to man, Gen, 18, 14. Rom 4.20.

d. ubted as touching this con roand reasoned of it, chiefe points of 8 And the word of the Lord came vnto Ze- their raligion. g For they thought they had deferued Execute true judgement, and flew mercy and cause of this fait, which they inuented of them'elues

> yet becaufe they shought it a feruice in here reprodued. h Did ye not eate

i Hereby he con-God and by fuch things as they to-

> with a fingular loyall toward me

would come and dixel' among them, and fo preferue 6 Thus fuch the Lotd of hoaftes, Though it'be them fo long as

> chriften in great d He thewerb fan eth ibit it, to believe that

Q94

char be Temple

Calden, fent to the Chor. h ar terufa-Lens, for the refo-

a Which contei-

ped part of No-

number and part

b That is the reft

of the people that remained yet in

of December.

lution of thefeueftions, because thefe feafts were confentent ypon by the agreement of the whole Charch, the ane in the mone b

I STAMMALE AM The vocation of the Gentiles.

& So that there

returne fhall not

be in vaine : for God will a c in-

plift his premife,

and their profpe-

gitte faalbe fate

f Let neither te-

fordt of your pri-

uare commodities

enemies difcou-

rage you in the

going for Maid

with the building

of the Temple, but

be contrant in 2 0-

bey the Prothert.

which encourage

g For God curfed

you thesevato.

your worke for

b Reade Each.

i Which decla-

sech charmon car

pot urne to God

beart by Eis 'pirit,

that beitne, man

nor bealt had pio-

peither counfeil of

others, nor feare of

and frable

Zechariah.

The comming of Christ.

8 And I will bring them, and they shall e dwell in the mids of Ierufalem, and they shalbe my people, & I wil be their God in trueth,& in righteoufnes.

9 Thus faith the Lord of hoaftes , Let your f hands be firong, yee that heare in these dayes these words by the trouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hoaftes was laide, that the Temple might be builded.

10 For before these dayes there was no hire for g man, nor any hire for beaft, weither was there any peace to him that went out or came in because of the affliction : for I set all men , every one against his neighbour.

II But now, I will not entreare the relidue of this people as aforetime, faith the Lord of hoaftes.

12 For the feede fhall be prosperous : the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dewe; and I will cause the remnant of this people to poffesse all these things. fie of their labouts.

13 And it shall come to passe, that as ye were a cuife among the heathen, O house of Indah, and houfe of tfract, fo will I deliver you, and ye shallbe a bleffing : feare not, but let your hands be strong.

14 For thus faith the Lord of hoades, E. I thought to punish a you, when your fathers pronoked mee vnto wrath, faith the Lord of hoastes, and repented not,

15 So againe haue I determined in these dayes i to doe well vnto Ierufalem, and to the house of will be change mans Indah : feare ve not.

16 Thefe are the things that ye shall do, Speak : ye every man the trueth voto his neighbour : execure indgement truely, & vprightly in your gates.

17 And let none of you imagine eul! in your hearts against his neighbout, and lone no felfe oathe: for all thefe are the things that I hate, faith

18 And the word of the Lord of hoaftes came vnto me, faying,

19 Thus faith the Lord of hoaftes, The faft of the fourth mone, h, and the fait of the fift, and the fast of the fenenth, and the fast of the k tenth, shall be to the house of Judah ioy and gladnesse, and prosperous high feasts: therefore loue the trueth

20 Thus faith the Lord of heaftes, That there shall yet come 1 people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, faying, * Vp, let vs go and pray before the Lord, and feeke the Lord of healts : I will goe also.

22 Yea, great people and mightie nations shall come to feeke the Lord of hoaftes in Ierusalem,

and to pray before the Lord. 23 Thus faith the Lord of hoaftes, In those

dayes shall ten men take held out of all languages of the nations, even take hold of the skirt of him that is a Iew, and fay, We will goe with you : for we have heard that God is with you.

CHAP. IX. 3 The threatming of the Gentiles of The comming of Christ. The burthen of the words of the Lord in the land of a Hadrach : and Dumafous fhallbe his

b Gols an er fhall breft: when the eyes of man , even of all the tribes of Itizel (h. libe toward the Lord.

2 And Hamath alfo shall border d thereby: that, CWhen the I was thall convert and repeat, then God will decrey their d There's, and Da maile as a meaning , that Harmath or Authorhia fliquid Tyrus alfo and Ziden , though they be every wife. 3 For Tyrus did build her felbe a ftrong hold,

and heaped up filner as the duft, and golde as the e He fecretly

mire of the threets. 4 Behold, the Lord will spoile her, and he will of their destruction, because they finite her f power in the fea, and thee shall be de- decemed all other

noared with fire. Afhkelon shall fee it, and feare, and Azzah funtitie, which

alfo shall be very fortowfull, and Ekron; for her this name of countenance shall be athamed; and the king shall wifedome. perith from Azzah, and Affikelon fitall not be in- f Though they of Tyras this ke them-

6 And the 8 stranger shall dwell in Ashdod, by reason of the and I will out off the pride of the Philiftims.

7 And I will take away his blood out of his versiber field not mouth, and his abordinations from betweene his escape Gods sudge h teach; but he that remaineth, even he shallbe for ments. our God, and he shallbe as a prince in Iudah, but all should be dei Ekron fhallbe as a Iebufite.

8 And I will campe about h mine House few, that should reagainst the armie, against him that passeth by, and he promise to against him that returneth, and no oppressour deliver the lewes fhall come whon them any more : for now I have when he shall take I feene with mine eyes.

9 Reloyce greatly , O daughter Zion , flout circly and wrongs for ioy , O daughter Ierufalem : behold , the king done to them. commeth voto thee : m be is full , and faued him- had ben delir yed, felfe, poore and riding vpon an affe, and vpon a fo flould Ekton and colt the foale of an aile.

10 And I will cut off the o charets from E- h He flieweth that phraim, and the horle from Ierufalerr : the bowe make futficient to of the battell shall be broken , and he shall speake desend his Church peace voto the heathen, and his dore inion shalibe against all a luerfapeace with the heather, and his downton Jhalibe ries be they better from p fea viito fea, and from the 4 River to the end for civell, or affense of the land.

11 Thou also faal efaced through the blood never footen. of thy couenant. I have loofed thy (prifoners out hath now feece of the pit wherein is no water.

12 Turneyou to the tarong hold, ye o prifo-and articlious wherewith trey nets of hope; even to day doe I declare, that I will have been affi. Ct-d render the x double vnto thee.

13 For Indah have I bent as an bowe for me: m That is, he had Ephraims hand have I filled, and I have raifed up Clusten in home thy fonses, O Zion, against thy fonnes, O Grecia, felfe for the vie and have made thee as a gyants (word.

14 And the Lord shallbe teene over them, and of his Church. bis arrow shall go forth as the lightning : and the seth that they Lord God thall blow the trumpet, and thall come thould not looke foorth with the whirlewinds of the South.

17 The Lord of hoaftes thall defend them, and in the eles of man, they shall denoure them, 2 and subdue them with the should be fling stones, and they shall drinke, and make a noise poore, and yet in as through wine, and they flailbe filled like bow- power to deliver les, and as the hornes of the altar.

16 And the Lord their God shall deliver them weart of Christ, in that day as the flocke of his people : for they o No power of

by their craft and they cloaked with felors inumerble fea that ce mpatieth ftroyed, faue a verg enemies for their all the Philatims.

fliewe h the caufe

the great mountes by their enemies

richrecultatic and and commoditie

fer foch a kipz as fhou d'be glorious his : and this is

as Mat.as g. man or creature

shalbe able to let this kingdome of Chritt, and he shall peace; bly governe them by his word p Thatis, tom. he ren fea, to the fea called. Sy incum ; and ty thefe places which the lewes huew, he meat an ion ite space and compass-over the whole world. In That is from Euphistes. It Meaning Tentialem, or the Church, which is faued by the blood of Central benefit to blood of the facilities was a filor and is here called the courns of the Courch, because God made it with his Courch, and left it with them for the love that be a ze voto them. (God flieweth that he wildelives his Church our of ailda gers, freme they ceues fo great a That is, into the holy ia ad where recity and the Tau pie are where God will defend u Mearing the faithfull inh h fremed to be in dauger of their enemies on enery file and ye love in hope that G dy outs effore them to abettle . A That is . d u. le ben his ind or fy bity in respect of that which y in fathers enliged is a divine ben his and at the rey in respect of mate which y in taber seud, set from Don's conservative capturities by I with in he In all and Epitago, that is my whose Charch, without one agreet by the Greeness - a Herri misser that the Iewes shall destroy their eigen test, and have aborda ce and excelle of all things, as there is abordance on the allar when the facrift ers offereit Which the game coute mother ham to intemperation, but to for batery, and a thankefull remembrance of Gods great liner litte.

Shallbs

and fo begin to do well, which is to pardon his firmes and regue bin bis graces & Which fait was appointed when the city was befieged, and was the first fait of these foure : and here the Prophe fliewe.b. that if the Tewes will repent, and turne wholly

eo God, they shall haue no more coeafton to fall, or to thew fignes of heacines : for God will fend them toy and gladuette. I He declare.h the great zeale that God thould giue the Gentiles to come to his Church, and to lovne with the Jewes in his true religion, which should be in the kingdome of w 1/4.2.2, mish. 4.1.

a Whereby Lo meaneth Syna, abide vpou their ckreft citte, and not pare fo much as

be under the fame roo and plague.

Chap. X. XI.

Two staues. 125

a The faithfull falbe preferued, and reuerenced of all, that thevery enemies shalbe compelled to eiteeine them: for

a The Prophet re-

prough the lewes

because by their

Gods graces pro-

mifed, and fo fa-

Gods ruft judge.

ment : therefore to aboid this plague,

he willeth bem to

turne to God, and

to pray in faith to

gaue them about.

b He calleth to re-

membrance Gods

times past, because

they truffed not id

bim, but in their

idoles and force-

centred them-

capituitie.

c That is , the

lewes went into

d Meaning , the

cruell gourrnours

the poore fleepe,

Ezek 34 16.17.

e He will be mer-

and cheriffs them

at a king or prince

doth his belt house

swhich thalbe for

his ovene yfe in

thall the chiefe

gouernout pro-

ar a corner to vo-

and as a navle to

fasten it roge ber.

g Ouer their ene-

h Thar is, the ten

fhould be gathe-

red voder Carift

to the reft of the

i Whereby he declareth the

power of Gad,

who aerderb no

great preparation

Church.

tribet , which

ho'd the bui'ding,

the warre f Out of Iudah

which did oppreffe

ters who ever de-

punishments in

dance.

mine came by

o nne infidelitie

they put backe

fhalbe as the aftones of his crowne lifted up upon

17 For how great is his goodnesse! and how great is his beautie! come shall make the young men cheerefull, and new wine the maydes.

Gods glory that thine in them, at Infephus declareth of Alexander the great when hee mette ladi the high Prieft.

CHAP. X.

I The vanitie of Idolatrie. 3 The Lord premifeth to vi-fite and comfort the heave of I frail.

A Ske you of the a Lord raine in the time of the latter raine : fo shall the Lord make white cloudes, and give you showres of raine, and to

enery one graile in the field. 2 Surely the bidoles have spoken vanitie, and

the foothfayers have feene a lye, and the dreamers have tolde a vainething: they comfort in vaine: therefore they went away as theepe; they were

troubled, because there was no thepheard. 3 My wrach was kindled against the shepheards, and I did vilite the 4 goates; but the Lord of hoafts will vifire his flocke the boufe of Iudah. and will make them as " his beautifull horse in the bin , and fo he will

> 4 Out f of him shall the corner come foorth: ont of him the nayle, out of him the bow of battell, and out of him enery 8 appointer of tribute

> 5 And they shalbe as the mighty men, which tread downe their enemies in the myte of the ftreetes in the battell, and they shall fight, because the Lord w with them, and the riders on horses fliable confounded.

> 6 And I will strengthen the house of Indah. and I will preferue the bloufe of lofeph, and I will bring them againe, for I pitty them; and they thall be as though I had not cast them off ; for I am the Lord their God, and will : eare them.

7 And they of Ephtains thall be as a gyant: cifull to bu Church and their heart thall reloyce as through wine : yea, their children shall fee it , and be glad : and their

heart shall rejoyce in the Lord. 8 I will bille for them, and gather them; for I have redeemed them : and they thall increase, as

they have increased. 9 And I will k fow them among the people, gouerouse pro-ceede, who shall be and they shall remember me in fatre contreves: and they thall line with their children and I turne

> 10 I will bring them againe also out of the land of Egypt , & gather them out of Asihur : and I will bring them into the land of Gilead, and Lebanon, and place thall not be found for them.

> 11 And he in shall goe into the sea with a stiction, and thall fraite the wanes in the fea, and all the dephts of the riner fhall drie yp ; and the pride of Asthur thalbe cast downe, and the scepter of Egypt thall deprat away.

12 And I will ftroughen them in the Lord, and they shall walke in his Name , faith the Lord.

when he will deliur his for Aich a becke or hille bee can cal' them from alia a es fitdenly. k Though they shall yet be feattered and feeme to be four yet a shallest chrane voto them; for between ev first come of thek, ow's groffing Name, which has accomplished under the Goffel, among whom it was fit give hed. I Not that they flould returne in other country, but be gathere! a darry red in one far a by be fectrine of the Go'pel. in Her a' udern to the de tuerance of the peuple out of Egypt, whereas the Angel finite the fliedelnit iuris

I The defiredion of the Temple. 4 I he care of the faithfure i commented to Christ. 7 A graceous wifen against Lernsulem and Inach.

Ofen thy doores, O a Lebanon, and the fire a Because the lewes thought them the level to the level the lev 2 Howle, b fire trees : for the cedar is fallen, reafon of this

because all the mightie are destroyed : howle ye, mountaine, that on Ookes of Baihan, for the e defenced forrelt is cut to hurt them, the 3 There is the voyce of the howling of the that when God

3 There is the voyce of the nowing of the fendeth the ene-fhepheards; for their d glory is deftroyed; the fendeth the ene-mes, it shall heave voyce of the roating of lyons whelpes: for the it federeady to pride of Iorden is deftroyed.

4 Thus fayeth the Lord my God , Feede the b She wit g , that if theepe of the allughter.

They that pollette them, flay them f and the weather were finne not : and they that fell them, fay, & Bleifed be not able to relitthe Lord: for I am rich, and their owne thepheards bacon has despare them not.

6 Surely I will no more spare those that dwell the throught muni in the land, faith the Lord: but loe , h I will deli- places could not uer the men every one into his neighbours hand, thinke to hold out. end into the hand of his king : and they thall d That is, there froite the land, and out of their hands I will not Inael frould perilu-

7 For I fed the sheepe of slaughter, even the now delimate to k poore of the flocke, and I tooke voto me I two livered at our of flaues : the one I called Beautie , and the other I the lyons mouth,

called Bands, and I fed the theepe. 8 in Three thepheards alto I cut off in one them without any moneth, and my foule loathed n them, and their temer fe of conferen

foule abhorred me.

deliuer them.

9 Then fayd I, I will not feede you : that that hough that they doe dieth , let it die : and that that petilineth , let it pe- g He noieth the rith : and let the remnant eate, every one the flesh bypocrites, which of his neighbour.

10 And I tooke my staffe , even Beautie , and then muches, brake it, that I might difanull my couenant, which though in their

I had made with all people. 11 And it was broken in that day; and fo the buting their game o poore of the sheepe that waited vpon me , knew to Goas blethings.

which commerce that it was the word of the Lord. 12 And I fayd vnto them, If ye thinke it good, their bre bren, give mep my wages and if no, leave off . for they h I will can fe one

weighed for my wages thirtie pieces of tilier. 13 And the Lord layd vnto me , Caft it vnto the final execute it ... 9 potter: a goodly price, that I was valued at of elucouer them. them. And I tooke the thirtie peces of filter, and h That is, the cast them to the potter in the house of the Lord. whom he the ught

14 Then brake I mine other staffe, euen the worther to they Bands, that I might diffolue the brothethood be- mercie voto. tweene Indah and Ifiael.

17 And the Lord fayd onto me, Take to thee toward his people yet the infirmments of a foolith thepheard.

16 For ibe, I will raife up a thepheard in the tude, which would fand, which shall not looke for the thing that is nother be saled loft, nor feeke the tender lambes, nor heale that by his most beauthat is hort, nor feede that that standeth vp, but uernement, netiber he shall eate fieth of the fat, and teare their clawes continue in the

17 O idele forpheard that leageth the Bocke. be beateth both the the fwo d fhaite your his tarme, and your his out and the other.

Prophet Meweth the mong men Were deftroyed, c Seen giba: Lefrioved, which was tion, the weaker

felues fo itroug by

I Their gouesence, or yet thinguer baue the Name of Gud its denie God, attii-

to deffroy notices 1 Tocar guerreors

I God frieweth bis great bei ehis to conunce them

ome reade, for Bandy Dell'revers,

but in the range feithe full reading is confirmed. In Whereby hee theweth nis care at do ringer certainte sou a fatter them to be enview in lets , becaute they Ancold contine us , it is the in Meaning , the people , because they would not acknowledge the the together of God. Gode the thewesh that the least pare energy many Cook under the postules their ingrat rude Got accule by their in malice and the order, were bond occur by torget a shenens, but effected them as things of .. ont of Spending that it was too his to day his wages. while out had but a come of few cyles for the coder the Temple foliagithe boy formula, was intamedia de of regiment and car wird thew of govern r no but hel air a ouls be nothing to they inculded woldes, a d cerous or radicion can the pular so femiles obedito and fined y the arms of finite of fireigning a bedoeth excledione an integements by the eye : .hat is, the pague of God fagil take a way both thy frength at d tadgenent.

CHAP. XI.

ne Spirit of grace -

Zechariah.

The fountaine opened.

right eye. His arms shall be cleane dried vp , and his right eye shalbe viterly darkened.

CHAP XII.

Of the defire Fion and building agains of letufalem. He burden of the worde of the Lord vpon a Israel, fayth the Lord, which spred the hea-

nens, and layd the foundation of the earth, and formed the spirit of man within him. 2 Behold, I will make Terufalem ab cup of poyfon vnto all the people round about : and al-

to with Iudah will hee be in the fiege againft Ie-

e That is the ten

letted Gods hen:

6 e in deli- ering

andhairather re-

aname in captini-

bome When God

b ferufalem shall

againt all ber ene

called them

be defen ted

mies : fo fhall

God defend all

Xudab a'fo, and

Chall dedloy the

c Eurry captaine,

that had many v

now thicke that

fulficient to de-

all enemies, be-

el The people

which are now

anthe opento

fhall be no leffe

preferred by my

whey were voder

is meant by the

Angle of Dauid)

or in their defea-

e They shall have

the feeling of my

grace by faith, and

f That is, whom

ally vexed with

abeie obitinacie.

and grieued my

Spirit, Joh. 19 17.

evbere it is re er-

zet to Chrifts bo-

dy, which here is

referred to the

Sairit of God. g Twy first turne

pentance, whom before they had

13 grienoutly of-

fended by their

b They fhall lament auf recent

ing a itude.

they have continu-

compaffion on

ced cities.

their kings (which

power, then if

sheir enemies.

as it were difper-

fed by the fields,

canfe the Lord is among them.

fend them against

the fmail power of Ferufalem Ihalbe

eneimes.

their biethien,

t ibes, Which nog.

3 And in that day will I make Ierufaleman tie, then to returne heavie stone for all people : all that lift it vp , shall be torne, though all the people of the earth be gathered together against it.

4 In that day, fayth the Lord, I will fmite enery horle with aftonithment, and I is rider with madneffe, and I will open mine eyes vpon the house of Iudah, and will Imite enery horse of the people

with blindnesse.

5 And the Princes of Iu lah shall say in their hearts . The inhabitants of lemfalem shalbe my der hun afore , thall strength in the Lord of heast, s their God.

6 In that day will make the princes of Iudah like coales of he among the woode, and like a firebrand in the sheafe, and they shall denoure all the people round about on the right hand, and on the left; and Ierufalem thall bee inhabited againe in her owne place, euen in lerufalem.

7 The Lord also thall preferue the d tents of Iudah, as aforetime : therefore the glory of the house of David thall not boast, nor the glorie of the inhabitants of Ierufalem against Iudah.

8 In that day shall the Lord defend the inhabicants of Ierutalem, and he that is feeble among them, in that day shall be as David: and the honse of David Smalbe as Gods house, and as the Angel of the Lord before them.

o And in that day will I feeke to deft oy all

the nations that come against Ierusalem.

10 And I wil powre vpon the house of David, and upon the inhabitants of Ierufalem the Spirit of e grace and of compassion, and they shal looke ypon me, whome they have pierced, and they shall lament for g him as one mourneth for his onely fonne, and bee forie for him as one is forie for his first borne.

11 In that day shal there be a great mourning in Ierufalem, as the h mourning of 1 Hadadrimmon in the valley of Megiddon.

12 And the k land thall bewaile enery family I apart, the family of the m house of David apart, and their wines apart : the family of the house of Nathan apart and their wives apart :

13 The family of the house of Leui apart, and their wines apart: the family of a Shemei apart,

and their wives apart: 14 All the families that oremaine every fa-

mily apart and their wines apart.

exceed noty for their offences against God. I Which was the name of a towne and plate neere to Megiddo where Ioliah was flame, 2 Chron 37.32 it all places where the lewes shall remaine 15 ignifying, that this mourning or repersante should not be a vaine ceremonie; but every one touched with his owne griefes, that! Isment, in Vnder these certaine families bee concerned all the tribes, and flieweth that both the Kings and the Priests had by their firmes F erred Chrift. n Called alfo Simeon. o Tu Wit, which were elect by grace, and preferued from the common deftruftion.

CHAP. XIII.

& Of the fountaine of grace, a Of the eleane riddance of idulatry. 3 The zeale of the god'y against false prophets.

to the house of Davi I, and to the inhabitants of what shalbe the Ierusalem, for sinne and for uncleannesse, ruiaiem, for tinne and for vincleannelle,
2. And in that day, fayth the Lord of hoafts, I remiffice of finnes

will cut off the b names of the idoles out of the by the blood of will cut off the b names of the idoles out of the Chiff, which shall lind; and they shall no more be remembred; and he a continual trus-I will cause the prophats, and the vucleane spirit ning sountaine, and to depart out of the land.

3 And when any shall yet d prophecie, his fa- b Hee promiferh ther and his mother that begate him, shall say voto that Got wall also him, Thou shalt not live : for thou speakest lyes in purge them from the name of the Lord; and his father and his mo- art tope that their relither that begate him, e shall thrust him through, gion shall e pure. when he prophecieth.

4 And in that day shall the prophets fbee a- falle prophets and shamed every one of his vision, when he bath pro- the compress of phefied; neither that they weare a rough garment alt tengino, whom

g But hee shall say , I am nog Prophet : I am Giris. an husbandman : for man raught me to bee and that is, when heardman from my youth vp.

6 And one shall fay vnto him , What are these God, who is the b wounds in thise hands ? Then he thall answere, author of truth, a Thus was I wounded in the house of my friends, cloake therevoto.

7 ¶ Arife, O fword, vpon my i shepheard, and what zeale the wpon the man , that is my follow, faith the Lord of godiy thall have hoft s: finite the fhepheard, and the fheepe shall voder the kingbe frattered : and I will turne mine hand vpon the Deut. 13 6 9. little ones.

8 And in all the land, fayeth the Lord, htwo them afhame tof parts therein that be cut off, and die: but the third lyes, and bis ig them thalbe left therein.

9 And I wil bring that third part through the they thall no more fire, and will fine them as the filter is fired, and wrate Prophe s wil trie them as gold is tried; they shal call on my their doctrine name , and I will heare them : I will fay , It is my feeme more bo'y: people, and they thall fay The Lord u my God.

content to labour for their living.

and fignes thould remaine for ever

IN that day there thall bee a fountaine opened a He thewest purge them from

> Meaning , the teachers, who are

the Propoet here they (hall prophecie lyes, and make

f God fhad make

t repentance, and apparell to make

g They shall conignorance, and be h Hereby he fleweth that though their parents and friends leals more gently with them, and put them not to death, yet they would (punish their children , that became falle prophets , that the markes i The Prophet waine hithe Ie wes, that hefore this great comfort flould come en 'er Chrift, there should be an horrible differion among the people; for their governous and pattours flicult be de-fleoyed, and he people thould be as featureed theeper and the Eurangelit applieth

CHAP. XIIII.

Gods power and his mercies doe preferue them.

this to Cu tit , because he was the heat of all Pattours , Marth 16.31.

greatest part that have no portion of these olestings, and yet they that shall enlow them, thatbe tried with greath afflictions, to that it thalbe knowed that onely

S Of the de Strine that feall proceede out of the Chuych, and of the restauration thereof.

B Bholl, the day of the Lord commeth, and thy fpoyle shall be additioned in the middles of a Hyanmeth the 2 For I will gather all nations against I erusa- that thould come,

lem to battel, and the citie shall be taken, and the b-fore they emoyed houses spoyled, and the women defiled, and halfe thit prosperous of the cirie fli I go into Capciurie, and the refidue effete pramited of the people thall not be cut off from the citie.

Then the Lord shall goe foorth, and fight gets should come. against those nations, as when he b forg it in the that they were day of battell.

4 And his feet shall stand in that day upon the afore e mount of oliues, which is before Ierufalem on h As your fathers, and you have hid the East fide, and the mount of plines thall cleane experience both in the middes thereof : toward the East and toward at the red fer, and the West there shalbe a very great d valley, & halfe ar all other times.

godly again't the when thefe da 1they might know warn dof them

fprech the Prophet the wesh Gods power and care over his Church , and how the will as it were by muracle fage ic. d So that out o' all the par a of the world, they thall fee letu filem , which was before hid with this mountaine; and this he meaneth of the fpirituall lernfalem the Church,

e He Speaketh of

the hypocrites, whi, h could not abide Gods prefence, but fhould flee into all places, where they might hide them among the mountainet. f Reade Amot t, t. g Because they did not credit the Prophets words, hee minerham Gud and in that that hee kozw that thefe things thould co ne, and fayeb, Thou,

O God, with thine Angels will come to performe this great thing. b Signifying, that there should be great troubles in the time bereof ie in the Lords hands. yet at length (which is beere meant by the eneoing) God would fend comfort. inhabited. i That is, the foitituall graces of eaer continue in most abundance. k All idolatry and fur erstition thall be shalished, and above final the one God , one faith and one religion sell the world, and fault excell the first in excellencie, wealth and greatness.

of the mountaine shall remoone toward the North, and haife of the a ountaine toward the South.

5 And yee shall flee voto the valley of the mountaines: for the valley of the mountaines shall reach voto Azel: yea, ye thall flee like as ye fled from the fearthquake, in the dayes of Vzziah king of Indah: and the Lord 8 my God fhall come, and all the Saints with thee.

6 And in that day thall there be no cleare light, but darke.

7 And there shall be a day (it is knowen to the Lord) h neither day nor night , but about the euening time it thall be light.

8 And in that day thall there i waters of life go comforteth himfelfe out from Jerufalem , halfe of them toward the East fea, and haife of them toward the vitermost fea, and shalbe, both in summer and winter.

9 And the Lord shall be King ouer all the earth : in that day shall there be one & Lord , and his name fhall be one.

10 All the land shall be turned (as a plaine from Geba to Rimmon, toward the South of Icrufalem, and it thall be lifted up, and inhabited in the Church, and that her place : from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananiel vato the kings winepreffes.

11 And men shall dwell in it, and there shalloe no more deftruction , but Ierufalem fliall be fafely

12 And this shalbe the plague wherewith the God, which thould Lord will finite all people, that have fought against Ierufalem: their floth thall confume away, though they stand upon their focte, and their eyes shall con-

fume in their holes, and their torgue thall confume in their mouth. I This new terufalem that be feene through

13 But in that day m a great turnult of the Lord m God will not shalbe among them, and every one shall take " the one'y rayse vp hand of his neighbour, and his hand shall rife vp warre withour,

against the hand of his neighbour. 14 And Iudah fhall fight alfo againft Ierufa. " To burt and oplem, and the arme of all the heathen shall be gathe. Presse him. red round about, with o golde and filter, and great o The enemies are abundance of apparell.

Yet this thall be the plague of the horfe , of fall not come for the mule, of the camell and of the alle, and of all free and field the beafts that be in these tents at this P plague.

16 But it shall come to passe that every one P As the men that is left of all the nations, which came against werfe ta, Ierusalem, shall goe up from yeere to yeere to worthip the King the Lord of hoalts, and to keepe the feast of Tabernacles.

17 And who fo will not come up of all the families of the earth voto Ierufalem to worthip the q By the Egyption King the Lord of hoaftes, even you them thall are which were come no raine.

18 And if the family of Fgypt goe not vp, be meaneth all and come not , it shall not raine upon them. This the Gentles thall be the plague wherewith the Lord will finite to what feruice all the heathen, that come not up to keepe the feath they were put no m of tabernacles.

19 This shalbe the punishment of Egypt, and bour, or to ferue in the punishment of all the nations that come not vp ow holy, because to keepe the feaft of Tabernacles.

20 In that day shall there be pritten upon the Arfred them. bridles of the horfes, The holinette vnto tle one as the other, Lord, and the f pots in the Lords house shall be because they shall like the bowles before the altar.

21 Yea, every pot in Ierusalem and Indah shall pure and cleace. be holy unto the Lord of hoaftes, and all they that and there wall neid facrifice, shall come and take of them, and feethe ther be bypocrite, therein : and in that day there shalbe no more the corrupt the true · Canaanite in the house of the Lord of hoastes,

rich, and therefore

greateit enemies to true teligiona (whether to lathe Lord had fanbe fand ified

ferunce of God.

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MALACHI

THE ARGVMENT.

The Prophet was one of the three, which Golraifed up for the comfort of the Church after the capti-utie, O afterhim there was no more untill lobs. Baptish was fent, which was either a token of Gods wrath, or an admonition that they should with more feruent defires looks for the comming of Messiah, Hee confirmeth the same doctrine , to at the two former doe , chiefly hee reproduct the Prints fr their conetoninesse, and for that they formed God after their owne fantafier, and not according to the prescript of his word. He also noteth certaine peculiar sinner, which were then among them as marrying of idolatious and many unuer, murmurings against God, impatiencie, and fuch like. Notwithstanding, for the comfort of the goalr, re declarethe at Gol would not forgethhu promise made unto their fathers, but would fend Christ hu mestinger, in whom the covenant should be accomplished, whose comming should be terrible to the wicked, and bring all confulation and soy to the godly.

CHAP. I.

A complaint against Ifriel, and thieft the Prieffs.

s Reade Hallar. b Which declareth their great in-

grat tude that did

no acknowledge this love, which

vas fo enicent, in

that be chofe Abra-

ham from our of all

He * bir den of the worde of the Lord to Ifael by the ninitery of Malchi.

2 I have loved you, favth the Lord yet yee fay, by Wherein haft thou loved vs? Was not Efau laa-

kobs brother, faith the Lord? yet Haned laakob. 3 And I hared Efau, and made his mountaines wifte, and his heritage a wildernoffe for dragons.

she world, and next chofe I akob the yonger brother of w hom they come, and left Ef u the eld-r c For ben 'e hat the fig. a of mi se haige ' appear d'euen whe he was ma le feruant voit his vongen ben ber being gerie his merthers belly. Scalin afterward to that he was put home his birth ight, yet one give be only a leves his figures berrof are suitent, in that the this countrey lieth will earn heigh his one returne to inh bire it; where is ye my sende whose the entitle based more than them said by my grace and lone to-Ward you delinezed, stan Rom, 3.13.

4 Though Edom fay, Wee are impountifhed, but we will returne and build the defolate places; yet fayth the Lord of heaftes, They shall build, but I will destroy it, and they shall call them , The border of wickeanerle, and the people, with whom the Lord is angry for ever.

5 And you eyes thall fee it, and ye shall fay, d B-files the reft The Lord will be magnified upon the border of of the people bee comdenae b the Prier & chiefly, be-

6 A finne honoureth bu father, and a fernant cause they flinold bis n after If then I be a father, where is mine how have reprodued nour randiff I b a matter, where is my feare, faith a bers in their hypacry 6, and obe the Lord of houses were you, d O Priests that destinate against spile my Name? and ye say, wherein have wee G.d. and not have despised thy Nan ex

hardened them by their example to gre e cui s e Hic acterb their groffe byperifie, which would not fee their faults, but molt implumently covered them, and fo were blind gittless.

7 Yee

in complaint of liraed.

f Vac receive all

neffe, and doe not

examine whether

they be according tony Law, or no.

g Not that they fayd thus, but by

their doings they

declared no leffe.

Cault: whereby he

condemneth them.

zbarthroke it fuffi

grannly as be bath

column ided, and partlyafter mans

therefore in re-

proch he fbe werh

Them that a no r-

gall man would not be content to

à He deudeth the Prieffs is ho bare

abe prople in hand

that they prayed

the neth that they

Were the occasion,

for them , and

that thefe enils

came ypon the people.

fider your office

and state , feeing you are fo cone-

tous and wicked?

Because the Le-

saves is bo kent

trie whether the

he to ferred

cient to ferue God

h You make it no

Malachi.

The Priests charge.

7 Ye offer f vacleane bread vpon mine altar, and you fay, Wherein have we polluted thee ? In maner pifrings for your owne greedithat ye fay, The table of the Lord is not 8 to be

8 And if we offer the blind for facrifice, it is h not evill : and if ye offer the lame and ficke , it is not euill : offer it now vnto thy prince : will he be content with thee, or accept thy person, faith the Lord of roaftes ?

9 And now I pray you, i pray before God. that he may have mercy voon vs : this hath bene by your meanes will hee regard k your persons, faith the Lord of hoaltes?

10 Who is there even among you, I that would that the doores, and kindle not fire on mine altar fantalie an' fo come in vaine ? I have no pleafure in you fayth the Lord controute pureneffe of hoestes, neither will I accept an offering at your of religion, which the requireth, and

> 11 For from the rising of the sunne vnto the going downe of the same, my Name is mereat among the Ge tiles, and in enery place incente fhalpe offered voto my Name, and a pure offring: for my Name is great among the heattien, fayth the Lord of hoattes.

> 12 But ye have polluted it, in that ye fay, " The table of the Lord a pollnted, and the fruit thereof, euch his meate is not to be regarded.

> 13 Ye f-it alfo, Behold, it is a o wearineffe, and ye naue fouffed at it, faith the Lord of hoaftes, and ye offered that which was torne, and the lame, and the ficke : thus vee offred an offring : fhould I accept this of your hand, fayth the Lord?

14 But curfed be the deceiner, which hath in his flocke Pa male, and voweth, and facrificetla vnto the Lord a corrupt thing : for I am a great the doores did not King , fayth the Lord of hoaftes , and my Name is terrible among the heathen.

facitifi es that came in , were according to the Law , God without they would rather that the doctes , then to receive fuch as were not perfect. in God fheweth har their augratitude, and neglect of his true feronce frail be the cause of the calling of the Gentiles and here the Prophet that was under the Law , framed his wordes to the capacitie of the prople, and by the altar and fartifice be meanerb the first suall feruice of God , which should be under the Gospel , when an end should be made to all these legall ceremonies by Christes ovely (acrifice. n B nathe Priests an ! the people were infected with this errour , that they paffed not what was offered for they thought that God was as well content with the leane, as with the fat : but in the meane feafon they fliested northar obedience to God , which he required, and to committed both impiety, and a fo the wed their contempt of God , and conetoufnetie. o The Priefts and cople were both weary with fersing God , and poffed not what maner of facrifice and fertile they gaue to God: for that which was least prohiable, was thought good enough for the Lord. p That is, hath abilitie to ferue the Lord according to his word, and yet will ferue him according to his couetous mind.

> CHAP. II. Threatnings against the Priests, being seducers of the

> A Nd now, O ye a Priefts, this commandement

2 If ye will not heare it, nor confider it in your heart, to give glory bynto my Name, fayth the Lord of hoaftes, I will even fend a curfe vpou you, and will curse your ablestings ; yea, I have curfed them already, because yee doe not confider it in your heart.

3 Behold, I will corrupt 1 your feede, and caft dung vpon your faces, even the edung of your folemne feat, and you shall be like vnto it.

4 And yee fhall know, that I have frenthis commandement vnto you, that my covenant, which I made with Leui , roight fland , fayth the

Le as vile as dang. f The Priens objected against the Prophet that be could no reproducthem, but he must speake against the Priesthord, and the office esta-Li flied of God by promife, but bee fliews hithar the office is nothing flaundered, types these villagers and doung are called by their owne names.

Lord of hoaltes. 5 My 8 couchant was with him of life and peace, g Hee fleweth

and I h gave him feare, and hee feared me, and what were the two was afreid before imy Name. 6 The Law of k trueth was in his mouth, and with the tribe of there was no iniquitie found in his lips : he walked Lear on Gods part,

with tree in peace and equity, and did turne many tha bee would away from injunity.

7 For the Priestes 1 lippes should preserve and on their parts knowled e, and they should feeke the Law at his faithfully ferue mouth : for hee is the in meffenger of the Lord of him ac ording to

8 But yee are gone out of the way : yee h 1 preferribed have caused many to fall by the Law : yee have Law to ferue me. broken the conenant of Leui, fayeth the Lord of i He ferned mee

o Therefore hane I also made you to be de- glory with all huspiled, and vile before all the people, because ye million. kept not my wayes, but have beene partiall in the k Hee thewerh

10 Have we not all one a father ? hath not one k to sledge to in-God made vs ? why doe we transgreffe enery one had other in against his brother, and breake the couenant of the word of the our fathers?

II Iudah hath transgressed, and an abomina- treasure bouse of tion is committed in Ifrael and in terufalem : for Gods word, and Ifrael hath defiled the holines of the Lord , which every one accorhee loued, and hath married the p daughter of a ding to their neftrange god.

12 The Lord will cut off the man that doeth handle. this both the malter and the feruant out of the m Shewing that Tabernacle of Iaakob, and him that I offereth an who foeuer doth not dichare Gods offring ento the Lord of hoalts.

13 And this have ye done againe, and coue- mollenger, and red the altar of the Lord with teares, with wee- Prielt. ping and with mourning : because the offering is accuseth the inno more regarded, neither received acceptably at gratitude of the your hands.

14 Yet yee fay , (Wherein ? Because the Lord God and man : for feeing they were hath bene witnesse betweene thee and the wife of all borne of one thy youth, against whom thou halt transgressed; father Abraham, yet is thee thy companion, and the wife of thy elected them to u couenant.

And did not x he make one? yet had he y a. ple, they organ bundance of fpirit: and wherfore one i because he Beither to offend fought a godly 2 feed : therefore keepe your felues brethien. in your a spirit, and let none respatse against the owner by they

wife of his youth.

16 If thomharelt ber, b put her away, faith the be an holy peo-Lord God of Ifrael, yet he couereth the injury plevnder his garment, fayth the Lord of hoafts: the e- p They have loy-fore keepe your felues in your spirit, and trans-in manage with

17 Yee haue d wearied the Lord with your another reliwords : yet ye fay, Wherein hane we wearled him? q That is , the When we fay, Euery one that doeth equil, is good Prieft. in the fight of the Lord, and he deliteth in them. Thee cause the Or where is the God of Findgement?

the wicked, and hash no respect to them that ferue him. If This they blasphemed

God in condemning his power and juttice, because he judged not according to

naur, and by the inducation of Gods Name

conditions of the give them long life and felicitie. his sword

that the Prieltes ough to haue I den is as the

celli ie , and not

will, is not his

lewes toward

febres to God to the " that are of

people to la nent, bec use that God

doesh pot regard their facrifices fo that they fee ne to fa rifice in vaine. f This is another fault, whereof be accuseth them, that is , that they brake the lawes of marriage. It As the one balfe of thy felfe. u Shee that was toyeed to thee by a folenne courx Did not God make man and woman as one stells and not mony? y By his power and vertue hee coult have made many women for one man z Sich as should be boine in lawfull and m. derate marriage, whereir is no excelle of Inites. a Containe your felues within your b unds , and be fober in minds, and bridle your affections. h Not that her doeth allow did ocement, but of the two faults hee flacwith, which is the leffe, c He thinkesh it sufficient to keepe his wife thill, about hee take others, and to as it were covereth his fault. d Yee murinuse against God, he cause becheard not you also be as ye called - Enthuse g that God is u und

a He fpeaketh vuto them chiefly. but under them he conteineth the people also b To ferue mee according to my word.

c That is , the abund nee of Gods benefies. d Your feede fowen shall come to to broke e You hoad of you holo effe, fa-

Li hees and feafis, but they fhall turne ropyour fhame aud

CHAP.

a This is meant of Iobn Baptift , as Chaift expoundeth ir. Luke 7, 17. b Meaning, Meffi. as Pfal.40 1.7. Dan 0.17,25 c That it. Chrift by whom the conegant was made god ratified, who is called the Angel or melfenger of the couenant, becaufe be reconcileth vs to his lather, and is Lord or king , because hee bath the governement of his

Chu ch. d he fheweth ex bick write for m ch for the Lords comming will not abide when hee draweih neere : for he will confame them . and purge his and make them cleane. e lie beginneth at the Prieits that they might be lights, and fhine to others. f They murmured against God, be-

caufe they faw not

his helpe euer prefeat to defend rnem . and therefore he accusern them of ingratitude, and fheweth that in that they are not dayly confumed . it sa token, that he doeth fiill defend them, and fo bis mercy toward them nemer changeth. Reads Zech 1. 2 h There are none of the beather fo

barbarous, that well defraud their gods of their hopour or dealedecentfully with stem i Whereby the

femi e of God fnould have beene maintained, and the Pitters and the

Of Tome , Total, and Chine. CHAP. III. of the messenger of the Lord lohn Baptist, and of Civilis office

BEhold, I will fend my a messenger, and he shall prepare the way before mee and the bord whom ye feeke, shall speedily come to his Temple: euen the meffenger of the Conenant, whom ye defire : behold , hee shall come , sayth the Lord of

2 But who a may abide the day of his comming ? and who shall endure , when he appeareth? for he is like a purging fire, and like fullers fope.

3 And he shall fit downe to trie and fine the filter : he shall even five the sonnes of e Leui and purifie them as golde and filuer, that they may bring offerings voto the Lord in righteoulneffe,

4 Then thall the offe ings of Indah and Ierufalem be acceptable viito the Lord, as in olde

time and in the yeares afore.

5 And I will come necre to you to judgment, that the hypocrites and I will be a fwift witnes against the soothlayers, and against the adulterers, and against faife fwearers, and against those that wrongfully keepe backe the hirelings wages, and vexe the widow, and the fatherleile, and oppresse the stranger, and feare not me, fayth the Lord of hoaftes.

6 For I am the Lord : I change not, and yee

fonnes of laakob fare not confumed.

7 From the dayes of your fathers, ye are gone away f om trine ordinances, and have not kept them; g returne vnto me, and I will returne vnto you, fayth the Lord of hofts; but ye fayd, Wherein ihall we returne?

8 Will a b man spoyle his gods ? yet haue yo spoyled me : but ye fay, Wherein have we spoyled

thee ? In i tithes and offerings. 9 Ye are curled with a curle : for ye batte froy-

led me : even this wi ole nation. 10 Bring ye all the tithes into the fterehouse, that there may be meate in my house, and prooue me now herewith, fayth the Lord of hoaftes, if I will not open the windowes of heaven voto you, and powre you out a bloffing k without measure.

11 And I will rebuke the i denourer for your fakes, and hee shall not destroy the fruite of your ground, neither thall your vine be barren in the

field, fayth the Lord of hoaftes.

12 And all nations shall call you blessed : for ye shalbe a pleasant land, sayin the Lord of hofts. 13 Your words have bene from against me,

faith the Lord : yet ye fay , What have we spoken against thee?

14 Yee have favd , It is in vaine to ferue God: and what profit is it that we have kept his commandement, and that we walked humbly before

poore relieved. h Not haulig respect how much ver nied but I will glue you in all abundance I Meaning , the catespiller, fo that ye fira'l lackepla e to put my bleffings in and what foeuer defittoyeth corne and fruites m The Prophet condemnero them of 'ouble bla pheme agaic & God : firit in ther they fayd that G. d har no refp & to them that ferued him , and next, that the Wicked Were more in his fauourinen the golly.

the Lord of hoalles?

15 Therefore we count the proude bleffed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are a delivered.

16 Then spake they that feated the Lord, onely preferred to euery one to his neighbour, and the Loid hear- boneur, bar also euery one to his neighbour, and the Loid hear- dehbered from kened and heard it, and a P booke of remem-dangers. brance was written before him for them that fea- o After thefe admanificatefthe red the Lord, and that thought vpon his Name. Prophet, fome 17 And they shall be to mee, faith the Lord of were linely tow-

hofts, in that day 9 that I shall do thu, for a flock, ched, and enconnoits, in that day a that I man do soon, the a most raged others to and I will spare them, as a man spareth his owne raged others to p Both because sonne that serueth him.

18 Then firall you returne, and differen be- the thing was tweene the righteous and wicked, betweene him thange that tome that ferneth God, and him that ferueth him not.

turned to God in shar great and voicerfall corrup tion, and also that this might be an example of Gods mercies to all peniums fin-

n They are not

ners q When I shall restore my Church according to my promise, they first be as mine owner prop.; 8002. I That is, forgine their states, and governor them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Elijah flouid come.

For behold, the day commeth that shall a burne as an onen, and all the prophecieth doe wickedly, shall be stubble, and the day that of Gods indgecommeth, shall butne them vp, fayth the Lord of ments against the hoaftes , and shall leave them neither roote nor wicked, who branch.

2 But ento you that feare my Name, shall the God fhould tend b sonne of righteousnesse atife, and health shall be him for the island der his wings, and ye shall go e forth, and grow

vp as fat calues.

3 And ye shall tread downe the wicked : for who with hi they that be dust under the foales of your feete in the day that I shall doe thu, fayth the Lord of lighten and com hoaftes.

4 d Remember the Law of Moses my feruant, which I commanded vnto him in Horeb for all Lirael with the statutes and judgements.

5 Beholde, I will fend you e Elijah the Prophet before the comming of the great and fleate- afforthe intice of

full day of the Lord. 6 And he ilial & turne the heart of the fathets lets to him where to the children, and the heart of the children to their fathers , leaft I come and h fixite the earth with curling.

would not receist. b Meaning , 1 10 wings or bean. . of his grace flich ! fort bis Church,

Ephef. 5, 14 and he of righteoufreffe. her aufe in himfeife be hath all pr. f. ftion and the Father dwelvs voto righteoufpelle, cleanfeth va from the fith of this world, and teformeth vs to the

image of God. c Yee fluil be fer at libertie and increase in the loy of the Spirit, d Because the time was come that the lewes should be delittute of Proubets woull the time of Chrift , became they fliould with more feiuent minds defice his comming , the Proj het exhorreth trem to exercise thenfelues dil gently in a udying the Law or Mofes to the means feafon, whereby they might time in the true religion, and also be arised against all tentarions. e This Chrise expon de hof lohn Baptilt, March 11,13,14. who borth for his zeale, and refloting of religion its apply compared to blitab. I'W bich as it is gue for the with d , to doeth it wakes the godly , and ca I them to repensance. g He the wa eth Aberem lobes office flouid na id te the tor tag of men e God, and toyn. g eth wherein lobin softwe flouid mane in the for that the father final turner to the father and children in one writtee of faith. For that the father and will embrace be religion of his to be which in conserted to Crift, and if in the learning in the conserted to Crift, and if the learning in the learn fergion or my to be which it conserved to Good, and you me man emotion fait bof the true fathers A violam. It bak, a. d. Ladeb. . It The feech poter of his other was to denotine Gods ind guirants againg them you would not secrete Chrise

The end of the Prophets.

u. 1. What is or no my for hall be forgiven his sins without Bepeak at Mather or no he can foundly Repent of his Sens, before he is add Senible by the Word and of pent of low, that his quilty of find And then you propose or Dong by wir What Sins are they, that the word and Spirit of of noth convenew you (or them), that the whave come into Took to Report of.

to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enjoy the benefit of these notes or expositions upon the New Testament: I thought it not amisse to declare vnto thee the vle of the same. And first, for a smuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phrase or sense, have beene so placed, that none with-

LRING

out great labour could finde out the text alledged, I have made these fixe severall figures or marks, * * * * * , and have fet them as well in the margent as in the rext, fo that thou mayest easily finde that which thou defirest. For example, in the first word of the first Chapter of Matthew is placed this first marke *: looke out the like marke in the margent, and there thou shall finde Luke 3, 23. which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or fentence, the first is onely marked, and those that follow unmarked, appertaine to the same. And if it fall out that there be more then fixe dire-Aions in one columne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeared in the first columne of Matthew, where both in the text and margent also, they are all two times set downe, and the source first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1.2.3.4.&c. thoraten, and of his out the Euangelists and Acts, declare the effect or summe of the doctrine containers, white bits and Acts and Acts are the effect or summe of the doctrine containers white bits and Acts are the effect or summer of the doctrine containers. tweene one of the fayd figures, and the next that followeth: as for example, Stere coglic allowe of, ale figure 1. in the first line and first word of Matthew vnto the figure 2 in the 18 v. at order de him. the same chapter, the doctrine there gathered is set downe in the margent in this fort: I lefus came of Abraham of the tribe of Inda, and of the flocke of Danid as God promised. And in the Epistles in like fort they declare the methode and arte which the Apofiles vse , and how every argument or reason dependeth one upon another : these figures are begunne againe at the beginning of enery chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, scrueto expound and lighten the darke words and phrales immediatly following them. As in the first line and sequenters are the first line and sequenters are the sequenters ar cond word, the letter a, being referred vnto a, directly against him in the marge, the were distincted sheweth that this word, Booke, fignifieth A rehearfall as the Heurewes vie to for the fore and were as Genes. 5, 1. The booke of the generations. These letters beginne at the begin 35.74 euery Chapter, continuing vnto z, and so beginning againe with a, if there b the the three beauty Notes that they doe exceede in number the letters of one Alphabet. This harmonia take too mendage fully done for thy commodity, respection the fruit, and give the prayle t commodity the fully done for the commodity of the c

oring? foorth a fonne, and thou mait & can his name I E S V S : for he shall

13 € : After

places mentioned in the foure Euangelists, with other

p'aces about the sea coasts, wherein may be seene the wayes and iourneyes of Christ and his Apostes in Indea. Samaria, and Galile. for into these three patts this Land is divided.



The places specified in the Mappe, with their situation by the observation of the degrees concerning their length and breadth.

		65,24:31,32 65,35:32 65,55,31 51	Corasim Dan , one of whence	66.53.32.29 the Fountaines Iordan springeth	for, the other Found dan springeth Magdalon , called	67.31.33.7 alfo Dalmanutha
le le		66 31.58	Ennois	67,25 33.8 66 40 32,18	Naim	66,48 32,28
		67.34.32.1 66.31.58 65.52.32.48	Emmans Ephen Gadara or Garaza	66,8,31 59 66,8,32 66,48 32,29	Nazareth Ptolemais Samaria the city	66,56 32,42 66,50.32,58 66,22.32,58
um		66,31,32,50	Gaza Iericho	65.10 31.40	Sidon Silo	66,27-32,19
Straton	1	66,16,32,25	I crus vienz I oppo	66 31.55	Tyrus Tiberias	67 10
		,	- (A 4

rifts pre, hing.

Chap, V. o Agrine the detill tooks him on in oan ex-

THE HOLY GOSPEL

IESVS CHRIST, ACCORDING

TO S. MATTHEW.

CHAP. I.

3 That Is fus is that Meffeas, the Saucour promifed to the Fathers. 18 The nativity of Christ.



whom Christ came.

e Which Christ is Al'o the fonne of

Airaham.

. Gen. 11 , 1.

\$ Gen. 11.35.

y Gen. 38. 47.

* 1 Chrin 1.5.

" 2 Sam. 11.24.

\$6 1 King. 11.43

1 Chron. 3. 10, 11.

Se a KINC.20, 21.

mas borne before

into cattinity.

+ 1 Chron 3,16.

. Chron.3.17. Egra 3.1. and 5.1.

e Alltheje wisch

are reckined to in

wed flocke, as they

fore, Jefus (that 18,

Sautour) is concet-

ued to the Virgine

it was foretold by

f Receive her at her

1" buch was bromi-

parents and kins-

thee to be thy wife.

a Christ is borne of

which never knew

man: and is called

lefus of God him-

terfe , by the Angel.

the fune Virgine

h Of the mothers

the Prophets.

" Luke 1.72. & Destate to

tooks hands.

Ghoft.

grees.

and 11, 15 1 Chron.

1 Sam. 16, 1. and

Ruth 4.18,19. 4 Ruth 4,21.

7.14.

Gen 15,14.

He + 1 booke of the b generation of lefus Christ the some of Dauid, the conne of Abraham,

2 & Abraham begate Isaac. " And Ifaac begate Iacob. And * Iacob begate Indas and his t gethren

3 * And Iudas begate Phares, and Zara of generations. b Of the ancesters of Thama. And Phates begate Estom. And Estom begate Aram.

4 And Aram begate Aminadab. And Aminadad begate Naaffon. And Naaffon begate Salmon.

And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate

6 And & Iesse begate David the King. And David the King begate Salomon of her that was

" the wife of Vitas, 7 And * Salomon begate Roboam. And Robo-

am begate Abia. And Abia begate Afa. 8 And Ala begate Iolaphat. And Iolaphat be-

gate Ioram. And Ioram begate Hozias. 9 And Hozias begate Ioatham. And Ioatham

#1,3,14,15. breate Achaz, Ann nonac or garden Analles. And M. #2 King. 23,34. 5 10. And y: Ezekias begate Manalles. And M. 4,1,6.2 Chron 36. fis begate Amon. And Amon begate Jolian. And Jakin begate Achaz, And Achaz begate Ezekias. 10. And & Ezekias begate Manasses. And Manas-

a That is, the capti-

11 And *Iofias begate Iakim. And Iakim d beuity fell in the abect gate Techonias and his brethren about the time of Lakim and lect o neas : for I : chenics

they wate caried away to Babylon 12 And after they were carted away into Pabytheir carying away lon, 4 Iechonias begate Salathiel. And & Salathiel

begate Zorobabel. 13 And Zorobabel begate Abiud. And Abiud

begate Eliacim. And Eliacim begate Azor.

4 And Azor begate Sadoc And Sadoc begate this pedegree of Da. Achim, And Achim begate Eliud.

15 And Eliad begate Eleaza". And Eleazar beregate one another gate Matthan. And Matthan begate Iacob,

16 And Jacob begate Joseph the husband of Christie the nue Mary, of whom was porne Ielus, that is called Enmanuel, & there. Chrift.

17 So e all the generations from Abral am to David, are foureteene generations. And f o David vaby the holy Gholt, as till they were carried away into Baby lon, fourteene generations; and after they were carried away into Babylon vatill Christ, fourteene generations

18 Now the birth of 4 Ieles Chain was thes, When as his mother Mary was " bet othed to Infeph, before they came tog ther, the was found with child of the holy Ghott. fed and made fure to

19 Then Ioseph her Lusband being a just man, and not willing to so make her a publike example, substance by the half was minded to put her away fecretly.

20 But whiles he thought thefethings, behold, the Angel of the Lord appeared visto him in a dreame, faying. Inleph. the lonne of David , frate not to take Mary the Ewife: for that which is a conceived in her, is of the holy Ghoft.

21 And the thall bring? footh a fonne, and thou flialt & call his name I E S V S : for he fhall & i saue his people from their sinnes. 22 And all this was done that it might be folfilled

which is spoken of the Lord by the Prophet, saying. 23 & Behold , a k virgine shalbe with childe .

and thall beare a fonne, and they fhall call his $\frac{d}{k}$ There is in the name Emu anuel, which is by interpretation, God History and Greeke 24 M Then I ofeph being raifed from fleps,

did as the Argill of the Lora had injoyned him, and tooke his wife. 25 But he knew her not, I till the had brought

fooith her fi ft borne fonne, a id hee called his / This little word name I E S V S.

+ All (4,12) i Deliner, and this Briveth on ste mea. ning of this name

text, an article added, to point out the wiman, and fet her fourth plainely, as on wend Cay, that Vargine , si A certune virine. Till , in the Hebrew

tongue, gueth us to understand alfo, that a thing flood not come to passe in time to come: as Michel had no children Tuckan a characteristic as Michel had no children Tili her death day, a Sam. 6 13. And in the last Chapter of this Enangelist: Behold, I am with you till the end of the world.

CHAP. II.

The wife men, who are the first fruits of the Gentiles, wer hip Chrift, 14 lojeph fieed into Egypt with lejus and bi mother, 16 Herod Rayeth the Children.

When I lefus then was borne at Bethlehem .: Luke 2, 6. in a Judea, in the daies of Herod the King, 1 Christ a prove behold, there came b Wife men from the East to child, lay t down in

Hierufalem. 2 Saying, Where is the King of the Iewes that people receiveth is borne ? for we have seene his ftarre in the East, notwinitaning a

and are come to worship him. 3 When King Herod heard ther, he was trous beauen, and of his

bled, and all Hierufalem with him. 4 And gathering to gether all the chiefe Priefts on realfo vayitand Scribes of the people, he asked of them, where a ngly allowe of, ale

Chaift should be borne. 5 And they faid voto him , At Bethlehem in a For there was an

Iudea: for fo it is written by the Propher, 6 % And thou Bethlehem in the land of Iuda, art not the fleaft among the Princes of Iuda: for property as a Perfense out of thee shall come the governour that & small word which they wife

feede my people Ifrael. eede my people Israel.
7 Then Herod privile called the Wife men, and forte mas a frager, diligently inquired of them the time of the statte anatame to the that appeared,

8 And fent them to Beth-leem, faying, Goe, and fearch diligently for the babe : and when ye have note is mad and found him, bring me word againe, that I may come raging. alfo, and worthip him.

9 (So when they had heard the king, they de- of Arrons family. parted: and loe, the starre which they had seene in the Eith, went before them, till it came & flood the fitte and twen oner the place where the babe was.

10 And when they faw the ftarre, they reloyced with an exceeding great toy,

11 And went into the nouse, and found the babe with Mary his mother, and h fell downe, and take this word of worshipped him, and opened their i treasures, and another which figpresented vnto him gifts, even gold, and frankin- te expense and decenfe, and myrthe.

12 And after they were k warned of God in a 2 Alseh 5.2. dreame, that they should not goe agains to Herod, f Though then be a they returned into their countrey another way.

fe: by of Lis on De noble witcelle of bis diamity from kingly ellare of It angers, which his though they doe no:

other in the tribe of Zohnism. IN coof part.

a.k. ogeledge him. Se

Lingdome by force: and the lewer were tranbled: for weeksa.

d The chief Prieft. that is, fuch as were which were dinided ty orders, 1 Chron. ia.c. and a Chrom.

35 t4. e They shot exponed the Law to the pea-F c. far the H. breve

nifieth as much a clave .

imali towne, ret Pait thou be 2 ...

famous and notable through the birth of the Meffias, who foun be borne in theeg That the inicand governe : for Kings are tily called feedere and thepres & of the people h A kind of hume le and lonely renerence. The rue and coffer freferts, which they brought him. k God warned and to'd them of it, when as they asked it not.

Aaa 3 13 F 2 After

places mentioned in the four Firegelists ift being yet borne.beginto be crucified s.both in himand also in bis

4 Hof. 11, 1.

Prophets.

and howling.

shel lacobs mife,

bid, was burged in

os alfo called Ephra

sa, because of the

fruitfulneffe of the

foile, and plenty of

3 Christ is brought

vp in Nagareth, afrer

the death of the tyrant by Gods | roui.

dence : that by the

she Lords true Na

" Mar. 1, 4.luk 3.1.

a Nos when I ofe ph

mentio dwell as

Magareth, but a

great while after,

Lefus baptized of

Ishn : therefore by

and rate aufterenetfe

of life caused all men

to caft their eyes vp-

about the space of 25

yeeres : for in the 30

very name of the

place, it might

sorne.

13 C After their departure, behold, the Angel of the Lord appeareth to Lofeph in a dre ime, faying. Arife, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word: for Herod will feeke the babe to deftroy him-

14 So he arose and tooke the babe and his mo-

ther by night, and departed into Egypt, 15 And was there vnto the death of Herod , that that might be fulfilled, which is spoken of the Lord by the 4 Prophet, faying, Out of Egypt haue I called my fonne.

16 Then Herod, feeing that he was mocked of the Wife men, was exceeding wroth, & fent forth, and flew all the male children that were in Beth-I For God speaketh leem, and in all the coastes thereof from two yeere old and under according to the time which he had by the mouth of the diligently fearched out of the Wife men.

17 Then was that fulfilled which is spoken! by the Prophet Ieremias, faying,

m A voyce of lamenting, weeping.

18 & In Rhama was ma voyce heard, mourning, es That is to fay, All and weeping, and great howling : a Rachel weepshat compaffe about ping for her children, and would not be comfor-Beibichem . for Rated, because they were not. who died in childe-

10 3 And when Herod was dead, behold, an the way that lead th Angel of the Lord appeareth in a dreame to lofeph in Egypt,

to this towne, which 20 Saying, Arife, and take the babe and his mother , and go into the land of Ifrael: for they are dead which fought the babeslife.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of lirael.

22 But when be heard that Archela is did reigne in Indea inflead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned afile into the parts of Galile.

plainly appears to she world, that he is 23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was Ipoken by the Prophets, which was . That he thoul be called a Nazarite.

CHAP. III.

a John preacheth. 4 His appared & mente. 5 He baptigeth. 8 The fruits of repensant 10 The axe at the root of the tree. 12 The fanne and the chaffe 13 Chriff is h 1.122d. ANd " in a those daies , . Tohn the Baptift Ame and preached in the b wildernes of 'u ica,

2 And faid, c Repent : for the a kingdome of heaven is at hand.

3 For this is he of whom it is spoken by the Iro-

phet Efaias, faying, & The voyce of him that crieth geere of his age was in the wildernes, Prepare ye the way of the Lord: e make his pathes ftreight. thofe dates is meant, 4 * And this John had his garment of camels

at that time thatlehaire, and a girdle of a skin about his loynes, his fus remained as yet an inhabitant of the meate was also flocusts and wild hony. terene of N weth

5 *Then went out to him 8 Ierufaleno and all Iua John whathrough his fingular holirelfe dea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, h confessing their finnes.

A Now when he faw many of the Pharifes.

on him, preparech the way for Christ following fait on his heeles, as the Prophet Efai foretold, and delivereth the famme of the Gofpel, which in fhort fpace after fhould be delivered more fully. b In an hilly countrey, which was notweshflanding inhabited, for Zacharie awell there, Luke 1 40. and there was loads house, 1 Kings 2,34 and besides shefe, Ich. flua maketh mention of fixe townes that were in the wildernes, cha. 11,61 Cleveral in the Greek engine fragility and invertible to the greek engine fragility of the control of the rers of Locusto East in Od 9. * Mar 1,5. Luk.1,7. g The prople of lerufalim. h Acknowledging that they were fauld onely by free rimiffion and forguenific of their finnes. . There is nothing that hoppeth up the way of mercy and faluation against vs fo much as the opinion of our owne rightcoufneste doeth,

and of the Sadduces come to his baptisme, he said vnto them , 4 O generation of vipers , who bath & Cha. 18,34.

forewarned you to fice from the anger to come? 3 True repentance is 8 3 Bring frorth therefore fruit worthy amend- an inward thing

Lai

ment of life.

9 4 And i thinke not to fay k with your felues, 4The faith of the fa-We have Abraham to our father : for I fay vnto there availeth the vayou, that God is able even of these storaise nothing at all and vp children vnto Abraham.

10 And now also is the axe put to the root of the playeth cot the liar, trees: * therefore energy tree which bringeth not fully in his league coorth good fruit, is hewen downe, and call into which he made with

11 * 5 Indeed I baptize you with water to 1 2- Thinke not that mendment of life, but he that commeth after me to be proud of A. is mightier then I, whose shopes I am not worthy braham to beare, he will baptize you with the holy Goft, & In your hearts. I John 8,39 After and with fire.

12 6 Which hath his fanne in his hand, and will * Chap. 7.19. m make cleane his floore, and gather his wheate " Marker, & Luke into his garner, but will burne up the chaffe with 5, and 2,4, and 8,170 voquenchable fire.

13 (* 7 Then came lefus from Galileto Iordan 5 We may neither dwell vpon the fignes vnto Iohn to be baptized of him.

14 But John carnefly put him backe, faying, dained as meanes to I have need to be baptized of thee, and commett leade vs vnto our

15 Then lefts answering faid to him. Let benow: matchine vp to the for this it becommeth vs to fulfill u all righteous-matter it selfe, that neffe. So he fuffered him-

16 And Iefus when he was baptized, came firaight keth that effectually, out of the water. And lo, the heavens were opened which is outwardly ont of the water And lostne neavens were opened inguished voto vi. vnto ohim, and lohn law the Spirit of God def- I Tree outwind lighter cending like a done, and lightning upon him.

putteth us in minde 17 8 And loe, a voyce came from heaven, fay- of this, that we ing . * This is my beloued Sonne, in whom I am must change our hues and become P well pleafed.

we are ingraffed into Christ, where by our old man deeth, and the new man rifeth up, Rom. 6. 6 The trium, he of the wicked shall end in everlating tormentom Will cleanfest thorowly, and make a fact riddance. * M r 1. 9. Luk 3. 81. 7 Christ fandifierb our bar eline in himfelfe. # Alfuch theurs as it hath appointed us to keepe, o To John 48 Christs full confectation and a thorifing to the office of the mediatour finip, is flowed by the fathers owne voy.e, and a visible figure of the holy Gholt. * Colet, 13 a Pet. 1, 17. p The Greeke word becokeneth a thing of creat account, and such as highly pleasesh a man. So then the Father fasth, that Christ enely is the min when when he beholde, h, looke what opinion he had conceived of us, ce layeth it cleane afide.

CHAP. IV.

1 Christ is tempted. 4 Her vangus firsh the doubl with Scripture. 11 The Angels minufer vanohim. 12 He preacheth repentance and that himselfe is com . 18 The cating of Piter. Andrew, 22 Iam's and look 15 He preachesh the Gospel, and healeth the difeafed

Hen 4 was I lefus led afide of the Spirit into 4 Market, 12. the wildernesse, to be tempted of the denill.

2. And when he had falted a forcy daies, and for- all maner of waves ty nights, he was afterward hungry.

thou be the Sonne of God, command that these may ouercome. Rones be made bread.

But he answering, faid, It is written, & Man & Dent. 8, 3. shall not live by bread onely , but by every word wherewith the flat

that proceedeth out of the mouth of God. Then the deuill tooke him up into the holy was compassed acity, and fet him on a 5 pinacle of the Temple.

6 And faid voto him, If thou be the Sonne of God,cast thy selfe downe : for it is written, " that the Law, Deut. 12, \$. he will give his Angels charge over thee, and with + Plat 9 11 their hands they shall lift thee up, least at any time e Word for word, thou shouldest dash thy foot against a stone.

& Thou thalt not c tempt the Lord thy God.

& Againe

which bath it feers in the mind & heart. yet for all that God the huly fathers

and 19,4.

which God bath orfaluation neither vpon them ; but we is to fay, to Chrift, who inwardly wor-

better, afficing vs as by a feate, that

t Christ wastempted and still ouercom-3 Then came to him the tempter, and fail, If meth, that we also through his vertue

a Full forty daies, roofe of the temple bout, that no max might fall downe as was appointed by

Thon balt not goe 7 Iefus faid vnto him, It is written againe, on full in stimpting,

Afains preguing. * Deut. 16.12. ANA 10.20.

3 Marke 1,13. Inke 4. 13. 4,14. iohn 4.43: a When the Heraulds mouth is Ropped, the Lord renealeth himfelfe,

and bringers full light mio the darkenelle of this world, preaching free fargiueneile of finnes to them that repent. d Which was a

towne a great deale more fameus then Nagareth was. * E(at.9.1 . e Of Tiberias, er because that conntrey bended toward Tyrus, which flan.

deth vien he fea that cutteth the midft of the world (So called, because ot bardered whom Tyrus and Siden, and becamfe Salemen gane the king of Tyrus twenty cities in that quarter, i. King. 9, 11. 4. Marke 1, 15. g Is come to jou. Christ thinking by time, that he fould at iengib depart fromve.

ching getterb bim difciples after on besuenly fore men indeed poore, and veterly valcatued. and therefore fuch as might be leaft fufpected, witnef-Les of the trueth of they heard and from * Marke 1, 16.

euen at the beein-

ning of his prea-

cor. 1,27. 4 Chrift affureth the hearts of the beleeuers of his Spirituall and fauing vertue, by healing the difeafes cfthe bedy. h Their, that it the Galileans. a Synagognes, the lewes

other changes of the Moone, are forewally troubled of defeated & Weake of feebie men, who have the parts of their body loofed & formeal, ened, that they are neither able to gather them up together, nor par them out at they would. CHAP. V.

Of Mc fas. I Difeafes of all kindes, but not enery one that is, as we far, some

fenery one. m The word fignifieth properly, the weakeneffe of the flomneke : but

sere it is taken for those diferfes which make men faint, and weare away that

have them in The word fignifieth properly the flone wherewith gold is tried. and by a borrewed kinds of freech is applied to all kinds of examination by torture,

when as by rough dealing and torminis, wee goe about to drawe out the trueth a

men , which otherwise they would not confeste and in this place it is taken for

shofedefeafes, which put fickemen to great woo. . Which at they full Moone, or

ceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them, 9 And faid to him , All thefe will I give thee, Mar. 1.14 Luke if thou wilt fall downe, and worthip me.

8 Againe the denill tooke him vp into an ex-

10 Then faid Iefus vnto him, Auoid Satan: for it is written . . Thou thait worthip the Lord thy

God, and him onely shalt thou ferue. 11 & Then the deuill left him : and behold the

Angels came, and ministred voto him.

12 4 And when I fus had heard that Iohn was committed to prison, he returned into Galile, 13 And leaving Nazareth, went and dwelt in

d Capernaum, which is neere the lea in the borders of Zabulon, and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, Saying, 15 * The lande of Zebulon, and the land of Nephthalim by the way of the e fea , beyond Ior-

dan, Galile of the Gentiles : 16 The people which fate in darkenesse, sawe great light; and to them which fate in the region

and shadow of death, light is rifen vp. 17 * From that time lefus began to preach, and to fay , Amend your lines : for the kingdome of

headen is at g hand.

18 4 3 And Iefus walking by the fea of Galile faw two bred ren , Simon, which was called Peter, and Andrew his brother, caffing a net into the fea (for they were filters.)

10 * And he faid vnto them, Follow me, and I will make you fithers of men.

20 And they straightway leaving the nets, followed him

21 And when he was gone forth from thence, he faw other two brethren, lames the fonne of Zebedcus, and John his brother in a thip with Zebedeus their father mending their nettes, & he called

22 And they without tarrying, leaving the thip and their father followed him.

23 So + Iefns went about all Galile, teaching in those things which is their . Synagogues, and preaching the Gospei of the kingdome, and healing lenery fickeneffe, and euery in difease among the people.

24 And his fame ipread abroad thorowall Syria: and they brought vnto him all ficke people, that were taken with divers difeates, & a torments, and them that were poffetled with denils, & those which were lunatike, and those that had the P palife: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierufalem, and Indea, and from beyond Iordan.

Who are blefted. 13 The Apostles are the falt and light of the world. 14 The carefet on an hill, 15 The candle. 16 Good workes. 19 The fulfilling of Christs commandements. at Wort killing is at Reconciliation is fet before facrefice. 17 Adultery. 19 The flucking out of the eye. 30 Cutting off of the hand, 31 The bill of divercement. 33 Netto weare, 43 Te lone eur enem es 48 Perfelineffe.

Chap, v. Ine blesseuses. And when he saw the multitude, he went up into came to him,

2 1 And he opened his mouth, & taught them, , Christ teacheth faying. 3 4 Bleffed are the a poore in b fpirit, for theirs icy and felicine is

is the kingdome of heaven. 4 & Bletled are they that mourne : for they of this life, but is

shallbe comforted. 5 . Bleffed are the meeke : for they fhall in- for them that with herite the earth.

6 * Bleffed are they which hunger and thirft face of G d , and for righteouthefle : for they thalibe hilled,

7 Bleffed are the mercifull; for they shallob- though they be 8 Bleifed are the & spure in heart : for they froubled of the

9 Bleiled are the peace makers : for they fhall fathion themfe, ies be called the children of God.

fhall fee God.

10 Bleifed are they * which fuffer perfection of Thickes, 15. for righteoufielle f.ke, for theirs is the kingdome of povertion are all of heaven. 11 + Bleffed shall ye be when men renile you, med with poner;

and perfecure you, and fay all maner of enill again to whose mand . you for my fake falfly.

ward in heaun: for fo perfecuted they the Pro- or Ga phets which were before you.

13 & Ye are the fall of the dearth ; but if the falt have loft his favour, wherewith thall it be fal- 2 E(a1,6),13, ted ? It is thenceforth good for nothing , but to be to Pial. 2+, +.

cast out, and to be troden under foot of men. 14 Ye are the light of the world. A citie that the heart for as a is fet on an hill, cannot be hid.

15 . Neither doe men light a candle, and put it regemblance or vnder a bushel, but on a candle sticke, and it giveth plantely in a create light voto all that are in the house.

16 * Let your light fo thine before men, that \$(4)fe, even fo deep h they may fee your good workes, and glorine you: "" fthe the the thing father which is in heaven.

17 3 Thinke not that I am come to deftroy the and cleare appeare Law, or the Prophets. I am not come to delitroy in a fureneas them, but to g fulfill them.

18 % For truely I fay vnto you, Till bequen and & Arter from earth periff, one iote or one title of the Law shall it Prt 4.34. not escape, till all things be fulfilled.

+ Whofoener therefore thall breake one a Them others of these least commandements, and teach men so, of the wird, eigehe shallbe called the leaft in the kingdome of will be the most heaven; but whofoener shall observe and teach caustes of all) must them, the fame thalbe called great in the kingdome needs lead other of heaven.

20 For I fay vnto you except your righteouf-greatetty and noffe 4 exceeds the righteen neffe of the Scribes felicitie. and Fracties, ye shall not enter into the kingdome must be very found of beauen.

21 5 Yee haue heard that it was faid voto them be not fout that be of the old time , & Thou shalt not kill : for who-not halt fer by, and foener killeth thall be culpable of indgement.

not in the commadiries and pleatures layd up to bequen for them that willgood will and pleas en leagur to proh e sh meu, al-

cruelly vexed and calife they A.H nor to their mine a

such miferes meant, as are set AND (SITELS Are

£ :1161,2,3. ink+ 6.21. · P/1/ 37 12. e Filip is this word Pare, repart wan bright and flining range may be frome and pare looking he face (As it were) God hine fort h na sure beart.

Inke 14.34. buth by word and deed to this

and good, for if it teine on austre and vaine.

e What faal you have so fals withal? And fo arcfooles in the tailing conque called faltiefle , a you would fay , men that have no falt , or fanour and safte in them. f You forme and give light, by being made partikers of the true light. 4 at. luke 8,16 and 11.33. St. Pet.a. a. 3 Chrift came not to bring any new way of righteoufnes & faluation into the world , but to fu fill that in deed which was shadowed by the figures of the Law , by del vering men through goace from the curfe of the Law : at dim reoner to teach the true vie of obedience which the Lawe appointed, and to grave in our heartethe force of chedience. g That the prophecies may be accomplified. E Luke 16 17. * Lame: a 10. 4 He biginneth with the true expounding of the Law, & fetterh it against the olde (but yet falle) glofes of the Scribes So farre is he from abolithing the leaft communitement of his Fisher. is He fall have no place in the Church. & Luke 11 39. The time meaning of the fixt commandement. & Exed. 10.13 deut. 5 17.

Aaa4

1 He speaketh of the sadgement o Gul, and of the def. ference of lignes, o therefore applieth histoordes to the forme of civill indgements, which were then viel. k Of this indiement which was valed by three men, who had the hearing and deciding

U

of money matters, and fuch other finall enufes. which flocat of 23. hearing and deciding of weighte afthe highest Indies of all were to the miniber of 7 . which had the bearing of mot weighte affai-

a falle prophet. m Weerens we in the text it felfe, Gehenna, which is an Heirem word mode of two, and is a much to fay, as the valley of Hinnan, which other wife the Etrewes called Tophet: it wat a Piace where the IC. raelite, were won't most cruelly to faerspee their children zofalfe gode. where voin it was zaken for a place

a robole tribe, or of

appointed to toiment the reprobates in Ierem.7.31. n The lewes vied foure kindes of punishments, before their gonernement Herode, hanging, heading, stoning,

and buining: this is a that Christ foot great King at, because burning was the greatest pienifb.n. ni, therefore

36 Neither thalt thou sweare by thine head,

en that be maketh mention of a sudgement, a councill, I a five be beweth that some some are worse then other some , but yet they are all such that wee mult gree account for them, and fall be punified for them. 6 The conetous Phanics sa. ghe rhat God was appealed by the fact fices appointed in the Law, a bitch they themfelues decorred Bit Christ on the contrary hife denieth that God accep eth any mans offering , unleffe he maketh fatisfaction to his brother whom hee hath effended and fayeth miteouer, that thefe flubbuine and it ife necked defpifers of their brethien , fhall neuer efcape the wrath and curfe of God, before they have made in I fat stadion to their bretnien o He appiteth all this forech to the flate of his time, when as there was an altar Handing in Hierufalem, and therefore of other more majorer was an according to the engine mana increases they are very fooligh, that gather betenpon, that we must build afters, and whe forthers what her are more fulles, which is a that to purgatore, which is forther are making and alone mint one with another. Luke 11 38.9 Cat iff all early of enomine. I Thou balt be dealt withall to the vimoth extre-mitte. 7 Mre is taken for an adulteter before God, who focuer here be, that 7 are it issues in a manufacture of the second of the seco visio cuill, howe dear to fourer it cott vs. Lexed 10.14. rom.13.9. Chap.

18 8 9 marke 9 47 Y Hee nameth the right eye and the right hande, because the partes of the right file of our bodie are the chi felt, & readich to commit any wickedn Be. I Word for word, doe cause thee to offend for sinnes are stumbling blockes as it were, that is to fig, rockes which wer are cast upon. & Chap, 19,7 dent. 24. 1. marke 10.4. luke 16.13. 1.cor. 7.10. 8 The meaning of the third commandement against the floward opinion and judgement of the Scribes, which ex uf d by oaths or indirect formes of [wearing. 7] Exed, 20.7. Limit,19 12, Dint J. it.

22 But I fay vnto you, who foeuer is angry with his brother vnaduifedly, shall be i culpable & of judgement. And whofoeuer faith vnto his brother, Raca, shall be worthy to be punished by the I Councill. And whofocuer shall fay, Foole, sha'l be worthy to be punished with m hell n hre.

· 23 6 If then thou bring thy gift to the o altar, & there remembreft that thy brother hath ought against thee.

24 Leaue there thine offering before the altar. and goe thy way : first be reconciled to thy brother, and then come and offer thy gift.

25 4 P Agree with thine adue farie quickly. whiles thou art in the way with him, lead thine By that sudgemet aductfarie deliver thee to the ludge, and the Judges, who had the Judge deliuer thee to the fergeant, and thou be cest into prison.

26 Verely I say vnto thee, thou shalt not come of life and death; as out thence, till thou half a payed the viscoft far-

27 \$ 7 Ye have heard that it was faid to them of old time. Thou thilt not commit adulterie. 28 But I fay vnto you, that who foeuer looketh on es, as the matter of a woman to lust after her, hath committed adul-

an high Priest, or of terie with her already in his heart. 29 " Wherefore if thy r right eye cause thee I to offend, plucke it out and call it from thee : for reade here, Hell, it is better it is for thee, that one of thy members perifh, then that thy whole body thould be cast in-

30 Alfo if thy right hand make thee to offend, cut it off, and cast it from thee : for better it is for thee, that one of thy members perish, then that thy whole body thould be cast into hell.

31 It hath beene faid alfo, & Whofeener thill pur away his wife, let him giue her a bill of di-

32 But I fay voto you, whofoeuer thall out away his wife (except it be for for nication) caufeth her to commit adulterie: & wholoeuer shall mar-

rie her that is diuorced, committeth adulterie. 33 8 Againe, ye haus heard that it was fayd to them of old time, & Thou that not for fwea e thy felfe, but shalt performe thine oathes to the Lord.

34 But I fay voto you, Sweare not at all, netwas taken away by ther by beauen, for it is the throne of God: 35 Not yet by the earth, for it is his footftoole:

neither by Hiernsalem; for it is the citie of the

because thou canst not make one haire white or

+ But leryout communication be . Yea. yea: Nay, nay, For what focuer is more then thefe, 4 Innes 5.12. 1 Whatfoener you 38 9 Ye have heard that it hath beene fayd, An vouch, vouch it

🕏 eye for an eye, and a tooth for a tooth. barely, and what-39 But I fay voto you, . Refut not euill : but fement bagely foemer you dense. who to euer shall smite thee on thy right checke, without any more

turne to him the other also. mords. 40 And if any man will fue thee at the law and to infection, or from

take away thy coate, let him have thy cloake also, the deut !. 41 And whofoener will compell thee to goe a ? Hee thewesth mile, goe with him to aine. cleane contra: y to

42 # Giue to him that aiketh, and from him Stifbes , that the the doftrine of the that would borrow of thee turne not away. frinme of the fe-43 Ye haue heard that it hath bin faid, & Thou conde rabie mate cond table matt be

thair long thy neighbour, and hate thine enemie. we may in no wife 44 But I fay vnto you,* Loue your enemies: render eaill for blette them that curfe you; doe good to them that fuffer double inhate you, & and pray for them which hurt you, jurie, and doe well

and perfecure you, and perfective you,

45 10 & That yee may be the children of your deadly enemier.

64ther that is in heaten for hee maketh his funne feut. 24.20deur. to them that are our tather that is in nearen in the good, and fendeth 1911.
Take 6 19. rem.

46 For if ye loue them, which loue you, what * Deut. 15 8, reward shall you baue? Doe northe Fublicanes & Leuil. 19-18. euen the fame? * Luke 6. 27.

47 And if ye be friendly to your brethren one- # Luge a + Luke 13. 34. ly, what fingular thing doe yee ? doe not even the 1.cor 4.13. x Publicanes likewife? 10 A double rea-

48 Ye shall therefore be petfit, as your Father Conthe one is tawhich is in headen, is perhit. that children muft

belike their father : the other is taken of comparison, The children of God must be better, then the could be compared to the configuration of the configuration of the could be configurated to the configurated to t bondage they exalthardly away withall) and also because these telle matters are for the most part given to conetoufneffe.

CHAP. VI. 1 Almes. ; Prayer. 14 Forgraing our brother, 16 Fassing. 19 Our treasure. 20 Wee min succour the poore, 14 Ged andriches. 15 Carefull feeking for meate and drinke, of apparell, forbidden. 33 The kingdome of God and his nighteoufneffe.

Ake heed that ye give not your I almes before r Ambition mamen, to be feene of them, or elfe ye shall have keth afnes vaine. no a reward of your Father which is in heauen. a This word, Re-

2 "Therefore when thou giuest thine almes, mard, is always thou shalt not make a trumpet to be blowen before twee for a free rethee, as the b hypocrites do in the Synagogues compenie, and thereand in the ftree's, to be praifed of men. Verely I for the schoolemen fay vnto you, they have their reward. 3 But when thou doeft thine almes, let not thy ferning, which shey

left hand know what thy right hand doeth, 4 That thine almes may be in facret, and thy 6 Counterfeites, for Father that feeth infecret, hee will reward thee Hypernies were

openly. 5 2 And when thou prayed, be not as the by- apart in a play. pocrites: for they loue to stand and pray in the two foule faults in Synagogues, and in the corners of the fireetes, be- prayer, ambition, cause they would be seene of men. Verely I say and vaine babling.

vato you, they have their reward. 6 But when thou prayeft, enter into thy chamber : and when theu haft thut thy doore pray vnto thy Father which is in fecret, & thy Father which feeth in fecret, thell reward thee openly.

7 Also when we pray when or vaine repetiti- . Long privers are ons as the Heathen : for they thinke to be heard not condemned, but for their much babling.

8 Be yee not like them therefore : for your and superfittions,

do findly fet stobe

- almestico

call merit. players that played

vaine, neellege.

prayer. Against worldly

mainre for our dai'r

or from all aduer-

Marke 11.25.

wrenge, to them

s Against fuch as

f They suffer not

they marre the naturall colour of

their faces, that

shey may feeme

leane and pale

paile not for the

euerlasting life.

but fpend their

vaine riches.

% Lake 12.33.

1. tim. 6, 19. * Luke 11 34.

7 Men doe malie

cioufly and wic-

the little light of

eyes, so our whole

life may beruled with right reafon,

the Spirit of God

wherewish we are lightened.

Luke 16. 14.

worshipped of the

sarre together, for

if two agree, they

Syrian word, and

4 Luke. 12.22,

philip + 6.

a. fins. 6. 8.

1. peter 5.7. pfal. 15. 13 .

9 The froward

carking carefulnes

for things of this

life is corrected in

God by an earneft

the children of

& God will be

whole man. h Which be at

ave as one. . This word is a

nature that is in

them.

lives in feraping together fraile and

affored treafure of

faced.

but revenge is

zbat reuenge.

fire

Toro blinamen. 6 Chap, vij. carefulnesse, The broad and strait way.

Father knoweth whereof ye have need, before ye' with shall we be cloathed? aske of him.

2 A true fumme 9 3 After this maner therefore pray ye, 4 Our and forme of a ! father which art in heaven, hallowed be thy name. Christian prayers. 4 Luke 11, 2. 10 Thy king lome come. Thy will be done d That, that is euen in earth as it is in heaven. meet for our

11 Gine vs this day our d dailie bread.

12 And forgiue vs our debis, as we also forgiue food, or fuch as may fuffice our nature out debters. and complexion. 13 And leade vs not into temptation, but deli-A Chap. 13. 19

From the Deaill, uer vs & from e evill : for thine is thekingdome, and the power, and the glory f rener. Amen. 14 " + For if ye doe forgide men their trespasses,

4 They that forgine your heattenlie Father will also forgine you.

15 But if yee doe not forgive men their treffinnes are forgiuen, pattes, no more will your father forgive you your trespatles. prepared for them

16 5 Moreover, when we fast , looke not fowre as the hypocites : for they I disfigure their fices, bolinetie, by fatting, that they might feeme voto men to faft. Verely I fay vnto you that they have their reward. their first bue to be

17 But when thou fafteil, annoint thine head, feene, that is to fay, and wash thy face,

18 That thou feeme not voto men to fast, but unto the Father which is in fecret; and the Father which feeth in fecret, will reward thee openly.

19 C 6 Lay not up treasures for your lettes upon 6 Those mens lathe earth, where the mothe and canker corrupt, & bours are fisewed where theeues digge through and fleale, to be vaine which

20 * But lay up treafures for your felues in heauen, where neither the mothe nor canker corrupteth, and where theeues neither digge through

21 For where your treasure is, there will your

heart be alfo. 22 ft 7 The light of the body is the eye: if then thine s eye be fugle, thy whole body thalbe light.

23 But if thine eye be wicked, then all thy body shalbe darke. Wherfore if the light that is in thee, kedly put out euen be darkenesse, how great is that darkenesses 24 * 8No man can ferue h two mafters: for either

he iball hate the one, and lone the other, or els he g. The indgement he shall hate the one, and lone the other, or els he af the mind: that as shall leane to the one, and despise the other. Yee the body is with the cannot ferue God and triches.

25 4 9 Therefore I fay vnto you, be not carefull for your I.fr, what ye thall eare, or what we thal that is to fay, with drinke : not yet for your bodie, what ye shall put on. Is not the life more worth then meat ! and the bodie then raiment?

26 Behold the foules of the ! heaven: for they fowe not , neither reape, nor cary into the barnes, yet your heavenly Father feedeth them. Are yee not much better then they?

27 Which of you by I taking care is able to adde one cubite voto his flature?

28 And why care ye for raiment? Learne how fignifieth all thing, the Lilies of the held doe growe : they m are not

shas belong to money, wearied, neither fpin : 29 Yet I fay vnto you, that euen Salomon in all his glory was not araied like one of thefe.

30 Wherefore if God to cloathe the graffe of the field which is to daie, and to morrow is cast into the onen, shall he not doe much more voto you,

O ye of little faith? 31 Therefore take no thought, faying, What shall we eate? or what shall we drinke? or where-

zhinking vpon the tottaing spots use.

K Of the ayre, or that line in the ayre: for in all tongues aims of this word Heauen is taken firthe ayre. I Hespeaketh of care which is soyned with thought of mind, and hath for the most part distruss yoke with st. in By labour.

32 (For after all these things seeke the Gentiles) for your heavenlie Father knoweth that ye have need of all thele things.

33 But feeke ye halt the king lome of God, and his righteoninesse, and all these things shalbe miniftred vnto you.

34 Care not then for the motrow, for the morrow thall care for itie fe : the day I ath enough with his owne griefe.

CHAP. VII. we may not give indgement of our neighbours, 6 Nor taft that which is hot was digger. 13 The broad and itraste way. 15 Falje projects. 23 The tree and frust. 24 The house busit on a rocks, 26 and on the fand.

Voge i not that ye be not judged. 2 For with what + ludgement ye judge, ye shall be judged, and with what & measure ye mete, it is we ought to shalbe measured vnto you againe.

3 And why feelt thou the mote, that is in thy must beware wee brothers eye, and perceivest not the beame that is doe it not without in thine owne eye?

4 " Or how faieft thou to thy brother, Suffer me or 10 hatted of to cast out the mote out of thine eye, and behold, 4 Lnke 6.37,35. a beame is in thine owne eye?

thine owne eye, and then that thou fee clearelle to the 6.38. call out t e more out of thy brothers eye. 6 4 Give ye not that which is holy to logges, a The fliffcocked neither caft ye jour a pearles before fwine, left and flubburne

they trea them voder their feet , and turning a- Golpel are voworgaine, all to rent you. 7 1 x 3 Aske, and it that be given you : feeke, preached vato

and ye ihall find; knocke, and it if alloe opened vn- a A pearle hath 8 For whosoener asketh, receiveth : and he that Greenns, for th

feeketh, findeth: and to him that knet keth, it shall strent brightnisse be onened be opened.

9 For what man is there among you, which if ent time in great his fonce aske him bread, would gue him a stone? the Latiness for a 10 Or if he aske fifth, will be give him a ferpent? pearle that Cleopte

11 If ye then, which are euill, can give to your tra had, was va children good gifts . how much more thall your facth and fiftee Father which is in heaven, give good things to theifanderennes, them that a ke him?

12 & 4 Therefore what Sener yee would that how knowed from men thould doe to you : even to corye to them : melt precions for this is the b Law and the Prophers.

or this is the b Law and the Propne's.

13 4 * 1 Enter in a: the strain gate: for it is the * Chip 11, 12.

13 4 * 1 Enter in a: the strain gate: for it is the * Chip 11, 12. wide gete, and broad way that leaderh to d. ftructi- luke it 9. on: a id m iny there be which goe in thereat,

14 Bec. He the g te is strait, and the way narrow that lea eth voto life, and few there be that fure retige to all finde it.

15 \$ 6 Beware of falle prophets, which come & Lake 6. 31. to you in theepes cloathing but inwardly they are 4 A rehearfall of rauening welnes.

16 Ye shall know them by their fruits. 4. Doe the second table, non pather proper of thorongs 1 or her of this last b. That is to fay, men gather grapes of thornes ? ot higs of thiftles? the dedrine of the

17 So every good three bringeth footh good Lawe and Frofenite, and a corrupt tree bringeth foorth euill phets.

18 A good tree cannot bring foorth euill fruit, life must not be neither can a corrupt tree bring foorth good fruit. I ken from a mul-

19 & Euery tree that bringeth not foorth good triude. kuir, is hewen downe, and cast into the fire, 20 Therefore by their fruits yee shall know we maft paffe

them.

4 Chap. 3. 13.

another, but we caufe, or to feeme holier then they,

5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 4, 5, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 3, 5 Hyp. crice, first cast out that beame out of 1, 1887, 4, 1887,

: Luke 6,41 thie to haue it

bis name among the pearle was in anci-

and the word is heavenly declrine.

10hn 14.13.and 16.23 tames 1.5. miforses

Luke 13 14.

frait and narrow: through this rough

war, and fuffer and thronged , and fo en'er into life. 6 Fa'fe teachers muit be taken beede if and they are knuwen by faife doftring and entil living. * Luke 6 44.

21 4 2 Not

2 2 Bar * Cdu The Gentiles called.

heauen.

S. Matthew.

I military to the Sariftes pouertie. es

For in the Ringdome is light, and with-

Chritt, in healing

out the kingdome

· Marke 1,32.

darkeneße.

Even the best Eifigebatare are no thi g without godlineile.

A Rom 2.13.
Iames 1,12.
B) Name here, is means that mighty working power of

God robsch enerse ma weineffeih that eallesh upon him. e Properly powers : How thefe exceltent workes wroughs are called

Powers, by occasion of these things which they bring to page , for by them me understand, how mightie the power of God is. Luke 13.27. f That is not of ig-

he will caft them 2: Pial 6.8. & You that are ginen to all kind of wickednesse, and feeme tom the an art of finne. 3 Tiue godligeffe reiteth onely vpon Chrift, and thereto a absorves re-

migineth inuincible. * Luke 6,47,43. * Mar. 4, 22,

Inke 4,32.

4 Mar. 2.48. Luke 5,12. x Chrift in bealing the leprous with the touching of his band, flreweth that he abborreth no figners that come viito him, be they never fo vncleane. Luke 7.1. 2 Chrift by fetting

before them the example of the vacircumcifed Centurion, and yet of an excellent faith, prouekerb the lewes to emu. lation, and togesher forewarnerh them of their cafting off , and the calling of the 15 corder.

hanguet.

10 When Iesus heard that bee marueiled, and a A Metaphore raken of banquets, you, I have not found to great faith, even in !frael. for they that fit 11 But I fay vnto you, that many thallcome downe together from the East and West, and shall a fit downe with are fellowes smithe

21 ¶ 7 Not enery one that faith vnto me, Lord, Lord, shall enter into the kingdome of heaven,

4 but hee that doeth my Fathers will which is in 22 & Many will fay to me in that day, Lord, Lord, have wee not by thy d Name prophecied,

and by thy name cast out denils ? and by thy name done many e great workes ? 23 And then will I professe to them, f ? I ne-

uer knew you , se depart from me g ye that worke iniquitie. 24 8 Whofoeger then heareth of mee thefe

words, * and doth the fame. I will liken him to a wife man, which hath builded his house on a rocke: 25 And the raine fell, and the floods came, and

the winds blewe, and beate spon that house, and it fell not : for it was grounded on a rocke, 26 But whofoeuer heareth thefe my wordes, and doeth them not , shall be likened into a foo-

norance, but because lith man, which hath builded his house vpon the 27 And the raine fell, and the floods came, and the winds blewe, and beate upon that house, and it

fell, and the fall thereof was great. 23 F * And it came to paffe, when Iesus had ended these words, the people were afformed at his

29 For he taught them as one having authority. and not as the Scribes.

CHAP. VIII.

1 The Leper cleanfed. 5 The Conturious faith. 11 The calling of the Gentiles, in and caffing out of the lewes. 14 P. ter: mather in law bea'ed. 19 A Scribe defireus to follow Christ. 23 The tempett on the fea. 18 Two poffeffed with denils cared. 32 The deni s goe into fwine.

Now when he was come down from the moun-taine, great multitudes followed him.

2 & 1 And loe, there came a Leper and worfhipped him, faying, Mafter, if thou wilt, thou canft make me cleane.

3 And Iefus putting foorth his hand, touched him, faying, I will be thou cleane: and immediatly his leprofie was cleanted.

4 Then fe fus faid voto him , See thou tell no man, but goe, and thew thy felfe vinto the Prieft, and offer the gift that 😤 Moles commaunded, for a witnesse to them.

5 4 2 When Iesus was entred into Capernaum, there came voto him a Centurion, befee-

6 And faid, Mafter, my feruant lyeth ficke at

home of the palfie, and is grienoufly prined. 7 And Iefus faid vnto him , I will come and

heale him. 8 But the Centurion answered, saying, Master, I am not worthie that thou shouldest come voice my roofe : but speake the word onely, and my fer-

uant shalbe healed. 9 For I am a man also vnder the authoritie of another, and have fouldiers under me : and I fay to one, Goe, and hee goeth: and to another, Come, and he commeth; and to my feruant, Doe this, and

faid to them that followed , Verely I say vnro

Abraham, and Ifaac, and Iacob, in the kingdome

o, matti

of heaven. 12 And the children of the kingdome shall be caft out into b viter & daikeneffe : there shall be b Which are withweeping and gnashing of teeth. out the kingdome.

13 Then lefus faid onto the Centurion. Go thy way, and as thou halt beleeved, fo be it voto thee. And his feruant was healed the fame houte.

14 ¶ § 3 And when Iesus came to Peters house, \$\frac{Chap.22,13}{Chap.22,13}\$, be saw his wives mother laid downe, and sicke of a \frac{2}{Chap.22} \frac{Marke 1,29}{Chap.23}\$.

15 And he touched her hand, and the feuer left divers difeafes, theweth that bee her: fo she arose, and ministred voto them.

was fent of his Fa-16 : When the Euen was come, they brought ther, that in him Into him many that were poffeffed with denils ; only we fould and he cast out the spirits with his word, & healed feeke remedie in all our miferies. all that were ficke,

17 That it might be fulfilled, which was spoken lake 4.40. by * Esaias the Propher, sying . Hee tooke our in . Of all forts. * Efa.53,4. firmities, and bare our ficknesses. mities, and bate our fickneHes.

18 ¶ ½ And when lefus fawe great multitudes ½ Lukt 9,57,553

of people about him, he commanded them to goe d Ouer the mater. d For Capernaum 19 4 Then came there a certaine Scribe, and faid was studie upon the lake of Tiberras,

vnto him, Mafter, I will follow thee whither focuer 4. The true diffeiples of Christ must 20 But Iefts faid vnto him , The foxes haue preparethemselues

to all kind of miholes, and the birdes of the heaven have eneftes feries, but the Sonne of man hath not whereon to reft his e Word for word. bades made with

boughes. 21 • 5 And another of his disciples said vnto 5 When God re-Lim, Mafter, fuffer mee first to goe, and burie my quireth our labour, father.

we must leave off 22 But Iesus said vnto him , Follow me, and all duetie to mes. * Marke 4 37. let the dead butie the dead. luke 8.13.

23 4 6 And when he was entred into the ship, 6 Although Chrise his disciples followed him. timues to neglect

24 And behold, there arose a great tempest in his, euen in most the lea, fo that the thip was conered with wanes : extreame danger, yet in time conuebut he was afleene. pieur be affivage b

25 Then his disciples came, and awoke him, all tempests, and faying, Mafter, faue vs : we perifh. bringerh them to 26 And hee faid vnto them. Why are ye feare- the hauea.

full , O yee of little faith? Then he arose, and rebuked the windes and the fea ; and fo there was a great calme.

27 And the men marneiled, faying, What man is this, that both the winds and the fea obey him?

fide into the countrey of the Gergefenes, there met 7 Christ came to him two possessed with denils which came out of deliver me from the granes very fierce, fo that no man might go by the miferable thraldome of Sathat way. can : but the world 29 And behold , they cryed out, faying, Iefus had rather lacke

the fonne of God, what have we to doe with thee ? Chrift, then the Art thou come higher to torment vs before § time? their commodities. 30 Now there was fafaire off from them, a f Of an hill, as

great herde of fwine feeding witneffe : Now 31 And the denils beforght him, faying, If thou Gadera as Isfeph call us out , fuffer vs to go into the herde of fwine, recordeth booke 17. 32 And he faid vnto them, Goe, So they went chap. 13. lined after

out and departed into the herd of swine : and be- the order of the hold, the whole berd of fwine ran headlong into fore we may not the fea, and died in the water. 33 Then the herdmen fled : and when they were fwine there.

were come into the citie, they told all things, and what was become of them that were possessed with the dinels.

34 And behold, all the citie came out to meet g where menline Ichus : and when they faw him , they befought him as fivine, there docth to & depart out of their coafts.

not Christ tarie, but denils.

marnesle of there

s Sinnes are the

if we beleene.

causes of our affli-

Riops, and Chrift

onely forgiveth them

A Into Capernaum,

for as Theoph, faith, Bethlehem traught

and Capernaum was

bes dwelling place.

4 Marke 1,3. Luke 5,18

b Knowing by a manifest figue.

nifieth among ft the

dinines, to speake

weekeely: and a-

Marke 1,14.

a Christ calleth the

meth the proud by-

As the cuftomers

sable, where it was

lawes which were

brought into the

to gather the culto-

mes , and therefore

of the rest of the

Chap.12,7.

and ferent.

* 1 Tim 1, 15.

Marke a,18.

Luke 1.33. 2 Againit naughty

of Speach, for they o

that are admitted into the mariage

meereff about the

bridgerome.

der.

lewes, they were

poctites.

recesued.

him foorth, Nazareth brought him up,

CHAP. IX.

1 One ficke of the palfics is healed, 3 Remiftion of finnes, 9 Matthew called, 10 Sunners, 17 New wire, 18 The rate of a fine for a fine of the healed of a broad if the, 28 Two bland men by faith receive fifth, 32 A dambe man polifield is healed, 37 The heaveill and dambe man polifield is healed, 37 The heaveill and warkemen.

Then he entred into a ship, and passed ouer, and came into his a owne city.

2 And 4 loe, they brought to him a man ficke of the palite layed on a bed. And lefus b feeing their faith, faid to the ficke of the palfie . Sonne be of good comfort: thy finnes are forginen

3 And behold, certaine of the Scribes faid with themselues, This man e blasphemeth.

4 But when Iefus faw their thoughts, he faid, Wherefore thinke ye enill things in your hearts? For whether is it easier to fay, Thy finnes are

e To blaftheme, fig. forgiuen thee, or to fay Arife, and walke? 6 And that ye may know that the Sonne of man hath authority in earth to forgine finnes (then mongit the more elofaid he vnto the ficke of the pallie,) Arife, take vp quens Grecians, to thy bed, and go to thine house.

And he arose, and departed to his owne house,

8 So when the multitude faw it, they matueiled, and glorified God, which had given such authori-

9 4 & 2 And as I efus paffed foorth from thence, he faw a man fitting at the a custome, named Mathumble figures vaso thew, and faid to him, Follow me. And he arole, him, but he contem- and followed him.

10 And it came to passe, as Iesus sate at meate in his house, behold, many Publicanes and chinners that came thither, fate down at the table with Iefus and his disciples.

a The enitomers fel-11 And when the Pharifes faw that, they faid to placedby h. R. mans. his disciples, Why eateth your Matter with Publiafter that Lideawas canes and finners?

12 Now when Iesus heard it, be faid vnto them, forme of a prouince, The whole need not the Philician, but they that ate licke.

13 But goe ye and learne what this is, " I will aalled finners, that is have mercy, and not factifice : for I am not come to fay, very wife men. to call the righteous, but the # finners to repen-

14 (* 3 Then came the disciples of John to him faying Why doe we and the Phariles falt oft, and thy cuciples fail not ?

15 And Ielus fai 1 vnto them, Can the f children emulation in mattere of the marriage chamber mourne as long as the f An Hebrew kind bridegrome is with them? But the daies will come, when the bridegrome thall be taken from them, and then thalt they fast.

16 Moreouer, no man pieceth an old garment with a piece of g new cloatn: for that that should Rawe, which was fill it up, taketh away from the garment, and the mener put to the ful- breach is worfe.

17 Neither doe they put new wine into old veffels: for then the veffels would breake, and the wine would be fpilt , and the veffels should perish : but they putnew wine into new veffels, and fo are both preferred.

18 f * + While he thus spake anto them, behold, 4 There is no suill fo there came a certaine ruler, and worthipped him. faying, My daughter is now deceafed; but come & lay thine hand on her, and the thall live.

19 And Ielus atole and followed him with his

10 (And behold, a woman which was difeafed

with an iffue of blood twelve yeeren came behind him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touch but his garment onely, I shalbe whole.

22 Then lefus turned him about, and feeing her, did fay, Daughter, be of good comfort : thy faith hath made thee whole. And the woman was made whole at that fame moment.)

23 1 Now when lefus came into the rulers house, 1 Euen death it fel and fave the h minftrels and the multitude making power of Chrift. 24 He faid vnto them, Get you hence: for the they wird sunfirely

maid is not dead, but fliepeth. And they laughed at their meanings. him to fcorne.

25 And when the multitude were put foorth, he went in and took her by the hand, and the maid

26 And this bruit went throughout allthat land. 276 And as lefus departed thence , two blinde 6 By healing thefa

men followed him, crying, and faying. O fonne of the weith that he is David, have mercie vpoo vs.

28 And when he was come into the house, the world. blinde came to him, and tefus faid voto them, Beleeue veethat I am able to doe this? And they faid vnto him, Yea, Lord.

29 Then rouched he their eyes, faying, According to your faith be it voto you.

30 And their eyes were opened, and lefus gaue them great charge, faying , See that no man

31 But when they were departed, they spread abroad his fame thorowout all that land.

32 4 2 And as they went out, behold, they & Inke 17,24. brought to him a dumbe man potletfed with a ? An example of that denitt

bath over the denill, 33 And when the deuill was caft out, the durabe spake; then the multitude marueiled, saying, The like was new r feere in If ael.

ke was neuer feene in Heel.

34. But the Pharifes faid, & He cafteth out deuils, Marke 3, 22. through the prince of Jenils.

35 And . Ielus went about all ciries and . Marke 6. townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing every ficknesse and every dilease among the peo- a Although the ordin

36 s But & when he faw the multitude, he had yet Christ hath uor compassion upon them, because they were disper- bis Church fed, and feattered abroad, as sheepe having no " Marke 6, 14, fhepheard.

37 Then faid he to his disciples, & Surely the Watter ward, caff harnest is great, but the labourers are few.

38 Wherefore pray the Lord of the heruelt, that Are very flow in fe he would i fend forth labourers into his harueft.

the light of the

power that Christ

Luke 13, 12. nary saltors ceafe.

Luke 10, 2. 10hn 4. 75. 26. themost : for men hely a worke.

CHAP. X.

t The gift of healing given to the Apostles, 5They are fent to pretich the Good. 13 Peater 14 Shaking off the daff. 18 Affiction. 12 Continuance onto the end. 23 Flying from perfecution. 28 Feare. 29 Two frairews. 30 Haires of surhand. 32 To acknowledge Christ. 34 Peace and the forced. 35 Vareance. 37 Loue of parents. 38 The crife. 39 To lofe the life. 40 To receine a Preacher.

And a * he called his twelve disciples vnto him, a The Apostica are and gave them power against vncleane spirits, sent to preach the to cast them out, and to heale every sicknesse, and Gospel in Sirack. euery disease.

2 Now the names of the twelve Apostles are a Throthitail faith thefe. The a first is Simon called Peter, and Andrew that Peter and Anhis brother , I ames the fourse of Zebedeus, and free are saled the Ioha his brother.

Inkr 9,1.2.

were firft cailes,

* Marke 5,32.

he be tooched with azue faith, but lightly difciples. as it were with the hand.

heale by and by, if

old and incurable, which Christ cannot

3 Philip

b A man of Kewas in the tribe of Indah, Ich. 15,25. Ad 13,46.

\$ Luk 10.9.11. The fumme of the Gospel, or preaching of the Anoples a Miracles are dependances of the

word. · Mar 6.8,9.luke 9.3 and 22 35. 4 The minuters of the word must calt a Nay all cares that might binder them the least wife that might be. e Forther towner.

thing might hinder them, and also that th y might feele Some tast of Gods promidence : for at their returne backe. the Lord asked of them whether the Incked any th ug by the way, Luke 22.

24 1 Tim. 5, 15. d God will provide , you meate. 5 Happy are they that receive the preaching of the Gospel: and vohap py are they, that ietufe ic. 1: Luke 10,5.

e It is a maner of Speech taken from the Hebrewes, whereby if ey meant * Marke 6,11. Tuke 9.5. 3- .42- 12.51.

4 Luke 10.3. 6 Christ Sheweth how the minimers muit behaue themfelues vader the croffe. f You for the in great

dancers. g You fhal not fo much as remenge an iniury: and by the mixing of these beaffs natures together, he will not haue our westedome to be malicious , nor our simplicity mad, of good nature as exquificly framed of both thin, as may

h For in the cause of religion men are wolnes one so another. v Marke 19,11.

Lake 12, 11. : Luke 11. 16. Marke 13,13.

i Being to an end, that is, you faill not have gone there we all the entres of Ifrael, and preached in them. * Luke 6,40 John 13,16, and 14,20. * Chap. 12,24, k. It was the idele of the Acronites , which we call the god of fires.

thew that Publicane : Iames the fonne of Alpheus. and Lebbeus whose forname was Thaddeus: 4 Simon the Cananite, and Indas b Iscariot. who also bettaied him.

3 Philip and Bartlemew : Thomas , and Mat-

Thefe twelve did Iefus fand foorth, and commanded them, faying, Go not into the way of the Gentiles, and into the cities of the Samaritans en-

6 But goe rather & to the loft theepe of the house of Itrael.

7 🏂 2 And as ye go preach, faying, The kingdome of heaven is at hand.

8 3 Heale the licke : cleanse the lepers : raise vp the dead scaft out the denils. Freely ye have receiued, freely giue.

9 " 4 Possesse e not gold, nor filuer, nor mo-

ney in your girdles.

10 Nor a scrippe for the journey, neither two coats, neither shoots, nor a staffe, a for the workman is worthy of his d meat. 11 5 And into & whatfoeuer city or towne yee

shall come, enquire who is worthy in it, and there so wit, both that no- abide till ye go thence. 12 And when we come into an house, falute

the same.

13 And if the honse be worthy, let your e peace come upon it : but if it be not worthy, let your peace returne to you.

14 * And who went fhall not receive you, nor heare your words , when ye depart out of that house, or that city, 4 thake off the dust of your

15 Truely I say vnto you, it shalbe easier for them of the land of Sudom and Gomorrah in the day of judgement, then for that city.

16 F & 6 Behold, I fend you as f sheepe in the mids of the wolues : be yee therefore wife as ferpents, and g innocent as dones.

17 But beware of a men, for they will deliner you up to the Councils, and will fcourge you in their Sinage gues.

18 And ye shall be brought to the governours all kind of happines, and kings for my fake, in witnesse to them, and to the Gentiles.

19 ... But when they deliver you vp , take no thought how or what ye shall speake : for it shalbe given you in that house, what we shall fay.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the & brother thall betray the brother to death, and the father the fonne, and the children shall rife against their parents, and shall cause them to die.

22 And ye shall be hated of all men for my Name: to but he that endureth to the end, he shall be faued.

23 And when they perfecute you in this citie, flee into another: for verelie I fry vnto you,yee but a certaine forme thall not i goe over all the cities of Ilrael, till the Sonne of man be come.

24 * The disciple is not aboue his mafter, nor the fernant aboue his Lord.

25 It is enough for the disciple to be as his mafter u, and the farmant as his Lord. A If they have called the mafter of the house Beclzebub, how much more them of his houshold ?

26 Feare them not therefore: * for these 13 alwans be hid.
nothing couered , that shall not be disclosed , nor * *Marke 4-23. 26 | Feare them not therefore: 4 for these is ! Trueth feat! not hid, that shall not be knowen.

27 What I tell you in darknesse, that speake ye m Openly and in the in light : and what ye heate in the eare, that preach highest places. For we on the m houses.

28 And a feare ve not them which kill the bo- that they might die , but are not able to kill the foule : but rather walke vponthem, feare him, which is able to destroy both foule and n Though tyrants

29 Are not two sparowes fold for a o farthing, and one of them shall not fall on the ground with- "The fourth part of out your Father ? an ounce.

30 & Yea, and all the haires of your head are \$ 1 Sam. 14.45. numbred. 31 Feare ye not therefore, ye are of more va- c The necessity and

lue then many sparrowes. 32 7 Whofoeuer therefore shall confesse mee before men, him will I confesse also before my Luk 9,26. 8 12,7.

Father which is heaven. 33 But whosoener thall denie me before men, & Ciu-ti differences him will i also denie before my Father which is in follow the preaching

* S Thinke not that I am come to fend * Micah, 7,6.
* Luk, 14, 16, 34 peace into the earth, but the fword.

For I am come to fet a man at variance a- exception is to be gainst his father, and the daughter against her mo- preferred before our ther, and the daughter in law against her mother & Chap. 16.24

36 * And a mans enemies shalbe they of his and 14,27, owne houshold. whe houshold.

37 * 9 He that loueth father or mother more find their life, which

then me, is not worthie of me. And he that loueth detiner it out of fonue or daughter more then me, is not worthie of danger: and this is

38 4 And he that taketh not his croffe, and fol- which thinke them loweth after me is not worthy of me. 39 & He that will find P his-life , fhall loofe not of the life to

it : and he that loofeth his life for my fake, thall come

40 10 He that receiveth you, receiveth mee : of his boly miniteand he that receiveth me , receiveth him that fent ue.

41 2 11 Hee that receiveth a Prophet in 9 the At Wee (ball tofe name of a Prophet, hall receive a Prophets reward: nothing that we beandhe that receiveth a righteous man, in the name flow voon Christ. of a righteous man, shall receive the reward of a q As a Prophet. righteous man.

42 * And who focuer shall give voto one of these of the world are vite r little ones to drinke a cuppe of cold water onely, and absett. in the name of a disciple, verely I say vnto you, he shall not loose his reward.

CHAP. XI.

a John Sendeth his disciples to Christ. 7 Christs sestimony of Iohn. 13 The Law and the Prophets. 15 Christ and Ishn. 15 Choragin, Bethfaida. 25 The Gofpel reseated to children. 28 They that are weary and laden.

ciples, he departed thence to teach and to preach the promifed Mefin b their cities. 2 And when Iohn heard in the prison the them with presepts. 2 ¶ % And when John near unitie prior the bThe diferples enter, workes of Christ, he sent two of his disciples, and that is to fay, in Ga-

faid ynto him, 3 At thou hee that flould come, or shall we them were borne, looke for another?

4 And Ielus answering , faid vnto them, Goe. and thew John, what things'ye heare and fee.

5 The blinde receive tight, and the halt doe walket the lepers are cleanfed, and the deafe heare,

Luke 8, 17. U 12, 1. the toppes of their houses were fo made, Alls 10,9. be never foraging and cruell, yet we may not feare them

2 Sam. 14,11. Alts 17,34. neward of open confelsing Christ. : Marke 8, 38 2 Tim 1,14.

of the Gospel. 9 Nothing without Mar 8,34. luk,9,23. 4 Iohn 14,25.

nian of the people cleaneloft that die, becaufe they thinke 10 God is both 2u-

thous and renenger : Luke 10,16.

r Which in the fight

NJ it came to paffe that when Iefus had a Christ sneweth by Fi made an end of a commanding his twelve dif- his works, that he is

> a Of influtting lile, where many of Ad: 1.7.

2 Luke 7, 18.

Cillicana John, W medonie luninged, the dead are raifed vp.4 and the poore receise the 4 Efai.61,1. Lnkc4.18. 6 And bleffed is he that shall not be offended a What agreement,

ttery of the Pro-

brought.

* Malac.3, 1.

are net compared

tegether, but the

the preaching of

the Go, bel with

" Inke 16, 16.

d They prophecied

mbich are new pie-

and plainel) feine.

of thungs to come,

fent and cleavely

S. Malac.4.5.

k Luke 7,3t.

There are none

whom it ough: 10

e He blamed the

that they could be

knowledge the

wifed me of the

the Gefpet effered

which turneth to

* Luke 10.13.

A Luke 10,21,

g Through the mi-

moho one y bewesh

mitery f Christ,

the truesh of all

fathers counfell.

ou neBe.

4 Tohn 3,34. & There is no true

& Gods will is the

por quierceffe of

Chriff alone.

8 Ichn 6,46.

miod, but early in

reseint it.

fimp'e.

desirg

brace

Ichns.

and the Prophett.

Inke 7.28.

and what difference in me. is here int the mini-And as they departed, Iefus beganne to speake vnto the multitude of John . What went ye phers, the preaching ol I ho , and the full out into the wildernelle to fee ? a reede thaken with the wind?

light of the Gospel, wurch Christ bach 8 But what went ye out to fee? A man cloathed in foft raiment? Behold they that weare foft cloathing, are in kings houses e In ibe new flate

9 But what went ye out to fee ? A Prophet ? Yea, of the Church white the true giery of Ged I fay voto you, and more then a Prophet. 10 For this is he of whom it is written. & Behold. Bineth : the perfons I fend my mellenger before thy face, which shall

kindes of destrines, prepare thy way before thee. 11 Verely I fay voto you. Among them which John with the Law are begotten of women, arole there not a greater and agains, the mift then Ist o Baptift, notwithstanding, he that is the

lealt in & kingdome of heaven, is greater then he. steare preaching of 12 And from " the rime of John Baptift hi=

therto, the kingdome of God fuffereth violence, and the violent take it by force. 13 For all the Prophets and the Law 4 pro-

phecied vnto Iohn. 14 And if ye will receive it , this is # that E-

lias, which was to come. 15 4 He that hath cares to heare let him heare. 16 % a But wherevoto shall I liken this genemore tiout and ttube

burne enemies of the ration? . It is like voto little children which fit in Cofpel, then they to the markets, and call vnto their fellowes, 17 And fay, We have piped vnto you, and ye be molt acceptable. have not dayneed, we have mourned ynto you, and

frewardn Ge of this ye have not lamented. age, by a promerbe, in 18 For John came neither eating not drinking.

mooned neather with and they fay, He hath a denill. rough, nor gentie 19 The Son of men came eating and drivking, and they fay . Behold a glutton and a drinker of 4 That which the mon partiefole the wine, a friend voto Publicines and finners. 4 but

med and chol nem- (wiledome is justified of her children. 20 f s* Then began he to vpbraid the cities, f Wisimen doe acwherein n oft of his great workes were done, be-

canfe they repented not. Gofpel , when they 21 We be to thee Chorazin : Woe be to thee Bernfail'a, for if the great works which were done 5 The proud reieft in you, had beene done in Tyrus and Sidon, they

wate them, to their had repented long agone in fackcloath and affect. great burt an ! imait 22 But I fay to you, It fliabe eafier for Tyrus and Sidon at the day of judgement, then for you. the fa unti n of the

23 And thou Capernaum, which are lifted up vnto heasen, thalt be brought downe to hell : for if the great workes, which have beene done in thee, had beene done among them of Sodome, they had remained vnto this day.

24 But I say voto you , that it shalbe easier for things periaining to them of the land of Sodome in the day of judgeh This word flew. ment, then for thee.

eth, that he conten-25 At that time Iefus answered and faid, I zeth himfelfe in his give thee thankes, O Father, Lord of heaven and earth, because thou hast hid these things from the onely rule of rightewife, and men of vnderstanding, and halt s opened them voto babes.

26 It is b fo, O Father, because thy i goodknawledge of God, pleafure was fuch.

27 & 6 All taings are given vnto me of my Father : and " no man knoweth the Sonne, but the Pather : neither knoweth any man the Father, butthe Sonne, and hee to whom the Sonne will reueale him.

28 Come vnto mee, all ye that are weary and laden, and I will cafe you.

that I am meake and lowly in heart : and ye shall & I lohn 5.2. finde streft vnto your foules. 30 & For my roke is a catie, and my burden light, mand ments are

Chap,asje

CHAP. XII. a The disciples placke the cares of corn 6 Merer, facrifice, onercomment the 20 The westered hand as healed 12 W mm ft doe good on world, 2 lohu 5, 4. the Sabrath: 12 The polleffed is hotten, 15 A kinideme dinided. 31 Sinne blasth my, 33 The good or cuill tree,

Cutting Angertarete Astronomics

24 Vipers. 38 The Ninenties. 42 The Queene of Saba. 48 The true mother and brethren of Christ T : " that time lefus went on a Sabbath day : Of the true fandi-A through the corne, and his disciples were an fying of the Sat bath, bungred, and began to plucke the eares of corne of it. and to eate. 2 And when the Pharifes faw it, they faid vnto Luke 6, 1

him, Behold, thy disciples doe * that which is not lawfull to doe upon the Sabbath. 3 Bat he faid ento them , & Haue ye not read * 1 Sam. 11,6.

what Dauid did when he was an hungted, and they that were with him? 4 How he went into the house of God, and did eate the ! thewbread , which was not lawfull for A The Hebrewestall

hi n to eat, neither for them which were with him, because if food bebut for the * Priefts? 5 Or have ye not read in the Law, how that on weeke upon the the Sabbath dayes the Priestes in the Temple golden table appeter

4 b breake the Sabbath, and are blameleile? 6 Bot I fay voto you, that here is one greater

then the Temple. 7 Wherefore if ye knew what this is , & I will a When the Prieffs

condemned the innocents. 8 For the sonne of man is Lord, even of the not the Law : much

Sabbath. 9 . And he departed thence, and went into of the Sabbath their Syragogue,

+ Hof. 6.7. 10 And behold, there was a man which had come 9 13. his hand dried up. And they asked him, faying, Is Zuke 6,6. it lewfull to heale upon a Sabbath day? that they . The ceremonies might accuse him.

11 And he faid ynto them, What man shall there again to the love of be among you, y hath a theep & if it fall on & Sab- 4 How tarre and in bath day into a pit, doth not take it & lift it out? what respect we

12 How much more then is a man better then may give place to a theepe? therefore, it is lawfull to doe well on a of the wicked Sabbath day.

13 Then Gid he to the man, Stretch foorth thine (B) indigement is hand. And he strenched it footth, and it was made mins a ferral state, whole we the other whole as the other.

14 3 Then the Pharifes went out, and confulted gron among the Genagainst him, how they might destroy him.

15 But when Ielesknewit, he departed thence, & thing where focus. great multitudes followed him, & he healed the all stes done, the Lord is

they thould not make him knowen. 17 That it might be fulfilled which was spoken and rule matters. by Elaias the Prophet, Laying,

18 + Behold my fernant whom I have chofen, ment, mangre the my beloued in whom my foule delighteth : I will world and Satan, put my Spiriton him, and he shall shew cudge- and shew himselfe ment to the Gentiles.

19 He thell not ftrige, nor cry, neither shall any man heare his voyce in the streets.

20 A bruifed reede shall he not breake, and fruking flaxe shall be not quench, till bee dbring foorth indgement vato victory.

21 And in his Name shall the Gentiles troft. 22 (* 4 Then was brought to him one pof- third; the fluorateffed with a denill, both blind and dumbe, and he yet octwibiliaoding healed him, so that he which was blind and dumbres a ought to be both fpake and faw,

29 Take my yoke on you, and learne of mee 4 ler. 6, 16. barne For nia came not grieuens for all that is borne of God

" Marke 1,13.

fore the Lord all the Zeuts. 24,6. * Exc. 20,33 Lenit. \$ 31.484 24.9. + Num 28 0 have mercy and not facrifice, yee would not have dee Gods fernice voon the Sabbath day, yes shey breake lefte doib the Lard

> " Marke 3,2 of the Law are not our neighbours

the vibrid ed iege 52 1/ai. 43.1. to publift trae rels.

ties, and to call out fugerfitten, which 16 And charged them in threatning wife, that faid to reight and to far, to generne d He Sall pronounce fentence and indeed

bis inemies,

* Inke 11,14. A trueth be it nes ser fo manifell, is auouched fionsim. 7

S. Matthew. The parable of the Sower. 23 And all the people were amafed, and faid, Is 45 € Then he goeth, and taketh vato him f nen or a spirits worlethern himselfe, and they enter

not this that fonne of David ? 24 But when the Pharifes heard it, they faid, 4. This man cafteth the deuils no otherwise out but through Beelzebub the prince of denils.

remobility ullivara.

4 Chap, 9, 34. Marke 3. 11.

Christ, and the kingdome of the

The kingdome of

deuill canna confit

Luke 11,150

cogriber.

lohn 5, 16.

6 OfblaChemy

agaistt the boly

length bewiry

: Inke 6.45.

themfelues euen by

their owne mouth.

the most part of men Bendtheir lines in.

Against froward

f Baffard which fell

defices of miracles.

\$ Chap 16,1.

frem Abrahams

* Ionas 1, 17.

the fortowfull example of the

out the light of the

Gafort which was

kindled in them.

* Ionac 3.5.

faith, or for fooks

the true worfbip of

Luke 1 1,29.

. Cor 1.21

Ghoff.

25 5 But Lefes knew their thoughts, and faid to them, Every kingdome divided against it felfe, is brought to nought, and enery city or house diuided against it felfe shall not stand.

26 So if Satan cast out Satan, hee is divided against himselfe: how shall then his kingdome

27 Also if I through Beelzebub cast out deuils.

by whom do your children cast them out ? Therefore they thatbe your judges. 28 But if I calt out deads by the Spirit of God.

then is the kingdome of God come vnto you. 29 Els i ow can a man enter into a ftrong mans house and spoyle his goods, except hee fift binde

the strong man, and then spoyle his house ? 30 He that is not with me, is againft me; and

he that gethered not with me, scattereth. Marke 3, 18,19 31 & Wherefore I fay vnto you, Euery finne and blafphemy thalbe forgiuen vnto men : but the blasphemy against the holy Ghost shall not be for-

gigen voto men. 32 And whofoener shall speake a word against the foune of man, it shall be forginen him : 6 but whofoetter shall speake against the holy Gost, is shall not be forgiven him, neither in this world,

nor in the world to come. 33 Either make the tree good, and bis fruite

good : or els make the tree euill , and his fruit euill: for the tree is knowen by the fruit. 34 ? O generations of vipers, how can you speake 7 Hypocriter at the

good things when ye are eaill? For of the v abundance of the heart the mouth speaketh. 35 A good man out of the good treafure of his e Vaine and supre- heatt bringeth foorth good things: & an evill man fitable trifles which out of an euill treasure, bringeth footh euill things.

36 But I say voto you, that of enery e i. In word that men shall speake, they shall give account thereof at the day of judgement 37 For by thy words theu thalt be inflified, and

by thy words thou shalt be condemned. 38 \$ 8 Then antive ed cerraine of the Scribes

and of the Pharifes, laying, Mafter, we wold fee a figue of thee. 39 But he answered and faid voto them, An enill

and fadulterous generation feeketh a figne, but no 9 Chrift teacheth by figne shalbe given vnto it, taue that figne of the Prophet Ionas. Tewes, that there are 40 % For as Ionas was three daies and three none more iniferable then they which put

nights in the whales belly: fo shall the sonne of man be three dayes and three nights in the heart of the parth. 41 9 The men of Niniue shall rife in judgement

with this generation, and conden ne it : for they * repented at the preaching of Ionas; and behold.

a greater then Ionas is here. 42 4 The Qurene of the & South shall rife in

Lehel I, a greater then Sal mon is here. 43 C & Now when the vncleane fpirit is gone out of a man, he walk the throughout dry places,

feeking reft, and findeth none. 44 Then hee faith, I will returne into mine house from whence I came; and when he is come, this wicked generation. 10 Chrift teacheth 46 € 10 & While he yet fpake to the multitude, by his owne exame behold, his mother, and his brethren stood with- ple, how that all things o ight to be out, defiring to speake with him.

is , and dwell there : 4 and the end of that man is 4 Hebr. 6,4,5

wo fe then the beginning. Even to thall it be with and 10,26

speake with thee. 48 But he aufwered, and faid to him that told

50 For wholoeuer thall doe my Fathers will boulhold of faith, which is in heaven, the fame is my brother and fifter and mother.

CHAP. XIII. 1 The parable of the Sower 11 and 34 Why Iefus spake in parables, 18 The exp-sision of the parable 14 The parable of the tares, 31. Of the multard feed, 33. Of the feauen, 44. Of the hidden triafure: 45. Of the pearle, 47. Of the draw net cast into the fea: 33. Christ is not

receined of his countrey men the Naza sies. The fame "day went lefus out of the house, and "Marke 4, r. Luke 8,4,5.

whole multitude flood on the shore. 3 Then he spake many things to them in para - the world, com unth bles, laying, Behold, a fower went forth to fow.

4 And as he fowed, some fell by the way file, or easing totter, and the foules came and denoured them vp. 5 And fome fell upon frony ground, where they not part either dos had not much earth, and anon they forung vp,be-

caufe they had no depth of earth. 6 And when the funne was vp , they were pat-

ched, and for lacke of rooting whithered away. 7 And fome fell among thornes, and the thornes iprung vp, and choaked them.

8 And fome againe fell in good ground , and brought forth fout , one corne an hundreth fold ,

fome fixty fold, and another thirthy fold. 9 He that ligth eales to heare, let him heare-

10 f Then the disciples came, and faid to him. Why theakest thouso them in parables?

Why speakest thou to them in parables?
2 The gift of videra
11 And he answered and faid vinto them, Because manding and of it is given voto you to know the fecrets of the faith is proper to the kingdome of heaven, but to them it is not given. elect, and all the 12 & For wholeever hath, to him thabe given, through the ruft

and he shall have abundance ; but who focuer hath autgement of God. not, from him shalbe takë away euen that he hath. " Chap 25,19. 13 Therefore speake I to them in parables, be-

cause they teeing, doe not see : and hearing, they heare not, neither understand.

14 So in them is familled the prophecy of Elsias, & Elsi.6.9. which prophecy faith, & By hearing ye shall heare, Marked, 12 and thell not understand, and feeing yee thall fee, Luke 8,10 John 12, and thall not perceive.

15 For this peoples heart is wixed fat, and their eares are dull of hearing, and with their eyes they have winked, lead they the all fee with their eyes, and heare with their exres, and thould underfland with their nearts, and thould returne, that I

might heale them. ight heale them.

3 The condition of the Direct eyes, for they fee: the Church ynder and your eares, for the conce.

17 * F. weri.v I fay con you, that many Pro better then towar in photos, an rightyous new made defined to fee therryade he Law those iring whice year of hime not ferre them, * Lake 10,14. and to hear surofes inings, which yee heare, and

have not heard shem.

47 Then one faid vote him, Behold, thy mo- of Gods glory. ther and thy brethten fland without, defiring to & Marke 3,31. him, Who is my mother, & who are my brethren ? 49 14 And he Bretched forth his hand toward his to None are more disciples & fail, Behold my mother, & my breth & they that are of the

Luke S.4.5.

2 And great multimdes reforted vnto him, fo putting foor h this that he went into a thip, and fate downe : and the parable of the S wer, hat the feed of life which is fowen in not on fo well in ha: men for the 10 receiue it, or luffer it not to

40. Acts 18, 16. Rom. 11.8.

and fine Chuft, it

. 0 e . U. . va

he findeth it empty, fwept and gainished.

Queene of Saba: monife constray is South in refortt of the lard of Ifiael. * Kin, cto. in the at-note coast of happy Aratiz verenthe mouth of the Arabian jea. A Linke II, 14.

4 a Kings 10,t. ChruH.y.1 gHe meaneth the judgement with this generation, and shall condemne it : for the came from the b vimult parts of h For Saba is final, the earth to heate the wildome of Salumon and

* Mar. 4.15. Inke 8. ...

ments u made of

or no, yet he that

feweth, foweth to

she hears.

18 4 Heare ye therefore the parable of the

19 Whenfoeuer any man heareth the word of that kingdome, and understandeth it not, that euill one cometh, and calcheth away that which was a Though there be fowen in his . heart : and this is hee which harh the heart, yet this received the feed by the way fide foreing is referred

20 And hee that received feede in the ftony to hearing without understanding. For ground, is he which heareth the word, and inwhether the feed be continently with joy receiveth it.

recessed in the beart 21 Yet hath be no toote in himselfe, and dureth but a feafon: for affoone as tribulation or perfecution cometh because of the word , by and by he is offended.

22 And he that received the feed among thornes, is hee that heareth the word but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vofruitfull.

23 But he that received the feed in the good ground, is he that heareth the word, and under-Handeth it , which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie folde, and fome thinie fold.

24 4 Another parable put hee forth vnto them, faying, The kingdome of heaven is like vnto a man which fowed good feed in his field.

25 But while men nept, there came his enemy and fowed tares among the wheate, and went his

26 And when the blade was fprung vp , and brought forth fruit, then appeared the tares also. 27 Then came the feruants of the housbolder, and fayde vnto him . Mafter , fowedst thou not

good feede in thy field? from whence then hath 28 And he fayd vnto them, Some enuious man hath done this . Then the servants sayd voto him,

Wilt thouthen that we go and gather them vp? 29 But he fayd, Nay, least while ye goe about to gather the tares, ye plucke up allo with them the

30 Let both grow together untill the haruest, and in time of harueft I will fay to the reapers Ga-

ther ye first the tares, and bind them in sheaues to but ne them: but gather the wheat into my barne. 31 (Another parable he put foorth vnto

them, faying, The kingdome of heaven is like vnto a graine of mustard seede, which a man taketh and foweth in his held : 32 Which in deed is the least of all feeds:but

when it is growen , it is the greatest among herbs, and it is a tree, so that the birds of heaven come and build in the branches thereof.

33 4 " Another parable spake he to them, The kingdome of heaven is like vnto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 C + All thefethings fpake lefus vnto the multitude in parables, and without parables spake

he not vnto them. 35 That it might be fulfilled, which was spoken by the Prophet, faying, & I will open my mouth in parables, and wil viter the things which haue beene kept secret from the foundation of the

world. 36 Then fent Iesus the mulitude away, and went into the house. And his disciples came vnto bim, faying, Declate vnto vs the parable of the tares of that held.

37 6 Then answered be, and sayd to it em, Fice

38 And the war in the kingdome, and the tares are the chil iren of that wicked one.

39 And the enemy that foweth them, is the detil, 4 and the harnest is the end of the world, and 4 Itel 3 13. the reapers be the Angels.

40 As then the tates are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall fend forth his Angels, and they shall gather out of his kin dome all things that offend, and them which doe iniquity, 42 And shall cast them into a fornace of hre. There shalbe wailing and gnashing of teeth.

43 & Then fhall the iuft men fhine as the funne & Dan at 3 in the kingdome of their father. Hee that hath eares to heare, let him heare.

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8 There are many

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owie wayer, that

Marke 6.4.

Ich x 4. 44.

44 7 Againe, the kingdome of heauen is 7 Few men voderlike vnto a treafure hid in the field, which when the riches of the a man hath found, he hideth it, and for toy thereof kingdome of beauen departeth, and felleth all that he hath, and buyeth are, and no man can be partaken that field. of them but be

45 Againe, the kingdome of heaven is like that redeemen to a merchant man that feeketh good pearles, 46 Who having found a pearle of great price, goods.

went and fold all that he had and bought it. 47 ¶ 8 Againe, the kingdome of heaven is like in the Chutch.

vnto a draw net cast into the fea, that gathereth flanding are not of all kindes of things.

48 Wnich, when it is full, men draw to land, the efore at length and fit and gather the good into veffels, and cast butthe full and the bad away.

49 So shall it be at the end of the world. The of them is deler-Angels shall goe foorth, and seuer the bad from ted to the last day. among the fuft,

50 And shall cast them into a fornace of fire there shalbe waiting and gnashing of teeth.

51 9 Iefus fayd vnto them, Vnderstand yee 9 They ought to all thefethings? They fayd vnto him, Yea, Lord.

Then fayd hee vnto them, Therefore exercy be wrife for them-

Scribe which is taught vnto the kingdome of hear felues, but to difuen , is like vnto an housholder , which bringeth penfe the wifefooth out of his treasure things both new and old, d me of God to 53 And it came to palle, that when lefus

had ended these parables, he departed thence.

54 " 10 And came into his owne countrey, and " Marke 6, 1. taught them in their Synagogue, fo that they were Inke 4.6. aftonied, and fayd, Whence commeth this wife- 10 Men doe not one y home of igdome and great workes vnto this man? notance , but affo

55 Is not this the carpenters former Is not his wittingly and wilmother called Marie, and his brethren lames hingly lay numbling and Iofes, and Simon, and Iudas?

56 And are not his fifters all with vs Whence when God calleth then bath he all thefe things? And they were offended with him, Then not place y

lefus fayd to them , & A Prophet is not without defiroy and caft honour, faue in his owne countrey, and in his away themselwes, owne house.

58 And he did not many great workes there, Inke 4 24. for their vnbeliefes fake.

CHAP. XIIII.

2 Heved: indgement of Christ. 3 Wherefore Ich was bound, 10 and behinded. 13 Icho departeth. 18 Of the pueleaues. &c. 13 Christ prayeth 24 The Apoilles toft d with the waves. 27 Faith, 30 Peter in respardie, 36 The hemme of Christs garment.

T * 1 that time Herod the Tettarch heard of * Marke 6.14. A the fame of Ielus, Luke 9 7

1 Heie is in Inbe an example of an inuncible cours e, which all faithfull Minif ers of Gods word an example of several records experts expension and many and or both word or play no low. In Head, an example #19 an ones worte, grade and crucky, and relationship to be force, and a consistent of execution effects understand the content of the example of an international content of the example of the exa

4 Christ fheweth in another parable of the euill feed mixt with the good, that the Church fall neuer be free and quit from of-

fences , both in do-Atioe and maners, untill the day appointed for the reforing of all things to come and therefore the faithfull haue to arme chemfelnes with patience and confiancy.

Marke 4.30, Luke 13.19 5 God beginneth his kingdome with very (mall beginpings, to the end That by the growing on of it, beade ahe expectation and hope of all men, his mighty power and working may be the more fet

forth. " Luke 12.21. Mar. 4 33.34

* Pfal. 28.20

6 He expoundeth abe former parable of the good and suill feed,

that loweth the good feed, is the forme of man-

2 Ar 1 -

A By works he meaneth that force as to feine oft be-

fore. + Marke 6.17. Luke 3. 19. Leuit. 18,16. and 10.21

: Chap. 21, 26.

Hereds: the first of pleased b Herod. them was Antipasers forme, who is alfo called Afcalonius,in whose reigne Chris was berne, and hee it was that caused the platter. children to be Aaine. The fecond was cal

ted Antipas, Magnesh:s foune, whose mothers name was Malthaca or Mariaca, an. this was called Teararch, by reajon of enlarging his domimion, when Archelans was bambedt Viennain France. The thord was A. grippa. Magnus hi: scphero by Arittothat hew lames. # Marke 9.31.

Inke 9, 10. a great multitude with five loaves and two little fifthes thewing thereby, that they fhall evant nothing, which lay all shings afide & feeke them vitailes. the kingdome of heaven. 7: Marke 6.35. Luke 9.12. Eshrs 6.5.

sohe 6.16. 17. 18. 3 We muft faile enen tharowe mighty tempefit, and Christ will neuer forfake vs. fo that we goe whither be bath commanded vs. e By the fourth watch is meant the the night into foure alone, watches, in which

they footised. d Afpirit, asit is here taken, is that which a man imageneth to himfelfe wainely in has mind. perswading himselfe that he feeth fome thing, and feeth nething.

2 s is that Iohn ad, and therefore great Gara 3 4 For Herod had taken John , and bound

7 W 8

and power, whereby 3 4 For merou man taken town, a works are wrought him, and put him in prison for Herodias sake, his and not the works, brother Philips wife,

4 For Ionn fayd vnto him, It is not & lawfull for thee to have her.

 And when he would have put him to death, he feared the multitude, because they counted him

as a .: Prophet. 6 But when Herods birth day was kept, the b There were three daughter of Herodias danced before them, and

7 Wherefore hee promifed with an oath, that

he would give her whatfoeuer the would aske. 8 And the being before inttructed of her mo-

ther, fayd, Giue mee here Iohn Baptitts head in a 9 And the king was fory:neuertheles, because

of the oath, and them that fate with him at the table, he commanded it to be given her. 10 And fent, and beheaded John in the pri-

11 And his head was brought in a platter, and given to the mayd, and thee brought it vnto her mother.

12 And his disciples came, and tooke vp the body, and buried it, and went and told tefus.

13 # And when Iefus heard it, hee departed thence by ship into a defert place apart. And when bulus & hee it was the multitude had heard it, they followed him on foot out of the cities.

14 2 And Jefus went forth and faw a great mula Christ refresheib titude, and was mooued with compassion toward

them, and he healed their ficke. 15 And when even was come, * his disci-

ples came to him , faying . This is a defert place, and the time is already part : let the multitude depart, that they may goe into the townes, and buy

16 But Iesus sayd to them, They have no need to go away: give ye them to eat.

17 Then fayd they vnto him, Wee have here but five loaves, and two filbes.

18 And he fayd, Bring them hither to me.

19 And hee commaunded the multitude to fit downe on the graffe, and tooke the bue loaues, and the two fishes, and looked up to heaven, and bleffed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude. # MAY. 6.45.46.47.

20 And they did all eat, and were fufficed, and they tooke up of the fragments that remained,

twelue baskets full.

21 And they that had eaten, were about fine thousand men , beside women and little children.

22 And ftraightway Telus compelled his difciples to enter into a thip, and to goe ouer before him, while he fent the multitude away.

23 And affoone as he had fent the multitude breaking: for in ald away, he went up into a mountaine alone to pray:

methey divided and ** when the evening was come have. and * when the euening was come, hee was there

> 24 3 And the ship was now in the mids of the fea, and was toffed with waves : for it was a contrary wind.

> 25 And in the c fourth watch of the night, Iefus went ento them walking on the fea.

> 26 And when his disciples faw him walking on the feathey were troubled, faying, It is a d fpiist, and cried out for feare.

27 Bit ftraightway Iefus fpake vnto them, faying, Be of good comfort, It is I : be not affaid. 28 4 Then Peter answered him and fayd, Ma- 4 By faith we treat

fter , if it be thou, bid mee come vato thee on the vader our frete euen the telopelts icemfelues, but 29 And he faid , Come. And when Peter was

come downe out of the thip, hee walked on the Caratt, which helwater to goe to lefus.

30 But when he faw a mightie winde, he was which he of his afraid: and as he began to finke, he cried, faying, # Marke 6. 54. Matter , faue me.

31 So immediatly lefus stretched foorth his hand, and caught him, and fayd to him , O thou of is affica and the fea little faith, wherefore diddelt thou doubt.

32 And affoone as they were come into the thip, the winde ceased.

33 Then they that were in the ship, came and by that name. worthipped him , faying , Of a trueth thou art the 5 In that that Sonne of God.

34 5 - And when they were come ouer, they to vaderitand thee came into the land of e Gennezaret.

35 5 And when the men of that place knew him, they fent out into all that countrey round abour, and brought vnto him all that were ficke.

36 And befought him, that they might touch felues, but also to the hemine of his garment onely ; and as many as bring others to touched it were made whole.

CHAP. XV.

3 The commandements and traditions of men. 12 Offerce. 13 The plant which is rooted up. 14 Blinde leading the blind 18 The heart. 12 The woman of Canane. 16 The childrens bread; whelpes, 18 Faith. 32 4000 men fedde. 36 Thanks/gruing.

Hen : came to Iesus the Scribes and Pharifes, , None commonwhich were of Ierusalem, saying, 2 & Why doe thy disciples transg effe the tra- contemners of Gode

dirion of the Elders? for they a wash not their God appointed hands when they eate bread. 3 But he answered and sayd vnto them, Why \$ Marker, 1. doe yee also transgresse the commandement of a Which they re-

God by your tradition? For God hath commanded, faying, b Ho- to hand, or their elnour thy father and mother : " and hee that cur- ders allowed, which

feth father or mother, let him die the death. 5 Bat ye fay, " Whofoeuer thall fay to father a Their wicked or mother, By the gift that is offered by me, thou boldnesse, in core

mayest haue profit, 6 Though he honour not his father, or his God, and that vpon mother, fh. lbe free : thus have we made the com- presence of godlimandement of God of no d authoritie by your authoritie to make tradition.

7 3 O hypocrites, Efaias prophecied well of prooued. you, faying,

8 * This people draweth neere vnto me with b By honour is their mouth, and honoureth me with the lippes, meant all kinde of but their heart is farre off from me.

9 But in vaine they worthip me, teaching for parents. doctrines,mens precepts.

10 4 Then hee called the multitude vnto him, len 20.9. pro. 20 202 and faid to them . Heate and vude stand.

bestow upon the

Temple, is to thy profit, for it is as good as if I gave it thee , for (as the Pharifes of our time (a)) it ball be meritorious for thee: for under this colour of religion, they raked als to themselves, as though that hee that had given any thing to the Temple, had done the duette of a childe. Il You made it of no power and authoritie as much us lay in you: for otherwife the commandements of God Stand fait in the Church of God , in despite of the world and Satan. 3 The fame men are condemned for hypocrific and superstition, because they made the stingdome of God to stand in our ward things. R Efan. 29. 13. 4 Chill teacheth vs that hypocrific of false seachers which deceine our soule, 13 north be borne withall, no not in indifferent matters, and there is no reason why their ordinary , vocation flould blinde our eyes ; otherwife we are like to perill with

11 4 That

yet by the vertue of peth that vestue, . This Genegareth was a lake nigh to Capernaum, which of Gaute, and Tibes rias, jo that the

countrey it jeife every to be called Carin nealeth the ficke, we are gines we mun ferke ieme :y for (printual) difeafes at his can is: and that Weate bound not

ly are more bold then they woom heepers of his law.

cesued of their and ceffers from hand mere the gomernors of the Church. rupting the come mandements of

lawes, is bere te-: Exe. 20, 12 deut. 5,16 Ephef. 6,1.

duetie which children ove to their

* Exed. 21,17. c The meaning is ra this: wha focuer I & Mark 7,18 .

A lohn 15,2.

" Luke 6, 39.

4 Marke 7, 10.

% Gene.6 5.and

8,41.IR4r-7,24. # Mar. 7 24.

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S Chap. 10,6.

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6 Christ ceafe h

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A Marke 7,31.

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Now Christ was

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€ E/a 31.5.

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Phenicia

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f Of the printe of

Har don Fill 11 - which gown into if mouth, denleth not the man, but that which commeth out of the mouth that defileth the man.

12 4 Then came his disciples, and sayd onto him, Perceivest thon not that the Phariles are of-

fended in hearing this faying?

SIMPLE IN THE CHAMPSON

13 But he aniwered and fayd, & Enery plant which mine heattenly Father bath not planted, shalbe rooted vp.

14 Let them alone, they be the " blinde leaders of the blind; and if the blind hade the blind, both shall fall into the ditch.

15 . Then answered Peter, and said to him. Diclare vnto vs this parable.

16 Then fayd Iefus, Are ye yet without vnder-

flanding ? 17 Perceiue yee not yet, that whatfoeuer en-

treth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceede out of the toward Flance & mouth, come from the heart, and they defile the

> 19 For out of the heart & come euill thoughts, murders, adulteries, fornications, thefis, falle teftimonics, flanders.

> 20 Thefe are the things which defile & man; but to eat with viwashen hands, defleth not the man.

21 * And Iefus went thence, and departed into the - coafts of Tyrus and Sidon. 22 And beholde, a woman a f Cananite came

out of the fame coaltes, & cried, faying voto him, Haue mercy on me, O Lord, the fonne of David: my daughter is milerably vexed with a devil. 23 But he answered her not a word. Then ple was demand in-

came to him his disciples, and be sought him, saying . Send her away , for the cryeth after vs.

24 But he answered, and fayd, I am not fent, but vnto the + loft theepe of the 8 house of Israel.

25 Yet she came, and worthipped him, faying, Lord, helpe me.

26 And he answered, and fail. It is not good to

take the childrens bread, and to cast it to whelpes. 27 But the find, Trueth, Lord: yet indeede the whelps ease of the crummes, which fall from their

matters table. 28 Then Iesus answered, and fayd vnto her, O

woman, great is thy faith; be it to thee, as thou deto nature, for after- fireft. And her daughter was made whole at that

29 € 6 So Telus & went away from thence, and caree neere voto the fea of Gaille, and went vp this wife, that fuch into a mountaine and fate downe there.

30 And great multitudes came to him, " hauit g with there, halt, tlinde, dumme, b maimed, and many other, and cast them downe at Lefus feet, and he healed them,

31 In fo much that the multitule wondered, to fee the dumme speake, the me imed whole, the halt to gor, and it exilinds to fee: & they glorified the God of Ifra-1.

32 4 7 Then Telus called his disciples voto him, will neder ce wan- and faid, I have compeffion on this multipule, be-Capte they have continued with me already three dayes, and I are not ling to eater and I will not let them depart fa'ting leaft they faint in the way.

33 And his descriptes fay I voto him, Whence should wee get to much bread in the wildernesse, as thould fusfice fo great a multirude !

34 And lefus fail write them, How many loanes haue yer And they faid, Senen, & a few little filbes.

Prince Name 1 progranger stringsmen 35 Then hee commanded the multipould periffi, ad for

topur Waid, as remen . fit downeon the ground, 36 And tocke the fenen loaves, and the fiftes, when in rowing and gaue thanks, and brake them, and gaue to his they drawe their disciples, and the disciples to the multitude.

37 And they did all eate, and were h fficed &c they tooke up of the fragments that remained , to- 1 A k-nde of notuen I bai kais full.

38 And they that had eaten, were foure thou, prise fand men , befide women , and litte chil ben.

39 Then Issus fent away the multirude that tooke thip, and came into the parts of Mag Jala. CHAP, XVI.

I The figne of Ionas 6 The leaven of the Pharefis 12 er their doctrine .: The peoples of micro of Christ. 17 I aillo comment of G Lis The ricke. 17 The keve . 21 Christ foreft weth his death. 24 The fortaking of ones feige, and the creffe. as To lofe the it'e,

Then 1 + came the Pharites and Sadduces, and I The maked did a tempt bim, delirit g bim to thew them a which croe Atfa figne from braveo.

2 But he answered, & faid vnto them, When it with another, ais enening, ye fay, Faire weather, for the fkie is red, againh Chill but

3 & And in the morning ye fay , To day Shall do what they can, be a tempeft for the Ikie is red and lowning Oly- Chin beareth apocities, ye can difcerne the b face of the fkie, and way the victors, can ye not differe the figures of the times ?

4 7 The wicked generation, and adulterous & Crap. 11, 15 feeketh a figne, but there thell no figne be given a Trans whithere it , but o that figne of the Prophet + Ionis ; to he he can a die that left them, and departed.

5 . And when his disciples were come to the but their purp fe Other fide, they had & wigniten to take bread a sit hay thing it to

6 Then Iefus fayd or to them, Take beede and beware of the leaven of the Pratiles & Saddwess. might have said se-7 And they reasoned among them klucs , fay - or his to reprobe a

ing, It is because we have brought no bread. 8 But Jelus & knowing it, fayd vato them, O ned them for one ye of little faith, why reason yee thus among your to be but means

felues, because you have brought no bread? 9 Doe ye not yet perceine, neithet remember 10 fay presinca a the " fine leaves, when there were " fine thou fand angir, as thou "

men, and how many baskers rooke ye vp ? 10 Neither the feuen loaues when there were at Inferia, 4.

& foure thousand men, and how many balkets have command tooke ye vp ? 11 Why sperceine ye not that I stayd not va- name as it were as

to you concerning bread, that yee should beware in the Hebrewis of the leaven of the Pharifes, and Sauduces ?

12 Then videoft of they that he had not favd "Chap.ta.39, that they should beware of the leaven of bread but e.h. th. nerabange of it e cochine of the Pharifes, and Sadduces.

13 F & 3 Now when lefts rame into the * femu 1,1 ccaltes of b Cefarea Philippi, hee at kee his difcie mult be abete ples, faying, Whom doe men fay that I, the fonne need : of man, am ?

14 And they fayd, Some fay, I John Baptiff: and diverse the school some, Elias; and others, teremias, of one of the beath ver ne of his P. ophets.

opnets.

15 He fayd voto them, But whom fay yee that first first ten-

I am ? 16 Then Simon Peter at Evered & fait Thou former

art that Christ, the some of the iming God. 17 .4 And Teftes at fivered, and fayd to him, & Chap 15.34.

question toyard with admiration. g. Said for commanded, & May 8 2 - inke 3 There are doors in generis and openions of Christ, nor withit maing 9,18 3 Three we thours in Igeneeus suit opinow of Cariff, not with thomas hee it known to his alone. If not write this U free a, the one cased Strictens around the day of the day of the one cased Strictens around the day of the day of the first the strictens. It follows, the strict was Office a Painting, which there it expresses the Tetrarches finne by C copura built in the himur of Tiberens Tiche fine of Lebanin, I. f. 1, 13, 141; Herid thinght . va. . 6,69 4 Frith is of grace, act of ward. e.

are as neffunce one

Acres Transfer Services and

eder them

which iny d fired. WW. HANGEL TO price me thing in Firm by Sat miene to here a new stery

Lim : er e.s diffragt 4 fois God faidte be constituted is

men wen d grine to the ferma. flow and countre

tingue, a face. e The mucefl w

of Hezerda.

led with 3 many 1 ch 6.9.

Bbb Bleffed

Baptift "I be weards were amale," adved were. a Bz works he

loofed in heaten.

fore - etc.

are thou , Simon , the lonne of longs : for tr, where. k flathward blood hash nor roussled it vato thee, but my Ficher which is in heaven. 13 s And I fay also vnio thee, that thou art

19 6 And I & will give voto thee the " keyes of

thate bind upon earth, thalibe bound in headen:

20 7 Then he charged his disciples, that they

21 4 8 From that time from the fis began to

th w vito his disciples that he must go vito Hie-

rufalim, and fuffer many things of the P Eiders,

and of he his Priefts, and Scribes, and be flaine

to rebuke him, faying, M.fler, pittle thy felfe : this

2.2 Then Peter 9 tooke him afide, and began

23 9 Then he turned backe, and fay I vnto Pe-

ter. Get thee behinde me, " Satan : thou art an of-

fonce vito me, bicaufe thou (viderftandeft not

the things that are of God, but the things that are

24 to Tefusthen favd to his disciples , a If any

25 For # whofoeuer will faue his life, faell lofe

26 % For what shall it profite a man though he

it : and wholbeuer thall lofe his life for my fake,

should winne the whole world, if he lose his owne

fooler or what shall a man give for recompence of

glory of his F ther with his Ang Is, & "then sha"!

them that fland here, which that not talte of death,

till they have feene the Sonne of man come in his

he give to enery man according to his deeds.

27 For the forne of man shall come a in the

28 . Verely I say onto you, there be some of

man will follow me , let him for ske himlelf ; and

and be raifed agains the third day.

take up his croffe, and follow me.

fall not be vato thee.

fball fin le it.

his foule ?

* king lome.

fin mid tell no man that he was lefus t at Corift.

s is that Iohn

, this kinds of e och is minimine niteral pricetie-4 Peter, and upon this rocks will I build my in upon the earth, the creature not Church: & them gates of nel shall not ouercome it. coag aefirored whie war made. the King lome of heaven, and whatfoever thou

but de forme t through finne: So then this is the me tand what forcer thou thalt loof: on earth, thall be ming; this was not sene i'ed to thee by any und r 4 inding of man, but God the wid at thee from

b- inen 5 Tha is tine rath, which confeffieth C mit, the vertue av 1-reof is iou ii de.

56 Inba .42. I Christ Gocke in the Syrian tongue, and therefore used not the defeatting betto at Petros, wirch fientfierh erer and Petra.

Sich fi n fieth a orte but in both placed wood this word ephas but his minte to is that wrote in Greeke, b) the diacri termina. fron tomike a diffirence betweene Peter, who is a trace of the hustains, and Chriff the Petra, that the rock ant formiz-

tion: or el heg tue his name Peter , heexule of the confel-Gen of his faith, mbich is the Chare thes as well as his. as the o'd fishers witnes: Fir fo futh Three's That comfile instach this hidwal , hores . zia foundation of

by Gues, are meant cite's which are made flyong with coun aile and fortreffes, and the sette viranies, whatformer Satan can der by counfill or fir noth. S docth Paul, a Cor. 10.4 coll them frong holds. 6 The authoritie of the Church Sefrom God & Ishn 20 21. 11 A metaphire taken of flew red which tery abe keyes; and here is fet footh the power of the minities of the wind at Effic.
At it and that power is common to all minifiers, at Chair, is and therefore the as an another power recommend an imprise, all has an an everfore the unitary of the Coopel may rightly be called the key of the kingdom of heaven. Allow are bound words funct over very meditensement but against them, become they receive not Christ by faith on the other fide, how the pape are they to when b. tie has open, which imbrace Chrift, and are delinered by him, and become felferr heires mith bim. 7 Men muft fi it learne and iben trach 8 The minde of men are in time to be prepared & made ready against the flumb'ing blocke of perf cuion. p It was a name of dissitte of ust of age, and it is put for them, which were the Indees, which the Historians called Sanbeding, q Tooke him by the hand and hed him afile, as they we to doe, which means to tacke familiar'y Tith one. 9 Against a preposterous 2-ale. r The Hebrewes call him Saian, that is so fay, an admerfarie, whom the Grecians ca'l diabolos that it to fay, flandever, or tempter but it is froken of them, that either of malice, a. Indas John 6. 70 or of light rese and ride reset the will of God. | Be this word we are aught that Peter sinned, through a face personation of himselfe 10 No men promite worfe for ibem'elner, iben taey that love themfelves more then God. To Cosp. 10.38, marke \$.34 lute 9 2, and 14.47, \$1 Quap 20,39, mar. \$,37 luk 9, 3 4, 15 and 17.33 T Seal game himfelfe: And interest mean ng. they that

on Theen rates of the Church are empared to a firing kingdome, and therefore

e mie Chriff to faue ti empines , die not onely not going that we ich they looke for but allo life the the ke they would have kept, that is themfelur at it ! fe es the greatest of all but as for them that doubt not to die for Crist, it faveto settle genaria of air that as for them that asset here is record Chine, it faired force otherwise with them. A: I bis 2.5. s. Like a King, es Chape C.5. * Pal da is rom 2.6. A: King, fillskey, 17. x. B fiss kingdom is under the disheglong of his ascention, and white falloweth threesf, Eph. 9, 12., or the nienching of the Coffet, Mint on.

CHAP. XVII. a Tretronifiguration of Cheift. Confiaught tete heard 11 E.at. 19 for & Daetift i- The antileefe of the Apoli27 Bin firaightway Icfus spake vino them, saving, Bot all and a saving and sa

te no The some of faith as Penetra, A falling as Chief Property of the sound of the payets entitle A Nig a not of the stay systems tooke Peter & lames, and John his brother, & brought them & Marke 9. 2. ve into an hie mountaine apart.

into an hie mountaine apart.

2. And was b transfigured before them; and his bornburble in the face di Islaine as the Suine, and his cloathes were Gospel, that in the as white as the light

And behold, there appeared vnto them Mo-

fes, and Elias, talking with him.

4 Then answered Peter, and fail to lefus, Ma- eg t daye .. confter, it is good for vs to be here: if thou will, let vs timing in that fler, it is good for vs to be here; it thou within the same v the jet of make here three tabelnacks, one for thee, and one mad the last, and for Mof s , and one for Elias.

5 While he yet spake, behold, a bright cloud but of them that findowed them : and behold, there came a vay ce b Changed onte out of the cloud, faying . This is that my beloued another hue, Sonne, in whom I am well pleased; heare him. 6 And when the Lifeiples heard that, they d f.ll * per. 1, 17.

on their faces, and were fore afraid. 7 Then Iclis ca be and touched them & loyd, wereth Christ & m

Arife, and be not af.ai.l 8 And when they lifted up their eyes, they faw Sonne, weeky adopt

no man, fine lefts onely. 9 And as they came downe from the moun- ra led the pist be

taine, lefus charged them faying Shew the eviling section, because 10 no man, viuil the Sonne of man rife againe that although hee from the dead.

10 . And his disciples asked him, sying, Why chiefe among many then fav the Scribes that & Elias most hett come? in that he is the II And Iefus answered & fayd veto them, Cer- fonta we and nead

11 And Ielus aniwered of 1970 v. 10 turin, oct- 17 the adoption tailor Elias must first come, and reflore all things, of the adoption tailor Elias must first come, and reflore all things. 12 But I fay unto you, that Elias is come alrea- on the states and

dy , and they knew him not , but have done vnto we furped him, as dy, and they knew time not, our national visits Chip. 2.11. bim whatforum they would: likewife shall also Chip. 2.11.

**Worth they fame: the Sonne of man fuffer of them-

13 Then the disciples perceived that he spake of d in this place is vnto them of John Baptift.

14 | And when they were come to the in a divame. multitude, there came to him a cettaine man, and f fell downe at his feete. ell downe at his reete,

15. And fayd, Mafter, have pittle on my fenne: * Mar, 9 ta

for hee is a lunarike. & is fore vexed; for oferimes Luce 9.38. hee falleth into the fire, and oft times into the wa- 2 Men are vorces-

16 And I brought him to thy disciples, & they withflarding bee could not heale him. 17 Then lefus answered, and sayd, O generation

with you! howlong now thall I fuffer you!bring g They that at 18 And Iefus rebaked the deuill, and he went elid with the fid-

out of nim. & the childe was healed at that houre, ling fickies, or any 19 3 Then came the disciples to Lesus apart, and other Kinde of diffay J. Why could not we can him out? 20 And Iefes fayd voto them. Because of your take it that be fides

vabeleefe: for verely I fay vato you if yee haue the naturall di fail as much as is a graine of mustard feede, yee substressie fhall fay voto this mi untaine, Remoone hence to 3 Increduline and yonder place, and it shall remoone; and nothing distrals brader and itallbe enpossible ento you.

21 4 Howbeitthis kinde goeth not out, but by * Lake 17 6 5 pra ter and fafting.

22 4 5 And they 4 being in Galile . Iesus sayd against dimut. voto them. The Sonne of Man thallbe deliuered derftand the watchinto the handes of men.

23 And they shall kill him, but the third day shall be rife againe: and they were very fory.

be prepared more and more against the offence of the croffe. * Chap. 20. 23 Mar. p. 3. Luke 9 44. and 7,24

Inke 9 28.

uen and carch. a Luke reck: neth Mushim Speaketh

mere beimint them, d Chap 3. 17.

the word That fee o her en dein For hes God natural tren, they fore he is be of right the onely

otherwife he word Profer y fpoken of that which is Jeens 7 Aterke 9, 11,120 St Mala. 4 5.

thy of Chairt his gordneffe, yet notregardeth them. f A menthat mike fa; pleations faithlette, and crooked, how long new shall I be wie to doe certaine times of the moon: are trous

eafe but in this p'ace, wee must fo brecke the conife of Gods benefits,

4 The semedie fulnes & diligence of ermest prayer, which cannot be without Cobrictie.

s Our mindes muft

a Seffedance Primingline & In that that

Christ doe h wit-

that civili policie

as not taken away

He denseth not,

k Ought he not to

pay? They that were

from two ney yeares

30,13. This was an

Attick didrachme

which the Romanes

had ubdued Ind a.

And Subsell's which

pay tribute, but na-

vjed, is Hater, which

exacted, after th y

m B , children we

muit not vader-

turall children.

n The word here

es in value a de-

drachines, encry

dracime is about

fine pince.

4 Mar. 0 34.

1 Humbleortfauf

minde is the right

way to breeme-

a Achilde in

& Ch.17.19,14.

1. corene 14, 20.

b A kinde of Speech

taken from the He-

much at . r. pens. ¥ Mar.9,42.

a We ought to

hane great refrect

to our prethren ce

and he that doeth

orberwife, fa ile

th-reely punished.

3 A good man

Caunot out goe

mu t cur off all

oc: ation o. of-

fences.

shrough the mide

cfoffe ces , yet he

c Lets and hinte-

tunces which thep

the consider of good

pord importech

which we flumb e

* Chap. 5, 29,30.

marke 9.45. 4 Looke afores

4 The weater that a man is , the

Preater care we

ought to have of

bis felus ion . as God reacheth vs

by his oane

example. * Pfal 34.8.

* Luke 19.10.

4 Lugt 15,4.

chap. 5. 29.

they never to bafe :

luke . 7. 2.

18ke 9 +6.

by the Gofpet.

but he scheib.

lingly obey Cefars edicts, he lheweth

24 C And mouthey were come to Caperr um, they that received polle money, came to neter, and faid, Doeth i not your Mafter k pay polla money ?

27 He faid, Yes. And when he was come into the house, lesus prevented him, saying, What thinkill thou, Simon ? Of whom doe the kings of the earth take .. ibute, or polle money tof their michila dren , or of ftrangers ?

26 Peter faid voto him, Of strangers. Then faid balfe affice of the Sandtany, Each.

20 Reter into nim, Of trangers. There have been been feet for the sandtany, Each.

27 Neuertheleife leaft we should offend the sandtany, Each.

27 Neuertheleffe, leaft we should offend if em: gue to the fea, and cast in an angle, and take the hift fish that commeth vp, and when thou half opened his mouth, thou thalt finde a plece of twentie pence: that take, and give it vato them for me and thee.

CHAP. XVIII.

t The greatest in the kingdome of God, To receive a little cht a.6 To giu effence, 7 Offences. 9 The pulling out of the eye, 10 The Angels of The lost sheepe, 15 The telling of one his fauit, 17 Excommunication 21 We must alto eyes pardon the brother that repenteth as The parable of the King that taketh an account of his fernants.

T He+ same time the disciples came voto less. faying, Who is the greatest in the kingdome of heapen?

2 . And fefus called a . little childe vnto him. and fet him in the mids of them,

3 And faid, Verely I fay voto you, except yee be & b converted, and become as little children, re

thail not enter into the king lome of heaven. 4 Whofoeuer therefore thall humble him felfe as this little childe, the fame is the greatest in the

brewes, and it is as king Jone i freamen. 5 And whofoeuer thall receive one fuch livile

childe in my Name, receiveth me. 6 " But whofoener thall offend one of thefe

little ones which beleeve in me, it were better for him, that a militone were hanged about his necke, and that he were drowned in the depth of the fea-

7. 3 Woe be vnto the world because of offences, for it must needs be that offences shall come, but who be to that man by whom & offence com-

8 % Wherefure if thy hand or thy foote cause thee to d effend, cut them off, and cast them from thee; it is better for thee to enter Into life, halt, or maimed, then I asing two hands, or two feete, to be Call into everlatting hre.

9 And if thine eye cause thee to offend, plucke works. The Greeke it out and cast it from thee; it is better for thee to thus much , things enter into life with one eye, then having two eyes to be cast into hell fire.

> 10 4 See that yee despile not one of the fe little ones: for I fay vnto you, that in heaven their & Angels alwayes beholde the face of my Father which

11 For * the Sonne of man is come to faue that which was loft.

12 How this ke yee? + If a man haue an hundreth theep, &c one of them be gone aftray doeth hee not leade ninerie and rine, and goe into the mountaines, and feeke that which is gone aftray?

13 And if to be that he finde it, verely I fay vinto you, hee reloy ceth more of that theepe, then of the ninerie and nine which went not aftray :

14 So is it not § will of your Father which is in

1 personagha strings the to -12 -3361r Chal heaven, that one of it elekane ones should perish.

Trans on . Inter this

The Tree

15 4 5 Moteoner, if thy brother trespalle # Least 12 7. against ethee, goe and tell him his fault betweene Theatt thee and him alone : if hee heare thee , thou hall mmer 5,19 wanne thy brother.

16 But if hee heare thee not, take yet with thee not to level go one or two, that by the & mouth of two or three to meer. witnesses, every word may be a confirmed.

17 6 And if hee h refule to heave them, tell it harders that toom o vnto the Church : and if hee refuse to heare the view offines, Church alfo, let him be voto thee as an k neather \$ D. nt. 19.15. man, and a Publicane.

18 Verely I fay voto you, " Whatfoeuer yee f That is, by the binde on earth, shall be bound in Feauen : 41: 1 word and writing fe whatformer yee lo, fe on earth, shall be locked in the meach is fine-

19 Againe, verely I say voto you that if two of Nom. 3. 6. and you shall agree in earth upon any thing, wha lo . wie for a fish welener they shall defi.e, it shallbe given them of my the matter speakers Father which is in beauen.

20 For where two or three are gathered roge - neath, chap alle. ther in my Name, there am I in the mids of them, take

21 7 Then came Peter to him, and faid, Mafter, 6 He ibat conhow oft thall my brother finne against mea, and I temper the sudgefirall forgine him ? * voto foren times ?

22 Iclus faid varo him, I fay not to thee, Vnto perh God.

fouen times, but, Voto feuentia times feuen times, b Wo d for mod,
23 Therefore is the kingdome of he auen like- as not conclude;
as the kingdome of he auen like- to be are, a mile ned voto a certaine King, which would take an ac- as though he d a count of his fernants.

24 And when he had begun to reckon, one was ! He () excel not of any in deed not brought with him, which ought him recove them. Here, here for Fig.

25 And because hee had nothing to pay , his his first he ficalord commanded him to be folde, and his wife, and the power of lichne his children, and all that he had, and the date to be makinding , many

26 The feri ant therefore fell downe, and " were hath recard to the thipped him, faying, Lord . refraine thine anger out rafed in this

toward me, and I will pay thee all. 27 Then that fernants lord had compaffion, had the majorials

and looked him, and forgane him the debr. 28 But when the fer uapt was departed, he found one of his fellow feruants which ought him an hundreth pence, and hee layed hands on him, and and a fed cafting

thre: led him, fayir g, Pay me that thou owells. 29 Then his fellowe servant sell downe at his 20 ne for a funififeete, and befought him, faying, Refraine thine an- a. wexe, n.muger toward me, and I will pay thee ail.

30 Yet he would not, but went and caft him into pr. ion, til he should pay the debr. 31 And when his other fellow feruants faw what Jewe, eated Gen-

was done, they were very fo.y, and come, and de- tiles : whose come clared vnto their lord all that was done.

32 Then his lord called him voto him, and faid Publicanes. 32 Then his lord caned that who that, and the to him, O eatil feruant, I for gaue thee all that debt, a thirft 3, 14because thou prayedst me.

33 Ough teft nor thou also to have had plute on I This worder thy fellow feruant, even as I had pittle on thee?

34 So his lord was wroth, and delinered him to for it be engith the formentours, till he should pay all that was due proferly colong

to bim. 35 So likewife fhall mine heavenly Father dee Godfraere and not to be pleafed,

although they have beene diverfly and grieuovily injused by them. 🛠 Inke 17,42 mHere is fet downe a very great jumme of three; core hundred thouf inderevones. and a [mall famme of senne everones , that the difference may be the greater, for there es no propertion betweene them. n This was accustly energic which was very vinail in the Eaff. a Yee. de not too much to thine anger against me : fo.s Gedealled in the Scripture, flowe to anger, that is to fay gentle, and one that the fraincib the Herming of his minde, Pfalme \$6.5. patient and of great mersie,

j. We muft . cbour for corcord, fuch, that thou onele

11+ # 3, 7- 2 60',17, 1 Hebr 10,23. it or frech. of It frife , ashe-

ment of the Church , contemco fiafth ail offine

ceismand to the Church , and he dayes fat what

of Church Muster: in their bandta I.tng 12 and 13,42. And 15, 2. out of the Sina witt , as wide

nicais. is. R Prophase, and word of mingran : fuch min it. pany they bunned as they did the

\$ 10/ 2 20,14 tringlated frimths

7 They Dall finde Which due not forgiue their prethien,

B b b 2 VD:O

4 figthat Iohn 2" But ftraightway 7.c Bantift -11.4 takere favino

A Bz werte L one to his brother their trefpalles.

CHAP. XIX. 2 The ficke are nealed, 3 and 7 Abill of discorrement. 12 Eunuches. 13 Children brought to Chrift 17 Ged onely good. The Commind monis mafi be kopt, at A perfect man. 23 A rich man. 26 Saluation commeth of God 27 To lease all and follow Christ

NI + it ca ne to paile, that when I efus had fi-♣ Mir.10 T A nithed the fefayings, he adeparted from Galile, and came into the cours of Indea beyond Iordan. a Paffed oner the marer out of Galile suto the borders 2 And great multitudes followed him, and he of Inter.

healed them there.

r The barl of

nic1:130.

miciage ought not to be broken, va-leffe it be for for

b To fend her a broke of Artes ce-

ment, afore, cap 1.

Ф G: н. г. 27 У Gen 2.24 1,071

emported to be glewed unto in here-

by es fignified that

Areis knot , which

is beim ene man and wife, as though

they were glewed

zivo, become as it

word flefbirby a

d They which were

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subole man , or the bidy after them t-

e Hathmade them

maringent felfe is

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21 Deut 24.1.

Learts.

shings , it follow-

eth not by and by

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f Being occafioned

e By a politike

ralliam. for this

the other bowsih

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carpenters Binch.

\$ Chap, 5,32.71.11.

an.11. luke 16,18.

Z 207.7,12.

b Therefore in phele dayes the

Lawesthat mere

Berers mere was regaraed . for they

by reason of the baranefie of your

gege. a Becaufe poli-

by a boiowed kinde

together.

3 fr Then came unto him the Pharifes tempting him, and faring to him, Is it lawfull for a man to b pat away his wife upon every cocalion?

4 And he a newered and fail ento them . Haue ye not read, & that he which made them at the beginning, made them male and female,

5 And faide, " For this ca fe, shall a man leaue father and mother, and c cleane vato his wife, and father and mother, and cleane vino his w The Greeke word they which were d two, shallbe one flesh:

6 Wherefore they are no more twaine, but one flesh, Let not man the fore put afunder that, which

God hath e coupled together.

7 They fail to him, Why dilthen # Mofes command to give a bill of divorcement, and to put

8 He fayd vato them, Mofes f because of the hardnesse of your heart, s suffered you to put away your wines : but f on the beginning it was not fo.

9 I fay therefore voto you, & that who beuer thall put away his wife, except it be b for whoredome. & marry a tother committeth adulterie and er of the Hebrues. whofoeger marrieth her which is disorced, doeth goke fellowes, as the commit adulterie.

10 Then faid his disciples to him, If the i matter be so between man & wife, it is not good to marry.

113 But he faid voto them, All men cannot h receiue this thing, faue they to whom it is given.

12 For there are fome leunuches, which were to borne of their mothers belly; and there be fome eunuches, which bee gelded by men ; and there be fome ennuches, which have m gelded themf-lues for the king lome of heaten. He that is able to receiue this, let him receiue it.

13 4 * Then were brought voto him little children, that he should put his hands on them, and

pray: and the disciples rebuked them. 14 But Iefus faid, Suffer little children, and forbid them not to come to mee; for of fuch is the

tim is a perpetuall kinglome of heaven. law of Gods inflice, 15 And when he had put his hands on them, he

departed thence.

16 F s & And beholde, one came and fail vnto him. Good Mafter, what good thing shall I do that

I may have eternall life? 17 And he faid vnto him, Why callest thou me good there is none good but one, even God : but

made against adul- if thou will enter i to life, keepe the Commande-18 He faid voto him, Which? And Jefus fail.

(hould have need d and discoverment, if & Thefe, Thou shalt not kill: Thou shalt not com-

maringe had bene out afunder with punishemen by death. i If the master fland fo betweene man and mife, or in mirrage. A The gift of confinencie is peculiar, and therefore no min can fee a Law to himselfee of perpecuall confinence. k Receive and samit. as by tanflation we far, that a firait & narrow place is not able to receive min, things. I The word Eunnich is a gen rall word, and hath diners kinds under it, as relded men and burften men in Wo ch ablicane from mariage, and line contimently through the gift of God. 4 Infents and little children are contained in the first consensor of God. * Mir 10, 13. Luke 23, 5 chap. 18 2. 5 They neither le ow the afelies oor the Law , that ferheto be faued by the Law, & Mar, 10. 2. lake 18,13. . Exel 10,13, dent. 5,:6, rom, 13,9,

vato you, except ye forgate from your hearts, each mit adulterie : Thou shalt not steale : Thou shalt not beare false witnesse.

19 Honour thy father, and mother: and, Thea that love thy neighbour as thy felfe.

20 The yong man faid voto him, I have obferued all thefe things from my youth. What lacke Lyet ?

21 lefus faid voto him, If a thou wilt be perfite, n The yong man goe, fel that thou haft, and giue it to the poore, and did not an were thou fhalt have treafere in heaven, and come, and Le had kept all the follow me.

22 And when the yong man heard that faying, and therefore he hee went away forowfull for hee had great potted- ample of true chts

6 Then lefus fail vato his disciples, V rely them the disease I fay vnto you, that a rich man shall hardly enter in his miss.

into the kingdome of heaven. 24 And againe I fay voto you, It is o eaflet for a need of a fingular P camel to goe through the eye of a needle, then gift of G d, to for a rich man to enter into the king dome of God. fnater of Saran,

25 And when his disciples heard it , they were o Word for mord. exceedingly amafed, faying, Who then can bee fa- 11 13 of life labour,

26 And Iesus beheld them , and faid ynto them, ward is meant a With men this is vaposible, but with Godall sable vote, but Cathings are possible.

27 Then answered Peter, and faid to him, that it is a resurre, Behold, we have furtiken all, and followed thee: and the word Cawhat therefore floil we have ?

28 7 And lefus fild v no them, Verely I fay to & Mir 10,18, you, that when the Sanne of man fhall fit in the Luke 18. 13 throne of his Maiestie, ye which followed mee in that is negled-d the I regenera ion, & thall fit also voon twelve for Gods fake. thrones, and judge the twelve tribes of Ifrael.

rones, and indge the twelve tribes of Ifrael.

9 The regeneration
29 And who observe thall for fake houses, or bre - it take a few that
4 to you become the thren, or fifters, or father, or mother, or wife, or chil- elet fint begin to dren, or lands, for my Names fake, he finall receive line a new life, that an hundreth folde more, and shall inherite everla- is to say, when they but hundreth folde more, and shall inherite everla- but it more the kea-

30 8" Bat many that are first , shallbe last, and hath in body and

the laft Challbe firft. S To bare begun well, and not to continue vato the end, dorth not onely not prefice, but alfa hurteth very mich. Chap. 16 16. mar. 10. 21. luke 13 30. CHAP. XX.

Labourers hired into the vineyard, 15 The cuillete. 1 Hee foresellath his paffion 20 Zebedens fonnes 21 The cap. 15 Crail is our minifler. 30 Two blinde men.

For the kingdome of headen is like vnto a certaine i housholder, which went out at the daw- 1 God is bound

nie a day, and fent them into his vineyard. 3 And he went out about the third houre, and he lifterh. This faw other flanding idle in the market place.

ought to take heed
And faid vnto them, Goe yee also into my of and herevoon vineyard, and whatfocuer is right, I will give you; bellow his whole

and they went their way. g. Againe he went out about the fixt and ninth goe forward and

houre, and did likewife. 6 And her went about the beleuenth hours, ping or flaggering,

Why stand ye here all the day idle? 7 They faid v. to him , Because no man hath the in Igements of

hired vs. Hee fail to them, Goe yee also into my God. vines and and whatfoener is right, that thall yee te- fell in time: it is a

8 And when even was come, the mafter of ken from fong. the vineyard faid vnto his steward, C. Il the labour for it day was re's, & give them their hire, beginning at the laft, inclue houreslong, till thou come to the first.

o And they which were hired about the eleventh r fing,

truely in Cirino that comma d'minis:

CA TIVE . A.

6 Rich men baue teth , that by this of the Thalingdill .. mei, fignifieth the be tit it feife.

sinly inheritance,

ning of the day to hire labourers into his vineyard to no man, and 2 And he agreed with the labourers for a pe-therefore te caland whenforger onely enery man

endenous, that he with ut all flopand found other standing idle, and faid vato them, to examine other

mens doings , or kind of freach sa-

and the fire hours beg in at the Sunna

houre.

a ne Danning clair, one _ ne penie, . o nee ambition.

e Nought, that is to

as my goean fe to-

Hebrewes by an

eusti eye, meane

ennie, cecaufe fuch

es taken there for

eye be fingle, he added in the 23.

but if thine eye be

wicked or corrupt.

the word being the

Marke 10, 32. Zuke 18-31.

2 Ctritt goeth to

the croffe peceffa.

tily, but yet wil-

3 They that lesst

ought, are the grea-

telt perfecuters of

fure very to the

glory of euerla-

" John 18 31.

34 Marke 10. 35.

The matter of

the beauenly king-

dome is quite con-

traty to the earthly

is comcained in the cup. And againe,

the Hebrew on-

derstandt) this

the maner of E4nifbment which is

rendred to finne, as

lot, or condition, as

commonly which.

tie is not fout eut

by this, but it fle-

meth the debafing

vpes him.

b Somewhat Chart-

of him'elteby

Lukezz. ac.

dy and roughly.

6 Chrift by bea-

men with an onely

time h Brewerh that

bers the onely light

4 Marke 10, 46,

ling thefe blind

of the world.

Žukr 18.35.

Pfal. 16.5.

iting life.

kingdome.

asst to here.

Ink.13.30.

Imgly.

Christ. 4 The ignominie of the crolle, is the

be faid there afore, verf.22 If thine

wards them ? for the

. . man , manged E. Chap. xxj.

be opened.

Charling into Iermaica

32 Then Icfus flood fill, and b called them, and b Himfelfe, mi faid, What will ye that I should doe to you?

houre,came and received every man a penie. 10 Now when the first came, they supposed fay, doest then exuse that they should receive more, but they likewise received every man a peny.

11 And when they had received it, they murmured against the master of the house.

12 Saying , Thefe laft have wrought but one dispetitions appears houre, and thou hast made them equall viito vs. as abine chap. 6.13, which have bothe the burden & heat of the day,

It is fet to an were 13 And hee answered one of them, faying, the word, fingle, and Friend, I doe thee no wrong : didft thou not agree corrupt, for whereas with me for a peny?

14 Take that which is thine owne, and goe thy way : I will give vnto this last, as much as to thee. 15 Is it not lawfull for me to do as I will with

mine owne? Is thine eye cevil, because I are good? 16 4 So the last shall be first, and the first 141; fame in that place,

for many are called, but few chofen. 17 And Ielus went vp to Hierufelem, and

* Chap 19 30. and tooke the twelve disciples apart in the way, and 21,14. maik 10.31. fayd ento them, 18 3 Behold, we go vp to Hietufalem, and the Sonne of man shall be deliuered vnto the chiefe Priefts, and vnto the Scribes, and they shall con-

demne him to death, 19 4 And : shall deliver him to the Gentiles, to mocke, and to fcourge, and to crucine him but the

third day he shall rise againe. 20 K Then came to him the mother of Zebedeus children with ber fonnes, worshipping Lim,

and defiring a certaine thing of him. 21 And he faid vnto her What wouldeft thou? Shee fayd to him, Grant that thefe my two fonnes

may fit the one at thy right hand, and the other at thy left hand in thy king lome. 22 And lofds answered, and sayd, Ye know not what ye aske., Are ye able to d drinke of the cup

that I shall drinke of , and to be baptized with the d This is froken by e-baptisme that I shall be baptized with a they sayd a figure, taking the to him, We are able.

23 And he fayd vnto them, Ye fhall drinke indeede of my cup, and shall be batized with the baptisme, that I am baptized with, but to fit at my word Cup, fametime right hand, and at my left hand, is f not mine to give: but it shalbe given to them for whom it is prepared of my Father.

24 * And when the other ten heard this, they Plat. 11.6. tribe toy that is given to the diffained at the two brethren.

faithfuil, as Pf.13. 5.and fometime 4 25 Therefore lefus called them vnto him, and fayd, Ye know that the lords of the Gentiles have g domination over them, and they that are great, e This is applied to exercise authoritie ouer them.

affictions, a: Danis 26 But it shall not be so among you:but whof The almightinesse soener will be great among you, let him be your

of Christ his dissini- Seruant.

27 And whofoener will be chiefe among you, let him be your feruant.

28 * Euen as the Sonne of man came not to be takin, mans nature ferued, but to ferue, and to give his life for the ranfome of many.

29 6 4 And as they departed from Iericho,a great multitude followed him.

30 And behold, two blind men, fitting by the way file, when they heard that lefus parled by, cried, faying, O Lord, the Sonne of Dauid, have mercie on vs.

31 And the multitude rebuked them , because they should hold their peace; but they cried the more, faying, O Lord, the Sonne of Dauid, haue mercie on vs.

34 And Iefus mooued with compellion, touched their eyes, and immediatly their eyes received fight, and they followed him.

33 They fayd to him, Lord, that our eyes may meanss.

CHAP. XXI.

1Christ rideth on an assertion to the salest one the salest in the salest tree sylahus tapis me as Who do the will of God ag P blicanes, Harlot . 33 G.a vineyard. The lewes. 33 The fonne kuled of the hu bandmen. 42 The corneriione.

A Nd 4 1 when they drew neere to Hierufalem, 4. Marke 11.7. and were come to Bethphage, vnto the mount Zubern 10. of the Oliues, then fent Iefus two disciples,

2 Saying to them, Goe into the towne that is mility minimphing oper against you, and anon yee shall finde an affe this world, after-them voo me.

3 And if my man fay ought vinto you, fay ye, a He that fall fay that the Lord hatt need of them, and ftraightway any thing 10 your, * he will let them go.

4 All this was done that it might be falfilled, the colt. which was focken by the Propert, faying,

5 \$ Tell ye the b daughter of Sion, Behold, 9.9 Ishn 12, 15. thy King commeth vnto thee, meeke and fitting An Hetrem kind vpon an atie, and a colt, the foale of an atie, sed of speach, commis to the yoke.

the yoke.

6 So the disciples went, and did as Iesus had a Their ropping the state of the state commanded them.

7 And brought the affe and the colt, and put a "Ujon there garon them their cloathes, and fet him d thereon.

8 And a great multitule spred their garments e This was an anerg in the way : and other cut downe branches from ent kind of crying

the trees, and ftrawed them in the way. 9 Moreouer, the people that went before, and Ermacles, when they also that followed cried, faying, e Hofanna to they carried burgles the Sonne of David, Bleffed be he that commeth according as God in the Name of the Lord, Hofanna thou which art 13.40. And the

in the highest heattens. 10 " And when he was come into Hierufalem, "Made of two, for

g all the citie was mooned, faying, Who is this? 11 And the people fayd, This is Ielus that Pro- much to fay, as

net of Nazateth in Galile.

Saue 1 proy thee.

12

And Iefus went into the Temple of God, f. Well ce it is him.

15

That comparty in phet of Nazareth in Galile.

and cast out all them & that fold and bought in the the Name of the Temple, and querthrew the tables of the money Leta, that is to fage changers, and the feats of them that fold doues, 13 And faid to them, It is written, & My house our King.

made it a denne of theeues. 14 Then the blind, and the halt came to him, men of Herminism

in the Temple, and he healed them. 15 * But when the chiefe Priefts and Scribes faw & Dest. 14.25.

the matueiles that he did, and the children crying Fer 7.1. Mar. 21. in the Temple, and faying, Hofanna to the Sonne 17. Inke 19, 46. of David, they distained, 16 And fayd voto him, Hearest thou what these he maiters of god-

uer , & By the mouth of babes and fucklings thou glo y of Christ: Laft a made perfit the praife ?

17 \$ 3 So hee left them; and went out of the & Pfal.3.2. citie ento Bethania, and lodged there.

18 4 And & in the morning, as he returned in- mili perfit We reade in David, to the citie, hee was hungry.

Выь

Theu haft eftabli-Bord or grounded, and if the matter be considered well, it is all one that the Eucange of forthefor that is flable and fure, which is most perfit. 3 Christ does to forfake the wicked, that yet he hash a consideration and regard of his Church. 4 Hypocrites thail at length have their maskes discourred, and their vizards plucked from theu faces, & Marke 21.12.

. Christ by bis buhe croffe.

fhail let them gee . ic wit, the effe and * E a 62 12. 748;

he lamenta: 1986

earments menis, not upon the Afe and she coit. which ther rifea on the fearl of Ta-

Total es correctely angna , which is as

when the Lord hath rinen vs fer stall be called the house of prayer; but * ye have " Marit to lake 19,45 John 8 13.

I That is, all the were mouned. y. Efa 56.6. a Such as fhould

Gy? And Iesus sayd vnto them, Yea : read ye ne- doe molt envie the h Then naft made

to And

A RE THE LINE 19 And feeing a figge tree in the way, he came to it, and found nothing thereon, but leaves onely, and fayd to it, Neuer fruit grow on thee henceforward. And anon the figtree withered.

Banrift " - enn!

20 And when his difciples faw it, they matueiled, faying, How foone is the figtree withered!

y How great the 21 , And Iefus answered and fayd voto them. force of faith is. . Verely I say unto you, if we have faith, & i doubt Chap. 17, 1c. ... verely I lay vitto you, if ye hade faith, or doubte. The Greeke word not, ye ihall not onely do that, which I have done fignifieth a facking to the figtree, but allo if yee fay voto this mounor wanering of taine, Take thy felfe away, and caft thy felfe into mind , fo that we the fea, it shall be done. cannot tell which way to take.

22 & And whatfoener ye shall aske in prayer,

Chap. 7 7 10h.15. if ve beleene, ve shall receive it.

23 4 76 And when he was come into the Temple, the chiefe Priefts, and the Elders of the people came voto him, as hee was teaching, and fayd, By what hauthority doeft thou thefe things; and who gaue thee this authority ?

24 Then lefus antivored, and faid vnto them, I and v chion to an ordinante fucceffion. also will aske of your a certaine thing, which if ye by that falle pretext, tell me, I likewife will tell you by what authority I

doe thefe things

7 1, iohn 5.14.

luk- 25 1.2.

€ Agaioftihem

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Mar. 1.4. all. 19.3

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ur land their heads

\$ Crap. 14 5.

It is no newe

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30 17 Kt 6. 20

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mouth.

ping the doctrine.

2 Mar. 11. 27. 28.

25 The m baptifm of John , whence was it ? from a beauen, or of men ? Then they o reasoned among themselves, laving, If we shall say, From es to fay, I will aske heagen, hee will fay vuto vs, Why did ye not then belowe him ?

26 And if we fay, Of men, we feare the multifigure Pritifine, tude, # for all hold John as a Prophet,

27 Then they artiwered lefter, and fayd, We can not tell. And hee fayd voto them, Neither tell I you by what authority I doe thefe things.

28 7 But what thinke ye? A corraine man had two fonnes and came to the elder, and faid, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not: yet af-

terward he repented himfelfe, and went,

30 Then came he to the fecond, and fayd likewife. And he answered, and fand, I will, Sir aver he

31 Whether of them twaine did the will of the father ? They fayd voto him, The first Telus fayd voto them. Verely I say voto non, that the publicanes and the bailuts r goeb fore you into the

kingdome of God. . p They make haffe 32 For John came ento you in the 4 way of God, and jou flake: righteousnetic, and yee beleeved him not : but the fo that at leaftwife Prolicanes and the harlors beleened him, and ye, though ye faw it, were not mooued with repon-

emple. Marke then tance afterward, that ye might believe bim. that this word (coe 33 . 8 Heare another parable, There was a before) is improperi) certaine Loutholder, : which planted a vineyard, and hedged it round about, and made a winepreffe therein, and built a tower, & let it out to hueband-

q Lining openshily, men, and went into a firange countrey. boing of a good and 34 And when the time of the fruit drew neere, honest connertation: he fent his fernants to the husbandmen to receive wie this word Way,

the fruit thereof. 35 And the husbandmen tooke his feruants, and

beat one, and killed another, and stoned another. 36 Againe he fent other feruants, moe then the

first : and they did the like vato them. 37 But laft of all hee fent vnto them his owne

fonne, faying, They will renerence my fonne. 38 But when the husbaudmen faw the fonne, they fayd among then selues , * This is the heire ;

come, let vs kill him, Sc let vs take his inheritance, Linke 10 9 r Made the place Grong: For a tower is the Gringest place of a

mall. * Chap. 16.3.6, and 27, 1 solin 11.13 . [Word for word, ies visheld it faft,

39 So they tooke him, and cast him out of the vineyard, and flew him.

40 When therefore the Lord of the vineyard ! A kind of prothat come, what will hee doe to those husband- what end the pure

41 They faid voto him, He will cruelly de- # Pfal 118,22. froy those wicked men, and will let out his vine- act 4.11.70m.9 33. yard vnto other husbandmen, which thall deliver which are chiefe him the fruits in their feafons.

42 Ielus layd voto them, Read ye neues in the house, that is, of Scriptures, & The Rone which the u builders refu- x Began to be. fed, the fame is a made they head of the corner ? y The chiefest flone This was the Lords doing and it is margellous in in the conter to est-

43 Therefore I fay vinto you, The kingdome reth up the conof God field be taken from you, and shall be given from some of the whole linearing. to a ration, which shall bring footh the a fruits a This mitter (is thereof.

44 And wholoeuer shall fall on this stone, was cast away : he shall be broken; but on whomsoeuer it shall the Lind dang, fall, it will b dath tim in pieces.

45 And when the chiefe Priefts and Pharif, s and reath marhad heard his parables, they perceived that hee de They bring forth spake of them.

46 s And they freking to my manufacture framed the people, because they tockehim as a the fruit of the first and t

A Ela S. in b A chaffe wheth to be feattered mith the wind, for he which a word which figuratesh property, to feparatesh: choffe from the corn match winning, and to contier that read. S The wicked can doe northing , but what God will,

CHAP. XXII,

2The parable of the maring of The calong of the Gentiles.

11 The wooding from no, faith 16 of Cefars tribute.
23 They quegion with Charletouting the refusection. 23 Into question with Ories tauteing the representation.
23 Golds of the living 36 The greatest commission int.
3- Torone Golds. 39 Tolone our neighbours. 42 Is fas nearmeighbours. 42 Is fas

Henry I Jesus answered, and spake voto them Thinke 14 graine in purplies sources

againe in parables, faying, 2 The king lome of heaven is like vnto a cer- whole or mpany taine king which married his fonne,

3 And fent foorth his farmants, to call them of the Golpet, are that wire bilde to the wedding , but they would the true Causch

4 Againe he fent foorth other feruants, faving, bem bac rather Tell them which are bidden, Rehold, I have pre. Solow to compared my dinner: mine oxen and my fattings are morkies of this if: suiffeme dos a killed, and all things are ready : come voto the most cruelly per-

5 But they made light of it, and went their call them but they are the time wayes, one to his fatme, and another about his Church, waich

merchandife. 6 And the remnant tooke his fernants, and in-taked, fuch as for the moit partney treated them tharply, and flew them.

and fest foorth his warriours, and deftroyed those a The word here murtherers, and burnt up their citie. 8 Then fayd hee to his fernants, Truely the and is ivit notices

b wedding is prepared : but they which were bid- on a fed for other den, were not worthy.

9 3 Goe yee therefore out into the hie wayes, kets mere weat to and as many as ye find, bid them to the matriage. Le beganne with 10 So those farmants went out into the high and deadfull de-

wayes, and gathered together all that ever they fruction of them that found , both good and c bad : fo the wedding was contenue Corite. furnished with gheffs.

11 4 Then the king came in to fee the ghelts, 3 God doch first

nelle of life.

ked are worthy of. builders of the

Wacher traop 18 4

corner, which bean that the flene which wa east away , is which we behold

the fruits of the the Rilb , Gales.

" Luke 14 16. 1 Notell the of idem to at are called by the vovce before God . for

the must part of are, we make 7 . 2 But when the king heard it, he was wroth, world defeaterb. a fed in facrifices.

> feat also: for feafis and ban-

callys, when we thinks nothing of it. e The generall calling effereth the Goffel to all men bus their life is examined that enter in. 4 In the final number which come at the calling, there are force callawayes which doe not confirm their faith with newThe Daddinees of Jill Tolley and faw there a man which had not on a wind man is crope the Suddenance Charles and the Suddenance Cha garment.

d IVerd for mord.

Car, he held bis

meeke. e To them that

hauttered that is to

peace, Asthough he

an haiter about his

fermed the heites.

13,41.4nd 15 30.

Marke ; 1.13.

f Snace him in his

The Greeke word

is derined of inners

which hunger lay.

2 They which with

thenifo and of the

I emifo se agion. b Trucky and fin-

ned with any ap-

pear mee and out.

3 The Chaiftians

muft obey their

Marittrates, al-

though they be

rioners, but fo

eurbornie that

wicked and exter-

farre foorth as the

God bath oner ve

may remaine fate

voto him, and his

bonour be not di-

k The word that

the propertion

miners, which were

trong & to tribute.

for the tribute it

I Zefere Chap. 17.

2 s there is men-

tion made of a di-

eafily be necerded

for tribate, accor-

ding to the proper-

tien they were

ratchat, the

is vied here, fignifieth a valuing and

sucuffied.

mard fbine.

Chap. 24. 16.

mords or talke.

luke 20,20.

& Chap.S s1. and

12 And he faid vnto him, Friend, leaft athou in hither, and haft not on a we 1.5 gar-

ment? And he was d speechlesse. 13 Then faid the king to the e feruants, Bind him hand and foote: take him away ,and cast him into viter datkeneffe : 4 there shall be weeping and gnashing of reeth.

14 & Formany are called, but few chosen.
15 Then went the Pharifes and tooke

counfell now they might i tangle him in talke 16 And they fent y nto him their disciples with the g Herodians, faying, Mafter, we knowe that thou are true, and teachelt the way of God a truely,neither careft for any man: for thou confidereft not the i person of men.

17 5 Toll vs therefore, how thinkest thou? Is it lawfull to giue tribute voto Cefar, or not? Herede made a new

18 But lesus perceiued their wickednesse, and religion, patched to faid, Why tempt ye me, ye hypocrites;

19 Shewe mee the tribute money. And they brought him al peny.

20 And he faide vnto them, Whole is this image and superscription ?

. Thou art not mos-21 They faide voto him, Cefars. Then faid he vnto them, & Giue therefore to Cefar, the things which are Cefars, and give voto God, those things which are Gods.

22 And when they heard it , they marneiled, and left him, and went their way.

23 6 % The fame day the Sadduces came to him, (which fay that there is no refurrection) and asked him.

24 Saying, Mafter, * Mofes faid, If a man die, hauing nom children, his brother fliall marrie his wife by the right of alliance, and taile up feede voto Lis brother.

25 Nowe there were with vs feuen brethren, and the hrit married a wife and deceafed; and hauing no itiue, left his wife ynto his Erother.

rating of mens fub. 26 Likewite also the second, and the third, vato severeof they payed the fenenth. tribute in this pro-

27 And last of all the woman died also.

28 Therefore in the refutrection, whole wife and it is here taken shall she be of the fenen ? for all had her.

29 Then Isfus answered and faide voto them. Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the refurrection they neither marrie dincime, and here of a peny, whereas wives, nor wives are bestowed in marriage, but are

adidischme is more as the " Angels of God in heauen. by the fewenth tart 31 And concerning the refutection of the then a peny : fothat dead, haue ye not read what is spoken vnto you of there fremeth to be

a sarre in thefe two God , fiying, places; but they may 32 4 I am the God of Abraham and the God esply be accorded thus of Isac, and the God of Iacob? God is not the

faid to the Rimons God of the dead, but of the lining. 33 And when the multitude heard it , they were aftonied at his ductrine.

34 C & 7 Bat when the Pharifes bad heard, that

deselme was paid anse me wet pane to the Tomf e which allet he R mans tecke to the collines whit they had fleshes the theoretic as MM re, 12, 17 inches to 25 running 7 6 Christi wouchesh whe refursed into the Bellin against the Saddoues, "Mark, 12 18, lugean, 27, adh. 2, 38 The Land 13, 5, M Victor Wick the most endinghees sufficient with early chine. deal, but yet as touching the faintie and name of tining because he that left daughters was in no better cose, them if he had of no conden at while for they any other was in the state explained by the man, if the constraint and for they become the checked in the family by the man, by a min on the Same stanking from it that they for all man they form a man they form and the man any man experience so they family and the stanking the man and the family of the family and the man and the family of the family

the Sadduces to filence, they affem-whole specifier.

And o one of them, which was an expounder of the Lawe, asked him a question, tempting faith Mar. 12.15, him and faring him , and faying, 15, looks Chap. 2 4.

+ Dent. 6.5.

is Davids fonne

according to the

36 Mafter, which is the great commandement in the Law >

37 Issus saide to him, + Thou shalt love the P The Hebrew text Lord thy God with all thine heatt, with all thy readeth, Deut. 6 5. F foule, and with all it y minde. with thincheart,

finle, and firingth: 38 This is the first and the great commande. and in Maraa 32. ment. and Lune 10 2;

re read, with foult. 39 And the fecond is like vnto this, & Thou heart, ftringsh and flialt loue thy queighbour as thy felfe. thomake 40 On these two commandements hangeth # Mar. 12.3c.

the whole Law and the Prophets. rom. 13 9 gal. 5. 14. 41 ¶ 8 While the Phariles were gathered totames 2.3, 9 Another man. 8 Carit proone b

gether , lefus asked them, 42 Saving, What thinke ye of Christ: whose manifestly that he

fonne is her They fail voto him, Danids. 43 He faid voto them, How then doeth Dauid fielh, but otherin Ipirit, call him Lord, faying,

wite, Dauide Lord, 44 * The Lord faile to my Lord, Sir at my and very God. " Mar 11.35. right hande, till I make thine enemies thy foote- luke 10, 41. ftools ? t Of whose flocke

45 If then Dauid call him Lord, how is he his or famine: for the funne a mans politeratie.

46 And none could answere him a word, nei- sonnes. ther durft any from that day foorth aske him any * Pfal. 110.1. moe queltions.

CHAP. XXIII.

a How the Scribes teachingshe people the Law of Mofesa behauethemfelmes. ; Their Phyladeries, and Fringes. 7 Greetings. S We are bethren, 9 The Father, 10 The fernant. 13 To first the kingdome of heaven. 14 To denoune widowes houses, 15 A Projetyte 16 To five are by the Temple. 23 To lythe mynt. 2; Tocleanse the ontfide of the cup. 27 Paints afepts, chres. 33 Seepen: .

Hen spake Issus to the multitude, and to his disciples,

2 1 Saying. The & Scribes and the Pharifes a fit r We ought to in Mofes feate. beare whatforger 3 b All therefore whatfpeuer they bid you ob. ayy wicked tea-

feine, that observe and doe: but after their workes chris reach vs doe not; for they fay, and doe not. word of God, vet 4 * 2 For they binde heavie burdens, and grie- to that we elebewe ucus to be borne, and lay them on mens shoulders, their cost maners

but they then felues will not mooue them with one a Because Git of their frigats. Applinted the order. 5 3 All their workes they doe for to be feene therefore the Lord of men : for they make their c phylacteries broad, his mord to be

and make long 4 the 4 fringes of their gar-handenen from 6 And love the chiefe place at feaftes, and b Provided al-

to have the chiefe feates in the affemblies, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

out and hirelaugte mayes that they deliner Moles bis A. cirine which they professe, wiich thing the Meta-

the ma with of hype-

thing of the feate forweth, which they ecopied as teachers of this picture, as the second of the feate forweth, which they ecopied as teachers of the figure in the most partial most feater exactles of those things which they dome flower established seglect. I All procedures are amounted as I I was a thread or recent even fifth in the finance of a country. the behelding whereof mase them to remember the lawes and erdunness of G.d. and therefore was it called a Phylasterie, a - yee wen'd fay a keeper, Pennb. 5-, 35 deut. 6 S. which order the Iewe - afterward ability distriby sie new a days, which hang S. Johns Geford about their neckess a thing condemned men recres ages in the Connectiof Anicehe & Word for word , Twiffed tage is of thread which hanged at the nethanish tennish of heir garments & Nama; is next. are gatored tigether to you again to get the mafement and Contests are gatored tigether to be post Rahift in peth one that is an water fellower. and is as good as a number of them cand we men fee in the repeating for each frond a title it was. Now they were eatted Ribbs, m' et by laying an of hands were vesered and decrared to the world to be welle men.

B b b 4

Innes 3, 1, Modeltie is a fingular ornament of Gods mioifters. g Sicke not ambi-Hoully after it: for our Lord doth wet forbat vs to give the Migistrate and

Ki c

t

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our Majters the honour that is due to them , Auguflenus de fermone verbi Donine ex Mat. c:p. 11. h He feemeth to alluse to a place of Efat chap. 14.13. and 1.re. 3 .. 34. Malac. 1,6. He fhootesh at a faftion which the

Limes wfed for they called the Rabbins our fathers. k It feemeth that the Scribes did very greedily hunt after fuch titles, whom verf. co. he calleth blinde guides.

2 Lake 14. It. And 13 14. I Hee fremeth to allude to the name of the Rabbens, for Rab significth one that is aloft. Hypocrices can abide none to be betrer then themfelnes. m Christ when he

reproducth any man Barpely, Weth this word, togine vi to understand that there is nothing mere desestable then hypserifie and falbood in relin Which are enen

at the doore. " Marke 18,40. Inke 10 47. & It is a common thing among bypocrites, to abife the presence of zeale to conercufneffe and extortion. a Word for word, under a colour of iong praying. And shis word, Enen,

motetha double manghtineffe in shend: the one that they demoured wi-Umves goods : the ged ineffe. p The aree part: new that part of

that earth is called drie which the Lord bath ginen us to dwell apin. q Is a debter. Sinnes are called in the Syrian tonque, Debts, and it is

sertaine that Christ Bake in the Syrian tongue. r Caufeth the gelde tobe counted holy, which is dedicate to an holy wife . I. Kings 8 13. 2. chron. 6, 1.

* Chap. 5.34. If heaven be Geds throne, then is he no doubt abone all this world 7 Hypocines are carefull to trifles, and neglect the greatest things of purpose. & Luke 11,42. 1 Faithfulnesse in keeping of promise. 3 Hyporrites are too much carefull of outward things , and the inward they viterly Soptemue, & Luke 11, 39,

8 + 4 Bur be not yes called Rabbi : tol 3. 12 Letter o are yee alfo : for outward yee appeare 9 Hyporrires is your doctour, to wit, Christ, and all yee at Ix you

o And & call no man your ifather voon the earth : for there is but one, your father which is in

10 Be not called k doctours: for one is your doctour euen Christ.

11 But he that is greatest among you, let him be your feruant.

12 " For whofoener ! will exalt him felfe, shall be brought lowe: and whofeeuer will hamble bimfelfe, thall be exalted.

13 65 Woe therefore be vnto you, Scribes and Pharifes, " hypocrites, because ye that up the king lome of headen before men : for yee your feluis goe not in , neither fuffer yee them that would n enter, to come in.

14 % Woe be voto you, Scribes and Pha-ifes, hypocrites : for ye denoure widowes houfes, even

o under a colour of long prayers : wherefore yee shall receive the greater damnation.

15 Woe be vnto you Scribes and Pharifes, hypocrites : for ye compaff fea and Pland to make one of your profession; and when he is made, yee make him two fold more the childe of hell, then

16 Woe be unto you blinde guides. which fay, Wholoeger fivereth by the Temple, it is nothing: but whofoener (weareth by the gold of the Tem-

ple, he 9 offenderh.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that , far Cliffeth the gold ?

18 And w of cener five areth by the altar, it is nothing ; but wnofbeuer fweareth by the off-ring that is voon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offering, or the altar which fanctiheth the of-

20 Whofoeuer therefore fiveareth by the altas, fweateth by it, and by all things thereon.

21 And whofoeuer fweareth by the Temple. fweareth by it, and by him that dwelleth therein.

22 * And hee that fweateth by heaven, fweareth by the fthrone of God, and by him that fitteth thereon.

23 9 7 + Woe be to you, Scribes and Pharifes, hypocrites: for ye tithe mont, & annyle, and cummyn, and leaue the weightier matters of the law, as indgement, and mercy and indelitie. These ought ye to have done, and nouro have left the other.

24 Ye blinde guides, which straine out a gnat, and fwallow a carell.

25 \$ 8 Woe be to you & Scribes and Pharifes, hypocities: for yee make cleane the viter fide of other, that they did the cup, and of the platter; but within they are full as under a colour of of briberie and excesse.

26 Thou blinde Phatife, cleanfe first the infide of the cuppe and platter, that the outlide of them

may be cleane also.

27 Woe be to you, Scribes and Pharifes, hypoctites: for ye are like voto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthineffe.

391s voto men , but within ye are full of hy- when they goe vineyard iniquitie. 40. Woe be voto you, Scribes and Pharifes, neile, hen do they

hypocrics: for ye build the tombes of the Pro-by the int judgepheis, and garnish the fi pulchres of the righteous, shame themselves, 30 And lay, If we had beene in the day es of our n A pronecte fathers, w. e would not have beene partners with which both hiss

them in the blood of the Prophets. 31 So then ye be witnestes unto your felues, allo & follow pour

the Prophets.

32 " Fulfill ye alfo the meafure of your fathers. to the full. 33 O ferpents, the generation of vipers, how x Looke Chap.s. should be efcepe the dampation of x bell!

34 10 W revefore behold, I fend vnto you Pro-cruphecs and wifemen, and Scribes, and of them yee is The end of thall k h & c with a and of them shall ye foourge fecure the Gospel, in your Syriagogaes, and perfecute from citie to vades the precitie.

35 "Tat vpon you may come all the righte- * Gen. 4.3. ons blood that was thed upon the earth, + from was also called Bathe blo d of Abel the righteous vnto the blood of rath-tah, that is, Zicharias the fonne of y Barachias, & whom ye hiefed of the Lord. flow betweene the Temple and if e altar.

36 Verely i fay ento you, all these things shall mercy of God was

come your this generation.

37 12 Hierufalem, Hierufalem, which killeft nede and sebeilion, the Prophets, and fronest them which are tent to and ar leogth the thee, how often would I have z gathered the chil- moit fharpe indgedren together, as the henne gathereth her chickins " Luke 13, 34. vnder her wings, and ye would not!

38 Benold, your habitation shallbe left vnto the survaid mini-

you defolate.

39 For I say voto you, yee shall not fee mee the fining of this henceforth till that ye fay, Blaffed is he that com- people, famat he meth in the Name of the Lord.

CHAP. XXIV.

2 The dell'rustion of the Timple. 4 The fignes of Christes comming 121. iquitie 13 Falje Chrifts, 29The figures of the end of the world 31The Angels 3 The figure 37 The dayes of Noe. 42 We must watch. 4; The fermant.

NI * Iefus went out, and departed from the * Makera. 1. A Temple, and his disciples came to him, to Luke 21. 5.6. thew him the building of the Temple.

2 And lefus faid vato them , See yee not all these things? Verely I say voto you, ye there shall t The definition not be here left a stone vpon a stone, that shall not of he citie, and especially of the be cast downe.

And as hee fate ypon the mount of Olines, tolde. his disciples came voto him apart, saying, Tell vs * Lake 19, 44. when thele things shall be, and what figue fhall be shall have a comiof thy comming, and of the end of the world.

4 . And Ielus aufwered , and faid vnto them, infinite miferies , and offences , and * Take heede that no man deceive you.

5 For many shall come in my Name, faying, I false prophers, voam Christ, and thall deceive many.

6 And ye shall heare of warres, and rumours of warres: fee that yee be not troubled: for all *Eph 36, cel a it. these things must come to passe, but the a end is a That is , when

7 For nation shall tife against nation, and failure come, realme against realme, and there shall be said to Enery where, mine, and peftilence, and earthquakes in b divers of great tormints,

8 All these are but the beginning of c for- in transile. towes:

9 + Then shall they deliver you vp to be af- 15,20, and 16, 2,

percheir wicked.

minung, Goe ye en that yee are the children of their that murthered ancesters, that at kedneffe m vy come

10 Hypocrites be

rence of zeale.

12 Waere the greatelt, there was Z He Breaketh of

fterie, and as he was primifed for alfo serefull for it, enen from the time that the primite

mes made to Aoraham.

Temple is fore-

puall conflict with

that more is with ziil the day of victorie and trithose things are fulfilled, yet the end

like unto women + Chap. 10.17

Luke 21, 10. 1 ohm

same current, heretine. May. I I. flicted, and shall kill you, and ye shall be hit year, name, heart in the other, all nations for my Names fake.

22 t. Theff. 2. 14. 2.Tim. 1,5.

3 The Gofpel

thalb: ipierd a-

boad, rage the

deutlineuer fo

much: and inev

wai.h doe con-

flantly belease,

d Infuli telings

of the kingdime of

part that is droit

the came of leru-

dedroyed, but firall

fale n is veterly

be fire ched out

♣Maike 13,14.

the world.

Luke 1 1, 10.

even to the end of

of defolation, that

of the fanie and

Keth of the iduies

shat mere fet up in

the Timple , or as

other thinke , he

of the doctring in

g This betokeneth

b It was not law-

1 Thoje things

which befell the

in the 34 yeeres,

mhen as the whole

land was walled.

and at length the

zaken, and boih is

and their Temple

comming of our

formid viterly be

word Flefb is by a

figure taken for man , as the He-

2 Mirk 13.11.

with those

Lord.

the great feare

that foalbe. 4. Alts 1,120

the Church.

: Dan 9,17

fhalbe faued.

beauch.

121

to And then thall many be offend leaft a-betray one another, and thall hate one

II And many faife prophets thall arise, oc thall deceive many.

12 And becaufe iniquitie thall be increased, the lone of many shall be cold.

13 43 But he that endureth to the end, he fl all

be faued. 14 And this d Gospel of the king force shallbe preached through the whole world for a with the

e Torough all that voto all nations, and then shall me end come. 15 54 When ye ther: fore shall fee the labomination of deforation spoken of by " Daniel the 4 The kingdome of Christ fin I not Prophet, fet in the noly place (let him that readeth be abol fired when confider it)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is in the house top, not come downe to fetch any thing out of his house.

18 And bee that is in the field, let not him returne backe to fetch his g cloathes. 19 And woe shalbs to them that are with child,

f The abanancion is to fay, which all and to them that give lucke in those dayes men deleif and can-20 But pray that your flight be not in the Win-

not abide, by reason ter, neithe on the s "Sibbath day. Chamefull filthones 21 For then shall be great tributation, such as of it , and he fpeswas not from the beginning of the worlde to this

time, nor fluil be. 22 And except i those dayes should be shorte-

ned, there flould no k flesh be faued ; but for the meant the marring elects fake those dayes shallbe shortened. 23 % Then if any shall fay voto you, Loe,here

is Christ, or there, beleeve it not.

24 For there thali arife fail: Christs, & falle propheis, & thall thew great tignes & wonders, to § if it were possible, they should deceive & very elect.

27 Behold, I have told you before.

full to take a iour-26 Wherefore if they thall fay voto you, Bener on the Sabbath hold, he is in the defert, goe not forth : Behold, he day, 10 - ph. book, 13. is in the facret places , b. leene it not.

27 For as the lightening commeth out of the people of the lewes, East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 * For wherefocuer a deade m carkeife is, thither will the Egles be gathered together.

citie of Hierufalem 29 * 6 And immediatly after the tribulations of those dayes, thall the funne be darkened, and the deftroyed, are mixed moone shall not give her light, and the starres shall which for 4 come to fall from heatten, and the powers of heatten thall page before the last be flicken.

30 And then shall appeare the n figne of the k The whole nation Sonne of man in heaven; and then shall all the kioreds of the earth p mourne, & and they shall destroyed: and this fee the Sonne of man 9 come in the clouds of heauen with power and great glory.

31 And he shall fend his Angels with a great brews verospeak. found of a trumper, and they shall gather together his elect, from the foure windes, and from the

Inke. 17, 13. I Shall openly lay forth great fignes for men to behold. * Luk, 17.37. 5 The onely remedie against the furious age of he worlde is to be gathered and loyned to Christ in Christ, who will come with speed and his presence will be with a mai-flie to whim all fini flocke enon as Egels. ... Mar 13. 14.lu.21,25.ef 1.13.10.170.32.7.1101 2,31. and 3, 15. 6 Eu-rlatting damnarion fhalle the end of the fecuritie of the wicked, and enerlasting bliffe, of the miferies of the godly. n The exceeding glary and mareflic, which find beare witnege, that Christ the Lord of heaven and earth draweth neere to sudge the world o All nations and he abuileth to the dispersion which we read of. Ge. 10, 6 12 or to the dividing of the people of Ifrae! , They for U be in fuch forow, that they for flrike themfelues: ort is transferred to the mourning Renel. 2 7. dan 7,13 q Sitting upon the clouds, as he was taken up into headen, 2 1. Cor, 25,52, 1, the f. 4, 16, 1 From the foure quarters of the world,

whold wife Now learne the parable of the figge tree: whold wife Now learne the parame of the negative .

good foother bough is yet render, & it putteth forth 7. If God bath present the forther deceration

TOTAL CALL TOTAL

leanes, ye know that fommer is neere. 33 So likewife ye, when ye fee all thefe things, much more bath know that the kingdome of God is neete, even at he done to toble

34 Vetely I fay viito you, this r generation shall will held vode shand not paffe, till all thefe things be done.

35 4 5 Heart in and earth fhall paffe away ; but in he a mocke at my wordes thall not patle away.

36 9 But of that day & house knowers to man, want for it. not the Angels of heaven, our my sent of likewile the faper which is the dayes of Noe were, to likewile the faper which is the infection tree, no not the Angels of heaven, but my father onely, f When his tender-

fizil the commit gof the Sonne of man be. 38 & For as in the dayes before the flood, they is come from the dill a case and drinke, marrie, and give in mariage, to This age : this

vnto the day that Noe entred into the Arke, 39 And knew nothing till the flood came, and or Age, being ofted tooke them all away, to thall also the comming of for the men of this

the Sonne of man be. 40 10 " Then two shall be in the fields, the one 3 The Lord doeth

shalloe received, and the other shall be refused. 41 x Two women shalbe grinding at y millithe he will make an one shalbe received, and the other shalbe refused, end of in the late

42 " * Watch therefore : for yee knowe not terday what house your mafter will come

43 % Of this be fure, that if the good man of that God bath apthe house knewe at what watch the thirfe woulde pointed a latter come, hee would furely watch, and not fuffer his ring of all things, house to be digged through.

44 Therefore be ye also ready: for in the houre be , it is hidden that ye thinke not will the Sonne of man come.

45 * Who then is a faithfull feruant and wife, be fo much the whom his mafter hath made ruler ouer his house- more warchfull, hold, to give them meat in featon?

46 Bieiled is that fernant, whom his mafter in old time in the when he commeth, shall and fo doing.

ten re commete, maining to doing.

47 Verely I say voto you, hee shall make him Gen 7 1 per 320. tuler over all his goods.

48 But if that enill fernant shall fay in his heart, the Euangeliff v-My mafter doth deferre his comming,

49 And begin to finite his fellowes, and to eat, then our dath: for and to drinke with the drucken,

50 That fernantes mafter will come in a day, 15 proper to bruite when he looketh not for him, and in an houre that neggio, that in he is not wate of,

51 And will y cut him off, and give him his por- be given to their tion with hypocrites: 4 there shall be weeping and belties like onto

gnathing of teeth. drinke. To Against them that perforade them floes that God will be mercifull

to all men, and doe by that meanes give one; them'elves to linne, that they may in the meane while live in pleadure void of all care :: Luke : 7,36. x. The Grecke twomen and the Barbarran : did grand and balk = Piss | keeke Probe. t. An example of the horrible carelefnette of men in those things whereof they ought to be mirt carefull. - Mar 13,33. % Luk 12,9. tibelf 5.2. reació (6,35). ** Luk 12,42. y To wet, franche reft, 00 will cut him inic two parts, which was a moit crucil kind of punifiment, wherewith as Luftim Marcy wetneffeth, Efry the Prophet was executed by the lewes; the like kind of paniflmens we read of, 1, Sam. 15,33. and Dan. 3,29, & Chap. 13,42. and 25,30.

CHAP. XXV. I The virgins looking for the Bridegroome. 13 We muft watch. 14 The talents delinered vinto the fernants 14

The entil fernant. 30 After what fort the last indge-ment falbe. 41 The entifed.

Hen the kingdome of heaven that be likened I Wemalt defire vnto ten virgines, which tooke their lampes hand, which may and a went forth to meet the bridegroome. ferue vs as a torch? 2 And fine of them were wife, and fine fooliffs, while were walter

da kenede, to bring vs to our defired ende : o berwife if wee become flourbfield and negligent as weste of our paines and trauell, wee thall be thus our of the dores. A The compe of bride-ales was meent for the most part to be kept in the night feafin, and that by damfels.

order to nature.

esernal judgeit not, of rather

it but the godly dee marke it, and

rost into the barke. word generation

4 Mark. 13.31. no A brgin the iudgement, which 9 It is fufficient for vs to know

but voben it fhall from vs ali, for our profitathat we may that we be not taken as they were

flood. to The word what feth, extrifeth the

matter mire fully HI .: A word which thoje dayes men fbad

atherwise it is no fault to eat and

3 The

and tally 10ther lampes , but y came 3 The foot

Barrie W. Carpou

no oyle with them. 4 But the wife tooke oyle in their veffels was for-

their lampes. Now while the bridegrometaried long, all b Their eves being b flumbred and flept.

beann with fleese.

4 Chap. 24 42.

a Christ warnel-

a. . : les comminz againe to vs , but

yet notwithing.

of the rebellious

they received of

which have not shrough florb'ul-

ne Te imployed

those gifts which

he bettoyved vpon &bem

he wifdome and

still in dealing.

which was given

d Come, and re-

come the fruit of

ras toy is dois-

i'd, le'n igir.

That my say may

your by be fulfil-

c According to

ding that , he will

at that day take a 1 acrount not onely

they have bestowed that which

fum.but alfo of als

houshold feruancs.

of Luke 19.12.13.

fech that there flight be a long time be-

marke 13 35.

6 And at midnight there was a crie made, Behold, the bridegrome commeth: goe out to meet

Then all those virgines arose and trimmed their lampes.

8 And the foolish faid to the wife, Giue vs of

your oyle, for our lampes are out. o But the wife answered , faving, Not fo , least

there will not be yough for vs and you; but goe ye rather to them that fell, and buy for your felues. 10 And while they went to buy, the brideg om came; and they that were readie, went in with him

to the wedding, and the gate was shut. 11 Afterwards came also the other virgins, say-

ing, Lord, Lord, open to vs.

12 But he answered, and faid, Verely I say vn= to you, I know you not.

13 4 Watch therefore: for ye know neither the da, nor the houre, when the fon of man will come.

14 & 2 For the kingdome of heaven is as a min that going into a firange countrey, called his teruants, and deligered to them his goods.

15 And vino one he gaue fine talents, & to another two, and to another one, to every man after his owne cability, & ftraightway went from home.

16 Then bee that had received the fine talents, went and occupied with them, and gained other and oblinate, how fine talents.

17 Likewife also he that received two, hee also gained other two.

18 But hee that received that one, went and digged it in the earth, and hid his mafters money.

19 But after a long feafon, the muster of their fernants came, and reckoned with them.

20 Then came hee that had received five talents, and brought other hae talents, faying Mafter, thou deliueredst vnto mee fine talents : behold , I have gained with themother like talents.

21 Then his mafter faide vnto him, It is well done good fervant and faithfull, Thou half beene faithfull in little, I will make thee ruler ouer much: d enter into thy malters ioy. g wineffe, now the

22 Allo he that had received two talents, came, and faide, Mafter, thou deliveredft voto mee two ralents: beholde, I have gained two other talents schaine in you, and more,

> 23 His Master saide unto him . It is well done good feruant, and faith full, Thou haft beene faithfull in little. I will make thee ruler ouer much : enter into thy mafters joy.

24 Then hee that had received the one talent, came, and faid, Mafter, I knewe that thou wast an hard man, which reap: It where thou fowedlt not, and gathereft where thou it awellt not;

25 I was therefore afraid, and went, and hid thy talent in the earth : behold, thou half thine wine. 26 And his mafter answered, and faid voto him, .

Thou guill feruant, and flothfull, thou ke ewelt that I reape where I fowed not, and gather where I fliawed not.

27 Thou oughtest therefore to have pourry mony to the exchangers, & then at my come ing should I have received mine owne with varing

28 Take therefore the talent from him, and

nto him which bath ten talents.

vii. For vnto enery man that hath,it shall be 4 Chap. 13,22. · Chall have abundance, and from him marke 4: 40 ot, even that he hath shalbe taken away. and 19,26. 30 Cit therefore that voprofitable feruant in-

ZID.

to viter & darkeneile : there thall be weeping and & Chap 8,12. gnashing of teeth.

31 S And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then forth of the euerlafhall he fit vpon the throne of his glorie,

fing judgement 32 And before him shall be gathered all nati- which is to come, ons, and hee shall separate them one from another

as a shaphearde separateth the sheepe from the 33 And he shall fet the sheepe on his right hand,

and the goars on the left. 34 Then thall the king fay to them on his right hand, Come ye folested of my father: take the in-

heritance of the kingdome prepared for you from Father lash most the foundation of the world. 25 For I was an hungred, & ye gaue me meat: flowed his benefites.

I thirfted, and ye gave me drivke: I was a ftranger, exch, 18,7. and ye tooke me in vnto you. 36 I mas naked, and yee cloathed mee : I was & Ecclus.7.31.

st licke, and yee vifited me: I was in pailon, and yee came vnto me. 37 Then shall the righteons a swere him say-

ing, Lord, when faw wee thee an hungred, and fed thee? or athirft, and gane thee drinke?

38 And when faw we thee a ftranger, and tooke thee in voto vs? or naked, and cloathed thee?

30 Or when faw we thee ficke, or in prifon, and caine vinto thee? 40 And the king shall answere, and say ento

them, Verely I fay voto vou, in as much as ye have done it vato one of the least of these my brethren, ye have done it to me. 41 Then shall he say to them on the left hand, & Pia. 6.3.

& Depart from me ye curfed, into enerlafting fire, Chap. 7. 25 which is prepared for the deuill and his angels. 42 For I was an hungred, and ye gaue mee no

meat : I thitsted, and ye gatte me no drinke : 43 I was a stranger, and ye tooke me not in voto you! I was naked, and ye cloathed me not ficke, and in prison, and ye visited me not.

44 Then thall they also answere him, faying, Lord, when faw we thee an hungred or athirft, or a stranger, or naked, or sicke, or in prison, and did not minister voto thee?

45 Then shall he answere them, and say, Verely I fay ento you in as much as yee did it not to one

of the least of these, ye did it not to me. 46 * And these shall goe into enerlatting paine, Ichn., 19. and the rightcous into life eternall.

CHAP. XXVI.

3 The confultation of the Priefts against Christ. 6 His feet me anome d. 15 Inda felleth him. 16 The inji utton of the supper. 34 and 36 Peters dentall. Christ is hearts. 47 Hers betrayed with a kisse-57 Hers led to Cataphas. 64 He consesses himselfe to be & brill. 67 They fpit at him.

A No & 1 is came to passe, when less had fini-the deal those stryings, hee faide voto his dist-

2 Yaknow that after two dayes is the Paffe- fere by his voluuouer, and the Soung of man thalibe deliuered to death, that he will b. erneified.

3 to Toin affembled to gether the chiefe Priefts, thou for the finne and the Sacilles, and the Elders of the people into obedience. the belief the higher this called catephas !

aboundantly be-

tuke 13.27.

4 Marke.14,1: 1 Chain wirnef-

make full famila-

and not men, ap-

pained the time tax. Chris thould be crucified in. . Iohn 11,47. 4 And

e Table mutes which have their es let abroad,

Oup Soulles or LA-'wether his out no to visue.

Christ teums ofenen docume.

a Bythis word Feast, is means the rehole feall of unicanened bread : the first and eight day whereof were fo

holy, that they might do no maner of worke therein, though the whole company of the Sanhearin determined atherwise & And let it came In poffe through Gods promitence, that Chrit Inffeed at that time , to the ende that all the people of Ifrael michi be with fes of his enertalting

facrifice. 4 Marke. 14,3.

achn 11,2. two he of a finfull woman , Christ giue:h the gheifs to vaderstand of his death, and outfall which was night: the fanous where. of thall bring life ro ali finueis worsh fleevato him. Lat ludes taketh an occasion hereby to accomphilip bis Wicked

counfeli. b For thefe things avere done before Christ came to Hieruft is out get fome i mike shat the Engineedista recit: invo buitories. e Thelenexes were

in of te come men m in the East to pet in cidemouse? for fine were , inat

entmin with at consuprion . Pinnie bookers, Chara. d Tore is argure called S need the . forst a facilitat of Indas that he was recoved thereats

Ichn 12,4. e Vagreptable Genting.

Bat they fai l, Not on the a feast day, least a-

ny vproate be among the people. 6 4 3 And when lefus was in Bethania in

the house of Simon the leper, 7 b There came voto him a woman which had

a cboxe of very coffly ointment, and powted it on his head, as he fate at the table.

8 And when his ddisciples fawe it , they had indignation, laying, What needeth this e walte?

9 For this syntment might hatte beene fold for much, and beene given to the poore.

10 4 And Iefus knowing it , fayd vnto them, Why trouble ye the woman? for the hath wrought a good worke vpon me.

11 4 For yee have the poore alwayes with you, but me thall ye not have alwayes.

12 For f in that the powred this ointment on my body, the dilic to bury me.

13 Verely Ifa, vnto you . Wherefoeuer this Gospel shall be preached thorowout all the world, there thall also this that the bath done, be spoken of for a memoriall of her.

14 Then one of the twelve, called Indas Iscariot, went voro the chi fe Pricits,

15 And fayd, What will ye give me, and I will deliuer him veto you? and they appointed voto him thirtie preces of filuer,

16 And from that time, he fought opportunity to berray lim.

17 1 % 6 Now 8 on the hift day of the fealt of volcanened bread, the disciples came to Tefus, faying vnto him, Where wilt thou that we prepare for thee to eath the Patleoner >

18 And he layd, Goe we into the citie to fuch a min and fay to him . The Matter faith, My time is at hand. I will keep; the Patheoper at thine house with my disciples.

10 An I the diferel a did as lefus had given them of al bigger, which charge, and inal ready the Palleouch.

20 1/2 So when the eyen was come hee h fate down with the twelve.

21 And as they did eare, he fayd, " Verely, I fay ento you, that one of you that betray me.

22 And they were exc. eding forowfull, and began every one of them to fay voto him, Is it I,

23 And he answered and sayde . 4 Heethat i dippeth his hand with mee in the dith, but thall beirey me.

24 Surely the Sonne of man goeth his way,

4 We aught not rathly to condemne that we ich is not oldrely done. . Dent. 15.11. 5 Christ, who was once anointed in his owne per fou, mult always the anomied in the proof. In that for powered this continues woon my body for did st to cavie me. & Mar. 19. 10 & Mar. 14. 14 inke 12,7. 6 Chill verely purp :fire to bring ve into our countrey out of hand, and for abroga ethe figure of the Law , fulfiller the Lawe , neg ecting the contrary tradition and currome of the lewes, and there at that all of the first and the contrary tradition and currome of the milterie of men, that the feciet counfell of G. d fhall geuert eithem. g Tin was the fourteenth day of the helt moneth; and the helt die of vulcauened bread (boulahane beene the fifteenth, but becamfe this dayes encoring (we teh after the maner of the Romines was referred to the day before) diducing ey the lawes waner to the day following, there for eit is called the pret day of with med brend. b Becaufe the I aw appointed them to be food, and have their Raues in their hander, as thoughther were in hafte, there y it is toba gathered. that they fate not downe when they dile ears the Paffeoner , but ford, for otherwife when they went to meat, they put off their flaces: therefore he freaketh here in this place, not of the Passeoner, but of the Susper, which was colerated after that the Passeoner was followed anc. * Marke 14, 18.10km 13 21 & Psa 41, 9i That is to fay , whom I venchfafed to come tomy cable , alluaing to the ; lace, Pfal 41, 10. which is not fo to be underflood, as though at the felfe that the Lord spake these words, indes had had his hand in the dish (for that had

beene an undoubted token) but it is meant of his tabling and eating with him.

records the second to the seco good for that man, if he had neuer beene borne,

25 Then ludas & which betrayed him, antiwe- 7 Chrot minding red, and fail. Is it I, Mafter i Hee faid voto him, forthwith to fail! Thom half fail is

26 ¶ 7 4 And as they did eate, tefus tooke the intiruteth a revy bread, and when he had I bleffed, he brake it, and conesant with new francs gan: is to his disciples, and faid, T. ke, eate: " this & Court, 14.

27 Alfo he tooke the cup, and when he had gi- gian thanker and nen thankes, ne gaue it to them laying. Drinke ye net a conference

28 ° For this is my blood of the p newe Tefta- kinde of marmament that is flied for many , for the remillion of mous ; and yet the

29 I fav vnto you, that I will not drinke hence- # c changed, not in forth of this fruit of the vine vntill that day, when hatter, but in que Latere, but in qua-I shall druke it new with you in my Fathers king come undoubted

30 And when they had fung 9 a Halme, they and places of their went out into the mount of Oliues. 31 \$ 3 & Then faid Ie fus voto them, All ye firell words, but by Chrift

be offended by me this night; for it is written, I will imite the shepheard, and the theepe of the red and taid for h, flocke thallbe feattered.

32 But safter I am rifen againe, I will goe be- what total held in fore you into Galile.

33 But Peter answered, and faid vnto him, in This is a tight a-Though that all men thould be offended by thee, true speech, which yet will I neart be offended.

34 % Iefus faile vnto him , Verely I fay vnto de patting of one thee, that this night, before the cocke crowe, thou home for another : thalt denie me thrife.

35 Peter laide voto him, Though I the old die the ugue and factawith thee, I will in no case deny thee, L. kewife al-mint of his bely: fo faid all the diffiples.

36 * 9 Then went lefus with them into a ritual and counged lace which is called Gethlemape, & tail voto his kind of feeth, that difciples, Sirye here, w. He I goe, and pray younger, come Con rinded

37 And he tooke voto bim beter and the two with at hisggers formes of Zebedeus, and began to wax storiow- it with by A former full and a red manner of befull, and v grieuons y troubled.

38 10 Then fail lells voto them, Mr foule is a Then for they verie heavie, sues voto the death a tary ye here, which take and year hards with one and watch with me.

39 So he went alittle further, and fellon his face, and prayed, faying. O my Father, if it be polli- 11. ble, the thist cup pade from me; neactificitie, of the to this cup pade from me; neactificities, or time ... im bins not as I will, but as thou wilt.

40 " After, hee came voto the diffigles, and I ski 22.25 found them after pe, and faild to Beter, Whate could for enemant, that ve not watch with me one house?

11 An example of the carelefcede of man.

for in making of 'entury, they afelt awing of wine, at helding of olocy q When they had mote an end of their Counterion to a wife nearmine make it.

fix Plaines, beginning at the state of their counterior. in transcription of the idle of the idle of the indicate of the indicate of the idle of the idle of the idle of the indicate of the idle of the indicate of the indicate of the idle of the indicate of the idle o regard to the Weakenoffe our dif ples fram gall the reit in lafene, ranet with him turthree to be we nelies of als anguille, and goeth of purpose into the place apprinted a berray him on r The mora which near ith . I go path great place apprimed it triay union. I so non invocementaria, pgoprangram from and mornic carant deadly grift which from a thing that enrich meganific trucks of minimizee, which sho much death as a thing that enrich in against nature fort floweth that though Christ were word of finne, yet he fasterneach! borrable punishmens, because he feet the wrath of Ged kindled against as for fignes, which be remenged ted punified in bie perfon. to Chiffa tiue man go no about to fuffer the punishment which was due vato vs , for forfaking el God , forfaken of his owne; he harba terrible conflict with the horner and feare of the curfe of God our of was, h he escaping as conquerout causesh we not to be assaid any more of death. (Let it paffe med, and not touch mee. I That is, which it a hand, and is officed and prepared former a kinde of speech which the Everence we, for the weath of God, and the pure should be school about, Chap 2: 12

but to betray him.

I Marke faith, Had therefore bir Ting is breed and the wine

sikins of stebidy and blood of Christ, nature erforce of ko inflitación, which mall be reces that furth may find

reading the bread C' " I MCITUIL TANA dirg. it is is a f gu-

tele e Ludagain)? De iji his institue

the Metricity we will continues is made,

41 Watch

1,55, and tale River wellow

Waten , and pray , mat yee nto tentation ; the fpirit indeed is ready, out fie fleth is weake.

Sighat John

42 Againe he went away the fecond time, and prayed, faying, O my Father, if this cappe cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came and found them afleep again, for their eyes were beaut,

44 So he left them, and went away againe, and prayed the third time, faying the fame words.

45 Then came he to his disciples, and sayd vnto them, Sleepe henceforth, and take your reft: beholde, the houre is at hand, and the Sonne of man is given into the hands of linners.

46 in Rife, let vs go : behold, he is at hand that betrayeth me.

47 4 And while he yet fpake, loe, Indes one of the twelne came, and with him a great multitude with fwords and states, " from the hie Priests and Elders of the people. 48 Now he that betraied him, had given them

a token, faying, Whomfoener I shall kisse, that is he, lay hold on niro. 49 And forthwith he came to Tefus, and fayd,

God fave thee, Mafter, and kiffed him-50 13 Then Iefus fayde vnto him . * Friend wherefore art thou come? Then came they , and layd hands on Iefus, and tooke him.

51 And beholde, one of them which were with Iefus, firetched out his hand, and drew his fword, and stroke a seruant of the bie Priest, and smote off his eare.

52 14 Then fayd Icfus voto him , Put vp thy fword into his place: for all that y take the fword, bing , he answereth shall perish with the sword.

53 15 Either thinkest thou, that I cannot now they siight have of-feed him, why hedid pray to my Father, and hee will give me moe then not in this his great twelve legions of Angels?

54 2 How then should the " Scriptures be fulfilled, which fay , that it must be fo ?

55 The same houre sayd Iesus to the multitude, Yee be come out as it were against a thiefe, with fwords and flaues to take mee: I fate dayly teaching in the Temple among you, and yee tooke

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. * Then all the disciples for looke him, and fled.

57 4 16 And they tooke lefus, and led him to a Caiaphas the hie Priest, where the Scribes and the Elders were affembled.

58 And Peter followed him a farre off vnto the hie Priefts b hall, and went in and fate with the fervants to fee the end.

59 Nowe* the chiefe Priefts and the Elders, and all the whole Councill fought falle witnesse aperly an open large gainft lefue, to put him to death.

60 But they found none, and though many Kings palaces and false witnelles came, yet found they none: but at the last came two salle wi nesses.

61 And faid. This man faid. 4 I can deftroy the Temple of God, and build it in three dayes

62 Then the chiefe Priest arose, and faide to him, Answerest thou nothing ? What is the matter that thefe men witneffe againft thee?

63 But Iefus held his peace. Then the chiefe Priest answered, and saide to him, I charge thee fweare vnto vs by the liuing God, to tell vs , If thou be that Chieft the forme of God, or no.

64 weefus faid to hin. Thou hall faid it : ne. 4 Chap. 16.17. nertheleffe I fay voto you, d Hercafter shall ye fee rom. 14,20. the Sonne of man , fitting e at the right hand of a theff 4.14. the Some of man, fitting at the right nand of d This words di-the power of God, and come in the cloudes of finguifleth his first the heatten. comming from the 65 Then the hie Prieft 8 rent bis cloathes, fay- tatter.

1- -5 TIC -

-Aind Tuchel

the lewes : for fo

leath.

\$aii

65 Then the hie Priett & rent discloances, laying, He bath blafphemed, what have we any more in like and equal neede of witnesses : beholde, nowe ye have heard honour at the richt hand of his power. his blasphemie. that is, in greatest 66 What thinke yet They answered, and faid, that is, in greatest

He is guiltie of death. is guiltle of death.

67 🕺 Then spat they in his face, and buffeted mong the Hebrows.

that that is michtie him, and other fmote him with rods, and of ereal power. 68 Saying, Prophecie to vs. O Christ, Who is f Cloudes of hea-

nen , Looke afore, hee that fmote thee ? 69 T 17 Peter h fate without in the hall, and Chap. 24,30. g This was an

a maide came to him, faying, Thou also wast with a fuall matter among Iefus of Galile: 70 But hee denied before them all , faying , I were they bound

to doe , when they Wote not what thou fayeft, heard any Ifraelite 71 And when hee went out into the porch, to tlasphime God, another maide fawe him, and faile vnto them that and it was a tra-

dition of their Talwere there , This man was also with lefus of Na- mud in the booke of the Magiftrates, areth.
72 And againe he denyed with an oathe, faying, in the tate, of the
foure kindes of

I know not the man.

73 So after a while , came vnto him they that " Pfai. 30,6. flood by , and faide unto Peter, Surely thou art al. # Marke. 14,66. to one of them : for even thy speech bewrayeth luke 22,55. 10hx 17 Peter by the

74 Then began hee to curle himfelfe, and to wenderfull prouifweare, faying, I know not the man, And immedi-dence of God appointed to be a a:ly the cocke crew. wirnes of all thefe

75 Then Peter remembred the words of Iefus, things, is prepared which had faid voto him, Before the cocke crowe to the example of which had faid voto hum, before the coers thou shalt denie mee thrife. So hee went out, and cie, by the experience of his owne louredulitie.

h That is , without the place where the Biftop fate, but not without the house, for afterward he went from thence inso the perch. i He fwore and curfed

CHAP. XXVII.

2 He is delinered bound to Pulate, 5 Ind 15 hangeth himfelfe. 19 Pilates wife. 20 Barabbas is asked. 14 Pilate walbeth his hands, ag Christ is crowned with thernes. 34 Heis erneified. 40 Riviled. 50 Hi grueth up the Ghoff. 57 He es buried. 6. The fould tours watch him

W Hen the * morning was come, all the chiefe * Mar. 15,1, Tuke Priefts, and the Elders of the people tooke 22.66. ichn AS, 28. counfell against Iefus, to put him to death.

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

3 ¶ 1 Then when ludas which betrayed him, 1 An example of faw that he was condemned, he repented himselfe, the horrible indgeand brought againe the thirtie pieces of filuer to ment of God, as well against them the chiefe Priefts, and Elders, which fell Chrift,

4 Saying, I have finned, betraying the inno- as against them cent blood. But they fayd, What is that to vs? fee which buy Christ. thou to it.

5 And when he had cast downe the filter pieces in the Temple, he a departed, and went, % and a Out of mens hanged himfelfe. fights.

6 And the chiefe Priestes tooke the filuer & Ads. 1.18. b The treasure of pieces, and faide, It is not lawfull for vs to put b Ine treaple, them into the b treasure, because it is the price c of c Of life and death, d Strangers and

7 And they tooke counfell, and bought with gheffer, whom the them a potters field , for the burial of d ftrangers. abide to be in med 8 Wherefore that field is called, * The field of vato, no not after they were dead,

blood, untill this day. (Then was fulfilled that which was spoken

* Alles.1,19.

12 Chrift offreth bimfelfe willingly to be taken . that in for obeying willing y , bee night for the willfull fall of man.

Alark-14.43. Inke . 11, 47. 10/12 H S. Ht from the hie Priefts.

13 Christis taken that we might be deliuered.

fourpely , for hee know well enough for what canfe he

mult be the rule of our zeele. & Gen. 9, 6. rent. 13,10. y They take the

Lord hath not gemen it, that is to fay, shey which we the five: d, and are not eniled so at. as Chrift was taken , becanfe bee

at ti galten. a fire obsection, for

he extremity of dairger, call to his Father for aide : but to this he answereth r inc by a queficon.

zh. 4 Verfe 21. Mark. 14.53. Inke 12,54.100m the 26 Carift being innocent is con-

> high Priest for that wickednesse whereof we are guiltie. a From Annas to Caraphas , before

bled , Iohn 18, 13. b The word here vfed , fignifieth proroome befire an houfe, as wee fee in

neble mens houses : ave call it a court, for it is open to the ayre, and by a figure Synechoche is taken for the house it

4 Ishn 1, 19. c How comm th it to pape that shefe men witnefte against thee?

& Christ reprehendeth Indas tanting. ly, and rebuketh him

14 Our vocation

fiverd to whom the

was willing to be Z Bythis queftio-

Ifa.31,10.

demued of the

whom the multstude was affem-

* Marke. 14,55.

e Seeing this proherre is ie id in Zach. 18, 14. 11 can not be denied , but Leremias name crept into the texts suther through the Printers fau't, or fine others ionerancent may be alfo fayett it. that it cam on of the margine, by reafix of the abbrenia. the one being icu, & the other z u, w ach

Are not much : N. rinnixt the Prophois name is not fet downe at all. 2 2 1ch 11,12 f The Enan e ist doth not follow the Prophets words, but his meaning, which

te bewerk toce fufilled Chi't holdeth his peace when he is accused , that we may not be ac u'ed : acknowledging our guiltines, and there en i ball bis owne innocency. Mark 15. a. luk. 23 3 10h 18 33

3 Christis first quitted of the fame Indge, before he be condemned , that eve might fee bow 83 18.10hn 18.40. elts.3,14.

4 Chain being quit by the tertimony of the lu ee Li nfelfe, is not ovithftanding condemned by the fame , to quit vi before God. y It was a maner in olde time , when any man was murthered, and in other

sheer hands in was ter, to declare themfelmes altiefe. an Hibrery Kinde of Beach. i If there be any off. new committed

on flaying him, let Smart for st. 4. Marke 15,16. 5 Chrift fuffereth

was due to our figner , potwithflanting in the means time by the fecret p. pui lence of God , hee is in italed King by them which did him that

my lerentabet. & fir part; my reg + t Anarthey tooke thirty filner pieces, the price of him that was valued, whom they of the child en of if rel valued. 10 And they gave them for the potters field, as the Lord appointed me.)

Christ tedest sten w doctrine,

11 5 2 3 And lefus frood before the governour, and the governout asked him, faying, Are thou that King of the lewes Hefus fand vato him , Thou

12 And when hee wis accused of the chiefe Priefts, and Elders, he answered nothing.

13 Then fayd Pilate voto him, Hearest thou not how many things they lay againth thee? 14 But he answered him not to one word, info-

like, but in the Sy- much that the god mour marueiled greatly. 15 3 Now at the feaft the governo it was woont

to deliver vato the people a prifmer whom they would. 16 And they had then a notable prifoner called

Barabbas. 17 When they were then gathered together Pilate faid onto them, Whether wil ye that I let loofe voto you Barzbbes, or Iefus which is called Christ-

18 (For he knew well, that for enuie they had deliuered him.

19 Alfo when hee was fet downe vpon the iu gemen, fear, bis wife fent to hi v, faving, Hane thou nothing to doe with that just man : for I have fuffered many things this day in a dica ne by rea-20 But the chiefe Priofts and the ellers had

perfivaded the people that they should aske Barabbas, and fhould deltroy Iefus.

21 Then the gouernout answered, and fayd voto them, Whether of the twaine will ye that I let Mark. 15.12 lake loofe voto you? And they fayd, Barabbas.

22 Pilate fayd vato them, Waat fhali I do then with Iefus, which is called Chritt: They alifayd to him, Let him be crucined.

23 Then find the gouernour, But what eaill hath he done? Then they cried the more, faying, Let him be crucified.

24 4 When Pilate faw that he auxiled nothing. but that more turnsh was made, hee tooke wher and a washed his hands before the multitude, faving, I am innocent of the blood of this just man; lorke you to it.

25 Then answered all the people, and faid, i His

finishers, to wash blood be on vs, and on our c'allren. 26 Thus let be Barabbas loofe vitto them, and

foourged lefts, and delivered him to be crucified. 27 Then the fouldiers of the governour

tooke lefus into the common hall, and gathered about him the whole hand,

28 5 And they it ipped him, and k put about him alfkarletrobe. 20 And platted a crowne of t' ornes, and put it

vpon his head, and a read in his right hand, and bowed their knees b fore him, and mocked him. that regrouds which faying. God fine thee, Kit gof the Iewes,

30 And spitted youn him, and tooke a reed, and

fnote him on the head. 31 Thus when they had reocked him, they tooke the robe from him, and put his owne rai-

ment on rim, and led bitu aw y to caucifie him. 32 % And as they came out, they found a man

k They caff a cloake about him, and wrapped it about him, for a civid fleenes the augustin account amount ammana recopped it about aims, for a considered the account and Marke micke minker mention of a purple velocity and hanke micke minker mention of a purple velocity and a very pleasy minked. But these presame and milepart fairly specifies that I specifies in the area. Io esicke him withall 3 who was indeed a true King. x Marke 15,21, luke 23,26,

or cy.en , named Show my from fillpowyhre and to beare his croffe.

burdenfome exche. 33 % 6 And whe they came voto the place called whereby it appen-Golgotha (y is to fay, the place of dead mens fouls) reih that lefus was olgotha (y is to fay, the place of dead men study)

7. They gave him vineger to drinke mingled fore, that he fainted with gall : and when bee had tafted thereof, bee of the way of wis

nit able tobearches would not dricke.

oul i not drivke.

35 \$ And when they had crucified him, they right thorow; for parted his garments, and did call lots, that it might bee did seate the

be fulfilled, which was spoken by the Prophet, crept. to wit, arthe They divided my garmens a nong them, and regioning. vpon my vasture did cast lots. 10hn 19,17 36 And they fate and watched him there. 6 He is led out of

37 4 9 They fet up also over his head his cause the strie, that wee witten, THIS IS IESVS THE KING hay be brought kinglung OF THE IEWES

38 4 to And there were two thieues crucified w 7 G 11 food to 38 4 to And there were two this uses of defined with any where, him one on the right hand, & another on the left, that in him were 30 11 And they that pailed by roulled him, wag- might be filed even all a mfort ging their heads.

40 And faying, "Thou that destroy of the Tem-5 live is made a 40 And laying. Thou that delitoyett the actin- curfe, it at intemple, and buildeft it in three dayes, faue thy felfe ! if we may be block! thou be y Son of God, come down from the crofte, he is sported of her 41 Likewife allo the high Prichs mocking him, gament, that wee with the Scribes, and Elders, and Pharifes, lay d. by his natedness.

42 He fauedo hers , but hee cannot faue him- # Pfal. 21 15, f-lte; if he be the kir g of If ael, let him now come make 15.24. downer om the croff ,a id we will belege in him . cel ibe rige Meffi-

43 4. Hoe toufted in God, let him deliuer him as, earn of them of now if ea will haue him ; for he layd , I am the whom he is resected. 12. D to todge the Some of God.

44 The 1 Ife amething also then thicuss which world, when after were crucified with him, catt in his teeth.

Euog beim ixt tvvo 45 "Now from the fix: house was there dark- busy be neile ouer all the land, vnto the ninth houre. 11 To make fu I fa-

46 And about the minth houre Tefus c jed with a distaction for vs. Died voyce, faying 4 Eli Eii, lamafabachthania that Chira fuffered and is, My Godin y Go why halt then o fortaken met ody the formens 47 And force of them that flood there, when of the boly, but al-

they heard it, fayd, To is man call the Elias. ble tornients of 48 And ftraightway one of them ran, and tooke the minde.

a spange and filled it with vineger, and put it or. I felin a. 19. Sc Plat 22 2 a reed, and gane him to drinke. reed, and game him to ditake.
49 O., er flyd, Let be: let vs fee if Elias will the figure Somedan.

come and faue ! im. tat ine of there that 50 13 Then I clus cried againe with a loud voy ce, and remarks from za li-au-u it felfe and yeeided up the ghoft.

51 14 And beheld, + the 9 vaile of the Temple is dark-ned for very was rent in twaine, from the toppe to the bottome, born s, and lefus was rent in twaine, from the temperor the bottom. Circh out from the and the earth did quake. Some thones were clouden, app to hell and in 52 And they graves did open themselves, and the meane while

many bodies of the Saints, which flapt, arofe, And came out of the granes after his refute of Tomas, to

rection, and went into the boly citie, and appeared m ferre; and this 54 When the Centurion, and they that were 16 his homan life, voto many.

with hi o, watching Icfus, faw the car. hg take, and ding to as worde of the things that we're done, they fe red greatly, lay- fin our yet feit the ing Truely this was the Sonne of God.

55 And many women were there, beholding They alimbe to Early a hi n af tree off, which had followed letus from Ga- has n-me, not for lile, wis litting voto him. e-miniting vino him.

56 Among who mwas Marie Magdalene, and ding the tingue,

import neg and

functione for, and here posted the fewer ds, to the end that this butter harping apon the num might be underfield x Ffat 6 . 12 13 Chrift af et bee bad ou reome orber enemies, at length prouok to and 'e eib voon denb it felfe 14 Christ, who he is dead, the weth himfelie to be God almostry, even his enemies confeiwho do is dead, succeed connected by Oor animoty, even as present convergence from the fame of a Christian of Mirch devided the field of all. I That exist a justice forest classer, and make justice and open themselves, to show a successful graves and open themselves, to show a successful in a furnishment of the send fully who therefurrettion of Chriff, as appeareth by the next were fellowing

Marie

zerach of God which

man: of anterflan-

08.5 "is Carift is buried , not primily or by fleatib , but by the gonernours confent by a famous man, in a place not farre di-Hant , in a new fepueste, fo bat it connot be doub. ted of his death. + Mirk 15,42. Inte 11.70, 10hm

> 16 The keeping of the epulcare is committed to Chaffer owns marderers . that there might be no doubt of his refuriection.

19:33.

(The fouldiers of the garifon, which were appointed to keepe the temple.

A Marke 16 5 ... John 20 11. . Carit bauing put death to flight in the fepulchie, itfeth by his owne power, as straight-Wy the A gel witnefferb.

a r

27

97. 1

A A: the going out of the Sabbath, that is about day breake After the Romanes count, which reckes and his raiment white as flow. the naturall day, from the fun rifing

s The beames of his eyes, and by the figure Synechiche, for the countenance.

r lohn goeth befor Chrift , as it was to respoke by the Prophets. # This is the figure Metenomia, whereby 10 means the books of the Prophits.

Millach and Ejsy the profinitente, n win he fpeakers of a thing to com. b. in: a fare of it,

or if he fam it. e Ametaphortaken from the viage of kings, which wie to have vibers go before

and the myther of ames, and lofes, and the motner of Zebedeus fonnes.

57 (15 4 And when the euen was come, there came a rich man of Atimathea, named Joseph, who had also himselfe beene Iesus disciple.

· je shat Inha-

58 He went to Pilate, & alked the body of Ielus. Then Pilate commanded the body to be delivered.

59 So Ioleph tooke the body, and wapped it in a cleane linnen cloath,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great flone to

the doore of the lepulchre, and departed. 61 And there was Marie Mag lalene, and the other Marie, fitting ouer against the fepulchre.

62 ¶ 16 Now the next day that followed the Preparation of the Sabbath , the big Priofts and Pharifes a fembled to Pilate.

63 And fayd, Sir, we remember that that deceiuet fail, wille hee was yet aliue, Within three dayes I will rife.

64 Command there fore, that the fepulchre be made fure votill the third day , leaft his Disciples come by night, and steale him a way, and say voto the people, He is rifen from the dead; fo thall the laft errour be worfe then the firft.

65 Then Pilate fayd ento them, Yee haue a warch : go, and make it fire, as ye know. 66 And they went, and made the f-pulchte

fure, with the watch, and feeled the ftone. CHAP, XXVIII,

The women goe to the sepulchie. The Angel 9 The we-men fee Chest. 8 He senteth his A offles to preach. Now & in the a end of the Saubath, when the first day of the weeke b began to dawne, Mary Magdalene, and the other Mary, came to fee the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from neauen, and came and rolled backe the ftone from the

doore, and fate voon it. 3 And his countenance was like lightning.

- 4 And for feare of him, the keepers were afto-

to the unit sunsifing: and not as the Hebrewes, which count from our ning to evening, b Ween the minning after the first day of the Subbath began to dawne: and that first day is the fame, which we now call Sunday or the Lords day,

Saii nied, and became as dead mer.

5 But the Angel answered, and sayd to the women, Feared ye not : for I know that ye fecke Ie. d The word (Ye) is

fus which was crucified: 6 Her is not here, for he is rifen , as he layd: now that the feutcome, fee the place where the Lord was layd,

7 And go quickly, and tell his disciples that he himselfe after his is rifen from the dead : and behold, hee goeth be- refurrection, & feet fore you into Galile : there we shall fee him : loe, aing the women to his different I haus tolde you.

8 So they departed q ickely from the fepul- bath not for gotchre, with f are and greating, and did runne to tenthem. b i g his cilciples word.

9 . And as they went to tell his disciples, be- more steethe wice hold, Iefus aifo met them, fa, ing, God faue you, ked blinget. And they came, and tooke him by the frete, and e Fer it was to be we thipped him.

10 Then fayd Iefus voto them, Bonot afrayed to the governours G sand tell my brethren, that they go into Galile, and there thall they fee me.

It \$ 3 Now when they were gone, behold, ples, whom he mae fome of the watch came into the city, and shewed kerb Apoilles, + Hib.i.a. chap. vinto the high Priofts al the things that were done, 11,27,200 17, 2.

12 And they gathered them together with the & Marke 16,15. Elders, and tooke cour f. II, and gaue large money voto the fouldiers.

13 Saying, Say, His disciples came by night, and doctrine received ftsie bim way while we flept. .

14 And if this matter e come before the gouernous to be heard, wee will perfivade him, and of the Sacraments

fo vie the matter that you shall not need to care, the eshcacie of 15 So they tooke the money, and did as they 15 So they tooke the money, and did as they geth not of the mi-were taught; and this faying is notled among the aftern, but of the

lewes onto this day. 16; 4Then the eleuen disciples went into Galile, f Caling spon the

into a mountaine, where lefus had appointed them. the Some, and the 17 And when they faw him , they worshipped hely Ghest. him: but some doubted.

18 And lefus carre and spake vnto them, faring, g For ever; ant

All power is gi. e voto me, in heaven & in earth. of the maner of the 19 \$ i G se therefore, and teach all i'a ions; bap. prefence of his fp:tizing them fin the Name of the Father, and the rat by means where-Some, and it e holy Ghof-

70 Test ing them to obterne all things, what himself and of all to over 1 have commanded you and lo, "I are with the tenting, the root of the world have you'll the end of the world. Amen you s alway, vivill the end of the world. Amen. Edy,

fpok # nich force to confirme the women. diers were afraid. a Christ appeare h fhe weth that bee 3 The more the tum e ftinerb , the feared, that is would be brought

.At. Bernenes

eage. 4 Christ appeareth alfo to his Di'ct-The fum of the Apolileffing is , the publishing of the of Cariff thorowout ail the world, and the minuthing which through han-

· 1050 14,16.

THE HOLY GOSPEL OF IESVS

CHRIST, ACCORDING TO MARKE.

CHAP. I.

4. Iohn baptizeth. 6 His apparell and meat. 9 Iefus is baptraed. ta He is tempted. 14 Hee preacheth the Gofpel, 21 and 29 he teacheth in the S. n 1gogues. 23 He bealeth one that had adout 19 Peters mother in law. 31 Many defeafed revfens. 40 The leger.

B. History and E. A. S. A. Company of the property of him that b. The Prophet with Crieth in the wilderneitle, ir, Prepare the way of the Lord: make his paths ftraight.

4 2 7 Iohn did baptize in the wilderneffe, and preach the d baptifine of amendment of life, for

2. A minapost token tempere of agreen kings, water or conservouring a septer thin 1 th transfer of a 4k 3.4 schools, 2. The formine of tobics decisine, or rather Chilib, is remission to think & amendment of life. I that 3.6. If the I trues of the many kinds of trashings that here is spekin of a peculiar kind of washing, which and not the puris of true baguine, amendment of life, and forginenes of finnes, remission of finnes.

5 And all the contrey of Iudea , & they of Bie- 4 Matth 3.4. tufalem went out vnto him, and were all baptized & Leur. 1, 22. of lim in the river love on felsing their finnes. 6 4 Now John was clotthed with camels haire, 1,5 and 2 4 and 11. and with a girdle of a Ikin about his loines; and 16.10d 19.4. he did eat & locusts and wilde hony,

7 3 And preached, laying. Aftronger then I flets can then eyes commeth after me, whose shoes latcher i am not Lord worthy to e itoupe downe, and visloofe,

8 Trueth it is , I have f baptized you with water; but he will baptize you with the holy Ghoft. 9 4 % 4 And it came to patfe in those dayes, fernant. that letus came from N. ziteth , a citie of Galile, t He howeth that and was baptized of John in Jordan.

10 5 And affoone as 8 hee was come out of the from Christ, who water, John faw the heavens cloven in twaine, and tapt z. th within, the hole Chyft de freeding man him like a James Mir. 31 3 luke the holy Ghost descending upon him like a doue. 3, at 10km 1.31.

Matha 11. luha 3 John and all minis

t The Eningelof his meaning to is to expreffe the condia tion of the befest

tifme troc edeth

fecrate our baptifme to bimfelfe. 7 The vo ation of Ctrist from be-uen, 44 brad

of the Church. g John that went demne into the water with Chrift. 11 Then

Christ teder den ... uoctrine. "I Then there was a voyce from heaven, faying . Thou art my beloued Sonne, in whom I am

A Looke Mat 3.17. 4 Mat. 4. to luke 4,1 H br 1,18. temped on the

and foreible diaung voto him. out meant : bat the direne power c'addeth Christ (the had hurd until! this time as a primateman) with a new perfon, and propareth him to the combate that reas at band, and to his m nifteri

4.14 10hn 4.13 7 Aferihat loka is taken, Christ thewers bimfelfe

* Matt.4,18. Inkij, 1. 8 The calling of g Tue calling of lam s and lohn. 4: Mat 4,13. Zuke 4 31. k From De coit Nazareth 2 Matt. 7, 18. I 4ke 4.30.

10 Hee preacheth that doftrine , by which alone S. tan is driven out of the world, which alfo be confirme.h by a misscle. LiVard for mord a manin an undeane ciled out, forrit, that is to fay, pop. B d with aurunt frirtt.

m Hie was borne an Beth. ihem but shrough the erroue of the prople, he sean , because bet mas eyou he up in Nazarith. n He al.a.leth 10 that now that was b.gh Piscit were, Lxsd. 18 36 a Looke beneath,

stat.9 10. p A min am fed. g By Fr moreaus ib ritie, er as A I erd. 7 N:: . m - ly 1210

Galie, but aife sate the countries bordering upon it. # Mett 8, 14. Zieke 4 38. a: By bealirg of

divers difeates, bee flieweth that bee hath bought true life into the world.

L well pleafed. 12 2 6 And immediatly the Spirit i driveth Lim

into the wilder reste.

13 And hee was there in the wildernesse fourtie dayes, and was tempted of Satan : he was also Here is no violens with the wilde beaftes, and the Angels ministred

14 F & 7 N w after that John was committed to prif a lefus came into Galile, preaching the

Gofpel of the king lome of God, 17 And faying, The time is fulfilled, and the king 'ome of God is at hand : rep. n: and bele. u:

the Golpel, 16 9 3 And as he walked by the fea of Gali-

le, he faw Simon an I Andrew his brother, cathing Mai.4,12. Luke a net into the lea (for they were fithers.) 17 Then Iefus faid vnto them, Follow me, and

I will make you to be filh as of men-18 And straightway they for looke their nets,

and followed him.

1) 9 And when hee had gone a litte further thence, be faw lames the finne of Zebe leus , and Simon and Andrew. Iohn his brother, as they were in the flip, mending their nets.

20 And anon hee called them; and they left their father Zebedeus in the flip with his thred foruants, and went their way after him.

21 € So & they entred into k Capemaum; and fittaightway on the Sabbath day hee entred into

the Synzgogue, and tangut. 22 And they were aftonied at his doct ine, A for he taught them as one that had auti oritie,

and not as the Scribes. 23 C 10 And there was in their Synagogie a

man' in whom was an vncleane fpi. it, and nee 24 Saying, Ah, what have we to doe with thee,

Om Tesus of Nazareth? Art thou come to dethroy vs:I know thee what thou art, even that a holy one 25 And Iefus rebuked him, Gying, Hold thy

was called a Naza- pe ce and come our of him.

26 And the vecleane spirit o tate him, and cried with a loud voyce, and came out of him.

27 And they were all amafed, to that they demanded P one of another, favir g. What thing is den plate which the this what new Jectrine is this; for he s commandeth even the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galile. 29 4 * 11 And as foone as they were come out

of the Synagogue, they entred into the house of Simon and Andrew, with Lames and John.

30 And Simos s wines mother lay ficke of a fouer, and anon they told him of her,

31 And hee came and tooke her by the hand, and lif.ed her vp , and the feuer forfooke her by and by , and the ministred voto them.

32 And when even was come, at what time the Sanne fetteth, they blought to him all that were difeafid, and them that wire possetsed with deuils. 33 And the whole citie was gathered together

at the doore. 34 And he healed many that were ficke of dipers difeates : and bec caft our many deails, and f fuffered not the deuils to fay that they knew him-35 And in the morning very earely before day,

LUIUS CAT PARE I efus arofe and went out into a folitary place, and there prayed.

36 And Simon , and they that were with him, fo'lowed carefally after him. 37 And when they halfound him , they faid

vnto him, All men fecke for thee.

38 Then he faid voto them, Let vs goe into the Villaces which t next townes, that I may preach there also ; for I were so time. came out for that pu pole.

39 And hee p eached in their Synagogues, throughout all Galile, and caft the deuils out. 40 C + 14 And there came a leper to him, be- + Mair & a.

feedning him, and kneeled downe smo him, & faid Loke 5. 12 12 By h-all e the to him, If thou wilt, thou car it make me cleane. 41 And Iefus had compassion, and plu foorth eith that he came lear out he flicarw peou the fi nee

his rand, and touched him, and faid to him, I will: for this cause, to thou cleane.

42 And affoone as bee had spoken, immediatly his spacing.

the leprofie departed f.om nim, and nee was made

43 And after he had g'uen him a ft aight commandement, he forthin away forthwith, 44 13 And fayd vnto him, See thou fay no- 73 Hee witneffeth

this gro any man, but get thee hence, and frew that he was not thy I life to the u. Priett, and offer for thy clean- imoued with smfing those things which Mo; ses commanded, for a onely delire of his tellimoniall visto them. 45 But when he was depirted, " he beganne to love towa d poore

45 But ween ne was depirted, " the bega act of finers, tell many things, and to publish the matter to to at a state pefferity I fas could no more op oly enterioto the city, of Aarin might but was without in defert places; and they came midge of a leger. to him from energ quarter.

CHAP. II. 3 and 4 One fick of the pa for having his finner forginen

him, i bestird, 14 Missem is early 17 Fallin card efficiency are post at 23 The Diffice puckeshe ear softenes. 16 The form seed A Free will a few dayes, he entred into Capetna . Mail 9, this fill hum againe, and it was noted that hee was in by seeing this map,

2 And anon many gathered together , info- the palite that mea

much, that the b places about the do re would not through fail nonereceive any more; and hee preached the word by all this fire; h voto them. 3 And there came voto him, that brought one a In the house

ficke of the pallie, borne of foure men. 4 And because they could not come neete un- rimaine, for hie

4. And because they could not come neers who diste Capernas m to him for the multitude, they vacouteed the toofe r. dwell in, and left of the house where hee was ; and when they had Northers broken it open, they elet downe the a bed, where b N ther the hense in the ficke of the palfie lay.

5 Now when I lus awtheir faith, hee first to 17 faith in the the ticks of the path; Sonneithy finnes are to gi-6 And there were certaine of the Scribes fit- the mar that was

ting there, and e reasoning in their hearts, Why doesh this man speake such blassphe-

And immediatly, when lefus perceived in not otherwise come his spirit, that thus they reasoned with then selves, a The word \$5, mishe fand with them, Why reason ye these things in eth the world kind

9 Whether is it easier to fay to the ficke of the men afe to lay downpalifie. Thy finnes are forginen thee? or to fay, 11de, & fuch other

Arife, take vp iby bed, and walke? To But that yee may know, that the Sonne of themfe. wes. we call man hath authoritie in earth to forgine finnes, hee e In their mindes fayd onto the licke of the pallie,

11 I fay voto thee, Arife, and take vp thy bed, matter, an beth and get thee hence into thine owne houle.

12 And by and by bee arose, and tooke up his 1/4 +3 >14

Fathers glosy, and

Lakesils

Whice was filteret

milere hie zfed to aber to held them fick of the pulling into the lower part

where Christ preamies? * who can forgive finnes but God onely? thed, for they could of bed mhereuton times , so refresh

differing agenthal

For it belangeth met to the dentista preach the Gofpel, A.tes 16. 18.

ing. We never faw fuch athing.

f Word for wort,

out of their witt.

fenderh he proud,

a The Golpel of-

and faue:bibe

4 Mail 9 9.

humble.

Ink. 1.47. g Mushewes

other name.

🛧 1 Tim 1,13.

3 Taetuperftiri-

ous and hypocrites

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fumme or god ines in things indiffe-

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ning the fame

that are made of

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percely villawfull.

h Wird for word, on the Sabbaths,

i 1.8 .m 21,1. ile

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tich and be finne

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Places it is plaine,

had irvonames.

1. King 25,18.

8.31. (#124 9) k Hath the Sale

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rale as him afterb.

dires. * 1.5m 11,6.

God in ide concer-

things, and lawes

a'l diference.

\$ Mar. 12, f.

116ke 6.1.

2 Mar. 9 14.

Ink 130

patt themsfelues , er

The my ricialia .J. Marken bed, and went foorth before them all, in so much that they were all f amaled, and glorified God, fay-

> 13 4 . Then he went forth againe toward the fea, and all the people reforted vitto him, and hee taught them.

14 & And as lefus paffed by he faw & Leni the force of Alpheus fit at the receit of custome, and find unto him, Follow me. And he atole and followed him.

15 And it came to patfe, as Tefus fate at table in his house, many Publicanes and funers fare at table alfo with Jefus, and his difciples; for there were many that followed tim.

16 And when the Scribes and Pharifes faw him eate with the Publicanes and finners, they fail voto his diciples, How is it, that he eateth and drinketh with Publicanes and linners?

17 Now when Iefus heard it , hee faide vnto them . The whole have no neede of the Pryfician, but the ficke. & I came not to call the righteous, but the finners to repensance.

18 3 And the disciples of John, and the Pharifes did faft, and came and faid voto him, Why do the disciples of John, and of the Phasites fait, and

thy d faiples fall not?

19 And Iesus faid voto them , Can the children of the mariage chamber fait, whiles the brideg om is with themias long as they have the bridegrome with them, they cannot falt.

20 But the dayes will come, when the bridegrome flalbe taken from them, and then flall they

fast in those daves.

21 Alfo no min foweth a piece of new cloath in an olde parment : for eife the new piecest at filled it vp.tskith away fomembat from the olde, and the A Secondarily, for breach is worle. difference betweene

22 Likewift,no man putteth new wine into old villels : for els the new wine breaketh the vetfels, and the wine runneth out, and the vetfels are left: but new wife must be put into new vericls.

23 4 + And it came to palle as bee went through the come on the b Sabbath day, that his disciples, as they went on their way, began to pluck the cares of come. that is , on the hely

24 And the Phatiks fayd vnto him , Beholde, why doe they on the Sabbath day, that which is

not lawfull?

25 And he faid to them . Haue yee neuer read what & David did when hee had need, and was an hungred both be and they that were with him?

that both of tarm 26 How he went into the house of God, in the dayes of Abiathar the bie Frieft, and ill eate the Looke 1. Chr. 24,6. Sliewbread, which were not lawfull to eate, but for 2 Sam 3.17 end 15. 10. 1 King 2 16. the * Prieftes, and give also to them which were

* Exed.29.53 loust. 2.7 And he faid to them. The Sabbath was made for man, and not man for the Sabba h.

28 Wherefore the Sonne of man is Lord, even

of the k Salvath.

CHAP. III.

1The withered kand n healed, 6The Phanifes confult with the H. rediane, to Many are healed by icketing Christ. 11 At 11 icht the d any fan comme infere be h. . The twist A . TerraThe king ton hard dagamit more. A N 14 the entired against into y Synagogue, &c there was a man which had a withered hand.

they preferred the ceremonal. Law (which was but an appending to the morall Law) before the monall Las . Where-some a ywife they thould have learned out of this, the true vie of the eventonica have. A That is , toproprable and dead.

2. And they wached him, whether Ve would be A figuration heale him on the Sabbath day, that they might spreading. Fir accuse him.

3 Then hee faide wro the man which had the To faue the uje, 18 withered hand Artie : fland forth in the middes. the man.

4 And hee faide to them, Is it lawfull to doe a & Men, when they good deede on the Sabbath day, or to doe enill? to have wrong die lane the onfe, or to kill I but they held their peace. gry, but not with-

Then he looked round about on them can- out wice; but Christ getly, moorning allo for the dinardicale of their is anery without the hearts, and fille to the man. Stretch footh thine for founds for haid. And he Bretched it out; and his hand was the minery that as restored, as whole as the other.

6 And the Praciles deported, and straight - perfon, as for their way gethered a courch with the e Herodians a- th reporte had gai If i.a. that they might defiroy him.

7 But I clus auoqued with his diffigles to the ana for that ciufa f a ran la great multisude followed him from Ga-mented. ille, and fic as Indea.

8 And fr. m Ierusalem, and from Idumea, and heart hallocene jo f beyond Iordan : and they that dwelled about Ty- together, that while rus and Sidon, when they had heard what great fime declrine could things he did, came vnto him in great number.

9 And he commanded his disciples, that a litle a Tre more the thip should 8 wait for him, because of the multi- much is kep: vntude, least the, thould throng him.

10 For hee had healed many, informuch that a Looke Marsas, 16 they preashed upon him to touch him, as many as f 19hich Lofephus calleth fionie or bad b plagues.

11 And when the incleane spirits saw him. they fell downe before h.m., and cried, faying, Thou are the Sonne of God. 12 And he thursely rebuked them, to the end with God, congeth

they should not vice r him. 13 \ hea hee went vp into a mountaine, . In them whom

and called voto him whom hee would, and they they had entred incame voto him.

14 3 And hee k appointed twelve, that they for them which were should be with nim, and that he might fend them vix d with vn-

15 And that they might have power to heale 10,1 luke 9,1. ficknesses, and to cast out denils. 16 And the first vvas Simon, and he named Si- pontes are fer

17 Then lames the fonne of Zebedeus & Iohn the Apoileling.

James Bother (and furnamed them Boanerges, R Cheje et appunwhich is, The fonnes of thunder.)

18 And Andrew, and Philip, and Bardemew, and Jant with him. Matthew, and Thomas, and lames the fonne of Alpheus, and 1 Thaddeus, and Simon the Canapite.

19 And Indes Ifca iot, who also betrayed him, called I carret. and they came in home.

they could not fo much as eat break.

21 + And when his " kut folks heard of itsthey house, to be with went out to lay holle on kim; for they fayd that he him alwayes afterwas belide himlerfe.

22 \$ 3 And the Scribes which came down from feel, then they that Hiernfalem, faid, He hath Beelzebub, and il rough teatt ought.

the prince of the deads he cafteth out deads. 23 But he called them vnto him, and fayd vnto they that were if

them in parables, How can Suran Jrine out Saran? kinfforks : for they 24 For if a king 'one be divided again ft is felfe, that we remidle,

that king lome cannot thand. 27 Or if a house be divided against it filts, that the the in 9134 and horf: cannot continue.

26 So if a Saran make infurrection against a Sat no impoor roleif, anothe divided, he cannot endure, bur is hind, himfelfs, and be divided, he cannot endure, but is at an end.

this kinde of fayinga

as much , asso faue done to his owner puly upon inem,

4 . I shough their elof dup, Ugrains premaile na more der , the more it

rockie. g Should alwayes ce ready for him. h Dijenjes wheremen as it were with

to ; or by the figure cicane frients. Chap 6,7. mat.

3 The twelue A. apait to be trained

tamiliar de conucre I Whom Luke alf c Cers Inday : and ford-fforence fake,

the siner Indas is m The differells will b Christ had intents 20 And the mulitude affembled againe, fo that be of his craine and to time with lim. cours home to his

4. None ale worfe B Widforward. Fim , that is , his

Harkin ha.n.

27 No

& Mailb. 12, 9. luk: 6.6. I Thirdly , for thet Cittle iceda rowen 27 No man can enter into a firong mans house,

4 Matth, 18,41.

s They onely are

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Mat. 12.46.

q Valer bi name

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9 Mat.13,11

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48,26.10m 11,8,

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Manuel Id.

do maliciously op-

whom they know.

luke 12,10. 1.ioha 5,16. and take away his goods, except he first bind that ftrong man, and then spoyle his house. 28 4 4 5 Verely I say voto you , all sinnes shall be forguen voto the children of men, and blaf-

phemies wherewith they blafpheme: 29 Bit hee that blatphemeth against the holy Ghoft, thall never have forgivenerie, but is culpa-

ble of eternall damnation. 30 P Because they sayd, Hee had an vocleane

foirit. 31 C & Then came his a brethren and mother and flood without, and fend yaro him, and called

32 And the people fate about him, and they fayd voto him , Behold , thy mother, and thy brethren feeke for thee wirkout.

33 But hee answered them, saying, Who is my

mother and my brethren? 34 6 And hee looked toundabout on them, which fate in compatie about him, and fayd, Beboil inv mother and my brethren.

35 For whole ner doth the will of God , he is my brother, my fifter, and my mother.

CHAP. IV.

4 The parable of the fower, 14 And the meaning thereof. 13 Theine . at The cand'e a6Of him that fowed, & then f.e.s. 3: The graine of muftard, ed. 39Chrift fleepeth in the forp.

A N.17 he began againe to teach by § a fea fide. So there gathered with him a great multilude. fo that he entred into a flip, and late b in the fea, and all the people was by the fea fide on the land, 2 And hee taught them many things in para-

bles,and fayd voto them in his ductrine,

Hearken: Behold, there went out a fower to fow.

4 And it came to passe as he sowed, that some fell by the way fide, and the foules of the heaven came, and denoured it vp.

5 And some fell on stony ground, where it had not much earth, and by and by iprang vp, because it had not depth of earth.

6 But affoone as the Sunne was vp, it was burnt vp, and because it had not roote, it withered away. 7 And some fell among the thornes, and the

thornes grew vp, and choked it, fo that it gaue no

8 Some againe fell in good ground, and did yeeld fruit that Iprang vp. & it grew & it brought foorth, some toir ic folde, some fixtie folde, and fome an hundreth for L

9 Then he fay I voto them, He that hath eares, to heare, let him heare.

10 And when he wise alone, they that were d about him with the tyelue, asked him of the

11 And bee fayd onto them, To you it is given to know the mystery of the kingdome of God, but voto them that are e without, all things be done in

12 & That they feeing, may fee, and not difcerne : and they hearing, may heare, and not vnderftand, kait as any time they should turne, and their finnes thould be forgiuen them

13 Againe he fas d voto them, Perceiue ye not this parable? how then should yee understand all other parables?

14 The fower foweth the word.

15 And these are they that receive the feede by the wayes fide, in whom the word is fowen: but when they have heard it, Satan commeth immediatly, Scraketh away the word that was fowen in their bearrs.

16 And alterwise they that receive the feede in flony ground, are they, which when they have f Which pertains heard & word, firaig stwayes recine it with glad- ratherife.

17 Yet have they no roote in them selves, and endure but a time : for when trouble and perfecu- be wirded of the tion arifeth for the word, immediatly they be of werth yet it ought fended.

18 Also they that receive the seede among the Conferences, that thornes, are fuch as heare the word:

19 But the cares f of this world, and the 4 de- the A la to the ceith Ineffe of riches, and the lotts of other this gs # 274 3.13 ak enter in, and choke the word, and it is vofcunfull-

20 But they that have received feede in good ground, are they that heare the word, and are line 11, & bring fourth fruit: one corne thirtie, an other ral y the ne comfixtie, and tome an hundreth.

21 4 Alfo he fayd voto them, & Commeth of God bath green the candle in , to be put under a buffell, or under the bed, and not to be put on a canolestick :?

22 " Forthers is nothing bi I, that thall not be be coward va. opened, neither is there a fectet, but that it shall inke 6.38. come to light.

23 If any man have cares to heare, let him heare. and as an inke 8. 24 3 And he fayd voto them, Take heed what 4 The Lord lower ye heare. * With what measure you mete, it shall ein son reapeth he measured voto you : and voto you that heare, after a manner infirall more be given.

25 % For yoro him that bath, thall it be giuen, hath dine feming, and from him that hath not, thall be taken away, for a paffer the

even that hee hath. night, nothing diaba ting , but that the 26 4 Alfohe favd, So is the kingdome of God as if a man should cast feed in the ground. Goods was & Cerino 27 And 8 should sleepe, and rife vp night and teleb growth

day, and the feed should spring and grow vp, hee h it is the part of h not knowing how.

28 For the earth bringeth foorth fruite cf it bear the ground felfe, first the blade, then the eares, after that full corne in the eares.

29 And affoone as the fruite fheweth it felfe, anone he putteth in the fickle , because the Laruest feed comment to is come.

30 C *5 He fayd moreouer, Wherevento fliall cret, and ent. wee liken the kingdome of God ? or with what I B. according

comparison shall we compare it? 31 It is like a graine of mustard seede, which with it fore. when it is fowen in the earth, is the leaft of all meets are feeds that be in the earth:

32 But after that it is fowen, it groweth vp, and wite become vie, is greatest of all herbes, and beareth greathran-ine-est, and enches, fo that the foules of the heaven may build celb at bibe under the fludow of it.

33 And 4 with many such parables he preached A MI 18 13 34. the word vnto the. as they were able to heare it have a like of the

34 And without parables spake he nothing vr- rear in to them: but hee! expounded all things to his 1801 of 1901 of 1901 de disciples apart.

35 Now the fame day when even was them the bard come, he fayd vnto them, Let vs patte ouer vnto +4443. the other fide.

36 And they left the multitude, and tooke him 6 They was falle as hee was in the fhippe, and there were also with with Chirt, als bim other little thips.

37 6 And there atole a great storme of winde, f. undly when they and the waves dashed into the ship , so that it was a e in danger , yet

now full. 38 And he was in the Berne afteepe on a pil- concentent, being

\$ 1 Tim 6.12 2 Arthough he

.ht of the G. frel to be lighted at it the wicker off, of

8. 6 . 71.41 . 334 2 Mar. 15 16 14K. 3 1" and 14.4. The more same mm c refuch esta .bier . the mon bonnerfall will God

: Mat. 7.2. % Mat 13 14. knowen to neu. e That i , wien he sime both day and

the ministers . It in with all anigerie, and commond be free Go to God : far king whirehe the brade and eare, is fekn. wen ty the finite

power which were Gid faire ether.

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S. Marke.

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4. Matt 5, 28.

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Inke S 16. x Mally bruethe

fter, careft thou not that we periffer 39 And hee arofe up, and rebuked the winde, and fand voto the fea, Peace, and be fill. So the

winde cealed, and it was a great colme. 40 Then he layd voto them, m Why are yee fo

low: and they awoke him, and fayd to him, Ma-

fearefulls how is it that we have no fait ? 4: And they feare fexceedly gly, and fard one

to another, Who is this, may both the wind and fea cbey him!

CHAP. V. a One off f. d is ken a y The de will acknowledgeth Christ. 9 A L gion of d mits 13 cair, thinto joine, at I toms daugater. 25 A woman is nealed of a boody office 26 Pay-34 Faith. 39 Steepe.

Nie they came over to the other fide of the A featite the country of the a Ga atens.

2 And when hee was come out I the flippe, there met iminconfinetally out of the graves, a

man which rate an vectore fritt: 3 Who has his abiling among the g-aues, and

no man could bind him no not with chaines : 4 B chale that when he was often bound with a Look: Mar. 8,30. fetter: & chaines, he placked the chaines afunder,

and brake the fetters in pieces, neither could any man rame him. 5 And alwayes both night and day her cryed

in the mountaines, and in the graves, and strooke himselfe with thones. 6 And when he faw lefus afarre off, he ranne,

and worthipped hiw, 7 And cryed wirb aloude voyce, and fayd, What have I to doe with thee, Jelus the Sorne of

the most right God? I will that thou liveare to me by Godshat thou torment me not.

8 (For beefayd voto him, Come out of the man,thou vacleage (pirit.)

9 And ree ask-d bim, What is thy name? and he aniwered, fa, it g. My name is Legion : for wee

are many. 10 And heed prayed him inftantly, that hee

w a nat sentu that player would not fend there away out of the countrey. 11 Now there was there in the emountaines

a great heard of fwine feeding. 12 And all the deuth befought him faying Send

vs into the fwine , that we may enter into them. 13 And incontinently Jelus gaue them leave.

Then the vacleane spirits went out & entred into the fwine, and the heard ranne neading from the high banck into the Hea, (80 there were about two f Strabo in the fixthousand (wine) & they were of oked up in the feat

14. And the iwineheards fled, and told it in the citie, and in the countrey, and they came out to fee what it was that was done.

15 And they came to lefus, and faw him that had bene pofferfied with the deaill, and had the lew hones, & hornes, gion, fit both cloathed, and in his right minde; and they were affaid.

16. And they that faw it , told them , what was done to then the sign medical with the denill, and

concerning the fwin-17 Then they began to pray him, that he would depart from meir coults

18 And when nee was chose into the fhip, hee that all bene possest d with the detail, played him that he might be win him.

19 Howbeit, telus would not fifter him, but Layd voto him. Goe thy way home to thy friends, and showe them what great things the Lord bath done you thee, and how hee bath had

compassion on thee.

20 So hee departed, and began to publish in Decapolis, what great things lefus had done vnto bim : and all men did margeile.

21 € And w en Iefas was come ouer againe by this vino the other fide, a great multitude gathered tog ther to bim and bee was neere voto the

22 4 And 8 beholde, there came one of the Mat. 9.18. tulers of the Synagogue, whole name was faires: g The whole come and when he few him, he fell downe at mi f ste. pany affended not 23 And is fought him to than Iv, faying, My it - It bridgely, but in tle daughter lieth at point of oeath: I pray t of there mer certains

teat thou wouldest come and lay thine mane's on m n which gonerned the people. her, hat the may be realed, and time. 24 Then he went with him , and a great multi-

tue e tollowed bim and throughd bim. 27 (2 And there was a certaine woman , which a lefes being tom

was all aled with an tilue of blood twelve yeares, that with one faith atthough it 26 And had fuffred many things of many play- be out weake, doth fici... s, and had fpent all 1 a thee had, and it and - heale vs by his led i e notisi g,but the became much worfe.

27 When thee rail heard of Iclus, thee came in the po adiobe ind, and touched his garment.

28 For the fayd, if I may but touch his cloathes, I that be whole. 29 And ft aigh way the courfe of her blood

was drived up , and the felt in her body, that thee was healed of that plague. 30 And immediatly when Jefus dil know in himf- for the yartue that went out of him, he tur-

ned him round about in the prease, and layd, Who hath to ched my cleatives? 31 And his lifeiples fayd ento him, Thou feeft

the multisude throng thee, and fayeft thou, Who did touch mu? 32 And he looked round about, to fee her that

had done that. 33 Find the soman feared and trembled : for thee knew what was done in her, and thee came and fell downe pefore him , & cold nim the whole

traeth. 34 And he fayd to her . Daughter . thy faith bath made thee w' ole; gire in peace, and be whole

of the plague.) 35 While nee yet fpake , there came from the fame rule of he Syneguga shoule certains waich layd. Thy daughter is used : why offealest thou the

multer and further? 36 3 Affoone as lesus heard that word spoken, 3 Fathers appreshee flyd anto me to a of the Synagogue, Be nor beed by 'ai hithe afraid onely beleeve.

37 And hee unflered no men to f how him faue children. Peter and lames, and loun the prother of lames.

38 So hee came vnto tile book of the ruler of the Synagogue, and faw the tumult, and them that wapt and wailed greater.

39 And hee went in, and fayd vn o them, Why make ye this trouble, and weepe ; the child is not dea jour flei pech. 40 4 And they laught him to fcorne : but hee 4 Such as mothe

put them an our and to ke the father, and the mo- are yn vorthy to ther of the china, and them hand were with him, be witnesses of his and entred in who erre childre lay,

41 And tooke to ectilise by the hand, and Lyd ples, vnto her, Talitha cumi, which is by interpretation, Mayden, if w water thee artife.

42 And straightway the marden arose, & walked : for the was of the ag tof twilue yeeres , and they were altonied out of measure,

eurn for their

h The shree defices

43 Apg

Chap.vj.

The inconvenience of dauncing, 16 4 So when Herod heard it he faid, It is Iohn # Inke 3 19.

whom I I beneaded; he is rifen from the dead 17 For Herod himfelfe had fent forth, and had taken John, and bound him in prif in for H. r. dias fake, which was his brother Philips wife, because he had married her

18 For John faidevnto Herod , Lis not lawfull for thee to have thy brothers wife.

19 Therefore Herodies m laid wait against bim, m & agh: all me un so der bin and would have killed him, but the could not: 20 For Herou feared Iolia , known g that hee

was a just man, and an holy, and reuerer of dibirm, and when he heard him, hee did many this gs, and n The terrat was heard him ngla lly. 21 But toe time being convenient, when How to heart fortence

rod on its birth-day made a banker to his plinees prenounced a single and carraines, and chiefe chates of Galile: 22 And the daug ter of the tame Herodias parts

came in and danced, and pleafed Herod, and them Herode harms that fate at table together, the King faile voto the by Herekt. Addimaide, Aske of the weat then wat, and I will give par our by Phing,

23 And hee fware vitto her . What heuer thou leth her Salame. shalt aske of mee, I will give it thee, our voto the haife of my kingdome.

24 SOP fire went forth & fail to ber mother, p. Fire mem in what What shall I asker And the faid, Ionn Reptilts head. not to fit at table

25 Then the came in fraig' tway with batte vn. with more. to the Ki g and asked, faying , t would that thou shouldest gine me euen new in a charger the head of John Bapuft.

26 Then the King was very fory : yet for his oathes fake, and for their lakes which fate attable

with him, he would not retale her. 27 And immediatly the King fent the 9 hang- q The word firmsman, and gaue charge that his head should be fishes, that con-brought in. So hee went and beheaded him in the Kinning and was for

priton. 28 And brought his head in a charger, and didbinicilaris.

gaue it to the maide, and the maide gaue it to ner

29 And when his disciples heard it, they came and tooke up his body, and put it in a tombe.

30 4 And the Apolities gathered them fillies together to tefus, and tolde him all things, both & Inkep. to. what they had done, and what they had tanght.

31 6 And hee faide vnto them, Come ye apart into the will derneff & reft a while : for there were 6 Such as follows have been a followed by the will derneff a while : for there were 6 for the will derneff a while : for the were 6 for the well as for the were 6 for the well as for the well derneff and the well derneff a while : for the well many commets & guers, that they had not leafure nothing, no notice

32 & So they went by thip out of the way into apendance. And a defart place.

33. But the people fawe them when they depare the goatte, action ted, and is any knew him, and ranne afteore thither training the ble as one of all onies, and came thinner before them, and his bands a wha affectibled voto him

34 * Then left's went out, and faw a great mul- lite? tiruse, and had compaffin on them, because they have a 10. were like theepe witch had . O thepnextd \$ and he * Mit 9 36. began to teach them many things

35 & And when the day was now farre fpent, & Altr. 14.15. his disciples came vinto him, say is g. This is a defact of This make the of place, and now the day is farre parted.

36 Let them depair, to a they may got into the dering, in a southeast countrey and townes about , and buy them blead! which men decimfor they have nothing to eace

37 Bat hee a dw. red, and faid onto them, Gine beginning to te in me they do not be ye them to eare. And they faid voto him, Shall we do ny tring goe, and buy fawo tundreth peny worth of bread, f Which is about and give them to sate?

43 And hee charged them firstly that no man should knowe of it, and commanded to give her

CHAP. VI.

a Christ preaching in his connivey his owne contemne him. 9 The unbeloge of the Nazarites. 7 The Aposites are fent. 13 They call out dine siehey anorme the ficke with eyle. 14 Herodes opinion of Christ 18 The entife of torns smfrifonmini. 11 D. cancine 27 Iohn beh aded 19bireid. 30 The Apoflies returne fro preacting 34 Christ teac. th en the defart. 37 Her feedeth the beap twish fine loanes. 48 The Apostles are troubled on the fea. so The ficke that touch Christies garment, are heared

A Na + 1 he departed thence, and came into his owne countrey, & nis difciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard bim, were aftonied, and faide, From whence bath this manthefe things? and what wifedome is this that is given vnto him,that even fuchagreat works are done by his hands?

3 Is not this a carpenter Maries sonne, the brother of lames & lotes, and of Julia and Simon? and are not his b fitters here with va : And they were offended in him.

4 And lefes faide unto them, A & Prophet is not without a honour, but in it is owne countrey, and among his owne kinred, and in his owne

5 And he d could there doe no great workes, faue that he laid his hands vpon a few ficke folke, and braled them.

6 And hee margerled at their vubeliefe, " and went about by the townes on enery fide, teaching.

7 \$ 2 And hee called onto him the twelne, and began to fend them foorth two and two, and gaue them power ouer vecleane fpiries,

8 3 And commainded them that they flightld take nothing for their iourney, faue a ft affe onel : neither ferip, neither bread, neither money in their

o But that they should be shod with & sandals, and that they flould not put on f two coates. 10 And hee fail voto them, Where foeuer yee

shall enter into an house, 8 there abile till yee depart thence. 11 *4 And whofoener shall not receive you.

nor heare von, when ye depart thence, 4 thake off the dust has is voder our feete, for a winner!e vnto them. Vetely I fa: voto you, It shallb eatier for Sodome, or Gomorgia at the day or Judgement, then for that citie. 12 And they went out, and preached, that

even should amend their liges.

13 And they call our many deaths : and they & h anounted many that were licke, with oyle, and

14 F " 5 Then King Herod heard of him (for his Name was made manifelt) and faid, John Baptift is rifen againe from the dead, and therefore great i workes are wrought by him.

15 Other faid, It is Elias; and fome faid, It is a Prophet, or as one of k those Prophets.

To After 11,8 e The word fignifieth properly winners forces. f That is they Could take noct once of ya ments with them , snat they might be lighter for this Bould take not once expa mens printerin trait on inight or tighter for this towns, and make me effects, g That is, change not view four Inness in the first course, s. M.d. o. 14. Link. 95. 4 Tee Lordin a most konce tenenger of inferiors. Adds 13.51. and 18.6. \$1. Men. 3.14. h. L. at open was a

e , and a fe m o' his miracil us vertue : and freing that the gift of hearing and a fin or one metacle to versue a majering that the gift of healing effects of while fines, the cerem his which is certeined of fines, extoro office.

Main, 14.1 Lake 9.7. 5 The Gifted continues hite gody, and sibe wicked.

I The wind fines a figurate Powers, while is meant the fewer king mirailes. K Of the e.d Prophets.

Ccc 2

which is her pound.

& Mats. 13.54. luke 4.16. r Toe tar bieffe world doesh no whit at all disti milh the vertue of Christ , but wittingly and wil-Ingiy de, riue h

ic felle of the efficacie of it, being offered voto be a a The word henfeth powers , or vertues, we ereby are meant their wonderfull workes that Chrift did, watch (bewed and fer foorth the wertue and power of his Godhead to all the world , Mat. 7,22,

b After the ma-

brewes, who by bre-

ner of the He-

thren and fifters, and offand All their kinstelkes. M 11.13 57. Inke 4 24. 10hn 4.44. e Not onely that bath that henour which of roht :5 due to him token from him , but alfe entl (poken of and nufreported. d That is , he would not . for we mer niederhaue

faith, if wee wil recome the workes of w Mat 4 13. Inck+ 13 22. \$ Chap.3,14. M.11 10.1. Inke 9.1

2 The difciples are prepared to that general! Ap Riefhip , by a Peculiar fending toor h a Faithfill Paflours ought not to have their mindes fet , no not

on things that are ne ellary for this life , it hey may be an binderance vo o them, be it neuer fo little.

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groeth coeriafting ard 14:14.

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38 4 Then

Christ walking vpon the Sea:

& Mat. 1, 14-17.

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H.s disciples.

A Matth. 14. 13.

They were fo y They were fo farre from leaning

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Matth. 15.2.

a Nune doe more

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The word figui-

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me of for word by

tuke 9,13.1144 6.9.

S.Marke. Of mens traditions.

38 4 Then he faid voto them, How many loaues I are ve a goe and looke. And when they knew it,

they faid. Fine, and two fithes. 39 So he commanded them to make them all

fit downe by a companies upon the greene graffe. 40 Then they fate downe by u towes, by hun-

dieds an by fif.ics. 41 And hee tooke the fine loanes, and the two

sines, a Charer 6. fifthes, and looked up to heaven, and gave thankes, and brake the loanes, and gate them to his difciples to fer before them, and the two filhes he divided among them all.

42 So they di! all eate, and were fatisfied, 43 And they tooke up twelue baskets full of

the fragements, and of the filles. 44 And they that had eaten, were about fine

downe in rowes one thouland men. 45 \$ 7 And ftraightway bee canfed his disciples to goe into the thippe, and to goe before vnto the

other fide voto Bethfaida, while hee fent away the people. 46 Then affoone as he had fent x them away he

departed into a mountaine to pray. 47 & And when even was come, the shippe was in the mids of the fea, and hee alone on the land.

48 And hee faw them troubled in rowing, (for the winde was contrary voto them) and about the fourth watch of the night , hee came vnto them, walking upon the fea, and would have paffed by

49 And when they fawe him walking youn the fea, they supposed it had beene a spirit, and cried

50 For they all fawe him, and were fore afraide: but anon he talked with them, and faid voto them.

Be ye of good comfort: it is I, be not afraid. 51 Then bee went vp vnto them into the fhip, to be amafed, when and the winde ceafed, and they were y much more

amafed in them feloes, and marueiled. 52 For they had not z confidered the matter of

the loaues, because their hearts were hardened. 53 C And they came ouer, and went into the

land of Gennesaret, and arrived. 54 8 So when they were come out of the ship.

ftraightway they knew him,

55 And ranne about throughout all that region round about , and began to cary hither and thither in couches all that were ficke, where they heard

that he was. 56 And whitherfoeuer hee entred into townes. or cities, or villages, they layde their ficke in the to them, then if the) Breetes , and prayed him that they might touch at

had not beene pre-fine at that miracle the least the edge of his garment. And as many as touched a him, were made whole.

tur a listle before ... M trke 14:34. 8 Christ being reiefted in bis owne countrey, so i arriving voon a fud ien amongst them of waom he was not looked for , to seceized to their pro-Bie. a Or, the hemme of the garment.

CHAP. VII.

2 The Apollies are found fault with, for eating with was walben hands 4The Pharifes traditions about mafbings. Hyperries. 8 Mins traditions more fet by then Gods.
10 Parents must be honeured. 14The things that doe inde de defile a man. 15 The woman of Canane. 31 The deafe dumme man is healed.

"Hen # ' gathered voto him the Pharifes , and certains of the Scribes which came from Hisrusalem.

of-God, then they that flow'd be wifelt, and that vpon a zeale of their owne traditions ; for men doe not pleafe themfel ies more to any thing theo in fispositition , that is to fay, in a e. orflip of God fond'y deutled of themlejnes.

2 And when they fawe fome of his disciples 2 ease meate with b common hands (that is to fay, vinwashen) they complained. 3 (For the Pharifes , and all the Iewes , except ease tring ; a kinde

they wash their handes oft, eate not , cholding the of speech which traditions of the Elders. 4 And when they come from the d market , ex- ell hinde of food,

cept they wash, they eate not; and many other & For the Phartthings there be , which they have taken upon them fis would not care to observe, as the walking of cups, and e pois, and wnwalk n hands, of brasen vessels, and of beds.) Then asked him the Pharifes and Scribes, thought that their hand, were defied

Why f walke not thy disciples according to the with a mon tradition of the Elders, but eate meate with vo- handing of things, washen hands?

6 a Then hee answered and faide vnto them, gently, Surely & Efay hath prophecied well of you , liye a That is to fay, pocities , as it is written , This people honoureth iron could offeres

7 3 But they wo ship me in vaine, teaching for the michaes prist. doctrines the commandements of men.

8 4 For ye lay the Commandements of God kindes of veffels, apair, and obterue the tradition of men, as & wath- weith are appears ings of pors and of caps, and many other fuch like ted for our dayly things ye doe.

9 And he faid voto them , Will ye reiect be sor a kinde ef commandement of God, that ye may observe your speech taken from owne tradition.

10 For Mofes faid, Honour thy father and thy may is taken for mother ; and " Wholocuer thall speake enill of fa- trade of lafe. ther or mother, let bim g die the death.

11 Bat ye fay ,If a man fay to father or mother, with superflution. Corban , that is , By the gift that is offered by mee, & Ifa. 19. 14. thou mayeft houe profite, he Shallbefree.

12 So yee fuffer him no more to doe any thing our are, the more for his father or his mother.

13 Making the word of God of none authori- promiting themtie,by your tradition, which ye have ordeined; and uous by their deye do many fuch like things.

14 4 Then he called the whole multitude vnto 4 The deuifer of bim, and faid vato them, Hearken yee all vuto me, doe not onely not and understand.

15 There is nothing without a man, that can de- God (as they blaffile him , when it enueth into him : but the things phemoully perwhich proceed out of him, are they which debie but also doe vi-

16 If any have eares to heare, let him heare. 17 And when he came into an house, away from contrary to superthe people, his disciples asked him concerning the flition confinera

18 And he faid vnto them, What ? are ye with- mies of une Reliout ynderftanding also? Doe yee not knowe that groo, although whatfoeuer thing from without enteth into a they feeme to have theo deepe

man, cannot defile him. 10 Because it entreth not into his heart, but in- pluckt vp. to the belly, and goeth out into the draught which \$ Exid. 10,12.

is the b purging of all meates? 20 Then he faide, That which commeth out of . Fxed 11.17.

man, that defileth man. 21 % For from within, enen out of the heart of pron. 20. 20. men proceed enill thoughts, adulteries, fornicati- parden, he fortier

is, murthers,

22 Thefis, i covetoulnesse, wickednesse, deceit, h. Forthat that uncleannefle , a wicked eye, backebing , pride, goth into the

oliftmesse.

23 Ali these will things come from within, and 4st meates.

4st Oinc. 6.5. defice a tran.

a Word for word, the Brbiewes vie. arking treat for their meate with besings they Matt. 15, 11, 12. e Obferning dili-

mee with lippes, but their heart is farre away from got north meare, and worldly, they unieffe they walk e By theje words Ar: understood all

> f Why lane they the Hebrewes. for ammight them, the 2 Hypocrifie is

alwayes toyned a The more earneit the fare ititi. they are mid, in ferts.

fuj eiftitious men fulfill the Law of terly takeit away. 5 True Religion, which is cleane

in fp. ritual! worthip : and all eneroote , fhalibe

Ethel. 6.2. lewit. 20 9. g Without bote of Tat to death.

diaught, purgeth and E at. i Allkind of erafrineffe, whereby men trefite themfelnes by other mens loffes.

4 Matt. eg. 21. & That which the proud da seie& when it is offied voto them , that fame doe the modeft and humb'e linners as it were violently wring out. I Into the vitermolt coals of Pan xt to Tyrus and

Siden. m By profettin, prochane. n Neighnour or n ere to Damafeus a Hee wirth this wera Whelpes rather then tie word Dogs , that hee may

freme to speake more contumelioufy. P Asif fhe faid, it ss as thou fage ft Lord , for it is mough for the but eather up the evenimes that are enderskesable: therefore Icrane the erummes, and not the childrens tread. 7 As the Father

ning in his onely Sonne, fo doth he alfo in him alone FEDRE VS VOTO euerlatting life. q It was a little cuntrey, and fo cal led of ten cities, which the foure ? 0mernments die run betweene and com-2. chap.s.

created valorable life in the begin-

& Gen. 1 31. ecele.39.11.

" Matt. 15.32

a Word for word. they willfall in funder, or be difficued, for when men fall in a fwound, their Inewes fall one from another

24 ¶ 46 And from thence he arofe, and went into the borders of Tyrus and Sidon, and entred into an house, and would that no man should have knowen : but he could not be hid.

25 For a certaine woman, whose little daughter had an vncleane fpirit heard of him and came. and fell at his feete.

26 (And the woman was a m Greeke, a " Syrophenissian by nation) and thee beforght him that testing, which were he would catt out the deuill out of her daughter.

27 But Iesus sayd voto ber, Let the children first be fedde: for it is not good to take the chil-

drens bread, and to cast it voto o whelpes. 28 Then thee entwered, and fayd vnto him, P Trueth, Lord : yet indeede the whelpes eate vn-

der the table of the childrens crommes. 29 Then he fayd vnto her, For this faying goe thy way: the deuill is gone out of thy daughter.

30 And when the was come home to her house, fibe found the deuill departed, and her daughter lying on the bed.

31 97 And he departed againe from the coafts whelpes, if they can of Tyrus and Sidon, and came vnto the fea or Galile, through the middes of the coafts of 9 Deca-32 And they brought vnto him one that was

deafe and stambred in his speech, and prayed him to put his hand vpon him. 33 Then bee tooke him afide from the multi-

titide, and put his fingers in his cares, and did fpit, and touched his tongue. 34 And looking vp to heaven, he fighed, and

faid vnto him, Ephpha'a, that is, Be opened. 35 And firaightway his cares were opened, and the flying of his tongue was loofed, and he spake

plaine. 36 And he commanded them that they thould tell no man; but howe much soeuer hee forbade pase, Flinse, booke them, the more a great deale they published it,

37 And were beyond measure attoined , faying , & He bath done all things well : bee maketh both the deafe to heare, and the dumbe to speake.

CHAP. VIII. The miraele of the fewen loaues. 1. The Iewes feeke fignes. 15 To beware of the leaven of the Pharifes. 22 A bissde man heated a. The peoples fundry of intens of Christ 29 man neuren as a ne peoples junary of inicials of Crift 29 The Apolities acknowledge Chieft, 31 He foretediath his death. 33 Peter, Satian. 35 To face and loofe the life, 38 To be assumed of Christ.

N those dayes, when there was a very great multitude, and had nothing to eate, lefus called his disciples to him, and fayd voto them,

2 I have compaffion on the multitude, because they have nowe continued with mee three dayes, and have nothing to eate.

3 And if I fend them away fasting to their ow e boules they would a faint by the way: for some of them came from farre.

4 Then his disciples answered him, Whence can a man fatisfie thefe with bread here in the wilderneffe ?

5 And hee asked them, How many loaues have ver And they fayd, Senen.

6 Then hee commanded the multitude to fit downe on the ground; and hee tooke the fetten loaues, and gaue thankes, brake them, and gaue to his disciples to set before them, and they did set them before the people

7 They had also a few small fishes: and when he had given manks, he commanded them also to be fet before them.

8 So they did eat, and were fufficed, and they tooke up of the broken meate that was left, feuen baskets full.

9 (And they that had eaten, were about foure 4 Mar. 15.39. thousand) to he fent them away. 10 C And anon he entred into a thip with his a Thempounde

disciples, and came into the parts of Dilmanutha dinne of the Go-11 & And the Pharies o came footh, and tret, gring no creo-began to dispute with him, tecking of him a signe cles already done

from heaven, and tempting him. 12 Then hee sligned deepely in his fpirit, and Christ being angry fyd, Why doeth this generation feeke a figner with them, doeth Verely I say vnto you, 4 a signe shall not be given them

vnto this generation. 13 So he left them, and went into the thip of (peach, which the againe, and departed to the other fide.

14 C Y And they had fo gotten to take bread, that the Pharites neither had they in the ship with them, but one west from their house, of purpose, to loafe.

15 And he charged them, faying. Take heede e Thefe fight came and bewate of the leaven of the Pharifes, and of then frein his hears root, for the Lerd the leaven of Herod.

16 3 And they reasoned among themselves, moved with these faying, It is because we have no bread.

17 And when Iefus knew it, he fayd voto them, actite. Why reason you thus, because yee have no bread? If a ugne or given: perceiue ye not yet neither understand? haue yee It is a cutten kind your hearts yet hardened?

18 Have ye eyes, and fee not? and have yee breves; who eares, and heare not? and doe ye not remember? 19 % When I brake the five loaves among five the female of on-

thousand, how many baskets full of broken meate inken for a spar, or tooke ye vp ? They faid voto him, Twelue. 20 And when I brake feuen among foure thou- when they freake

fand, how many baskers full of leavings of broken fay, The Lindies meat tooke ye vp ? And they fayd Senen.

21 Then hee fayd vnto them . How is it that " Mat. 16,5. ye vnderstand not? 22 4 And hee came to Bethfaida, and they of them which

brought a blind man vnto him, and defired him to correprise word touch him. 23 Then hee tooke the blind by the hand, and be of either in the

led him out of the towne, and spat in his eyes, and Church, or in clust put his hands vpon him , and asked him , if he faw policie. ought.

24 And he locked voland faid, I fee men; for on earthly through I fee them walking like trees.

eyes, and made him & looke againe. And hee was court fo plainly reftored to his light, and law enery man afarre off fer foorth into them,

26 s And he fent him home to bis house, saying, to falle, that you Neither goe into the towns, nor tell it to any in the understand he

27 C & And Iefus went out, and his disciples entdent? into the townes of Cefarea Philippi. And by the 4 A true image of way he asked his disciples, saying vnto the, Whom which Christ separation, doe men fav that I am?

28 And they answered. Some Say, John Baptist: world, workerb and fome, Elias: and fome, one of the Prophets

29 And he fayd vnro them, But whom fay ye in vs. that I am? Then Peter answered, and fayd voto f He percented him. Thou art that Christ.

30 7 And he sharpely charged them, that con- could not descent cerning him they should tell no man. haue his miracles to be feparated from his doctime

Mat. 16,1 require ne Ae : Dut

b A common kind pohereby is meant encountry with him.

was very much mons fo great infea of Speech very come-

fome fuch ward Some Juch like. And out the whole, they shus and thus by mes 2 We must effe-

ctally take heeds of God, what desice foeuer they

3 They that have their nundes haed are viterly blind 25 After that he put his hands againe upon his although they be 2: Iohn 6 11

e How commeth it thefe things which are to plaine and

raing vs from the and accomplished by mide and little

Some mooning of men, when he their bodges

g He commanded him againe, to true indeede, whether he could fee well or no. 5 Christ will not ... Ma t. 16. 14 luke q. 19. 6 Many praife Chill which yet notwithlianding spoile him of his praife, 7 Chill hath appointed his times to the preaching of the Gospel and therefore heie defeite it to a more commodious time, leat fudden haite fuould raines that he fulfered for

vs, not vo willingly

neither unzwares,

but foreknowing

it, and willingly.

9 None aremoie

word of Go I.

dome

mil then they that ave wife belide the

h This is not godly,

but world y wife-

10 The disciples

beare Hourly what baiden foeger ibe

Lord layerh ypon

them, and fub lue

the affections of the della.

4 Mat. 12,38 and

Mat. 10,39.10d

16,25.luke 9,14.

at They are the

men which pur-

most foolish of all

chafe the enjoying

of this life, with

the loffe of euer -

Tafting bliffe.

26.and 12,9,

R Mat. 5.28.

through the prea-

the refurredion.

glory of Christ,

which fhould

evichio a fhore

fpace be abased upon the croffe, is

aupuched by vife-

prefence and talke

of Elias and Mo-

cher himfelte, be-

fore three of his

difciples, whi h

gainst whom lieth

are witneffer a-

no ex reption. b Didiparkle as

shemfilnes for

* Mat. 3 . 17, and

\$7.5.chap. 1,11. a Toe Lord back

aime for the pub-

lifting of the Go-

appointed his

. Mit 17.9.

ly as it were.

foel.

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fes, and by the

voice of the Fa-

ble figues, by the

y: Mat. 17,1.

luke 9,28. I The beauenty

luke 9,27. a Woen be ford

18,24 luke 9,23.

and 14,27.

and 17,33.

of Christ mat

31 8 Then bee began to terch them that the fonne of man must fuffer many things, and should be reprodued of the Elders, and of the bie Prietts, and of the Scribes, and be flaine, and within three dayes tile againe.

32 9 And hee spake that thing boldly. Then Peter tooke him asi le, and began to rebuke him,

33 Then he turned backe & looked on his difciples, and rebuked Peter, faying. Get thee behind me Satan : for thou by nderstandest not the things that are of God, but the things that are of men.

34 ¶ 10 And hee called the people voto him with his disciples, and fayd onto them. + Whoseuer will follow me, let him forfake himfeife, and take up his croffe, and follow me.

35 For whofvener will & faue his life, thall lofe it : but who foener shall lose bis life for my fake and the Gospels, he shall saue it.

36 11 For what thall it profit a man, though he flould win the whole world, if he lofe his foule? 37 Or what exchange shall a man give for his

forie? 38 " For whofoener shall be ashamed of mee, and of my worder among this adulterous and finfull generation, of him shall the Sonne of man be ashimed also, when hee commeth in the glory of 2 Mar. 10,33 luke 9 his Father with the buly Angels.

CHAP. IX.

& Christs transfiguration. 7 Christ muft be heard tr Of Eliss and John Baptell. 14 The pefelfed is healed. 13 Faith can doe all things, 31 Christ foretell th his death. 33 Who is greatest among the Apostles 36 Christ taketh a childe in his armes, 41 To offend, 50 Salt, Peace.

NJ * hee fayd voto them , Verely I fay voto A you, that there be force of them that stand here, which shall not take of death till they have begin his kingdome feene the a kingdome of God come with power.

2 * And fixe dayes after, I afus taketh vnto ching of the Gofpel: that is to for after him Peter, and James, and John, and carieth them vp into an his mountaine out of the way alone, &c his shape was changed before them.

3 And his raiment di 16 thine, and was very white as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moles and they were talking with Tefus.

Then Peter answered, and sayd to Jefus, Mafer, it is good for ys to be here : let vs make aifo three tabernacles, one for thee, and one for Mofes, and one for Elias.

6 Yet bee knew not what they fayd; for they were afraid.

7 And there was a cloud that shadowed them. and a voice came out of the cloude, faying, * This

is my beloved Some : Feare, him. 8 And fuldenly they looked round about, and

faw no more any man face. Lefus onely with them. e They were befide 9 * And as they came downe from the monntaine, hee charged them, that they thould tell no man what they had feene, faue when the Sonne of

man were tilen from the dead againe. to So they dkept that matter to themfelues, and e demanded one of another, what the riving from the dead againe thould meane.

11 3 Alfo they asked him, faying, Why fay the d Even very bard-Scrioss athat & Elias mult his couse?

e They quellianed not together touching the generall refurrettion which the ibe in & latter day, but they vister Hoods not what he means by that which her fake of his own tresliar refueretts n 3 The foolifa opinion of the Rabbines is here refelled routhing Eines comming, which was that either Eines ih mild rife againe fram the dead, or saut nie foule Brotin eant into fome other body. & Mal. 4.5.

12 And he answered, and faid vnto them, Eiles verely shall first come, and testore all things; and 4 as it is written of the Sonne of man, hee muit fuffer many things, and be fer at nought.

13 But I fay voto you, that Elias is come, (and they have done visto him whatforeer they would) as it is written of him.

14 4 4 And when he came to his disciples, he & Mat. 17, 24. faw a great multisude about them, and the Scribes inke 9, 38 disputing with them. 15. And ftraightway all the people, when they to he voworthy,

15" And straightway as the propie, which was that he is come a bride the rage of bride the rage of faluted him. 16 Then he asked the Scribes, What dispute

you among your felues? 17 And one of the companie answered, and fay J , Mafter , I have brought my fonne vnto thee,

which hath a dumbe spirit : 18 And wherefocuer he taketh him, he tera- f Vexed him he teth him, and he fometh, and grafheth his teeth, white, as the colike and distinct he words, as the colike and pineth away: and I spake to thy disciples, that

they should call him out, and they could not, 19 Then he answered him, and faid, O faithlesse generation, how long now thall I be with you!bow long now thall I fuffer you! Bring him vato me.

20 So they brought him voto him: and affoone as the fpirit & faw him , he tare him , and hee fell & So force as leftes down: on the ground wallowing and forning.

21 Then he asked his father, How long time is brought unto him. it fince it hath beene thus? And he fail Of a child. the dendt began to

22 And of times hee cafteth him into the fire, rage after the and into the water to deftroy him : but if thou canft doe any thing helps vs, and have compassion

23 And Is fas favd onto him. If thou canft be-

leeue it, hal things are possible to him y beleeneth. h There is unthing 24 And Braightway the father of the child cry. but Chrit can and ing with teates, layd, Lord, I beleeue: help my vn- will doe it, for them that beleeue in him. beliefe.

25 When Ielus fawe that the people came running together, he rebuked the voclean spirit, saying voto him. Thou dumbe and deaf: spirit, I charge thee come out of him, & enter no more into him,

26 5 Then the Spirit cried , and rent him fare, the versue of Chief and came out, and he was as one dead, in fo much is, the more on tathat many favd. He is dead.

27 But lefus tooke his hand, and lift him vp. and he arose. 28 6 And when he was come into the house, his

disciples asked him fecterly, Why could not wee of sai h, and there caft him out? 29 And he faid vnto them, This kind can by no o- fating, to calt Sa-

30 4 * And they departed thence, and i went w Milliager. tog ther through Galile, and bee would not that luke 9. 22. any iboul Haue knowen it.

21. 7 For he taught his disciples, and feld vnto 7 Christ foreware them, The Sonne of even shallbe delivered into neth vs with great the hands of men, and they shall kill him, but after ende we should that he is killed, be thall rife againe the third day. not be apprend-d

were afraid to aske him. 33 * 3 After, he came to Capernaum: and when man is wonderfull. he was in the k house, he asked them, What was it * Mat. 18,1

that ye disputed among you by the way? 34 And they held their peace; for by the way doth exalt. they reatoned among themfelues, who fhould be k Where hee was

the chiefes. 35 And hee fare downe and called the twelve, and fayd to them, If any man defice to be first, the

THE DOMEL OF THE

4 Christ thewest by a miracle even

nad looked upon the boy that was

groufly doth Saran

6 We have netde fore of prayer and ther meanes come forth, but by prayer & faking, possession.

i He and his defen

32 But they understood not that faying , and with fudden calamixies, but the Boathfulnette of Inke 9,46. 5 Onely bumilite

went to make our

Iffe doth not onely veceineme. bu. a.fo

him that fent me.

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A 1 Cot.11,3.

& Matth II,6.

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1/2 Match 5,29.

Efzi, 66.27.

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It We must be

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4. Lemit 1.13.

Mult. 5, 13,

" Matth 19.1.

a That is to fay.

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\$ Deut. 14, 1.

1 God did neuar

foorth.

me-d.

and 18, 8.

Inke 17. 1.

₩ M. 10,44,

Arme and the

riods.

4 Luke 1 49

fame shall be last of all, and fernant voto all. 36 And ne rooke a little childe, and fet him in

the middes of them, and tooke him in his armes, and faid vito them,

37 Whoforner shall receive one of such little children in my Name, receipeth me, and wholoever receiveth mee, receiveth not I mee, but him that fert me.

38 4 4 9 Then John answered him, faying, Mafter, we sawe one casting out deails by thy Name, witch followeth not vs, and we torbade tim , becaufe he followeth vs not.

39 & But leius laid Forbid him not : for there is no man that can doe a miracle by my Name, that can lightly foeth; entill of me.

40 For wholocuer is not against vs, is on our pa.t.

41 " And whofocuer shall give you a cup of water to drinke for my Names take , because yee belong to Chrift, verely I fay voto you, hee shall not lote his reward,

42 4 10 And wholoeger thall offende one of their little ones that beleeve in me, it were better for his rather, that a militone were hanged about his necke, and that he were call into the tea.

43 * Wherefore, if thine hand cause thee to offend, cur it off, is is better for thee to enter into life, maimed, then having two hands, to goe into hell , into the fire that in tier thall be quenched.

44 * Where their in worme dieth not, and the fire neuer goeth out.

45 Likewife, if thy foote cause thee to offend, cut it off : it is better for thee to goe halt into life, then having two feete, to bee call into hell, into the fire that never thall be quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, placke it out : it is better for thee to goe into the kingdome of God with one eye, then having two eyes, to be calt into hell fire,

48 Where their worme dieth not, and the fire neuer goeth out.

49 For enery man shalbe a falted with fice: an 'cuery lacrine fhall be falted with fair.

50 & Salt is good : but if the falt be vafauory. where with thall it be featoned? have falt in your felues, and have peace one with another.

CHAP. X of The wife , onely for fornicals n , as to be put away. 13 Little die dien are breught to Christ 7 Arich man af kein 1- sus, how hee may possesse etern all life as The Apolities for oake all things for Christes fake 33 Christ for forwed his death. 35 Zebedeus his sonnes request, as Blind. Bartimens healed

A N.i + he a mole from thence, and went into the coaftes of Indea by y farre fide of fordana departed and went from there : for in and the people reforted vitto him againe, and as be the Herrew tonine, was wont , he taught them againe, fitting and dwelving

2 Then the Phatifes came and asked him, if it are rifing and going were lawfull for a man to put away his wife, and tempted tim.

3 And her answered , and faide vnto them. What did # Mofes command you?

4 And they faid, Mofes fuffered to write a bill of diporcement, and to put her away.

allow those di-Then Lefus aufwered, and faid vnto them, morces, which the Lan did tolerate. For the hardnesse of your heart hee wrote this h Lacke Mass 19. b precept voto you. For Males came

them no comman. tomens to por away their winer, but rather mide a good provide for the wines raimit the fubburne haraneffe of their husbands

6 But at the beginning of the creation & God & Gen. 1, 27. made them male and female: 4 For this cause thall man leave his father 4 Gen 2.24. . Cor. 6 16.

and mother, and cleave vnto his wife. 8 And they twaine shall be one flesh: fo that ephel. 5 31.

tiley are no more twaine, but one fleth. 9 " Therefore, what God hath coupled togs- * 1.CH.7.10;

ther, let no man feparate. 10 And in the house his disciples asked him

agains of that matter. 11 And he faid voto them, & Wholoener shall # Manh 131.

put away his wife and matery another, committeeth .6.18. a hiterie . sgairft ber. 12 And if a woman put away her buf band, and reib away , for he

be matried to another, the committeeth adulterie. Respiny contains 13 4 2 Then they brought little children to roun answer.

him, that he thould touch them, and his defeiples # Manh 19.12. rebuked a rofe that brought them. 14 But when I clus tawe it, hee was displeased, good or compre-& Inde to them, Suffer the little children to come brudeth in the case

veto me, and forbid them nor ; for of fach is the table a, but the king lome of God. Is Verely I fay vinto you, Whoforner fl.all not therefore na blea-

Teceine the kingdome of God 3 as a little childe, feth them. he shall not enter therein.

16 And he tooke them yo in his armes, and put children, if wee bir hands upon them, and bleiled them.

17 1 + And when he was gone out on the way, king there came one * running, and kneeled to him, and 4 Two things we asked him . Good Matter , what thall I doe , that I chiefy to be elmay potletfe eternall life?

18 Iefus faide to him , Why callest thou mee fechreternautie goodsthere is none good but one euen God.

19 Thou knoweff the commandements, Thou spinios of these thalt not commit adulterie. Thou thalt not kill, usings, which is not Thou shalt not fleale. Thou shalt not beare falle onely voderstood, witnesse. Thou shall d but no man. Honour thy the condemneaby father and mother.

20 Then he ar fivered, and faid to him, Maffer, and the leas of all these things have I observed from my youth. Hickes, which there 21 And lefus looked woon him , and loued from martice

him, and faide voto him, One thing is lacking wherein they rause voto thee, Goe and fell all that thou haft, and with a good ceugiue to the poore, and thou that have treafure in * Mush 1 1,160 beauen, and come, followe me, and take vp the 10 kg. s. 15.

forowfull: for he had great posselfions.

23 And lefus looked round about , and faide funer. vnto his disciples, How hardly doe they that have riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But lefus answered againe, and faide vitto them, Children , how hard it is for them that truft in riches, to enter into the king.lome of God?

25 It is eatier for a canell to goe through the 4 3/1/16 19 2/6 eye of a needle, then for a rich man to enter into ; To nightfull the kingdome of God.

26 And they were much more afforied, laying afford Chait, is with themselves. Who then can be faued?

27 But Ieius looked upon them , and faile, we fall us away With men it is impe flible, but not with God : for by the Asy.

with God all things are p. flisle. 28 4 & Theo Peter began to fay voto him, to the time of and Lo, we have forfaken all, and have followed thee. commonties of this

29 Ieius answered , and faid, Verely I say voto fure them after the you, there is no man that hath for faken house, or will ef God, and not breihren, or filters, or father, or mother, or wife, or af er the weath as children, or lands for my fake and the Gospels,

30 But hee shall receive an a hundred fold now

CCC 4

luke 13.15. a Gos of bis children a'fo : at 4.

3 Menuftin mai se cecome will easer into the kingdome at hea-

sheafd of them which eaineitly that is to lay, an merties of defer-

tion of the Law :

\$ Exci 10.13 offe.
22 But he was fad at that faying, and went away no a citte no any

things in complete

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ferte , and sur grass)

defite,

Cariits cup and baptilme.

luke 13, 30.

fake 18,31

Matt. 10,17.

6 The disciples

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relling vato them

was at band, and

life which fhould

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most certainely

№ Matt. 20, 10.

prism, h. E We pray thee.

7 we muft fieft

Ariue, before we

follo N.

not to be ouer-

S. Marke. Christs riding into Ierusalem,

f Euen in the midft mothers, and children, and landes f with perfecuof persecutions. tlons, and in the world to come, eternall life. 31 & But many that are first, shall be last, and 4 Mat, 19, 10.

the laft, firft. 32 5 \$ 6 And they were in the way going vp

at this present, houses, and brethren, and sisters, and

to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they ate againe prepawere afraid, and lefus tooke the twelue againe, and began to tell them what things should come vnto him. of his death, which

33 Saying, Beholde, we goe vp to Ierusalem. and the Sonne of man shall be deliuered vinto the hie Priefts, and to the Scribes, and they shall condemne him to death, and shall deliner him to the

34 And they shall mocke him, and scourge him, and fpit spon him, and kill him ; but the third day be thall rife againe.

35 Then lames & John the fonnes of Zebedeus came vnto him,faying, Matter, g we would that thou thouldest doe for ve that we defire.

36 And he faid vnto them, What would yee I should doefor your

37 And they faid vnto him, Graunt vnto vs, that we may fit, one at thy tight hand, and the other at

thy left hand in thy glory. 38 But lefus faide voto them , Yee knowe not what ye aske. Can ye drinke of the cup that I shall

drinke of , and be baptized with the baptifine that I shall be baptized with? 39 And they faid voto him, We can. But Iefus faid voto them. Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with

the baptifme wherewith I shall be baptized: 40 But to fit at my right hand and at my left,

is not mine to give, but it shallbe given to them for whom it is prepared.

41 And when the ten heard that , they began

to disdaine at Iames and Iohn 42 8 But Iefus called them vnto him, and faid

to them, & Ye know that h they which are princes among the Gentiles, have domination over them, and they that be great among them, exercise authetitie ouer them.

43 But it shall not be so among you:but whofocuer will be great among you, thall be your fer-

44 And whofoener will be chiefe of you, shall be the feruant of all.

45 For even the Sonne of man came not to be ferued, but to ferue, and to give his life for the ran-

46 ¶ 4 9 Then they came to Tericho : and 23 he went out of Iericho with his disciples, and a great multitude, Bartimeus the fonne of Timeus

a blinde man, fare by the way fide begging. 47 And when he neard that it was lefus of Nazareth, he began to cry, and to fay, I clus the Sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should hold his peace; but he cryed much more, O Sonne of David, have mercie on me.

49 Then Iesus flood flill, and commanded him to be called: and they called the blind faying vnto him, Ba of good comfort : arife, he calleth thee

50 So he ti rewe away his cloake, and rufe, and came to felus.

51 And tefus answered & fail vnto him What wiit thou that I doe ynto thee? And the blinde

52 Then Iefus faid vnto him, Go thy way:thy faith hath faued thee. And by and by he received

faid voto him, Lord, that I may receive fight,

his fight, and followed Iefus in the way. CHAP. XI. I Christ entreth into Hierusalem riding on an affe, 12 The

fruitleffe fiage tree is curfed, 15 Sellers and buyers are east out of the Timple, 3 The force of faith 14 Faith in prayer. 15 The brothers offences must be pardoned. 27 The Priests aske by what authoritie hie wronght those things that he did. 30 Whince Iohns baptime was.

Nd 4 1 when they came neere to Hiernfalem, 4 Matt. 21. 1. A to Bethphage and Bethania vnto the mount Luke 18. 20. A lively image of Oliues, he fent foorth two of his disciples, of the foiri wall 2 And faid vnto them, Goe your wayes into kingdome of Christ that towne that is ouer against you, and assoone on earth,

as ye thall enter into it, yee shall finde a colt tied, whereon neuer man fate : loofe him , and bring

And if any man fay voto you, Why doe ye this? Say that the Lord hath neede of him, and ftraightway he will fend him hither.

And they went their way, and found a colt, tled by the doore without, in a place where two wayes met, and they loofed him,

Then certaine of them, that stoode there, faid vnto them, What doe ye loofing the colt?

6 And they faid vnto them, as lefus had commanded them: So they let them goe. 7 \$\frac{1}{2}\$ And they brought the colt to lefus, and \$\frac{1}{2}\$ Iohn 12.14;

cast their garments on him, and he fate vpon him. 8 And many spread their garments in the way: other cut downe branches off the trees, & fit awed

them in the way. 9 And they that went before, and they that followed, cried, faying, Holanna: a bleffed be he a Well be it to him

that commeth in the Name of the Lord. at commette in the Name of the Lotd.

from God, or that

Betted be the king Jome that commeth is fent of God. in the Name of the Lord of our father David: 6 Happie and

Hofanna, O they which art in the highest heavens, proferous. 11 "So lefus entred into Hierufalem, and into luke 19, 45. the Temple and when he had looked about on all things, and now it was evening, he went forth

vnto Bethania with the twelue. 12 % And on the motrowe when they were % Matt. 21, 19. come out from Bethania he was bungry.

13 2 And seeing a figge tree a farre off, that had leaves, he went to fee if hee n ight finde any a An example of thing thereon : but when he came vnto it, hee which hangeth found nothing but leaves ; for the time of figges over the beads of was not yer. hypogrines.

14 Then Iefus answered and said to it, Neuez man eate fruite of thee here feer while the world flandeth: and his disciples heard it.

15 \$ And they came to Isrufalem , and Ie- 3 Christ shever h fus went into the Temple, and began to cast out indeede, that he is them that fide and bought in the Temple, and the true King and ouerthrewe the tables of the money changers, therefore the teand the feates of them that folde dones. uenger of the di-

16 Neither would hee fuffer that any man tine ferune of tha Temtile. flouid cary a cyeffell through the Temple,

c That is, thy tro-17 And he taught, faying voto them, Is it not phane inframent, Witten, Mine house shallbe a called the house of of which those felpraser voto all nations? * but you haue made it a lowes had a nimdenne of theenes.

18 At d the Scribes and hie Priests heard it, and a market place. fought how to defiroy him : for they feated him d Shall en wilden because the whole multitude was astonied at Lis so accounted and

19 But when even was come, Isfin went out * lere.7, ::.

20 F 44 And

of the cities.

appointment, ru'e ouer their fubiects: but the Pastors are not called to rule, but to ferue,according to the example of the Soane of God bimfelfe. who went before shem for fornuch us he also was a Minister of his Fatheis will. % Luke 22, 25. b They to whom at is decreed and appointed. Watt. 10.29 luke 18.35. 9 Chuft onely. being called upon by faish, healerh

our blindnelle.

The Magi rates

accordi g to Gods

-- CHICK TOWNS TIAL CHILLE MAS' 4 Mat. 21, 19. 20 4 And in the morning as they iourneyed The force of faith is exceeding together, they faw the figge tree dried up from the great, and charine roots. is euer loyged with it.

is that affured

faith and iruft

Mat.7,7,

f Word for word,

Speaking in the

the performance

g Woen you Ball appeare before the

" Mar. 6,14.

Matt. #1.13.

g Tae Gofpell

ted long time

fince under the

bath bene atlaul-

pretence of an or-

6 A reward of an

of whome they

8 The calling of

God is not tyed

either to place.

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Without excepgion.

a This word Para-

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ble, which the E.

together, but allo

b M'hen the freits

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So be galbered.

Alligories.

mat 11,33

luke 20,9.

ecre, 2.2.

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dinerie (necelijon.

lake so, r.

andeed.

time that now is.

that you receive it.

to flew the certain-

which we have in

21 Then Peter remembred, and faid voto him, Mafter, behold, the figge tree which thou cutfedft,

is withered. 22 And Iesus answered, and saide voto them.

Cirap, XII.

Hane e the faith of God.

e The faith of God 23 For verely I say vnto you, that who soener shall fay vnto this mountaine, Be thou taken away, and cast into the fea, and shall not water in his heart, but shall beleeve that those things which he faith, thall come to passe, what we uer he faith, shall be done to him.

24 & Therefore I fay vnto you, Whatfoeuer yee deine when yee pray , beleene that I yee fhall haue it, and it shall be done yeto you.

25 But when 8 yee shall stand, and pray, forgive, if yee have any thing against any man, that your Father also which is in heaven , may forgive

tie of the thing and you your trespaffes. 26 For if you wil not forgive, your Father which is in heatten, will not pardon you your trespattes.

17 Then they came againe to Hierufalem; and as he walked in the Temple, there came to him the hie Friefts, & the Scribes, & the Elders.

28 And faid vnto him, By what authoritie doest thou thefethings? and who gave thee this authoritie, that thou shouldest doe these thires ?

29 Then Iesus answered, & faid voto them, I wil alfo alke you a certain thing & answere ye me, and I wil tell you by what authoritie I do thefe things. 30 The bap isme of lonn, was it from heaven,

or of ment answere me.

31 And they thought with themselves, faying, If we shall say, From heaven, he will say, Why then did ye not beleeue him ?

32 6 But if wee fay. Of mon, we feare the people: for all men counted town that he was a Prophet indeed.

33 Then they answered, and faide voto Iesus, We cannot tell. And Iefus answered, and faid voto them, Neither will I tell you by what authoritie I doe thefe things.

CHAP. XII.

1 Of the mineyard. 10 Christ the Hone refused of the Iewes, 11 Of tributeto be ginen to Cefar. is The Saddinees denging the refure then. 18 The first commandement. 31 Teleuc God and the neighbours better then 36 Chieft Danish f mie, 38 Tobeware of facrifices. the Scribes and Pharifes. 44 Inc poore widow.

NJ i heebegan to ipcake voto them lo a para-A bles & A certaine man planted a vineya d. & compatted it with an heige, and eigged a pit for the winepreife, and built a rower in it, and let it out

to hufbandmen, and went into a fir ange countrey. 2 h And at the time, hee fent to the huf bandmen a fernsot, that hee might receive of the hul-

bandmen of the finit of the viceyard. comparing of things 3 But they tooke him, and beat him, and fent him away empite. darke speeches and

4 And againe he fent vnto them another fernant, and at nim they call fromes, and brake his head, and fent him away thameful handled.

5 And ag time her fent another, and him they flew, & many other, bearing form, & killing forme.

6 Yet had hee one forme, his deare beloued : him also beefen; the last you them, saying They will reperence my former.

7 But die hal benderen Gid among themfeliers, This is the beise; come, leave kill nim, and the in-

Sadduces denying the relurrection. 21 heritance shall be ours,

8 So they tooks him, and killed him, and call him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and defitroy these hul bandmen, and give the vineyard to others.

10 Haue ye not read fo much as this Scriptures ifat. 43,16, + The fione which the builders did refule,is made mat 21,72. the head of the corner.

It This was done of the Lord, and it is maruei- 1. per. a, 8. lous in our eyes.

12 Then they c went about to take him , but die and verse de A they feared the people; for they perceited that he spake that parable against them; therefore they left him, and went their way, 13 4 3 a And they fent voto him certaine of the hike 20,20,

Pharifes, and of the Herodians , that they might a The Gospell taken him in his talke. 14 And when they came, they faile voto him, I tie of the Magi-Matter, we know that thou art true, and careft for fervice of God,

no man : for thou d confi. ereft not the person of a Thou does not men , but teachest the way of God truely , Is it founderly mirrard lawfull to give tribute to Cefar,or n. t. 15 S ould we give it, or thould we not give it? darkened any whis

but he knew their hypocrific and faide vnto them, at all Why tempt yee me? Bring me a penie, that I may by me come to God,

16 So they brought it, and hee faid vnto them, Whose is this image and superferiptions and they faid vnto birn, Celars,

17 Then Ielus answered, and faid ento them, "Gine to Cefar the things that are Cefars, and to " Rom. 13.75 God, thole that are Gous; and they marueiled at

€ 3 % Then came the Sadduces voto Lim. (which fay, there is no refurrection) So they asked 3 The refurrection him, faying,

brother die, and leaue his wife, and leaue no chila ial ce, a d milice dren, that his brother thould take his wife, Scraife of the Sadduces, vo feed unto his brether.

20 There weie feuen breihren, and the firft & Deu at 1. tooke a wife, and when he died, left no iffue.

21 Then the fecond tooke her & he died neither did he ye: leave ittue, and the third likewife: 22 So those seuen had her , aud l. fi no illue:

laft of all the w fe diedalfo. 23 In the refurrection then, when they fhall rife againe, whose wife it all the be of mem? for senen

had her to wife. 2.4 Then Iclus ar fwered and faide voto them, Are ye not therefore decelued, because yee knowe

not the Scriptures, peither the power of G. d? 25 For when they thall tile against from the

dead, neither men marrie, nor wines are married, but are as the Angels which are in I eauen. · 26 And as touching the dead, that they finall

rife againe , have ye not read in the booke of Mo. * Fxod 9. 6, fes, how in the built God spake vitto him, faying, I * am the God of Abraham, Sc the God of Heac, and the God of takoba

27 God is not the God of the dead, but the God of the living. Ye are the refore greatly deceived,

28 4 & + Then came one of the Scribes that 4 Sacrifices and had beard them disputing together, and perceiving never pleased that hee had answered them well, hee asked him, God, enlette luchs ; Which is the first command m ot off . !!

24 lefes answered him, The first of all the com- and our neighmanifements is, 4 deare, Ifrael, The Lord out God bours went store, is the suely Lordy

afts 4,13. rom.9,33.

Pfal. 18,13,

iov. e h the authoappearance, that the truth is thought

19 Matter, & Moses wrote voto vs. If any mans the foolish ignoauouched against 15 Mat 24.24. Luit- 20 27.

matt. 43-2 to

₹ Mas 12,39. outward worthips ? neceffarie aurrier

Dour 6160

They

curitts cup and baptilme.

- "c hoor : Minome" 30 Thou shalt therefore love the Lord thy God with all thine heart, and with all thy foule , & with

4. Lenit. 19.13. 992 251. 21. 2Q. 8. M. . 3 0. gaint 5.14.

sames 18. Att. 12.41. Tak. 20.41. 5 Chuit proqueth

his G. dhead even out of Dauld himfelfe, of whom he came according to the fiells. f Word for word, on the Loly Gheit,

and there is a ereat (beech , whereby is meant faut it mas not fom en D und afke tim are queftion. As the holy G of shot Itake, who did an amienter pof-

fefe Danid. * Pfst. 110.1. * Marke 13.6, luke 11.43. and 10.41 6 The maners of mini 'ers are cot rashly to be followed as an ex-

atns e

shem. h The word is a fluic, which is a kend of womans garment , lengenen downe to the heeles. and is taken gene-# 14) , for # H) garment made for

gea garm nt mensieniden Dautere-Forme 12 .1. 1: Mat. 23.14. 64 Kt 20.67. 7 The doing of om duenes, which God allowers.

is not estermed according to the outwar value, bin to the toward

A Mat. 24.7.

Ink. 2. ; a Tre celinu&ina efibe Tem, le . cierry and whole par si n is aforero d, minch-or obles of .b. Church . but yet there aleannexed ma y comforts, and is of te end of the

wala is defert-# Luke 19.43. s. 4/1/43.

all thy minde, and with all thy flrength; this is the

hift commandement 31 And the fecond is like, that is, 4 Thou shalt loue thy neighbour 25 thy felfe. There is none o-

ther commandement greater then thefo 32 Then that Scribe faid voto hun, Well, Ma-

fter thou haft faid the trusth, that there is one God, and that there is none but he. 33 And to love bito with all the heart, and with

all the vaderSanding, and with all the foule, and with all the Brength, and to love he neighbour as himf Ife, is more then all whole borns offerings and

34 Then when Iefus faw that he answere I difforce in the kind of creedy, he faid onto him. Thou are not faire from the kingdome of God. And no tean after that doubt

35 9 \$ / And foils answered & Little terching

in the Temple, How fay the Scribes that Christ is the fonne of Danid?

35 For David himfelfe faid by fahe holy Ghoft. * The Lord faid to my Lord, Sir at my right hand, till I make thing enemies thy footh ole

37 Thee Davidhimf-Ife calleth him Lord; by what meanes is he then his forme? and aunch peo-

ple heard bim gladly.

38 * 6 Morecuer he faid voto them in 8 his dog Worles be raught Cheine, Beware of the Scribes waien loue to goe in h long robes, and lone falutations in the markets, 39 And the chiefe fears in the Synagogues, and

the hrft toumes at feefts.

40 Which it denours widowes houses, even vnder a colour of long prayers. There thall receive the greater dammanion.

41 7 * And as lefus fate oner against the treasometimese, but in 41.7 And as letus late oner against the treations place is female. Here beheld how the people cast i money into

to fig refle that from the treaturie, and many rich men caft in much. 42 And there came a certaine poore widow, and the rhrew in two mites, which make a quadrin

43 Then hee called voto bird his disciples, and faid vnto them. Verely I fay vato you, that this poole widowe bath call more in then all they which have orft into the treasurie.

44 For they all did call in of their Inperfluitie: but the of her pouertie did calt in all that the had,

euen all her living.

* Luke 11 1. 1 Money of any kind of meetall, as the Rowines wied, who in the beginging did stampe or come broke, and after wird it for current miney. C. H. A. P. XIII.

a Of the destruction of Ierufatera 9 Perfecutions for the Goffe'l. 10 The Giffell must be preached to all # 2510ns. 26 Ot Christs comming to sudy ment. 33 We must water and pray.

A NJ+ as hee went out of the Temple, one of his disciples saide vnto oim, Master, see what manus flones, and what maner buildings are bers.

2 3 Then is fus answered, and faide vero him, Seeff then theft: great puildings? there thall not be leit one stone vpon a stone, that final nor be thorowen downe.

3 And as he late on the mount of Oliues, oner against the Temple, Perer, and James, and John, and Anurew afked him fecretly,

4 Tell vs , when shall these things bee ? and what fhallbe the figue when all thefe things thall be fulfilled ?

5 And Jefus answered them, and began to fay. V Take beed leaft any man deceine you.

6 For many shall come in my Name, faying, I

S. Marke. am Christ, and shall deceive many.

7 Farthermore when we shall heare of warres. and rumors of warres, be ye not woulded; f r fuch toings much needs be : but the end frak not be yet.

8 For nation that rife against well mand kingdone againt king lone, and there that be earthquakes in digers quarters and there thall be farning and troubles; the lears me biginings of forewes,

9 Bot take , ee heede to your fellules : for they flight celiner you up to the Councils, and to the Synngogues : yeuthall be bearen, and bro ig't before rules & king for my fake, for a a testimonial a The hearing of

you preacting, fall 10 And the Gaspell must be published amor g or a mon runain all no ions

11 & But when they lead you, and deliuet you fout not be able to vp , b be not caref al before hand, neither chacle protest a mrance, what ye shair far thut what is given you at the same inke in the same time, that ipeaks. for it is not you that ipeake, but and at 14. the boly Gnolt.

Y. a, and the brother finall deliuer the bro- fore hand beingene ther to death, and the father the fence, and the fine correction the children thali tile against their pacens, and thall whereby m. n. auf

caule them to die.

13 And yet shall be hated of all men d for my from the first in a Names sake; but who foeuer shall endure vitto the mant of confidence end, he mall be faned. 14 & Moteouer, when yee shall fee the abomi- that confiant file

nation of defolation (Spokets of by " Daniel the we are willed to bas Propner) e fet where it ought not , (let him that mare of , Locke readeth, confider it) then let them that be in Indea, c Bi any kind of flee into the mountaines,

15 And let him that is upon the house, not come what to freake, downe into the boute, neither enter therein to d Firme, ferch any thing out of his nouse, And let him that is in the fielde, not turne "Rt 21 20.

backe againe to take his garment. 17 Then wo finibe to them that are with child, then and prophane

and to them that gine fucke in those dayes. 18 Pray therefore that your flight be not in the Temple, and defile

19 For f those dayes shall be such tribulation, as but affocienne dea

was not from the beginning of the creation which God created you this time, notther thall be 20 And exc pt that the Lord Lad the tened Hebrewes wie, and 20 And exc primar the Lore has inserted a bath a great these dayes, to field flould be faued; but for the force mit, for tiget

chets f k-, which he nath cholen, he hash shorte- wesh as to anderned those dayes. 21 Then n if any man fay to you, Loe, here is that time on mife-

Chuft, or loe be w there, belieue it but.

22 For falle Christes that ite, and falle prophets, and thall thewe fignes and wonders, to deceine, if it were possible the very clott. 23 But take ye beede : berold , a baue fla wed faith, thorthe day

you all tell gs before. 24 Moreouer in those dayes after that tibu-

lation, the funne shall waxe dark. So the moone 1. ke . 7 . 3. shall not give her light,

25 And the statres of heaven shall fill and : Mais 10, the powers which are in heaven, thali theke. 26 And then shall they see the Sonne of man

comming in the clouds of great power and glorie. 27 * And he shall then fend his Ar gels & shall

gather together his elect from the foure winds, and from the vimoft part of the earth to the vimoft part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaves, ye know that former is neere. 29 So in like manner, when yee fee thefe things

be a most suid ns . im , faloat they b Wee are mot fore bead neotherke ben compage in millines. which proceedesn and furr nope of Geds . P. tance artificinis and cumu 3 Mat 14 17. e When the heas propie But not ones both ti and the city.

t This is a kind of

Dech mouch the

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het Amos ; 10.

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be darkenipe.

and 21 8.

121K.52.7

% Mat 14 33.

Then another , as if

st felie : So the Pro-

toel 8.10. And 2.75

Endare to the end.

* Mat. 24 3to

come

Chap, xiiij. is neere, onen at the doores.

30 Verely I fay voto you, that this generation fall not paffe, till all thefe things be done.

3 t. Hoauen and earth thall paffe away, but my words shall not passe away.

32 * But of that day and houre knoweth no man, no, not the Angels which are in heaven, nei-

ther the Sonne himfelfe, but the Father. 33 4 Take heede; watch, and pray : for yee know not when the time is.

34 For the Senne of man is as a man going into a firange countrey, and leageth his house, and giweth authority to his fernants, and to every man his works, and commandeth the patter to watch.

35 Watch ye therefore, (for ye know not when the mafter of the hoafe will come, at even, or at

midnight, at the cocke crowing of in § dawning) 36 Leaft if new come juddenly hee thould finde

37 And those things that I say voto you, I say unto all men, Warch.

CHAP. XIIII. * The Priefls conformacie again? Christ. 3 The woman

powring eyle on Christ head, 11 The preparing of the Pafecuer. 22 The influences of the Supper se Chrait delewered into the hands of men. linered into the bends of men. 44 Indias berrayeth him with a k ff2.53 Dereft as before Cantebas. 66 Peters de nial. Nd & rewo dayes after followed the ferst of

A the Patteoner, and of volcauened bread; and the hie Priefts, and So-ibes forgat how they might take him by craft, and put him to death.

2 But they fayd, Not in the featt day left there be any tumult among the people.

3 " And when he was in Bethania in the house of Simon the leper, as he fate at table, there came

a woman basing a boxe of circment of Spiker ard, very coffly, and the brake the boxe, and powered it on his head. 4 * Therefore Come diffaine Lamong them-

files, and fayd, To what end is this w.fto of ointment ? 5 For it might have beene fold for more then

a three hundreth pence, and beene ginen vote the poore, and they murmured against her.

6 But Ielus fayd, Lether alone : Way trouble ye her? the hath wrong it a good worke on me.

3 For ye have the poore with you alwayes, and when ye will ye may doe them good , but me ve shall not have alwayes.

8 4 She hath done that thee could : the came aforehend to anoint m. buly to the burying.

9 Vereig I fag voto you, whereforeer this Golpel thall be pleached throughout the whole world, this slig that the hath done, hallbe tooken of in remembrance of her.

10 # # 5 Then Iudas Iscariot, one of the swalua, wain away vinto the hie Prieffs, to berray him vnto them.

11 And when they heard it, they were glad, and promifed that the would give him money : therefore he fought how he might conumiently betray him.

12 4 % 6 Now the first day of vol muened bread, 6 when they sacrificed the d Passeouer,

celebrare the Patterure according to the Law and therewithall by a miracle Dawe h that notive hearding bee in the firth that traight way fuffer , yet that marken rate nouve anoming seem to not intertraign key to not yet that the it God. I That is, then which my, enter the cuming of the fame dry, which must the beginning of the liftenth, Lovic Matth 26.17. I They god if fareface. If This is flock to the adjust the thempore, which is by and its Last amones, and by sile Pafferners, were the Vefeat tomber

come to paste, knowe that the kingdome of God his disciples sayd ento him, Where will thou that wee goe and prepare, that thou mayeft eate the Paffeouer ? 13 Then he fent forth two of his disciples, and

fayd vino them , Goe ye into the cate, and there thall a man meete you bearing a pitcher of water : follow him. 14 And whitherformer he gooth in , fay ye to the good man of the toufe, The Matter fareth,

Patfeoner with my cilciples ? 15 And be will thewy ou an * vpper character which is large, trimined and prepared; there make

readictorys.

16 So his disciples went foorth, and came to Stound, is what the form the part, but the citie, and found as he had fail voto them, and busule the roled made ready the Paifequer.

17 And at even be came with the twelve. 18 4 7 And as cley fate strable at d did care, pint shouler, I felus faid, Verely I fay woto you, that one of you 4 Fid. 41 10.

shall betray me, which eateth with me. 19 Then they began to be forowfull and to fay tehn 13.15 at.

to him one by one , Is it I? And another, Is it I? 7 The figure of 20 And he as fivered and faid voto them, It is be fav, waich b

one of the twelve that f dippeth with mee in the fatilled, is abroged tel: and in place 21 Truely the Sonne of man goeth his way, thereof are buck-

as it is written of him : & out woe le to that man, by whom the Sonne of man is betrayed; it had ble voto them. beene good for that man, if hee had noner beene which shall con a 22 " And as they did eate, I : fus tooke the f That vieth to

bread, and when hee tall given that kes, hee brake eat meat with men i and gaue it to them, and faid, Take jest, this is my Alistins.

23. Alfo hee tooke the cop, and when hee had giu-n thanks, gaue it to them : and they all dranke

24 And he faill vnto them, This is my blood of that new Teffament which is then to many.

25 Vetely lear voto you, I will drinke no more of the freis of the vine visil that Jay, that I drinke it new in the kingdome of God.

26 And when they hanfung a Pfilme, they & film is 12. went our to the mount of Olives.

27 (* 5 Then lefus Did voto them, All y. first bow be that be chended by me this right: for it is written, & I be t. makin of t will imite the theprearde, and the the pe thall be wit never to face feattered. 28 But after that I am rifen, I will go into * Ga- * (nap o 7)

file before you. 29 9 And Peter faide voto him , Although all

men thould be offended at thee, yet would not I.

30 Then lefus faid vrto him. Vetely I fay vrto thee, il is day, even in this right before the cocke a crow twife, thou thalt denie me it ife,

31 But he faid a more exmeftiy if I thould die with thee, I will not denie thee; likewife also tayd ters without af-32 4 4 to After they came into a place named Take at 19.

Gett femane : then hee faid to his differpice, Sit yee to Chilit forfering here, till I have praved.

33 And hee tooks with him Peter and lames, and John, and he organne to be troubled, and in takes, the most great benuineffe,

34 And fail vnto them, My foule is verie heanie, eum voto the death : tatie here, and watch.

35 So he went forward a little, and fell downe hands , which has on the ground, and praved, that if it were possible, being int, doeth that hours might pallefrom him.

Where is the lodging where I shall eate the e The Greeks word 13miteth that part of the honfethauss Li be & from the It futte in that \$211 if the house they caled it a fup mai 16 10 23. luine 22 14

1.401.11.20

couchant at [wern-

S. Chriff to mela be f. inken of his

them. c. Here is fer for de

to acreseirent per the amont fore or mar Fralling Be i wegienelle. That doublisme Dare plainely Per formatical. A Mat. 26.36,

for vs in that the la which he tooke vpon him for our

homicle remote cal the carie of God. recomerb the sug a. bu Fathers of ler than a wall

36 And

x By the will of God, againil the counfeil of me s, it came to pade sha: Chrift fhould be put to death pon the folemne day of the Paffeomer , that is all tefpediche rath might agree to the figure \$06# 14.2.

3 Mat 15 1.

Tuke 22.1.

B The latter day

be featched for,

which the Father

alone kno we:h:

bot let vs rather

ensistate.

take beed , thet it

COME BOL V POD YS

€ M44-24.13.

is not currically to

a Raffi ja 'gmenu are multra e be'ore God a Wich is about fix a wad, En : fo.

him elfeto be anminted once or twife for erraine confide ations : bu, his w li is to be lady ansinted in he poore. 4 Tais wamas by the feere inffind ofthe S ich anpintir g Chille, letseth before mens eves . his death and burrall wasca were at bond.

26 Mitth. 26.14. de k. 21.4. Courroufceffe clushed with a zeale of h sine. is an occasion to betrag and crue fie Cir'it * Just. 26.17.

tuke 2 28. 6 Chuft being made libied oche

Lawfor ve , doeth

Luds Kiric

11 An horrible example of the flug-

gillinette of men,

even in the difci-

ples whom Christ

4 Math 26,47.

11 As meo did

willingly fpoile

God their Crea-

tot of his pratfe

going about to

make fatistadion

for this ruine . is

owne, and becrayed by one of his

shiefe, that the pu-

nifftment might be agreeable to

the time, and we

tours , forfakers,

and facrilegers.

uils faare.

your hands.

13 Vader pre-

might be delive-

sed out of the de-

he scape not out of

k That is , Peter. I All has disciples.

sence of godlines,

all things are lavv-

inll to fuch as doe

violence against

m Which he cast

sn the night jud-

whereby we may

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owine Be thefe vil-

Mait.16 57.

n The highest coun-

accused as a blasphemer and a falle

prophet : for as for

treafon, it was forged against him by

the other crome of

the Precits , to en

meanes to con-

was fo innocent

that he could not

be oppreffed , no nor by faife wit-

domne him 24 Christ , who

force Pilate by that

vpon hun.

sohn 18.24.

denly ranne foorth :

Christ.

who are very trai-

forfaken of his

familiars as a

in forfaking and berraying him, to Carift willingly

luke 21.47.

sohn IS. 4.

had cholen.

36 And he fayd, h Abba, Father, all things are h This doubling of en those dayes, when possible voto thee : take away this cup from me :

their language were neuertheleffe nor that I will, but that thou wilt, be for this word, Ab. 37
ba, is a Syrian
word 37 " Then he came, and found them fleeping, and fayd to Peter, Simon, fleepeft thou? couldeft

not thou watch one houre? 38 Watch yee, and pray, that yee enter not into tentation : the spirit indeede is ready, but the

30 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them affecte againe : for their eyes were heavie: neither knewe they what they should answere him.

41 And he came the third time, and faid vnto them. Sleepe hencefoorth, and take your rest: it is ynough : the house is come : behold, the Sonne of man is deliuered into the hands of finners.

42 Rife vp: let vs goe: loe, he that betrayeth me, is at hand.

43 4 14 And immediatly while hee yet spake, came Iudas that was one of the twelve, and with him a great multitude with fword's and flaues from the Inie Priefts, and Scribes, and Elders.

44 And he that betrayed him, had given them a token, saying, Whomsoeuer I shall kille, he it is : take him and leade him away i fafely.

45 And affoone as hee was come, hee went Braightway to him, and fayd, Haile Mafter, and kiffed him.

46 Then they layd their handes on him, and tooke him.

47 And k one of them that floode by , drewe out a fword, and smote a servant of the hie Priest, s Sodiligently, that and cut off his eate.

48 And lefus answered, and fayd to them, Yee be come out as against a thiefe, with swords and with staues, to take me

49 I was dayly with you, teaching in the Temple, and ye tooke me not : but this is done that the Scriptures should be fulfilled.

50 Then they I all forfooke bim, and fled. 51 13 And there followed him a certaine yong

about him, when he man, cloathed in in linnen vpon his bare body, and hearing that flurre the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 So they led Iefus away to the hie Prieft, and to him came a together all the hie Priefts, and the Elders, and Scribes. taines victinity fet

54 And Peter followed him a farre off , euen into the hall of the hie Prieft, and fate with the

feruants, and warmed himfelfe at the fire. 14 And the " hie Priefts, and all the Councill fought for witnesse against Lesus, to put him to

cill was affembled, because Christ was death, but found none. 56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare salse witnesse against him, saying,

58 Wee heard him fay , & I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stoode up amongst them, and asked Iefus, faying, Answerest thou

neiles , is at the length, for confesting God to be his Father, condemned of impletie before the hie Frieit : that we . who denied God and were indeede wicked , might be quit before God. : Matt 46.59. & John 2.19.

S. Marke. nothing ? What is the matter that thefe beare witneffe against thee ?

> Againe the hie Prieft alked him, & favd vnro him, Art thou that Christ the fonne of the o Blessed? t thou that Christ the fonne of the o Blemen:
>
> 62 And lefus fayd, I am he, + and tee final fee all granfe?

the Sonne of man fit at y right han! s. the power 4 Matt. 44.39. of God, and come in the cloudes of heaten.

63 Then the hie Prieft renthis cleathes, and faid, What have we any more reade of witnestes? 64 Ye have heard the blatphemie : what thinke is Chill fuffering

of death. 65 11 And some began to spir at him, and to tech everlatting 65 15 And some began to ipit at him, and to glory to them that could his face, and to beate him with hits, and to believe in him.

fay vito him, Prophecie And the fergeants imote & Mai. 16.69, like 12.55. him with their tods.

66 3 16 And as Peter was beneath in the hall, 16 An heavie exthere came one of the maides of the hie Prieft.

67 And when the faw Peter warming himfelfe, pelle of man , togen fhee looked on him, and fayd, Thou walt also with comfortable ex-Iclos of Nazareth.

68 Bar he denied it, faying, I know him not, cie of God . who neither wot I what thou fay: ft Then he went out of repentance and into the porch, and the cocke crew-

69 "Thenpa trail faw him againe, and began " Matt. 26.71. to fay to them that frood by. This is one of them. 70 But hee denied it againe : and anon after, the Euangelift, dillie

they that floode by, faide against o Peter, Surely gently together, we thou art one of them; for thou art of Galile, and thy Peter was known fpeach is like.

71 And hee began to curse, and sweate, saying, the maidens report ? I know not this man of whom yee speake.

72 * Then the fecond time the cocke crewe, deniall is froken of and Peter remembred the word that Iefus had faid there is a man fire vnto him, Before the cocke crow twife, thou thalt want mer troned, denie me thrile, and weighing that with himselfe, & Mar. 16.714

CHAP. XV.

1 Of the things that Christ fuffered under Pilate. 11 B.s. rabbas is preferred before Christ. is Pilate delivereth Christ tobe crucified. 17 He is crowned with thorne, 19 They (pit on him, and mocke him, 21 Simin of Cycne carrieth Christes croffe. 27 Christ is exucified betweene two theenes. 32 Hee is railed at, 37 He gineth up the ghoft, 43 lofeph burieth him.

Nd & 1 anon in the dawning , the hie Priefts & Mat. 27. 1 A Nd X anon in the carrier and the Sci- Inke 22 66, helde a Councill with the Elders, and the Sci- Inke 22 66,

led him away, and a deliuered him to Pilate. 2 Then Pilate asked him , Art thou the King judgement feat of of the Iewes? And he answered and fayd vnto him, an earthly judge, Thou fayeft it.

3 And the hie Prieftes accused him of many guiltie votes the things.

* Wherefore Pilate asked him againe, say- not for his owne ing , Answerest thou nothing ? behold now many rethby the Judges things they witnesse against thee.

5 But tefus answered no more at all, so that but for all ours, Pilate marueiled.

6 Now at the feast, Pilate b did deliuer a pri- deliuered from the

foner vnto them , whomfoeuer they would delire guiltineffe of our 7 Then there was one named Barabbas, which was bound with his fellowes, that had made infut- indgement feate of

rection, who in the infurrection had committed God, eneu in the mutther. the Angels.

8 And the people cived aloude, and began to a It was not law-

full for them to pus any man to death. for all causes of life, and death were taken away from them, first by Herodethe great, and afterwarde by the Romanes, about fourtie yeeres before the defination of the Temple, and therefore they deliner lefus to Pilate. * Mass. 27.12.14KB 23.31 ishm 18.35. b Vfed Printe to deliner,

61 But he held his peace, and answered norbing. . Of God, who is

reters denian;

ye? And they all condemned him to be worthin all kind of reproach for our fakes, get-10h# 18.87 ample of the frailthet with a most ample of the merfaith to his elect. p If we compare of many through

> yea, and in Linke, when the fecond and not a maiatohn 13.33.

bes, and the whole Councill, and bound Iefus, and 10hn 18.19. 4 Chrift being bound before the

in open allembly is condemued as death of the croffe. finnes, (as appea-

owne wordes) that we most guiltie creatures being fi nes , might be quitted before the open affembly of

defite

Christ condemned and crucified.

defire that he would doe as he had ever done wnto

9 Then Pilate answered them, & fayd, Will ve that I let loofe voto you the King of the lewes? to For he knew that the hie Friefts had deline-

red him of envie.

a Chrift going 2-

bourto take away

the fienes of men.

vinipe the throne

condemned as one

the kirgdome, and

kingdome , that we on the other fide,

who shall indeed

be erescall kings,

might receive the

God to wue hand.

A Matt 17 31.

wicked bath no meafore, bur in the

the weakenesse of

Chilt, be ngin

paine v. det the beaule buiden of

the croffe , doeth manifeltly fhewe

sbat a lambe is led

to be facrificed.

Matt. 17.33.

Chrift is led out

of the wals of the

eauthly ferufalem,

into a toule place

of dead mens cur-

most vucleane, not

touching himfelfe,

finnes, which were

layd upon him , to

being made cleane

by his blood, might be brought

into the beauenly

: Luke 13.34

5 Chritt hangeth naked upon the

croffe , and as the

wickedil catife

that ever was , most

that we being cloa-

shed with his righ-

tenufaer,& bleffed

fanctified by his

onely oblation,

may be taken vp

E(a1.53.12.

6 How angrie

God was against

out fire, which

faretie , bir fonne, it appeare b by

this horrible darke-

e By this word,

tani, be meaneth Palefina : fo that

she firangenefic of

much the mere fet

the wonder , is fa

K Ichn 2.19

vilely reprodued :

Sandtnary.

the end that wee

buttou-bing our

cafes, as a man

luke 22.76. 3 The rage of the

crowne of glory at

that buit da ret

mocked with a

faife thew of a

11 But the high Priefts had mooned the people who wint about o to defire that he would rather deliver Barabbas vaof God bimfeife , is to them.

12 And Pilate answered, and sayd againe vnto them, What will ye then that I do with him, whom ye call the Ki g of the lowes?

13 And they cried againe, Crucific him. 14 Then Pilate fayd voto them, But what cuill

hath he done? And they cried the more feruently, 15 So Pilate willing to content the people, loo-

fed them Barabbas, and delineted Iefis, when he had foourged him, that he might be crucified.

16 T en the fouldiers led him away into the hall, which is the common hall, and called togemeane feafon, even ther the whole band.

17 2 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to falute him , faying, Haile, King of the Icwes.

19 And they imote him on the head with a reed, and fpa vpon bim, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne cleathes on him, and led him out to crucifie him.

21 4 And they 3 compelled one that paffed by, called Simon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 3 4 And they brought him to a place named Golgotha, which is by interpretation, the place of

dead mens sculles. 23 And they gave him to drinke wine mingled

with myrthe : but he received it not. 24 25 And when they had crucified him , they parted his garments, casting lots for them, what

every man ibould have. 25 And it was the third houre when they crucl-

fied him. 26 And the title of his cause was written aboue,

THAT KING OF THE LEWES. 27 They crucified also with him two tneenes,

the one on the right hand, and the other on his 28 Thus the scripture was fulfilled, which sayth,

with his cuifes , and * And he was counted among the wicked. 29 And they that went by railed on him, wag-

ging their heads, and faying, & Hey, thou that dethroyeft the Temple, and buildeft it in three dayes,

30 Sane thy feife, and come downe from the croile. 31 Likewise also even the hie Priests mocking,

fayd among themselves with the Scribes, He laved other men, himfelfe he cannot faue. 32 Let Christ the king of Israel now come

downe from the croffe, that we may fee, and beleeue. They also that were crucified with him, reuiled him.

33 € Now when the fixt houre was come,6 da:k nes arose ouer e all the land untill the ninth houre.

forth in that , that Paffemer, and in the full moone, when the Sunne fbined euenall the reft ef she world and at midday that corner of the world, wherein fo wicked an all was committed, was enerconered with most griffe darkeneffe.

Chap, XVI. I ne repunctire, 34 And at the 7 ninth houre lefus cried with a loud voice, faying, 4 Eloi, Eloi, lan.ma-labeth- migaon with Sithanis which is which is to interpretation, My God, at the management of the state of

God, why haft thou forfaken me?

35 And some of them that flood by when they this armed with the hormole carfe heard it, fayd, Beholde, he calleth Elias.

36 And one Tame and tilled a figure full of torong ed to body vineger, and put it on a reed, & gaue him to drinke, hanging voor the faying. Let him alone: let vs fee if Elias will come, the infoula and take him downer

37 And Iefus cried with a loud voice, and gaue he title h himvp the ghoft.

38 And the vaile of the Temple was tent in provide anding a twaine, from the top to the bottome.

39 Now when the Centurion, which flood over against him, saw that he thus crying gave ve are died, very smisthe gholt, he fayd, Tinely this man was the Some ring ballion a of God. 40 \(\Cappa^3\) There were also women which beheld beneath, by rengalized.

afaire off, among whom was Marie Mag lalene, the Tombie, and and Marie the mother of lames the lette, and of cy there impose Iofes, and Salome,

41 Which alfo when he was in Galile, " fol- at in hee the with lowed him, and ministed voto him, and many endeath contre other women which came vp with him vnto Hie-

42 * And now when the night was come (be-mock a him, that cause it was the day of the preparation that is be- out of hand to re fore the Sabbath)

43 * Iofeph of Ariwathea, and honourable Leid of all. counfellour, which also looked for the king iome in P. d. and many of God, came, and went in boldly vnto Filate, & Parison and and asked the body of Iesus.

44 And Pilate marueiled, if he were alreadic great had to of dead, and called vnto him the Centurion, and af- for he the Lord, ked of him whether he had beene any while dead, choic wan on for

45 And when he knew the trueth of the Cen- his want is. turion, he gaue the body to lofeph :

46 Who bought a linnen cloath, and tooke him w Lake 8 2. downe, and wrapped him in the linnen cloath, and 3 Mait at colayed him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the a stoning creat fepalchre:

47 And Marie Magdalene, and Marie Iofes corners of the Sans mother, beheld where he should be layed.

of Godig tenrully depth of nell, yes felte, crying with a urighty voice; and the wound which hire received of lea bungnerchat a il de un fire syla white our of them which murdered Leulin . Lorsen Controtte men which fortvener reldall ton abuleaction. 1. Lake 25 50. 11 M 19 38 outhorne, of the into counfell by

We brockta, aid

CHAP. XVI.

1 Of Chriffes refuerection. 9 He appeare : it Al trie Macdal ne andothers, 15 He fendeth his 21 : 1.03 18 preach. 19 His aftenfion.

Nd* when the Sabbath day was past, Matie * Tenting it. A Magdalene, and Marie the mother of lames white 2011. and Salome , brought fweet ognituents , that they might come and anount him.

e If we confider what danger Isfeph cast him, elferate, were hall perceive how

2 Therefore carely in the morning, the first day of the weeke, they came voto the f. putchie, when

the Sunne was now rifen. 3 And they fayd one to another, Who firall

roll vs away the from from the doore of the fepulchre?

4 And when they a looked , they faw that the a 1950 time case frome was rolled away (for it was a v ry great one) their yes toward

s 4 So they went into the bf-fine ite, and the life chro. faw a yong man fitting at the rightful to contained in Tolka and a a long white robe; and they were fore troubled. b Into the came

6 But he fayd vnto them, Benot fortionbled: wherein inafefase ye feeke Iefus of Nazareth, which hath beene cracified : he is rifen, he is not here; behold the place where they put him.

7 Bus

, curifies rejurrection.

4. Chab. 11.28. matth 32 apreateth to Marie Magdalene to wooraid too difciples inciedatitie. A I.nn 10 16.

Tuke 3. 1. . Inc. 24.13. a Carin appeareco to . No ather difciples and at length to theele-

sc Luke 24.36. tahn 10.19. . The Evangelast confidence nos the order of the time, trus the course of bes betorie, which hee druided into three parts : The post bewech how ne appeared so the

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galile: there

shall ye see him & as he sayd voto you And they went out quickly, and flad from the fepuichre : for they trembled, and were amafed : neither fayd they any thing to any man : for

they were afrayil. o C : And when I efus was rifen againe, early the first day of the weeke, he appeared first to Marie

Mag lalen on of whom he had call feuen douils: 10 And the went and tolde them that had beene with him, which mourned and wept

11 And when they heard that he was aliue, and had appeared to her, they believed it not.

12 " After that , he appeared voto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the remnant, neither believed they them.

14 6 # Finally, he appeared vnto the eleuen. winter, the fee, ad. as they fate together, and reprocted them for their saids. Differes, the embeliefe and hardnes of heart, because they believed to the debe. files, and therefore ped not them which had feene him, being rifen vp be ajth , Finally, againe.

Christes aicension. 19 3 And he fayd unto them, & Goe ve into all 3 The Apostles

the world, & preach the Gofpel rod energy creature, are appointed, and 16 He that thall belerue and be baptized, thali mired varo them, be faued . A but hee mar will not beleene, thall be wat a to preach damned.

mned.

17 And these tokens shall follow them that be to muliter the Saleene, " In thy Name they thall caft out deniis, and come is, which sthall fpr.k - watar new tongues, 18 * And thall take awa, f-rpents and if they it es power to de

shal drick, any dea ly thing i that not hart them; misacles. * they the that hands on the ficke, and they * Mathas 19,

all rec u r.

19 4 50 eler the Lord had spoken unto only, but to all men, them, he was received into heaven, and fate at the and surry where right hand of God.

20 And they went fourth, and p eached energy And the sale swhere And the & Lord w ought with them, and # Ads is 18. cor broned fihe word with fignes that followed, " Adis a 4. and

net before. Add. 18.5 * Add 18.8. 4 Inke 24 5t. 4 Chill banng ac-complified his oin e on earry, alcender b mo heaver, strom whe wel ine ductine communes action to action, acconcing into heater, from whe neft ned of time of the doftine of the heater state of the doftine worldend. A first. 14. I Town, the destrume; therefore action must go before, and figures must fellow after.

THE HOLY GOSPEL OF IESVS CHRIST, ACCOR-

DING TO LVKE,

CHAP. I.

1 Lukes Preface. 5 Zucnarias and Elifabet. 15 What an one Ichn flow. dbe. 10 Zacharias friken dumbe, for hes inc.eduitie::6The Angel filmteth Mary, and foretellith Christes nationie.39 Mary visiteth Eisfabet.46 Maries r Lake commendath fong. 68 The fong of Zucharias. flowing that the pro-mi of Christ iscome. 76 The office of Iolia

Orafinuch as 3 many haue = taken in hand to fer footh the florie of those things, whereof we are fully perfivated, A Diany tockett it

2 b As they have deligered them vnto vs, which b Inke was not an from the beginning faw them their felues, and were therefore it was not minifiers of the word,

3 At feemed good also to mee (most noble Theophilus)affoone as I had fearched our perf. Ct ly all shings 4 from to e beginning, to write voto thee thereof from point to point,

4 That thou mighteft a knowledge the certain ie of those things whereof thou half beene inft ucted.

5 Nathertime of B Herod king of Judea, there was a certaine Priest rame Z chatias, of the 4 conde of Abia; and his wife was a Luge bigon his of the daugh ers of Aaron, and ber name was Eli-

6 Both were i inft before God , and h walked est me ficter know in all the logimmandements and ordinances of the

monnely. a John was o was merber Elias, a doppointed to be herauld of Corift, comming of the flocke of sacon , and of two fam us and blameleffe parents, bath flie wed in his court ion, which was again, the course of nature a doub emtracie, to the end the me. flion! be more reauly street up to the hearing of his The strong of the section mentions the more really intentity to the Best m_2 m_3 m_4 m_4 brower, for our life is a war . Whi i in wenness to It, whish we a me to the works. I In all the moult and errors need law on B was no man could suffly ta, verus t now fort to , that the fruit of refrication are fet forth here, and not the surje, which is fush energy, and meth. " eis.

7 And they had no childe, because that Elie fabet was barren : and both were well ftriken in

8 And it came to passe, as hee executed the Priefts office before God, as his course came in

office, his let was to harne incente, when he went one , and the Court into the • Temple of the Lord 10 And the whole multitude of the people Court or outward

were without in prayer, " while the incente was roome, where all trait g.

11 Then appeared who bim an Angel of the condition fore are

Lord, francing at the right fide of the Alter of in- into the Timple. * L nst. 6.17 nle. 12 And when Zacharias faw him, he was trou- * Softeake the Hebrawis, when it

bled, and feare fell your bim. 13 Burthe Angel fai d voto him, F are nor, Za- of twee ency : joss charies: f + the prayer is heard, and thy wife bitla- it faid of Nimrod, bet thell beare thee a fonne, and thou shalt call his a valiant hunter

14 And thou shall have loy and gladnesse, and f An drinke that many shallrei yee at his birth

15 For bee thall be great in the o fight of the q Sha be a meanes Lord, and that notices which wine, took pling of the many to drinke and he shallow hiles with the nolly Ghoft, intrachemotics enen from his mount is worde.

16 % And many of the colluser of ifrael shall he when they fell.

9 turns to their Lor. God, 17 % For he thail goe t befe rehim fin the fpi- go before kings, rican spower of boas, to tone to esteams of the one wings provide for father stotic children and the diffehedient to the king is not force of with nome of the inth one, to make mady a people of Their spake no pr pared for the Lar

that which her Chitte Bath inti-

and formust all she

e S. ran e ton meso

of the Priefts $\frac{d}{dt} = \frac{Exed 30.7}{The Timple was$ anoth r. for Zachathe prople were,

> finified a rare kind Gen. 20 9. He was before God,

Malac 4 5. to the Lively on

Matth. 11,14. Y A. this viete

the fixer M. tony-

r pared for the L. r 18 Then Zac, arias faid visio the Angel, Where-mr, skin the Ignus, for the life forth, style would far the caufe to that that come hef the caufe. I By the pears Sinceprimally, executify to that time common a first major is my sarry gave street doches in the way that is fould take, wany the keedes of committee, which whe sarry borned great consistences in a relative man, is with a command your offence of the committee and the configuration of the common of th smoot the chiefest causes which make me to reserve C honorer their parent

hee to whem the Lied appeared when Clespas fare hin; and he was saught not overy by Part, but by others or the Apolies alfo. e It is riod mightie, muastirefore

the witheres that fan : habitory

bant, buidd not

wrne ki. Gifzel

perfo me : Luke

begove Muther and Marke.

Theotheins was 4 very homomorable man , and in place of great dignity fainer off , then the faber,

led e of those rengy, Lord, m without reproofe. Lower of but

by shall I know this ? for I am an olde man, and my wife is of a great age.

19 And the At gril answered, and fayd vnto him, I am Gabriel's tracitat d in the preience of Gud, and am fent to speake vinto thee, and to shew

thre thele good tidi gs. 20 And behold , thou fhalt bedembe , and not be able to fipe ke, vn hime dantia thele trings be done, becarfe thou beleen & not my wornes, which thalbe fulfilled in their feafon.

21 Now the prople waited for Zicharias, ad metaciled that he tarted to lot g to the Temph

22 And when hee came out, hee con not fp ske voto t ein ; then mey perceine ditat : ee had feene a vision in the Tample : for ee a see fignes vivo them, and temained dutibe

23 And it came to path, when to daies of is office were fulfilled, that he diparts to his owne

24 And after those dayes is said Elif. b t conceited and hid her felfe has a oct s fayitg. 25 Thus bath the Lord ord with the , in the

daies wherein he lo. kea on me, to take from mee my rebike among men. 26 C 3 And in the fixt moneth, the Angel Ga-

briel was fent from God vito a citie of Galile, named Naza cth.

27 4 To a virgin dhanced to a man whole name mas toleph of me i boule of Doubl, and the virgios rame mas Maie.

28 And the A' gel went in onto her , and fay I, Hall: thou that at feely b. loned : the Land to with thee : a beeth darr thou among women

29 And when the faw him , thee was b troubled at his faying, and thought what maner of talusati-

on r'a. shoul be. 30 Then the Angel fail voto her, F, are not, Marie: for thou hat c four of from with God.

31 & For loe , thou if al c no ice in the

womber, and beare a funne, " and fralt call his Name Is fee.

32 He shall be great, and shall be dealled the Some of the most digh, and the Lor God shall give voto him the throne of sisfather Danis

33 & A I hee shall reigne coer the house of see f form his time. Tacoo for ener, and of his kit glome final be none

34 when faid Marle wato the Angel, How field this be, feeing 11 know not man?

35 And the Arg Laniward, and faid voto her, The holy Ghoft & that come spon thee, and he power of the most High iball overshadow thee: therefore also that a doly this g which shalbe bosse of thee, thatbe i called the Sonne of God.

36 And beholde, t y k coufi . E. f. et, fhe hath all conceived a fonce in per classage; and this is her linx moneth, which was called parren.

37 For with God shall nothing be voposible. 38 Toen Marie Gid , Beholde the i mant cfthe Lord : be it viito me according to tay word. So the

A gel deprised from her.

be, forfe inc. I fb it e Civili his mother, I am very fure, I fhall not burn any man for the 2nd . Urrein had be ruidty the Propnets , t' at the M ft : flowed be born of a Virgin. That is, the now Good Ball came there is a way of a Wirgin. micro) peace of a systeening an agree surject of variety expected plan was I cole and a few man four more moth was I few and a few surject for a local of and few more for the world took the Source of Od. A Zhongh Especial worse file for a I Leni see file megh by Maries confine for where see that a see file megh by Maries confine for where see that a see file megh by Maries confine for where see that a see file megh by Maries confine for where see that a see file megh by Maries confine for where see that a second method of the second method me #FE L. TO, for maca n. to b. married to menof other trites, ever e nid not let best Leaster might ink thim wine out of any trice for tot Limites had no portion al'ested them, when the lent was divid darring the people, I This is mam the fixt monein from the time whin he concerned

4 And Marie arole in thole daves , and went to the m hill countrey with hafte to an cia Fiftherb being. tic ofnda. ut Libn an Marie

4 And entred into the house of Zacharias, and with Carrie, by . us fel el Elifabet. 41 And it came to paffe, as Elizabet heard the holy Good due

dutation of Marie, it e babe o five g in ter belitteren yet econ ter and Enfances was blied with the hole Gha ft 42 And the cred with a loud-voyce, and first the histories and

Bletted art tou among women, because Pibe fruit min. m. n I car it far. of we won he is theiled

43 And where commeth this to mee, that the his in a worth Was in tor a puff cold Coughaba mother of as, Lordiffi ald come to mee

44 F. r locationne as the voi couf his filetails which was one of mar grain te ine belly for iov. 47 An Welfeld fire that best and ; for those of I thin, and a part

the genthalbe performer, which were toloner from two mith reconineco y luta laf. the Lur ! 45 > Then Matie faid , My foule magnifieth the 1 a This was no or-

47 And my Girit reloyeeth in God my Sa- dinary not speak. Lord

p Cariff to a . Bed 48 For hee hath 4 hicked on the poore de-in effect of cas ni. ur

48 For the nath of picked district Poore act of marine, gree of his f. most : for beholde from hencefooth of Child the sethell all ages cal: me tletted.

49 Because he that is mightly bath done for me if clear, and reprise great trings, and holy at his Name. 50 And his merce is from generation to gene-miled out that

ration on them that teare! im 51 & He bath the wed free gib with list arme, longth exhibited

the hath " ic utered the proud in the x imagination of the hoth freely and gracionly cents. on of their hearts.

52 " Hee nath y fur downe the mightie from " World for work, My bal no Bearing their feats, and exalted them of low degr. e.

53 & Hee bath filled the a hungite with good in title & ammureif not ber things, and fent away the rich en pay. astest, out the

54 6 4 He ham vpholden Hrael his fernant, to Totten that be mindfull of his morev. 55 (" As bee bath I poken to our fathers, to THE RELEVANTE ministry to prake

per, to Ab a sam and his feed) for euer. the Heir wer. 56 And Mais aboade with her about three 4 Praises Plan

moneths; after, the returned to her owne boule. 33,12. 57 4 6 New Eldsbers time was fulfilled that the if an all an arrange

should be delivered . It the brought from a fonce, in a reader, waith 58 And her near beers and confinsteard tell in Hibrary wie how the Lord has live with its great a cretic vpon as which and the

her, and they + r- io, ced with thei. Bricks h. 59 And it was to that on the eight day they \$ Ent 29,15.

came to circurcife the bare, and called him Za- # Enemastre claries, of er one unrose of his father. 60 B. his mother a tweed, and fayd, Not fo, x He has fatte

but ne the be called John. it he there, catted tours.

61 And de, fayd vito ber, There is tione of magnetical or by

tly kin ed that is named with this name. 62 Then they are efigues to his rather the wime manner of their or as hearts

CORNAL WEST TOTAL he would have him called. 63 So be asked for writing tables, and wrote, k.d. counted the sea

laying. His name is lotto, and they manualled all. editors in time y = 8. His name is 1000, and trey made in a deligration.
64. And his mouth was opened i not enady, and deligration. , The inghi, and

his to gue, and he spake and praised G id. 65 Tuentrare cane on all them that dwelt neere richmen.

vitto the neard also these words were notice abroad 3. Sach a new are thorowout all the hisl countrey of Indea, eres which are me

deed the pore in feirit, but is fuch as shalling nathing to the vicine and light

I was reflored to it former thate, is read in some corses. a All this that was fajd and dowe.

56 April

That appeare. fer fothe Hebr wes wethis worde (10 fand) meaning that they are ready se der his comm in-3 The Angel fer-

ting the Lat Whi. b flou 1 be bor e , is tent o the virgin Marie, in whom he Some of se moft high promifed 20 Daut ia con ce ned by the vertue of the buly

Gion.

& Matt. teil. be faide Marie owerwife Christ bad not been of the flocke, nor the foune of Datit.

Z li might b Yikmord, jull of fanour ant grace , and hee Powerh straight after, laying out planning unious, what that facour to in trat be faith. the Lord is with shie. a Of God.

b Moon datthe Arangen: Be if the WHITE . So Beake the Hibritore, aring, that men haur fend fanour , which are an faurne # Ef 1 7.14.

Chap s.al, d H. foallhe de. clar & fo to be , for be to is the Stene of God from inth

micah 4.7 e The greatnesse of the matter car feth the que in to marchar fo li : infleth ani wich it all , for to .. keth enely of the miner of the concerning . lo that it is point for belein I al thrieft

by the modert kriide mife togethir ind this is the me wing

\$ Din 7 4.17.

f So fpr keine He-

of freech the e mpant of mana a

Tire de Stefferres And al day that accepthem, eld them op la thea hearts, faying, Woar maner colde that! e Thought vten them adiagoney and this be! and the shand of the Lord was wh him. earn-fly, and asse 67 7 Toon his father Zacharias was fille with

f Inat in , the preand a So jusar kinde

of virta. appeared 7 Inha yet feater burge, by me airthe frie of the bo.

ly Gasit, is appoin ted to his cline g That been sih 10 nord him die P : . inf much sont e cara dir a from between him the , to

Di ne vi m prion. andsorede mors. 4. Czap. 2.30. m 1/. 1 21. k Hub payed the fay , the frice of our red-mousen.

₹ P.a.:31 18. saths Horotoe tongue fignitish micht, and it is a Mitsphore, ta . m from beage, inat Behr with their bornes : and by raifing up the might of Ifrael, is

m: int , that the kingd me of tirael mas def nach, and theen mie thereof laid on the ground,

r Chrift ibe fonne of jod, taking v. co oun che forme efa feruant, a. d muking timfel'e of no lepuration, is moorely borne in a stable and by the meaner of Air guilus che migheien priule in the would Churking nothing leffe) bica

erd in Berb inem, as the Propage fore-wayned. A So farre at the Emp. e of the Rie manes did tretch. 6 That is , the inhatstones of every their om stoken. and they orederated at a contract value . 1 4: the

80 c

nterour aghi und rstand, how rich curry country, sitie, family, and house

... c White Daniel was porne, and brought up in. 4 Ichn 7.42.

were, printed them the holy Ghost, and prophecied, faying, 68 Bieffed be the Lord God of Ifrael , becufe fine faucure of G.d. he hath g viliced & and b redeemed his people,

69 & And hath raifed up the i horne of falux. on vito vs, in the houle of his feruant Daic, 70 " As he ipake by the mouth of his holy Pro-

pheis, which were fince the world began , fares 71 That he would fend vi deliverance fictiout

enemies, and from the hands of all the nate vs. 72 That he might thew mercy towards out faminufull of his pea thers : and a remember his buly couenant,

73 8 And the oathowaich he fware to our fatae. Abraham

74 17 nob mis, that hee would grant vuto vs. the. It is being delinered out of the hands of our enemies, should ferue him without feare,

75 All the dairs of our life, in & holineffe and ranfome, that is to tighteoufnede the ore him. 76 And thou, m babe, that he called the Pro-

poet of the most High: for thou that goe before Too wood Horne, the face of the Lord to prepare his waies,

77 And to a give knowledge of faluation vnto his people, by the o remission of their sinnes,

78 Through the tender mercy of ou God, whetby * the P day fpring from an high bath vifited vs. 79 To giue light to them that fi in darkeneffe,

and in the thadow of death, and to guide our feete into the way of 9 peace.

80 And the childe grew, and waxed frong in spirit, and was in the wilds thethe, till the day came that he should shew himf life yoro Hrael. even then when the firength of Ifrae! formed to be unterly decayed. " Icre. 23.6.

and 30 to k Declar d indeede that he was mindfull, & G.n. 23, 16, ier, 31.33. heb. 9.13.17 & 1. Feb. 1.17 . I To Gods g. edithing. m To nighthen be at this prefeit n.u. r fairtle. n Open the way, o Fig. n. refee of finnes, is the meanes whereby God Janeihas, Rom. 4.7, * Zach. 3 S. and 6 12 mai 42. P Or, bud, er brauch), hie alluácth mníothe places in leve, 21 5 Zach 3 8 and 6, 12, and he is eadeda bu l from an higu that is fins from God wi to wand not as other buds which but our of the earth. q Into the way which eadeth to to true happine fie,

CHAP. II.

1 Augustus Cofar; sweeth off the world, 7 Christ is borne. 13 The Ang. Is four 1: Carra to circumcifen. 21 Marie parified 18 S meen taketh Chaift in his armes, 19 His fong, 36 Aansthe Pronie B. 40 The childe Chrift, 46 lefus d | puteth with the defturs.

A NA it came to passe in those dayes, that there came a decree from Augustus Celar, it at all the a world should be b texed, 2 (This full taxing was made when Cytenius

was gonernour of Soria J 3 Therefore went all to be taxed, every man

to his owne ci ie. 4 And tof ph alfo went up from Galile out of

a civie called Nazareth, into Iudea, vnto the c civie of # David, which is called Beth-leem (because he was of the boute and linage of Dauid,)

To be taxed with Mary that was given him to wife, which was with childe.

6 \ And fo it was, that while they were there, the dayes were accomplished that thee should be

7 And shee brought foorth her first begotten fonne, and wrapped him in fwadling cloathes, and laid him in a crarch, because there was no roome for them in the Inne.

THEIR CHE .. CHEC 8 4 And there were in the fame countrey 2 The Angels themseures declare to poore shepwatch by night ouer their flocke.

9 And loe, the Angel of the Lord e came vp. regarding the on them, and the glory of the Lord floore about pride or the might on them. them, and they were fore afraid.

10 Then the Angill dide vinto them, Do not a-field; for behold, I times you girl things of great the cib. I Ledging without iov, that that be to all the people, d.ores, and open in 14 That is, that voto you is borne this day in the ane.

the citie of Danid, a Saulour, woich is Christ the . Came fuddenly upon them , where they thought of no 2 And this shallbe a figne vinto you, Yee shall such matter.

fine the babe five hear, and faid in a creton. 13 And thraigh way there was with the Angel f While armies

14 Gire be to God in the high beauens , and upter of Gen round peace in each, and towards men i good will.

15 And it game to parte when the Angels were a soon, infinite, and game away from them into heaten, that the thep-grations factory 15 And it came to parte when the Angels were & Cods reads, hear is fride one to another , Let vs gue then vnto loward men. Beth-leem, and fee this thing that is come to palle, which the Lord hat thewell voto vs.

16 So they case with hafte, and found both Mary and Ioseph antine babe layd in the cratch.

ary and Ioseph antine babe layd in the craich,

17 And when they had feene it, they published

Genitate,

feenitate, abroad the thing the was tolde them of that 1000 7.22, ilde. 18 And all that heard it, wondted at the things of the Courch, made founce; to

which were tolde them of the mepheards. 19 But Mary kept all thosefayings, and pondred der verromthe them in her heart.

20 And the shepheards returned glorifying and leius doth well depraifing God, for all that they had heard and feene, clare) being ciras it was speken vuto them.

it was spoken visto them.

21 4 3 And when the eight dayes were accomplified, that they should circumcife the child, circum-ition of his name was then called & Iefus, wiich was na. the fathers. his name was then called § Ielus, which was na. (Chap.1.31), med of the Angel, before he was conceived in the mail b. 1. a...

22 * 4 And when the dayes of b her purificati- 4 Christ, vpon 22 * 4 And when the dayes of a ner purification on, after the Law of Moyfes, were accomplished, whom all our has they brought him to Hierufalem, to prefent him to offered to God, the Lord.

23 (As it is written in the Law of the Lord, Law, do h putific both Mary and vs & Euery man childe that first openeth the wombe, all in himfelfe. fliallbe called hely to the Lord)

24 And to give an oblation, as it is comment for the fulfilling of ded in the Law of the Lord, a paire of turtle doues, pife to for other or two yong pigeons.

25 5 And beholde, there was a man in Hierofa. cleane, b) the birth 25 And beholde, there was a man in mervis. Spiles, spiles, lem, whose name was Simeon: this man mas i. st. of the spiles, lem, whose name was Simeon: and feared God, and waited for the confolation of non. 8.16. Ifrael, and the intelly Ghoft was upon him.

26 And it was declared to him from God by 5 Sime in deeth the holy Gheft, that he thould not fee death, be, Temple foretell fore he had flene that Ancinted of the Lord.

27 And he care by the motion of the spirit in comming of Mefto the Temple, and when the k parents brought in a cof the greatest the babe lefus, to doe for him after the cufterne of part of that, and

28 Then be tooke him in his armes, and praifed the Geneiles. God, and lay d,

29 Lord, now lettest thou thy fernant depart the bely Ghoth, and in peace, according to thy m word,

peace, according to thy m word,

figure Meronmie,

For mine eyes have feene thy of faluation, k I of ph and Ma-Speaketh, as it was commonly taken. I Lettell me depart out of this life, to be

famounde of maunty foultiers , praising God, of Angels , robus compage the Maseft . c of God round fulldiers.

and office of the

3 Chirit che head

the Law, to delicurfe of the Law

? Leuit. 12.K. b Tris is meant,

not defiled, nor v

* L MIL. 11.6.

of the calling of

this is h kin by the rie : and fo be syncist one fashers, m As then premifedime, n That is, for I have feene with my very eyes; for he faw before in minde, as it is find of Abraham, He faw my

de), and resorced, . That, wherein thy faluation is conteined, 31 Which

the & King. fald " no 4, littlene the Propher , ver none of them was p As a figne fet up snon bie piace , for of all people, all men to looke

€ Efat.8, 14. 10%.

9,32. r.per.2,8.

waso whom God

Brime earnefly

1 Shall roome &

ana grieue mift.

6 Abother wit-

neffe celi le Suneen. azamít os hom

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A D ut. 16,1.

8 All Juetles

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1 Tohn commeth

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The Scribes and

The Gerre Birred

belcene.

so bit.

th true'y

Meshas.

31 Which thou haft prepared p before the face

32 Alight to be revealed to the Gentiles, and the glory of thy people I frael.

33 And Ioseph and his mother maruelled at

those things, waich were spoken touching him. 34 And Simeon bleffed them, and fayde vnto a Is appointed and Mary his mother, Beholde, this child is 4 appointed for the of I fall and rifing against of countries.

for the r fall and rifing agains of many in Ifrael, and for a fligne which thallbe spoken against, 35 (Yea and a fword shall pearce through

+ E 44 of the reprothy foule) that the thoughts of many heartes may be opened.

through their owne

36 6 And there was a Propheteffe, one Anna default and for the rifing of the elect, the daughter of Poanuel, of the tribe of Afer, which was of a great age, after the had lived with an bufforll ome fantit so band feuen yeeres from her virginity: f That is, a marke,

37 And the mas widow about fourescore, and which allmen faill foure yeeres, and went not out of the Temple, but ferued, God with fallings & prayers night & day.

38 Sae then comoving at the same instant upon them, confessed likewise the Lord, & spake of him to all that looked for redemption in Hierufalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Gable to their owne citie Nazareth. be brought, inut-

40 And the child grew, and waxed firong in Spirit,"and was filled with wifedome, and the grace

of God was with him.

41 7 Now his parents went to Hierusalem, enery yeare , & at the feaft of the Paffeoner.

42 And when hee was twelue yeere olde, and they were come vp to Hierufalem, after y custome of the fead.

43 And had finished the daves thereof, as they wifedome of Chilft returned, the child lefus remained in Higgsfalem. in his time, by an and loseph knew not, not his mother,

44 But they supposing that he had beene in the company, went a dayes journey, and fought him among their kinsfolke, and acquaintance

45 And when they found him not, they turned backe to Hierufalem, and funght him.

as And it came to palle three dayes after, that they found him in the Temple, litting in the aids of the doctours, both hearing them, and asking

47 And all that heard him, were aftonied at his

understanding and answeres.

48 So when they faw him, they were amafed, & his mother fay I voto him, Sonne, why half then thus dealt with vs? behold, thy father and I have ched, fo are they acfought thee with very hearis hearts.

49 Then fayd he vnto them, How is it that ye

fought me? knew yee not that I must goe about my Fathers bulines ?

them queltions:

50 But they understood not the word that hee fpake to them.

51 2 Then hee went downe with them , and came to Nazareth, and was fubited to them; and his mother kept all these sayings in her heart.

52 And Ielas increafed in wifedome, and flature, and in fauour with God and men.

CHAP. III.

4 I shit exhauteth to repentance. 1 : His teftiment of Christ. 20 Heren putteth him in prifen. 21 Congte bagtifed. 23 His pedegrie.

Now in the fifteenth years of the reigne of Tiberius Cafar, Pontius Pilate being gover-

solde of the Prophets, & .ayeth : he foundation of the G sipel which is exhibited onto vs, feiting forth the true obser-uing of V Law. Mr. fre-mercy in Christywhich comment after him vivid a so hapaffing the effectuall ligne toth of regeneration and alfo at to gruenene of his ies,

Will Simons, and required and ther Constant Tric Falth. 27 nour of Indea , and Herod being Tetras h of Gad lile, and his brother Philip Tetrarch of Junes and of the countrey of Trachonitis, and Lylanias the Tetrarch of Abilene,

2 (+ When * Annas and Caiaphas were the A 114 hie Priestes) the word of God came vnto John, the a Josephus and thomas of Pachesias in the will be really fonne of Zacharias in the wildernelle.

3 And he came into all the coaftes about a water Iordan , preaching the baptifine of repentance for Diene 1,4. the remiffion of finnes,

4 As it is written in the booke of the fayings ... I have I link of Efaias the Prophet, which faith," The voyce of . . . him that criesh in the wildernes is, Prepare ye the way of the Lord: make his paths fraight

5 Enery valley shallbe filled, and enery mountaine and hill thall be brought low, and crooked things shallbe made straight, and the rough way ex faallbe made smooth.

6 And all flesh thall fee the faluation of God. Then favd he to the people that were come

out to be baptized of him, is O generations of via K Mart 4 a pers, who hath forewarned you to flee from the wrath to come?

8 Bring footh therefore failtes worthy amendement of life, and beginne not to lay with your felues, We have Abraham to our Father : for I far vitto you, that God is able of thefe stones to raile vp children voto Abraham.

9 Now also is the axe layde vnto the roote of the trees therefore every tree which bringeth not foorth good fruit, shallbe hewen downe, and cast into the fire.

10 Then the people asked him, laying, What | fl'all we do then?

II And he answered, and sayd voto them, & He chara appoint 4 that hath two coates , les him part with him that the rith a mount hath none : And he that hath meate, let him doe 1600, parte likewife.

12 Then came there Publicanes also to be in villag i. baptized, and fayd vnto him, Mafter, what find I and find the we doe ?

13 And he fayd vnto them , Require no more meno, we must

then that which is appointed you you.

The foul first likewife demanded of him, how that microfaving, And what filell we doe? And he fayd vinto frees the I mer. them, Do violence to no man, neither accide any but intivious falfely, and be content with your wages.

15 2 As the people waited, and all men mufed the fact a men s and in their hearts of John, if hee were not that Chiff, the giver of that

16 Inhn answered, and fayd to them all, * In- tel by the factor deed I baprize you with water , but one ftro iger mens deed I barrze you with water, but one mo best at the fit then I, commette , whole fitness larger I am not characteristics. worthy to volocie; he will baptize you with the as A.t. 1,1 & 8.4. hely Ghoft , and with hre.

make cleane his floore, and will gather the wheate world into his gather, but the chaffe will hee butne vp & Mail 1445. with fire that never flialibe quenched. 18 Thus then exhorting with many other things, 41 tonfilmed with he preached vnto the per ple.

10 & But when Herod the Tetrarch wasre- Mail 3, 13. buked of him, for Herodias his brother Philips Atacher, 9 wife, and for all the cuils which Herod had done, a Durbartime is

20 He added yet this about all, that he four vo faud fird in the Iohn in prison.

21 & Now it came to pathe, as all the people framounced, by were baptized, and that belos was baptized and did its vorce of the pray, that the heatten was opened:

22. And the holy Ghoft came downe in a bo- Prieit, and Protilly flape like a done upon him , and there was a there.

Str Tames agos Require historie

e Bank mar para r. ney. and gally

rece prite Lin. but mires our

is the nutt neaf

17 3 Whole fanne is in his hand, and hee will 3 Tae Gel, el is the fanne of the Not 6 17 a I lins preaching

bis death. head of the Church,

E L a

6 The Stocke of Christ according to the fielt , is brought by order euen to Adam, and fo to God, that It might appeare. that he onely it was whom God romifed to Abiakam and Danid, and appointed from everlaiting to his Church, which is gathered together of all

fores of men.

14

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60. 6

voyce from heaven, faying, Thou art my beloued Sonne : in thee I am well pleafed. 23 C 6 And Iefus himfelfe began to be about

thirtie yeeres of age, being as men supposed the fonne of lofeph, which was the fonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the Sonne of Melchi, the sonne of Ianna, the sonne of Iofeph,

25 The fonne of Mattathias , the fonne of Amos, the fonne of Naum, the fonne of Effi, the fonne

26 The some of Maath, the some of Mattathias, the fonne of Semei, the fonne of lofeph, the fonne of Iuda.

27 The forme of Ioanna, the forme of Rhefa,

the some of Zorobabel, the some of Salashiel, the Sonne of Neti. 28 The sonne of Melchi, the sonne of Addi, the Sonne of Cofam, the sonne of Elmodam, the sonne

29 The sonne of lofe, the sonne of Eliezer, she fonne of I crim, the fonne of Matthat, the fonne

30 The fonne of Simeon, the foune of Iuda, the Sonne of lofeph, the Soune of Ionan, the Sonne of

31 The fonne of Melea, the fonne of Mainan, the fonne of Mattatha , the fonne of Nathan , the

fenne of Dauid, 21 The fonne of leffe, the fonne of Obed, the fon

of Booz, the fonne of Salomon, the fonne of Nauffon, 33 The some of Aminadab, the some of Aram, the fonne of Estom, the fonne of Phares, the fonne

of Iuda, 34 The sonne of Iacob, the sonne of Isac, the

Sonne of Abraham , the Sonne of Thata , the Sonne of Nachor, 35 The Sonne of Saruch, the Sonne of Ragau, the

sonne of Phalec, the sonne of Eber, the sonne of Sala, 36 The fonne of Cainan, the fonne of Atphaxad, the fonne of Sem , the fonne of Noe , the fonne of Lamech, 37 The sonne of Mathusela, the sonne of Enoch.

the sonne of lated, the sonne of Maleleel, the sonne of Cainan. 38 The sonne of Enos, the sonne of Seth . the

fonne of Adam, the fonne of God. CHAP. IV.

1 Of Christes tempiation, and fasting. 16 Hee teacheth in Nagareth to the great admiration of all a4 A Prophet that teacheth in his owne countrer is contemned 33Oue indiction and source country is contemna 33 vor possible of the deutil is cured 38 Peters mother in lawe is heated, 40 and dimers sicke persons are restered to heatth. 41 The deutils acknowledge Christ.

Nd I lefus full of y holy Ghoft returned from A lordan, and was led by that Spirit into the wildernesse,

2 4 And was there fourtie dayes tempted of the deuil, & in those dayes he did eat nothing but when they were ended, he afterward was hungry.

3 2 Then the deuil fayd voto him, If thou be the sonne of God, command this stone, that is be made bread.

4 But Iesus answered him , faying , It is written, & That man shall not live by bread onely, but by every word of God.

5 Then the deuil tooke him vp into an high mountaine, and thewed him all the kingdomes of the world, in the twinckling of an eve.

sat honour, and lattly to a vaine confidence of himfelfe, ouercommeth him thife () to the word of God, of Dent, S. 3. Monte, 4.

6 And the deuill fayd vnto him, All this . power will I give thee, and the glory of those kingdomes : for that is b deliuered to me : and to a By this word whomfocuer I will , I giue ir.

7 If thou therefore wilt worship mee, they dome toemselves fhallbe all crtine.

8 But Iesus answered him , and sayde , Hence is spoken by the it. from me , Satan : for it is written . 4 Thou thalt gare Metonymie. worship the Lord thy God, and him alone thou for hee is prince of

Then he brought him to Hierusalem, and absolutely: and as fer him on a pinacle of the Temple, and fayd vnto it, but by fuffehim , If thou be the Sonne of God , caft thy felfe rance, and way of downe from hence, For it is written, & That bee will give his fore he faith not true, that he can

Angels charge ouer thee to keepe thee : 11 And with their bandes they shall lift thee he will.

up, least at any time thou shouldest dash thy foote " One of an high against a stone. gainst a tione.

12 And Iesus answered, and sayd voto him, It is country under-

fayd, " Thou shall not tempt the Lord thy God, neath st, he shewed

13 And when the deuill had ended all the tenof all country is, tation, he departed from him for a little feation. 4 Deut. 6,13. 14 And lefus returned by the power of the and 10, 20. foirit into Galile: and there went a fame of him $\frac{\pi}{2} \frac{P(al. g_1, r_2, r_3)}{D(m. g_1, r_2, r_3)}$ throughout all the region round about:

15 For hee taught in their Synagogues , and Marke 6. t. Ishn as bououted of all men.

4. 43.

3. Who Christ is,

16. * 3 And hee came to Nazareth where hee and wherefore hee was bonoused of all men.

had beene brought up , and (as his custome was) came, he sheweth went into the Synagogue on the Sabbath day, and out of the Propher stoode up to reade.

17 And there was deliuered vnto blm the thefe dayes were booke of the Propher Efairs: and when hee had rolled up as ferales d opened the booke, he found the place, where it for Christ purities, was written.

18 * The spirit of the Lord is vpon mee, be- which is here calcause he bath anoynted mee, that I should preach E_{fai} for the Gospel to the poore: he bath sent mee, that I 4 Familiaritie should heale the broken hearted, that I should causeth Christ to preach deligerance to the captings, and recouging therefore he often of fight to the blinde : that I should fet at libertie times goeth to them that are bruifed :

19 And that I should preach the acceptable Appropriate things, which he yeere of the Lord.

20 And hee closed the booke, and gane it confers and vorce; againe to the minister, & fate downe; and the eyes for the word, with of all that were in the Synagogue were fathened this place and many

21 Then hee began to say wnto them, This day approuse a thing is this Scripture fulfilled in your eares.

22 4 And all bare him witnes, and f wondred f Not ently the at the 8 gracious words, which proceeded out of Dollowrs, but alfe his mouth, and fayd, Is not this losephs some ?

23 Then he fayd onto them, Ye will furely tay unto me this Prouerbe, Physician, heale thy felfe: Scripsures : and bewhat focuer wee have heard done in Capetnaum, files that their men they tongue was

doe it here likewife in thine owne countrey. 24 And hee fayd . Verely I fay vnto you, * No could the people

Prophet is accepted in his owne countrey. 25 But I tell you of a trueth , many widowes fame order in the were in Ifrael in the dayes of & Elias , when hea- Church at Counth, uen was flut three yeeres & fixe monethes, when 1 Cor. 14.

great famine was throughout all the h land : 26 But vnto none of them was Elias fent, faue God, which appeainto Satepta, a citie of Sidon, vnto a certaine red in all his doing

27 Alfo many lepers were in Ifrael, in the time unto him, Pfal 45.

power, are the kingmeant, which have the power, and fort the world , yet not the fourraigne oner

intreatie, and theregine it to when place, which had a

8 Mat. 13, 54

Efay. d Their bookes in or unfolded it.

Brangers.

fake, with commen other to allow and

the common people were prefent at this conference of the ufed , for els hore bane wondred ? Paul appointed the

g Words full of the mightie power of as well, and allured men marwerion fly

grace is powed into Marke 15, 38.

r Christ oeing caried a way (as it were out of the world, into the defert) after the dayes, and the our comming of Sainn thuife.comming as it Were fuddenly from beauco, beginnerh his office. 学 Matt 4, 1.

fat \mathbf{F}_{T} 17.211 hat Marke 1, 12. est. a Christ being ftir-11.0 red up of Saran. ani and to dittruft in ted:1 God, fecondly to value the define of suches f The more sharpely the world is rebuked , the more ir ragerh openly : but the life of the godly is not fimply fubiedt in the pleasure of the wicked.

4 s. King. 5,14.

4 Mat. 4, 13. marke t, at.

.. Mat 7.49. marke 1.44.

4e Marke 1.31.

6 Chrift aftonilheth not onely men, be they never fo blockish, but euen the deuils alfo, whether they will or no.

4. MIL. 8, 14. marke 1.30. 7 lo that that Chrift bealeth the difentes of the body wi h his word onely, hee proqueth shat he is God Almighty fent for mane faluation.

Marke r.35. 2 Saren, Who is 4 cootinuall ecemie to the trueib, ought not to be heard, no not then, wheo he speaketh abe trueth a No colour of zeale ought to kinder ve in the rate of our vocation.

: Chrift advertifeth the foure difciples, which he bad caken vnto him, of the office of the Apostle

hereafter be committed vn:othem. 4 Mat.4,18.

a Diaas se were lie open him, fo de firens they were to fee him, and heart him, and therefore be taught them cat of a foip.

of + Elifeus the Prophet : yet none of them was made cleane, fauing Naaman the Syrian. 28 5 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thruft him out of the citie, and led him vnto the edge of the hill, whereon their citie was built , to cast him downe headlong.

30 But he patied through the mids of them, and went his way,

31 4 & And came downe into Capernaum a citie of Galile, and there taught them on the Sab-

bath dayes. 32 " And they were aftonled at his doctrine:

for his word was with authoritie. 33 % And in the Synagogue there was a man

which had a spirit of an vocleane deuill, which cried with a loud voyce, 346 Saying, Oh, what have we to doe with thee,

thou Iefus of Nazareth ? art thou come to deftroy vs ? I knowe who thou art, suen the Holy one of 35 And Iesus rebuked him , faying , Hold thy

peace, & come out of him. Then the deail throwing him in the middes of them, came out of him, and burt him nothing at all. 36 So feare came on them all, and they spake

among themselves, saying, What thing is this? for with authoritie and power hee commandeth the foule spirits, and they come out ? 37 And the fame of him fpread abroad through-

out all the places of the countrey round about. 38 4 % 7 And he role vp, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great feuer,

and they required him for her. 39 Then he ftoo louer her, and rebuked the fener, and it left her, and immediatly thee arofe, and ministred voto them.

40 Now at the Sunne fetting, all they that had ficke folkes of diners diteafes , brought them vnto him, and he layd his handes on enery one of them, and healed them. 41 * And Jeuis alio came out of many, ery.

ing, and faying, Thou art that Christ that Sonne of God : but he rebuked them, and fuffered them not to fay that they knew him to be that Christ. 42 9 And when it was day, he departed, & went

foorth into a defatt place, and the people fought him, and came to him, & kept him that he should not depart from them. 43 But hee faid vnto them, Surely I must also

preach the kingdome of God to other cities : for therefore am I fent. 44 And hee preached in the Synagogues of

CHAP. V.

2 Christ teacheth out of the flip. 6 Of the draught of fift. a 2The Leger, 16 Chrift prayeth in the defert. ISOne ficke of the palie. 27 Leur the Publicane. 34 The fastings and affictions of the Apolles after Corefles afcension. 36,37. 38 Faint hearted & weake difciples are likened Then to it came to paffe, as the people preaf-

fed vpon him to heare the word of God, that he stood by the lake of Gennefaret, 2 And fawe two thips frand by the lakes fide,

thip, which should but the fithermen were gone out of them, and were walling their nets. And hee entred into one of the ships, which

שולו שונו שיים שיים ושום ביום בו מוש לושני ל היים taught the people out of the flip. 4 Now when hee had left speaking he faide

vnto Simon , Lanch out into the deepe , and les downe your nets to make a draught. Then Simon answered, and saide vnto him,

off a little from the fund : and he fate downe, and

b Mafter, we have transiled fore all night, and have b The word fights taken nothing : neuertheleffe at thy word I will let fith him that wath downe the net. 6 And when they had fo done, they enclosed a thing. great multitude of fifthes , fo that their net brake.

7 And they beckened to their parteners, which were in the other thip, that they should come and helpe them, who came then, and filled both the flilos . that they did finke.

Now when Simon Peter faw it, he fell downe at Iefus knees, faying, Lord, goe from me: for I am 9 For hee was vitterly aftonied, and all that

were with him, for the draught of fithes which 10 And to was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus saide voto Simon, Feare not : from

henceforth thou shalt catch men. II And when they had brought the thips to 4 Mat \$ a. land, they forfooke all, and followed him.

12 4 2 Nowit came to paffe, as hee was in a a Chrift by beas certaine citie, beholde, there was a man full of le- ling the leper profie, and when hee faw lefus, he fell on his face, touch, and fencing and befought him, faying, Lord, if thou wilt thou him to the Prieft, canft make me cleane.

13 So he ftreiched forth his hand, and touched whom and by bim, faving, I will, be thou cleane. And immediatly whom, apprehenthe leprofie departed from him. e leprotte departed from nim.

14 And he commanded him that he should tell which are va-

it no man: but, Goe, faith he, and shew thy felfe to to the Lawe, by the Prieff, and offer for thy cleanfing, as & Mofes the witnesse of hath commanded, for a witnesse vnro them. 15 3But so much more went there a same abroad

of him, and great multitudes came together to \$ Leuit 14-4heare, and to be healed of him of their infirmities, ther to be famous 16 But he kept himfelfe apart in the wildernes, by his doctrine,

and prayed. no prayed.

17 4 And it came to passe, on a certaine day, and therefore be departeth from as bee was teaching that the Pharifes & doctours them that feeke of the Law fate by , which were come out of eue- him as a paviician ry towne of Galile, and Iulea, and Hiernfalem, of the body, and and the power of the Lord was in him , to heale of faluation.

em. 18 " Then beholde, men brought a man lying him that was in a bed , which was taken with a palife , and they the weth the cause fought meanes to bring him in, and to lay him be- of all defeafes, and fore him.

19 And when they could not find by what way the might be applied from the might be said of the meadle of the meadl they might bring him in , because of the preasile, Gedbead , herved they went vp on the house, and let him downe it selfe in him, as they went vp on the nome, and let till down that time. through the tyling bed and all, in the mids before that time. Ielus.

20 And when he faw their faith, hee faid vnto him, Man, thy finnes are forginen thee.

21 Then the Scribes and the Pharifes began to reason, saying, Who is this that speaketh blasphemies ? Who can forgiue finnes , but God onely?

22 But when lefus perceived their reasoning, hee answered, and faid voto them, What reason ye in your hearts ?

23 Whether is esfier to fay. Thy finnes are forginen thee, or to lay, Rife and walke?

sule ours any

marke 1,40

with his onely witnefferb that it is he, through ded by faith, all we God himfelfe , are pronounced to be pure and cleane.

Chritt had rathen by miracles, not as the authous 4 Christ, in healing

marke 4,3 .

24 But

24 But that yee may knows that the Sonne of man hath authoritie to for give finnes in earth, (he fill varo the ficke of the palfie) I fay to thee . Arife : take up thy bed , and goe into thine houfe.

25 And immediatly bee rofe vp before them, and tooks up his bed whereon he lay, and depar-

ted to his owne house, praising God. 26 And they were all amated, & praifed God, and were filled with feare, faying, Doubtleffe wee

have feene strange things to day.

27 # # And after that he went forth and few a Publicane named Leni, fitting at the receit of ca-

t M titi 9, 9.

The Churchis

a company of fra-

ners through the grace of Christ

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and entities worldlings,

-penrant, which banquet with him,

fence of the proud

A 1. Tim, 1,15.

. Matt. 9 14. Marke 2 18

6 It is the point

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#2 35 iff. 12.5 .

Marke 2, 22.

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ly tyranno is , but

214 K. 2 14.

ftome, and faid vnto him, Follow me. 28 And he left all, role vp. and followed him.

Then Leui made him a great feast in his owns house, where there was a great company of Publicans, and of other that fate at table with

30 But they that were Scribes and Pharifes among them imurmured againt his disciples faying, Why cate ye and drinke yee with Puelicans

and finners? 31 Then Iefus anfwered, and faile voto them, They that are whole, needs not the Phyfician, but

they that are ficke. 32 AI came not to call the righteous, but finners to repentance.

33 To 6 Then they faid voto him, Why do the disciples of John fatt of en, and pray, and the diff i-

ples of the Pharife's alfo, but thine eate & Jrinke? 34 7 And hee fail voto them, Can ye make the children of the wedding chamber to falt, as long

as the bride grome is with then? 35 But the dayes will come, even when the 7 Lawes generally

bridegrome shalibe taken away from them : then shall they fast in those dayes.

36 Againe hee spake also voto them a parable, No man putterb a piece of a newe garment into an olde vesture : for then the news renteth it , and very hantfull in the the piece taken out of the newe, agreeth not with the olde.

37 Alfo no man powreth new wine into olde veilels, for then the new wine will breake the vefsels, and it will run out, and the veffels will perifh:

38 But new wine mult be powred into new veffels : fo both are preferued.

30 Alfo no man that d. inketh old wing, ftraightway defireth new ; for hee faith, The olde is more mofitable.

CHAP. VI.

. The disciples put the exres of corne on the Sabbath 60f him that had a witherea hande 13 The election of the A-10fties. 20 The bir fings and curfes. 27 Wee minft love our eremies. 45 With what fruit the word of God is tobe beard

NJ :: it came to passe on a second solemne A Sabbath, that he went through y corneficials, and his disciples a plucked the eares of corne, and dideate, and rub them in their hands.

2. And certaine of the Pharifes fai I vnto them, Why doe ye y which is not lawfull to do on the Sabbath daves?

Then Iefus answered them, and fail, & Haue yee not read this that David did when he him felfe was an hungred, and they which were with him,

4 How hee went into the house of God and

ping of r. aEpiphanius noteth well in his trentife, where hee conficeth Ebion, that the time, when the disciples p. seked the cares of corne, 10 % in the feast of vale mened bread: Now, whereas in the feather which were kept many dayes together , as the feath of Taberno les , and the Passeover, their first day and their last were of like folemnitie Zest 23 Lege fits evileth the late day the fecond Sabbath, though Theophilate a secretarist of any every of them, that followed the first of a Sam 21,6.

tooks, and are the shewbread, and gave also to them which were with him, which was not lawfull to eare, but for the . Priefts onely ?

And hee faid vnto them . The Sonne of man + Exadize, 11. is Lord also of the Sabbath day. legir 8, 21.

6 f & a It came to passe also on another Sah- and 24.9. bath , that hee entred into the Synegogie , and & Mat. 12, 19. raught, and there was a man, whole right hand was a Charles is be

dried vp. 7 And the Scribes and Pharifes watched him, monies, whether hee would heale on the Sabbath dev, that they might finde an acculation againft bim-

8 But he knews their thoughts, and laide to the man which had the withered hand, Arife, and flande up in the mildes. And hee arofe, and floode

Then faile Iefus vato them. I will aske you

a quiftion, Whether is it lawfell on the Sabbath dayes to do good, or to do eaill? to faue life, or to b deft-ov ? 10 And hee behelde them all in compasse, and

fail voto the man, Stretch foorth thine hand. And Kuleth him. hee did to, and his hande was reflored againe, as a In that, that whole as the other.

11 Then they were filled full of madneffe, and neit & long prayer, communed one with another, what they might do of his owne com-

12 € 3 And it came to passe in those dayes, that of the Aprillehee went into a mountaine to pray, and spent the how religiously. night in prayer to God.

13 And when it was day," hee called his difci- have our feldes in ples, and of them hee chole twelve, which also hee clematicall perfore,

called Apoliles: 14 (Simon whom hee named also Peter, and 10.1 maike 13 3. Andrew his brother, James and John, Philip and and 6,7.

Bartlemew. 17 Matthew and Thomas , James the fonne of Syrephenicia,

Alpheus, and Simon called Zelous, 16 Iudas lames brother, and Iudas ifcariot, against all Philoto-

which also was the traitour) 17 Then he came downe with them, and flood that the chiefest

in a plaine place with the company of his difci- felicitie of man is ples, and a great multitude of people out of all lu- laid up in no place dea, and Hierufalem, and from the fea coaft of Ty- here in earth, but tus and Sidon, which came to heare him, and to be perfecution for healed of their difealls :

18 And they that were vexed with foule foirits. and they were healed.

19 And the whole multitude forght to touch * Efat. 61,3. him : for there went vertue out of him, and healed & Man s, ir.

ciples, and faid, Bleffed be see poore: for yours is 11,16,2 which is the kingdome of God.

21 & Bleffed are yee that hunger now: for yee hath, if fo be the shalbe fatished: * bleffed are yee that weepe now: for ye fhall laugh.

22 . Bleffed are yee when men hate you, and . Leafs (at cattell when d they separate you, and reuile you, and put doe, which are broout your name as enill for the Sonne of mans fake, uender pricked) for

Reioyce yee in that day, and e be glad; for & Amos 6.1, beholde, your reward is great in heaven : for after That is, you reape

this maner their fathers did to the Prophets: 24 & But woe be to you that are riche. for yee and bleffings you haue freceived your confelation.

25 " Woe be to you that are full: for yee shall bane, and cherefore hunger. Woe be to you that now laugh: for yee looke for any other extended, Mat. 6, 24 to the laugh waile and weepe.

26 Woe be to you when all men speake well of " Esa, 65, 13. you; for so did their fathers to the falle prophets.

27 9 + 5 Bus

bW. ofebilech

ne'e fallcere.

not bes neigheeme Christ vieth carpany, to the other tve ough: . o bethe choice of Ec-Carp.9 t. mar. coaft, which is called si Mat. 5,3. 4 Chrift teacherb

phers, and effeciighteouturs fike. is the right way vnto it .1. I fai.65.13. d Cafe you out on

their Synagogues, 20 4 # 4 And he lifted up his eyes upon his dif- a: John expounted the forpeft punifbment the Church Elders indre righte fully, and by the word of God. How of your rithes, all the commodities

are ever like to

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Chap, VII. Rapude 7 14 1 But I fay voto you which heare, Loue

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Mat 5.45. Mat 7,1. Brotherly re-

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not proceed of curiofitie, nor chur-

liftioeffe, uor ma-

lice, but they must

be fuit, moderate, and louing.

1 H. (peaketh not

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p training wrings.

V Mat 7,2.

marke 4. 14.

k Thele are be-

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2 Vnskiifull reprehenders hurt

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* Mat. 44.

deut. Is.8. h When you will

REMARE.

doing well. Mat. 5 39.

\$ Mat 7,12.

* Mat. 5 46 g What is there in

100 ont d ..

your enemies: doe well to them which have you. 28 Bleile them that curse you, and pray for 4 -- 5-44 1101an eth

them which burt you 29 & And vato him that fmiteth thee on the one checke, offer also the other : " and him that taketh

away thy cloake, forbid not to take thy coate alfo. 30 Give to enery man that asketh of thre : and of nim that taketh away the things that be thine,

aske them not againe. 31 * And as ye would that men should doe to

you, so doe ye to them likewife. 32 & For if yee love them which love you, 8 what thanke flight yee have ? for even the finners

lone the fe that lone them. 33 And if yee doe good for them which doe good for you, what thanks thall ye have ? for even the finners due the fame.

34 * And if ye lend to them of whom ye hope that is to be accounto receive, what thanke thall ye raue? for even the finners lend to finners, to receive the like.

35 Wherefore lour yee your enemies, and doe good, and lend, a looking for nothing againe, and your reward fhallbe great, and ye thall be the children of 4 the most High : for he is kind voto the enemies , and foyen vakind, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 (6 Indge not, and ye shall not be judged: condemne not, and yee first not be condemned: i forgiue, and ye thall be forgiuen.

38 Giue, and it thallbe given vero you: " a good measure, a pressed downe, shaken together and running oner thall mengine into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 7 And he spake a parable vnto them, # Can the blind leade the blind ? thall they not both fall into the ditch?

40 & The disciple is not aboue his mafter; but who to ever will be a perfect disciple, shallbe as his

41 (* 8 And why feeft thon a mote in thy brothers eye, and confiderest not the beame that is in thine owne eye?

here of crusilinize. 42 Either how can thou fay to thy brother, Brother, let mee pull out the mote that is in thine giue, is meant it at eye, when thou feest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye hift, and then fhalt thou fee perfectly to puil out \$ mote that is in thy brothers

43 4 4 9 For it is not a good tree that bringeth foorth euill fruit; neither an euill tree, that bringeth Speaches taken from foorth good fruir.

shem which we so 44 * For every tree is knowen by his owne fruit: " for neither of thornes, gather men figges, measure dry things, nor of bullies gather they grapes. franke k nd of dea-

45 A good man out of the good treasure of his heart bring-th foorth good ; and an euill man out shruft it downs and of the entil treature of his heart bringeth foorth euill: for of the aboundance of the heart his mouth

46 (# But why callye me Lord, Lord, and doe and other : to: fu:b not the things that I fpcake ?

as the mailer is, fuch is the fabol'et. 25 Mat. 15,14. . Mat 10,14 icho 13,16 and 15,20. * Mat. 7.3. 8 Hypocrites , which are very feuere reprehenders of other, are very quicke of fight to fpie other mena faults, but very blind o fee their owne. 4 Mat. 7, 17. 9 He is a good man, nor that is skilfull to reprenent other, but hee that producth his vprighteo-the in word and deede, 🏄 Mat, 12, 33. 🕆 Ma., 7, 16. 🛠 Mat, 7,41, rum. 8,23, lam. 1,21-

The Centurions faith. 27 47 10 Whofoeuer commeth to mee, and heareth my words, and doth the fame, I will fliew you. to Aff tion doth arthelepy h difto whom he is like:

48 He is like a man which built an house, and from falle and digged deepe, and lay d the foundation on a rocke; famed. & when the waters arofe, the flood beat vpon that house, and could not thake it : for it was grounded

vpon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by; and the fall of that house was

CHAP. VII.

1 Of the Centurions sevant. 9 The Centurions faith.
11 The windows Sanceanied from a ath at Nam 19 lobn
fendeth his disciples to Chiest. 33 Happen are kind of liuing. 37 The finfact woman nafbeth lejus feete. W/ Hen 4.1 he had ended all his fayings in the # Mat.8.5.
audience of the people, hee entred into Ca- 1 Carrier adment-

2 And a certaine Centurions feruent was ficke by ferring before

and ready to die, which was deare voto him. 3 And we en he heard of lefus, he fent wnto that for the robhim the Elders of the Iewes, beleeching him that Binacle and topels he would come, and heale his fernant.

4 So they came to lefus, and befought him instantly, faying that he was worthy that he should doe this for him:

5 For he leueth, fayd they, our nation, and he hath built vs a Synagogue.

6 Then Iefus went with them : but when hee was now not farre from the house, the Centurion fent friends to him, faying vnto him, Lord, trouble not thy felfe : for I am not worthy that thou fhouldest enter ender my roofe:

7 Wherefore I thought not my felfe worthy to come vinto thee : but fay the viord, and my fergant thall be whole:

8 For I lik wife am a man fet vnder authority. and have under mee fouldiers, and I fay unto one, Goe, and bee goeth: and to another, Come, and he commeth; and to my feruant, Doe this, and hee

9 When Iesus heard these things, he mameiled at him, and turned him, and fayd to the people that followed him, I fay vnto you, I have not found fo great faith , no not in Itiael.

10 And when they that were fent, timned backe to me house, they found the feruant that was ficke, whole.

11 . And it came to paffe the day after thet he openly his power went into a citie called Nain, and many of his citi- our death ciples went with him, and a great multirude.

ples went with nim, and a great multitude.

of a towne in Ga12 Now when hee came neere to the gate of the, which was fithe citie, behold, there was a dead man carred out, suate on the other who must the onely begotten forme of ans mother, file of Kinn, which which was a widow, and much people of the citie of Galite.

was with her.

13 And when the Lord faw her, hee had compaffion on her, and fayd unto her, Weepe not.

14 And hee went and touched the coffin (and they that bate him, (tood (till)) and he fay d. Yong man , I say voto thee , Arife.

15 And he that was dead, fate vp, and began to speake, and he delivered him to his mother.

16 Then there came a feare on them all, and they glorified God faying. A great Propher is rife. among vs, and God hath vilited his people. 17 And this rumour of nim went for-

the b the lewer,

of the Centurion.

the Gentilee .

2 Chrift an nuche, h

a Nam is the nama

The manual rowout all Judea, and thorowout all the region 18 3 And the disciples of John Shawed bim of all thefe things. 3 Tiha fan 'eih 19 Satisfier called vito him two certains men a in the croable

of oi, deleiples, and fent them to Jefus, fa ing Art escationing to the yler, r. C mit bim tion he that thould come, or shall wee wan for felt to be con-Simid. 20 And when the men were come vato him,

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they fail, John Bop at near news valo ther, fage ing. Art thou betoat inpullcome, or shall wie was for a lother ? 21 Anto atthit rime, he cured many of heir I It on Is'in difcip. -s - ime to Christ.

fick call s, and plagues, and of built ip rits, and vinto our, lindmen he gan his of culy. 22 And defus aid a red , and layd ento them, Gie your way sand thew tonn, what things yee have feen and heard strat the blind fie, the nels

goe, the lep its are cleanfed, the ocefa reare, the geal acreailed, and the poore receive the G. fpck. 2; An I bleded she,t at thall not be offenced

24 4 And when the mallengers of John were

depired, nee biginto facility vato the proper of Toon, Wast went ye on fam the will ernes to fee? A reed thaken with the winds

25 Bit what went year out to first A man cloathen in f f as near i behold, they which are gotgeooff; appareles hand into delicately, are in kings

26 Bit what went he footbito feet A Prophet?

yes,' fay to you, and greater then a Propoet. his is he of whom it is written, + Behald, I feel my metlenger before the face, watch fluid

primare the way before mee. 23 For a fa. voto you, there is no greater Pro-

presties John, among them that it, begotten of wom in : neumithele ie , be tha is the leaft in the king forme of C dais greater than he. 29 Then all the people ti acheatd, and the

r Skid that he may Publicanes churched God, being beptized with . H. cool futh pile, theb p facot con. 30 Bur the Passed's and the expounders of the

Liw delp fed the con All of God against themfelies and were not bip ized of: im-

31 & And the Lord to d, Wherevoto facility liken the men of this generation a and what thing actioney life; visto ? 32. They are like onro lit le children fi ting in

the market place, and or ing one to another, and for lug. We have piped voto you, and yee nade not were a course on ing there webts da, ced t we have the armed to you , and yee have

33 For John Baptift came petther eating bread, nor drinking wine; and ye fay, Bahath the depth. 3.4. The Sonne of mail is come, and exerth, and

disaketh ; and wee fey , Behold , a rean which wa glotton, and a drinker of wine , a friend of Publicentes and fire re-35 Bur wiftome is is fufied of all her children.

5 6 And one of the Phantles delired him that he would eate with himsand he went and the Ebariles hopfe, and fare downe at table,

37 And beheld, a woman in the citie, which was a finner, when thee knew that telestate at table in the Pharifis house, they brought a box of

38 " And thee final at his feete behin I him wheping, and began to wash his frete with reases, and Jal wipe them with the baires of her head,

Woman warmer and kiffed his feets, and anointed them with the feetee

39 7 Now when the Pharife which balle him, 7 h faw it, he freke within him felfe, faying, f this man fello were a Propher, bee would furely have knowen forther who, and was maner of woman this is which we who, and what maner of woman this is which tout which he

40 8 And Jefts answered and fand unto him, the defiled.

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Stimon, I have forcewhat to fay vino thee. And nee is a fine, and p faid, Mafter, fay on. 41 There was a cortaine lender which had two temiffion of not.

debters : the one ought fue hundreth pence , and I acophyrate, the the other fifty: best for with air

42 When they ha! nothing to pay, he forgue farth abundant ye them both : Waich of them therefore, tell me, will me n of Buftigne Luc bim moft?

chech him : * for the is a finner.

43 Storon aufwered, and feld, I suppose that he, awah precentath to whom he forgive moft. And he fair vitto him, mace forgithen of

Thou haft truely in Iged. 44 Then he tu ned to the woman, and fail wn. therefore Ch 1/15 44. Then he is negleon the woman, and least your follows to simon, Szeft thought is woman? I entred into by the familiarde, thine houle, and thou gaueft me no water to my that it is a wenter

facte : but thee had walned my feete with toures, to for the en mies and wipedthem with the haires of her head, 45 Toou gavelt me so kille ; but the, thice the for ford it of took

time I came in, ha is not coaled to kille my feets. then meret rious 46 Mine head with oyle thou dilft not anoint: WHE : for the but the bath ancieted my feet with ointmert.

non hash premen 47 Wherefore I fay visto thee, many finnes are him the m ri he 47 Wheretore Fray vito thee, thany uniforms (far to him hat farginer) her; (for the loued much. To whom a fact to him hat

little is forgiven, he doth lous a little. 48 And he fayd voto her . Thy fignes are for this w m of flew.

gluen thee. 49 And they that fate at table with him, began

to by within thea felues, Who is this that the for- he becomed and givern finness seen homes? 50 And he fayd to the woman, Thy faith bath from his fire for his office he of from the

faced thee: 8 goe in prace.

erifi, tila. a figure : for Chail farm una att Pharifs die that former a finn a fait be overh According that is how soften up toll are forgues here g He companies in lengt weak he had become away ab office. CHAP. VIII.

all times that principle to a Goraft of their fibilizate a The Gotteenven, 2, 11, with each the winds 26 0. Legion, 37 Fla Guard executional Corner. 40 forest din men brand 43 Ter wenr a definited from the after of and.

34 Weeting forthe de td. A Na it a me to pulle afterward, that he hitefelfe went intough energicitie & towne p earthing and publishing the langiome of God , and the twelve need with him,

2. And carraine women, which were bealed of editifpicits, and infirmides, er & Mary worch & Make 16,9, was called bing talone, our of whom went fearn deuils,

3 And Joanna the wife of Cluza Hero.'s Beware, and Salanna, & many other which minified

visto him of metr fubilities. 4 & Now when much people were gathered a. Mat 73.3.

together, and were come vote bitto one of all cities, mute 4.1 : Tre telle forme

he make by a parable.

6 A lower went out to fow this fielde, and as Goffel is rowen the fowed, fome fell by the way fide, and it was put with the but troden under feete, and the foules of heaten de- a disa shringa

noured it yr

6 And fome fell on the flones, and when it men them.class. was fpring up, it withered away because it lacked moithe 6's.

7. And tome fell among thornes, and the thornes

fprang op with it, and chocked it. & And fumefell on good ground, and fprang

with, beit it to me er . . . bec 'n toeic A. Carwanashe number and bale doenex . . Water 15 42. 41 310 20 114

200

any sus mother full, an hundreth folde. And as he a things, he cried, Hee that both cares to .e.let him heare.

9 Then his difeiples asked him, demanding what parable that was.

And he fai Nonto you it is given to knows the a fecrets of the kingdome of God, but to other in parables, that when they fee they should cased jeer of worth not fee, and when they heare, they flouid not vnmy nate virged: deritand.

11 & The parable is this, The feede is the word bereits is much as of God:

12 And they that are befille the way, are they that heare; afterward commeth the deutil, and ta-Red away the word out of their hearts, leaft they frould believe, and he faced.

13 But they that are on the flores , are they which when they have heard, receive & word with loy : but they hageno to tes : which for a while beleeue but in the time of tentation goe away.

14 And that we it if all among thorous, are they which baue heard , and after b thear depar ute are choked with cares and with riches, and voluptuons Iming, and obring foorth no fruit. French . . . Sey Engin, Sality ; bong

1; But that winer fell in good ground, are they which wiband noneft and good heart brare the word, and keepe it, and bring foorth fuite with

patience.

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Lubo 12,40.

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2 Chap. 12, 33.

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4 Elat.6 9. mat

73,14 mar. 4 12,

fuch a visi, bus sijo 16 4 " No man when he hath I ghted a candle , cousteth it voder a veilell , nelter putteth it wira, Honest, espevader the bed, but fetteth it on a candletticke, that life, and the nords they that enter in may fee the light.

17 % For nothing is foret, that thall not be euie With much ador: dent: norther any thing hidde, that thall not be knowen, and come to lights

for the denull and 18 3 Take incede therefore how ye heare; for & whofoeuer hathatohim faelibe gluen; and whoagus i't ine fritit foeger hath not, from i im il alloe taken enen ibat of God, which is A

g which it fremeth that he hath. 19 4 * 4 Theo ca pe to him his mother and his brethren, and could not come neere to him for

the prease. 20 And it was told him by certains which faid, The mother and thy bretteren frand without , and

would fee thee. 21 Bit he answered, and faid vnto them, My

mothe & m, brethren are these which heare the word of God, and dor it. 22 C & s And it came to palle on a certaine

day, that he went into a flip with his disciples, and he fai Ivatothero . Let vs gie ouer vato the other fide of the lake. And they lanched forth.

23 And as they falled, hee fell aftere, and there came downe aftorme of winde on the lake, and they were filled with water, and were in

izopatdie.

24 Then they went to him, and awake him. fayi g . Mafter , Mafter, we perith. And he arois, and rebuked the winde, and the wages of water: and they cealed, and it was calme.

25 Then he faile voto them, Where is your or I. buth a fir there fairly and they frared, and wondered among themfilurs, faying, Who is this that commandeth both Invest

de merep (fire to cloke.mei her an there that & class the fimple more then they doe. # Mat. 12 46 fee that that they mathe 3,31. 4 There is so kict o'ff-lit an' blood, among men fo nigh and frait, as the band which is between Chit, and them who imprace him with a true f It is expedient for va Cometime to come fai.b. & M t 8.23 merk 4.26 in oex t med nati, as though C r. it pulled not f rvs, that we may have a better convert a man maging an among us are presented in respective we may have a better trially but or this power and a trust our weeks with the Life of the office greaters appeared, it at the ways went all of the first better the presented of the first better the way with the life of th

the winder and water, and they obey him! 26 . 4 So they failed voto the region of the Gadarenes , which is over against Galila.

27 6 And as hee want out to land, there thet 6 Canit in

him a certaine man out of the citie, which had by caming

deuilslang time, and he ware no garment, neither by his vior

aboa le in house, but in the graues. 28 And when he faw telus, bee cried our, and value was feli downe before tim, So with a loud voyce faid, Pauted, to a What have I to doe with thee, I clus the foone of God the most High? I befeach thee torment me burto libra; ...

29 For he comman led the foule spirit to come this to example ships out of the man : (for ofctimes hee bad caug u gra i freely madra hiro : therefore hee was bound with chaines, and red vice themadent kept in f tiers : but he brake the bands , k and was of mens-lingue 30 Then lefts asked him, faying, What is thy him for the him and he feld the first cased of he deall into wilderneffes)

name? and he faid, Legion , because many deads worker. were entred into him.

31 And they belought tim, that he would not

command them to goe out into the despe-32 And there was there by an heard of many fwine freding on an kill; and the drads belong t

him, that hee would faffer them to enter thing them. So be suffered them. 33 Then went the deails out of the tran , and

entred into the faine; and the head was carried with violence from a fleepe downe place into the lake, and was chooked.

34. When the heardmen fawe what was done, they fled; and when they were departed, they told

it in the citie and in the countrey.

35. Then they came out to fee what was done, and came to tefus & found the manjout of whom the dealls were diparted, firting at the feete of Is fus, cloathed, &c in his right mind; and they were

36 They also which faw it, tolde them by what means he that was poilefled with the double, was

37 Then the whole multitude of the countrev about the Ga 'arenes , beforghild im that hee will diplit from theto: for they were taken with a great feare ; and be went into the thip, and returned.

33 Then the transout of whom the Jeuils were departed , befought him that theen ight be with him : but lefus fent him awa ,fayir g.

39 Returns into thing owne h cie, and thewe I Town, the etc. 39. Returne into tome owner is die, and the of the Codoron ceather at great things God hath Jone to thee. So hee and though Mary ceather went his way, and preached throng out alithe farthache breachie, what great thogs I dos had Jone vote him, cook in Dees

tie, what great things I the test come when her is the paylon; is, 40 6 And it came to prite, when believes was for Province and come againe, that the proplam recented him for derk, a coording

the, all waited for him.

41 9 & * And beholle, there came a man towns of clastamb named lairus, and hee was the inter of the more and he values for he Syninging in, who fell downe at lefus feeter, and the ledan doe the befought him that hee woulde come into his partions, before houle

42 For her had but a daughter onely , about mas glidhe min twelve yeares chage, and the lay a dying (and as come again, and he wert, t'e prople thronged bim.

wert, the prople thronged time.

43 And a worran basing an iffue of blood, marke 500. twelve yeeres long, which had fpent all her of the 7 Cent fb reta flance vyon physicians, and could not be healed by a food-in its

44 When the came behinde him, the couched dears. the betterne of t is garment, and immediatly her nest that fire and DJJ 4

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ande or blood flanched. 45 Then Iefus faid , Whoe is it that hath touched me? When every man denied, Peter faid, and

they that were with him , Mafter , the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched mer

46 And Ielus faid, Some one hath touched me, for I perceive that vertue is gone out of me.

47 When the woman fawe that thee was not hid, flie came trembling, and fell downe before him, and rolde him before all the people, for what cause the nad touched him, and how the was healed immedially.

48 And he faid vnto her, Daughter, be of good comfort : thy faith hath fined three goe in peace.) 49 While he yet spake, there came one from the fulet of the Synagogues house, which saide to

him, Thy daughter is dead: difeafe not the Mafter. 50 When Iesus heard Ir, he answered him, fay-

ing , Feare not : beleeve onely , and thee thall be Theirid fignifi- faued. 51 And when he went into the house, he suf-TIRE, Ind is Iranf.

fered no man to goe in with him, faue Peter, and ings and lamenta lames, and Iohn, and the father and mother of the

52 And all wept, and a forowed for her: but he faid, Weepe not : for the is not deal, but fleepeth. 53 And they laught him to fcorne, knowing that the was dead.

54 So he throft them all out, and tooke her by the hand, and cried, faying, Maid, arife.

55 And her fpirit came againe, and the P rofe firaightway and ne commanded to give her meat. 56 Then her parents were aftenied : but hee commanded them that they should tell no man

what was done. CHAP. IX.

I The Apostles are few to preach. 7 and 19 The commin peoples opini n of Const. 12 O' the fine loanes and ivo feepics opinion of womes, tak in empire counce was two fibes. The Applies con, fibro, at Teleficities, 35 W mail neare Christ. 37 The 19 fifth of a first. A Steep among the A softer of the first. Ceating out dentistic Conflex None, 32 Toc Samustanes. will not receiue Christ. 55 R. nenge formaiden \$2.59 61 Of three that would fower Christ, but on divers con-

Then # 1 called hee his twelve disciples toge-ther, and gaus them power and authoritie ouer all deails, and to heale discaf.s.

2 💲 And hee fent thea. frost a to preach the kingdome of God, and to care the ficke.

3 And hee fail to them, ? Take nothing to your yourney, neither flaues, nor ferippe, neither bread, nor filuer, neither haue two coates a piece.

4 And whatfisuer houfs ye enter into, there pieteodigao. a abide, and thence depart, s. And now many foener will not receive you.

gethe, iniberer when ye goe out of that citie, & flinke off the vevareilt Vall lice rie duft from your feete for a seftimonie against ar # .

6 And they went out, and went through energy towne preaching the Gospel, and healing energy waere.

7 《 \$ 2 Naw Herod the Tetrarch heard of all that was done by him : and he b doubted, befew words, the Lord Caufe that it was fail of force, that John was rifen

changetheir lod ings: for this publifoing of the Gospel, was as it were a thorow changet beet carings, for this energipting of the Sopperions of the ere it corresponds to the had not beard that chief that note of India might pretend time trace, as though he had not beard that Christ was teme. * Casp 10,11. Millo 14. Milke 6,11. acts 13,51. Mat. 14. 1. mike 6.14. 2 So foone as the world heaterh tidings of the . is stilled into diverso siminos, and the tyrauts especially are assaide inche as it were fait in the myre.

mai againe from the dead:

8 And of some , that Elias had appeared : and of some, that one of the olde Prophets was rifen 9 Then Herod fait, John haue I beheaded:

who then is this of whom I heare fuch things? and hee defired to fee him.

10 4 4 3 And when the Apostles returned, 3 Tory shall lacke they tolde him what great things they had done, no bing that fol-Then hee tooket nem to nim, and went afide in the wildernelle. into a c folitarie place, neere to the citie called & Mat 4,13. Bethfaida.

11 But when the people knewe it they fol- fetha dejert note lowed him: and he received them, and spake vnto this was not in the them of the kingdome of God, and healed them towns Bethfaids, that had neede to be healed

12 . And when the day began to weare away, the towne, the twelve came, and faid voto bim, Send the peo. WMat. 14-15 ple away, that they may goe into the townes and mar 6.31 tohn 6.5. unlasers roundahour and la los and a This is unperfect. villages round about , and lodge , and get meate: 17 fjoken, and therea for we are here in a defert place.

13 But he faid voto them , Give yee them to derstand some thing, eate. And they faide . Wee have no more but five gine them to care, losues and two fishes, d except we should goe and antiff we goe and bus meate for all this people,

14 For they were about fine thousand men, thanks for these Then hee faide to his disciples , Cause tnem to lit loaues and fiftes, downe by fifries in a company.

15 And they did to, and caused all to fix from to feede this so downe.

16 Then he tooke the fue loaues, and the two quantitions that this filbs s, and looked up to heaven and e bleded them, whole banks thight 16 Then he tooke the five loaves, and the two quantitie, and to and broke, and gaue to the disciples, to set before be to the glory of the people.

17 So they did all eate, and were far isfied; and "Mar 16 13. there was taken up of that remained to them, 4 Although the twelve baskets full of broken meate.

18 \$ # 4 And it came to patte, as hee was falone prays: g, his disciples were with him; and he tour yet we ought asked them, saying, Woom say the people that not to contempt

10 They answered, and faid, John Baptift: and others fay, Elias : and forme fay, that one of the old it, & be an e con-Prophets is rif. o againe

20 And he aid vino them, But whom fav vee that I am ? Peter aufwered, and faide, That Cor.ft ; Chiff bimfelfe

21 And be warned and commanded their, that the croff-all inthey thould tell that to no man,

22 Saying, to The Sonne of wan must fuffer 22 / Saying, it. The Sanne of man must turner many things, and be reprooued of the Elicus, and Casp. 14 27. of the hiz Prieffs and Scribes, and beflame, and mit 10,38 and 16. the third day off, againe.

23 4 And he faid to them all, If any man will & Euch as oned sy come after mee, let him denie himfelfe, and take fodern thanother,

vp his croffe 8 dayly, and follow me 24 & For whofosuer will faue his life , fhall the croffe is by the

fake, the fame thall faue it. 25 & For what advantageth it a man if he to be hanged, was

wi me the whole world, and destroy himfelfe, or eif p influent lofe himfelf: ?

26 For whofoeuer shallbe ashamed of mee, and of my words, of him thalf the Sonne of man mir. 16 39 and 16. be ashamed, when hee shall come in his glorie, 25 icha (2,25. be alhamed, when hee shall come in his giorie, 25 sons 12.23, and in the glorie of the Father, and of the holy of Matheada.

marke \$ 36.

27 & And I tell you of a furerie, there be some 10 43 mar \$.33. flanding here, which shall not taste of death, till 3. Tim 2. 12 they have seene the king some of God.

marke 6.32

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helds belonging to fore we must va-As this, TO CANHOL

bus, dec. and withal prayed with fo Small a

World be toffed vp and do woe,bethe tru-. b but be formuch the more delineus choove Ront to confeile it. f Aione from the

reained to the hearenly : losy by ir neible parience.

24 mir.8,34 follow an . 1 hir and lofe it; and who bener thall lofe his life for my raken for the miferies of this lafe for the levell and cries

> that was among ft the Lewes. " Chap . 2, o mate

Mit 16,18.

28 4 6 And maier 9,1.

consthal are at urills, at which mes m. n vfe fuch that fochamieur. all' corps was fed out, and the wench received life. and rofe out at the red that all the porld m ght fee, fbe vas not onely refieed to life, but alfo

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6 Mat. 10.1. 1ar. 3, 13, and 6 7. The twelue A. les are feat th at the one.

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Then, & deri out of any cidepart from ence where you

rit tooke up your lodging : fo that in forbidieth them to

95.00

4 Mat. 17,8. Marke 9, 2. 6 Leall the difciples of Christ should be ovended at the delan og bimfele in bis fien, he teacheth dem that it is voluntarie, thewing therewithall for a fpace the brightneffe of his glorie. h What death hee froud die in Hieru∫alem.

Ionn, and Iames, and went up into a mountaine to 29 And as he prayed, the fashion of his coun-

số 4 6 And it came to p.

dayes after those wordes , that he too. ___

tenance was changed, and his garment was white and glittered. 30 And beholde, two mentalked with him,

which were Moses and Elias: 31 Which appeared in glorie, and tolde of his

h departing, which hee should accomplish at Hie-32 Bit Peter and they that were with him, were

heanie with fleepe, and when they awoke, they faw his glorie, and the two men flanding with him. 33 And it came to patie, as they departed from

him, Peter faid voto Ielus, Matter, it is good for vs to be here : let vs therefore make three tabern 3cles, one for thee, and one for Moles, and one for Elias, and wift not what he faid.

34 Whiles hee thus spake, there came a cloude and ouershadowed them, and they feared when they where catting into the cloud. 35 & And there came a voice out of the cloud, faying, This is that my beloued Some, he we him.

4 2 Peter 1,17.

vien againe from the dead. 7 Christ 18 offended with nothing fo much as with ic credular, alghough he beare with it for a time.

Marke 9,17. k A. it fareth in she falling fickniffe, fed him.

- Matr. 17 4.

\$ We house no caufe to tomife our felues reft and quietueffe to this world, freing that they thendelnes which ree ned to few evpon Christ, doe thorry atter crucifie him. I Grus ditigent sare unte them, and whin you have euc, eard shem, fee that you keepe them. % Mat .17.32. Maike 9,31. Mat 18, 1 Mute 9.35. o The end of ambinos isigno. m vie; but the end of mo 'est obedie ce is glory. * Ma ke 9.35. 10 Extraordiagrie

things are neither

rath'y to be allowed, nor condena-

36 And when the voyce was palt, I fis was found alone; and they kept it chose, and tolde to i Varill Christ was man in those dayes any of those things wine a they had frene.

37 ¶ 7 And it came to paffe on the next day, as they came downe from the mountaine, n uch peo-

ple met lim. 38 " And behold, a man of the companie cryed out , faying , Mafter, I beleech thee, behold my forme , for we is all that I have.

39 and lo, a fpi ite taketh him, and fuddenly he crich, and he reaceth him, that he form to, and har ily departetn from him, when hee hath k b.ui-

40 Nowe I have be fought thy disciples to cast him our, but they could not

41 Then lefus answered and faid, O generation fatulatie, and crooked how long now shall the with you, and I ffer your bring thy fonne . i.her.

42 And whiles see was yet compling, the deuill rent hap, and tare him : and lefus rebuked the vocleane (pirite, and healed the civille, and deliucred him to his I there 43 And they were all amafed at the migh-

tie power of God : and walle they all wondered at al things whic lefus did, he faid anto his disciples,

44 1 Mo ke thefe wordes a ligently : x for it shall come to patte, that the fonne of man shall be delinered into the hands of men

45 But they understood not that worde : for it was hid from them, so that they could not perceive it : and they feared to aske him of that word.

46 F & 9 Then there atofe a disputation among them, which of them thould be the greatest. 47 When lefts faw the thoughts of their bearts,

he tooke a little child, and fet him by him, 48 And faile voto them, Who Sener receiveth this little childe in my Name, receiveth mee ; and whofoeuer final receive me, receiveth him that feat mee for he that is lead among you all, hee thall be

49 💉 * 10 And Iolin answered and favid, Mafter, wee fawe one casting out deails in thy Name, and we forbad him, because he followeth thee not

T DECI TEND . BIGG ALLO TIME! not : for he that is not against vs, is with vs.

50

and

51 (11 And it came to patle, when the day were accomplished, that he should be received vp. m Wert for he m feeled himfelfe fully to goe to Hierufalem, 52 And fent meflengers before him : and they face. 10:11 1 1:38 294

went and entred into a towne of the Samaritanes, folked with at an felfe to die, a ers of therefore vent trad to prepare bim longing. But they woulde not receive him, because therefore ven treat

his behavious was as though ne would goe to Hie- and caff area? 1feare of deathind malen. 54 12 And when his disciples, Tames and John Western.

12 Wee must to to faw it, they faid, Lord, will thou that we command, bred of the m that fire come downe from heaven, and confume modera energible) zeale, and fondbre imiraci n eaccoal them, euen as & Elias did ? Bit Iefis turned about, and rebuked them, good causes of the

and faid, Yeknow not of we are fi int ye are. 56 For the Sonne of man is not come to de- de, we doe !.

firey mens lines, but to faue them. Then they went the profit of our neign's ur. to another towne. 57 13 And it came to paffe that as they went \$ 1 King. 1, 10. n Softeakethe

in the way, & a certaine man faide voto him, I will Hebrito 1, 16 (1 follow thee , Lord , weatherfocuer thou gook. 58 And lefus fad vito him, Th. F. x shaue you kn m net weether

holes, and the birdes of the heaten nettes, but the control from are ref bonne of man bath not whereon to lay his head fo the eif .: of Gos 59 14 But hee faid vote another, Follow : mee, are cabed the fpi-

And the fime fail, Lord, further me heat to got and are guest of Got. burfe to father. 60 And I fus faid voto him, Let the deat burie they, that are cough-

on it dead; but goe thou, and pr ach the king dom which preceded

61 15 Then another saide, I will followe thee, a the latter of said re Lord : but let me firit go bil them fatewell, which wrenther, of print are at mine house. 62 And fefus fai le voto him. No men that put. Chier, mut prese-

teth his cand to the plough, and looketh backe, is late themselves, apt to the king lume of God.

14. The call ug of God ought to be preferred , without all controurine before at 18 ducties that We owe to men. Who no wito junaing that they live in this fi 4:4 life of man, yet or firanger of mithe true life, which is envialing and is fa sienly. 15 Such as follow Chint, mult at once renounce all weelilly exter at 15

CHAP. X.

I The fewingle distiples 10 The unthankfull cities charged with impresse so The diferples roth ming home, are warmed to e ham .. e. 35 Who is our neighbour, 38 Of Marthe and nor fifter Marie. Fier VI thefe things, the Lord appointed other The feature

A fedentie also, and fent them, two and two be- are feet as the fefore him into eucrie citie and place, whither hee condine corners the himfeife should come. 2 And hee fa'de vnto them , & The harueft is & Mai 9.37-

great, but the labourers are fewe : pray therefore & Mer 10 16. the Lord of the haruest to fent fort labourers in- 1 Toe 12 2.20 22 or 2 d are in die to his harueft. 3 * Goe your wayes; beholde, I fende you worlde as famo

forth as lambes among we lues. bat if therebe 4 Boare no bagge, neither ferippe, nor floes, gentro doe the .uene , beeth.

and * falute a no man by the way. dir falute a no man by the way.

5. 4. And into whatforuer house yee enter, first also prefetue.

fay, Peace be to this houle.

6 And if the fonne of peace be there, your * 3 King , 15. 6 And it the tomore of peace be there, your a This is fined peace shall test you him, it not, it shall turne to after them we

them. a figure, to ach :

The fat h. " "

West beller Alf

G deglery, and

S. irit, and fear tim

the we ked pirate

Mais 8,19.

nie, when eredowne more in wordes, then is meant; a fiall aming the Hetrewes, which aswire more in werars, then is meant to fold aming one Heterowes, which committed a fining in be a hing folding without delays as 1 king 4.19, less write contents and continuous and continuous and point (distinuous), are pointing Chenfian above, as for each of the trust but for k feature, it was that for k feature, it was that for k feature, and the same of the folding is was that for k feature, and the same of the feature is the feature of the feature Rebiewes : that is , beethat faneuveth the actione of prace and imi

7 Apú

ned.

THE COURT mus sin that house rary fill earing and drin-BLent chings as by them foul be for before your replant the limited is worther of his wager. Go not nifics from house to house. int;

8 & But into whatformer citie yes fliell enter, if they receive you, deare fuch things as are fer be-Toh + en el relocines fore you. 9 And heals the ficke that are there, and fay 11-12 a roll'emme vom them . The kingdome of God is come neere

for a confishe 6.m. p. Hubich was voto you. 1 - 1 70 Ard.

tin 5.18. A M. 1 10 11.

129.

d Con: neyour

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42 1/ 9 S.

4 Eliter 136.

10.11-21.

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1 1 15 270 1 bod

fikes rooild.

. 9: 1.20

10 3 Bur into whatfoeuer citie ye fhall enter, if in Courches they will not receive you, g e your wayes out into Farmi - pat are jine the firee softhe fame, and Tay,

add in Cihe 11 Even the varie " duft, which cleavesh on vs L to of Ludes , to them to sales. Of you citie, we wipe off against you i nothing. et a, that the tall flanding know this, that the kil glome of God was Comantele vitto von. D.41.14,14. m :0,10.

12 For May to you, that it shall be easier in that day for them of Sudome, then for that cure, 13 % Woe be no ther, Choracin who be to thee, Bith lands: for if the miracles had beene done in

Me for with ther Tyrus and Sidoa , which have beene done in you. they sala great while age ne repented, fitting in fackelo en and athes. 14 Taerefore it fhall be eafier f a Tyrus, and

Sid in , at the judgement, then for you 15 And thou, Capathaum, which are exalled to

bessen, that be thruit downe to bell. 16 & the Heethat h areth you, heareth me; and he that dispifeth you, dispifeth me : and he that defeileth me, de fpile bit in that lent me,

17 + And the fenentie turned againe with iny, faying . Lord , en n the denils are fubdued to vs e throughtly Name.

18 And like faile vnto them, I fewe Satan, like Fightning, I fall downe from manen.

19 Behold, I give voto y ou power to tread on Sarpents, and Scorpions, and oner all the pewet of the enemie, and nothing thall a hurt you. 20 Negertheleffe, in this relo ce not, that the

fpirites are fablued voto you; contrather r. Loyce, r Chronisdef becaute your names are written in hearten. 15.8 f. to me. 21 5 That fame nonre retayced lefts in the

fpirite, and faid, I confelle var i tuee, Father, Lard . 45 Leviel of neatien and earth, that thou half hid thefe things from the " wife and understanding, and hast topicaled them to babes : euen lo , Farher , because it to els , in the aire. pleased thee n 11.6. 11. and bee

22 6 All things are given me of my Father; and no man knoweth who the fonne is but the Father ; e from thence ise , whin his neither who the Father is, fine the Sonne, and be to whome the Sonne will reutale him.

: voce of the 23 5 7 And he turned to his disciples, and faid the vou wrong, fectedly, * Blefled are the eyes, which fee that yee

· Se. ingo 24 For I tell you that trany Prophets & Kings have defired to fee those things, which ye see, and red tace of it. av stidome have not feene there; and to heare those things wortch vee heare, and have not beard them. aleus, ingoy

75 & S Then benolde, i 20 tteine Lawyer floode up , and tempted bim , faring , Maker, what fhail t doe to interite esernallife ;

26 And hee fidde vo to nim, What is written in the Laws how readen thou?

7

an bee tur-27 And nee answered and faide, & Thou shalt -000 115 diffine by (zill , Is read in fime copies. 6 Whofoever feekerhthe Father

1 1 Some wands ein our officerary 7 The rifference of the old Te-8 Fairn do h not toke away , but ettablitheth the id ie law Helaw of Ose of the traffic field amfulf to be the traffic of the first field amfulf to be better the start of Miles. Denie 6 5.

The Edigies Incient louis thy Lord God with all it includers , and withloud thy Lord God won an oracle and with all all thy folds, and with all thy folds, and with all thy fitting 1, and with all

28 T. mine fall wood i.r., Thou baft aefwered , All they re right : this doe , and show that live. 29 9 Bur hee willing to h juff. fie him fife, faide

van lefus, Who is then my neig bour ? 30 And Ichis answered, and laide, A certaine ver wearsy belpe. Lake, whemfor-30 And teles andwered, and table, A certaine of the transfer of the walk downe from bierefalem to tericho, and k That is to neck the west to the transfer of t

fell among theenes, and they robbed nim of his or home, that rement, and wounded him, and departed, leaving whered, that is, him helicited al. 31 Now to it fell out, that there came downe a the we de of infige. certaine P ich that fime way, and when hee fawe cation in this fenje,

the name of re

neighbour , by the

Line, he passed by on the other life. 32 And likewife aifo a Leutte, when hee was come neere to the place, went and looked on him.

and patied by on the other fale. 33 Then a certaine Sama francias he iourneyed, care near water him, and when he fawe him, be had compation on him, 34 And went to him, and bound up his wounds,

and pawed in onle and wine, and put him on his owne beatt, and prought but to an inde, and made proudentsettim. 35 And on the morrow when he departed, hee tooke out two perce, and guie them to the hoft, and faid vato him, Take care of him, and whatfoe-

ner thouspendeft more, when I come againe, I will-36 Which now of these three, thinkest thou, was neighbour voto him that fell among the

37 And he full, He that fh, wed mercie on him. T ien faid tefas vota him, Goe, and doe thou like-

38 9 10 Now it came to passe, as they went, that hee entied into a cuttaine towne, and a Certaine not tope enter worran named Martha, received him into her tritled deleasely,

39 And the had a lifter called Mirr, which also diligently charia fare at I fus feet, and heard his preaching,

40 But Mattha was combred about much fercially requireth. uing, and came to him, and faide, Malt: r, doeft at o.t not care that my lifter hath left mee to ferue alone? bid her therefore, mat flies helps me.

41 And Iclus answered, and faid vnto her, Marthe Martine , thou careft , and art troubled about many things:

42 But one thing is needfull, Marie bath chofen the good part, waica shall not be taken away

CHAP, XI.

x He trachesh his Apolles to pray 14 The dumbe dewill driven out. 27 Awaman of the companie lifeeth up her voice. 29 The Lewer require fignes, 37 He bring feaful of the Pharie, reproduct the current flow of holmeffe.

No fo it was, that as hee was p aying in a cer- & Mar. 6.9. trine place, when hee cerfed, one of his difei- i' A forme of trus ples fit (varo him , Lord, teach vs to pray, as lond praye.

A Trust 15, A5 much

2 & And Le feid voto them, When ye pray, fay, this dan . mkereby as it needfull for ws Our father which art in heaven, hall wed be the me ment debarred Nama. The kine forme come I tribe will be done to have an heavil Name. Thy king some come: Let thy will be done, to have an housit euen in earth, as it is in heauen : ten net of our

3 Our daily bread give vs a for the day : 4 And forgine vs our finnes : for euch we for- him care, non co lines, but that care tin care, rob ch give everte man trat is indebted to vs : And leade of m z is out if vs not into temptation; but deliner vs from entil, ons reference

Moreover be fail van them, Which of with fach,

you shall have a friend, and shall goe to him at milnight, and fay vitto him, F. iend, lend mee three

> 6 For a friend of mine is come out of the way to me, and I have nothing to fet before I im:

> 7 And nee within thould arrivere, and fay, Trouble me not : the double is now that , and my children are with me in ballst candot tife and give

8 I say veto you, Though be would not arise and give him, because he is sis friend y it doubtles w wager word, in because of his bimportunite, hee would rife and

giue hitu as manyas ne nee kat.

9 4 And fily v to you, A.ke, and it fhal be in marcre para fine pinea ou; fecke, and ye than hade : knocke, and it thall be opened vato you.

10 & For enery one that asketh, receiveth; and hee that ferkein , hadeth : and to Lim that

knocketh, it fi all be opened.

11 " If a forme that aske bread of any of you that is a father, will be give nim a flone? or if rea age a fife, will be for a hinging him a fitpent?

12 Orifice ack: an egge, with bee gide ohe a feurgion :

13 If ve then which are cuill, can gine good gife's voro your carles , low men more thall your heatenly Fatter glue the nely G. .. It to them that deare him?

14 . Then hee cuft out a feuilly ich was du noe : and w en the Jack was go to out, the do not fo ke, and the per playmour

15 3 Buchene of them by 1 . A Bic fresh our decils through Books one of emere of the de-

16 And others tempted him , ficking of him a

figne from teauen.

17 4 Buche know their thoughts and for twato them, * Baery kir glam: di nde ! agai il it feite, thatbe a filare, and an hoole amaining ind an house, fullita-13 So if o tran also be divided against bind if a

how shill his ki goon ften I, u. ca. foye lay that

I cast our leads or not the leaburg 19 If tax ug. Bluid om caft om deuils , by

whom dor your of il see can to one Therefore thell mey be your id get. E B tis name and

to Breferyter inget of God caft one dewith , doubtlatte the king rolpe of God is come va-

to you 21 When a floor man arm of keep oth his a pa-

lace, the mings coat he putterferniers in peace.

22 Bat Wiena fire gur tien l'excommeth vpon him, and energy in the him thee take th flow him all his armon wherein be hufled , and uluid the is floyles

23 5 Ho that is not with montrop in a me ; and he that gare a charlot with me, forther with

24 4 W eather, clemetheritisg ne ont of a men, he walk, in the cugh dry in wes, ficking relt; guil wien te hadeth none, he i gragt will tourne water my holds weened a came our.

25 And wave b . commeth, he findeth it fwept

and gareithed.

26 Then goeth bee, and taketh to him feuen worte cafe, deare other friris worte then tief if ead tory enter in , and Swell there : & formel it have of the men is worfe then the hoth

27 C 7 And die einer to palle as he faid thufe chings , a certaine woman of new mysov tife ! en der sog er sand Stide enwhim, Herfeller ibe

win be that bare thee, and the paps winterne haft facked. 28 But hefaide, Yea, rather ble Ied are they

that heare the word of God, and knope it. 29 4 4 And when the people were gathered

thicke regarder, he begin to lay, This is a wicked 4 Mar 1138 10. generation they fick rafigne, and there had not They traine figns be given the u, but the figns of & I ones the found deniers of Friphet. 30 For as Ionas was a fig to to the Nineuites; for sece us parab-

30 Koras ionas wo ting into the industrial ment.

fluid also the Some of manbe to this generation.

The Queene of the South ballish in a factor, to.

in gement, with one men of our genera ion, and 2, Chon 9, t. finds condemne then : fir the came from the vi- " Imas 3.5. most pirres of the earth to heare the wife time of he Charles Salomon, and behold, ag east then Salom in the man 4,411. g that moules are 32 The men of Nineus first rifein indgrment meretice inhaed

with this gineration, and thall condemnear : for teage of G d, that they is repented at the preading of lonas; and we must be as legat valoritorre. beh 11, a greater the 1 I mas a note. and tuneline our

and torsels e o r, pittein it in a pride ja con neither voller a vohite brie

both il but on a car besticke, that they which the for that ight Con. in, may feth light Tuelg to fine to lie is the eye offere. God confront

fire when the eye is fingle, then is a y whole too be the our ward Cie I g at : partit a ine eye po eum, then thy boare de fer fer mer or is darke.

35 Take her lether fore, that doing he which the trousal right is in thee, be not do ken if -.

strates, be not di Kin ilin.

36 If therefore in, which holle fruit belight. \$ Mena is. having no paid the , they inchestioning the even from an and eg as when a canal's coursing it thoe with the original in the interest of the 37 C 10 And as he fo keja certifine Pharif he- 17 11 , wester the

Dog a free to dine with him; and he went in , and de a year that you ciones of heri

fare downe at the raids. 33 A tow one although lawle, be more illed i.e. and decodingle

that be had north a wait goed tre dimeet. if jougheres 39 4 Anlice Ling fait rollin, Indiede res hickerrote, and fa Posities suche cleane the outilite of the cop and food that a forter of the platter out the inward part a full of raue-

ring a kalckednoff to 1 Wer be va-45 Ye fooles will not be that made that which modell. 1. I mibepide

is with our, make it at which is within also ? pertir of bype-44 Therefore, glaz simes ! of their t i gs ... er it and which you have, and behold, all thange first out a ly for little

En'er ani ler jing 42 11 Betwobs to you, Fra ifis: for ye stifte and rete. cleane vana vou. ii d Law irai the

the mynt and the rew , as d a all mannut herts, and padd on a via godient and the love of God ; the fair ktyanic due ought we to have done, and not to hanely fishe ! Nal sindef other vidope. 43 & 12 Wo be to you, Phant's : fir ye loun gert, income in bir En hir

the supermost feates in the Syney gals , and giee- 1, I torre trops in the markins. . 44 13 Woo be to von, Scribes and Pharif shy- erham abegan

powers if fir years is grades with appearance, it for since fir and the nien that whike mer then, per crue not. I mer at the

15 F 14 Then a facred one of he Lawyers, and o 27 f it Then a livered one of the Lawyons and the sent fill word him, Matter, thus ta, ing thou putted from the lower

Talle fr rs to rebike elfo. 46 Ancherters Wo betreon alle, ee Law- thirthe

y Ts: sa for yeeled a men who be then so lead to sand to do the resignment, enterneth the emmandements of the feech law and a no at Toll west Got low at the poly Char to 26 mat 1; 6 mil t 12 Haffier and a rient to the common y toy red to te fer. at the excitation a wind an our warming of excitation y or or store excitation a wind an our warming excitation of a Bit garages as E. garages and कु कु बद्धार दू अहर

1: forken of here. verriemmend be Lefor Ged . In he inkerb well of fuch amportanitie Mai . 7 . 7 and 2 31. 01.tt C 11.24. \$14.n 14.13. and 16 23. :-me 1 5. Mit.7 1. Mat. 7.9.

st Mat 9 31.

The W. Afer word,

im adencie which

ant 11, 82. 3 As example of hour, le pai does, antitub ascamnit beheves, when as ep nancericonton ce, and fretradid mail ..., the power of Goald plaforemed. of Manggand 11.74 7711A 1132. 4 The stack sy to know the true Ca ift , from ise faire . is this . that the tite Carit hata no ... 10 or Treement Nich Saan: Annit: milinein that after wo know him we . hawvielge bim * Mit. 2.25. 76 45 E / 3 24 -

TOW Y OF B. e Z .d That is , by the power of Ged : fost 1) (and . Ex. 3. 19 e I e would final. peth properly an ABOM RELEVANCE youns before an bouf anafity er haltman maken fo-not em no

e Agrioft it diffe rest men, and toca as fige to bide em-1 e. v.b. 5 Seelie mean a to se au - Conit ann Saumitege-

St MI 12 62 & Halton durab got coprings 11 of abar neuer, begen. Heart 4. p. Petia so. meteral labor-

gelfe , bit an attr

f f Hypacries ba-Dour thole fain : when they are dead, whom they most cruelly perfecure , when they

were aliue. & Mat. 23,29 k When you per-

fecute Gid fereurn as your fathers Ell , though you colour it with a pretence of god vieke. get worwithfleu-

ding , in that you beautiff the freulels, but glory in your farbers cracity, and fer v; remanients (as it were ; in glor) ani treum; b of te : IThey fail fo vene them and treatle them, that

as length toop Ball ban fo them. m That you may be calles to an ac-

Mat.16,5.

z The faitbfull

teachers of Gods

word, which are

appointed by him

which corrupt the

puritie of de ctripe

with goodly glo-

fes , and alfo take

the helpe of God,

to fet fooithiin. cere doctrine.

or enly and with-

a Word for word.

? 4,24. 5.10.18

resule why

iem , the leaft that may be.

tentheufands of

cone. efat 10.26.

C - accourte aneir

out feare.

Paines through

for his people,

mult borb take

marke 3,14

to bee borne, and yee your felues touch not the confesse me before men, him shall the Sonne of burdens with one of your fingers. 47 15 Wo be to you : 4 for you build the fepul-

chres of the Prophets, and your fathers killed them. be desired before the Angels of God. 48 Truely k ye beare witnesse, and allow the deedes of your fathers : for they killed them, and

ve build their fepulchres. 49 Therefore fayd the wifedome of God, I will it shall not be forgiven. fend them Prophers and Apottles, and of them they seant-likemailmin, stallistay and perfectite away.

50 That the blood of all the Prophets, in thed from the foundation of the world, may be required of this generation,

51 From the blood of Abel, vnto the blood fame houre, what ye ought to fay. of Zacharias, which was flaine betweene the altar and the Temple : verely I ia, vnto you, it stall Meffer , bid my brother divide the inheritance of Christ would phet , whit doe you be required of this generation.

52 16 Wo be to you, Lawyers : for ye hanen taken away the key of knowledge : re entred not in a judge, or a divider over you? your felues, and them that came in, we forbade.

53 17 And as hee fayd these things voto these, the Scribes and P. arifes began to vrge him fore, and to a pronoke him to speake of many things,

54 Laying waite for him and feeking to carch Tome thing of his mouth, whereby they might ac-

count for it, yea, and he pumified, for th. Beadding of that locd of the Prophet & Gen. 4,8 *1 Chron. 24,41. 16 They have of long time chiefly hindred the people, from entity g voto the knowledge of God, which eught to be the doughtepers of the Couron. n Ion have hidden and taken away, fo that it cannot to journ any where. 17 The more the world is reprehended, the worfe it is, and yet must wee not betray the trueth. • They prepaled many questions to him, to draw some thing out of his menth, which they might trusterially carpeat.

CHAP. XII.

A The leanen of the Pharifes. 5 Who is to be feared. 8 To count for Christ. 17 The parable of the rich man whose tend was very fertile. 21 Notic cave for earthy things, 31 But to feek the kingdome of Gid. 33 Tac thiefe in the night. 51 Decase for the Goffers jake.

 $N \gg r$ the meane time, there gathered together an innumerable multitude of people, so y they trode one another; and he began to fay voto his disciples hist, Take heede to your selves of the leauen of the Pharifes, which is hypocrifie.

good beed of them, 2 % For there is nothing covered, that shall nor be reuealed : neither bidde, that shall not be

3 Wherefore whatfoeuer yee haue speken in darkeneffe, it shallbe heard in the light; and that which ye have speken in the eare, in secret places, fliallbe preached on the houles.

a And I say voto you, my friends, be not afraide of them that kill the bodie, and after that are not able to doe any crose.

Poble , a certaine 5 But I wil b forewarne you, who ye shall feare: feare him which after he hath killed, hath power to cast into hell : yea, I fay vnto you, bim feare.

6 Are not five sparowes bought for two farthings , and yet not one of them is forgotten beough bypo-4 1 .. paue princes fore God ?

7 4 Yea, and all the haires of your head are fikiltie , yet there numbred : feare not therefore : ye are more of vafheuld be atraid

lue then many sparowes. 3 Alfo I fay voto you, Whofoeuer shall

eing thry wo do nothing, but what pleafeth God, at d God will not any thing geing tury on no unoung, out many reases you you down the weary ting of the manuth them of danger of an ingertain that have a factor that have a factor of the manuth them of danger and freferin hang over their heads, for the fethal case of our the suman, does he the greater wound. 4.1. Sam 14.45. alts 27.34 & Chap 9.26 mai. 10.31 \$,38.2.117 1.12. 3 Great in the remard of a coultant confession and hotman confesse also before the Angels of God.

9 But he that shall deny me before men , shall

gainst the Sonne of man, it shall be forgiven him: Mak. 10,19. but voto him that shall blaspiteme the holy Ghost, marke 13.11. II & 4 And when they shall bring you voto the confesse the truck, Synag ignes, and vnto the rulers and Princes, take yer he that can

no thong a how, or what thing ye shall answere, doe all things, and or what we shall shake. or what ye shall speake. 12 For the holy Ghoft fall teach you in the the weakelt worch 13 And one of the company faid vnto him, to the

not for three cau-14 And he faid vnto him, Man, who made mee dinide an inheri-

15 Wherefore he fai ! voto them, Take heed, and that he would not beware of concetournette; for though a man have folter up and the aboundance weekly diffe from the mental and the fieldity

aboundance, yet his dife flandeth not in his riches. opinion has the 16 And he put foorth a parable voto them, Texes had of Melfaying, The e ground of a certaine rich man that he would ci-

17 Therefore hee ftliought with himfelf fay. goueroance, from 17 Therefore hee ! thought with himself any be Ecclematicall ing , What shall I doe , because I have no rooms Thirdy , to teach

18 And he faid, This will I do, I will pull down them which abuse the flavor of th gather all my fruits, and my goods.

19 And I will fay to my foule, Soule, thou haft Reis, to their much goods faid up for many yeeres : line at eafe, owne primate eare, drinke, a d g take thy pattime

20 But God faid vnto him, O foole, this night meant, that greetig e By c. netoufnes is will they fetch away thy foule fro thee; then whose defire to get, com-

flall those things be which thou hast prouided? 21 So is he that gathereth riches h to himfeife, a God is the author and is not tich in G.d.

22 7 And he spake vnto his disciples, Therefore mans life, goods are I fay vato you, " Take no thought for your life, 6 There are none what ye shall cat : neither for your bodie, what ye more mad , then shall put on.

23 The life is more then meat : and the body riches. more then the rayment.

24 Confider the tauens : for they neither fowe trey, for bere is fer nor reape : which neither baue ftorehouse nor pessessein nit and barne, and yet God feedeth them: how much more price of ground enea are ye better then foules?

25 And which of you with taking thought, can which to no house 25 And winter on you wantering interest to the thing to the thing the thing that the product of the thing the thing that the product of the thing the thing that the thing the thing that the product of the thing that the treets. adde to his stature one cubite?

why take ye thought for the remnant? 27 Confider the mies how they grow : they la- felfe, which is the bour not neither spin they , yet I say vitto you, that propertie of cone-Salomon nicescife in all his roy airie was not cloa- frend their life in

28 If then God fo cloath the graffe which is to 8 B. merry & make day in the field and to morow is cast into the ouen, good cheare, how much more will be cleated you. O you of it, h. Caying for no

how much more will be cleathe you, O yee of lit- man but for himtle faith? 14th?
29 Therefore aske not what yee shall eate, or rms in homfeife.
7 An earnest thin-

what ye shalld inke neithers hang you in suspence, king you the pro-

30 For all luch things the people of the world uidence of God , is fecke for and your Feiner knoweth that ye baue a prefect remedie

bighter 1.13. 3 virae in recent and that commence and more for this title. 2 read 6.15. Expensive plants are carefull for this receiled backe things that dang in the agre, for they that are carefull for this receiling if and in the positive of state denying of Child, yet supersione to be used things that hang in the age, for they that are carefull for this were different and the punishment be, if you fee punished, both with mouth and heart hang upon the nime of man, have always marring and distribut minds, [waying sometimes this way, and sometimes that way.

4 Mat. 12,31. 10 4 And wholoeuer shall speake a worde a. marke 3, 28, 4 It is a g eat and fittue and contend

Gods providence.

tance. First, for fri: gurfh ibe civill the name of inini. commodities

monly with other and preferuer of

tich mea which hang vpon their e Orrathercoun. forth a min that

ly , but an whole countrey, as they de. those trifles.

feife , & mixding to

carefull for the k nglome of kaluen. e it is a foolish thing or to locke for anall thangs , at his hands , worch purchasiree y the greateit bi gi. sa A godly sousin a mille it a ready way to get true

& They fhall lacke

k This is the figure Metonymie, for by this wind Am se is account that compolitin and friendis . It of an heart that i narveth the mi irie and poore late of man , and Bereith fourth it jeife by me gift,

giain it in the Greeke tonque . of morese and com-Poffin . and there. fore her a faid to gine aimes , mis parieth with fome thing to anather. and greeth to the foore, for wing thereby , that hope-

A Petry 1,13. fairn ull fernants God, in this world is a certame Naichfall peregringt on , nawing the light of the word gring before it. * Mat. 4 43 re# 1/.16.15. And 3.3. Is None haus more neede to

s. >: h these poore

ei .ie.

watch, then they that have fonce degree of honour is ete hou hoide of God. I That is . CHETY moneth freh meafore of come as was not wate of , and will cut him off, and give him his appointed them.

m More then of From to robine for much miss bot our

33 The Gafpel is the one'y cause of peace betweene the godly and fa is it the outstion of great trouble aziong the wicked. 3 Matt 19,34.

31 8 But rather feeke ye after the king tome of sothing, which are God, and all thefe things shallbe cast upon you.

32 9 Feare not, little flocke ! for it is your Fathers pleafure to give you the king fome.

33 C 4.10 Sell that ye have , and give k almes: make you bagges which waxe not olde: a treafure that can neuer faile in heauen, where no thiefe commeth, neither a oth corrupteth.

34 For where your treasure is , there will your hear s be alfo.

35 9 % 11 Let your leines be gittled about, and your lights burning.

36 And se your felues like vato men that wait for their mafter, when hee will: eturne from the wedding, that when hee commeth and knecketh,

they may open unto him immediatly. 37 Bleffe lare those formants , whom the Lord

when hee commeth shall finde waking : verely I fay vino you, hee will gird himleife about, and make them to fit downe attable, and will come forth, and ferne them.

38 And if hie come in the fecond watch, or come in the third watch, and fhall finde them fo,

bleifed are those sernants.

39 Now violerstand this, that if the good man of the Foule had knowen at what houre the thir fe would have come, he would have warehed, and would not have fiffered his house to be digged thoroxe.

40 12 Ba yee also prepared therefore: for the Sonne of man will come at an house when yee

thinks not. 41 Then Peter lave voto lim, Mafter, telleft thou this parable voto vs, or even to aft?

42 And the Lordfayd, Who is a faithfull fleward and wife, whom the mafter thali make ruler ouer his houthalde, to give them their I portion of meat in Lason?

43 Bleifed is that formant, whom his mafter when Le commeth, shall finde so doing

44 Of a trueth, I fay voto you, that hee will make him ruler oper all that he hath.

47 Batif that feruant fig in his heart, My mafter dorn deferre his comming, and that! begin to imite the feruants, and maidens, and to eat and drinke, and to be drucken.

46 The mafter of that fernant will come in a day when hee thinketh not, and at an houre when he is

portion with the vabeleeuers. 47 And that feruant that knew his mafters will and prepared not bimfelfe, neither did according to his will, thallbe beaten with many firiper.

43 But he that knew it not, and yet did commit things wourthie of floip s, shall be beaten with few flripes: for vnto whon focuet much is given, of him shall be much required, and to whom men much commit, with emore of him will they asked

49 13 I am come to put fire on the earth, and what is my desire, if it be already kindled?

50 Notwithflanding I must be baptized with a

baptisme, and how am I grieued till it be ended ?
51 * Thinke yee that I am come to give peace on earth ? I tell you, ray, but rather debate.

52 For from hencefoorth there shall be fiue in one I bufe diulded, three against two, and two agairft three.

53 The father shallbe divided against the fonne, and the fonne against the father : the mother againft the daughter, and the daughter againft the

law, and the daughter in law against her mother in 14 Men which at 2 verie ou che of %.
54 \$ \$ 14 Then fay I be to the people, When figure earthly through, are binese

ye fee a cloud " rife out of the Welt, ftraightway in mofe things ve lay, A showte commeth; and so it is. Victor perties e to

55 And when ye fee the South winde blow, ye the new to y life, fay, that it will be hore; and it commets to patte, their owner man 56 Hypocrites, yee can differine the face of the hos-

earth, and of the fkie ; but why discerne ye not this " H bich acresreth, and gunereil Ali file i ner in

57 15 Yea, and why ludge ye not of your felues 1911 facto, the 21.0 what is right?

58 & While thou goeft with thine a Juerfarie 17 Min tour are planded with the to the ruler, as thou art in the way, give diligence love of themselves, in the way , that thou mayelt be delinered i om and the effore are him, leaft he draw thee to the judge, and the judge thebourse, first deliuer thee to the e layler, and the laylor caff thee bear the reward of their follie. into prifun. to prison.

50 I tell thee, thou shalt not depart thence, till and it is are.

7 okm if at had

thou haft payed the vimeft mite. to demand and tatore the arm. -

examents which they were condition? I muto that had wrongfully transless unit mirroner, the magistrates estimers make them which are contiended, pay that, ther owe, yet, and often time, if they be obtainate, they as motionly take the past and charges of them, but also maprion trem. CHAP. XIII.

t Of the Galileans, a and thefe that were farme and v Silonn. S The finge tree that bare no frust. in The was min vexed with the farit of infinite, that is, with & dife of brought on berby Satan, s. bened. 19 The parts E cof the er sine of multar thed at Of lesmin. 2 H. 10 few fon ise faned. 31 Heros et it I is e.

There were certaine oren present at the same feasion, that showed him of the Galileans, the weening round to whose blood a Pilate had mingled with their fa- teloyiea. the ute

2 And Iefus answered, and sayd voto them, be talled ted Suppose ye, that theie Galileans w. re greater fin- ineres y to repenners then all the other Gallgans, because they have a Fontion Pilate fuffered fach things?

3 I tell you nay; but except yee amend your lad 4, a most ice hues, ye shall all likewife perich.

4 Or thinke you that those eighteene, you broguerania. whom the tower in b Silcam fell , and flew them, which might be 4were finners about all men that dwell in Hierofa Cr. Here of Telepart

1 tellyon , ray : but except see amend your leight, Chan fase liues, ye shall all likewite petitie.

6 • 2 He spake aifs this parable. A certaine man his death. had a figgettee, planted in his viney and ; and hee q Towns, on the came and Supply fruit thereon, and fund none. Fire, a river for

7 Then fayd he to the creffer of tis vinevard, Reholde this three yeeres have I come at a longht in a chain of the fruit of this figge tree, and find none; out it downer our name workers who keepeth it also the ground charren?

8 And he answered, and sayd vato him, Lord, let it alone this yeere also, till I digge round about a side Andraga it, and dong it.

o And if it beare fruit , well : if not, then after thou finds cut it downe.

10 13 And he taught in one of the Synagogues a G var and long on the Sabbath day.

11 And beholde, there was a woman which bad has yet for that are ad fpirit of infrmitie eighteene yeeres , and was leigth be execubowed together , and could not lift up her felfe in ted in bement any wife.

12 When Iesus sawher, hee called her to him, it at gast, which and fayd to her, Woman, thou art e loofed from otherwise were thy difeafe

And he layed his bands on her, and imme- deliner vs from

bled with a difease which Satan brought. e For Saian had the winds the had beene in chaines, infomuer that for eighteent pecres fpast, & beids up ber head, diat's

the family enrief

HILLY . From TO FA TIE STREET A TOTAL OF

m' I fen direct Lucionis, ranklus-

jaffering is ibe ; &

round barren in

3 Christ came to the bands of Sarani

4 A lively image of bypocitie . and reward thereof. t One of the Yu. lers of the Syna. gogue, for it appearein by Marker. sa. and Actes 12.15. that there were many rulers of the Synizogue. 4 Mat 13.31.

marke 4,31. God beeinnerh his kingdome with fma!l begronings, that the volocked for proceeding of it may better fer forth his power. Mat. 13,33. Mat. 9.35. marke 6.6

6 Againft them which had rather erre with many, then goe right with a few and by that meanes through their own flownelle , are fliut out of the kingtome of God.

36 Mat. 2, 14-7 He is in vaine in the Church. which is not of he Charch , which falem. hing the cleaunes of life theyverh Mar. 7,23-and

45,41. pfal. 6,8. 1 The calting off if the lewes , So the alling of the Geniles is forecolde. From all the

warters of the world, and thefe are foure of the chiefest. * Mat. 10.20 and

10.16. Warke 10. 3 2

9 Wee must goe forward in the cale of our calling, through the midit of terrours, wheber they be true

or fained. · excherens man.

. That is , a fmall -ne, and Theophyl. with , it is a pro day , we may under. fant the time that is , and by To

maram, the time to come , meaning thereby all the time of his miniftery and effi.e.

k To wit, when the facrifice for finne is ended.

o There are no here more crueil rinies of the godthen they which

within the Sanary and Church felfe : but God th it , and will is time have ecount of it, ie . Insphere " at 23.37.

zn.

34 4 O Hierufelem, Hierufalem, which kulleft

God. + And the f ruler of the Synagogue answered with indignation because that I esus healed on the Sabbath day, and fayd vnto the people, There are fix: dayes in which men ought to worke : in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doth not ech one of you on the Sabbath day loofe his oxe or his affe from the stall, and lead

him away to the water?

16 And ought not this daughter of Abraham. whom Satan had bound, loe, eighteene yeeres, be

loofed from this bond on the Sabbath day? 17 And when he fayd thefe things, all his aduerfaries were ashamed; but all the people reloyced at

all the excellent things that were done by him-18 f + Then fayd he, What is the kingdome of God like ? or whereto shall I compare is ?

19 f It is like a graine of multard feed, which a man tooke and fowed in his garden, and it grew, and waxed a great tree, and the fowles of the hea-

uen made netts in the branches thereof. 20 5 And againe he fayd, Wherevoto shall I

liken the kingdome of God? 21 It is like leanen, which a woman tooke, and , hid in three pecks of flowre, till all was leauened.

22 F . 6 And hee went thorow all cities and townes, teaching, and fourneying towards Hieru-

23 Then fayd one voto him , Lord , are there few that shalibe faued? And he fayd vnto them,

24 * Strine to enter in at the ftrait gate; for mamy, I say onto you, will seeke to enter in, and shall

not be able. 25 When the good man of the house is tifen vo. and bath thut to the doore, and ye begin to stand without, and to knocke at the doore, faying Lord, Lord, open to vs, and he shall answere and lay vn.

to you, I know you not whence ye are. 26 7 Then shall we begin to fay. We have eaten and drunken in thy prefence, and thou haft taught in our streets.

27 * But he shall fav, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 8 There shall be weeping and gnashing of That deceitfull & teeth, when ye shall see Abraham & Isaac, and Iacob, and all the Prophets in the kingdome of God, and your felues thrust out at doores

29 Then shall come many from the g East, and weike : or els , by To from the West, and from the North, and from the South, and shall fit at Table in the kingdome of

> 30 * And beholde, there are laft, which shall be first, and there are first, which shallbe last,

> 31 9 The fame day there came certaine Phatifes, and fayd vnto him, Depart, and go hence : for Herod will kill thee.

> 32 Then fayd he vnto them. Goe yee and tell that b fexe, Behold, I cast out demis, and will heale fill i to day; and to motow, and the third day I shallbe k perfected.

> 33 10 Neuerthelesse I must walke to day, and to morow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

> the Prophets, and ftonest them that are fent to thee, how often would I have gathered thy chil.

dren toget set, as the henne gathereth her I brood ! Werd for word, the neft : new the vnder her wings, and ye would not !

35 Beholde, your house is lest vnto you deso- is the neil. late : and verely I tell you , ye shall not fee me vntill the time come that ye shall fay, Bleffed is he that commeth in the name of the Lord.

CHAP. XIIII,

a The dropfie healed on the Sabbath. 8 The chiefe places at bankets, 12 The poore must be called to our feasts. 16 Of those that were builto the great supper 23 Some come pelled to come in. as One about to build a tower.

Ndr it came to paffe that when hee was entred 1 The Lawe of A into the house of a one of the chiefe Pharifes the very Sabbath on the Sabbath day, to eat bread, they watched ought not so him der the offices of

2 And beholde, there was a certaing man be- a Enther one of the fore him, which had the dropfie. Then Ielus answering, spake voto the Law-

the Sabbath day ? 4 And they held their peace. Then hee tooke

him, and healed him, and let him goe. 5 And answered them, faying, Which of you appeare by the fnall haus an atfe, or an oxe fallen into a pic, & wil

not straightway pull him out on the Sabbath day ? in great credit. 6 And they could not answere him agains to those things.

7 The fpake also a parable to the ghefts, a The reward of when hee marked how they chose out the chiefe pride is ignoming : roomes, and favd vnto them. 8 When thou thalt be bidden of any man to a

wedding, fer not thy felfe downe in the chiefest place, least a more honourable man then thou be bidden of him.

9 And he that bade both him and thee, come. and fay to thee, Give this man roome, and thou tnen begin with shame to take the lowest roome.

10 & But when thou art bidden, goe and fit & Prou. 25,7, downe in the lowest roome, that when he that bad thee, commeth, he may fay voto thee, Friend, fit vp higher: then thalt thou have worthip in the presence of them that fit at table with thee.

11 & For whosoener exalteth himselfe, shall be mar. 13.14. brought low, and he that humbleth himfelfe , shall 3 Againtt them be exalted.

12 (3 Then faid he alfo to him that had bidden ambitiously, or for him, "When thou makeft a dinner or a supper, call hope of recomnot thy friends, nor thy brethren, neither thy kinf- Penfe, whereas men, nor the rich neighbours, left they also bid thee comman country againe, and a recompense bee made thee.

13 But when thou makeft a feaft, call the poore, the maimed, the lame and the blinde.

14 And thou shalt be blessed, because they can 105 4.7. not recompensations for thou shalt be recompen- # Mat. 12, 8. reuel, fed at the refurrection of the inft.

If the most part of the norther that fate at table even of them to heard these things, he sayd vnto him, Bleffed is he whom God bath that eateth bread in the kingdome of God.

16 Then faid he to him, * A certaine man made fuch helps as they a great supper, and bade many,

And fent his feruant at supper time to lay by tuine into lets to them that were bidden, Come : for all things and bidderauces. are now ready.

18 + But they all with b one minde beganne to Fofe, and a thing make excuse: The first said vnto him, I have bought for though they ala farme, and I must needs go out and fee it. I pray ledge femerall comthee hane me excufed.

19 And another fayd, I have bought five yoke they have their exof exen, and I goe to prooue them : I pray thee enfer, that they may haue me executed.

brood of chicking

charitie. Biders, whom they called the Sanhe drin , or one of the yers and Pharifees, faying, Is it lawfull to heale on chiefe of the Synagogue, Ishu 7.48. for the word Phas refe was the name of a feet , though it

woole heftery that the Pharifes were

and the reward of true modellie is

- Chap. 18, 140 which lauish out Chriftian charity rhe glory of God, and the profit of our neighbour. ∵ Pron.3, 27.

repealed himfelfe are fo mad , that have received of God , they willingb As of fet payfes, yet all of them

not come to fugger.

e Wide and bread

e Buen thofe af.

fectious . which

are of themfelues

worthy of praise

and commendati-

on , must be raled

godlinesse may

hane the vpper

hand and preemi-

♠ Matth. 10,47.

thefe words are not

Spoken simply , but by comparison.

\$ Chap. 9.20.

matth. 16,34.

6 The true fol-

lowers of Christ

muit at once build

fore be ready and

prepared to fuffer

all kinde of mile-

e At home, and

eaftesh all his cofts

before he begin the

The difciples

of Christ must be

for others : o:ber-

wife they be come

the foolighest of all.

wife , both for

shemfelues and

1 We must not defpaire of them,

publich haue gone

out of the way,

but according to

worke. Matth 5,13.

mark 9,50.

Fice.

mark 8.34

d If the master

and ordered , that

guarters.

Chap. XV.

The prodigall sonne, 32

20 And another fayd, I have maried a wife, and therefore I cannot come,

21 So that feruant returned, and shewed his mafter there things. Then was the goodman of the house angrie, and sayd to his servant, Goe out quickly into the c streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the feruant faid, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the mafter faid to the feruant, Goe out into the hie wayes, and hedges, and compell them to come in , that mine honse may be

24 For I say vnto you, that none of those men which were bidden, shall tafte of my supper.

25 5 Now there went great multitudes with him, and he turned and faid vnto them,

26 4 If any man come to me, and d hate not his father, and mother, and wife, and children, and brethren, and fifters : yea, and his owne life also, hee cannot be my disciple.

27 & 6 And whofoener beareth not his croffe, and commeth after me, cannot be my dif-

28 For which of you minding to builde a

fland betweene God towre , " litteth not downe before , and counteth if him, as The phyl the cost, whether hee haue fufficient to performe faith : and therefore 20 Leaft that after he bath layed the foundation.

and is not able to performe it, all that beholde it, begin to mocke him.

30 Saying, This man began to build, and was not able to trake an end.

31 Or what king going to make warre againft ead fight, and thereanother King , fitteth not downe first , and taketh counfell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand ?

> 32 Or els while he is yet a great way off, he fendeth an ambassage, and desireth peace.

33 So likewife, whofoeuer be be of you, that for faketh not all that he bath, hee cannot be my disciple.

34 " 7 Salt is good : but if falt have loft his fanour, wherewith thall it be falted?

35 It is neither meete for the land, nor yet for the dunghil, but men caft it out. Hee that hath earen to heare, let him heare.

CHAP. XV.

4 The parable of the lost forepe. 8 Of the groate, 11 And of the predigall fonne.

"Hen" reforted voto 1 him 2 all the Publicanes * Or, drem neere. and finners, to heare him.

2 Therefore the Pharifes and Scribes murmured, faying, Hee receiver finners, and eateth with them.

Then spake he this parable to them, saying, 4 * What man of you bauing an hundreth

theepe, if hee lose one of them, doeth not leave ninetie and nine in the wilderneffe, and goe after that which is loft, vot!!! he finde it?

5 And when he hath found it, hee layeth it on bis shoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, faying vnto them . Reloyce with mee : for I have founde my theepe which was loft.

7 I fay onto you, that likewife loy shall be in

heauen for one finner jat conuerteth , mere then for ninetie and nine i, men, which need none amendment of life.

8 Either what wom't having tenne groates, if flee loofe one groate, deth not light a candle, and tweepe the house, an feeke diligently till flice

9 And when the han found it, thee calleth her friendes, and neighbors, faying, Reioyce with me : for I have found to great which I had loft.

10 Likewise I say 1 10 you, there is iny in the presence of the Angels of God, for one finner that conuerteth.

11 9 2 Hee faid m reoner, A certain man had a Men by their two fonnes.

12 And the yongs of them fayd to his father, spoiled themselves Father, give mee the portion of the goods that of the benefits falleth to mee, So herdivided ento them bis fub- which they recei-

13 So not many dyes after, when the yonger long into infinite fonne had gathered a) together the tooke his icurnev into a farre countey, and there he wasted his far goodnesse, offer goods with riotous living.

14 Now when hethad fpent all there arofe a ly to them , whom great dearth thornwest that land, and hee began tance, through the to be in necessitie.

15 Then hee wen and claue to a citizen of that interie where with countrey, and hee fest him to his farme, to feed does not onely

16 And hee world faine haue filled his bellie ibem , but also towith the huskes that the fwine ate: but no man farte greater gifts, and blotterb them

17 3 Then he came:o himfelfe, and fayd, How with the chiefelt many hired figurants at my fathers baue bread bliffe. enough, and I die for hunger ?

18 I will rife and go to my father, and fay voto the acknowledhim, Father, I have finned against heaven, and ging of the merce before thee.

19 And are no more worthy to be called thy well. fonne : make me as one of thine hireo f. ruants.

2.5 So he amfe and came to his father, and when he was yet a great way off, his father faw him, and had compation, and ran and fell on his necke, and

21 4 And the sonne faid vnto him, Father, I baue finned against beauen, and before thee, and am no tance there is a feemore worthy to be called thy fonne.

22 Then the father fayd to his fernants, Bring toward from and frame, foorth the best robe, and put it on him, and put 4 from whence ring on his hand, and shoes on his feete.

23 And bring the far calfe, and kill him, and let fellion after which followers vs eat, and be mery :

24 For this my sonne was dead, and is aliue againe : and he was loft, but he is found. And they

began to be mery. 25 Now the elder brother was in the field, and when hee came and drew neere to the house , hee feate God , deine

heard melodie, and dancing.

26 And called one of his servants, and asked

what those things meant. 27 And he Gyd vnto him . Thy brother is come,

and the father hath killed the fat calfe, because he hath received him fafe and found.

28 Then he was angry, and would not goe in: therefore came his father out, and intreated him.

29 But he answered, and sayd to his father, Loc, these many yeeres have I done thee service, neither brake I at any time thy commandement, and yet thou never gaveft me a kid that I might make mery with my friends.

from God , hauing ved of him , caft themfelues heads

ring bimfelfe freebe called to repengreatrette of their they were tamed. gently receive

3 The begioring of reventance is of Gad, which flise tech va to hope

b Against God. because he so fard to dwell in heanen.

4. In true tropps ling of our tinnes. fpringerb a conforg:ueneffe.

e Such at true!v to baue all men to pe their fello wes.

36 Maith. 18,12.

she example of Chrift , wemuft take great paines about them. a Some Publicans and finners came to Christ from 44 quarters.

40 Bas

The steward. Riches of inquitie. S Luke. Of Dittes and Dazarus, regrahams bosome.

30 But when this thoonne was come, which harn dououred thy good with harlots , thou hall for his fake killed the fat sife.

31 And he faid ento Im, Sonne, thou art euer with me, and all that I hae, is thine. It was meete that we thould make mery and bee glad : for this thy brother was dead, an is aline againe : and he was loft, but he is found.

CHAPIXVI.

I The parable of the fleward surjed to me mafter. 13 To fertil two mafters, 16 The Inv and the Prophets, 15 Cif Dines and Lagarus

Nd he faid also vnp his disciples, There A No ne 12) of ano vin man, which had a fteward, and he was accused voto itm, that hee wasted his goods.

2 And hee called hin, and fayde voto him, How is it that I beare his of thee? Gine an account of thy flewardship; for thou mayest be no

longer fleward.

z Seeing that men

to themfelnes, by

it is a fhamefor va,

if with a tire and

liberall beftowing

of ear goods which

the Lords bath gi-

uen vs to that pur-

pole, we doe nor

pleafe him , nor

procure the good

will of our neigh-

borrs , feeing chat

by bis onely

Which are of eq-

ticles occasions of

gnother ende and

n a approve the

Stewards naughte

to them a thing co-

ander a peure to

thought acree not

throughly with the

10 Titer :1 'c.fe : fo

by this parable to

scarb vs , that

morld's mex ar

dren of Gad are

enichall ferrans taftin: life.

& Men mar art co-

wento this trains

robam the children

of light are fet : S. Paul callet : h .c.

formuall, and the ast or carnett.

efrond-riara e

Isfalm Ge to the

enere trimagned

piore, precontord

fountaine : but to

earticly chair riches

men of enaughtely.

& Towest , the per

entilection, for God

tife , contrary to

marchaetre in he affines of this

purpole.

fin ie , are corned to

other mens coff s,

oftenumes pur-

chafe friendihip

3 Then the fleward ande within himfelfe, What thall I doe? for my nafter taketh away from me the flawardship. I cantot digge, and to begge I am athamed.

4 I knowe what I will too, that when I am out out of the flewardthip, they may receive me into their houfes.

5 Then called he you him enery one of his

mafters debiers, and fayd vito the first, How much owest thou yoto my master?

6 And he .a7d, Anhuncrath meafares of oyle. a This parable dath And he faide to him Takethy writing, and fit downe quickely, and write tiftie.

dealing , for it was very 1 cft . but pt-7 Then faid be to and her . How much oweft thou? And he fayde, An hundreth measures of railes are jet forth. wheate. Then he fayd to him, Take thy writing, and wirth, O as is were write four escore.

8 And the Lord commended a the whinft represent the trueth. fleward, because he had done wilely. Wherefore the b children of this world are in men generation

what Christmein th wifer then the children of light. 9 And I fav vnto you. Make you friends with the riches of iniquitie, that when we shall want, they way receive you into eucliding & habita-

tiuns. world, then the chilto a He that is faith full in the leaft, he is also faithfull in much . and he that is voluft in the leaft,

is valuft also in much, 11 If then wee have not beene faithfull in the

wicked riches, who will truft you in the true trealine?

12 And if you have not beene faithfull in fanother mans goods, who shall give you that which is e This is ret fick w

13 4 3 No feruant can ferue two matters : for either he shall hate the one, and love the other : or will have ear been. els he shall leane to the one, and despile the other. Ye cannot futue God and riches.

> 14 All these things heard the Pharises also, which were couctons, and they fooffed at him.

15 4 Then bee faide voto them, Yee are they, of inequitie, which which inflife your felues before men : but God knoweth your hearts; for that which is highly

Chr. huns : for they are the inheritors of thefe Tabern icles. Theophil. a We ought to take beede that for abuling our earthly function and duetie, were be not deproved of bemuenly g fres for howe can they we spirituall gifu anight, who abute worldly throgs? e That e , heavenly and restrictes; which are cuttary to workey and fitting Jubliance. f In worldly goods , which are called other mens , because they are nomitted to envertable. \$\frac{1}{2}Mit 6,24 \, 3 No mao can love God and riches 102;

ther. \(\int \) Our figures are not hidden to God, although they be hidden to men, yea sithough they be hidden to them whole haves they are,

efteemed among men , is abomination in the fight & Mat 11.11.

defrif dihe ex-16 4 5 The Laws and the Prophets endured cellencie of the vntill Iohn; and fince that time the kingdome new Coucoant, of God is preached, and enery man preaffeth in- olde, being igno-

17 & Now it is more easie that heaven and earth fed right couffhould paffe away, then that one tide of the Lawe and how faile exthould fall.

13 F Whofoeuer putteth away his wife, and were of the Law, marrieth another, committeth adulterie; and whofocuer marrieth her 8 that is put away from her Commandement. bul band, committeth adulterie.

19 4 6 There was a certaine rich man, which ? Mat. s. 31, and was cloathed in a purple and fine linner, and fared a 7 hours. well and delicately enery day.

20 Alfo there was a certaine begger named man cannot be ma-Lazarus, which was layed at his gate full of that he hash pur fores,

crummes that fell from the rich mans table : yea, ly : for Christ and the dogges came and licked his fores.

22 And it was fo that the begget died , and norces which the was carried by the Angels into Abrahams bosome. Itwes wied, of The :ich man also died, and was buried,

his eyes, and fan Abraham a farre off, and Lazarus witery , for adultein his befome. 24 Then hee cried, and fayd. Father Abraham, 6 Taxend of the

haue meicy on me, and find Lazarus that he may pourrie and midip the rip of his finger in water, and coole my fhalle enerlatting tongue : for I am tormented in this flame.

25 But Abraham fayd, Sonne, remember that the riotoufoeffe thou in thy life time receivedft thy pleafures, and of the rich fluibe likewife Lazarus paines : now therefore is he com- enerlating mifeforted, and thou art formented.

26 Besides all this, betweene you and vs there hope of mercy. is a great gulfe fet, fo that they which would goe and fumpinouffy: from hence to you, cannot : neither can they come for purple garments from thence to vs.

27 7 Then be fayd , I pray thee therefore fa- was a kinge of line ther, that thou wouldelt lend him to my fathers nenthal came and house.

28 (For I have fine brethren) that he may te- i Heavenly and fifie vice them , left they also come into this place sprinall things are of torment.

29 Abraham fayd vnto him, They have Moyfes and refemblances and the Prophets: let them heare them.

30 And he faid, Nay father Abraham : but if one come vinto them from the dead, they will amend rule to line by , hyd

3t Then he fail vuto them, If they heare not Moyfes and the Prophers, neither will they be per- men feeke for fwaded, though one rife from the dead againe.

CHAP. XVII.

x Offences, a Wernult ference him that trefp: Beth again? US. 10 Wee are unprefitable fermants, 110f the ten lepers. 20 Of the comming of the Kiredome of heaven. 23 Falle Christs. 36 After what maner Christs comming shall be.

be to him by whom they come. 2 It is better for him that a great militone of necessities subwere hanged about his necke, and that hee were but the Lord will

caft into the fea, then that he thould offend one not fuffer them vaof these little ones.

2 4 Take heed to your felues : If thy brother a Our seprebentrespatte against thee , rebuke him ; and if heere- fions must be inft, pent, forgiue him.

4 & And though bee finne spainst thee feuen & Matthit, 11, 12

rant of the perpounders they Chrift de laierh by the feue ith Mat. 5,18. g They that gather ty this place, the: A Away his write for 21 And defited to bee refreshed with the adulterie, while fee linein , reafon find. kish of these de

The Phariles

which for twe can not take the di-23 And being in hell in torments, the lift vp norement for adrers were put to death by the law. icy ; as the end of

> rie, Without all were colity, and this fine lunnen which of Achaia, was as

denre as golde. express d, and jet forth ander colours fit for our fenfis. Seeing that we haue s moit fure

forth vote vain the word of God, raftily and vainely doe other renelations.

Then sayd hee to his disciples, * It can not be * Manh.19.7. anoided, but that offences will come, but Woe marke 9,41. 1 The Church is puvilled . if agy of the least be offended.

and proceeds of

loue and charity.

reafon. # Mata7,10. a If you had no more faith, but the quantitie of the graine of mujiard feede. 4 Seeing that God

may chalenge vnto him elfe of right, both ve and all that is over, be can be debter voto es for noching , although we labour manfully cuen vato death . e Tae moft perfit keeping of the Law, wsich we can performe , de-

ferneth no teward. 6 Carift dotb well euen voto fuch, as will be varhaukfull, bur the benefits of God profile them onely to faluation , which are thankfull, Leuis 14.2.
7 The kingdome of God is not mar-

ked of many , although it be moft prefent before their eyes : becaufe they fondly perfwade themfelues, shat it is loyned with out ward pampe. & With any out. ward pompe and

(bewest maseffie, to be knewne by: for there were otherwife many plaine and enident tokens whereby men might baue understo.d , that Chrift was the Miller, whose kingdome was fo leng looked for . but be Speaketh in this place of those fignes which the Pharifes dreamed of which looked for an earth- them. ly kin : dome of Mefftas.

a You looke about for Mellers as though he were abfent , but be is ameng A you in the middes of you. 8 Wee oftentimes

negled those things when they be present, which wee afterward desire when they are gone, but in value. A The time will come that you shall seeke for the Sonne of man, with great firew of heart, and fall not finde bim. " Mas. 24, 23. 9 Chrift forewarnerb ve that falfe Chrifts fhall come, and that his glory thall foddenly be fpred farre and wide through the world , after that the ignominie of the croffe is put out and extinguified,

times in a day, and feuen times in a day turne as gaine to thee, faying, It repenteth mee, thou shalt forgine him. 5 4 3 And the Apollies fayde vnto the Lord,

Increase our faith.

6 And the Lord faid. 4 If we had faith, as much as it a a graine of muftard feed, and should fay vnto this mulberie tree, Plucke thy felfe vp by the rootes, and plant thy felfe in the fea, it should even

7 4 Who is it also of you, that baning a fernant plowing or feeding cattell, would fay vnto him by and by, when hee were come from the field, Goe, and fit downe at table?

8 And would not rather fav to him. Dreffe wherewith I may supper & gird thy felfe, and serve me, till I have eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that fernant , because hee did that which was commanded voto him? I trow

10 So likewise yee, when yee bane done all those things, which are commaunded you, say, We are voprofitable feruants; we have done that which was our duetie to doe,

11 C 6 And fo it was when he went to Hierufalem, that hee passed through the middles of Sa. maria, and Galile,

12 And as bee entred into a certaine towne, there mettahim ten men that were lepers, which ftood a farre off.

13 And they lift up their voyces and fayd , Iefus Mafter, have mercy on vs.

14 And when he faw them , he fayd vnto them, & Go, shaw your selves voto the Priefts. And it came to passe, that as they went, they were clensed.

15 Then one of them, when hee law that hee was bealed, turned backe, and with a loud voyce prayfed God,

And fell downe on his face at his feete, and gane him thanks, and he was a Samatitan.

17 And Iefus answered, and fayd, Are there not ten cleanfed ? but where are the nine?

18 There is none found that returned to give God praise, save this stranger.

19 And hee fayd vnto him, Arife, goe thy way, thy faith bath faued thee.

20 § 7 And when hee was demaunded of the Pharifes, when the kingdome of God should come. he answered them, and sayd, The kingdome of God commeth not with b observation.

21 Neither shall men fay , Lo here, or lo there ; for behold the kingdome of God is e within you.

22 4 And he fayd vnto the disciples, the dayes will come, when ye shall defire to seed one of the dayes of the Sonne of man, and ye shall not fee it.

23 " 9 Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow

24 For as the lightning that lightneth out of the one parr voder heaven, thineth voto the other part under heaven, fo shall the Sonne of man be in his day.

25 But fett must be saffer many things and be reprodued of this generation.

26 4 10 And as it was in the dayes of Noe, fo thall it be in the dayes of the Sonne of man.

27 They are, they dranke, they married wines, a+ 38. 1. pcl. 3,18. and gaue in marlage voto the day that Noe went finallhe taken vointo the Aike; and the flood came, and destroyed we're with the ment of G. d : and 28 4 Likewife alfo as it was in the dayes of Lot: therefore the faith-

They are they dranke they bought, they full they full ought to warsh planted they built. 29 But in the day that Lot went out of Sodom, 2 Gin.19 24.

it rained fire and brimftone from heaven, and destroyed them all.

30 After thefe enfampels shall it be in the day when the forme of man is renealed

31 11 At that day he that is roon the house, and 11 We must take his stuffe in the house, let him not come downe to neither delite R. nor take it out; and he that is in the field likewife, let the inticements of him not turne backe to that he left behinde. 31 " Remember Lots wife.

33 * Whoefoeuer will fecke to faue his foule, ve the least that

shall lofe it : and whofoeuer shall lofe it, shall e get may be 34 & I tell you, in that night there shallbe two to 39 mir \$ 36.

in one bed : the one shalibe received and the other sohn 12 +3 ilialibe left.

35 Two women shallbe grinding together, the pounded it for the one thallbe taken, and the other that be left.

36 Two shallbe in the hald:one shallbe received, fasting faluation. and another thallbe left

37 12 And they answered, and fayde to him, 12 The onely way Where, Lotd: And he fayd vnto them, * Where to cleage to Chris. focuer the body is thither iball also the egles be * Mai, a sait gathered together.

CHAP, XVIII.

2 The parable of the unrighteous Indge and the widow, to Of the Pharife and the Publicane, 15 Children are of the kingdome of heamen. 22 To jeil all and give to the core. 18 The Apollies forfake ali. 31 Chaft foresestesh bis death. 35 Theblinde man receineth ficht.

A Nd bee spake also a parable vnto them, to this 1 God will be the end, that they 4 ought alwayes to ptay 18 not vato continue in to a waxe faint.

a waxe faint,

2 b Saying there was a judge in a certaine city, exercise as there fore we mail to which feared not God, neither reperenced man.

3 And there was a widow in that city, which firms with impacame voto him, faying, Doe mee inflice against delay cause vance mine adnetfatie.

4 And hee would not of a long time : but af. comfe of our terward he fayd with himfelfe, Though I feare not # Rm 14, 13. God, not reuerence man.

5 Yet because this widow troubleth mee , I will a Yealse to aff salsa doe ber right, left at the last shee come and c make the sast after the me weaty.

6. And the Lord fayd . Heare what the vnrigh- beart. teons Indge faith.

7 Now shall not God auenge his elect, which that are qual to cry day and night vnto him, yea, though d he fuf- gether, but the leffe fer long for them?

8 I tell you he will avenge them quickly : but right at a mell when the Sonne of man commeth, shall nee finde unrighteen sudget faith on the earth?

9 4 a He spak; also this parable voto cettaine of the geally premaite which trusted in themselnes that they were just, and before God. despised other. Two men went up into the Temple to pray: beate mee downe

good beed , that this world, nor

continually.

4 Gen. 7,5 mei.

any refueft of friendflip binder * Char 9,14. mat.

e That es, forth fant it, fo Matin wix life that is here * Mit 14.41.

prayer, nor to tierce bat long to brooke off the

1. sheff 5.17

would are cur of b He Locth nas

compare things with the greater; If a man got his hand . much mere

e Word for mand.

O' it is a metaphore taken of wrefilers, who beate their a luctfaries with their piles or clubbes; o die they that are imperiunate beate the luiges eares to so their crying out , enem as it were with blower, d Though he feeme flowe in reverging the insure dire to

fidence of our awoe righteoufieue, anithe contempt of other : and an Lumole heart is con-rary to both these.

bis. a Two things especially make cur players voyde and of none effect : con-

The Pharife and the Publican.

as this Publican.

that ever I postetfe

3 Although we confede, that what-Chemica of Bane We hade it of God yet orber men, exportioners, visinit, adulterers, or euen are No despited of God, as proufle & air.gint , if we put neulr fo little truit in our owne workes before

God. e Fane from the Pharife in a lower

4 Chan 14 11. PF-4: 13 11.

A Mit. 19, 13. marke 10.14. f The che drey were render and one, in shat they mere brought, which appearetime ecardentif in coat , that they were rulantly ponich as to to mar Red again . them to as ay- enomies to the bast ging of chiden.

4 To in ige or thinke o' Christ after the ica on of og, defa cirche caute of manice co.ruptions. e Tanchaiden alfo of the faithfull a e com reter ded its the tree cous-

mact of God. g Them that caradice cildren. mohoriste discoples dress in 17. 6 Childlike in-Eucentie is an orpasient of Chil-Biars.

2 31 11.19 16. marke 10, 17. \$ Exp.1, 20.30. 7 The int-f-meat of riches cari-th arm-y many as in tarright w.y. and gody , is a fice guizz gire of God.

A 31 st. 19,27. MATY. 10, 48.

5 They become the richer of all. Which reference te be poure for Chilis sale.

* Mat. 20, 17. m :rke 10 . 2. to As twee and cersa un ar perfecueron is . fo ore is the glory Arbichiemarrera farthe conquerouts.

h Hereby we fee bow ignorant the deferples were.

ex dieth biofelf thall be brought low, and he that 15 C &f They brought voto bim also babes that he thould touch them. 4 And when his diffei-

the one a Phar fe, and the other a Publican.

11 3 The Pharife stoods and prayed thus with

12 I faft twife in the weeke : I give tithe of all

13 But the Publican flanding a farre off, would

14 I tell you, this man departed to his house, lu-

fifted rather then the other: 4 for every man that

not life vo to much as his eyes to beane, but fenore

his breft, faying, O God, be merciful to mee a

himfelte. O God, I toauke it ee that I am not as

ples faw it, they rebuked them.

humbleth himfolf a thallbe exalied.

16 But lefus g called them voto him, and f id, Suffer the babes to come you mee, and forbill them not; for of fach is the kingdome of God. 17 6 Verely I fay vinto you, who focuer receive th

not the kingdome of God as a babe, hee thall not enter therein. 18 " Then a certaine ruler asked him, faying,

Good Mafter, what ought I to due, to inherite eternali life? 19 And Jefus fayd voto him . Why calleft thou

me goo it none is good, faue one, even God. 10 Thonknoweft the command ments, & Thou

fhait not commit adulterie: Thou fhalt no: kill: Thou shalt not steale: Thou shelt not beare faife withesse: Honour thy father and thy mother.

21 7 And be fayd, All thefe haue Ik pe from my youth.

22 Now when lefus heard that , bee feld voto him, Yetlackelt thou one thing, Seli all that ever thou half, and diffribute voto the poore, and to ou that base treasure in beauen, & come follow me.

23 But when he heard those things, he was very heavy : for hee was morueikees rich. 24 s And when !- fes faw him very forowfall,

be fayd, With what difficultie thall they that have tiches, enter into the kingdome of God!

25 Sorel it is eather for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then fayd they that heard it, And who then

Thallbe faued? 27 And he fayd. The things which are vnpoffi-

ble with men, are p Mile with God. 28 4 Then Peter faid, Loe, we have left all,

and have followed thee. 29 9 And he fayd voto them, Verely I fay voto you, there is no man that bath left house, or parents or brethren or wife or children for the king-

dome of Guds fake. 30 Which shall not receive much more in this world, and in the world to come life enerl-flir g

31 4 * 10 Then lefustocke vato hin g :welue, and fayd voto them , Behold , we goe vp to Hierafalem, and all things frallbe fulliled to the foone of man, that are written by the Prophets.

32 For he flulloe delivered varo the Gentles, and thelps macked and thalbe faircfully entreated. and shalbe spitted on.

33 And when they have fcourged him, they will put him to death : but the third day hee shall rife againe.

34 But they vaderflood a pone of these things,

S. Luke. or seems herrora blinde man Zaccheus and this faying was bid from them, neither percei-

35 4 4 11 And it came to paffe, that as he was come neere voto Iericho, a certaine blinde man 4. Mat. 20.19 fare by the way fide, begging. 36 And when he heard the people paffe by , he 11 Christ theweth-

ued they the things, which were spoken.

by a visible miraasked what it mear t. cle, that he is the 37 And they fayd vino him, that Iefus of Na- light of the worlds-

zareth patied by. 33 Then the cryed, faying, Ielus the Sonne of

Dauid, have mercy on me. 39 12 And they which went before , rebuked 12 The more him that hee should hold his peace, but bee cryed stops and less than

much more, O Some of David have mercy on me, Sarao layerh in 40 And Iclus frood ftill, and commanded him them which proto be brought voto him. And when bee was come felle Carties

neers, be asked him, 41 Saying . What wilt thou that I doe voto the more ought we to goe forthes? And hee fay d, Lord, that I may receive my ward.

42 And Iefus fayd voto bim, Receive thy fight:

thy faith bath faued thee. 43 Then immediatly be received his fight, and

followed him , praying God : and all the people, when they law this, gave pray for o God. CHAP. XIX. a Z techeusthe Publican. 13 Ten secus of money delinered

to permants to occupie touthall, 19 Icius entreth into Hierafatem. 41 Hee foretelleth the depruction of the citie with teares 4; Hec caffeth the jetters out of the Temple, N Ow when Tesus entred and passed through tericho,

2 Beholde, there was a man named Zaccheus, grace especially, which vvarthe a chiefe receiper of the tribute, and which feemed to

3 And hee forgatto fee lefus, who he should a The overfeer and be , and could not for the preaile, because bue was cans with were of a low statute.

4 Wherefore he ranne before, and climed up the Publicanes into a wilde hage tree, that he might lee bim . for companies, as we he should come ! a per.

5 And when lefus came to the place, hee loo- his erations ked vp , and few him, and faid vnto Lim, Zaccheus, 2 The world forcome downe at once; for to day I mult abide at faketh the grace trine houfe.

6 Then he came downe haftily, and received should be belt-wed him ios fully.

7 And when all they faw it , they murmured, 3 The example of faying, that hee was gone in to lodge with a fulfil knowen by the

8 3 And Zaccheus food finih, & Said voto the b By falfely accu-8 3 And Zaccheus 1000 firm, & said vino the fing anyman; and Lord, Behold, Lord, the halfe of my goods I give this agreed most to the poorerand if I have taken from any man by fifth to the mafter b forged cavillation I refrore bim foure fold.

o Then I clus fayd to him, This day is faluation I they baur this come voto this house, for almuch as he is also be- grade among them come the c fonne of Al raham.

10 & For the fonce of man is come to fecke, meate, they have and to fane it a which was loft.

11 + And whilefethey heard thefethings, hee mouthes, but the 11 + And whilete they heard the tethings, hee profit of the con-continued, and spake a parable, because thee was mon weate, and was prere to Hirrufalem, & because allo they thought der that colour they that the kingdome of God floudd flortly appeare. Play the theeurs,

12 He faid therefore, " A certaine not le man men reprocee and went into a farre countrey, to receive for himfelfe gee about to rea kingdome, and fo to come againe.

common-weale is hindred. c Beloued of Gid, one that malketh in the fleps of

A'rahams faith : and we gather that faluation came to that house, because they receised the ble fing as Atraham hod, for all of the householde were circumsted.

Main. 18,11. 4 We must patiently waite for the judgement of God , which

marke 10 46.

r Chrift preuene tech hem with hig be furtheft from in. there togesher : for may gather by mamy pinces of Cicero of Got, and yet is vow:lling that it vpon other. true repentance is erfica. of the customers when they rob and Sporte sie common nothing in their

dreffe thery rebbe-

they ery out , the

gie , and forfing,

Shallbe renealed in his time, " Mat, as, 14. 13 5 And The faithfull leruant.

Chap: XX.

The stones would cry. 34

e There are three forts of mea in the Church : the pue tort fall from Child whom they fee not; the other, which according to their vocation. better wane gills Wilco they baue received of Gid, to his glory with great paiges and diligence : the third lige idle'y, and do no good.

As for the first , the Lord when hee comment west roft.y po sich chem ra his time : the other he will bleffe , according to the patues which they have taken : and as for sueffou bfull and idle persons , he will punish them as the first a This was a piece

of money , which the mas in value about an hundred pence, mobisch is about ten EVORDHAS. 6 Against them waica thead their life if ely in deliberating and

orbervere , in coa-

e To the bankers and changers. 4 Chap 8,13. m 15.13.11. and 25,29.

Marke 4,250

emplation.

f The disciples Baggered and Anica at the matter , but Chrift coesh on boldly shough death svere before his

PTPS Mas 21,1. marke 11,1. 7 Carift fneweth in his owne perfon, that his kingdome is not of this world.

W Mat. 21,7.

60\$N12,14.

13 5 And he called his ten fernams, and delinered them ten pieces of money, and faid voto mem, Occupy till I come. 14 Now his civizens hated him, and fent an are-

baffage after him , faving, Wee will not have this man to reigne ouer vs.

15 And it came to paffe, when he was come againg, & had received his king lom, that he commanded the fernants to be called to nim, to whom he gane his money, that he might know what euery man had gained.

16 Then came me first, saying, Lord, b thy piece hato increased ten pieces.

17 And he faide voto him Well good frugnt . because thou haft beene fai thfull in a very little thing, take thou authoritie over ten cities.

18 And the ficond came, flying, Lord, thy piece hath increased five places.

19 And to the same be faid . Be thou also ruler oper time ciries.

20 6 So the other came, and faid, Lord, beholde thy place which I have lay I up In a napkin: 21 For I feare i then, because thou art a Braite

man : those takeft up that those laiedft not downer, Greeners ofed, and and reapost that thou dillest not fow. 12 Then he faide vato him, Of thine owne mouth will I ladge thee , O will feruant. Thou knew ft that I am afterite man staking up that I

lai I not downe, and reaping that I did not fow. 23 Wherefore then gauett not thou my money ioto thee banke, wat at my comming I might have required it with vartage?

24 And hee faide to them that flood by , Take from bim that piece, and give it him that hath ten

15 (And they faide voto bim. Lord, be hath ten pieces.)

26 4 For I fay voto you, that voto all them that haue, it shallbe given ; and f om him that hath not, egen that he hath, that he taken from him.

2.7 Moreoper, those mine enemies, which would not that I should reigne over them, bring hither, and flav them before me.

28 - And when he had thus spoken, thee went foorth before, afcending up to Hierufalem,

29 47 And it came to palle when he was come neeze to Bernphige, and Bethania, befides the mount which is called the mount of Olives, he feat two of his lifeiples,

30 Saying. Go ye to the towne which is before you, wherein alloone as e are come, ye shall finde a colt tied, whereon neuer man fate; loofe him, and bring him buther.

31 And if an, aske you, why ye loofe him, hus fhall ye fay vitto him, Because the Lord bath need

32. So they the were fent, went their way, and found it as he had faid voto them.

33 And as they were looking the collithe owners thereof saide vnto them, Why loose yee the colte?

34 And they fayde, The Lotd bath neede of him.

35 " So they brought him to Telus, and they cast their garments on the colt, and let Ielus there-

36 And as hee went, they spread their cloathes in the way.

And when hee was now come neete to the going downe of the mount of Olines, the whole multitude of the disciples began to rejuyce, and to praife God with a londe voyce, for all the great workes that they had frene,

38 Saying Bieffed being King that commeth in the Name of the Lord peace in heaven, and glory in the nighest places.

39 S Then I me of the Pharifes of the compa- S When they linny fayd voto him, Maft r, rebake the difeiples. 40 But be answered, at laid voto them I tell to be me chieft t

you, that if these should holde their peace, \$ stores predicted and ferwould cry. 41 # 4 9 And when he was come neere, he be- be at laste vp

beld the citie, and wapt for it, 42 8 Saving , b O if thou haddeft euen knowen of hera.

at the l-aft in this thy lay, those things, which & Dr. 21,6 mit. belong voto thy 1 peace! but now are they hid from 14. 7. Per 13. C. thine eyes.

43 For the dayes shall come upon thee, that thing who is a rejuenemies thall call a trench about thee, and come of an anomal of parle thee round, and keepe thee in on enery falle, Tenarra keth

44. And first make thee even with h. gr. and, iff raspices, and they thill which he mire not leane in thee a flone vpon a flone, because thou forth to the come knewelt not m tar feafon of thy vilitation,

45 4 4 10 Hee went alto into the Temple, and wallian or the cibegan to cast out them that fold therein, and thom the, that mestices began to cast out them that fold therein, and thom the that mestices that bungat,

45 Saying who them, It is written, " Mine for their crecherie house is the house of prayer, & but ye have made it a denne of theeues.

47 And be taught dayly in the Temple, And the french and of hie Priestes and the Scribes , and the chiefe of the people fought to deftroy him.

48 But they coulde not finde what they might said to properly doe to him : for all the people hanged upon him frot. when they heard him.

photo, and outs refuling mee the Lord of the Prophete now elf-cially in the invalide commissions resulting mee to. Lorus; the resulting the k. Toe fit and commissions time to extreme bady any regard to 10) fifte. k. Toe fit and commissions time to earlied the day of this citie. I That is, in-fe thin a mileran, the halp mile fitting. to the tree and of this week till on whitein G a chieffine. A Mit aries, to Christ flewech after his entire imp Rietufalen, y a vinole fleet, there a new office enloymed him of his Farher to purge the Temple. . Mir. 11317 1 A. 15. 1 ... * lerem 7,11.

CHAP. XX. 4 From whence John Baptijm was 5The wickednife of

the Priefis is noted by the parable of the vineyara and the husbanam'n, at To give triente to Cof w. 27 He convincith the Saddices d'nying the refurrection 41 H.w Creek is the forme of Daniel Nd 2: "it came to patte, that on one of those & Mit at 14.

A Nd with came to peak your to the Temple, marker 1, 27, dayes, as hee raught the people in the Temple, marker 1, 27, the Charifa and preached the Golpel, the hie Prinftes and the being our come Scribes came your him, with the Elders. 2 And spake vnto him, saying, Tell vs by what Carin distring,

authoritie thou doeld in fethings, or who is hee the does in and that bath given thee this authoritie? 3 And he answered, and faid voto them, I alfo sucremeby the

will aske you one thing; tell me therefore: 4 The baptifine of John, was it from hemen,

or of men? 5 And they reasoned within themfelnes, saying, * Mar 21.33. If we that hay From beauen, he will tay W. y then mirke that said belonged venimonot?

6 But if wee shall fay , Of men , all the people thing to have them will flone vs : for they be perfauled that Iohn was the thirty ene-

7 Therefore they answered, that they could not are connection in tell whence it vvas. 8 Then Ielastaid voto them, Neither tell I you, place; but at

by what authoritie I doe thefert ings. 9 4 * Then began he to fpeake to the people in telesteverus

this parable, A certaine man planted a viney and, nellied,

ger which ought na tiv in delpice

line sy legies tit, that mestigete

to a corner if em HALL ENDOUGH AND A STREET e care & from , there ni ha hastigally h At care wine then O Hernjalem, to when the me

14; of faminy Pies

Wird the clush of

callegianda e Wi nelles toole

owne conference.

f. t levern, 2,27. a I is no new mes of Corn and

bu fernan r. ocho h the villy Sar chuary e! Goos holy lenger they fltall

The vineyard let out.

and let it foorth to huf bandmen : and went into a

ftrange countrey, for a great time.

10 And at the time congenient bee sent a ferpant to \$ husbandmen, that they should give him of the fruite of the vineyard; but the husbandmen

did beat him, and fent him away emprie. 11 Againe bee fent yet another feruant : and they did beate him, and foule intreated him, and

fent him away emptie. 12 Moreover he fent the thirde, and him they

wounded, and caft out. 13 Then faid the Lord of the vineyard, What

fhalf I doe ? I will lende my beloued fonne: it may be that they will do reuerence when they fee him.

14 Bit when the husbandmen fawe him, they reasoned with themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be

15 So they cast him out of the vineyard, and killed him. What that the Lord of the vineyard therefore doe voto them?

16 Hee will come and destroy these husbandmen, and will gine out his vineyard to others. But when they heard it, they fald, God forbid. 17 And he beheld them, and faid, What mea-

neth this then that is written , + The stone that rem. 9,33. 1 pet. 2,3 the builders refused, that is made the head of the 18 Whofoeuer shall fall vpon that stone, shall

be broken : and on whomfoeuer it shall fall, it will g: inde him to powder.

19 Then the high Prieftes , and the Scribes the fame houre went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.

20 3 And they warened him, and fent foorth b spies, which should faine themselves just men, c to take him in his talke, and to deliver him into the power and a authornie of the governour.

2t And they asked bim, faying, Mafter, we know that thou fayeft, and teacheth right, neither doeft thou accept any e maus person , but teachest the way of Ged truely.

22 Is it lawfull for vs to gine Cefar tribute or

23 But he perceived their f crastinesse, and said vnto them, Why tempt ye me?

24 Shewe mee a penie. Whose image and fuperfeription hath it? They answered, and taide,

25 Then hee faid voro them, " Give then voto Cefar the things which are Cefars, and to God

26 And they could not reprodue his faying before the people but they marnelled at his answere, and held their peace.

27 % 4 Then came to him certaine of the Sadduces (which deny that there is any refurrection)

28 Saving, Malter, & Moles wrote voto vs., If mertines to do end!, any mans brother die, having a wife, and hee die without children, that his brother flould take his

29 Now there were fetten brethren, and the first

30 And the fecond tooks the wife, and he died chilaleffe.

31 Then the thirde tooke her : and fo likewife

S. Luke. Of the poore widow. 33 Therefore at the refurrection, whose wife of them shall the be ? for seven had her to wife,

34 Then Ielus answered, and faid voto them, the chi. dren of this The 8 children of this world marry wives, and are world, which time married.

35 But they which shall be counted worthy to is are given to the enjoy that world, and the refurrection from the world, as before dead, neither marry wines, neither are married. chap. 16,8. which ad, neither marry wines, neither are married.

are contrary to the

Bor they can die no more, for a funch as children of light.

they are equal vinto the Angels , and are the h That is, men parformes of God, fince they are the b children of the takers of the refer-37 And that the dead fhall rife ag ine , euen foall line inaced,

The Lord is the God of Abraham , and the God of enertaining bliffe, Ifaac and the God of Iacob.

38 For he is not the God of the dead, but of life, though if this them which live: for all i live voto him.

39 Then certaine of the Scribes answered, and st belongeth alfo to faid, Master, thou bast well faid.

thing at all.

41 5 3 Then faid he vnto them, How fay they but death. that Christ is Davids sonne?

42 And David himselfe faith in the booke of t That is, before the Pfalmes," The Lord faide vnto my Lord, Sicat ing , the godin doe my right hand,

43 Till I shall make thine enemies thy foote- they die here on stoole.

44 Seeing David called him Lord, how is hee mar. 12 35. then his fonne? en his lonne?

45 § Then in the audience of all the people . he according to the

faid vnto his disciples, 46 * 6 Beware of the Scribes, which willingly his Lord (because

goe to long cobes, and lone falutations in the mar- he is the evenlakets, and the highest seates in the assemblies, and Goo) according the chiefe roomes at feefts: 47 Which denoure widowes k honfes, and in * Plain 110, t. Chap. 11, 43. mati

thew make long prayers: Thefe thall receive grea- 13.6, mar. 11.33 ter damnation.

CHAP, XXI.

The widowes liberalitie about berriches. 5 Of the time the figure Metenyof the definition of the Temple, 9 and Hitrafalem mie, boules, furtha
37 The figure sown between the indi-25 The fignes going before the last sudgement.

NI * 1 as he behelde, bee fawe the rich men * Marke 12.42. A which cast their gifes into the treasurie.

2 And hee few also a certaine poore widowe exceed in bounwhich cast in thither two mites:

3 And bee faide, Of a trueth I fay vnto you, according to Gode that this poore widowe bath cast in more then they judgement,

4 For they all have of their superfluitie cast into the offerings of God : but if ee of her penurie hath caft in all the lining that the bad.

5 *2 Now as fome tpake of the Templa, bow *Chap.19.43. mails it was garnified with goodly flones, & with *Cob* a The definition fic: are things, he faid,

6 Are these the things that yee looke vpon; foresold, that the the dayes will come wherein a frone shall not ding may be built be left vpon a ftone that shall not be throwen vp, whose head builders must and

7 Then they asked him, faying, Master, but cumspect. when shall these things be and what signe shall a Trese were things there be when thefe things shall come to palle?

8 4 And hee fride . Take heede, that ye be not rillar. deceived : for many will come b in my Name, fay - 4 Ephef. s, 6. S. I am Christ, and the time draweth neere: fol- i. thest a.g. Names low ye not them therefore,

g They are called bere in this place, in this world : and not they, that whole

rection, for as we fay truely that they 4 Moles shewed it besides the bush, when he saide, which fire entry fo do they rife indeed, which rife to

word , refurrections be taken generally, the wicked , which 40 And after that , durft they not aske him ary fall refe to condemnation which as not properly lafe, 4 Exid 3.6.

> not der , though A Mat. 22.44. Chrift is fothe fleih, that be it alfo

fring fonce of to the Spirit. 3 We must auoyd the example of he ambitious and courtous

paliours. mie , houfes , for the goeds O jubilance.

1 The poore m.y tie and iberalitie eueo the richeft.

of the Temple is

that were hanged

voon walles and

9 3 And

sake hora in. b When they had decentfully hired. a That they might sake fine holde in bis tal'te, and iberety forse f.m. falle accufation against him d Total him to death. e Then art not mosmed by faurny of any : and by firfon he meaneth outwayd eireum lan-

& Pfal. 118,22. Ma 18,16 3tt.4,11.

Mst. 22, 16.

3 The last refuge

that falle prophets haue to delitely the

time Prophets, is

treafon to their

A Afrime to

charge.

to Ly fedition , and

m 17. 12,13 .

ees, which if a min baue refpett vinte. be will not sudee alike of them that, are indiche alike. f Crafiines is a cergrane dilagence and gettin by mich ve an I great practife un mitters.

* Rom 13.7. # Mat. 23, 13. m 17 13.18 4 The refurrection of the flesh is

auonched againft the Salducer. % Dist.25,5.

those which are Gods.

and they asked him.

wife, and raife up feede unto his brother.

tooke a wife, and he died without children.

the feuen died, and left no children.

32 And laft of all, the woman died also.

I he dayes of vengeance.

3 The true Tem -

milde't of incre-

mof thurpe mile-

Bincible parience.

thereof cause be bu: moft happy.

ries through in.

fo that the end

MIL.24.7 .

e This fbalbe the

they fortbe winef

fer bith before Gid

autmin, afwell of

the tricherous and

fo of year contanese : A nible far-

Ations of the godly

and hely men per-

A Chap 12,12.

of the trusth.

mark- 13 II.

" Mat 10,30. d Though you are

compaffed about on

miferies , vet not-

with flanding be

waleing and cou-

ous their things

& Din 9.17.

10 11 24,15.

marke 13.14

4 The finali de-

e Bywrath, thofe

things are m'ant,

which God fendeth

when he is displea-

brew call the edge

mouth , because the

* 161.13 to erck.

2 Wien in times

ted for the fel ette-

on of the Gentales

the lewer : And fo be passib from

the dofficultion of

killorie of the lat-

tempells , the Lord

will at the length

ter sudcement.

s After diner's

31 7 mit. 14 19.

f Word for word,

of a for it, the

edze hiteih.

m crke 3 14

whole cids is

foresold.

fed.

m infally.

all fides with many

mat. 10.19.

24:ne to the witnes

cruell dealing of

end of your trou-

m trke 13,13.

ple of God is built op euen in the

9 3 And when we heare of warres and feditions,

the end followeth not by and by.

10 Then fayd he voto them , Nation fhall rife diote tum the . and agilaft nation, and king some against king some, 11 4 And great earthquakes thall be in divers

be not afraid; for these things mus first come, but

places, and hunger, and pestilence, and fearefull things, and great fignes thall there be from heaven. 12 But before all these, they shall lay their hands

on you, and perfecute you, deliuering you up to the affemblies, and into prisons, and bring you beforekings and rulers for my Names fake. bles and afflections,

13 And this thall turne to you, for a c testimo-

14 & Lay it up therefore in your hearts, that ye cast not before hand what ye shall answere,

15 For I will give you a mouth, and wifedome, your enemies, as al where against all your adversaries shall not be able to fpeake por relift. sng , that the affli-

16 Yea, ye shilbe betrayed also of your parents, and of your brethren, and kinfmen, and friendes, and some of you shall they put to death.

17 And yee shall be hated of all men for my Names fake.

18 Vet there shall not one haire of your heads

19 By your patience d possesse your foules.

20 (# + And when ye fee Hierufalem belieged with fouldiers, then understand that the defolation

thereof is neere. 21 Toen let them which are in Iudea, fice to ragious, and beare the mountaines : and let them which are in the middes thereof, depart out; and let not them that

are in the countrey, enter therein: 22 For these be the dayes of vengeance, to ful-

fill all things that are written.

23 Bur wo be to them that be with child , and to them that give sucke in those dayes : for there shallbe great distresse in this land, and e wrath oner this people,

24 And they shall fall on the f edge of the fword and shallbeled captine into all nations, and Hierufalem thallbe troden under foot of the Genminth , for the Hetiles, vn:ill the rime of the Gentiles be fulfilled.

25 & B Pasa there shall be fignes in the funne, and in the moone, and in the fratres, and upon the earth trouble among the nations with perplexitie; the fea and the waters flull roate.

26 3 And mens hearts thall faile them for feare, an if or looking after those things which that come are extired, aupoin on the world; for the powers of heaven thalloe and punift n ni of

27 And then fhell they fee the Sonne of min come in a cloud, with power and great glory.

18 And wien thefe things begin to come to Hiernfal m . to the paffe, then looke vp, and life vp your heads; * for your redemption draweth neere.

20 6 And he spake to them a parable, Behold, the fig ree, and all trees,

20 When they now throt foorth, ye feeing them , know of your owne foliacs , that hummer is then neere.

31 So likewife vee, when yee fee thefe things come to patte, know ye that the kingdome of God 32 Verely I say onto you, This age shall not

patte till all the e things be done: 33 Heaven and earth shall passe away, but my

wor is theil not paffe away.

34 + Take need to your felues, leaft at any time

Chap, X X 11. Watch and pray, The Patleouer. 35 your hearts be oppressed with furfeting and drunkenneffe, and cares of this life, and leaft that day come on you at vilwares.

> 35 For as a fnare shall it come b on all them that dwell on the face of the whole earth. bOn A'I men where?

36 Warch therefore, and pray continually, that former they be, ye may be counted worthy to escape all these things that shall come to passe and that ye may i You may fo apfrand before the Sonne of man. petre that you will

37 Now in the day time hee taught in the Abide the counter-Temple, and at night he went out, and aboade in of the Inage with

the mount, that is called the mount of Olives. 38 And all the prople came in the morning to

blm to heare him in the Temple. CHAP. XXII.

Indas felieth Chrift. 7 The Appiles prepare the Paf-feoner, 24 They frame who finished the felf. 31 Satan defireth them as Chriff fo weth that they wanted wothing. 42 He prayeth in the mount, 44 H (research blood, 50 Malchus eare cut off it healed, 57,58 60 Peter denieth Christ thrife. 63 Christ is micked and tirookin 69 He confessesh himselfe to be the Scancof Gid.

Now 4 the steaft of volcausned bread drew & Mar. 16 17.

Marks 14.10. Marke 14. 05 2 And the hie Priefs and Scrib's funght how + Christ is taken

they might kill him : for they forted the prople. 3 & Then entred Satan into Indas , who was ther by the profite

called Iscariot, and was of the number of the dence of his Fatwelue.

4 And he went his way, and communed with + Mat. 16,14. the hie Prieses and a captaines, how he might be- Marke 14 10. tray him to them.

5 So they were glad, and agreed to give him money.

6 And he confented , and fought opportunity of ou faluation. who was the auto betray bim voto them, when the people were than of our debawer. firmet on

7 Then came the day of volcauened A. They that had the charge of keen bread, when the Passeouer o must be facrificed. ping the Temple.

8 And he fent Peter and John , faying , Go and which were none of the Priess and prepare vs the d Patteoner that we may ease it.

9 And they fayd to him, Where wile thou, reto to the saverse that we prepare it? to Then he fayd voto them . Behold, when ye & Without tumult,

be entred into the citie, there shall a man meet people which wird you bearing a pitcher of water : follow him into to follow him and the house that be entreth in.

II And fay voto the good man of the house, they matched it The Maker fauth voto thee , Where is the lo ging kn whe manalene where I shall eate my Paffeoner with my disciples an the garden. 12 Then he shall show you a great high cham.

ber trimmed : there make it ready. 13 So they went, and found as he had fayd unto his forme by a

them, and made ready the Paffeourr.

downe and the twelve Apoliles with him. 15 Then be favd voto them . I have carnelily

16 For I fay voto you, Hanceflorth I will not & By the order ap-

este of it any more, votill it be fulfilled in the a Tielar , which kingdome of God

fayd, Take this, and divide it among ; ou:

18 For I to vato out will not dricke of the water our view fruit of the vine, vntill the king lome of Godbe all on the motion of

Zfai. 16 17. 77 17 CIA 4a Cornt eacheth manifest in ra le, em, and made ready the randours.

14 + 4 And when the 6 hours was come, he fate be going none for Another with him. thing is hid from bin and therefore defired to eate this Patfeouer with you , b, fore I th thegeh willegly to death. misshe fgurz of the 17 And he tooke the cup, and gaue thanks, and Palleon re And then fromen the frute in tenimie. 14. S craments. 2 Mar. 16. 6.

worn the day of

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ther, then by the

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Wonderfull prouse

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to be the minister

of this Chapter

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they watched their

4 Chirl having ended the Paffeoner according to the order of the I awe, foreswarn the them that this fhal, be his last banquet with them; after the maner and preeffice of this life. e freeu ning and emilight, at what time this fupper was to be kept. f I mm put todeath.

Eee 3 19 4, And

& R:m. 13,13.

plainely appeare to deliver his Church. # R.m S. s =. 6 W- must be for

ber and wat bfull both day and night for the Lords on ming, that we be n st taken at va-Wares.

The Lords Supper.

A Aist. 26,26.

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I. al. 41.9. Christ faeweih

Zeicinie , Chap.st.

prefentesb.

extend the Cour. mint or Tellement,

vs with newe

mark: 14,22.

S. Luke.

also followed him.

Drops of blood, Peters deniall.

fayd to them, Pray . Irast ye enter into tentation.

41 14 And hee was crawen afide from them a- made death accepbout a ftones cast, and kneeled downe, and prayed, table vnio vs , by

42 Saying, Father, If thou wilt, take away this our name, ill the coppe from take: neuerthelette, not my will, but horrous of death, thine be done.

43 And there appeared an Angell vnto him from With them, the heaven, comforting him. 44 But being in an nagonie, her prayed more fure fur cour a-

earnefly : and his fweat was like o drips of blood, gaint re mon per trickling downe to the ground.

his disciples, and found them fle-ping for heavines. theweth that Christ officiples, and found them the party of the per rife with great di-

and pray leaft ve enter into tentation. 47 (\$16 And while hee yet fpake, behold, a fticuercronely, company, and he that was called ludas one of the death, as other men

twelve, went before them, and came neere voto vie to doe, for to lefes to kiffe bim. 48 And Iesus fayd voto him , Iudas , betrayest might feeme more

thou the Sonne of n an with a hille? 49 17 Now when they which were about him, full sudgement of faw what would follow, they fayd vino him, Lord, bis angre Father,

thall we finite with the fword ? 50 And one of them foote a fernant of the bie world and toe mat-Priettano ftrooke off his tight eare.

shus farre ; and he touched his eare, &t healed him, himfelfe. 52 18 Then lefus fayd voto the hie Pri Bs , and o Trefe doe not

captaines of the Ten ple, and the Eidets which Could was the were come to him. Bee yee come out as vato a man i but o her thirfe with fwords and flaves? 53 When I was dayly with you in the Temple, contract of, wherein

ye firetobed not forth the bands againft me : but the fecret of the this is your very house, & the P power of darknes. redemption of all 54 5 Then tooke they him, and led bim, and red in the Sonot of

brought lin to the hie Priefts house. . And Pe- God hirdebaling ter followed afarre off.

55 * And when they had kindled a fire in the things a romau middes of the hall, and were fet downe together, can fufficiently de-

Peter also fate downe aroung them. 56 And a certaine may d beheld him as he fate 15 Men are viterally fluggith, even by the fire, and basing well looked on him, fayd, in then go telt

This men was also with him. 57 But he denied bim, faying, Woman, I know Child firme them.

him not. 58 And after a little while, another man fawe make 14.43.

bien , and fayd , Thou art also of them. Bet Peter icho 18.3. fayd, Man, I am not.

79 And about the space of an house after, a taken, that by his certaine other affirmed, faying, Verely, even this chedieace bee

man was with him ; for he is also a Galilean. 60 And Peter fayd, Man, I know not what thou rie for the betray.

faveft. And immediatly while bee yet focke, the ingef Godi glory, 61 Then the Lord turned backe, and locked out of the bounds ypon Peter : and Peter remembred the worde of of our vocation,

the Lord, how he had fayd vitto him & Before the pleafeth not cooke crow thou thalt denie me thrife

62 And Peter went out, and tvept bitterly. ferre of them which 63 . 10 * And the men that beld Ielas, moc. tooke Chill , proce ked him, and Brooks him. emilionicience. and partity alfother all shele things were done by Gods providence. p. The pewer that may given to darken fe, to op, refit to e light for a feafur. S. Afat 24, S. 19 Wee have to behold in Peter an example both of the fragilitie of mans nature, and of the fingular goodnesse of Gud towards his erect. # Mr . 26,58,59 ma. 4 66.

19 4 And be tooke bread, and when he had giuon thanks , he brake it , and gaue to them, faying, This is my body, which is ginen for you; doe this in remembrance of me.

1. Cor. ti, 14 ath his ne v Couc-20 Likewise alfo after supper he tooke the cup, man; and his com-

faying . This g cop ish that new Testament in my blood, which is thed for you. 21 & Vet behold, the hand of him that beg Here is a double Moon mic : for

trageth me . is with me at the table. 22 7 And truely the Sonne of man goeth as it

firs the suffet is the ken for that which is applieted; but woe be to that man by whom he is becaved. 23 Then they began to erquire among them-

felies which of them it should be, that should doe 24 \$ " s And there arose also a strife among

there, which of them should freme to be the greateft. 25 But hee faid voto them . The Kings of the

of Chief, whereby Gentiles reigne outr them, and they that beare the Teplament was rule oner them, are called a bountifull. 26 But ye fhall not he fo : but let the greatest

among you be as the leaft; and the chiefeit as he that ferueth. 27 For who is greater, he that fitteth at table,

& Ties mard , that, or he that ferueth? is not bee that fineth at table? And I am among you as he that ferueth. 28 9 And you are they which have continued

with me in my tentations. 29 Ther-fore I appoint onto you a kingdome,

as my Father bath appointed voto me. 30 % That ye may eate, and drinke at my table,

in my kingdome, and the on feates, and judge the twelfie tribes of thack 21 For And the Lord fryd, Simon, Simon, be-

hold, & Saran hath defired you, I to winnow you Bogly , although he as whear.

32 11 But I have prayed for thee, that thy feith falle nor : therefore when thou art connerted, slife, to we the He. Atrengthen thy brethren.

33" " And he faid voto him, Lord, I am ready to goe with thee into prison, and to death.

34 But he faid, I tell thee, Peter, the cocke fhell no crow this day, before thou halt thrife denied that thou knewell ma. 35 C And he feld ento them, When I fent you

withour bag, and forip , and thougs, lacked ve asy thing? And they fayd, Nothing.

. 36 m Then he fayd to them, But now bee that hath a bagge, let him take it, and likewife a forin: and he that bath none . In him fell his coate, and

boy a fivord.

37 For I fav ento you, That yet the fame which is written, must be performed in mee & Euen with the wicked was he numbred : for coubtleffe those things which are profiten of me, have an end. 8 And they fayo , Lord , behold, here are two

fwords. And he favd vnto them. It is enough,

29 4 " And he came out, and went tas be was

rakers of the affli-Stions of Caraft, Shall alfo be partakers of his kingdome. & Mit 19 18. 10 Wee mul alwayes thinke upon the waitthat Saian laie b for vs. A I Fet. 5 8. 1 Tet fe you and featter jou, and alfo to cast you out. se le is through the prayers of Chieft, that the eled doe never veerly lail away from the faut : and that for this caufe , that they flould flire up one another. * Matt. 26, 34 marke 14.39.16hn 13,: 8. 32 Chrift the werb tour fa th differerh much from avaine f. curitie , in fetting before vs the grieupus example of Peter. 4 Maith. to 9. is by gong of an allegorie, as if he fayd : O my friends and fellow fouldiers, you have lived huberto as it were in peace : but no wethere is a mo't fharpe battell at band to be fought, and therefore you mult lay all other things ande, and shinke vpon furaithing your felices in aimour. And what this armour is , be flieweth by his owne eximple, when he prayed afterward in the garden, and reproquet Peres for inching with the fword. + Efat, 63,12, " blant. 26, 36, mask.14,32,19hn 19,1.

wonth to the mount of Olives; and his disciples 40 4 13 And when hee came to the place , hee 4 Mat. 16,41.

> 13 Christ hath valieb had seveed 14 Prayers are 2

relling Idanles of CILLELABORE 45 15 And he rose vp from prayer, and came to n This agonie many maityrs conitant then Charle. Free Witch the fearen

fullett this gin the rer was , for that he 51 Then lefus aniwered, and faid, Suffer them all our lines your

things a to which himfelfe to the Rate

da. gers', votill

% Mat. 26, 47. 16 Chrift is willingly benayed and m ght deliuer v#, which were guil-

That zeale which carreth vs

18 E inn the very

64 And

€ Mat. 17, 2.

marke 15, t.

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Mat. 25,2 ..

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marke 15.2.

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. Mat. 27,11.

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64 And when they had blindfolded bim, they and loe, nothing worthy of death is done of bim. 5 The wifedome fmore him on the face, and asked him, faying, Prophecie who it is that smote thee.

65 And many other things blasphemoully fpake they against him.

66 4 11 And alloone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their Conneill,

67 Saying, Art thou that Christ ? tell vs. And he fayd voto them, If I tell you, ye will not beleeve it.

63 And if alfo I aske you, you will not answere me,nor let me goe.

69 Hereafter shall the Sonne of man fit at the zight hand of the power of God. 70 Than faid they all . Art thou then the Sonne

of God ? And he feid unto them, Ye fay, that I am. 71 Then faid they, What neede we any further witnesse? for wee our selves have heard it of his owne mouth.

CHAP. XXIII.

I He is accufed before Pilate, 7 He is fent to Herode. 11 He is mecked. 24 Pilate yee'd to him up to the Icroes requeit. 27 The women b. waste him; 33 He is erneified. 39 One of the theeses yensteth bon 43 The other is fan d by fastn 45 He diesh. 53 He is enried.

I den t the waole multitude of them arofe, and led him voto Pilate.

2 And they began to accuse him, saying, We have found this man a purgetting the nation, sand forbilding to pay tribute to Colar, laying, That he is Chrift a King.

3 . And Phate asked him, faying, Art thou the King of the lewes? And ne answered him, and faid, Thou fayeft it.

4 Tuen faid Pilate to the bie Prieftes, and to the people. I finde no fault in this man.

5 But they were the more fierce, faying, Hee moon the the people, teaching throughout all ludea, beginning at Galile, eu. n to this place.

6 2 Now when Printe heard of Galile, he asked whether the man were a Galilean.

2 Chini is a laugh-7 And when he knew that he was of o Herods iurifdiction, bee fent him to Herod, which was also at Hiernfalem in those daves.

8 And when Herod faw Iefus, he was exceeding. Iv glad : for hee was defirous to fee him of a long featon, because he had heard many things of him. nance, which was and trufted to have seene some signe done by bim. 9 Then questioned hee with him of many

of 22 yeeres , John things : but he answered him nothing. 10 The hie Priestes also and Scribes stoode

to death, and tefus foorth and accused him vehemently. Christ alfo died and

11 And Herod with his copen of warre, despirofe againe, and the fed him, and spocked him, and araied him in waite, preach , and diners and fent him agains to Pilate.

12 3 And the fame day Pilate and Herod were made friends together; for before they were oneafter Chittis Jerth. mies one to another. This Herod was fent

13 C + Then Tilate called together the high Pris fis, and the diplers, and the people,

14 & And faid vnto them, Yee have brought this man voto me, as one that perpetted the prople : and beholde, I have examined him before you, and have found no fault in this man, of those and fouldiers which things whereof ye accuse him:

15 No , nor yet Herod : for I fent you to him:

godiin: if: seyneth the wicked together. 4 Christ is quit the ferond time , even of him of whom he is condemned, that it might appeare, how he being just, redeemed vs which were uniuft, d Thofe whom the lewes eatied the Sankedein. & Matthe 7:13. marke 15,14. john 18,34.

16 5 I will therefore chaftife Lim , and let Lim ef the fieth , or two loofe.

17 (For of necessitie hee muß bane let one fech fuch countele. loofe vnto them at the feaft)

18 Then all the multicade cried at once, faying, Away with him, and deliver vnto vs Barabbas:

19 Which for a certaine infurrection made in 6 Christ is quit the citie, and tenniher, was caft in prifon. 20 Then Filtre fpake agains to them, willing fore be was conto let lefus loofe.

21 But they cryed, faying, Crucifie, crucifie him. now that our 22 6 And he faid voto them the thrist rime, But Lines were conwhat eaill hath hee done ? I finde no caufe of death fem ed to bim. what cuill hath hee done ? I find a no cause of death # Mile 27532* in Lim : I will therefore chaffile him, and let him # Mile 27532*

23 But they were inftant with lond voycer, and re- the outragiousces guired that he might be crucified; and the voyces and disorder of

of them and of the his Priests preuzifed. 24 So Pilate gaue fentence , that it fhould be the wiched hath .

as they required 25 And hee let loofe vnto them lies that for this 10.5

infurrection and murther was cast into priton, renet 6 6. whom they defired, and delinered lefus to doe v t Pri 4017 with him what they would.

16 C 47 And as they ledde him away, they ma ... in fruitful, caught one Simon of Cyrene, coaming out of and Almayer fourth the field, and on him they laid the crone, to beare form; , and who sine it after lefus.

27 8 And there followed him a great multi- mbat will they dor tude of people, and of women, which women be- to you, that are were wailed and lamented him.

28 But Jefus turned backe voto them, and faid, on nope? Daughters of Hierufalem , weepenot for me , but " Mar 27,38. weepe for your felues, and for your children.

29 For behold, the dayes will conte, when men , Chilt became shall fay , Bletled are the batten , and the wombes acousled for ve that neuer bare, and the pappes which neuer gave to futte ing the pu-

30 Then shall they begin to say to the moun , they deferued that taines, & Fall on vs : and to the hilles, Couer vs.

31 For if they doe thefethings to a e greene ing for burere-

tree, what shall be done to the drie ? 32 * And there were two others , which were he is both the faeuil doers, led with him to be flaine.

33 9 And when they were come to the place, f Whim Gid which is called Calumia, there they crucified him, all others, and the cuill doers; one at the right hand, and the st Pilate at vow other at the left.

34 " Then faid lefus, Father, forgine them ; for Preaches of the they knows not what they doe. And they parted Chill. his raiment, and coft lets.

35 And the prople flood, and beheld : and the we want take that Fulers mocked him with them, faying, Hee faued ditte which Mate others : let him faue himfelfe , if he be that Chrift thew futh , er that the f Chalen of God.

36 The fouldiers also mocked him, and came ked Christ. But and offered him vineger,

37 And faid, If thou be the King of the Iewes, with the great fafane thy felfe.

38 11 And a superfeription was also written confession touthy ouer him, in Greeketetters, and in Latine, andin all manette. Hebrew, THIS IS THAT KING OF 11 Cheffinghe THE LEWES.

39 (8 And 12 one of the euill doers, which woon the croffs, were hanged, railed on him, faying, If thou be fineweit indeede that Christ, faue thy folfe and vs.

40 But the other answered, and rebuked him, faue the beleeuers, faying , Fearest thou not God , feeing thou art in and of death ta the fame condemnation ?

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demaraionce , that it mig't at , eare. Au example of

S The .riumrh of mait boit. 5.e cad.

e Arifhe jaid, If trig doe that to me of my Gedread,

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2 Pjat. 31,6.

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k Word for word,

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41 We are indeede righteoully here: for we receive things worthy of that we have done; but ongo:.
i God made the vit is man hath done not ing a mide. fible partitle in the

42 And hee fail voto lefus, Lord, remember me, when those commelt into thy king force.

43 Then Iesus faid voto him , Vetely I fay vnto thee to day thalt thou be with me in a Paradife.

44 ¶ 13 And it was about the fixt houre : and there was a darkeneffe over all the land, vntill the tinth house.

47 14 And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And refus cried with a loud voyce, and faid, and million tank 4 Father, into thine handes I commend my fpirit. And when he thus had fayd, he gaue up the ghoft.

47 C 13 Now when the Centurion fawe what was done, he glorified God, faying, Of a furetie this man was juit.

48 And all the people that came together to that fight, beholding the things which were done, fmote their breafts, and returned.

49 .6 And all his acquaintance flood afarre off, and the women that followed him from Galile, beholding thefe things.

med lofeph, which was a counfelier, a good man

51 Hee did not confent to the counfell and deede of them, which may of Arimathea, a citie of the lewise who also himself waited for the king. dome of God.

52 He went vnto Pilate, and asked the bodie of lefus.

53 And tooke it downe, and wrapped it in a Mit 17.57. Mar. linnen cloath, and lay de it in a tombe hewen out of a rocke, wherein was neuer man yet layd.

54 And that day was the preparation, and the Sabbath & drew on.

55 18 And the women also that followed after, which came with him from Galile, beneld the fepulchre, and how his body was layd

56 And they returned and prepared odours, and oyntments, and refled the Sabbath day according to the commandement.

day arewe low whethe going downe, and that was the day of preparation for the feafi which was to be kept the day filliowing. is Could being fer upon by the deuil and all his instruments, and being euro in deaths mou h, fetterhweshe women in his tore ward, mending ftrargatwayers) triumph ouer those tertible MERIES, Without any great endenour.

CHAP. XXIV.

s The wonk come to the sepulchre of they report that which they heard of the Angels, vinto the Apollies. 13 Christ arth accempense two going to Emmans at He expende th the Scriptures onto them 29 He effereth himfelfe to his Atofiles to be band ed. 45 He from geth the holy Ghott. 51 He is carred up into hearen.

Ow the " if if day of the weeke a earely in the morning, they came vino the fepulchte, and brought the odours which they bad prepared, and certaine women with them.

2 And they found the ftone rolled away from the fepulchre.

3 And went in , but found not the body of the Lord lefus.

4 And it came to passe, that as they were amafel thereat, behold, two men fuddenly flood by them in thining vestures.

g. And as they were afraid, and bowed downer their faces in the earth, they faid to them, Why feeke ye him that lineth, among the dead ?

6 He is not here, but is rifen : remember & how be spake voto you, when he was yet in Galile, 7 Saying, that the Sonne of man must be dell . mai. 17.23.

nered into the hands of finfullmen, and be crucified, and the third day rife againe.

8 And they remembred his words,

9 And returned from the fepulchre, and told & daffardly minde all these things vnto the eleuen, and to all the vpbraided by the

10 Now it was Mary Magdalene, & Ioanna, & Mary the mother of lames, and other women with them which told thele things vato the Apostles

ned thing neither beleeved they them.

12 & 3 Then arose Peter, and ran unto the fe- power. pulchre, and b looked in, & faw the linnen cloathes \$ 10ta 20,6. layed by themselves, and departed wondering in a contribution of his himfelfe as that which was come to paffe.

fame day to a towne which was from Hierufalem or the trueth of bis refusied ion about threefcore furlongs, called Emmaus.

14 And they talked together of all thefe things feeme to have that were done.

15 And it came to passe, as they communed they preached as 50 18 17 And beholde, there was a man na- together, and reasoned, that Iesus himselke drewe toward to all the neere, and went with them.

16 c But their eyes were holden, that they could ding downe his not know him. 17 And he fild voto them , What maner of his necke , looked

communications are thefe that ye have one to an . Marke 16, 18. other as ye walke and are fad?

18 And dithe one (named Cleopas) answered is proposed by two and faide vnto him, Art thou onely a stranger in other witnesses, which faw it, and Hierufalem, and balt not knowen the things which that it was no are come to paffe therein in these dayes?

19 And he fald voto them , What things ? And med of purpose they fayd ento him , Of Iefus of Nozareth , which brainer , all the cirwas a Prophet, mightie in deede and in worde be- cumftances doe fore God, and all the people,

20 5 And how the hie Priestes, and our rulers backe and stayed deliuered him to be condemned to death, and have God fo appending

21 But we trusted that it had beene hee that should have delivered Ifrael, and as touching all but their eves were these things, to day is the third day, that they were aimmed.

22 Yea, and certaine women among vs, made the other disciple vs aftonied, which came early vnto the fepalchre.

came, faying, that they had also feene a vision of the Saturnilians, Angels, which faid that he was aline. 24 Therefore certaine of them which were thensel, out all with vs, went to the sepulchre, & found it even so tamiles,

as the women had faid, but him they faw not. 25 Then hee fayde vato them , O fooles and the conferring of

flowe of heart to beleeue all that the Prophets have of the Prophets, focken!

26 Ought not Christ to have suffered these things are true and things, and to enter into his glory ? 27 And he began at Mofes , and at all the Pro- pur downe in write

phets, and interpreted voto them in all the Scrip. ing of Carift, tures the things which were pritten of him.

28 And they drewe neere vnto the towne, which they went to but he made as though hee would bane gone further,

29 But they conftrained him , faying , Abide with vs: for it is towards night, and the day is fare fpent. So he went in to tary with them.

30 And it came to passe, as bee fate at table with them, he tooke the bread, and bleffed, and

+ Chap. 9, 12. marke 9,31. a The cowardly

of the difciples is Rout courage of Wenten , (fo wrought by Gods g eat mercie) 10 finew that the 11 But their words feemed vnto them as a fai- kingdome of God confifteth in an extraordingere

disciples, to the 13 4 4 And behold, two of them went that fuller feering foor: a least they should beleeved that too lightly, which world.

b As it were hole beed, and bore no duligently in. The refurrection

forged thing frain their owne declare. c Were holden

it, no dinot : and therefore his body was not innifible, fathers thinke that was this our Eugn-

23 And when they found not his bodie, they gold but Epiphanius writing againft faith it was Nas It appeareth by

> the forewarnings that all those certaine , which the Euangelifts baue

a Poore fily twomongruen belide their expediation are cholen to be the fire write ffes

" Marke 16,1.

20t# 80,1.

afthe efurrection, that there might be no tu pictora aither of decen or violence. & Very early as

Ad trice faith, or as dona faith , while H was yet duke. phat is, where it was ger force the damming of the day.

Christ appeared to his

e Suddenly taken

me may kot ima-

gine that he was

shere in fuch a bo-

die as could not be feene, but beleeue in

deed that he chan-

f When he trake

bread , which that

people vied, as the temes vie yet at

this day at the be-

2 Mark. 16.14.

6 The Lord bim-

ceffarie figues, that

gaine, and toat in

woodtfullthenihts

which fall oft into

mens heads , when

falleth out, whereif

any Aranzeibing

there is ne great

The Soupe of

the felfe fame erer -

nitie or euerla-

fame effence or

Father.

ftinguelle , and of

one and the felfe-

name, with the

likelyhood.

felfe flieweth by

certaire and ne-

he was rifen a-

the Came bodie

g Diners and

spea bun.

publish bee rooke

10hn 20.19.

ginning of their meales, and jay a

ged his place.

away, and therefore

brake it, and gave it to them. 31 Then their eyes were opened, & they knew him : and he was e no more feene of them.

32 And they faid betweene themselues , Did not our heartes burne within vs , while he talked with vs by the way, and when he opened to vs the

Scriptures ? 33 And they rose up the same boure, and returned to Terufalem and founde the cleuen gathered together, and them that were with them,

34 Which faid, The Lord is rifen indeede, and bath appeared to Simon.

35 Then they tolde what things nere done in the way, and how he was knowen of them in breaking of bread.

76 C 4 6 And as they spake these things, Tesus bimfelfe flood in the mids of them, and faid voto them, Peace be to you.

37 But they were abashed and asraid, supposing that they both feene a spirit.

38 Then he faid vnto them, Why are ye troubled & wherfore dos doubts arife in your hearts? 30 Behold mine bands and my feet : for it is I

my feife ; handle me, and fee ; for a spirit hath not fish and bones, as yee see me haue. 40 And when he had thus fooken , hee shewed

them bu hands and feet. 41 And while they yet beleeved not for lov.

and wondered, hee faid vnto them, Haue yee here

44 7 And hee faide vnto them . Thefe are the of the Gofpell. wordes, which I spake voto you while I was yet felto the Prowith you, that all must be fatfilled which are write pheisand perforten of mee in the Lawe of Mofes, and in the Pro- med in his time, phets, and in the Pfalmer.

45 Then opened hee their understanding, that fimme whereis, they might understand the Scriptures, 46 And faid vnto them, Thus is it written and temillion of naces

thus it behoued Christ to suffer, and to tife againe from the dead the third day,
47 And that repentance, & remission of sinnes

should be presched in his Name among all nations, beginning at Hiernfalem.

43 Now ye are witheffes of thefe things. 49 And beholde, I doe fend the + promife of beginning at Files my Father vpon you : but tarie yee in the citie of rufairm.

Hierufalem, whill ye be endued with power from All 1.4. on high. high.
50 s Afterward he led them out into Bethania, Gheft come downe

and lift up his hands, and bleffed them. 51 And it come to palle, that as hee bleffed & Chill afcendern

them , & hee departed from them, and was caried into brauen , and vp into heauen.

2 And they worshipped him, and returned to filleth their hearts Riemfalem with great lov.

53 And were continually in the Temple, prayfing, and landing God. Amen.

with the boly

THE HOLY GOSPEL OF IESVS CHRIST ACCOR-

DING TO IOHN.

CHAP.

That Word begotten of God before all worldes, a and which was every with the Father, 14 is made man, 6.7 For what end Iohn was first from Gid. 16 His preaching of Christes office. 19.20 The record that he bavegium out wate the Priefles. 40 The cilling of Andrew, 45 of Peter, 43 Philip, 45 and Nathanael.

With a beginning b was o that
Word, & that Word was d with
God, and that word was God.
This fame was in the beginning with God.
3 + All things were male

3 4 All ribings were male by it, and 8 without it b was

made poshing that was made. 4 In it k was life, and that life was I the light

a From the beginming, as the Enangeleit freih, i. Eptfile of men. faid, that the world

began not then to have his being , when God bezan to make all that was made: for the word was even then when all things that were made , tegan to be made, and therefore hee was before the beginning of all things, b Had his being a This sport, That, pointeth cut vnto ve a geou sar and chasfe thing above all other, and putteth a difference betweene this Worde, which is the Sonne of Ged , and the Lawes of God , which otherwise aifo arccalled the word of God. (With) fointeth out the diffinition of perfins tous, e This word (B'ord) is the fiell in order in the Contence, and is that which the learned call (Subsellum:) and this word (Gad) is the latter in order, and the fame which the learned call (Predictium.) & Col. 1-16 2 The fonne of God declarerb that fame bis eurrlafting Godbral, both by the creating of allthings, and allo by the preferring of them, & especially by the excellent gifts of teason & vindestanding, where with Le bath bequeified man abone all other crea mes. f Paul expoundete this place, Coloficias, and is verfes, a That is, as the Father did worke, fo did the Sonna vorke with him: for he was fellow-worker with him. b Of all thefe things worke with him : for he was fellow-worker with him. which were made, nothing was made without him. I That is, by him; and is as fooken after the manner of the Betrewes, meaning thereby that by his force and working power all life commeth to the world. & To wit, even then, when all thongs are made by him, for elshe would have faid, Life is in him, and not life was, I That force of reason and underflanding, which is kind, ed in our mindes to knowledge him the authour of fo great a benefite.

3 And that light fhineth in the darkeneffe, 3 The light of men is tirned into and the darkenesse m comprehended it not. darkneffe , bur vet 6 4 There was a man fent from God, whole fo that there is

name mai Iohn. clearenes youngh 7 This fame came for a witnesse, to beare witto make the n without excuse. nelle of that light, that all men " through him m Thereinia net

might beleeve. perceive nor reach 8 Hee was not o that light, but was fent to beare THIS IS . LOTICEING

any light of it , non witneffe of that light. 9 5 This was P that true light, which lighteth

every man that commeth into the world. nery man that commetti into the world.

10 9 Hee was in the world, and the world was mick 1.4.

wade by bics: and the world knew him nor. II Hacamer vote his owne, and his owne re- 4 There is ano-

ceined him not. ined him not.
12 6 But as many as received him, to them hee some of God, w

gaue preregative to be the fonnes of God, even the confideration to them that beleeve in his Name,

them that believe in his Name,

13 Which are borne not of blood, nor of the red up, even by will of the flesh, nor of & will of man, but of God, Inhan vayee, who

they did not fo much as reknown ledge him. 1-14 3 1. her more full mae whereof men are

is as it were the

berault of Christ. " Through John. o That light which we frake of , to wet e When as the Sonne of God Chriff, who enely can lighten our darken fe, fewe, that inso did not acknowledge him by his workes, elthough they were endued with rederstanding (which bee had giarn to them all) hee exhibited himfelfe varo his people to be feene of them wi h their corporall eyes : yet neither fo did they acknowledge him, nor receive him. |) Who eners and pre-perly defenses to be called the light, for his fluxesh of kimfe. fe, if borroweth light of none. q That perfen of the Word, was made manifelt recen at that time when the worlde was made. Heb 11 3 The Word browed himselfe when the worlde wa' made. Heb is 3 7 The Werd fei wed himfelfe againe, when he eame in the fligh 6 The Sonne being flut out of the moft of his people, and acknowledged but of a fewe, do h regenerate them by his owner vertue and power, and receive his bem ioto that benour which it common to all the children of God, that is to bee the fonces of God. f He vauchfafed to gine them this prevogatine to take them to be his children. I Of that greffe and corrupt nature of man , which is ibroughout the Scriptures fet at enemee is She Spirite 34 4 7 And

Cuap. 1.

Uncipies, and

42 And they gave him a piece of a broyled fish, and of an hony combe. 43 And he tocke it, and eld eate before them. 7 The preaching

the Atomies the

is repensance and

h The Apoflies Who are the treas thers of the Goisel

s Vntill the holy

departing hedily from his diffeiples, 2. Mat. 1. 6.

That Stone,

who is God from

woon him mans

sight be both God and man.

narure , that one

which manifefly

appeared to many

wyineffes, that fine

and valo whom

by fure and vndoubted argu-

minis he fhewed

both his patures.

that the part is ta-

ken for the whole.

by the figure Sy-

needsche s.for he

sorge upon him all

our whole nature,

body , and a true

beamin: for the

word which he v.

feth , istaken from

with Randing , hes

abfince from us in

body as not fach,

but that he is ai-

ws , though not in

tieft, yet by the

& M.H. 17.1.

a het. 1.17 y The glory which

wayes prefent with

S.lohn.

The Lambe of God.

14 2 And that Word was made n flesh, and * dwelt among vs. (and wee & fawe they gloeseriating, tooke tie thereof, as the glorie of the onely begotten Sonne of the Father) a full of grace and

15 4 I John bare witneffe of him, and cryed, faying, This was he of whom I faid, He mat commeth o after me, was c before me : for he was bet-

mody, Sproms mid-16 " 9 And of his fulnotfe have all we received. he was connectant, and d grace for grace.

17 For the Law was given by Mofes, but grace and trutch came by Jefus Chrift.

18 10 % No man bath feene God at any time : # That is, min: fo that onely begotten Sonne, which is in the tofeme of the Father, he bath & declared him.

19 C " Then this is the record of John when the Lewes fent Priests and Leuites from Hierufa-

lem to aske him. Who art thou? 20 And hee 8 confelled and h denyed not and faid plainely , I & am not that Christ.

that is to fay, a true 21 And they asked him, What then? Art thou

x For a feafen, and Eliast And he faid, I am not. Art though that Prodid, he went up into phet? And he answered, No. 22 Then faide they voto him, Who art thou,

that wee may give answere to them that fent vs? What fayest thou of thy felfe?

zents e ani yet net-23 He faid, I * am the voice of him that cryeth in the wilderneffe, Make straight the way of the Lord, as faid the Prophet Esaias.

> 24 12 Now they which were fent, were of the Phanifes.

25 And they asked him, and faide voto him, versue of his (pirit. I Why baptized they then, if thou be not that Christ neither Elias, nor that Proport?

26 Iohn answered them, saying, I baptize with be peaketh of tere. se that manifestate water: but there is one in among you swhom yee

of Christ his maie. flie, which was as it mere land open before our eyes when the Sonne of God appeared in flesh. 7 This word (as) doeth not in this place betoken a likelinesse, but the fruith of the matter, for his meaning is this, that we say such a close. as beseined and was meete for the true and early begotten Sonne of God , who is Lord and King over all the world, a Hee was not onely a partaker of grace and trueth, but was full of the very full lance of grace and trueth. 8 John is a faithfull wintelle of the excellencie of Christ. b That is, Hee before whome I faithfull wintele of the excellencie of Christ. b That is the before whome I am feet to prepare birthe way: to that the excels words are referred to the time of his ealling, and not of his age, for lobulwas his moments older then be. c This fentence bath in it attrining of the reason as we call it . as who would say , a Terring of that first which should be last, and that last which should be first: for in plaine speach this it is : He that comethafter me, is bester then I am, for he was before me. The like kind of turning the reason we find in Luke 7, 47. many finnes are forgiven her, because shee loved a uch, which is thus much to say, she loued much , becaufe many finnes are forgiven ber. " Coloff, 1.19, and a.o. 2 Christ is the most plentifull fourtaine of all gooduesse, but then he powered out his gifts most bountifully, when as he exhibite t and showed himselfor to the world. d That is, evace upingrace, o. a man would far graces heaped on upin another. 10 The true knowledge of God proceedeth enely from lefus Christ. \$ 1. Tim, 6.16. I tehn 4.12. e li'no is nevrell to his E tiber, net onel in respell of his line towards him, but by the bend of nature, and for that union or on he Se that is between them, whereby the Fether and the Sonne are one. I Reucaled bum, and fo wed him unto us, whereas before he was hid under the fundames of ste Lawe, jo that the quicknesse of the fight of our mindes was not able to give scour him : for whofoener feeth him feeth the Father & fo. 11 Inhn is veither the Meffias, nor like to any of the other Prophers out is the herault of Christ, who is BON prefent. g He did acknowledge him, and spake of himplainely and openly h This rehearfing of one and the felfe fame thing, though in divers words, is wied much of the Hebrewes , and it hath great force : for they we to fe eake one thing smife, to fit it out more certainely and plainely. He Alls 13.15. I The lewes shought that Blias shoulde come againe before the Cayes of Messias, and they zocke the ground of that their opinion out of Malac. 45, which place is to be understood of John, Marth. 11. 14. And yet John denie bihat he is Elias, anfivering them in dee! according as they meant. It They enquire of force great Propher, & not of Chrift, for lobu denied beforerbat he is Chrift, for they thought that fome great Prophet faould be feut like voto Mofes , wrietting to that purpofe ahat place of Der: 18.15. Which is to be understood of all the companie of the Prophetr and munifters, sybich haue beene and firall be to the ende and especially of Chrift, who is the head of all Prophets. * 12,40,3, much, 3, luke 3,4, 12 Chrift is the authour of baptifine, and not Johnsond therefore the force the too 32 Capte is the alternation of who is the minuter, sine wholy in Christ the Lord, et elected when we may provide that the lewes knew there found be some change in selfgice and the Algeria, in Whom all the world feeth, and is even among thou,

27 4 Hee it is that commeth after me, which + Mat.3.11. was before me, whose shoe latchet I am not wor-

28 Thefe things were done in Bethabara beyond and 19-4. Iordan , where toba did baptize.

thy to valoofe.

19 4 13 The next day John feeth Jefus comming more him, and fayeth, Beholden that Lambe of God, which ot keth away the P fione of the

30 This is he of whom I faid, After me com- 13 The bodie and meth a man, which was before me; for he was bet- srueth of all the ter then I.

31 And 9 I knewe bim not : but because bee Law, to make fashould be declared to ffrael, therefore am I come, finne cfrhe world. baptizing with water.

32 4 So Iohn bare recorde, faying, I behelde "This word (Their that Spirit come downe from heaven, like a bathgreat force in done, and it aboade ypon him,

33 And I knewe him portbut hee that fent me forth the worthis to baptize with water, bee faide vnto mee, Vpon whom thou finds fee that Spirls come downe, and him from the tary fill on him, that is hee which baptizeth with Lamb which was the holy Gooft.

34 And I law, and bare record that this is that facrifices of the Sunne of God.

35 9 13 The next day, John Rood againe, and bring into our minds the Prophetwo of his disciples.

36 16 And he beheld I eles wasking by, and faid, others. Beheld that Lambe of God.

37 17 And the two disciples heard him speake, fieth a continual and followed tefus.

38 Then folis turned about, and faw them fullow, and faile voto them, What fecke yee? And and for ever, they feld voto him, Rabbi, (which is to fay by in- to take away the terpretation, Mafter) i where awelleft thou?

39 Hee faile yeto them, Come, and fee, p That is, that They came and fow where he dwelt, and aboads root of finnes, to with him that day : for it was about the tenth wit, our conuptihoure.

40 Andrew, Simon Feters brother, was one of of finne, which are the two which had heard it of John , and that fol- commonly called lowed him.

At The lame found his brother Simon first and q I newer know faid voto him . We have found that Messias which bun by face before. is by interpretation, that " Christ.

42 And hee brought him to lefus, And lefus Some of God, beheld him, and faid. Thou art Simon the fonne of by the comming Iona: thou fhalt be called Cephas, which is by in-

terpreration a stone. 43 The day following, Ielus would goe into by Johns testimonie. Galile, and found Philip, and fail voto him, Fol- \$ Mat. 3 16.

44 Now Philip was of Bethfalds, the citie of I This word (That)

Andrewand Peter. 18 Philip founde Nathanzel, and fayde thing, and maketh vnto him. Wee have founde him of whome ad fference br-" Mofes did write in the Eawe, and the & Pro- trecine Circle and

Nazareth.

m .. k . 1,10. luke 3.12. pointern out anto

in the planali nume

14 Christ is proce

ber fances

ued to be the

thers voice, and

phets, lefus the Sonne of Iofeph, that was of other, when Mifes commonly call the finnes of Ged , or stellmes of the

mo. hegh. 15 John gethered difciples, not to bimfelfe, but to Chrift. 16 Chrift is fet beforeys to followe not as a vaine thadowe, but as our Mediatour. 17 In this first gathering of the disciples were baue thewed voto vs, that the beginning of faluarion is from God , who calleth vs voto his Scone by the ministerie of his fequents : whom (fo preventing vs) wee must also heare, and followe him home, that beging indicided by him, wee may sife influct others. [Where is thy lodges? ? The might grew on. n That is, announced, and doing after the manner of the 18 The good endeuours even of the vulcarned, God dueth fo Levelo people. allowe, that he maketh them maiters to the learned. . Genef. 49.10. demt. 18. 58. X. Ifai. 4.a. and 49, 19, and 45 8, itre, 25.5. And 33-14. ezech, 34.13, and 27.14. D.11.9.14.

aits 1.5. and 12.16.

facilities of the tisfaction for the is in Christ. st , not enely to fet neffe of Christ, and fo to feparate a figure of him. and from all other Lin , but alfo to eres of Efay and o This word of the prefent time , figniall, for the Lambe Ennes of the wirld. on, and fo confequently, the fruits

46 9 Then

29 We mu? efpeeigliy take beede of taile prefumptiagaioft vs ibe entrance to Chrift. 20 Simple vprightneff- iffenne.b the true licaelitet from the falle. 21 The ende of miracles is to fet before vs Christ the Almighty , and alfo the onely 'ushour of our fairestion , that we may apprehend him by

faita. 4 Gen. 18 14. x B) thefe wordes. the power of Ged is fignified which Con daspeare m Les miniflery by the angels fer ang bum as the head of she Church.

m Chrift declaring openly in an affembly by a notable miracle, that hee bare power ques the na ute of ghings, to tee 'e maus holy , leaderb the mi ides of all men , to b s fritiua'l and fa.

power. a After thet i'he 30 bich he had with Nathannel er feer shat het departed from John, or after that be came into Galile.

enough of ou falmation , and therefore taib un terde of others to put bim in mind of it. b Mint appointed Zinie. Trefewere tefd Every firk n con. seined an hentred yound, at welue anner the found : Wheret torga-

kundred yound of e Wert for mort. dranken , is net almeres taken in in . l pare in the Hobrem songue , but finifi-eth fin time fuch we of wine, at doth

46 19 Tien Nathana I fayd voto him, Can there any good thing come out of N zireth? ens , which that vp Philip fai I to bim, Come, and fee.

47 20 Iefus lawe Neibanael comming to him, and faid of him , Beholu indeeds an straclice , in

whom is no gnile.

48 at Nathanael felde voto bim , Whence knewest thou me? Tesus answered, and said voto him, Before that Pailip called thee, when thou waft under the fig tree, I faw thee.

49 Nathanael answeret, and said voto him, Rabbi, thou art that Sonne of God: thou art that

King of Ifrael

50 Iefus answered and faid voto him, Because I faid voto thee, I fawe thet vider the tigge tree, beleeneft thou thou shalt fee greater things then thefe.

51 And he fail voto him, Verely, verely, I fay vinto you, Mareafter thall ye fre heauen open, and the Angels of God & safeending, and defeending voon that Sonne of man.

CHAP, II.

a Chriff turneth water into wine, 11 Which was the beguning of he mereles, 12 He goeth dewnete Capernaum : 13 franthince begoeth up to Hierafilem, i, and calloth the merchandife out of the Temile. 19 He foreselled that the Tomple, that so, his body foulle at flay, do of the lowes. 23 Many beleeve en him, focing the mi-Tac e. It bieb be d.d.

Ni : the a third day, was there a mariage in A Cana a towne of Galile, and the mother of

Ielus was there.

2 And lefus was called alfo, and bis disciples voto the mariage.

3 . Now when the winefailed, the mother of fefus feed ento bim. They have no wine.

- 4 telus fayd vnto her . Woman, what have I to doe with thee ! mine b houre is not yet come. g His mother fayd voto the feruants, What-

focuer he fayth vato you doe it. &

6 And there were let there, Ex : " waterpots of ftenerafter the maner of the purifying of 9 tewes.

containing two or three d fickins apr ca 7 And Issus fayd voto them, Fill the water-

pois with water. Then they blied them up to the briame.

8 Then he fay I voto them , Draw o it now, and beare vino the governour of the feath So they bate it.

9 Now when the gonemont of the feaft hall taffed the water that was made wine, (for hea knew not whence it was, but the fernant, which percappointed for they drow the water, knew) the gouernour of the seaft

> 10 And favil vato him , All men at the beginning fet foorth good wine, and when men have e well dranke, then that which is worle; but thou haft kept backe the good wine votill now.

11 Inis beginning of miracles did tolus in Cana a to rne of Gaire, and thewed forth bis glorie; and his difciples believed on him.

12 After that, he went downe into Capernaum, he and his mother, and his forethren, and his difficples : but they continued not many dayes there.

13 3 For the Lewis Patteoner was at hand. Therefore Lifes went up to Hierafalem.

14 4 And hee found in the Temple those that eth from time fuch.
fore, and fleetiful fold occur, and theeps, and doues, and changes of

not pafe miafure, a G n 43 34. f That is, bicecufint, 3 Chill being made fubiett to the Lawe for ve , fatienrihibe Law of the Paffenuer. 4 Chrift being ordeired to purge the Caurah, doeth wier great reale begin hit office buth ch

money fitting there.

17 Then nee male a fcourge of faill cordes. and drage them wil out of the Temple with the the pe and exen, and powred out the chargers money, and overthrew their tables,

16 And faid vato them that fold doues , Take & Pfal. 62.9. thefethings hence: make not my fathers house, an g Zeale in all

house of marchandile.

written . * Tue & ztale of thine Loufe bath eaten fare oft emilide. me vp.

18 5 Then answered the Lowes, and layd voto design is and could be a VV at 0 flore thought show revous this show the long own in Lim . West "fiere thewest thou vote vs, that thou then whom we doed thefathings a

19 Telve and wared and faid voro them , & Da. S. Agaish them fly y this Temple, and in three dayes I will ray is it God to an ordina-

ve againe.

20 The shill the Iewes, Fourtie and fix veeres they in nichos was this Temple a building, and will thou reare it about that they vo in three dayes ?

21 Bur he fooke of the i temple of his body, experimente, 22 As fore therefore as her was rifen from melb from sea the deat, his dif. iples remembred that he thus faid nea . (and they also voto them; and they believed the Scripture, and though in value

the word which felus had faid. 23 Nowe when hee was at Hierofalem at the moe fealed with Patieoner in the feath, many believed in his Name on ward and ho-

when they faw his miracles which he did. 24 6 But Tefus did not come i, hipfelfe ento 140 200 to the

them, because he knew them all. 25 7 And had no neede that any should reflife may jee that heaof man, for he knew what was in man.

to Spenke and doe thus! 🛧 Mat 26 Givendar 40 Maria, Sand Siag a Tras 15 . of his bed. 6 Is is not good endining them, which hand onely you make cles. 7 Christ is the fearcher o. brarts, and therefore true God,

CHAP. III.

1 Chriff teacheth Nicolomus the very partifics of Chriffe & regeneration 14 The fernant suite wildernes, 13 loan baptizeth, 17 and teachesh bisthat he wont Chaff.

Here I was now a man of the Phaniles, named Nicodemus, a a ruler of the Iewes.

2 This man came to lefus by night, and fayd valeraned, then vnto him, P. abbi, wee knowe that thou art ab tea. the learned : but 48 ther come from God, for no man could doe the fe well the learnet as a iracles that thou doeft, sexcept God were with debre wildoment

3 * Iefus answered and faid s to him, Verely, and miner great verely I fay vinto thee . Except a man be botne a- ruier among fi the gaine, be cannot d fee the kingdome of God.

4 Nicodemes faid vitto bim, How I can a man I l'e Inim that be borne which is oldercan hee enter into his mo- Ged totract theis wombe againe, and be borne?

5 Iclus aniwered , Verely , verely I fay unto feme series the thee, except that a man be bothe of water and of except that a man be bothe of water and of except the Anail the Spirite, he cannot enter into the kingdome of N chemic had God.

6 That which is borne of the flain, is 8 flath; the would not the flain is 8 flath; the y have fare that and that that is borne of the Spirit, is spirit. Calmerswell bing

7 Mituenie houthat I faid to thee, Ve muft be lut in him , as Faid borne againe.

8 The winds bloweth where it h litteth, and a The beginning

confifteeb in this. that we know our felues not only to be corrupt in part, but to be vehilly dead in Enoe : fo that our nature bath used to be created anew . as touching the qualities there f. which can be done y on o ber verie, bit by the diuine and besureit, to kereby we were hift created, d That is go in, a en er, as her expensive himfelfe afterward, verf.s. e The Courch, for Court formeth in the piece, hem we cam to be etter n, and to home eagent to deem the effect of God. f Bow ean I nee term to be estig maria to mine eagra to use in locus as a good. I be use to had a mod d, be being day a marker for he anywereste, any Cereft his words beinged at most burnehous. Thouse, the for he would need on and winder the words of Grahand therefore this word Erift humbers to the company instince of mile one of Grahand therefore this word. trace to which is the Sperit, that is, the man ingrafica into Christ through the grace of the help Ghall , whose noture to enertaliting and immertall , though the profect the field remainsib, h With free and wandein; blaffs, as is lifterbe النسلة

lace i taken for 17 And his disciples temember!, that it was a wearantifidigrate a and defpleas construct of in ne

> ne calling watch wil nor a 'mit an

winglid basse tinguified) valede daly miracles

LW it what min canfirm et, that me wendy power and ver se . 1. bichei

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are dranken No. this freech , tobe

Pricit and Prophets

Euchasting life. Johns baptisme.

g The feoret mysterre of our rege.

Beration which

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and that in Garit

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m Wieres he is

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head, and of the m iner of his con-

ception : for Christ

his birth upon the

earth was heaven.

for he was concer-

proper to the divi-

whole Circle , to

gree us to under-

in two natures

Gandithat beis but

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a centerh , Je.

nifelt voto vs.

presended by

thou hearest the found thereof, but canst not tell

whence it commeth, and whither it goeth : fo is eaery man that is borne of the Spirit, 9 3 Nico fe mis answired, and Tayd unto him,

How can their thing; be?

10 Tefus antivered, and fay I onto him, Arrithou a teacher of Ifrael, and knowest not these things ?

maus tapacitie, is 11 Vistely, verely I fay vito thee, We foeake one'y , breufe that that we know , and testine that we have seene; but

ye receive not our i witnesse. 12 If when I tell you earthly things, ye beleeue not, how thould be belease, if I that tell you of

headenly things? God alfo, and there-13 Formal min l'ascendeth vo to heaven, but he that hath delicen led from heaven, minat Sonne fore almigh y : and in fuch fore God, of man which a is in heauen.

> 14 4 And an Males life vo the fervent in the wilderneife, to mail that Soone of man be lift vo. 15 Thet who beart below with in mim, thould

i You handle doubtfall things, and isch not perith, but have evernell life,

as you have no certo & For Godio bued the world, that hee raine author for, and set men beleeve hard given his oardy hegotten Sonne, that woolseast h-leausth o in him, ilipaid not parlih, but have

equilading life.
17 2 6 For Goldent not lis Sonne into the are of a trueth and 10 :11 know 11, 15 1014 world, that he should P condemne the world, but k Onely Christ can that the 9 world through him might be faued.

18 He that beleeueth in him, is not condemthings , for no man ned : but he that beleeveth not , is condemned al-I Tostio, hath any ready, because hee nath not beleeved in the Name Spiritu t'llight and of that onely begotten Sonne of God.

10 \$ 7 And this is the recondemnation, that that enry had but onely that Sonn of Got, light came into the world, and men loued darkeneil's rather than that light, because their deedes ware epill.

2.5 For every man that exill doeth, hatesh the down from heaven. light, neither commeth to light, leaft his deedes that mult be under-

frould be repropued. 21 But he that I doth trueth, commeth to the

light, that his deedes might be made manifeft, that they are wrought according to God. 22 f After the farbings came lefus, and his dif-

ly, and not earthly, ciples into the land of Indea, and there satied with them, and & baptized. 23 And John alfo baptized in Evon belides

Salem , because there was much water there : and they came and evere baptized.

24 For John was not yet cast into prison.

25 S Then there at if a queltion betweene Iohn's difciples and the lewes, about parifying.

26 And they came yoto John , and faide voto one peri u, wherehim, Rabbi he that was with thee peron I forden, are united, and this to whom * thou bareft witheffe, behold, he bapti-Kind of Speech min cill, The communic zeth, and all men come to him.

enting of proprieties. A Nom. at 9. chap 12 13. St. Iohn 4.9. 5 Nothing els butthe free l'ue of the Fither, is the beginning of our falmation, and Christ is be in whom our righseoufceffe and (aluation is refident ; and faith is the infirument or meane whereby We apprehend it, and life euer laiting is that which is fer before vs to apprehend. e It is not all one to beloome in a toing, and to beloome of a thing; for we may nit belogue (in any thing) and ovely in God, but we many be'east (of any thing) what searcists faith Nagringone in his oration of the Spirit, "Chas, 9 30, and 11,47. 6 Not Christ, but the despiting of Christ does houdenne. p Toas es . to be the cause of the condomnine of the world, for indicide sinces are the enufe of Lenth, but Chaif bell sudge the quicke and the deal, q Not evely the provise of the lewes, but wholesner bull beleeve in him. * Chav 19. 7 Onely wickednesse is the cau'e why men refuse the light that is offered them, is, the cause of condermation, which flicketh fast in men, unles through God his great benefit they be deliuived from it. [That is, he that leadeth an honell life, and vorte of all craft and decest. t That is, with God, Got as it were going he fine, & Chap. 4 t. S Saran inflameth the difficules of John with a fond emulation of their matter, to binder the confect the Gofpel; but John being miedluli of his office . doeth une anely breake off their endequoirs , but also takethoccation the cove to give refermone of Christ , howe that in him onely the Father hath let

27 John answered, & faid, A man " can receine " What meane you

S. lohn.

to gee about to betnothing, except it be given him from beauen. ter my ftate ? this is Ye your felnes are my witnesles , that & I enery mans let and fail , I am not that Chrift , but that I am fent be- portion that they

29 He that hath the bride, is the bridegrome: 4 Chap. 1.20. but the friend of the bridegrome, which flandeth and heareth him, reloyceth greatly hecause of the bridegromes voice. This my joy therefore is ful-

30 He must increase, but I muß decrease. It He that is come from on his is above all: he

that is of the earth, is of the x earth, and y speaketh x Is nothing elfe of the earth; hee that is come from heaven, is aboue all.

32. And what he bath 2 seene and beard that he tellifieth : but a no man receiveth his tellimonie.

33 Ha that hath received his testimonie , hath on, ignorance, dulsealed that & God is true.

3.4 For he whom God hash fent, speaketh the fully and perfectly. 34. For he whom God ham tent, appearant to july non-perfective worlds of God: for God gineth him not the Spirit a That is, very few.

37 The Father loueth the Soune, and hath

" b given all things into his hand.

36 & Hee that beleeueth in the Sonne, hath eue lafting life, and he that obeyeth not the Sonne, wid. thall note fee life, but the wrath of God abideth & Aba. . 4. on him.

CHAP. IIII. 6 Iefus being wearie, asketh drinke of the moman of Samaria at Heteacheth the true worthing to He confest th

that be existe M (Lis. 32 His meat. 19 The Samericanes beleene in him. 46 He healeth the Rulers fonne. Now when the Lord knew, how the Phatifes 1 This measure had heard, that Iefus made & and baptized 1 to be kept in

mos disciples then John . (Though Ieflis himfelfe baptized not , but feare we be terri-

his disciples.) Hee left Indea, and departed againe into by rathnesse pro-3 H Galile,

4 And he must needs goe thorow Samaria.

* Then came be to a citie of Samaria called Sychar, neere voto the poffession that * Iacob gaue a Chille leautog vato his Sonne Iofeph.

6 And there was facobs well. Iefus then weaters the treat res ried in the fourney face a thus on the Well; it was of sociating life about the b fix, houre,

7 There came a woman of Samaria to drave warer. Lefus faid voto h r, G ue me crioke.

8 For his disciples were gone away into the ci tle, to buy meate.

9 Then faid the woman of Samaria vnto 'im. How is it , that then being a lew, ask it Jri koot delicered to the me, which am a woman of Samaria. For the law, s. e meddie not with the Samaritanes.

10 Iefus answered and fai le vato her, If thou backe oh mieste. knewels d that gift of God, and who it is that faith as one who monely to thee, Ging mee drieke, thou wouldest have as- a' b all the cereked of him, and he would have gluen there water monies of the Law of life.

The woman faide vnto him, Sir, thou hast * Gen.33 19, nothing to draw with and the Well is de per from ant as . 12. whence then haft thou that water of life?

12 Art thou greater then on father Iscob, wearse, or because which game vs the well, and hee bir felte dranke he was meane

vied of the lewes, lere. 2 13. Joel 3.18, Zach. 13 11

cannot better them. Celurs one 1ste.

The woman of Samaria.

but man, a prece of worke made of the Aime of the earth. y Saucureth of nething but corruptal 3 What he knoweth

b Committed them to his posper and \$. 10hn j.10. s Shall not enter.

* Matth. 1 1.37.

doing of our duetie , that beither by hed from going forward , neither cure or plucke dangera vpon our beaus.

* Chap 3.41. the groud Pheriwith a poore linfuel Aomau, and litariger , releating th groffe cirouis or the S maritans. and riending the true feruite it God, Waren Nas leaves , but yor for that be or serie

by La chem all the fathers , and did regard, and had

b Is was a moil

moone, c There is not imiliaritie nor friendfur letweene the Lewes and the Samaritanes, & Betite word (That) we are given to understand, that Chill for a keth of fome excellent gift, that is to fur, earn of him.e.fe, whom his Father offered is this women. e. This envilation water, that is to (2), the exceeding love of God, is cotton sums, or of life, to make a difference version est, and the mater that the ald be drawne but et a roe I, and I life mesas bors are very much

thereof.

Chap, V.

thereof, and his fonnes, and his cattell? 13 Ielus answered, and sayd vnto ber, Wholo-

ever drinketh of this water, shall thirst againe : 14 But whofosuer drinketh of the water that I

fhall give him, shall never be more athirst ; but the water that I shall give him, shallbe in him a well of water, springing vp 10to enerlasting life.

15 The woman fail vnto him , Sir, give me of that water, that I may not this ft, neither come hi-

16 Iesus savd vato her. Goe, call thine busband, and come hisher.

17 The woman answered, and fayd, I have no bufband. Iefos fayd voto ber, Thou haft well fayd, I have no hufband.

18 For thou half had fine husbands, and bee whom thou now half, is not thine hufband: that fav deft thou truely.

10 The woman faud voto him, Sir, I fee that thou att a Prophet.

20 3 Our fathers worshipped in this i mountaine, and yee fay, that in + lerufalem is the place where men ought to worthip.

21 Ielus fayd vnto her, Woman, beleaue me, the houre commeth, when yee shall neither in this mountaine, nor at Hierufalem worthip the

22 Ye worthip that which ye & know not : we worthip that which wee know : for faluation is of

23 But the house commeth, and now is, where the true worshippers shall worship the Father in bere , as it is fet a-& Spirit and Trueth: for the Father requireth euen riandement, which fuch to worthip him.

24 God is a b Spirit, and they that worthip him, muß worthip him in Spirit and Iru th.

25 The woman fayd ento him, I know well that Messias shall come, which is called Caust: ween he is come, he will tell vs all things.

26 Iefus fay d voto her, l am he, that speake vo-

27 And spon that, came his lifeiples, and marpeiled that hee talked with a woman ; yet no man favd voto him. What askeft thous or why talk ft thou with ber?

28 The woman then left her waterpot, and went ber way into the city, and fayd to the men,

29 Come, fee a man which bath tolde mee all things that ever I did : is not be that Christ ?

30 Then they went out of the citie, and came

vnio him. 31 In the meane while, the disciples prayed

bim, faying, Mafter, eat. 32 4 But hee fayd voto them, I have meat to

eat, that ye know not of. 33 Then fayd the disciples betweene them-

felues, Hath any man brought him meat? 34 Icfus fayd voto them, My meat is that I

may doe the will of him that fent mee, and holfh

35 5 Sav not ve, There are vet foure moneths, and then commette haru; ft ? Beholde , I fay voto you, Lift up your eyes, and looke on the regions: s for they are write already voto harueft.

36 6 And ne that reapeth, receiveth reward, and gathered fruit ento life eternall, that both he that loweth, and he that reapeth might reloyce to-

as it were a fowing time;an the doctrine of the Golpe, as tor barueft, an tibere is an excellent agrees ment bet weene them outh, and the ministers of them both,

The Kulers ionne healed, 39 37 For herein is the i faying true, that one fow . eth and another teapeth. à That trongebe.

38 I fent you to reape that, whereon ye bestowed no labour : other men laboured, and se are entred into their labours.

39 7 Now many of the Samaritanes of that ci- 7 The Samaritana tie beleeued to him, for the faying of the woman doe mult rayfully which testified, He hath tolde me all things that in brace that which ever I did. fin buru y reie-

40 Then when the Samaritans were come with ated. him, they belought him, that he would tary with them ; and he aboade there two da es.

41 And many moe beleeved because of his owne word.

42 And they fayd vato the woman , Now we believe, not because of thy faving : for wee have heard him our felues, and know that this is indeed that Christ the Saujour of the world. 43 \$ \$50 two dayes after he departed thence, 8 The despifers

of Christ beginn and went into k Galile. themfelues . 44 For lefus himselfe had & testified, that a benene vert beit

Prophet hath none honour in his owne countrey, prepareth a state 45 Then when hee was come into Gaille the tor numt-life.

Galileans received him, which had frene all the and relative of Gathings that he did at Hierufalem at the feath; for life . for his west d not meke aboude in they went also to the feast. 46 9 And lefus came againe into & Cana a Nigareth, because

towne of Galile, where he had made of water wine, ther a feet thim, And there was a certaine ! tuler, was followne was and where (as the other twangerighs ficke at Capernaum. write) the ficiese

47 When he heard that Ie fus was come out of of his bixifies was Judea into Galile, hee went vnto him, and be- hindred through their mornesicus Sught him that he would goe downe, and heale his from chi ductie. fonne : for he was even readie to die. 4 Marth. 13 57.

48 Then fayd Iesus voto him , Except yee see marks 6 4. 14ke 4 24. fignes and wonders, ye will not beleeve.

9 Although Chrift 40 The ruler fa, d voto him, Sir, go downe be- be abfent in body, ye bee workerh fore my fonne die.

50 lefus fayd unto him, Goe thy way, thy fonne on him of the be enter a by his livein; and the man beleeved the word that lefus word. had spoken voto him, and went his way. 4 Camp 2.1. 12.

51 And as hee was now going downe, his fer- I Same of Hereds courter, for thange nants met him, faying, Thy fonne liveth. Hardwei nita

Then enquired be of them the house when kine, ave a Terrie ha he began to amend. And they fayd unto him, Ye- 3rt he left name energial it , her fterday the fearnth house the fear left him. Then the father knew that it was the fame Trad the profes

hours in the which lefus had fayd voto him, Try caucation a king. Sonne liuein. And he believed, & all his houshold.

54 This fecond mi acle did refus againe, after he was come out of Iudea into Galile.

CHAP. V.

a One lying at the poole, sas heared of Charl on the Sale bath to The lewe that rufb o find fault with that his dead at he contained in was a the auch letty of her I little. 19. 20 He prioreth by distine power b, ming renjons, 41 and with M feetel Mr N

Fier " that, there was a f aft of the Iewes, and of Traile as 3. A Telus went vo to Historiaem.

2 And to ere is at Hierafelm by the place of T There is no difthe fleepe, a a poole called in Ebrew b Batael la, Chris can and having fine parches : 3 in the which lay a great multitude of ficke a Wheers featted

folke, of blinde, halt, and withered, waiting for the rase plane 4 m. mooning of the water.

4 For an Angel went downe at a certaine fea- not be her great for into the poole, and t out led the water: who - That is to fire to toquer then hell after the ftirring of the water, it po hinge of some my ped in , was made whole of whatfocuer diffale the sut became great

And a cettaine man was there, which had that plate,

Hore of water was

powered one into

3 All the religion of fuperfictions people , ftandeth for the most part, vpon two pillars, but very weake, that is to fay , vpon the examples of the fathers peruerted , and a foolish opinion of outward things agaioft which ertours we baue to

fee the word and na ure of God. f The name of this meuntaine is Gare-Zin, whereupon Sanabaletta the Cuthite butit a Temple by Alexander of Macedonie his leaue, after the vi-Stone of Ifica : animade there Manages his fonne in law , hie Prieff, lofeph.booke 11. Deut 11.6. & 2 King. 17.19. This word (Spr-

est) is to be taken

ga:mit that comis called carnall, Heb. 7. 6. as the commanuement is confidered in it felfe and fo he focaketh of (Trueth) not as we fet it againft alie , but as me take it in refpett to thee. of the outward ceremonies of the Law : which did onely fastom that which Christ perfarmed indeed. + 1 Cor.3 17. b Bribe word (Spira) he meaneth the nature of the Godhead , and not the third perfen in the Trinitie.

4 Wemay baue care of our bodies , but yet fo, that we preferre willingly and freely the occalion which is effred ws to enlarge the king dome of God. before all necelficies of this life wbarfo. uer.

5 When the fpiri uall corne is ripe gove mu't not Imper : for fo :he chil iren of this world wealdconderra- ve

* Matth 9 37. Inke 10.1. 6 The doctrine of the Prophets Was

Search the Scriptures.

beene difeafed eight and thirtie verres. 6 When lefus faw him lie, and knew that he

now long time had beene difeafed , hee fayd voto him, Will thou be made whole?

7 The ficke man answered him, Sir, I have no man, when the water is troubled, to put me into the pools: but while I am comming, another fteppeth downe before me.

8 Iesas sayd vato him, Rife; take vp thy bed,

and walke.

2 Trae religion is

pour necestelly

yer vd be lucks

meaner, the r by

the prerent offe-

ligion it feife.

A Ire.17 12.

a The Whike of

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A Chap. 7.19.

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1-7-1208-

Father , he witch-

his period swhich

1.00 d Nitonelywith-

figeth, (And I

9 And immediatly the man was made whole, and tooke up his bed, and walked; and the fame day was the Sabbath.

10 . The Lewis therefore fayd to bim that was made whole. It is the Sabbata day; 4 it is not lawfull for thee to cary thy bed.

11 He answered them, He that made me whole he fayd varo me, Take vp thy bed, and walke.

12 Toen asked they him, What man is that which fand visto thee, Take up thy bed, and walker

13 And he that was healed, knew not who is was: for Jefus bad contieve I himfelfe away from the multitude that was in that place.

14 And after that lefus found him in the Tene Pratis, his inely ple, and fayd voto him, Beholde, thou art made whole : finde no more , leaft a woorle thing come voto thiss.

17 6 The man departed, and tolde the Iewes that it was tefus that had made him whole.

16 And therefore the fewes did perfecute lefee, and forg't to fly him, broanfe he had done her himfelje equal thefe things on the Sabbath day.

17 3 But lefus anfw red them, My father wor-

kerh hitherto, and I worke.

out his Fathers 14-18 & Therefore the Lewes bught the more to kill him; not onely because nee had broken the witness bis mighty. swerteng and a men. Subbath : but faed alfo to at God was chis Father, e That how I be waand made himfelie coull with God.

to Then answered Iesus, and fayd voto them, Vetely, verely I fay vato you, The Sonne can doe nothing dof himfelfe, faue that he feeth the Father doe; for what beuer things he doeth, the fame things doth the Sonne f in like maner.

20 For the Father lougth the Sonne, and theweth him all things, whatbeuer he himfelfe doeth, and be will thew him greater workes then thele, that we should maturil.

21 4 For likew is as the Father taileth vo the dead , and gnick meth theth, fo the Sonne quickeeth his State dead, and gnickened f In the for count non whom se will. It and together.

22 For the Father gindgeth h no man, but bath committed all indgement who the Sonne,

23 B-casfe that all men should bonour the stance, in 125 m the Spane, as they honour the Father: be that honouthe ike, but received teth not the Sonne, the faine houserth not the theme a Green Father which hath fent him.

of the Barrey and 24 7 V sely, verely I fay voto you, he that heathe S nurd we che egent and mitty teth my wirl, and belemeth him that fent mee, hith entirlating life, and thall no come into con-

AThe F the milleth d martion, but hattepatted from Jeath to life. no in apariaba of

25 6 Verely verely I fay onto you, the houre eperfecting hier but

in Carol, in whom onely all the street y withinged of This word (radgeth) is taken by the figure Street is to for all our norms, h. This fewords are not fo to be taken, as though the final of as doing G agreements the world, out a specification greed it, which is you the Fisher to mithe Sonne, whereas indicate Faith; doth not design to the recovery to the control waverest that cathod rathed able to go as the control, but only no the present fits Some, been, made morted to the fit of a grade agreement ourse, 30, that he came not to do his owner the form to the control of the control meenes, tuen by the word of Ch. at apprehended by faich,

S. John. shall come, and now is, when the dead shall heare the voice of the Sonne of God; and they that beare

26 For as the Father hath life in himselfe, fo likewife hath he given to the Sonne to have life in

27 And bath given hem i power also to execute indgement, in that he is the k Sonne of man

28 7 Maturell not at this: for the graves, shall additions, info come, in the which all that are in the graves, shall additions, info much that he hash 29 8 And they shall come ! footh , & that have fower of life and

done good , voto the mrefurrection of life ; but k That is , he hall they that have done early, voto the refurrection of not onely indge ine condemnation 30 9 I can " doe nothing of mine owne felfe: man, he recessed

o as I beare, I judge : and my judgement is just, be- this of his Father canle I feek not mine owne will, but the will of to be sudge of the the Father who bath fent me.

31 If I & should be are witnesse of my felfe, my before the inage. Witneße were not p true.

32 " There is another that beareth witnesse of to be judged. me, and I know that the witnesse, which he bea- 8 Fath and infareth of me, is true.

th of the, is true, 33 % 10 Ye fent viito Iohn, and he bare witneffe fed by their fruits, Viito the trueth.

34 But I receive not the record of man : never- m To that refus-34 But I receive not the record of man: neverredict which had
theirfie thefe things I fay, that ye might be faued. It is earthfung fol-35 He was a burning and a thining candle: and towing it : aga nft

ye would for a featon have reloveed in his light, which is fer the rewould for a leaton hane retoy count in so goe. In rection of con-36 But I have greater with effection the wit- formation : that is a nerse of Johnsfor the works which the Father hath which condemnatigiven me to harfh, toe fame works that I do, beare on followers

witnesse of me , that the Father bath fent me. 37 And the & Father himfelfe, which bath fent appropuer of all me , beareth witheile of me. Ye have not beard things which me, beareth withelfe of the, lengue not beard Chair doth. his voice at any time, * neither have yee feene his Chair doth.

" Lock verfix,

38 And his word have you not abiding in you: directeth me, wha for whom hee bath fent, him ye beleeue not. whom hee bath tent, him ye beleeue not.

39 Search the Scriptures: for in them yee p Faithfull, that is, thinke to have ereroal life, & they are they which worthy to be credetellilic of me.

40 But ye will not come to me, that ye might W Maith 3, 17 bane life.

41 I receive not the praise of men.

2 But I know you, that ye have not the rlose Sautour by Tohns of God in you.

43 I am come in my Fathers Name, and ye re- the tellimonies of ceine me not ; if another shall come to his owne name, him will ve tecelue.

44 How can ye beleeue, which receive & bo- ine addicted to nour one of another, and feeke not the honour falle prophets, and delicous to feems that commeth of God alone?

45 f Die not thinke that I will accuse you to none of all these my Father : there is one that acculeth you, euen things.

Moles, in whom ye truft. 46 For hail we believed Mofes, ye would have and 17.5,

beleened me : " for he wrote of me.

pelected me: To the wrote of me.

47. But if ye beleeve not his writings, how shall + Assignment yee beleeus my words?

This deniall doth not but away that which is heere fact, but correct this, as # Christ fand the I-wes fhall have no forer an accuser then Moses, & Gen 3.15. and 12, 18, and 49 10 de: 1, 18 15

CHAP. VI. e Fine thousand are fed with fine loanes and two fishes. 15 Christ coeth anart from the people 17 Ashis tipples were rowing, 19 be commeth to them walking in the mater, 16 He reasureth of the time an and suevisiting 35 breed of lefe. 41.58 The Irwes murmure, 60 and many of the diferences 60 depart from hem 69 The direftes confese him to be the Sound of God.

i That is , high and ogenent, in that he is the k Sonne of man four ann power 28 7 Matuell not at this: for the hours shall terms of governe

> world as he is God. but aife as he is All fliall appeare

ment leav of Chrift ar length de ity thallbeint-

A Maith. 25.41. the authous and

o Asmy Father dwellish su me. trd, looke Chap. 8.14

. Maub.3.17. 10 Carift is declared to be the onely miracles, and by all the Prophets. Bur the world notwithflanding be-

religious, feeth q Abtrevobile. Matth 3 17.

* D. MI. 4. 71.

Afres

The five barley loaves.

fore ne is faid to

have ! n our the

fed over from our file of a erecke so

4 L. 481. 23.7.

A Mat . 14.16.

low Chuit doe

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fume ime bunger,

ane other.

dent. 16.1.

marke 6.37.

Inkr 9.11. 1 They that fol-

belye.

a Not that he cut aper the take of Ts. A few of Galile, which is Tiberias.

A Ret thefe tologs, I eless went his way, out the filipping, and came to Capernaum, feeking for Infl.s. bertal, one of rea-4 And a great multitude followed him, because for at the large crickes, his cayling, they law his miracles, which he did on them that made bes sourn. y were diffaifed. the fbirter . t ere-

3 Then Ielus went vp into a mountaine, and there is fare with his disciples.

fea, worn as he paf-4 N we the Pathouer a 4 feaft of the lewes Was neere

5 A Then Tefus life vp bir eyes , and feeing that a great multitude came vinto him, he faid voto Pailip, Washee thall we buy bread, that thefe might car ?

6 (And this bee fayd to produe him; for hee bind ife knew what be would do)

7 Philip aufwered nim, Two hundreth peniworth of bread is not fafficient for mem, that every one of them may take a jude.

8 Then far i voto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath fine barley loanes, and two fishes; but what are they

among to many? to And I fas faid . Make the pe ple fit downe. (Now there was much graife in that place.) Then the men face downe, to number about thus thous fand.

II And Iefus tooke the bread, and gaue thanks. and goue to the difciples. So the difciples to them that were fet downe : and likewife of the fifbes as much as they would.

12 And when they were farished, he faid voto his disciples, Gather vp the broken meat which remainern, that mathing be loft

13 Then they gathered it together, and filled twelue baskers with the bicken meare of the fine barley loaues, which remained visto them that had

14 Then the men, when they had feene the miracle that lefus did , faid . This is of a trueth that Prophet that thould come into the world.

15 * When Jefus therefore perceived that they would come, and take turn to make him a king he

departed againe into a mountaine himfelfe alone. 16 € + When even was now come, his disciples went downe vato the lea.

17 " And entred into a thip, and went ouer the fea. b towards Capernaum; and now it was darke.

and lefus was not come to them. 18 And the Sea arole with a great winde that blew.

19 And when they had rowed about fine and twentie, or thin ie turlongs, they law lefus waking on the lea, and drawing neere voto the thirsto cary were afraid.

20 Bit ne faid vnto them. It is I : be not afraid.

21 Then willingly they received him into the flip, and the flip was by and oy at the land, wnither they went.

22 The day following, the people which food on the other fide of the fea, fawe that there was none other thip there, faue that one, whereinto his disciples were entred, and that I clas went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other thips from Tiberias neere voto the place where they are the bread, after the Lord had given thankes.

24 Nowe when the people faw that lefus was not there, neither his dife ples, they also tooke

Chap. vi.

Christ the bread of life 40"

25 And when they had found him on the other 4. They that feeks fine I the I a, they faid voto nim, Rat bi, when car the bright mile of meltahou nicher ?

26 4 Jefus a dwared them, and Gid, Verely, verticed but subdate tely I fay voto you, Ye facke me not, because you have to do a fact of the faw the miracles, but because ye are of the leades, the beny, but of and were filled.

27 d Labour not for the meate which perith- a day and ne. eth, but for the mease that endateth voto cuerla- & Chapings. fting life, which the Sonne of man thail give vnto mar 3 -71- nd 17 34 you: for him harb & God the Father e leated. 28 Then faid they voto him, What shall we do, hath as morth a

that we might worke the f work sol God? 29 5 lefus answered & faul voto them; & This 2 - r. arm kill, as is the worke of God, that we believe in hith, whom then the banfine

30 6 They fail therefore voto lim, What figoe feet interpretent theweft thou then, if at we may fee it, and belouge and representer of thee? what does thou worke?

31 Our fathers did eate Manna in the defert, as 10, 10, 27 at mile it is " written, Hee gane them bread from beauch ede as mento G.d. 32 7 Then Iclus fayd ento them, Verely, verely which is one; tree

I fay vino you, M. fes gate you not h that breal sert, Court,

from headen , but my Father glasth you that true f Which presses bread from heaven. 33 For the bread of God is he which com- aft has gether sin meth downe from headen, and glueth life visto the if a straining of fel-

34 Then they fayd vnto him, Lord, enermore and them by he give vs this bread.

35 And leftes fayd voto them, I am that bread 5 Men formeut of life: he that commeth to me, in all not purger, value, when they and he that believe in in me, thall never thirth go about to please

36 Bat I fay visto you , tout ye allo haue feene Gul gir hour faib. mir, and beleeve not. 37 8 All that the Father gluesh me, firstle come her her Genre-

to me : and nim that comment to me . I call not aspects that has away.

38 For I came downe from heaven, not to doe. mine k owns will, but his will which bath for me. 6 Tee formulate

39 And this is the Fathers will which bath fone to contenued of mee, that of all which he have given mee, I thould be an waith ore lofe notting, but thould rather up agains withe forcit of ank-Lit day.

40 And it is is the will of him that fent me, that it is plate to so early man which I been on Some and belonging to the will it is to the in him, the uld have swell. It. g infer and I wall raile the use and onely bim vo as the last day.

41 x The laws tren marmated at him betatife was gived to be faid a he faid, late that bread, worth is come downer probabilities in from heaven.

h Hedensein that 42 And they fayd, & Is northis feles that fonne M non was to store of Joseph, while factor and inother week owe for hitten percent bow then layeth hee . I came downe from him the historia heatren ?

the mane, 4 B. 1. 670 3 6508

> elan , wan G.Ath. Faller from a corperation by proming an own eed non wish has hum . and shall more

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themfelves in 5 . leing 23. Test is, or with

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ly in raules Ent 16 14 E478,

Maina.

bie 12, because hie fichib unso the

true and entriofing life. And as for that that Paul v. Co. to calcib Manna Spiritual food, it men to nating avail tous place, for her wancin the thing henefied to the the lone; but in and weak the matter . Class t acatern with the Irmes after beier it acope on Gene tof chemotter, andthey had no fuesner confideration of the Minn . , but in that is fed the belle . . Which many life. and east light. 8 The gift of third protection from the free election of the Bether in Cariff , afte waich folion in necest, dy energetting life : Therefore faith in Chrift tefteres a fure wituente of our el d.on , and threetere of our giorification, which is to some R L. R. arone Co. r. 5 top, and I String and be ecuing are comed together: for to ve is an ther kinde of freeing witel as generall, which the down's han , for they for hus here he freakcib of that kinde of ferme would se proper to the deet. o F'ein on nor perceide fferiruall things, and therefore the beginning of our lander in commeth fr in God , who shangeth our nature, fo scar were being infpired of him, may so ide to be inftructed and faced by Gorffe, * Mush. 13. 15.

a Chrift is not one. In not delived, but alfo greatly oftended with appropri-Irrigus wording. 3 The god y are of en in perist and danger, bu Christ contine a conten in time . come in tempers, and beingeth them to the Laues. * Muth. 14.25.

224 Kr 5.47 b I # M. + 6 ac ther are were the goe betere to Bith. fands, for Bein anda mas in the tway to Cap ha tum · They were ifraid at the art. but when they know his voyce, they became mery men, and took e bom willingly into the flue, whom they fluenced and fled Leum before,

4 1/ai 54 tg.

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Prophet Bist ex-

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Actes 13 48, and

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If the found one.

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10 The true vie of

Sacraments , isto

afead from them to the thing it felfe,

that is to Chrift :

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Exed. 16.15.

p He pointed out

Corift being

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ther in the Galfe

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4 Which gineth

Lite 10 she world.

v That is to fay,

mbo is our fold.

12 Fleft cannot

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bread and fielb, yea

Spake thefe words.

trac/y

A Mit 11.17.

ordained to life,

54.13 that is to fay.

Church , for fo the

the Holy west.

S. Iohn.

Sundry opinions of Christ.

43 Isfus then answered, and sayde vnto them, Murmure not among your felues.

44 No man can come so me, except the Father, which hath fent mee, draw him; and I will raife him vp at the last day.

45 It is written in the 4 m Prophets, And they shallbe all a taught of God. Euery men therefore

that bath heard, and hath learned of the Father, commeth vnto me: 46 3 Not that any man hath feene the Father, mas deceded by them o faue hee waich is of God , he bath feene the Fa-

paris, mie the Law, ther 47 Verely, verely I fay vnto you,he that be-

n To wit , they for I lecueth in me, but everlatting life.

43 10 I am that bread of life.

49 " Your fathers did eate Manna in the wilderneffe, and are dead.

50 P This is that bread which commeth downer from heaven, that he which exteth of it, should therefore the know- not die.

ledge of the heaven-51 If I am that I living bread, which came ly trueth, is the gift downe from heaven; if any man reate of this and findeth not in bread, he thill live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.

52 12 Then the Iewes frous among them-Father, then it is he felues , faying, How can this man give vs his fleth enely that can teach to cate?

Then Iefus fayd onto them, Verely, verely I fay vnto you, Except we eate the fleth of the Son of man, and drinks his blood, ye have 1 no life in

54 Whofoeuer eateth my flesh, and drinketh my blood, hath eternali life, and I will raife him vp of whom one y, we at the last day.

55 For my fleth is meate indeede, and my blood is drinke indeede.

56 He that eateth my field, and drinketh my blood, dwelleth in me, and I in him.

57 As " that living Father hath fent me, fo line I by the "Father, and he that eateth me, each hee

shall line by me. 58 This is that bread which came downe from heaven : not as your fathers have eaten Manna, and are deal. He that eateth of this bread, shall line for ever.

59 Thefe things fpake he in the Synagogue, as

he raught in Capernaum.

60 13 Many therefore of his disciples (when whofoener is partathey heard this) faid, This is an hard faying : who ker of Chrit indeed. can heare it?

61 But Iesus knowing in himselfe, that his difciples murmured at this, faid vnto them, Doeth this

offend you? 61 What then if yee should fee that Sonne of man afcend vp & where he was before a

63 14 It is the x spirit that quickeneth : the flesh which sonfiderh in faith, and therefore probteth nothing : the wordes that I speake ento

which it understandeth nor yet notwith flanding the trueth must be preached and tanght. fli Christ he prefent, lafe's strefent, but when Christ is abfent, then is death prefint. % 1. Cov. 11. 27. t In that that Chrift is man be receiueth that power which quickneth and quesh life to them that are his, of his Father: and hee addeth this word (That) to make a difference between him and all other fathers, w Christ bis meaning is, that though he be man, yet his stell can gine life, not of the owne nature, but because that sless of his lineth by the Father, that is to fay, doeth sucke and drawe out of the Father, that power which it hath 13 The reason of man cannot comprehend the vorting of Christ and his members : therefore let it tworship and reuerence that which is better then it felfe 1: Chan, 3. 13. 14 The fielh of Chrift doeth therefore quicken va, because that he that is man, is God : which mysterie is onely comprehended by faith, which is the grant of the control of the clot. A Start, that is, that power which is the grant from the Code and start, that for which from the Code and staff think for he of Charle, which otherwise west withing but flesh, both to live intifese, and to give infe to vs.

you, are spritt and life. 64 But there are lome of you that beleeve note for lefus knewe from the beginning, which they

were that beleeved not, and who should berray 65 And he faid. Therefore faid I voto you, that

no man can come vnto me, except it be given vnto him of my Father. 66 15 From that time, many of his disciples went 15 Such is the mean

lice of men , that backe, and walked no more with him. they take occasion 67 Then faide I efus to the twelve, Will ye also of their owne de-

68 Then Simon Peter answered bim, Mafter, to the very doctrine

whom thall we goe ? thou haft the wordes of eter- leffe it he a few, nall life :

69 And wee beleene and knowe that thou art that Christ that Sonne of the living God.

70 16 lefus answered them, Haue not I & cho- of the professours fen you twelne, and one of you is a denill?

71 Now he fpake it of Indas Iscariot the fonne them also there be of Simon : for hee it was that should betray him, some hypocrites, though be was one of the twelue.

CHAP: VII. a Chriff, after his coufins were gone up to the feaff of Ta-Construction to couling were gone up is no feat of 14-bernacles, to goeth thither privally. 12 The proples fundly pointing of him. 14 He teacheth in the Temples 3aThe Priecits command to take bow. 41 Strife among the multitude about him, 47 and betweene the Pharifes and

the officers that were fent to take him, so & Nicodemus. A Free these things, Iesus walked in Galile, and would not walke in Iudea; for the Iewes fought to kill him.

2 Now the Iewes & a feast of the Tabernacles & Lenis, # 3.34.

a This feast was so was at hand.

3 r His brethren therefore fayd vnto him, De- the boothes and part hence, and goe into Indea, that thy disciples tents which they may fee thy works that thou doeft.

4 For there is no man that doth any thing fe- and fate under cretly,& he himselfe seeketh to be famous. If thou them seuen dayes doeft thefe things, flew thy felfe to the world. For as yet his brethren beleeved not in fied.

6 Then Iefus fayd ynto them, My time is not

yet come : but your time is alway ready. 7 The world can not hate you : but me it ha- meth otherwayes, teth, because I testifie of it, that the works thereof whereby it com-

are enill. 8 Goe ye vp into this feaft: I will not go vp yet

vnto this feaft: for my time is not yet fulfilled. 9 Thefe things be fayd vnto them, and a- kiofefolkes then boade still in Galile.

10 3 But affoone as his brethren were gone vp, b His kinfefolkes ? then went he also vp vnto the feath, not openly but brewes to freake, as is mere printly.

II Then the lewes fought him at the feaft, and follow the foo-

favd . Where is he? 12 And much mutmuring was there of him a- + Chap.8.20.

mong the people. Some fayd, He is a good man : 3 An example of other favd, Nay : but he deceiveth the people.

13 Howbeit no man fpake copenly of him for of the Church. The feare of the lewes.

14 4 Now when d halfe the feaft was done, Ie - the people with fus went vp into the Temple, and taught.

15 And the lewes matueiled , laying , How Chrift, when he apknoweth this man the Scriptures, feeing that he peareth not : when he offreth himfelfe, neuer learned!

know him , condemne him raffily : a very few thicks well of him , and that it fectet. c Or , boldly and freely for the chiefe of the lewes fought nothing fo much, at to bury his fame and wame. 4 Christ ftringth with good neffe against the wickednesse of the world : in the meane season she most part of men take occasion of offence enen by that fame , whereby they ought to have beene ftirred up to embrace Chift. d About the fourth day of the feaft

ftruction , enen of of falnation (voe which beleene through the fingue lar gift of God.) of Christ is very finall, and among

> and worfe then all + Matib, 26, 16,

called , because at pight of diners kindes of boughes. together, all which

time the feali lat The grace of God commeth not by inheritance, but it is a gift that commeth to paffe, that often rimes the children of God fuffer more afflicie on by their owne

by ttrangers. a We must not lift defires of our friends.

herrible confution in the very befome Pattours oppresse the people with the people feeke

they negled him.

16 5 Iclus

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e Therefore zre

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of godlineffe is

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drine of falaction differeth from the

falfe in this , that

tue fame feiteth

foorth the glory of God , and this

by pulling up of

the glory of God.

7 None due more

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themselves to be

she defenders of

the Law of God.

theu they that doe

most imputently

+ Chap. 5. 12.

3 The Sabbath

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and pradife Gods

works : amongft

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our neighbour is

the chiefeft. " Leuit, 12.3.

Gen. 17 10.

f That is to fay , if

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Beut.1.16. 9 We muit judge

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Exed. 14.9

6 The true do-

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Chap, vinje 16 I lefus answered them, and fayd, e My do-Strine is not mine, but his that fent me-

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I fpeake of my felfe.

18 6 He that speaketh of himseise, sceketh his pell fanoureth well, owne glory : bur hee that feeketh his glory trat fent blw, the fame is true, and no varighteoutherle

is in bio. 19 4 7 Did not Mofes give 700 a Law, and yet none of you keepsth the Law? & Why goe yee about to kill me

20 The people answered, and sayd, Thou hast

that is, it is not his a deuill: who goeth about to kill thee? 21 8 Iefus answered, and fayd voto them, I haue done one worke, and ye all marneile.

are, I sherefore les 22 " Mofes therefore gaue vnto you circum. cifion, (not because it is of Moles, but of the # fathers) and yee on the Sabbath day circumcife a

> 23 If a man on the Sabbath receiue circumcifion , that the Law of Mofes should not be brohen be ye angry with mee, because I have made a man enery whit whole on the Sabbath day?

24 / 9 ludge not 8 according to the appearance. but judge tighteous judgement.

25 Then fayd fome of them of Hierefalem. Is not this he whom they goe about to kill?

26 And beholde, he speaketh openly, and they fay nothing to him : doe the tulers know indeed that this is indeed that Christ?

27 11 Howbeit we know this man whence hee is : but when that Christ commeth, no man fhall

know whence he is. 28 5 12 Then cryed lesus in the Temple as hee taught, faying, Ye both knowe mee, and knowe

whence I am : yet am I not come of my felfe, but he that fent me, is true, whom ye know not. 39 But I know him : for I am of him, and he

bath fent me.

30 13 Then they fought to take him , but no man layd hands on him, because his houre was not

31 Now many of the people beleesed in him, and fayd, When that Chrift commetn, will be doe moe mi acles then this man hath done ?

32 14 The Pharifes heard that the people murmured thefe things of him , and the Pharifes , and high P i-fts fent officers to take him.

33 1 en fayd tefus voto them. Yet am I a little wall w you. 80 toen I goe voto him toat fent me.

you rightly represue 34 * Ye mall feeke me, and fhall not find mee. and where I am, can ye not come.

35 Then la /de the lewes among themfelues, Whither will hee goe, that we shall not find him? Will he go vnto them that are h dispersed among the Grecians, and teach the Grecians?

36 What faying is this that hee fayd, Yee shall feeke me, and shall not find mee? and, Where I am,

GWay. can ye not come?

g By the fbero that I make for I feerse so be bus an abiect

and raleall of Galile, and a carpenters fonne, whom no man makesh account of but marke the matter it felfe well, and sudge the tree by the fruite to Many doe marueile that the endeuours of the enemies of God baue no toc elle yet in the meine feafon they dae not acknowledge the vertue and power of God. 31 Men are very wife to produce stops and stayes to themselves. of Chrift doeth dochang vonn the judgement of men. 13 The Aich doan not die whet they lift, but what God hath a painted. 14 As the bing 'ome of Gol imteafeth, fo increafeth berage of his enemies, till ar length they to vature frede for those bleffings abfent, which they dispited when they were pieten: * Cha; 23 33. h Word for word (to the dijperfien of the Gentiles or Greesan:) and ander the name of the Grecians he underftandeth the lowe, which were deferfed amongit the Gentiles . a. Pet. 1, 1,

37 25 Now in the last and & great day of the 15 There are two featt, Lefus flood and cryed, faying, If any man principles of our thirst, let him come voto me, and drinke,

38 He that beleeneth in mee , & as fayth the tou bed with a k Scriptute, out of his belly shall flow rivers of wa true feeling of one ter of life.

39 (" This spake hee of the Spirit which they in Chill orely 39 ("This ipake need on the span that he holy (whom we catch hold on by faith) Ghoft was not yet given, because that Iesus was not theaten fance of yet " gloritied.)

40 16 So many of the people, when they hould I The sail all of this faying fayd, w Of a true in this is that Prophet, the feast of Tabers, 41 Other layd, This is that Chrift : and tome eight diy, was as

fayd, But shall that Christ come out of Galile?

42 % Saith not the Scripture that that Cents \$\frac{p}{2}\$. Lead 12:36.

fhall come of the feede of Datid, and out of the \$\frac{p}{2}\$ Dint 18:15.

I This is rearred. 43 So was there diffention among the people word for mord in

for him. 44 And some of them would have taken him, out of many places

but no man layd hands on 1140.

47 17 Then came the efficers of the bie Priefts the taily Goldi. 48 and Phariles, and they fayd wno them, Why have Ited 1, E, 44, but of fayd with the efficient will Elect 1.

46 The efficers answered, Neuer man spake like this man.

47 Then answered them the Pharifes, Are ye by the holy Ghost, also deceived?

48 18 Doeth any of the rulers, or of the Pharifes the Spirit which belieue in him!

49 But this people, which know not the Law, are curled. 50 Nicodemus fayd vnto them, (* he that came Ghoff, are means

to lefus by night, and was one of them.) 51 Doth our Law judge a man before it heare

him, 4 and know " what he hath done?

52 They answered, and faid wnto him, Art thon things were not yet 52 They answered, and raid white must be feeme and perceived, also of Galile Search and looke; for out of Galile which were to fire arifeth no Prophet.

19 And every man went voto his own house. clory of the onely

16 There is contontion euen in the Church it felfe about he chiefe point of religion : veicher bath Corist auy more crueil enemies then those that occupie the of the control of the a What be bath committed, who is accufed. 19 Thute is na 7 S. And 19.11. counfell against the Lord.

CHAF. VIII.

The wiman taken in all time. It bat her junes forgues nor 12 Cr. 7 the light of the word. 19 The Partyle and the word. 19 The Partyle and whether between States is 3 The Course of Disabon. 41 The Course of Cod. 44 The level she fished to the control of the course of t father of thing. 56 Alrah im faw Chrifts day.

A NJ Iefus went vinto the mount of Oliues. 2 And early in the morning came againe into the Temple, and all the people came voto him, and he fate downe and taught them.

3 Then the Scribes and the Pharifes brought : While the wievito him a woman taken in adulterie, and fet her in the middes,

a And faid voro him. Mafter, we found this woman committing adultarie, ruen in the very act.

5 3 Now Mofes in our Law commanded, that fuch should be floned : what latest thou therefore?

6 And this they faid to tempthim, that they might have, whereof to accuse him. But lesus stou. 2 Against tyros peddowne, & with his hing a wrote on y ground. cries which are

7 And while they continued asking him, hee again t other men, life himselfe vp , and sayd ento them , " Let him aud Patter them. that is among you without finne, cast the first frome owne jures. at her.

is to be throughly the other to feeke all good chings.

1 Codemus couniell. 41

the feast of Tabers high a day as the

any place, but it fees meth to be taken wiere minition is

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I What is meant he expressed a little before, (peaking of they that Leeened an him foould receine. So that by the name of hely the vertues and

might is workings of the holy Ghoft. m That is , thefe

and fet foorth the begotten.

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8 And againe hee flouped downs, and wrote

on the ground. o And when they heard it , being accused by their owne confcience they went out, one by one, beginning at the eldeft even to \$ laft: fo Iefas was left alone, and the woman flanding in the mids.

10 3 V7hen Iefus had lift vp himfelfe againe,&c faw no min , but the woman , hee fayd vnto her, Woman, where are those thine accusers ? hath no man condemned thee?

11 She faid, No man, Lord. And Iefus faid, Neither do I condemne thee : go and finne no more.

12 4 Then spake Iein; againe voto them, say. ing , I 4 am tha light of the world : hee that followeth me, shall not walke in darkenesse, but shall have that light of life.

13 7 The Poarifes therefore fayde voto them. * Took beared tecord of thy felfe : thy record is

14 & Iefus answered. & faid vnto the, b Though I beare record of my felfe, yet my record is true: for I know whence I come, and whither I go : but pe cannot tell whence i came, and whether I goe.

15 Ye indge after the flesh: I cludge no man. 16 Antil I also indge, my indgement is true, for I am not alone, but I, and the Father, that fent

17 And it is also written in your Law," that the tellimonie of two men is true.

18 d I am one that beare witneffe of my felfe, So the Father that fent me beareth whineste of me.

der ed afore, Chap. 19 6 Then fayd they voto him, Where is that 5.31 mu't te taken Father of thine? Ielus answered, Ye neither know by a miner of granme, nor v Father of price. If ye had knowen me, ye should have knowed that Father of mine alfo. himfe fe fomerwhat to the humour of 20 Thefe words foake I fus in thee treasurie, as

he taught in the Temple, and no man layd hands on him: 7 for his houre was not yet come. L'age in Chrift but

21 S Then fayd lefus againe anto them, I goe the face he was con- my way and ye shall feeke me, & shall die in your finnes. Whither I goe, can ye not come,

22 Then fayd me Iewes, Will he kill himfelfe, mere othermife ou- because he faith, Whithet I goe, can ye not come?

23 And he fayd vnto them . Ye are from bepiace te pandein for the maintainee neath, fam from aboue : ye are of this world, t am

of the Cothead and not of this world. 24 I fayd therefore voto you, That ye shall die praifith his Fatter, mbos bis witheffer in your finnes for except ye beleene, that I am he,

ye thall die in your finnes.

25 9 Then fayd they vato him, Who art thou? And Lefus fayd vinto them , Even f the fame thing that I fayd voto you from the beginning.

dee et. I m ght law-fully lost, for I am 26 10 I hehe many things to fay, and to indge of you ; but he that fent me, is true, and the things that I have heard of him, those speake I to the Bather is with me. 9 Dist 17 6 and

27 11 They underflood not that hee spake to 2.00. +2 1.heh. 10 28 them of the Father.

plante deficience 28 Ther flyd lefus vnto them, When yee have Boll Contractor to lift up the Sonne of man, then shall ye know that cold, elle there were I am he and that I doe nothing of my felfe, but as mar me wit in Bes :

for the partie accus f die mitt he for anoithes, 6 No man can know God, but in Christ onely, e This wise fone place appointed for the gathering of the efferings. TWe live and die at the pleature of God and not of men: Therefore this one ching remoineth that wee gue for ward cuft and y in our vocation. 3 B-caufe that inch dee naturally abhave house dythings, no man can be a fit difciple of Christ, visited the spirit of harre beare my trongs, no man can be assume the per of the my state of male of four forme hims: note mean feafon postwichian ling, the would must of note fitter my in because it results the life that is officed who it 9 He shall at length know mon Chill is, which will differely beare, what be saith, f Thairs, I has Clieft, and the france, for foll reld you from the beginning that I was to God is the remark of Obriftet de Arine diffe feder Even the contempt of Chailt maketh wer his good . Which thing his enemies shall feete at 100g h to their great fruits,

my Father hath taught me. fo I speak these things. 20 For he that fent me, is with me; the Father hath not left me alone, because I do alwayes those

30 As he spake these things, many beleeved in bim.

things that please him.

31 12 Then fayd Icfus to the Iewes which belected in him. If we continue in my word, yee are 12 The true dites. verely my disciples,

32 And fhall know the trueth and the trueth thine, that profits shall 8 make you free.

33 h They answered him , We be i Abrahams in the knowledge feede, and were neuer bond to any man : why may be deliuered favelt thou then. Ye shallbe made free?

34 Iefus answered them, Verely, verely I say grieuous burden voto you, that whofoeuer committeeth finne, is the rive libertie of & fernant of finne.

25 And the fernant abideth not in the house hife for euer : but the Sonne abideth for euer. reuer: but the Sonne abideth for euer.

76 of finne.

26 If that Sonne therefore thall make you free, b Some of the mui-

ye shall be free indeed. 37 13 I know that you are Abrahams feede, but

place in you. 38 I speake that which I have seene with my men that are Father; and ye doe that which yee have feene with i Borne and be-

your Father. 39 They answered, and sayd voto him, Abraham is our father. Iefus fayd vato them, If ye were 1, bet. 2, 19,

Abrahams children, ye would doe the workes of 13 Our wicked Abraham. 40 But nowe ye goe about to kill mee, a man borne-of a deui-

that have tolde you the trueth, which I have heard lift nature. But we of God : this did not Abraham. 41 Ye doe the works of your father. Then faid bold of God, ac-

they to him, We are not borne of fornication : we cording to the cohaue one Father, which is God.

42 Therefore Iefus fayd vnto them, If God ham by Christ once ware your Father, then would yee loue me : for I ly, apprehended proceeded foorth, and come from God, neither and layd hold on came I of my felfe, but he fent me.

43 Why doe ye not understand my k talke be- a godiy and honest cause we cannot heare my word.

44 & Ye are of your father the denill, and the k Or, language, as though he fand, yes luftes of your father yee will doe ; he hath bene a doe no more undermurtherer from the beginning, and maboade not fland what I fay, in the " trueto, because there is no trueth in him. then ef I spake in & When he speakethe lie, then speaketh hee of his growen language o owne; for he is a liar, and the P father thercof.

Iseue me not. 46 14 Which of you can rebuke me of finner and for as foone as man

if I fay the trueth, why do ye not beleeue me?

47 " He that is of God heareth Gods wordes : cast him hearleng ye therefore heare them not, because ye are not m That is, centi-

48 15 Then answered the Iewes, and sayd wnto b, or remained not. him, Say we not wel that thou art a Samaritane, & fuineffe, Woprighthaft a deuill?

49 Iefus anfwered , I have not a denill , but I

honour my Father, and ye have dishonoured me. 50 And I feeke not mine owne praife:but there brain or difpefition.

is one that a feeketh it, and judgeth. 51 16 Verely I rely I fay voto you , If a man 14 Carin did keepe my word, he shall nester t fee death.

the office , that his Father inicyped him. . Iohn 4.6 15 The enemies of Christ make their branetic for a while, but the Father will appeare at his time to reusinge the reproach that is done vato him in the person of his fonne. q That is , that will rewente both your dispifing of me, and of him. 16 The onely doftrine of the Gospel appre-hended by faith, is a fure remedy against death. r That is, be fall not feele u jerezen in the midft of death, the faithfull fee life.

ples of Christ continue in his doing more & more of the truerb , they from the most of finne, into the

i i zhteou (nette and g From the flanetitude, not they that beleened : for this 15 not the speach of yes feeke to kill mee, because my word bath no menthat conferi unto bim, but if azaisft bim. gotten of Abras 4 Rom. 6. 10.

> manera declare. that we are plainely are changed, and uenant which he by faith : Which fairh is knowen by

frange and on-10 70%. 47 And because I tell you the trunch, yee be- 3 1.10 in 3.8. ming of the movid: evas made, the denia

> nuced not conflantnefe, that is, keps net his creation. o Even of his owne

bead, O of his owne p The authour therech throughly execute

And therefore they

men ale made so fee.

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37 Againft them which abufe the glorie of the Stints , to darken Christes glory. 18 There is nothing farther off from all ambition

then Chrift, but his Facher bath fet bim above all

things. (This is (poken by maner of a graunt: as if he had jayd, Be at fo , let this report which I give another that glors fieihme, that is, that benete reth

my None. 19 There is bo sight knovvledge of God , without Christ , neitner auy sight knowledge of Christ Without his word. ao The vertue of

Chaint linewed it felfe through all former ages in the Fathers , for they faw in the promises , that hee should come, and did very loyfully lay holde on

Sigge is the begiuning enca of all

Bodily dileafer,

and yet doeth it not follow, that God alivay iefpederb rheir fig.es , whom he most strarpely punifhech. A Christ reasoneth here , 4: his difciples Suppose that there came no difrafes

but for finnes onely: wherevoor he an-(weresh that there was another caufe of this mans blindmille, and that was, shas God his worke mucht be feene. 2 The worker of Christ are as ir gyere a light, which lightenthe darkenelle of the

evoild. b By (day) is meant, the light, that is . the lightfome dollrine of the heavenly zrueth : and by

(night) is meant the darkenelle which

52 17 Then faid the Iewes to him , Now know wee that thou hast a deuill. Abraham is dead, and the Prophets: and thou fayeft, If a man keeps my word, he shall neuer tafte of death.

53 Art thou greater then our father Abraham, which is dead 2 and the Prophets are dead : whom makefithouthy felfe?

54 18 Iefus answered, If I honour my felfe. mine honour is nothing worth; it is my Father that honoureth mee, whom ye fay, that he is your

55 19 Yet yee baue not knowen him : but I know him , and if I thould fay I know him not , I of my felfe, be of no should be a list like visto you; but I know him, force; yet there is and keepe his word.

56 40 Your father Abraham treloyced to fee my u day, and he x faw it, and was glad.

77 Then fayde the lewes voto him . Thou are not yet fiftis yeare olde, and hall thou feene A-

58 Iefus faid onto them , Verely , verely I fay voto you , before Abraham was, I y am.

59 at Then tooke they up fromes to cafe at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and fo went his way.

him with a lively faith. t. Was very defiroto. u. A diy is a spice enar amin livesthim, or doeth any notable acte, or suffereth any great thing. x. Witnibe eyes of faith, Hebr. 11.13. y Christ as hie was Gia, was before Abraham ; and be was the Lam eplaine from the beginning of the world. 21 Zeale without knowledge, breaketh our at length into a most open madnelle, and yet the wicked cannot doe what they list.

CHAP. IX.

E Christ grueth light on the Sathathday , to him that was borne blind, 13 Whom, after he had long reasoned again ? the Pharifes, 22,37 and to is east out of the Syntgozue, 3r Christ enducth with the knowledge of the curriafting light.

A ND (as lefus paffed by, he faw a man which was blinde from his birth.

2 And his disciples asked him, faying, Master, who did finne, this man, or his parents, that he was borne blinde?

3 Iefus answered , 2 Neither bath this man finned, nor his parents, but that the workes of God thould be thewed on him.

4 2 I must worke the workes of him that fent shought, which pre- me, while it is b day : the night commeth when no man can worke.

5 As long as I am in the world, & I am the light of the world.

6 Al Foone as he had thus fooken , he fpat on the ground, and made clay of the spettle, and anovnted the eyes of the blinde with the clay.

7 And fail voto him . Goe wash in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and washed, and came againe feeling.

8 4 Now the neighbours and they that had feene him before, when he was blinde, faid, Is not this he that fate and begged?

o Some fald, This is ne : and other faid, He is like bim : but he him felfesaid, I am he.

10 Therefore they faid onto him , How were

commeth by the obscuritie of the same deffrine. & Chap. 1,9. and 8,12. and 14,35. 3 Chrift be. 'ing the man boine blinde , by taking the tigne of clay , and afterward the figne of rie fountaine of Siloam (which fignifieth Sent) fhe werh that as he at the begioning made man , fo doe h he againe refto eboth his body & foule: & yerfo, that bee himfelte commeth firit of his owne accord to beale vs. A true image of all men , who as they are of nature blinde , doe neither themfelues receiue she light thee is offered unto them , nor luffer it in other , and yet make a great adoc among themfelues,

thine eyes opened?

If Hee aniwered, and late The man that is three for the called lefus, made clay, and abovined mine e_1e_5 , which ye forth II Hee answered, and faid, The man that is breve Kinar of and fail vito mee, Gue to the poole of Silvam writing event and waih. So I went and waihed, and received recording to the higher

12 Then they faid onto him, Where is heer He reactive egones, which is bloom faid, I cannot tell. 13 They brought to the Pharifes him that

Was once blinde. 14 And it was the Sabbath day, when I efus

made the clay, and opened his eyes. 15 Then againe the Pharifes also asked Fim. how he had received fight. And he faid voto them, He laid clay upon mine eyes, and I washed, and

due fee. 16 / Then faid fome of the Pharifes, This man is not of Goil, because her krepeth nor the Side of Frican and bath day Others feld, How can a dian that is a fine and in any ner, doe fuch miracles ; and there was a distantion by presence accord mem.

17 Then fpake they voto the blinde againe, make it is readed What fayeft thou of him , because he hath opened milleth of. thine eyes? And he ladd, He to a Prophet.

18 Then the fewes did not beleene him (that he had beene blinde, and received his fight) votill they had called the parents of him to at had receiued fight.

19 And they asked them , faying , Is this your Come whom ye say was borne blinde? How doeth te now f e then?

20 His parents answered them, and feid, Wee know that this is our fonne, and that he was borne blinde:

21 But by what meanes be now feeth, we know nor ; or who hath opened his eyes, can we not tell: he is olde ynough : aske him : he shall answere for himfelfe.

22 These wordes spake his parents, because they frared the lewes: for the lewes had ordered already, that if any man did confesse that hee was Christ, hee should be excemmanicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde a Africance order, ynough : aske him.

24 Then againe called they the man that had since achieve breue blinde, and fail vinto him, d Gine giory vinto acte their fains God: we know that this man is a e finner. 25 Then he answered, and faid, Whether he be

a finner or no , I can not tell ; one thing I know, before Gea, who that I was blinde, and now I fee. 26 Then faid they to him againe, What did he

to thee? how opened be thine eves? 27 Hee answered them, I have tolde you alread and doe him this

die, and ye haue not heard it; where fore would ye honeur, rather to heare it againe? will we also be his disciples?

28 6 Then reuiled they him, and fail, Be thou to the printe him, his diftiple : we be Moles disciples. 20 We know that God spake with Moses : but e H. is called a

this man we know not from whence he is. 30 The man answered, and "sayd unto them, premionque, which Doubletle, this is a matuellous thing, that yee is a wicked man,

know not whence bee is, and yet he hath opened were an arrest mine eves 31 Now wee know that God heareth not fin. 6 Pr. und wickeds neis: but if any man be a worth ipper of God, and a telegish break

doeth his will, him beareth he. 32 Since the worlde began , was it not heard vame lieth hid ender a zeale of that any man opened the eyes of one that was godline fra borne blinde.

whereby men were ingrained in a de tefore God, as if they former fags Coloace thus art knoweththe whole

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Maph and then

S. loun. 33 If this man were not of God, he could have

done nothing. 34 They answered and sayd voto him, f Thou art altogether borne in finnes, and doeft thou teach ver forther call nim out.

35 7 lefus heard that they had caft him out: and when hee had found him, he fayde vato him, Doeft thou b. I seue in the Sonne of God ?

36 He answered, and fayd, Who is he, Lotd, that I might beleeus in him!

37 And Iefus fayde vnto him , Both thou halt feene him, and he it is that talketh with thee.

38 Then hee faid , Lord , I beleeus , and worthipped him

30 8 And Iefus fay 1, I am come vnto 8 iudgement into this world, that they h which fee not, might fee ; and that they & which fee , might be made blinde.

40 And some of the Pharifes which were with him, heard these things, and faid vnto him, Are we blinde alfor

41 Isfus fayd unto them, If yee were blinde, ye thould not have time: but now ye fay, Wee fee: therefore your finne remaineth. which fort are they

have the hiest place in the Church. g. With great power and authoritie, to doe what is righteous and will case the find. To elementake upon them is governe the people of Col after their owne lutte, as though they faw all things, and no anaubut they; but I will rule farre otherwife then thefe min doe: fer when they account for blinde men , them will I lighten , and fue , as take themselves to be mifent, them will I drowne in most große darken fie of ignorance. h In thefe words (of feeing and not feein;) t ere is a feeret taunin; & checke to the Phavifes : for they thought all men bunde but themfelues. 4 Chap. 3,17 and 12.47.

CHAP. X.

E Chriff prometh that the Pharifes are g enill Bepheards, 8 and by many reafers, that himfelfe it, 14 is the good the photridag and the cot diffention arifeth, 3 They take up ft nes, 39 and goe a out to take him, but he efcapeth.

V Erely, Verely I say voto you, He that entreth not in by the doore into the sheepefold , but cli neth up another way he is a theefe & a tobber.

2 But he that goeth in by the doore, is the Thepneard of the theepe To him the 2 porter openeth, and the theepe

heare his voyce, and he calleth his owne theepe by name and leadeth them out.

4 And when hee hath fent foorth his owne theepe, he goeth before them, and the theepe follow him : for they know his voyce.

gathered to Chrift. s And they will not follow a ftranger , but they viet to becra they fire from him : for they know not the voyce Lerupus a' mayes firzing at the doore, St.

of frangers. 6 This b parable spake Iesus voto them : but they understood not what things they were which

he fpake voto them. 7 Then fard lefus voto them againe , Yerely,

vetely I fay voto you, I am that doore of the

fpeach, when words 8 2 All that ceuer came before me, are theenes and robbers ; but the sheeps di I not heate them; 9 3 I am that dooret by me if any man enter in,

ming, ro ii n fie 200. he shall be faned, and shall d goe in, and goe ont, matter bow many, and finde paffare.

meither he wo'd she falle teachers have beene. e Thefe large tearmes must be applied to the marter oce (peaketh of. And therefore when he calleth himfelfe the doore , he exiletà all them themes and roobers which take upon them this name of doore: wirch inne of the Prophets can. forthey flewed the fleefe, that Chrift was the done. J Che'y Chrift is the true Pafter, and that onely is the true Church, which achnovile ge him to bepr perly their onely Paftor: To him are oppofite theenes with the freede nos the those but billiken; and hirelings also, which for fake the Bocks in time of dange, , because they feeds it onely for their owne profite and gaines. e That is, foil ince fafe y: So wie the leves to frenke, 48 Dent. 16,6, con yer there is a pesuliar alluding to the frepheards office.

Christs incepe neare his voyce. 10 The theefe commeth not, but for to fteale, and to kill, and to destroy: I am come, that they might have life, and have it in abundance.

shepheard giverh his life for his sheepe. 12 But an hireling, and hee which is not the

fliepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaveth the sheepe, and fleeth, and the wolfe catcheth them, and fcat- e Loueth me, ale lowethme. tereth the fliespe.

13 So the bireling fleeth , because he is an bire- the Gentiles. ling and careth not for the fleepe.

and am knowen of mine. 15 As the Father knoweth me, fo know I the throughout all the

Father: and I lay downe my life for my theepe. 16 4 Other fleene I hade alfo, which are not Christite ouely of this fold : them also must I bring, and they shall keeper and onely heare my voyce: and there shallbe fone sheepe-

17 5 Therefore doeth my Father lone mee, be- ther, the onely true cause " 8.I lay downe my life, that I might take it true Church, for he againe.

fold, and one shepheard.

18 No man taketh it from mee , but I lay it life for his theepe, downe of my felfe : I have power to lay it downe, and by his owne and have power to take it againe; this & comman- to life. dement have I received of my Father.

19. 6 Then there was a diffension againe & He speaketh inamong the lewes for thefe fayings,

is mad: why heate ye him? 21 Others faid, These are not the words of him : Ader 1,24

that hath a devill : can the devill open the eyes of 6 The Golpel difthe blinde?

22 And it was at Hiernfalem the feast of the the world must b Dedication, and it was winter. 23 7 And Iesus walked in the Temple, in Solo- is commet forth.

mons porch. 24 Then came the lewes round about him, and stinued by ludas

favd voto him, How long doeft thou make vs to Maccabeus and his doubt ? If thou be that Christ, tell vs plainely. 25 8 Ielus answered them, I tolde you, and yee true religion, by the

Name, they beare witheffe of me, 26 9 But ye beleeue not: i for ye are not of my 7 The vibeleeuers

Theepe, as I faid vnto you. 27 My sheepe heare my voyes, and I know cuse the Gospel of

them, and they follow me, 28 And I give voto them eternall life, and they is within them-

fhall never perith, neither fhall any placke them felues. out of mine hand.

29 My Father which gaue them mee, is greater produed from beathen all, and none is able to take them out of my uen by two wit-Fathers hand.

30 I and my Father are one.

31 1 10 Then the lewes againe tooke vp ftones, miracles. to flone him.

32 Icius answered them, Many good workes a few beleeve, feehave I shewed you from my k Father ; for which ing that all men are of these workes doe ye stone me?

33 The lewes answered him, faying, For the withfranding God good worke wee ftone thee not , but for blafphe. bath his , which he mie, and that thou being a man, makeft thy felfe threeh into God.

34 Iefus answered them , Is it not written in his Sonne, and your Law, " I faid, Ye are gods?

35 If hee called them gods, vnto whom the tie of all wilde i He gineth a reafers why shey beleeved not, to wit, because they are none of his

11 4 I am that good shepheard : that good 4 Ifa. 40.11. ezek-34,23.

4 The calling of Frech 37.12.

The certaine 14 I am that good shepheard, and know mine, mathe of the Ca-

tholike Chuich world, which hath one bead , that is, theobeard of it c Christ is by the decree of the Fawillingly gaue bis

power role againe " Ifa,53,7 the time that new is , because Christes 20 And many of them faid, He hath a deuill, and whole life was as it were a perpetuall death.

concreth hypocri-Se , and therefore needes rage when Dedication was itte brethren, after the reftoring of Gods believe not the workes that I doe in my Fathers calling out of Antiochus bis garrifon, 1.Mac. 4.59. and pront men , acu dathenesie, which darkeneffe indeed

8 The doctrine oftne Gofpel is neiles : both by the puritie of the doferine , and by

9 It is no marmeile that there doe but by nature votamed beafter : yet not-

mitterb them vato preferueth them againft the cruele beaftea.

Brepe. & Chap. 8, 59. 10 Christ producth his dignitie by diuine workes. & Through my Eathers authorisic and power. Pfalme 82, 6, Mord

Cuap, xl. is ralled to life. 43

& Void and of mone effect.

ar Chrift fleeth danger , unt of

miffruit . nor for

feare of death , our

dle, busto gather a Church in ano.

that he would be

r Chrift in refto-

ring the Bushing

carkafe of his triend

to life, file wein an example both of

his mighty power,

and also of his tin-

gular good will to-

wars men r which is also so image of

a IVhere his fifters

- Chap. 1 & 3.75.71.

fent for the purpofe

b That is to fay,

to kall him.

2 In that , that

God feemeth

fome times to

Linger in belping

of vs. he doth it

both for his glory,

on , as the falling

in the end , plainly.

3 This only is the

fuce and right way

our feare, who cal-

% Chep.7 30.and

God boldly with-

lech vs an I fininech

befine vs in the

darbenelle of rais world.

S, 59. ANA 10 33.

& All things are

fit o woought and

brought to pafe

an heer eafen.

death a flerpe,

mbereven in

d The lewes ved

a milder kinde of forech , and called

other languages the place of burgall

aphreeth. d ad are

Land to esting for the refuse estion . is

exited the fleeping

4 God who is the

doth no condemne

maturall affections,

maker of nature,

place.

out of the matter

procueth.

rhe refurrection

to come.

dweit.

therplace.

Lazarus Deang deads

be i broken. 36 Say ye of him, whom the Father hath fan-Clined, and fent into the world, Thou blasphemest, because I sayd, I am the Sonne of God?

37 If I doe not the works of my Father, be-

leeue me not. 38 But if I doe, then though yee beleeve not me, yet belease the workes, that ye may know and

beleeue, that the Father is in me, and I in him. 39 11 Againe they went about to take him: but

he escaped out of their hands. 40 And went againe beyond Iordan, into the

place where John first baprized, and there aboade, 41 And many reforted vino him, and fayd, John did no miracle; but all things that Iohn spake of this man, were true,

42 And many beleened in him there. CHAP. XI.

n Christ, to showe that hee is 25 the life and the resurrection, 14 commeth to Lazarus being dead, 17,34 and burish, 43 and rasseth Lazarus ceing Redd, 17,34 and burish, 43 and rasseth kin up. 47 As the Priess were consulting tegesher, 4) Cauphas 50 prophecies that one mast die for the people. 56.57 Tany command to feeke Christ out, and to take him.

11 it a certaine man was ficke, named Lazarus A of Bethania, the towne of Mirie, and her fifter

2 (And it was that & Marie which anointed the Lord with ointment, and wiped his feete with her haire, whose brother Lazarus was sicke.) 3 Therefore bir fifters fent voto him, faying,

Lord, behold, be whom thou louelt, is ficke. 4 When Iefus heard it, be fayd, This fickeneffe

is not you be death, but for the glory of God, that the Sonne of God might be gloufied thereby. 5 Now lefus loued Martha and her fifter,

and Lazarus.

6 2 And after he had beard that hee was ficke. yet aboade hee two dayes ftill in the same place where he was.

7 Then after that, fayd be to his disciples , Let vs goe into Iudea againe.

8 3 The disciples said voto him, Master, the Iewes lately fought to & ftone thee, and doeft thou goe thither againer

9 Ielus antwered, Are there not e twelue hours in the day? If a man walke in the day, he flumbleth not, because he feeth me light of this world.

10 But if a man walke in the night , bee flumbleth, because there is no light in him.

II Thefe things feake he, and after, he faid vnto them . Our friend Lazzuus d fleepeth : but I goe to wak: him vp.

12 Then fayd his disciples , Lord , if he sleepe, be thallbe fete.

13 Howbeit, lefus fpike of his death; but they thought that he had spoken of the natural sleepe. 14 Then faid lefus voto them plainely, Laza-

rus is dead.

15 And I am gla i for your fakes, that I was not the e, that ye may believe but let vs go vnto him. 16 Then fayd Thomas (wich is called Dilya

mus) vnto lis fillow disciples, Let vs also goe, that wem v die wi.hhim

17 f Then came fefus, and found that be bad lien in tong and use dayes already.

18 (N. w Bethania was neere ento Hiernfalem, about fifteene futlong: off.)

19 4 And many of the fewes were come to Marbut thewerh that they ought to be examined by the rule of faith.

word of God was given, and the Scripture can not the and Mary to comfort them for their brother. 20 Then Martha, when thee heard that lefus was comming, went to meete him; but Mary fate still in the house. 21 Then faid Marth a vnto Ielus, Lord . if thou

halft beene here, my brother hath not beene dead. 22 Bat now I know alfo, that what locuer thou

askest of God, God will give it thee. e That is , Bill re-23 Telus fayd ento her, Thy brothet fhall e rife conerife neame.

24 Martha fayd vnto him , I know that he shall tife againe 4 in the refurrection at the latt day.

27 Jefus fayd voto her , I am the reforte tion falt 14 14. and the life : & hoe that beleeueth in me , though & Comp. 6 34. be were dead, yet shall be liue.

26 And whofoeuer liucth, and beleeuech in me, shall never die : Beleeueft thou this?

27 She fard voto him, Yea, Lord, I haleeue that thou art that Chaift that Sonne of Gud, w. ich thould come into the world.

28 And when the had to fayd, the went has way, and called Many her fifter fecretly, faying, The Master is come, and calleth for thee.

29 And when the heard it, the arofe enickely, and came voto him.

30 For It this was not yet come into the towne. but was in the place where Martha met him. 31 The Iswes then which were with her in the

house, and comforted her, when they saw Mary, that the rofe up hastily, and went out, followed her, faying. She goeth vato he graus to weepe there.

32 Then when Marie was come where Ielus was, and faw him, thee fell downe at his feete, faying voto him, Lord if thou haddeft bene here, my brother hal not bene dead.

33 When Iesus therefore faw her weeps, and the lewes also weepe which came with her hee on him rozether f groned in the spirit, and was trousled in tir fille, with our it half

34 And fayd, Where have yee lay d him? They affect in of man fayd vnto him, Lord come and fee.

35 And lefus wept. 36 Then fayd the Tewes, Behold, how he I med mercicand comhim.

37 And fome of them fayd, " Could not heer that he was se the which opened the eyes of the blind, have made maked, but not they more murications aifo, that this man thould not have died?

38 Lefus therefore againe groned in him? 'fe, are preper to m . s. and came to the grave. And it was a caue, and a nature

flone was la d vpon in.

39 Jefus fayd , Take ye away the flutte, Mara that he fifter of him that was dead, fayd y ... low Lord he fti keth alread, : for hee hath beene dead fournila es. 40 Telus (avd voto her , Sa. 11 not voto thee,

that if thos diddent believe , theu flouldeft flothe

glo:y of G: fr

41 Then they tooke away the ft ne from the place where the deal was '. I A ' I lus lift vp. his eyes, and fayd, Fa her, i thanke thee, because thou helt hear I'r d

42 I know spacethou hear R m alway s but because of the people to at fluid . , I you to that they now balrene, at thou latt firtime.

43 As bee halforken mele: 1 gs , hee cried with abud voyce, I. zirus, cira fo ich

44 Then he i' at was dead, came foorth, bound hand and foote with hander, and his face was bound with a north a Lulus Ligd ento them, Loufe him and lathim goe.

45 Then many of the lewes, which came to Fff ?

dinner - yexthem of ecually

paffien. f The's metakens

andthefenffe tuns

Caiaphas prophecicth.

& The last point

of haid and yien

Arke ftub, armoeffe

open wane againit

God , and , et cea.

ferb nor to mike a

godliveffe , and of

pretence both of

ahe profite of the

gommon wealth.

she countill San-

hadren . and the

morathat Isha

Wfeth is Synedri.

h That is , take

away from vi by

force : for at that

time , though the

this Prich austo-

rette was greatly

le Soned and decay-

ad, yet there was

Some Rende of go-

memeracut lets

₹ Th

S. John.

The Greekes defire to fee Christ.

Mary , and had feene the things which lefus did, beloeged in him.

46 6 But some of them went their way to the Phariles, & tol t there what things lefus had done. 47 Then gethered the hie Friests & the Phari-

fes a g councill, and fayd, What shall we doe ? For is this , to proclame this man doeth many miracles. 48 If we let him thus alone, all men will be-

freue in him, and the Romanes will come and b take away both our place, and the nation.

49 7 Theo one of Geometred Cataphas , which was the hie rrieft that fame years, laid voto them, mes exceed Ye perceive nothing at all,

50 4 Nor yet doe you confider that it is expedient for vs , that one man die for the people , and that the wiole nation perith not.

51 8 This spake he not of himselfe : but being hie Priest that same yeere . he prophecied that Icfus (hould die for that nation:

52 And not for that nation onely, but that he frould gather together in one & children of God, which were feattered.

53 Then from that day foorth they confulted teg-ther to put him to death.

5.4 9 lesus therefore walked no more openly among the lewes, but went thence voto a countrev neere to the willierneffe, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Pasteoner was at hand, and many went out of the countrey up to Hierardem before the Petieouer, to purific then felues.

56 Then fought they for Iesus, and spake among themselves as they floode in the Temple, What toinke ye that he commeth not to the feaft?

57 Now both the high Priofts and the Pharifes had given a commandement, that if any manknew where he were, he should thew it, that they might

2 & rongues, even of the wicked, that in curfing, they bleffe, i For they were nor gathered together in our country, as the Lemis were, but to be rathered from all quarrers , from the Eaff to the Wall. 9 Wee may give p'ace to the rage of the Wicked, when it is expedient fo to doe, but yet in fuch fore, that wee fwarue not from Gods vecation.

CHAP. XII.

a As Christ is at Supper with Lagrens, a Marie annihitsh bes feete. g Indas findeth tana much ber. 7 Christ defenderb ber. 10 The Priefts woold pur Lagarus to aerth. 12 As Christ commeth to Hieraria em, 18 The reopie meet him: 12 The Greens al for to fe him. 42 Trechiefe rulers that beleene in him, one for feare doe not confesse bom, 44 bee exhorseth to faith.

Hen & Ichis, fixe daves before the Patteouer. came to Bithama, where Lazitus was, who died, whom he had raif it from the dead.

2 There they pade him a lapper, and Martha ferued; but Lizztus was one of them that face at the tall le with him.

3 Then tooke Marie a pound chointment of Spikenar I very coffly, and anothed lefus feete, and wiped his feete with her heire, and the house was filled with the fauler of the cinment.

4 Then fand one of his diffiples , even Julas Iscariot, Symous forme, which should betray him:

g 1 Why was not this ointment fold for three handrein pence and given to the poore?

6 Now he fay it his , not that he cared for the poore, but because he was a thiefe, and " had the bagge, and bare that which was given.

7 2 Then fayd helis, Let her aione a againft the

but me ve thall not ban earcs.

9 3 Then much people of the Iewes knew that he was there; and mey came, not for icfus fake 3 When the light onely, but that they might fee Lazatus alfo, whom theweth it telfe, he had raifed from the dead. 10 The high Priefts therefore confulted, that becomen, and others (which leaft

they might put Lazarus to death alfo, LI Because that for his sake many of the lewes ene nies : orheis

went away , and beleeved in tefus. 12 4 4 O1 the morow a great mu'titude that will flieightway

were come to the feaft, when they heard that le- fall from and vefus thould come to Hierufalem.

12 Tooks branches of palme trees, and went him as they ought: foorth to meet him, and cried, Hofanna, Bl-fled as Notwithstanding the king of Ifrael that commeth in the Name of Christ organizeth

14 And Iesus found a yong affe, and fate there- of his enemies. on, as it is written. 15 & Feare not, daughter of Sion : behold, thy luke 19.37.

King commeth fitting on an affes colt. 16 But his disciples voderstoode not these 4 Euch they which

things at the first : but when Ielus was glorified, preffe Christ, are then remembred they, that thefe things were writ- made inframents ten of him, and that they had done thele things vn. of hir glory to him.

17 The people therefore that was with him, cans were first fo bare witnesse that hee called Lazarus out of the called by the name grane, and raifed him from the dead.

18 Therefore met him the people also, because dwelt : but afterthey heard that he had done this miracle.

19 4 And the Pharifes faid among themselves, religion, but mer-Perceius ye how ye permaile nothing ? Behold, the forpped falle gods, world goeth after bim.

20 Now there were certaine Greekes among led by this name, them that a came up to worthip at the feaft.

21 And they came to Philip, which was of Christis as it were 21 And they came to romp, which was or a fowing, which Bethild in Galile, and defired him, faying, Sir, we a fowing, which would fee that lefus.

2.2 Poilip came and told Andrew; and againe but indeed it the Andrew and Philip told Jelos.

27 And lefus answered them, faying, The fuch as is the conboure is come, that the Sonne of man must be dition of the head, glorific 1.

24 5 Verely, verely I say vnto you, Except the b A wheat come wheat come fallinto the ground and b die , it abi- dieth when it is deshalone: but if it die, it bringeth foorth much changed by vertue of the ground, and

25 " He that lough his life, shall lofe it, and of a fourtfull blade, he that leateth his life in this world , shall keepe it " Maria 10,39 and voto life eternall.

26 wif any man ferne me let him followe me: 17.31 for where I am, there shall my servant be : and & Chap. 17.24. if any manfetne me, him will my Father honour. Went about to

27 6 N w is my foule troubled ; and what fliall fuffer all the pu I fay? Father faue me from this choure:but there. nilliment which is fore came I voto this houre.

28 Father, d glorifie thy Name. Then came unitie did ont yet there a voyce from heaven, saying, I have both thew his might

glorified it , and will glorifie i. againe. 29 Then fayd the people that flood by, and might bethorow-

frake to bim. 30 7 Jefus answered and fayd, This voyce came feare of the curie

not because of me, but for your lakes. 31 Now is the judgement of this world : now out and prayeth,

thall the prince of this world be cast out.

mumph.

A Exect 9.9.

among the lewes. 7 The raging and smad company of the falle Church, perfwade them-felues that they cannot be in fifetie , voresse be be saken 2 x 2y, x 20 onely upholdeth the Church : And So like Wife indgeth the wifedome of the fielh in worldly addires over ich is gourned withe Ipriis of guidinene

or mad: eile. S Car 13.14. 8 Chrift doeth former me fo turne

Chap. 15,17. marke 14.3.

2. An borrible exampiem lulas of auminde blinded with conemulates, and yet pretending godlinefle

Ch 10.13.19. a Thuest sordimarie ancirring which was for a Egne, is fo allowed of God , that Lee witteeffe b hope be will not be wor-In.pped with cut-

Ward pumpe, or

with almes.

day of my burying the kept it. colly fernice , but 8 For the poore alwayer yee haue with you,

32 4 And

fome are found to ought) to be open in a rage bonour him , whom they ry few defores ucrently receive done in the mids . 4 Mat. 21.8. marke tt. 8.

goe about to 62a After the foleming

cuftome ; the Greof the countrey of Greece , where they ward, all that were net of the lewes and were also called Heathens, were sala The death of

dying to the corner cause of a far great ter barueft : and fo shall it be of the meinbers.

becommeth a roote 16,25 marke 8,35. 14ke 9.24. and 6 Whilelt Chuil-

due to our finnes, and whileft his dia and power to farre as this fatisfaction beard, that it was a thunder : other faid, an Angel ly wrought, now when he is thiken with the great

of God , be crieth releated : yer norwithstanding he preferreth the will and giory of bis Father before all things , whose obedience the Father allowerb even riom heuten. e To wit, of dailt ihrs is new gihand. d Soiten the Eathers glory is Christ bie glory. 7 Christ forestelleth to the deafe, the maner

of his death, the ouescomming of the deuill and the world, and in conclusion his

Chap.3,14. e Christ wied a mord, which bath a double meaning: for it fignifieth etther tollflup, or to for his meaning was to put them in minde of his death. but the lewes feemt zo take it another

f Chryfoft. and Theophil. referred this word All, to all nations; that is, mos to the lewes

oxely. Pfal.39.35. and 110.4. 5 117,3 1/2 4. 8. (zech. 37.25.

8 Vameafurable God , bat an horrible iudgement follweth , if it be contemped. * Ch.19.1,9. g That is, parts-

Res of light. o Faith 14 not of nature , but of grace.

35 Mai. 13 . I. yem 10,16. h The arme of the which is the power of God of tlastion to all that belceme: And therefore the arm: of the Lord is not reneated to ghem, whofe hearts the Lord hash not orened.

A 1/269.

mat. 13, 14. mar.4.11./4k.3,10. actes 18,26. Yem I1 8. 10 Such as beleeue , are not only fewein number. if they be compazed with the vubeleeurre bur alfo the most of those fewe (yea and that especially the chiefelt) doe feare men more then God

* Chap. 5.44. 11 The fumme of the Gospel, and therefore of falua. tion , which Chuft Witt. effeth in the midden of Hierafalem , by his ciying out, is this; go re: vpon Chrift through

faith, as the of ely Sacious appointed and given vs of the Fa her. i This word N.t.

doth not take an, wast of this from Christ which is here focken of but is in way of correction rather, as if he fasa he that beceive then me, dash not se much be-keve in me, a true him that seement has seemed have 2,37. A Chap.3,19. Rudaggo A Chap.3,17. Marke 16,16

CHAP. XIII.

charitie.37,39He foreteileth Peter of his deniall.

will draw fall men voto me. fould die.

34 The people answered him, We have heard out of the & Law , that that Christ bideth for euer: and how faieft thou, that that Sonne of man must be lift up? Who is that Sonne of man?

35 8 Then Iesus faide voto them , Vet a little while is " the light with you; walke while ye have that light, leaft the darkeneffe come vpon you; for he that walketh in the darke, knoweth not whi-

ther he goeth. 36 While yee have that light, beleeve in that light, that ye may be the schildren of the light, These things spake lesus, and departed, and hid

himfelte from them 37 P And though he had done so many miracles before them ? Jet beleeved they not on

hiæ, 38 That the faying of Esaias the Prophet might be fulfilled, that he faid, & Lord, who beleeued our report? and to whom is the h arme of

the Lord revealed? 39 Therefore could they not beleeue , because that Elaias laith againe,

40 % He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should Lord, es the Gefpel, be connected, and I thould heale them.

41 These things said Esaias when he sawe his glory, and spake of him.

42 ONeuertheleife, even among the chiefe rulets , many beleeved in him ; but becaufe of the Pharifes they did not confesse him, least they should be cast out of the Synagogue.

43 * For they lound the praise of men , more then the praife of God.

44 " And letus cried, and faid, He that beleenetn in me , beleeueth i not in me, but in him that

45 And he that feeth mee, feeth him that fent

46 I 4 am come a light into the world , that who foeuer beleeueth in me, thould not abide in darkeneffe.

47 And if any man heare my wordes, and beleese not, (sudge him not : for I came not to indge the world, but to fave the world.

48 He that refuseth me, and received not my wordes, hath one that in igeth him: " the word that I have spoken, it shall judge him in the last

Fattier which fent mee , he gaue me a commandement what I should say, and what I should

50 And I knowe that his commandement is life enerlaiting; the thinges therefore that I speake, I speake them so as the Father saide vn-

4 Christ rifing from supper, 1; To commend humi'itee to bis Apolles, waft the their feete, 21 He noteth the traineur Indas as weib an enident token, 34 He commendeth

32 + And I, if I were elift up from the earth, Il Owe 4.1 before the feaft of the Paffeoner. # Mat. 46.2. ill draw fall men voto me.

33 Now this faid be a fignifying what death be that he should depart out of this world wnto the Carint on lefe Father , forafmuch as he loued his a owne which certains of the were in the world, voto the end he loued them.

2 And when supper was done (and that the was at hand, ving deuill had now put in the heart of Itidas Ifcariot, the figure of washing the feete, data Simons forme, to betray him.)

3 Ichis knowing that the Father hall gitten all grue an example things into his b hands, & that he was come forth of megular mode. from God, and went to God,

4 He e rileth from Supper, and laieth afile his Apaties in this upper garments, and tooke a towell, and girded possible afte, being biafelfe.

After that , hee powred water into a befen, them a diparty and beganne to wash the disciples feete, and to whotesta vato wipe them with the towell, wherewith hee was then, that it is he

girded. 6 Then came be to Simon Petes, who fail to of his peo de , and him, Lord, doeft thou wall my feete?

7 Isfus aniwored, and faid voto him, What I doe thou knowest not now : but thou that know a Thim of his it gereafter.

8 Peter Lit vato him, Thou shelt neuer wash b Inches power. my feere. Is fus auf wered hi u, If I wash thee not, e In that he s faid thou fhalt have a no part with me.

9 Si non Peterikilento im, Lord, not my feete onely, but also the hands an lune head.

10 felis fatd to him, Hiet'in is wall. J, neer P frour, and this th not fine to wall by feets, but is cleare and military of fiets, at deth not, fane to walh his feete, but is cleane euery whit : and we are & cleane, but not all.

11 For hee knews who thought ay him: per was infinuted, therefore faid he. Ye are not all claime. 12 So efter he had welled their fest, and had then belt name no

taken his garments, 8cw.s fer downe again, de fatt part in the kingvoto them, Know ye what I have done to you ? d m: of heaven,

13 Ye call mee Matter, and Lord, and ye fay & Chaparage well : for fo am I.

14 If I then your Lord, and Mafter , haus washed your feete, ye also ought to wash one an-

15 For I have given you an example, that ye should doe, even as I have done to you.

16 Verely, verely I fav vnto you," The fernant . Chap. tc. 20. is not greater then his mafter, neither the | ambal- mat to 44. luk 6 40. falour greater then he that fent him.

17 If ye know thefethings, bleffed are ye if ye nith an digitle, doe them. 18 9 2 I speake not of you all : I know whom that is fent from

I have chosen; but it that the Scripture might another.

Let be fulfilled, * He that extern bread with me, hath of China was not lift up his heele against me.

19 From hanceforth tell I you before it come, that happened by 49 For I have not fooken of my felfe : but the that when it is come to parle . yee might believe Father to ordered that I am hee.

20 & Verely, verely I fay voto you, If I fend faluation , to reany, he that receiped him, receiped me, and hee himtelfe to his that receiueth me, teceiu-th nim tha fent me.

21 When telus had faid thefe things, hee was Ingly and volume troubled in the Spirit, and e toffified, and faid, Ve- sarry mey the rely, verely I fay vnto you, that one of you mall Fa her. betray me.

22 * Then the disciples looked one on ano- lake to 16. ther, doubting of whom he fpake. 23 N w E e e was one of his disciples , which it opiniy , and see

I leaned on I etus bosome, w som I etus loued.

but to lie downe on the one fide.

Pauly thereby Itie, a d bis great lotte to ward bis like very morely to depart from crely which walketh a vay the filth that by intle and and leafon. hon Bood to reie, at arough that there was a forebetween the cer. El. nies of the what time it feeme b that the Subd Tr. Ge thou fuf-

I The word jights which is any one

gainell, or a thing the cause of our

S P/A 41.9. - 31 H 10.47 e Her affirmed 1 ed 11. * Mat. 16.21.

marke 4.18. luke 12.11. f Iohn his leaning was fuch, that fitting down in its bed, bis head was toward lefus his head : fothat it was an eafir matter for him to touch lefus his before; for it is certaine that in olde time men verd not so fit at the table. Many dwelling places.

S. Iohn.

The Way, Trueth, and Life.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake. 25 He then as he leaned on lefus breaft, faid

vnto him, Lord who is in 26 Iefus answered, He it is, to whom I shall give

a foppe, when I have dipt it : and he wet a fop, and gaue it to Iudas Iscariot Simons Conne.

27 And after the loppe, Saran entred into him. Then fayd Ielus voto him , Toat thou doeft, doe

28 Bet none of them that were at table, knew, for what cause he spake it voto bim.

29 For form of chem thought becaufe Indas had the begge, that felus had find ento him, Buy shofe things that we have neede of against § feast; or that he thoula give fome thing to the poore.

30 Affione then as he had received the loppe, he went immel'is ly out, and it was night.

31 € 3 When hee wis cone out, Ielus faide, s Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him , God fhallalfo glorifi him in himfelfe, and thall fireightway glo-

23 4 Lide children, yet a litle while am I with you : yee shall feeke mee, but as I faid vorothe 4 fewes, Wnither I goe, can ye not come : also to you fay I now.

34 A new commandement giue I vato you, that yes love one another; as I have loved you, that we also lour one another.

25 By this shall all men knowe, that ye are my

disciples, if we have love one to another. 36 5 Simon Peter faid onto him, Lord, whither goell thour letus answere thim, Whither I goe, thou canft not follow me now; but thou flialt fol-

low me afterward. 27 Peter faid voto him . Lord , why can I not follow thee now to I will lay downe my life for thy felte

38 Jefus answered him, Wilt thou lay downe thy life for my fake? Verely, verely I fay moto thee, The cocks shall not crowe, till thou have denied me thaife.

CHAP. XIV.

2 He comfortesth his deciples, 2, 7 deciaying his dimitie and the finit of his death, 16 promifing the comforter, 17 id n the hely Spirit, 25 whose office he fetitihout. 27 H. ormajich his peace.

Es i not your heart be troubled; ye beleene L 11 God, believe allo in me.

2. In my Fathers house are many dwelling places : if it were not fo. I a would have told you: I

goe to b prepare a place for you. 3 And if I goe to prepare a place for you. I so wer, and fle there will come againe and receive you wato my telfe,

> 4 3 And whither I goe, ye know, and the way yeknow.

that where I am, there may ye be also.

5 Thomas faid vated im . Lord , we know not whither thou goeff; how can wathen know y way?

1 let for the sky war of an allegerie, m', reky the Lord ampfortables were a district on a strong or a partner medicaria, which is, that to reigns there is a we, but to non-reference by exarcing free for them. I Could Went out a.vay from vir mett een ito forisheys , w. crather that hee might at length take ve to v ... h Etatiato braten. a Thefe mores, are to be re exted it sho whole Chare, and ther fee the Logis field. . disastes when the worse as assimily 4, W. at H ni you gazin would be duen? Tois lesso shall focus as rem to up , A.t . a . and in a ! rise's of . For store, the full comfert of the Church is referred to the day, when G iff title all and is the therefore called to day of the time. 3 Chill one, is the way to tige and queriating hie, for he it is in whom the Father hath renegled himfelfe,

6 Ielus faid voto bim , I am d that Way , and This faying flower that Trueth, and that Life No man commeth vinto the nature, the will the Father, but by me. .

7 "If ye had knowen mee, yee should have e Is is plaine by this knowen my Father alfo : and from hencefurth ye Flate, that to know know him, and have feene him.

8 Frilip faid voto him , Lord , thew vs thy Fa- whereas he faid bether, and it fufficeth vs.

9 Iesus said voto bim, I have beene so long time time, that is to be with you, and haft thou not knowen mee . Puilip? underfford thus, hee that he hicene mes , batti feene my Fathet: without Chrift : or

how then fayeft thou. Snew vs 1 by Father? 10 4 Beleeneft thou not that I am in the Fa- could ever fee, nor ther , and the Fatner is in me ? The wordes that I faw God at any freake vnto you, I freake not of my felfe; but the from faith, the

Father that awelleth in me, he doeth the workes. 11 Boleeue me, that I am in the Father, and the fort and cafe fers Father is in mee : at the least, beleeue me for the fathers nature very workes lake.

12 5 Verely , verily I fay voto you , he that be- 4 The maieftle of beneth in me, the workes that I doe, he thall doe God frewerh it alfo , and f greater then these shall bee doe : for I dently, both in gre vato my Father.

13 4 And whatfoeuer yee aske in my Name, and deedes. that will I doe, that the Father may be glorified in of the vertue of

14 If yee shall aske any thing in my Name, I sluded within his owne person, but will doe it.

15 6 If ye love me, keepe my commandements, the body of his 16 And I will pray the Father, and he shall gine whole Church. you another Comforter, that he may abide with doc them, but I can you for ener,

17 Euen the & Spirit of trueth, whom the tower todoe greeh world cannot receive, because it seeth him not, 4 Chap.16, 23. neither knowath him ; but ye knowe him : for he mat. 7,7, mar, tt. 24.1Am : 51.5. dwelleth with you, and shall be in you.

18 I will not leane you fatherleffe : bat I will a right, which come to you.

me no more, but yee shall see me ; because I line, accompanied with ye shall live alfo.

2 . At that day shall we know that I am i in my miferies, although Father, and you in me, and I in you.

peth them, is he that lourth me ; and hee that los theprefent vertue ueth me, shallbe lound of my Father; and I will of the boly Ghost, whom the would lone him, and will & flow mine owne felfe to him. deforfeth, because

22 7 Iudas fail voto tim , (not Iscariot) Lord, it knoweth him what is the cause that thou wilt show thy felfe vato no vs. and not onto the world?

23 lefus answered, and fail vnto him, If any of timeth, of the efman loue mee, he will keepe wy word, and my fell which he wer-Father will loue him , and he will come voto him, fpireto the truch and will dwell with I ito.

24 He that loueth mee not , keepeth not my otherwise be hath words, and the word which ye heart, is not mine, 6 Worldly men. but the Fathers which fent me.

25 Thefe things have I fpoken vnto you, the Father after being prefent with you.

26 & But the Comforter, which is the holy fubfance with the Ghoft, whom the Father will fend in my Name, he Father , but he is fiell teach you all things , and being all things to inhis difficules in a your remembrance, which I have told you.

of thems. k I will forw my felfe to him, and be knowen of him, as if he faw me with his eyes : but this flicting of himfelfe is not bedily, but (printially , yes fo plaine as 7 Wee muit not aske why the Gofpel is reuealed to fome zone can be more. rather then to other, but we must rather take heede, that We embrace Christ who is offered voto vs , and that we truely lone him , that is to fay, that we give our felues wholly to bis obedience. 8 It is the office of the boly Ghoft to impriot in the minds of the elect in their times and feafons, that which Christ once foakes S Chap. 1, 126.

And office of Christ. lace, that to Anone is all one : Nome fore , that no man were it not through Christ , no man Sonne is a very

Christes doftrine , The appropring Chrift is not init is (pied through alfo give other men

obeverb his com-19 Yet a little while, and the world shall fee mandements, and an in uite fort of be be abfen; in bo. 21 He that hath my commandements, and kee- comforth his with e The boly Ghoff

> into vi , whereas trueth in himfelfe, i The Sonne is in fucb fort , that be is of one felfefame an ayder and helper

is called the Stiriz

27 9 Peace

so di ler the glo. gifying of Can t án bis igaam are e Tan verie and she next following, are a molt plaine and earners retire m nie of the deui-4 The externall lory fhall flow glory man west. by little and little From the head into the me obers. But in the means time, we muit rase good Lee de that Wee paffe ouer the rate Of this lefe in acres sherly lone. 4 Chip 7 14. Leust 19.13.

mit.11 39.

chap 1;.12. 2.1 bn 4 21.

e An branie er

ant confilence. · Mit. 56.33.

101 irke 14 19.

buke 22 23.

ample of rath truft

g fife bulle 19

n He beleeneth . In God tha . - 'eme.b in Cari t, and abere is no other way to confirme mui min les in gremat tiffreit s. A Thue is, 1' if wire thes for I tell you mere place in migh eset one'y for me dist jur you asjo; in mi I at ers bonfe, I and hot

Bhus deceme ou mush a trame hip: But I would a ... Bolde yer fo pia. 118's a All true felicity commeth to ve by Christ alone 23 So farie is it, shar we thould be fory for the departing of Christ, from se according to the fi-th, that we Chould rather reloyce for it, feei . g that all the bleffing of the members dependent vpon

the glorifying of the bead. & This is facken in that, that he is 21edistour, f.r fo the Fatheris greater

loue my Father : and as the Father hath commanthen besin as much ded me, lo I doe. Arife, let vs goe hence. as the ferfon to

z We are of na-

cure drie and fit

for nothing but

thefice: Therefore

that we may live

and be frunfull,

we must first be

Mili Were into a

hand: and then

be daily fared

word and the

with continual!

meditation of the

croffe ; otherwife

ar shall nor anaile

any man at all to

valette be cleave

fait varo the vice.

and to draw inice

6 C12P 13.10.

Coloif 2,23.

s; : John 3,12.

a He abideth in

fterh in bis do-

Stifee, and there-

good fruit: And

the Father with

mothing.

fruit. The love of

denie fuch an one

a A who would

fay, Herein (ball

Ball you be my

difeitres of 184

the Fatherto N-

mrds the Soone.

and of the Sonne towards vs, and

bring forth much

me Father be eleri-

fore bringeth forth

Chrift , which re-

out of it. 4 Mat. 15.14.

vine by the Fathers

whom request is made, is greater then hee that maketh the request. It Chief goeth to death not vowillingly, but willingly, not as seeding to the deathl, but obeying his Fathers decree. mAs who wend fay, Satan will by and by fet upon me with all the might be can, but he hain no power ouer me, nesther ft all be find

any fuch thing in kie as he thinketh be foall.

CHAP. XV.

27 9 Peace I leane with you: my peace I glue

28 10 Ye have heard how I faid onto you, I goe

away, and will come voto you. If ye loued me, e

would verely reio ce, because I said, I go voto the

it come, that when it is come to paffe, ye might

vato you; for the prince of this world commeth.

20 And now have I forken you out, before

30 44 Hereafter will I not speake many things

31 But it is that the worlde may knowe that I

vnto you:not as the worl ! giueth, gine I vnto you.

Let not your heart be troubled, nor feare.

Father : for the Father i is greater then I.

and hath m nought in mee,

x By the parable of the vine, 2 and the branches, 5,6 bee declareth how the difference may beare fruit. 12 17 He comm udesh mutuall loue, 13 He exhortesh them to beare afflictions pariently, as by his owne example.

Am that true vine, and my Father is that hufbandman,

2 4 Euery braunch that beareth not fruite in mee, hee taketh away : and euery one that beareth fruit, hee purgeth it, that it may bring foorth more fenir. giaffed into Chrift,

3 & Now are ye cleane through the word, which I haue spoken unto you.

4 Abide in me, and I in you as the branch can not beare fruit of it felfe, except it abide in the vine,no more can ye, except ye abide in me.

5 I am that vine: ye are the braunches; be that abideth in mee, and I in him, the fame bringeth foorth much fruit : for without me can ye doe no. haue beene grafted,

6 . If a man abide not in me, he is cast forth as a branch, and withereth; and men gather them, and caft them into the fire, and they burne.

7 * If ye abide in me, and me wordes abide in you, aske what ye will, and it shall be done to you.

8 a Herein is my Father glo-ified that ye beare much fruit, and be made my affeiples.

9 3 As the Father hath loved ine , fo haue I loned you : b continue in that my lone.

10 If ye shall keepe ary commandements, yee shall abide in my lone, as I have kept my Fathers

commandements and abide in his love. II Thefe things have I focken toto you, that

my ioy might remaine in you, and that your ioy might be full. fied, and herein alfo

12 % This is my commandement, that ye loue one another, as I have loved you.

13 Greater lone then this hath no man, when any man bestoweth his life for his friends.

14 Yee are my filends, if ye doe whatfoener I command you.

15 4 Henceforth call I you not feruants: for the

wurs towardes God and our neighbour, averayned together with an vufeparable Auot : and there is nothing mere (xeet and pleafant, hen kit. Now this love thewerh it felfe by the effects : a mo i perfect example whereof, Carist a mfelfe exhibiteth varo vs b That si, in that love, wherewith I love you : which love is en bath part. & Chap. 13.34. 1. the fi + 9. 1. lenn 3.11. and 4.21. 4. The moderne of the Guspell (as it is ottered by Corifes owne mouth) is a most perfect and abfolure declara ion of the correfelt of God , which perrained to our falua-Rigo, and is committed vate the ApoRles

fernant knoweth not what his mafter doeth : but I have called you friends : for all things that I have A Christ is the anheard of my Father, have I made knowen to you, thour and prefer-

16 3 Ye chaue not chosen me, but I haue cho. uer of the munite-16 3 Les baue not choien luzious a naus cho; die of the Gospell, fin you, and ordained you, 4 that ye goe & bring die of the Gospell, form finit, and that your fruit remaine, that what end, but the migifoem r ye fhall aske of the Father in my Name, bee feet have abone may giae it you. 17 These things commaund I you, that yelone therly love.

one another.

18 6 If the world hate you, ye know that it ha- theth 25 plainely, ed me before vou.

commeth from she 19 If we were of the worlde, the world would onely faucus and love his ownerbut because ye are not of the world, gration seednesse but I have choice you out of the world, therefore Galleman has just the world hateth you. 20 Remember the word that I faid unto you, die or ean deferne.

The fetuant is not greater then his mafter. " If 3 Rought not they have perfecuted me, they will perfecute you onely not to feate, alfo: if they have kept my worde, they will alfo but rather confirme keepe yours.

21 7 But all these things will they doe voto when they it albi you for my Names fake, because they have not bated of the world knowen him that fent me.

22 d If I had not come and fooken vnto them, 5 Chazare, 10 they fould not have had finne; but now have they marrie 24. no cloake for their finne.

23 He that hateth me , hateth my Father alfo, the world beareth 24 If I had not done works among them against Christipica

which none other man did, they had not had finne: Charleth of the but now have they both feene, and have hated both the utied, win h me, and my Father.

25 But st is that the worde might be fulfilled, is voluntarie that is written in their "Law, & They hated mee worldcan pretend withour a cause.

26 S But when that Comforter firall come, then fault. * whom I will fende voto you from the Father, & Cn. p. 15, 9, enen the Spirit of trueth , which proceedeth of the fay, If I had not Father, be thall testine of me.

27 And ye shall witnesse also, because ye baue monid nit baue beene with me from the beginning.

they are religious, and roid of finne; but from Teame to them, and they deams refuse me, t. op ean haue n' cooke fer they wick the Se. e S. metime en this work, Landar mount the flue backes of Meserchant in the fixee the work e Serepture : for the place aned carren the Pin mis * Pin, 31, 9 & Against 200 rage of the Wicked, we shall stand finely by the lowerd entimore of the holy Ghoft. Bar the holy Gont freaketh no o herwife , then he frase by the mouth of the Apostles. * Chap 14 26 Inke 24 49.

CHAP, XVI.

Hee foretelleth the defeates of perfecution. 7 He promifeth the Comforter, and declineth her office. It Hee comparest the of Silliam of his, to a woman that translech with chi

Heiz things have I faide vnto you, that yee of ice Gulpel mule should not be offended.

2 They field excommunicate you : yea the not ore'y of them time flall come, that who bener killeth you, will walchare open thit ke that he doth God fernice.

3 And these things will they doe vnto you, be- feeme to be of the cause they have not knowen the Father, nor me. 4 + But thefe things have I told you, that when and it everie pil-

the houre stall come, ye might remember, that a grap, trist, tolde you them. And thefe this gs faide I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that fent me, and none of you asketh me . Whither goeft thou?

6 But because I have faide these things vnto a The selence of you your bear s are full of forrow.

7 "Yet I tell you the trueth, It is expedient for profitable to the you that I goe away : for if I goe not away , that Charch, that we Comforter will not come veto you : but if I de- may who'lly depart, I will fend him ento you.

prayer and biot This place tea-

of nothing that we the faith'ull mini-Iters of Conit.

- The Danied that

an ex. ofe to cover

come ske's men Hal b. fore God internet fras, inas

The miniffers ner of en oacher, enem . bat euer of them also Watch fame boufhold,

Chilit. according to the flesh, is pend upon bir ipintua l yvyver.

3 a And

Aske and ye shall receive

8 3 And when he is come, hee will * reproons the b world of finne, and of righteoufnesse, and of iudgement. of finne, because they beleeved not in me:

10 Of c righteoufnesse because I goe to my Father, and ye shall see me no more.

11 Of dingement, because the prince of this world is judged.

12 4 I have yet many things to fay voto you, but ye cannot beate them now.

13 Howbeit, when he is come which is the fpirivoi trueth, he will lead you into all trueth; for he shall not foreke of himfelfe , but whatfoeuer hee thall heare, thall he speake, and he will thewe you the things to come.

14 He thall glorine me : for hee thall receive

more manifeltly re- of mine, and thall thew it voto you. 15 All things that the Father hath, are mine; a therefore faid I, that hee fhalltake of mine, and

16 6 A flittle while, and ye finall not fee mee: proceed of finne, in and againe a little while, and ye shall fee me : & for

I goe to the Father.

17 Then faid fome of his disciples among themceined, inthit they felues, What is this that hee faith voto vs , A liule while, and ye shall not see mee, and againe, A little while, and ye shall see me, and, For I goe to the

18 They faile therefore . What is this that hee faith , A little while ? we know not what he faieth.

10 Now Iefus knew that they would aske him, that I have powed and faid vnto them , Doe yee enquire among your out the holy Gooff. felues, of that I faid. A lively mild and we will an fee me: and againe, a little while, Saye thall fee me?

20 Verely, verely I fay vnto you , that yee shall weepe and lament, and the world thall reloyce, and ye shall forowe, but your forow shall be turned to

21 A woman when the travalleth , bath forowe because her houre is come; but as soone as shee is delivered of one child, thee remembresh no more the anguish, for joy that a man is borne into the

22 And yee now therefore are in forow: but I will fee you againe, and your hearts thall reloy ce, and your joy thall no man take from you.

23 And in that day shall yee aske me nothing. & Verely, verely, I lay voto you, woarforuer yee shall aske the Father in my Name , hee will give it

24 Hitherto bane yee asked nothing in my Name: aske, and ye iball receive, that your toy may

27 7 These things have I spoken voto you in parables; but the time will come, when I shall no more speake to you in parables; but I shall shawe you plainely of the Father.

26 8 At that day shall yee aske in my Name.

most perfire, y The holy Ghost bringers no newe do Strine , but reachesh that which was vitered by Chriftes owne mouth , and imprimerh it in our mindes. 6 The grace of the holy Gholt is a most inuely glasse, wherein Christ is truely beholden with the most sharpe fighted eyes of faith, and not with the bleared eyes of the field : whereby we teele a continuall toy even in the middett of larrowes f Warn a little time is once paid, g For I paffe to eternall glorie, fo that I foull be mech nore prefent with you, then I was before; for then you foil fole infrese what I am, and what I am able to doe. A Chap, 14.13 mat. 7.7.

And 2. 22 marke 12.24 like 11.9, I ames 1.5. 7 The holy Ghost which was powred upan the Apolites after the Afcenfion of Chrift , inftructed both them in all the chiefer mysteries and fecters of our faluation , and also by them the Church, and will also instruct is to the end of the world. S The summe of the worthip of God, is the innocation of the Father in the Name of the Sonne the Mediatour, who is afreadie heard for ve, for whom heeboth abaled himfelfe, and it wow also glorified.

Slohn Peace in Christ, His 8c I fay not vnto you, that I wil pray vnto the Fa-

ther for you :

27 For the Father himselfe loneth you , becanfe ye have loued me, + and have beleeved that 4 Chap. 17, \$. I came out from God.

28 I am come out from the Father, and came life feetritie differ into the world; agains I leave the world, and goe & Mat. 16,31. 29 9 His disciples faid unto him Loe,now fpea. 10 Neither the

keft thou plainely, and thou speakeft no parable, 30 Nowe knowe wee that thou knowed all the weaknesse of

things, and needest not that any man shouldraske his owne can dithee. By this was believe, that thou are come out of the vertue of

now ? dependerh onely 32 & 10 Bahold, the houre commeth, and is al- you the victorie

readie come, that wee that be feattered every man of Carit. into his owne, and shall leave the alone: But I am h That in me you not alone : for the Fatner is with me. 33 11 Thefethings have I fpoken vnto you, that (peace) is meant in

h in me ye might have peace, in the world ye shall this place, that have affliction, but be of good comfort: I have which as cleane conourreeme the world.

CHAP. XVII.

a Christ trayeth that bisglovie together with his Eathers racy me made as insfest. 9 He prayeth for his Apostles, as and for all beleeners.

Hele t things spake lesus, and lift up his eyes t lesus Christ the to heaven, and saide, a Father, that houre is Priest being reacome aglorine thy Sonne, that thy Sonne also may die itraightwaves giorifie thee.

2 " As thou hall given him power over all felfe, doth by fun; firth , that he should give eternall life to all them confectate himthat thou half given him.

3 And this is life eternall, that they know thee face : and vs togeto be the o onely very God, and whome thou haft ther with himfelfe. fent, Iefus Carift

4 I have glorified thee on the earth: I have fi- prayer was from nithed the worke which thou gauch me to doe.

And now glorifie me thou Father, with thine end of the world, owne felte, with the glorie which I had with thee the foundation and

eround of the before the world was. Church of God. 6 3 I have declared thy Name vnto the men a He first declawhich thou gan it wee out of see worlde; c thing with , that as he cam into the they were, and thou a gau it them mee, and they world to the end

hane kept the word 7 % Now they know that all things whatfoe- migh new in ner thou saft given me, are of thee.

8 For 1: aue giver voto them the words which his glorie in faving thou gaueft me, and they have the idea them, and his elect to be aphave knowen furely that I came out from thee, and that only and have beleeved that thou Lift fent we

g I pray for them : I pra rot for the worlde, of the Father, but for them which thou hall given me ; for they that be would bleffe the worke

fini fhed Mat. 18. 18. a Ouer all men. b He calleth the Father the onely verie God. to fet him against allfalle gods, and not to fort out hemselfe and the holy Ghest. For Araightwayes hee someth the knowledge of the Father and the knowledge of himfelde together, and according to his accustomed manner, fitteth forth the whole God read in the porfor of the Father : So is the Father aline faid to be King, amm vistl, wife, and dwelling in light which no man can attaine unto. ensessibie, Roman, 16 17 1. tem. 1, 17. 3 Fielt of all he prayeth for the fe his difciples, by whome he would have the reit to be gathered rogether, and c. mamendeth them voto the Father , (having once rei. Eted the whole companie of the reprobate) recaufe hee received them of him into ois cuftodie, and or that they embra ing his dadrine, fhil have fo mony and fo mightie enemies, that there is no way for them to be in laferie , but by his helpe o. ely. & Hee fo w. in hereby that everlaiting election and choile, which was it dien in the cood will and pleasure of God, which is the ground worke of our saluation, d He beweith how that enerlasting and hidden purpose of God is declared in Christ, by whom wee are suffified and fanttified , if we lay holde on him by faith , that at length we may come to the glorie of the election. > Chap. 16,27

9 Faith and food

marke 14, 27. Wickednesse of the world neigher

minish any thing Christ. 21 lefus aufwered them . Doe von beleene it The firetie and itay of the Church

> quieted. For by trarie to difquietnes and beamineffe.

to offer vp him-

feife to God the

The eforethia

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to And

word , that he conftraineth the world will it, nill it, to cor fede it o whe varighteouf leffe. and Christs righteoutnette and als angbrineffe. a Ke will foreproone the world. that the world ings Asa be able to prer. nd no eveule. b Herefpectesh the time that followed his afcer fin , when as ail gainfayers prooned through the parering out of the holy Chart was the Church : Sothat they it voto you. the very enemies of Christ were rethat they were come Arain- Itoc. nrefie beteened nos, and therefore they faid Bo Piter , Alls 1. Aten and brechren. what the we doe e Ot Christ himfelfe : For when the

3 The Spirit of God worketh fo

mightily by the

preaching of the

they foull be con-As ained to confesse shas I wassuft, and 2023 not conderined of my Father, when I went out of this sportd. d Of that authority and power, which I naue both in heawen and earth. e That is , becaufe they ball then onderitand and know indeed , that I have

morla foall fee.

exercome the deuil. and doe gourne the world tohis all enen shall fre, that they fet thensfelnes againft you in vaine, for I will arme you with that heamonly power, miereby jou may destroy every high shing which is lifsed up again t she knowledge of God,

a. Cor 10,12. The doctrine of the Apostles proceeded from the holy Gnott, and is e He prayeth that

Be soyn & sogether

on one, that as the

Godb. ad 15 one, fo

Shiy may be of one mind and one con-

fen: tigether.

4 P(41.109,7.

4 Hee fhe weth

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f That is , make

as fayd to be boly,

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Apolties baue &

wagaring common

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abe felfe fame ver-

to God , whereby

confectate himfelfe to the Father.

g The true and

fubstanual fancti-

ward purifyings.

6 Secondarily hee

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Ales : that as he cleaueth voto, the

Father receiting

from him all fulneffe, fa they be-

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Airne of the Apo-

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to God onery. f Hee addeth

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en deliuer to other.

they being prefermed from all,

ders people may

Chap xyBte

Judas betrayeth Christ. 46

and I am glorine ! in them. 11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, even them pease ably agree and whom thou balt given use, that they may be o one as we are.

10 And all mine are thine, and thine are mine, with his disciples,

12 Woile I was with them in the worlde, I kept them in the Name : those that thou gauest me, naue ! kept, and none of them is loft, but the childe of perdition, that the # Scripture might be

13 And now come I to thee, and these things specke I in the world, that they night have my iov fulfilled in themselves.

14. I have given them thy word, and the world hath hated them, because they are not of § world, as I am not of the world.

15 4 I pray not that thou shouldest take them out of the world, but that thou keeps them from

16 They are not of the world, as I am not of the world.

17 Sauctifie them with thy trueth: thy word them boly : and that is much.

18 s As thou diddeft fent mee into the world, fo have I fent them into the world.

19 And for their fakes fanctifie I my felfe, that moreover, that the they also may be fanctified through the s trueth. 20 6 I pray not for these alone, but for them

with him, and there- also which shall believe in mee, through their word.

21 That they all may be one, as thou, O Fzther art in mee, and I in thee ; even that they may be also one in vs. that the world may believe that thou haft fent me.

22 And the glory that thou gaueft mee, I have given them, that they may be one, as we are one,

22 I in them, and thou in me, that they may be fication of Christ, is made perfect in one, and that the world may know fet againit the outthat thou halt fent me, and halt loved them as thou haft loved me.

24 & Father . I will that they which thou balk given mee, be with me even where I am, that they Father , all his, that is , how many foemay behold that my glory, which thou haft given me : for thou louedft me before the foundation of the world.

25 O righteous Father, the world also bath not knowen thee, but I have knowen thee, and thefe have knowen, that then half fent me

26 7 And I have declared vinto them thy Name. and will declare it, that the lone wherewith thou haft loued me, may be in them, and I in them. litefrom him , and at length being to -

getherbeloued in him , may also with him entry enertaiting glory. & Chap. 12. 7 He communicateth with his by litle & litle, the knowledge of the Father, which is most tall in Christ the Mediatous, that they may in him be beloued of the Father, with the felle fame love wherewith he loveth the Sonne.

CHAP XVIII.

2 By Christes power, whom Indas occurrent. 6 the fouldiers are car downe to the ground, 13 Christ as led to Annas, and from him to Caraphas 22 at His answere so the officer that for tehim with a red. as Bing delinered to Priase, 36 be declare h his kingdome

W Hen I lefus had spoken these things, hee went foorth with his disciples over the brooke " Cedron, where was a garden, into the which he entied, and his disciples,

2 And Judas which betraved him knewe also the place: for Lefus oft times reforted thither

3 4 * Iudas then, after he had receiu-d a band of men and officers of the hig Priefts, and of Mat. 26 47. the Fnatifes, came thither with lanternes and tor- 14Ke 12 47. ches, and weapons.

4 3 Then felus knowing all things that should sonocent, was tacome onto him, went foorth and faid onto them, person, that wee Whom locke ye ?

5 They aniwered him, Telus of Nazareth. Telus might be let goe fail you them, I am he. Now Indas also which a innocent. betrayed him, flood with them,

6 Adoone then as he had faid vnto them I am he, they went away backwardes, and fell to the when and bowl ground.

7 Then he asked them againe, Whom feeke ye? And they faid, Jefus of Nazareth.

8 4 lefus answered, I said voto you, that I am 4 Christ doth not he therefore if ye locke me let thele go their way. neglect the office 9 This mas that the word might be fulfilled at a good paffour, which he spake, 4 Of them which thou gaueft me, ten dar ger.

haue I loft none. 10 5 Then Simon Peter having a fword, crew , We ought to it, and finote the hie Priofts ferugut, and cut off his comette the artle

right eare. Now the fernants name was Milchus. we beare to God, II Then faile Iefus veto Peter, Put up thy within the bounds fworde into the theath : thall I not drinke of the

cop which my Father hath given me? 12 Then the band and the captaine, and the of-

ficers of the lew-s tot ke I elus and bound him. 13 6 And led him away to "Annas first (for 6 Christ is brought

hee was father in lawe to Caiaphas, which was the high priest to be bie Priest that same ye. re.)

14 * And Caiapuas was bee, that gave counfell out brainemies, to the Iewes , that it was expedient that one man quite tof the should die for the people.

15 4 7 % Now Simon Peter followed Ielus, and Friett numfelfeanother disciple, and that disciple was knowen of & Chap 11.50. the his Priest therefore be went in with I eius into 7 A linely examthe ball of the hie Prieft.

16 But Peter flood at the doore without. Then the belt , when went out the other disciple which was knowen vn- they be once les to the high Priests, and spake to her thank pt the to themselves. doore, and Frought in Peter.

17 Then faid the maid that kept the doore, vn= luke as je. to Peter. Art not thou also one of this mans disciples! He faid, I am not.

18 And the fernants and officers flood there. which had made a nie or coales a for it was colde. and they wa med the miclass and Peter also flood among them, and warmed himfelfe.

10 & The hie Prieft then asked lefas of bis & Christ defendisciples and of this dectrine.

20 Jelus softword tim, Ifpeke conly to the Benderry, porthag world if ever taught in the Sonage gue and in the draw hunte fe Temple, whither the lewes refort continually, and from death, but in fecret have I faid nothing.

'21 Why askeft thou mee ? aske them which at an ionocent. heard nice what I faide vinto them : beholds, they * Min.35 57. know what I faid.

22 When hee had spoken these things, one of marke 14 19. the officers which flood by , fronte letus with his inte in 12 13 rod, faying, A fwerest thouthe hie Prints fo?

beare wirreffe of the cuill : but if I have well ipo- nothin up them ken, why fasiteft thou me? 24 * Now Annas had fent him bound vnto alfo they fall more

Cataphas the hie Prieft) 25 4 9 And Simon Peter floode and warmed worfe, vntill they bimfelfe, and they fail your him, Art not thou also cane, by a ney-

a Christ, who wasken as a wicked which are ovicked

(but not his ver tue) was bound of the ad. erfames, he world.

4 Chap . 7. 14.

enerlatting bigh

i le of the fracility of maneuer . n % Mai 16 /8.

MAY 14 14:

ae would withto their that he or an condemned

ink: 21 54 A MAI 16.60. 9 After :bat men bane once tallen, 23 Icius aniwered him, If I haue enili ip ken, they can not enely feloes by their owne itrength , but

at d more into of his disciples i He denyed it, and said, I am not Center of Gods

tred in o the world by one marrie bellion , and that in a garden, . Mat. a6 36, mar. 14.32. luke 22.39.

26 One

" Christ goeth of his owneaccord into a garden which his betrayer kne .v. 20' be taken : that by his obedience be mighe take away the finne that eo

20 The Sound of God is brought b.fore the ludgement feate of an phase man, in wnom there is found much leffe twicke inelle, then people of God A linely image of the wrath of God against finne, and abere withallof his giear mer je. auf laft of all , of his mott feue-e indgement againft -Bo shipbouine congemains of ais grace when it is officed unro them. a From Campuas hulese Ads 10.28. b Foringements of rife and dears were taken from 1 " in fourtes yeares refere L'edehrio. etion of the Timble. " .7f it.40.19. e For Christ had foresald that hee Ibourd be crucified. \$ Mat. 17, 11, mar. 15.2. luke 23.3. xx Corid anouabeth his foi muall kingdome, but reirdich a wouldly. ra Ir was requifie tha: Chrift

#5.1 luke 23 1.

should be pronounced ingocent. but not withfla vding (in that that heerock: vpon him our perfor) was to be condemocias a moft wicked man. d He (peaketh this distantefully and forffingly , and not by way of asking a question. 25 Altes 3.14. e Word for word. wade a great and feule voice.

4 Mith. 17.27.

I The Wildome of

two euils the leath.

that fame wiftom.

a Chuft is againe

With he is after.

Wald condemned,

but God curfeth

marke 15.16.

4 Mr 17.2 mar. 26 One of the seruents of the hie Prieft, his coulin whose eare Peter Smote off , sayd , Did not I fee thee in the galden with bim?

27 Peter then denied againe, and immediatly

28 # 4 10 Then le I they Iefus from a Criaphas into the common hall. Now it was morning, and they themselves went not into the common hall, in the princes of the leaft they should be & denled, but that they might eate the Paffeouer.

29 Pilate then went out vnto them, and fayd, What acculation bring velagaloft this man?

30 They antivered and fail vnto him, If he were not an enill doer, wee would not have delivered blm viito thee.

21 Then fay I Filate vinto them, Take ye him. and in ige him after your owne Lawe. Then the I awas fayd onto him . b It is not lawfull for vs to put any man to death.

32 It was that the worl of Ielus " might be fulfilled which he fpake, c fignifying what death he thould die.

33 & So Pilate entred into the common hall againe, and called telus, and fayd voto sim, Are thou the king of the lewes?

34 Ielas answered him, Sayeft thou that of thy felfe, or did other tell it thee of me?

35 Pilate antivered, Am I a lew? Thine owne nation, and the high Priofts have delivered thee voto me. What haft thou done?

36 11 Islus answered, My kingdome is not of this world: if my king to me were of this world, my ternants would furely fig'it , that I should not be delivered to the lewes ; but now is my kingdomenot from heace.

37 Pilate then faid vnto him, Art thou a King then? Ielus answered, Thou sayes that I am a King : for this cause I am borne, and for this cause came I into the world, that I thould beare witnesse voto the trueth : every one that is of the trueth, beareth my voice.

38 12 Pilate layd vnto him, d What is trueth ? And when he had fay I that . hee went out againe vnto the Yewes, and fayd vnto them, I finde in him no caule at all.

39 % But you have a cuftome that I fhould deliuer you one loofe at the Patleoner : will mar. 15.6. luk. 23. 17, yee then that I loofe vnto you the King of the

> 40 * Then e cryed they all againe, faying, Not him, but Barabbas : nowe this Barabbas was a murtherer.

CHAP, XIX,

Relate, when Christ was fourged, a and crowned with thornes, 4 was defirous to let him losfe. 8 but being onercome with the outrage of the lewes, 16 he delivereth him to be crucified. 16 lefus committeth his morber to the defeable. 30 Having tafted vineger, be dieth ; 34 and being dead , his fide is pierced with a fpeare. 40 He is bursed.

Hen & Pilate tooke Tefus, and I foourged him. 2 And the fouldiers platted a crowne of the field, chofeth of thornes, and put it on his head, and they put on him a purple garment,

And faid, Haile King of the Iewes. And they

fmote him with their rods.

Saine mouth where-4 * Then Pilate went foorth againe, and faid vnto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

Then came lefus foorth wearing a crowne of thomes, and a purple garment. And Pilate faid viite them, Babeld the man. 6 Then when the hie Priefts and officers fawe

him , they cryed , faying , 2 Crucifie, crucifie him. a They will have Pil tte faid vnio them, Take ye him, and crucifie him energied, where ham ; for I find no fault in him.

7 The lewes asswered him , We have a law, have stoned and and by our law he ought to die, because he made banged up as conhimfelfe the Sonne of God.

8 T 3 When Pliate then heard that word, he have him executive was the more afraid.

9 And went agains into the common ball, the Romans. and faid voto lefus, Whence art thou? But Iefus 3 Pilate confeigaue him none answere.

10 Then fayd Filate vnto him , Speakeft thou way it yeeldeth, not vnto me? Knoweft thou not that I have power pholden with to crucifie thee, and have power to loofe thee?

11 lefus answered, Thou couldest haue no the of God. power at all against me, except it were given thee from aboue : therefore he that delinered me vnto thee, hath the greater finne.

12 From thencefoorth Pilate fought to locfa bim, but the Iewes cryed, faying, If thou delines bim , thou are not Cefars friend : for wholoener makethhimfelfe a King, speaketh against Cefar.

13 4 When Pilate heard this worde, hee 4 Pilate condente brought Iefus foorth, and fate downe in the judge. neth himfelfe field, brought leius foorth, and tate downe in the table with the fame mont feate in a place called the pauement, and in month where with Hebrew, b Gabbatha.

14 And it was the Preparation of the Paffeo- condemneth Christ, 14 And it was the Preparation of the Latter b Gabbatha figni-tier, and about the fixt houre; and bee faid viito b Gabbatha figni-ficth an high place, the lewes, Behold your King.

15 But they cryed, Away with him, away with area him , crucifie him. Pilate fai le voto them, Shall I crucifie your King ? The hie Priefts answered, We baue no King but Cefer.

16 5 Then delinered hee him vnto them, to be Satan, from and 16 5 Then delinered new title vito states, and led him death to the croffe, trucified. And they tooke fefus, and led him death to the croffe, the Mattar, 31. may

17 And he bare his owne croffe, and came into 6 Christinging a place named of dead mens skulles, which is cal- vpon the throne led in Hebrew, Gulgotha:

18 Where they crucified him, and two other everlatting king at with him, on either file one, and I fus in the mids, all people, with

19 6 And Pilare wrote also a file, and put his event and, it on the croffe and it was written, IESVS OF woods mouth con-NAZARETH THE KING OF THE vinipin, aking-

B W E S.

20 This title then read many of the Iewes : for by the divition of the place where lefts was credified, was not re to his garments the citie : and it was written in Hebrewe, Greeke, among it the bloom

21 Toen faid the high Printes of the Iewes to had no feame) that Pilate, Write not, The King of the Iewes, but that it shall come to he faid, I an the King of the lewes.

22 Pilare answered, What I have written, I besefice, and enhaue written

23 Then the & fouldiours, when they had mis throughout the world : but for crucified lefus, tooke his garments (and made no withstanding foure parts to every fouldier a part) and his coat; that the treafun and the coate was without fearne wouen from the of his Course thath top thorowout

24 Therefore they faide one to another, Let mar. 15 24. vs not divide it, but call lots for it, whole it shall v Pod, 21 18.

S Chill is a perbe. This must that the Scrippure might be fulfilled for example of all which faith , They parted my gar nen's among lightecufuede, not them, and on my coar did caft lo.s. S) the four diers onely in the keedid toefe things indeed.

25 Then floode by the croffe of Iefus his cond table. mother,

theirs, they fould nict of blasphemie; but they defire to after the maner of Christ , but ftraight.

he afterward as sudgement feates

5 Chrift faftenert

of the croffe , is

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* Mai. 27.350

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Pfal.69.22.

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and therpe cap of

his Fathers Wrath

mother , and his mothers fifter , Marie the wife of Cleophas, and Matie Magdalene.

26 And when lefus fawe his mother, and the disciple standing by, whom he loued, he sayd voto his mother, Woman, behold thy fonne.

27 Then fay I he to the disciple, Beholde thy mother: and from that house, the disciple tooke her home vnto him.

e Chrift , widen be 28 € 9 After, when Iefus knewe that all things

> were performed, that the 4 Scripture might be fulfilled, he faid, I thirft. 29 And there was fet a c veffell full of vineger, and they filled a sponge with vineger, and put it about an Hyflope stalke, and put it to his

30 Now when Iefus had received of the vineger , hee fayd, It is finished, and bowed his head,

and gaue vp the ghoft.

31 10 The Iewes then (because it was the Preparation, that the bodies should not remaine vpspere executed , vion the croffe on the Sabbath day; for that Sabbath was an high day) befought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the fouldiers and brake the legges of the first, and of the other, which was

crucified with Ie fus,

33 But when they came to Iclus, and law that he was dead already, they brake not his legs.

34 " But one of the fouldiers with a speare (becaufe it fo plead pearced his fide, and foorthwith came there out blood and water.

37 And he that faw it, bure record, and his record is true; and bee knoweth that he faith true, that ye might beleene it.

36 For these things were done, that the Scripture should be fulfilled , & Not a bone of him shall he broken.

37 And againe another Scripture faith," They shall see him whom they have thrust thorow.

38 * 12 And after these things, Inseph of Arimathea (who was a diciple of tefus, but fecretly for feare of the lewes) befought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke lefus boJy,

39 And there came & alfo Nicodemns/which first came to lesus by night) and brought of myrrhe plainely to under- first came to leius by night) and brought of my true dand, that the wes- and aloes mingled to gether about an hundreth

40 Then tooke they the body of Isfus, and beart, which is the wrapped it in linnen cloathes with the odours, as the maner of the Iewes is to burie.

41 And in the place where Iefus was crucifionce wounded, that ed, was a garden, and in the garden a new sepulgreature which is fo chre, wherein was e neuer man yet layd.

pearced & Rricken, 42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was

" Zach.11.10. & Matth. 17 57. marke 15.41. luke 23.50. 12 Chrift is openly buijed , and io a famous place, Pilate witting and fuffering it, and that by men which did fanour Chrift, in fuch wife,that yet before tha: day, they neuer openly followed him : fo shat by his buriall , no man can justly doubt either of his death , or refurrection. ik Chap. 3. 1. e That nomanmighteauid at his resurteition , as though sime wher that had beene hursed there, had rifen, Theophyl.

CHAP. XX.

y Marie bringeih werd that Chrift is rifent : 3 Peter and John a runne to fee it. 15 Icfus appeareth to Marie, 19 and to the diferples that were together in the house, 39 Thomas, before fasthieffe, 29 nom beleenesh,

Now 4 7 the first day of the weeke came Marie 4 Marke 16,7.
Magdalene, earely when it was yet darke, vnto 1 Marie Magda.
1 Marie Magda. the sepulchre, and saw the stone taken away from lene, Perer and

e tombe.

2 Then the ranne, and came to Simon Feter, witnesses of the refusication; and and to the other disciple whom lefus loved, and fach as cannot favd voto them , They have taken away the Lord jully be lufpeout of the sepulchre, and we know not where they themselves could have laid him.

3 Peter therefore went foorth , and the other [wadedofit, fo disciple, and they came voto the sepulchre.

4 So they ranne both together, but the other uent it of fet para disciple did outranne Peter, and came firft to the pote, sepulchre.

5 And he flouped downe, and faw the linnen cloathes lying : yet went he not in.

6 Then came Simon Peter following bim, a That is, without and went into the sepulchre, and saw the linnen the case, which the cloathes lie.

7 And the kerchiefo that was vpon his heade, a Two Angels not lying with the linnen cloathes, but wrapped are made witness together in a place by it feife.

8 Then went in also the other disciple, which b I'm mbste close came first to the sepulchre, and he saw it, and be- thing,

o For as yet they knewe not the Scripture, ple wfe to freake That he must rife agains from the dead.

10 And the disciples went away againe vnto 4 dead cark see, es their owne home.

11 6 - But Marie flood a without at the fe- 3 Iefus withe fierb pulchte weeping; and as the wept, the bowed her by his prefence, felfe into the fepulcare,

12 2 And fawe two Angels in b white, fitting, 4 Christ which is the one at the head, and the other at the feete, rifen , not to be where the body of Iefus hath laien.

13 And they faid voto ber, Woman, why wee- in the fielh, but peft thou? She fail vnto them, They have taken in heaven by faith, away e my Lord, and I know not where they have whither he is gone

1.4.3 When thee had thus franding, and knew not ciples; for in the felfe backe, and faw lefus franding, and knew not ciples; for in the next ver'e follow-14 3 When thee had thus faid, thee turned her he meaneth his difthat it was Ielus.

15 Ielus faith voto her , Woman, why weepest Marietold his thon? whom feekeft thou? She supposing that hee disciples. had beene the gardener, faide vnto him, Sir, if thou his Father, because haft boine bim hence, tell mee where thou haft he is his Father na-

laid him, and I will take him away. 16 Jefus fayth vnto her, Marie. She turned her head; and be faith felfe, and faid vnto him, Rabboni, which is to fay, taufe he is eur Fa-

17 4 Iesus faith vnto her , Touch me not : for through the adop-I am not yet ascended to my Father : but goe to of Gid water , by my d brethien, and fay voto them, I afcend voto taking or of his e my Father, and to your Father, and to my God, free grace to be his. and to your God.

18 Marie Mag Jalene came and told the difei- " Marke 16, ta. ples that the had icene the Lord, and that he had INKE \$4.76. spoken these things voto her.

19 9 7 The same day then at night, which that he presented was the first day of the weeke, and when the bimfells before f coores were thut where the discipler were affectly found to the lewes, came less and denly through his directions. floode in the mids, and faid to them, Peace be wnto when the gates

20 And when he had fo fayd, he thewed onto both of his refusthem his hands, and his fide. Then were the difci. rection, and elfo of ples glad when they had feene the Lord.

pallage for him.

the holy Ghoft , who is the directer of the ministery of the Gofpel. f Enber tha doores opened to him of their owne accord, or the very matter themselves mere as

francely be perfarre is it off , that they should in-

Ceptilichre mas cut

fes of the Lorda refurrection. c. Many (penkens

for they Speake of man.

that he is stucky

fought in this world according

Tir his heethress ong , it is faid, that

surally in the Cod-

ther by grace, jannes , Spipha.

4 Cornt in that

were flut , doorh fally affire them.

their Apottlefftip, infpiring them with

AL C Then

Matth, 28, 18.

& The publishing of the torgraenelle of finnes by faith in Carift, and the feeting forth and den puncing the wrath of God in retaining the figures of the enbeleeue.s . is the fumme of the preaching of the Gofpel. 7 Chrift dramerh

out of the vobe-

liefe of Thomas.

teftimonie of his

returrection.

a certaine and fure

8" True faith depeadern vponche mouth of God, end not vpon ficitly eyes. Chap. 17, 15. Corift the Sonne of God : and our onely Saniour , is she end of the dottrine of the Gofpet, and especially of the hiltory of sac refuriedion.

z Intoat , that Chrift bere isnor onely prefeat . but alfo eateth with his disciples, he giueth a most full miurance of his refurrreftion.

& It was a linkers

aarment, which could not let his

Immmyng.

21 4 Then faid Tefus to them againe, Peace be vnto you : as my Father fent me, fo fend I you. 22 And when he had fayd that , bee breathed on them, and fayd vnto them, Receive the holy

23' 6 Whofoeuers finnes ye remit, they are remitted visco them : and whofoeuers finnes ye reteine, they are reteined.

24 \$ 7 But Thomas one of the twelve, called Didy mus , was not with them when lefts came.

25 The other diffiples therefore faid unto bim. Wee baue feene the Lord: but he fayd voto them, Except I fee in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his fide, I will not beleeue it.

26 T And eight daves after, againe his disciples were within, and Thomas with them. Then came Iefus, when the doores were flut, and flood in the

guids, and fayd, Peace be voto you.

27 After faid he to Thomas, Pat thy finger here, and fee mine bandes, and put forth thine hand, and put it into my fide, and be not faithleffe, but Caithfull,

28 Then Thomas answered and sayde voto him, Thou are my Lord, and my God.

29 8 Iesus faid ento bies Thomas, because thou haft feene me, thou beleene h: bleifed are they that

have not feen a and have believed. 30 € \$ And many other figures alfo did Iefas in the presence of his disciples, which are not

written in this books. 31 But thefe things are written that ye might beleene, that Iefus is that Christ that Sonne of God, and that in beleening yee might have life through his Name.

CHAP. XXI.

Hefus appearath to his discisp'es as they were a fishing 6.7 whom they know by a miraculous draught of filhes. 15 He committeeth the charge of the Speepe to Peter, it and foreselleth bim of the maner of bis death.

A Free thefothings. I lefus thewed himfelfe a-gaine to his disciples at the sea of Tiberias: and thus shewed he himselfe:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile , and the fonnes of Zebedeus , and two other of his difciples.

3 Simon Peter faid vnto them, I goe a fishing. They favd ynto him, Wee also will goe with thee. They went their way and entred into a thippe

ftraightway, and that night caught they nothing. 4 But when the motning was now come, Iefus food on & shore: neverthelesse the disciples knew not that it was Icfus.

I lefus then favd ento them, Syrs, have ye any meat? They answered him, No.

6 Then be fayd voto them, Cast out the net on the right fide of the ship, and ye shall hade. So they cast out, and they were not able at all to draw it, for the multitude of fifthes.

7 Therefore layde the disciple whom Iesus Ioued, voto Peter, It is the Lord, When Simon Peter heard that it was the Lord, he girded his 3 coat to him (for he was naked) and cast himfelfe into the fea.

8 But the other disciples came by shippe, (for they were not farre from lande, but about two hundreth cubites) and they drewe the net with fithes.

o As foone then as they were come to lande. they fawe hote coales, and fish layed thereon, and

10 Iefus fayde vnto them, Biling of the fifhes, which we have now caught.

11 Simon Peter (tepped foorth and drew the ner to land, full of great fithes, an bundreth, fiftie and three; and albeit there were fo many, yet was pot the net broken.

12 Ielus fayde veto them, Come, and dine. And none of the disciples duth aske nim, who a Peter by his art thou? feeing they knewe that hee was the triple contestion

is reflored into his 13 Iesus then came and tooke bread and gaue former degree from whence he them, and fifh likewife. fell by his triple

14 This is now the third time that Iefus fhew-deniall; and therea ed himfelfe to his disciples, after that he was rifen withall is adnertifed , that he is inagaine from the dead.

deed a paftour 15 \$ 2 So when they had dined; Iefus fayde to which theweth big Simon Peter, Simon the fonne of Iona, loueft thou loue to Carift in me more then their? He faid vnto him, Yea, Lord, feeding his sheep, thou knowest that I love thee, He faid vnto him, that he that had Feed my lambes.

16 He fayd to him agains the second time, Si- flowed confesse him mon the sonne of Iona louest thou me? He sayd might neither voto him, Yea, Lord, thou knowell that I lone doubt of the for-

thee. He layd voto him, Feed my sheepe. ce. He layd vnto him, reed my incope.

17 He layd vnto him b the third time, Simon nor of his reforme, the fonne of Iona, louest thou me ? Peter was forie to the effice of the becaule he faid to him the third time, Lonest thou Apostesbip. becsule he said to him the third time, Louett thou service me ? and said vnto him, Lord, thou knowest all 3 The violent me ? and said vnto him, Lord, thou knowest all death of Peter things : thou knoweft that I love thee. Tefus faid is foretolde, vnto him, Feed my theepe.

18 3 Verely, verely I tay vnto thee, When thou fare coursess. effewast yong, thou e girdedst thy felfe, and walkedst country, and in whither thou wouldest; but when thou shalt be those places where whither thou wouldert; but well thou man be the people ofed long olde, thou shalt fretch foorth thine handes, and garments, had need another shall agird thee , and lead thee whither to begirded and

thou wouldeft e not. non wouldest enor.

19 And this spake he figuifying by what s death hand of girding he should glorifie God. And when he had faid this, which is wied to he faid to him, Follow me.

20 4 Then Peter turned about, and fawe the when they are disciple whom IESVS loued, following, which cordes and charnes had also + leaned on his brest at supper, and as who would so had sayde, Lord, which is hee that betrayeth Now thou grades the street of the s

21 When Peter therefore faw him, hee fayd to wither theu li-Iefus, Lord, what shall this man doe?

fits, Lord, what it all this wan age :

22 Iefus fayd vato him, If I will that he tatle had not guarhee till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the assether for 4 ounde brethren, that this disciple shoulde not die thie with chaines, Yet Iefus faid not to him, Hee shall not die : but ther thou woulde fe if I will that hee tary till I come, what is it to not. thee?

24 5 This is that disciple, which testifieth of intervient of God thefe things, and wrote thefe things, and we know against his will : for that his tellimonie is true.

25 & Now there are also many other things gladnes when he which lefus did, the which if they should be returned from the written enery one, I suppose the worlde coulde Council where he not conteine the bookes that should be written, because this will Amen.

wee neglect corthat which is intoyned vs. 4. Chap. 13 13.

faluation of the godly. & Chap. 20.30.

the f. fo , but from the gift of that Spirit which is given us from above , therefore he forwesh there

Bould be a certaine froming & conflict or repugnancie, which also is in estimate our sufferances as touching the flest. I had is, that Peter bould die by a

violent death. 4 Wee must rake heede, that whiles wee calt our eyes voon other,

Chrift is true and warily written : not for the curlofitie of men, but for the

denied him thrife, guiene Se of his fo CThey that tooke truffed up. ward captines, thinkeft beft , to ge flest , bus the time with a gardie , but suffered ought for

me year that he

was whipped : but

commeth not from

5 The historie of

THE

A paffing oner

from the hiltorie

of the Gofpel, that

is, from the biltosie of the fayings

and doings of

Chrift, voto the

aftes of the Apo-

a The actes of Ie-

(us are the mira-

sobseh frewed his

Godhead, and his

and example of his

a Chrift did not

fitaightwayes alcend into heaven

after bis refurie-

Aign because he

would throughly proone his refuere-

ction; and with Lis

prefence confirme

doarine, which

shey had beard.

b Fie calleth thofe

amfallible tokens,

wife termed necef-

farie : now in that

that Chrift (pake,

and walked, & are, and was feltof ma-

my , thefe are fare

Genes and tokens

4 Luke 14 69. They were diffar-

that he truely rofe againe.

fed bere and there,

shem sogether that

but he gathereth

they might altoge-

Matth.3,11.

marke a.S.

luke 3, 15.

and 11,16.

d Either of the

Father, er of me :

fo that either the

Father or Christ

as fet here against

and 19.4.

chap a. 2.

sher be witneffes of his refurrection.

which are other-

his Apostles to the

sles and doings

dellrine.

THE ACTES OF THE HOLY

APOSTLES, WRITTEN BY LVKE

THE EVANGELIST.

CHAP. L

2 Linke tieth this hiftorie to his Golpell. 19 Christ being taken into heaven, to the Apolices it teing warned by the Angels, is to resurne, 14 and give themselves to prayer, es By Peters motion, 18 into Ludas the traisours place 26 Mattheau er chofen.



Haue made the former treatile, O Theophilus, of all that Iesus began to a doe and teach.

b began to a doe and teach.
2. Votill the day that hee was
taken up, after this hee through
the hely Ghoft, had given commaundaments vinto the Apofiles,

whom hee had chosen:

2 2 To whom also hee ptesented himselfe aliue after that hee had fuffered, by many b infallible tokens, being feene of them by the space of fourmost perfit helinife tie dayes, and speaking of those things which appertains to the kingdome of God.

4 & And when he had e gethered them together, he commanded them that they should not depart from Hierufalem, but to waite for the promile of the Father, & which faid be, ye have heard

For John indeed baptized with water, but ye thalbe baptized a with the boly Ghoft within thefe few dayes.

6 3 When they therefore were come together. they asked of him, faying, Lord, wilt thou at this time e reftore the kingdome to Ifrael?

7 And he fayd voto them . It is not for you to know the times, or the feafons, which the Father

bath put in his owne power. 8 * But yee flall receiue power of the holy Ghoft, when he shall come on you : and ye shalbe wimeffes voto mee both in Hiernfalem and in all Judea, and in Samaria, and vnto the vitermost part

9 * 4 And when hee had spoken these things, while they beheld, he was taken up : for a cloude tookehim vpout of their fight.

10 And while they looked Redfally toward heauen, as he went, behold, two men floode by

them in white apparell, 11 Which also fayd, Yee men of Galile, why fland ye gafing into heaven? This Iefus which is taken vp g from you into beauen, fliall fo come, as

ve haue feene him goe into heauen. 12 Then returned they voto Hierofalem from the mount that is called the mount of Olives, which is necke to Hierufalcon, being from it a Sabbath b dayes journey.

13 5 And when they were i come in they went

John, as the holy Ghoft is againft the water, as things answerable the one to the other. unut fight before wee triumph : and wee ought not curiously to learch after those things, which God bath not revealed. e To the elde and ancient finte. f That sings, where you have not revealed. e do not else and ancient state. I due is, the fitte eccasions that ferme to doing of matter which the Liedhahth appointed to bring things to passe in. & Chap 2.2. % Luke 14 51. A liter than Christ had promised the full vertue of the holy Gholt, where with he would control the Christ had promised the full vertue of the holy Gholt, where with he would gouerne bis Courch, although bee albuid be ablent in body, he torke vp his body from vs into the beauenly tabetnatles, there to continue vo. it the latter day of audgement, as the Angels wit relle. gThat is, out of your fight b Aboue iwo miles. 5 Ecclefisficall affemblies to beare the worde, and to make common prayer, were aft infitured and kept in private houses by the Apoliles. a They were enta the howfer which the Church hath chofen at that sime to te a receif! fir the Whole ABemblie.

sp into an opper chamber; were aboade both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, & Matthewe, Iames the fonne of Aipheus, and Simon Zelotes, and Indas lames & The Greeke word

14 Thefe all k continued with 1 one accord cible constancy, and in m prayer and supplication with the women, I it is to good pure and Marie the mother of Ielus, and with his pafe, that this ceno brethren.

15 ¶ 6 And in those dayes Peter stoode vp in for the prayer, the middes of the disciples, and sayd (now the 10 God, where are number of P names that were in one place were made with agreeing about an hundreth and twentic,)

15 7 Yee men and brethren, this foripture mut praved for the forneedes hane beene fulfilled, which the & boly Ghost by the mouth of Danid spake before of Indas, which was & guide to them that tooke Iefus.

17 For hee was numbred with vs, and had ob- meeremith they teined fellowship in this minification.

18 He therefore hath a purchased a fielde with Leuenble to baue the reward of iniquity : and when " he had thro. the wiveseinfirwen downe birefeife headlong , he bratt efunder in mes, who were afthe middes, and all his bowels gushed out,

19 And it is knowen vnto all the inhabitants gerintihabetr of Hierafalem, in fo much, that that field is called a With his kiefe in their owne language, Aceldama, that is, The folker.

field of blood. 20 For it is written in the booke of Pfalmes, the month and Et his habitation be voyd, and let no man dwel whole company

therein: * alfo, Let another take his f charge. 21 & Wherefore of thefe men which have corporated with vs. all the time, that the Lord le- h Good, or by ex-

fus was t converfant among vs. Beginning from the baptifine of John vn. the .ong *ta ion. 22 Beginning from the baptime of John vn. F. Break emm are to the day that he was taken up a from vs., mult community bibed one of them be made a witnesse with vs of his 19- and invoked by

furrection. 23 9 And they x prefented two, Toleph called tesh the offence Barrabas, whose surname was fustus, and Matthias. thet might bein-

24 And they prayed, faying, Thou Lord, which ken of the falling knowest the hearts of all men, shew whether of becauser, theying thefe two thou haft chofen.

25 That he may take the Y roume of this mi- which dire with riffration and Apoliteibip, from which Iudas hath only well face on a general transfer on the both by god, z gone aftray, to go to his owne place.

26 Then they gave forth their lots; and the lot \$ 1000 13.47 fell on Matthias, and he was by a common con- q Like considered fent counted with the eleuen Apostles.

henified an inuin-Regaine Se.

erdis mentioned: for thefe prayers mindes and willes. m The disciple.

ding of the bily Ghoff, and alfo to he de surved from prefent dangers were befet. n For it wat bea

take sof the dana

6 l'etet is made

the month and inof the Apostles, ember by fectet 16p. attou of the hos proffe to fgement of

their names

away of audas the that a lab.ogs

pofe, but that thac sollowed of it, and

fo wee vie to fay, that a min bath procured himfelle narme not that his will and purpole was fo , but in respect of that which followed: " Match 2, 7, " The Gree'te wordes fignifie thus mu b , that judas fell downe mat , and was rent in funder in the milder, with a mant-tious buge voyle. & Pfalm 65,16 % Pfalm 209.7. I His office and mentione. Danid wrote thefe words againg Deeg the Kings handlinam: And these words; Shepheard, Sheepe and Flocke, are put ever so the Conceb office and ministerie, so that the Charch and the offices thereof are ealed by thefe names. S The Apoftles deliberate voon nothing , but fift they confult and take adustement by Gods word : and agains they doe nothing that contenent and is behourable for the whole body of the Congregation , without making the Congregation printe varo it. & Word for word, went in andere, which kinde of freach betok nith as much in the Hebieto tongue, as the exercifing of a positive and partial spirit and in the property way use, as the exerciping of a positive and a partial spirit as what the first spirit of fact at a men an interpret of the partial spirit. District 27,1 is Firmful remptan, 9 Apolle multi-be chosen immercially from field, and therefore after payers. Multiplus as shown by lotter, which is an it were, GODS owner voyce. X Openty, and by the voyers of all the whole company. y That he may be felrow and partaker of this ministerie. 2 Deprited from, or fallen from. And it is a Metaphora taken from the way: Eur callings are figurhed by the name of wayet, with the Hebrewes. CHAP

E The Apostles

being gath-red together on a molt

folemae featt day

in one place, that

it might enidently

appeare to all the world, that they

had allone office.

fano, are by a don-

blefigne from hea-

anointed with all the most excellent

giftes of the boly

Gooft , and efficie

ally with an extraor finarie and ne-

cellary gift of

a Word for word.

was fulfilled: that

es, was begunne, as

a day, or a reeve is fulfilled or ended.

when the form. r

end d, and the o-

daves or yeares are

ther begunne, Iere.

25.15, And it featl

come to pake that

yeeves are fulfilled.

I will vifite, & c.

did not bring home

fewerzieth veere

was chiled, but in

More the day of

Eftieth day after

the feast of the

Passeouer. b The twelve A.

Church. c Re calleth them

other torignes.

which were not

the fame which

commonly, and

new tongues.

the Apollies wied

Pentecolt was the

poffies, which were

when fenensie

For the Lord

Luke 1,21, Forthe Hebrevoes fay, that

uen author:fed.and

one Spirit, one

CHAP. II.

I The Apofiles 4 filled with the hely Ghoff, 8 fpeake with diners tongues. 12 They are thought to be dranke, 15 bus Peter deforooueth that, 34 He teacheth that Christ is the Alifers: 37 And feeing the heavers aftenied, 38 he exhirtesh them to repentance.

Nd when the day of Pentecoft was a come, A Not when the day of they were ball with one according one place.

And fuddenly there came a found from heanen, as of a rushing and mightie winde, and it filled all the house where they face.

3 And there appeared vn o them closen tongues. like fire, and it fare vpon eache of them,

4 And they were all filled with the holy Ghoft, and began to speake with cother tongues, as the

d Spirit gaue them vtterance. 5 And there were dwelling at Hierufalem Lewes,men that feared God, of enery nation under

6 Now when this was notifed; the multitude came together and were aftenied, because that e-

nery man heard them speake his owne language. 7 And they wondered all, and marnetled, laying among themselves, Behold, are not all these

which speake, of Galile? 8 . How then heare we enery man our owne

language, wherein we were borne ? 9 Parthians, and Medes, and Elamites, and the Inhabitants of Melopotamia, and of ludea, and of

Cappadocia, of Pontus, and Affa. 10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is belide Cyrene,

and strangers of Rome, & I I ewes, and Profelytes, II Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull morkes of his people after the

God. 12 2 They were all then amafed, and doubted, the fenentieth yeere. faying one to another, What may this be?

13 And others & mocked, and favd, They are

full of new wine.

14 | But Peter flanding with the eleuen, b life vp his voyce, and faid voto them, Yee men of tudea , and ye all that inhabite Hierusalem , be this to be the Patriarkes knowen vnto you and heatken vnto my words.

15 For these are not drunken, as yee suppose, fince it is but the i third boure of the day.

16 But this is that, which was fooken by the

k Prophet & Ioel. 17 3 And it shalbe in the laft dayes, faith God,

I will powre out of my Spirit vpon I all m flesh, and Marke calleth thens your fonnes, and your daughters thall prophecie,

d Hereby upe on-deritand that the Apoliles wied not now one tongue, and then another by haphazard and at all adventure, or as fantaltical men ve to doe, but with good confideration of their heavers: and to be foot, that they spake nothing but as the holy Chost governed their tengues. e Not that they spake with one voyce, and many languages were heard, but that the Apoflies (pake with flyange tongues : for els the movacle had rather beene in the heavers, whereas now it is in the speakers, Nazian, in his various of Withfunday, f Br Lowes, hee meantithing that were both Lowes by birth, and lowes by prof. ff m of religion, though they were bound in other places; and they were Peofelyto's, which were Centiles borne, and embraced the Lewish religion, a Gods would pierceth some so, that it driverh them to feeke out the tiurth , and it doeth fo choke other , that it forceth them to be wirnesse of their owe impudencie. g The worde which he wieth here, fignifieth such a kinde of mocking which is reproachfull and contumelious: And by this reproachfull mocking we fee , that there is no miracle fo great and excellent, which the wickednes of man dareth not speake enill of. boldneffe is to be marked , wherein the grace of the boly Ghaft is to be feene , even Braight after the beginning. i After the summe rifing, which may be about seven or eight of the clocke with vs. k There is nothing that can descibe queftions and doubts, but reftimonies taken out of the Propheti : for mens reasons may be overturned, but Gods voyce can not be outerturned. 4 Ivel 2, 28. efat. 24.3. 3 Peter letting the trueth of God againft the falle accufations of men, the weth in himfelfe and in his fellowes , that that is fulfilled which loel space before concerning the full giving of the body Ghoft in the latter dayes; which grace allo is offered to the whole Church , to their certaineand undoubted de-Aruction, which doe contemne it. I All without exception, both upon the Iemes and Gentiles, in That is paen.

and your youg men shall see visions, and your olde men shall dreame dreames.

18 And on my fervants, and on mine handmaides I will powre out of my Spirit in those day es, and they shall prophecie.

19 And I will shew wonders in heaten aboue, and tekens in the earth beneath blood, and fire, and the vapour of fmoke.

20 The Sunne shall be turned into darkenesse, or the holy Ghost,

and the moone into blood, before that great and is to bring men to notable day of the Lord come. 21 4 And it shalbe, that whosoeuer shall " call

on the Name of the Lord, shalbe faned.

22 5 Yee men of Ifrael, heare these wordes, nett praying and IESVS of Nazareth, a man o appreoued of God among you with great workes, and wonders, and fignes, which God did by him in the mids of you, innocent, was by as ye your felues also know:

23 Him, I fay, being deligered by the derer- ked men, minate counfell , and ? foreknowledge of God , af. . Who is by those ter you had taken, with wicked a hands, you have Workes which God Wrought by him, fo

crucified and r flaine.

24 6 Whom God hath raifed up, and loofed ued and allowed of the forrowes of death, because it was enpossible that no man can that he should be holden of it.

25 For David faith concerning him , & I be- knowledge going held the Lord alwayes before me : for he is at my before, which can right hand, that I should not be shaken.

26 Therefore did mine heart reloyce, and my mioate counfell, as tongue was glad, and moreover also my flesh shall the Epicures say, test in hope,

27 B. cause thou wilt not bleaue my soule in God in his enersagraue, neither wilt fuffer thine Holy one to fee lasting & vnchanges

28 Thou has a shewed me she wayes of life, after of ludas to an and shalt make mee full of ioy with thy coun- excellentende; and

29 Men and brethren , I may boldely speake ments doe ill. voto you of the Patriatke Dauid, & that hee is both q Gods counfell dead and buried, and his fepalchte remaineth with doeth not excute the lenes, whole vs voto this day.

30 Therefore, seeing he was a Prophet, and knew that God had " x fwor e with an oathe to to be theirs, by him, that of the fruit of his loines he would raife egging forward it is vp Christ concerning the flesh, to fet him vpon his throne,

31 He knowing his before, spake of the refurrection of Christ, car * his foule should not be left bu lio was in the in grage, neither his fleth thould fee corruption

32 7 This Telus hath God raifed up, whereof we all are witnesses.

33 Since then that hee by the 7 right hand of God bath beene exalted, and bath received of his more: therefore when death appear Father the promife of the toly Ghoft, hee hath ted conquerous and thed foorth this which ye now fee and heare.

34 For David is not afcended into heaven, but forowes, Christia bee faith, * The Lord faid to my Lord, Sit at my our come those for tight hand,

35 Votil I make thine enemies thy foote- when as being floole.

36 Therefore, let all the boufe of Ifrael know ever with his Fafor a suretie, that God hath 2 made him both ther. for a furette, that God hath a made nim both 4-Pfal. 16.9.

Lord, and Chrift, this Iefus, I fay, whom yee hade 1 Thou with not crucified.

z This word, Call on, fignifieth is holy Scriptures, an eatcrauing for helpe 5 Christ being Gods prouidence cancified of wice manifeltly approogainefay him. Gods euerlasting neither be feparared from his deterneither yet be the cause of euill: for able counfe.l , a pointed the wicked God doeth that well. which the infirmhands were wicked, r The fact is fayd 5 Chrift (as Dauid foretolde)did not or ely tife againe, grau . : ide of all Corruption. Was in los forowe

4 The chiefest vie

faluariou by faith.

rightly fayd to haue rotves of death. dead, he ouercame death, to live for fuffer me to 10maine in graue.

both or body and

victorer , er ibole

Thou hast opened mee the way to the true life. § 1. King. 2. t4. chap 13.36. Plaim 134.17. x Had fworne folemnly. x Plai. x6. 10. chap. 13. 35. 7 Peter witneffelt that lefus Christ is the appointed enertiating King. which he product manifestly by the gifter of the holy Ghoit, and the tellimonic of Danid. y Might and power of God. * Pfalitio.t. Z Chrift is fayd to be made , because he wis aduanced to that dignitie ; and therefore it is not fpoken of his nature , but of his frate and dignitie,

The conscience pricked.

8 Repentance and

remiffion of finnes

in Christ, ate 1.We

Gofpel, and there-

principles of the

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Church which fe-

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ample of the ver-

tue of the holy

baprized before

they make coufef-

fion of their faith.

at The markes of

the true Church

of the doctrine of

the Apoitles , the

administration of

D Chrift in besling a man that

was binne lame.

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place and time ve-

ry famous , by the

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files, doeth partly

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a Both with heart

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and eyes.

to all men , borbin

ducties of charitie,

ioyaed to the

med the vertue of

the holy Gooft.

tion , and they are

Chap. III, IV.

Christ the Lord of life.

37 Now when they heard it, they were pricked in their hearts, and fayd vnto Leter and the other Aposties, M. n and brethren, what shall we doe? 38 Then Perer Lyd vnto them , Amend your

lines, and be baprized enery one of you in the Name of Telus Christ for the remission of finnes: and ye shall receive the gift of the holy Ghoft.

39 For the a promise is made voto you, and to your children, and to all that are afarre off, auen as many as the Lord our God shall call.

40 9 And with many other words he befought and exhorted them , faving , Saue your felues from a The word that is this froward generation. wfed here, giveth vs

to underfland that 41 10 Theo they that gladly received his word, were baptized, and the fame day there were added to the Church about three thouland foules.

42 21 And they continued in the Apoftles do-& ine , and 6 fellowihip , and 6 breaking of bread, and prayers.

43 € 12 And feare came vpon every foule ; and many wonders & fignes were done by § Apoftles. Choft : but fuch 45 44 3 And all that beleeved, where in one place, ere of age , are not and had all things common.

45 And they fold their pofferfions, and goods, and parted them to all men, as every one had need.

46 14 And they continued dayly with one accord in the Temple, and breaking bread at home, did eare their meat together with gladneffe and finglenetle of heart. the pure and fimple

47 Praising God, and had fauour with all the and true inuscation people; and the Lord added to the Church from

da, to day fuch as should be faued. wfed of all the

faithfull. b Communicating of goods, and all other dueties of charitie, as is forwed afsermand. c The Lewes weed thin leaves, and therefore they did rather breake them then cut them: So by breaking of bread, they undernowd that living together and the banquets which they wied to keepe And when they kept their lone feaftes, they wfed to celebrate the Lords Supper which eurn in thef dayes becam to be enrupted, and Pani amendeth it, I.Cor II. 11 So ofcas the Lord hicketh nexpedieur, he bridleth the rage of itrangers, that the Church may be p'acte f, and heae fome re'reilling. 13 Charstie maketh all things common con er ting the vie, according as necessitie requireth. 14 The faithfu'l came together at the begin ming with great fruit; not onely to the bearing of the word, but also to meat,

CHAP. III.

& Peter goeth into the Temple with lohn, a healeth the creeple, 9 To the people oathered together to fee the misracle, is he excounded the millerie of our faluation through Christ, 14 recusing their ingratisude, 19 and requiring their rep. n. ance.

Ow ! Peter and John went vp together into

2. And a certaine man which was a creeple from his mothers wambe was carried, whom they layde dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who feeing Peter and John, that they would enter into y Temple, defiring to receive an almes. 4 And Peter earneftly beholding him with

Ioho, fayd. Looke on vs. leib other tobeleene.

5 And he a gaue heede vnto them, trufting to receive fome thing of them.

6 Then faid Peter, Silver & gold have I none, but fuch as I have, that give I thee : In the Name of Iefus Christ of Nezareth, rife vp and walke.

7 And hee tooke him by the right hand, and lift him up, and immediatly his feete and ankle bones received frength.

8 And he leaped up, stoode, and walked, and entred with them into the temple, walking and leaping, and plaifing God

9 And all the people faw him walke , and praifing God.

to And they knew him, that it was he which fate for the almes at the Beautifull gate of the Temple : and they were amafed, and fore aftonied at that, which was come vnto him.

11 ¶ And as the creepie which was neared, he courainem, we beld Peter and John, all the people ranne amaled bad braid him: or which them in the porch which is called Salomons, that if he weeker 12 2 So when Peter fawe it , bee answered voto thim got out of his

12 * 50 when reter sawe it, not animated with a fight, we have the people. Ye men of I fract, why marneile ye at fight, he family this? or why looke ye fo ftedfathly on vs. as though a mixed grane. by our own power or godlineffe, we had made this pointed to con-Blace the vabelen-

13 The God of Abraham, and Isaac, and Isaach, they doe wicked. the 4 God of our fathers hath glorified his Sonne ly alufe them, who Iefus, whom ye betraied, and denied in the prefence that ding amafed of Pilate, when he had in ged him to be deliuered. either at the surfa-14 But yee denied the Holy one and the Inft, at the instruments

and defired a murtherer to be given you, 15 And killed the Lord coflife, whom God it pleafeth God to hath raifed from the dead, wherof we are witnesses, on to enablish ido

16 And his Name bath made this man found, let ie and superfiti-16 And his Name has made too act to some the year, we, he whom ye fee & know, through faith in his Name: tied y that, we, he whom ye fee & know, through faith in his Name; d and the faith which is by him, hath given to him ded for the knowthis perfite health of his whole body in the pre- ledge of his true fence of you all. nce of you all.

17 3 And now brethren , I know that through \$\frac{\text{Chillifactive}}{\text{Ch4P.5.30}}\$.

ignorance ye did it, as did all's your governours. e Whe hath life in 18 But those things which God before had himfelfe, and greath

18 But those things which God before had life to other, there by the mouth of all his Prophets, that 4.8 scale by biles Christ should suffer, be bath thus fulfilled. 19 Amend your lives therefore, and turne, that raifes from the atad.

your finnes may be put away, when the time of re- whole Nome he freshing shall come from the presence of the Lord, 3 1th best of a l 20 And hee shall fend lefus Christ, which be- to receive Christ

fore was preached voto you. 21 f Whom the heaven must containe vitill fuch as have neg-

the time that all things be reftored, which God had leded to great, a the time that all things be remored, which does not benchie through fpoken by the mouth of all his holy Prophets fince made weakness. the world began. 22 & For Mufes faid unto the Fathers, The Lord moce f ta meane :

your God thall raife vp vnto vou & a Prophet . euen As for the 1200miyour God thall raite up unto you a a tropner, ruen are of the croffe, of your brethren, like unto me : ye thall heare him we have to fee in all things whatforner he shall fay voto you.

23 For it shalbe that energy person which shal not a free and purpose hears & Propher, shallbe detrroyed out of & people he Prophers, of the Prophers, of 24 Alfo all the Prophets h from Samuel, and C-till, how that thencefoorth as many as have speken, have like helt of all se should

wife forerold of thefe dayes. 25 4 Ye are the i children of the Prophets, and he fhoult appears of the couenant, which God bath made vnto our from ne arn the

fathers, faying to Abraham, " Eucn in thy feede intge and rett ree thall all the kinneds of the earth be bleffed 26 First voto you hath God k raised up his be faued, and ail

Sonne Iefus, and him he hath fent to blelle voir, voorleegers vierin turning enery one of you from your iniquities. Then hibert were

he freaketh but of one mouth, to forme water us the confent and agreem near the Or, be taken up into heaner. & Deut. 18.15. can ? 37. Proposts. [Or, ot laten rymnorance, T. Dritt, 18,15. car 3,7. g. This prime was of next forch and further Proposts. b. My when we sho kingdom of fract with this time that the Laws rate belong a rech above gotto in the kingdom of food. i For whom the Prophets where he exist reponsed. "Gen, 2,3,46,3,3. k. Given to the world, or anticaptum too leady primed." and advanced to his king isme.

CHAP. IV.

Beter and John a are taken and branght before the councill, 7 and 19 They fpeake boldly in Christs car fe. 25 The difeigles gray unit God. 32 Many feil their poffellions, 36 Of whem Barnabas es me.

Nd as they fpake voto the people, the t Noneacecome A Nd s as they spake vino to Priefles and the a Captaine of the Temple, monly more tingent or holds

ligent or older eaemies of the Church, then fuch as professes themselves to be near builders. but the more they tage, the more constantly the faithfull serungs of God do continue, a The lewes had certaine garefen for the garde and aferte of the Temple and duantes se de la constitución de being a very impudent and proud vong man, loge, haid a of the taking of India and

11 And as the creeple which was healed, he could them, who

and meaner shich

worthip, ibac 184

wed on h mbeing fo foo eas beis ofe fered raio vs but

baue per regenagainit that . the dee

be ciu. Red bere

a l ieleeuri might

many Prochess, rec

No saluation but in Christ,

The Actes.

I he Apostles prays

thought to diminifi the number , they ancreased them. e Thefe were they that made the Sanhearen, which were tide. All of the tribe of

b 15thile they

Iuda , vn ill Hered 25d that crucitie

again'i Dausds a Of whem the high Pries were wint to be chefen and made, the exeoution of the yearely office being now

chang-d. Against fuch as bragge of fu.ceftion of perfour, without a fuccef. fion of doctime, and by that meanes beate downe the tiue minifters of the word, fo faire foorth as they are able.

e By what authovitie. a Wolner which fusceede trae Pa-

Itours , pleade their owne cause, and no: Gods neither the Churches. 4 He is indeede a true ih-epheaid. that teacheth his theepe to hang vpon Chilt onely , 20 wpon one that is nor dead, but harh conquered death, and barn all ule in his owne hand. i/ai . 23, 16 m 11.21.

47 7527-12-10-

luke 11.17, rom, 9,23. .pet.1.7. f Of God. g There is no other man , er no other power & authority robationer : which kin te of speech be-

the lewes, roce zp.n this , that when we are in danger , we eall upon them at whose hands we tooke for beipe. b Any where: and shis feiteth forth

2 1110 Us the laree. mi Be of Chiftes kine tone. , The good liberale and bolineil's

of the f ruants of God doch yet thus my a good has fach as lay bi vuder a vitate of

riale . doe at length bewray themfel es to be infeed vicked

men, . The word wed here, is I diot, which being fpoken in comparison had to a

and the SadJuces came you them, 2 Taking it grisuously that they taught the

people, and preached in Ielus Name the refutrection from the dead. came to their fellowes, and shewed all that the bie communicate their 3 And they layd hands on them, and put them

Priefts and Elders had fayd vnto them. In hold, vntill the next day : for it was now even-Howbeit many of them which heard the

word, believed, and the b number of the men was about five thousand. 5 And it came to passe on the morrow, that their erulers, and Elders, and Scribes, were gathe-

red together at Hierufalem. 6 And Annas the chiefe Priest, and Caiaphas, and John, and Alexander, and as many as were of

the d kinred of the hie Priest. 7 2 And when they had fet them before them, they asked, By what power, or in what a Name

haue ve done this? 8 Then Peter full of the holy Ghoft , fayd vnto thez, Ye rulers of the people, and Elders of Israel,

o 3 For as much as we this day are examined, of the good deede done to the impotent man , to mit, by what meanes he is made whole,

10 4 Be it knowen vnto you all, and to all the people of Ifrael, that by the Name of Iefus Christ of Nazareth, whom ye have crucified, whom God raifed againe from the dead, even by him doth this man fland here before you, whole,

II . This is the frome cast aside of you builders, which is become the head of the corner.

12 Neither is there faluation in any other : for among men there is f given none other 8 Name h vnder heauen, whereby we must be faued,

13 5 Now when they faw the boldnesle of Peter and John, and understood that they were vnlearned men and without i knowledge, they marneiled, & knew them, that they had beene w lefus:

14 And befolding also the man which was healed standing with them, they had nothing to fay

15 Then they commaunded them to goe afide

out of the Councill, and k conferred among them-16 Saying, What shall we doe to these men?

for firely a manifest tigne is done by them, and it is openly knowen to all them that dwell in Hierufalem : and we cannot denie it.

17 But that it be notifed no farther among the people, let vs threaten and charge them, that they

ipeake henceforth to no man in this Name. 18 So they called them, and commanded them, that in no wife they should speake or teach in the

Name of lefus. 10 7 But Peter and John answered vnto them,

and fayd, Whether it be right in the fight of God, to obey you rather then God, indge you 20 For we cannot but speake the things which

we have feene and beard.

21 So they threatned them, and let them goe , and found nothing how to punish them , because of the people; for all men praised God for

Magilyote, betokeneth a private man but when we fpeake of feunces and Finders, it fign fieth onethat to unlearned; and in accompt of honour and ellamatten is imported one of base degree, and no estimation. k Land their heads matter is imported one of base degree, and no estimation. k Land their heads segepher. 6. He that stateseth himselfe in ignorance, commeth at length to do open wicke locife and that against his owne confcience. 7 We man fo obey men to whom we seef birch that especially and before all things wee obey God. \$50 rie off are the wicket from doing what they lift, that contracy, wife God vieth in that to the festing forth of his glory, which he giveth them leave to doe,

that which was done. 22 For the man was about fourtie yeeres olde.

on whom this miracle of healing was shewed. 23 9 Then attoone as they were let goe, they , The Aposties

24 10 And when they heard it, they lift up their voyces to God with one accord , and faid, O Lord, ther to be afraid of thou art the God which halt made the beauen, and the threatnings of the earth, the fea, and all things that are in them,

25 Which by the mouth of thy fervant David contemne their haft layd . & Why did the Gentiles rage , and the rage and madnesse people imagine vaine things?

26 The kings of the earth affembled, and the their force and rulers came together against the Lord, and against ma ice, an earnest

27 For doubtleffe, against thine holy Sonne Iefus, whom thou haddeft anointed , both Herod and which we doe ma-Pontius Pilate, with the Gentiles & the 1 people of Christ) and fo flee Ifrael gathered themfelues together. to the ayd and fue-

28 To m do whatfoener n thine hand , and thy com of our Father. counfeil had determined before to be done.

20 And now O Lord, behold their threatnings, and graunt vinto thy fernants with all boldnette to fpeake thy word,

30 So that thou ftreich forth thine hand that is here wfed, not fo 30 So that thou thretch total time hand toat much for the twelve healing, and fignes, and wonders may be done by tibes every one of the Name of hine holy Sonne lefus.

31 11 And when as they had prayed, the place was ple, as for the great thicken where they were affembled tog ther, and multitude of them, they were all filled with the holy Ghoft, and they trons had affembled

fpake the word of God boldly. 32 12 And the multitude of them that belee- they, as Inda ued, were of one heart, and of one foule ; neither ente Gods counfell, any of them faid, that any thing of that which he though they hinke

← common.

wineste of the refurection of the Lord Ielus : and fermin d of thine great grace was voon them all. 34 13 Neither was there any among them, that 11 God witneffeth

lacked; for as many as were poileflours of lands or to his Church by a houses, fold them, and brought the price of the it is he that will things that were fold.

35 And layd it downe at the Apoftles feere, and king he powers it was diffrionted voto enery man, according as he and ear h.

36 Alfo Iofes which was called of the Aposites the true Church, Barnabas (that is by interpretation, the fonne of wherein there is confolation) being a Leuite, and of the countrey of de erine as in cha-

yerus, 37 Where as he had land, fold it, and brought another: And the Pattours dictus? the money, and layd it downe at the apostles frete, the doctrine both

flantly. . They agree both in counfell, will, and all surpoles. . Chapa. 444 13 Title charitie belpeth the necellitie of the poore with his owne lotte; but for that all things be done well and orderly. CHAP. V.

1 Ananias for his decest in keeping backe part of the price, s falleth downe dead, wandlikewife Sapptira his wife. 1. Through diners the Apolles mirales 4, the faith is increased. 18 The Apostles that were imprison, 19 are delivered by an Angel 16 and being refereshe Synode of the Priefle, 36 through Gamiliels counfell they are keps aline, 40 and becein; 41 They glorifie God.

B Ve a certaine man named Ananias, with Sapphira his wife fold a possession. 2 And a kept away part of the price, his wife how greet a finne

alfo being of counfell, and brought a certaine part, hypocrific is effeand laid it downe at the Aposiles feet.

3 Then fayil Peter , Ananias , why hath Saran presence and would feeme to thine and be chiefe in the Church. a Crafta ; tooke aways

troubles with the Corgregation. 10 We onght neiour enemies. ther yet foolishly against va, but we haue to fet again & thicking vpon the power and good Will of God (both nitellly behold in

+ Pfalme a. 1. I Although the people of Ifrael was bus on: people, yet the plural number which made a peo-

themfeines togem The wicked exepotletfed , was his owne, but they had all things nothing of it, but

fore without tault. 33 And with great power gaue the Apostles n Thou haddest deand power.

etablifh it by fhaboth of heaven

11 An example of ritie operowards

z Loke sheweth by constant examples. cially in their which suder a falfe

clocks of zeale,

b füled

b Fully possessed. bad appointed that farme or polition for the Church, they ftucke not at it to keese away a part of the price , As though they had had to doe with men, and not with G:4. and therefore be faith afterward

that they tempted God d Hereby is declared an adusfed and purpofed decrit, and the fault of the manin admitting the densis sugge-

Acons. e Looke how oft men do things with an enell confesence, fo of they pronounce fentence against themfelnes, and as much as in them lieth, prouoke fet purpofe, minding to trie whether he be inst and aimightie orns f Are at hand.

a The Lord by his marneilous verrue brideleth fome, that they may not hurt the Church : other force bee keeperb in bis arve and feare: and other fome be allureth vuto g Highly prayfed

3 The more that she Church increafeib, the more increaseth the rage of Satan , and therefore they proceede from threatnings,

to prifoning. h The word which is vsed here , is Herefle, which fignifieth a choyle, and fo is taken for a right forme of learning, or faction , or studie and courfe of life,

which the Latines call a felt : at the first this word was indifferently wied. but at length , st same to be taken onely in enill part, wherevoor came the name of Here. tike, which is taken for one that goeth Aftray from found and whole forme do-Etrine after such fort , that he fetteth light by the indgement of God and his Church , and continuerth in hes

epinion, and brea-keth the peace of the Church 6 Angels are made feruants of the feruants of God. 5 God doet h therefore deliver h.s. that they may more troutly propoke his enemies. i Wordes, whereby the way unto lafe is formed, 6 God mocheth his enemies attempts from

of this potlession? 4 Whiles it remained, appetteined it not vnto thee! and after it was fold, was it not in thine owne

b filled thine heart, that thou shouldest clye vnto

power? how is it that thou haft a conceived this thing in thine heart? thou hast not lied voto men, but vnto God. Now when Ananias heard these wordes, he

fell downe, and game up the ghoft. Then great feare came on all them that heard these things.

6 And the yong men role vp , and tooke him vp. and carried him our, and buried him.

7 And it came to patte about the space of three houres after, that his wife came in ignorant of that which was done.

8 And Peter faid vnto her, Tell me, fold ye the

land for so much? And the faid, Yea for so much. 9 Then Peter faid voto her, Why have yee agreed together, to e tempt the Spirit of the Lord? behold, the feete of them which have buried thine husband, are at the doore, and shall carie thee

10 Then the fell downe straightway at his feet, God to anger, as of and yeelded up the ghoft: and the yong men came in, and found her dead, and carried her our, and bu-

ried her by her husband. 11 2 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many fignes and wonders shewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durft no man loyne himfelfe to them : neuertheleffe, the people 8 magnified them.

14 Alfo the number of them that beleeved in the Lord, both of men and women, grew more and

15 In so much that they brought the sicke into the Areetes, and laid them on beds and conches, that at the leaft way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, b inging sicke

folkes, and them which were yexed with vacleane fpirits, who were all healed. 17 Then the chiefe Priest rose vp, and all they that were with him (which was the b fect of

the Sadduces) and were full of indignation, 18 And laid handes on the Apostles, and put

them in the common prifue. 19 4 But the Angel of the Lord by night opened the prison doores, and brought them footth,

and faid. 20 5 Goe your way, and stand in the Temple, and speake to the people, all the wordes of this

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with bim, and called the Councill together, and all the Elders of the children of if zel, and fent to the prifon, to cause them to be brought.

22 But when the officers came, and found them not in the prifon, they returned and told it.

23 Saying, Certainely we found the prifor flut the holy Ghoft, and keepe away part of the price as fure as was possible, and the keepers standing without, before the doores : but when wee had opened, we found no man within.

24 Then when the chiefe Priests and the captaine of the Temple, and the hie Priefts heard thefe things, they doubted of them, wherevere this would growe.

25 7 Then came one and shewed them, saying, 7 The more open-Behold, the men that ye put in prison, are franding vertee showeth is in the Temple, and teach the people.

26 8 Then went the captaine with the officers, creafeth the madand brought them without violence (for they fea- which confide red the people, leaft they should have bene stoned.) against him.

And when they bal brought them, they fet 3 Tyrauts which them before the Councill, and the chiefe Priest confrained to asked them.

28 9 Saying, Did not we Braightly comand you, 9 It is the prothat ye should not teach in this name; and behold, Pe tie of tyrans ye have filled Hierufalem with your doctrine, and owne commandeye would k bring this mans blood upon vs.

20 10 Then Peter and the Apostles answered, and faid, We ought rather to obey God then men. R. Make vs guidue

30 " The & God of our fathers hath raifed up of murdering, that Ielus whom we flew, and hanged on a tree.

31 Him hath God life vp with his right hand, to name. to be a Prince and a Saujour, to give repentance to to We ought to Ifrael, and for gineneffe of finnes.

32 12 And we are his witnesses concerning these things which wee fay : yea, and the holy Ghoit, may bey God. whom God hath gluen to them that obey him,

33 Now when they heard it they I braft for anger, and consulted to flay them. 34 13 Then stood there vp in the Council a cer- uer of his Church

taine Pharise named Gamaliel, a doctour of the in despire of his Law, honoured of all the people, and commanded to put the Apostles foorth a litle space,

35 And faid vnto them , Men of Ifrael , take clent for vs that beede to your felues, what ye intend to doe touching these men.

36 4 For before these times, role vp Theudas our vocation goe m boatting himselfe, to whom resorted a number of men, about foure hundreth, who was flaine: I Iris betokneth and they all which obeyed him, were scattered, and that they were in brought to nought.

37 After this man, arose vp Indas of Galile, in lensty attacked the dayes of the tribute, and drew away much peo- in minde, for it is ple after him : he also perished, and all that obeyed him, were scattered abroad.

38 And now I fay voto you , " Refraine your are harrifuly cut felnes from these men , and let them alone : for if in funder with this counsell, or this worke be of o men , it will 13 Christ findeth come to nought:

39 But if it be of God, ye cannot destroy it, least cause even in the ye be found even fighters against God.

40 And to him they agreed, and called the A- be thi keth it postles : and when they had beaten them , they needefuil. commanded that they should not speake in the religion we walk Name of Iefus, and let them goe.

41 15 So they departed from the Councill, re- that mean empt ioycing, that they were counted worthy to fuffer rebuke for his Name.

42 And dayly in the P Temple, and from house tion. to boule they cealed not to teach, and preachlelas in To be of some Christ.

and trinaitiy.

felte, the more innes of bus er emies feare not God, aie

feare bis fernants. to fe: out their

ments as right and reafon , be they neuer fo wicked man whom jet they will not zonchiafe obey no man , but

forfaire foorth as obeying him, we 11 Chuft is appointed and indeede neclased Prince and prefera . Chap.3.13.

12 It is not fuffie end , but we muft alfo according to on forward till we come vato it a maft nebemens rage, and marucio a borowed kinde of speech taken from them which

defenders of bis enemus, fo otras

14 la motters of take good heede nothing valer &

colour of zeale. belide our voca-

n He deffmadesh

has fellowes from murdering the Apostles, neither deeth be thinke it good to referre the master to the Romane Magifirate, for the lewes could about nothing worfe, then to baue the tyrannie of the Romones confirmed o If it be countertest and unadusfed. 15 The Apolles accustemed to fuffer and beate wordes, are at length itured to beare ftripes yet fo,that by that meanes they become monger. p Both publikely The Actes.

CHAP VI. a The Arofles 3 toppoynt the office of Dearsnfbip stofenen chofen men 8 Of whom Sauen full of faith, is one: 1 2 He es taken, 13 & accused as a transgresour of Moses Law. N D in those Jayes, as the number of the dif-

A civies gr w there arole a marmuring of the s When Saran bath affin ed ene " G cians towar 'es the Hebrewes , because their Carrett With our, willow sweep good din the b dayly ministring. and Chit ... mal pu e aud in 2 4 Then the tweese called the multicude of Vitie . De afficleth the disciples tog ther, and faide, It is not a meete it wain, with cithat we thould leave the word of God to ferue the uili antention and ftrife oet Nixe dianles. th milurs: Bit

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4 Chap. 21 8.

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in a ate . An the

a The office of

presentes the

3 3 W ar for brethren , louke you out among ou leven men of honest report, and full of the tally G oft, and of wisedome, which we may app is to this bolinette.

4 And wee will give our fdues continually to prayment to the wiriff ation of the word,

5 And the facing of afed the whole multitude: and ruey choic Sienes a man full of faith and of the in y G oft and + Philip, and Prochorus, and Nicas r and I tmon, and Parmenas, and Nicolas a Pofelytes Antischia,

6 + Woich they fet before the Apostles; and they prayed, and e layed their hands on them

7 5 And the worde of God increased, and the number of the attempt s was multiplied, in Hierufale n greatly and a great company of the Priefts were opediting to the flaith

8 6 Now Steven full of faith & 8 power , did

great wonders and miracles among the people. 9 7 Then there atole cetraine of the b Synagog ie, which are called Liberrines, and Cyrenians, and of Al-xandria, and of them of Cilicia, and of e I. is fuce a mat-

ser, as we may in no Airs, and disputed with Steuen. 10 8 But they were not able to refift the wife-

dome, and the Spirit by the which he spake. 11 Then they suborned men, which sayd, We have heard him speake blasphemous words againa

Mofes and God. 12 9 Thus they mooned the people and the Elders, and the Scribes; and running upon him, Deacons (a d much caught him, and brought him to the Councill.

13 10 And fet foorth false witnestes, which faid, This man ceafeth not to speake blasphemous words against this holy place, and the Law.

14 For we have heard him fay, that this Tefus of Naza: eth thall deftroy this piace, and that change the ordinances which Mofes gave vs.

15 And as all that fate in the Council looked fledfattly on him, they I faw his face as it had bene the face of an Angel,

lawfully elected. "This c-remonie of laying on a handes came from the Lewes, who wfed this order both in publishe affaires, and off ing of facrifices, and alfo in primate grayers and blefin's, as appeareth Gene 18, and the Church observed this cereminie, 1 Tim. 5.12 actes 8 17 but here is no mention mile either of creams, or planting, or rafing, or croffer, dec. 5 An happie end of tempration, f This is the figure Me-son mia, manny by faith, the dollrine of the Gofpell which engend eth faith. 6 God exercifeth h s Church firft wirh earlt wordes and flauoders, then with impreforments afte ward with fcon giogs, and by thefe meanes prepareth it in fuch fort, that at leng his ee confeth it to encounter with Satan and the world, even to bloodities and death, and that with good forcelle. g. Excelose and finewlar gefes. 7 Schooles and Voicesfines were of olderime a dicted to falle pattours. and were the intruments of Satanto blowe abroad and defend falle doctrines. 6 O; th. compiny of Colledge as it were 3 Falfe reachers, because they will not be ouercome, flee from difpirations to manifest and open flaundering and falfe accuferious 9 The fir t bloody perfecution of the Church of Chris beginne and sprang from a Councillof Priests by the suggestion of the Va unstitue dockours. 30 An example of southers or falle accufers, which gather falte conclusions of chings that are well verered and fpoken. i Hereby it appeareth that Stenen had ealogs that are well viried and tpound. A Herry stappeareth that detect that an excellent and goodly countenance, having a quiet and fetted minds, a good antitime, and fure perfuration that his cause us in it is for seeing he was to Speake before the people, God beautified his countenance, to the end that with the very beholding of him , the Lewes mindes might be pearerd and amaled.

CHAP. VII. e Steuen pleading his eaufe, forweth that God chefe the Fathers, no before Mifer was boine, 43 and before the Temple was buset: 44 And that all outward ceremonies were ordered according to the heavenly Paterne, 54 The Iewes gnafbing their teeth, 59 itone him.

THEN : fayd y chiefe Prieft, Are thefe things : Steuen is add

2 And he faid, Ye men, brethren, and Fathers, this caufe, hures hearken. 4 That God of 2 glory appeared voto pole, that vuder our father Abraham, while he was in " Melopota. a coake, and comia, before he dwelt in Charran,

3 And faid voto him, Come out of thy coun-demued. trey, and from thy kinred, and come into the land a Steuco witwhich I shall shew thee.

lewes , that bee 4 Then came be out of the land of the Chal- acknowledgeth deans, and dwelt in Chatran. And after that his fa- the true fa bers, ther was dead: God brought him from thence into and the onely true this land, wherein ye now awell,

s And he gave him none inheritance in it, no, they are more not the c bredth of a foote: yet he d promifed that ancien then the he would give it to him for a possession, and to his that ferticeapfeede after him, when as yet he had no childe.

6 But God fpake thus, that his & feede should be a folourner in a ftrange land; and that they lay another founshould keeps it in bondage, and entreate it cuill dation of true ree foure hundreth yeeres.

7 But the nation to whom they shallbe in bondage, will I judge, faith God : and after that, they made with the facshall come forth and serve me in this place.

8 " He gaue him also the couenant of circam- 4 Gene. 12.4. cition : and to Abraham begate & Ifaac , and cir- G.d full of glory cumcifed him the eight day : and Isac begate anamaiefic. * Iacob, and Jacob the twelve * Patriarkes.

9 3 And the Patriarkes mooned with enuie, fold that Abraham 4 Ioseph into Egypt : but God was with him.

10 And delinered him out of all his afflictions, and & gane him & fauour and wildome in the fight conteined Chalden of Pharao king of Egypt, who made him gonernor which was never ouer Egypt, and oner his whole house.

11 Then came there a famine ouerall the land of Egypt and Changan, and great affiliation, booke 6, thap 17. shat our fathers found no fuftenance.

12 But when I Jacob heard that there was ground as to fet his foote upon. come in Egypt, he fent our fathers fir :

rine in Egypt, he fent our fathers first:

And at the fecond time toleph was know.

pefection was en of his breubren, and lofephs kindred was made forged to Abraknowen vnto Pharao.

14 Then fent lofeph and caused his father to posternie enroyed it be brought, and all his kinred, even threefcore and a great white after fifteene foules.

15 So & Iacob went downe into Egypt, and he need othe. died, and our fathers,

16 And were h remooned into Sychem, and med foure bundreth were put in the sepulchre , that Abraham had yeares, from the bought + for money of the fonnes of Emor, beginning of A-Senne of Sychem.

17 But when the time of the promife drewe birth of I/aac: neere, which God had fworne to Abraham, the and foure hundreth people & grew and multiplied in Egypt,

lest of Law , he might be con-

seffech voto the

moreover, that Temple, with all provided by the Law, and therefore they oughtes ligion , that is to ! fay, the tiee cours nont that God chers

a That mightee afterward verf 4. came out of Chaldea , it is enident that Mefopotamia waso it . and borde. ring upon it , and fo writesh Plantus e Nos fo much

is the figure Sy-There are reckebyabams progenie.

bam, though his

which was at the which are froken of by Paul, Galat. 3.17.

from the time that Abraham and his father departed together out of Vr of the Chaideens. " Genesis 17.9. & Gene. 21.3. & Gene. 25.14. * Gene. 29. 33. and 30 5. and 35 23. 3 Stemen reckone h vp diligently the horrible mist hields of force of the Pathers, to teach the Lewes that they ought not rathly to reft in the authoritie or examples of the Fathers & Gen. 37,19 f. B) his kinde of freeds, is means the peculiar fauner that Gal forward mon. In the feet with the most the peculiar fauner that Gal forward mon. In the feet with the dea way from tirm, whom be he feet hat, and on the abort fail, the swith them whom bee deliveresh and of what feour great resulter. \$ Gene. 4.137. g. Gaue him fauner in Pharashi field for this wifedom. ** Gene. 4.137. g. Gaue him fauner in Pharashi field for 14.33. b. The Patriarke the formers of laceb, % Gene. 4.4 § ** Gene. 4.4 § ** Gene. 4.4 § ** Gene. 4.5 § ** Gene. * Gen 49 33. th ough there be mention made of me met then lofeph , left. 24. 34. . Gene 27;.16. \$ Exedus 4.7.

Steuens answere. Of Moses.

eaft out.

& Exel s.s

countenance.

Exed s. tt.

Excd, 2.13:

& Exod. 3.3. & Now he calleth

the Sonne of Gid

fore ftr ichimares

bim, faying to Me-

after be Brweth

naercifull goodne Be

and fauour, tobe of agoodly and faire

18 Till another King grofe, which knew not Ioseph.

i He denifed a fub-19 The fame i dealt fubrilly with our kinred, till innention against our flocke, in and entil intreated our fathers, and made them to that he commanded cast out their yong children , that they should not all the males to be

remaine aliue. 20 4 The same time was Moses borne, and was k acceptable vato God: which was nourished vp & That child was borne through Gods

in his fathers house three moneths. 21 And when he was cast out, Pharaohs daugh-

ter tooke him vp, and nowished him for her owne 22 And Mofes was learned in all the wifedome

of the Egyptians, and was mighty in words and in

23 Now when hee was full fourtie yeere old, it came into his heart to vilit his brethren, the children of Itrael.

24 € And when he faw one of the fuffer wrong, he defended him, and avenged his quarel that had the harme Jone to bim, and smote the Egyptian, 25 For hee supposed his brethren would have

vnderstoode, that God by his hand should give them delinerance : but they understood it not. 26 " And the next day, he shewed himselfe vn-

to them as they ftrone, and would have fet them at one againe, faying, Sirs, yee are brethren : wby doe ye wrong one to another?

27 But he that did his neighbour wrong, thruft him away, faying, Who made thee a prince, and a

iudge ouer vs?

28 Wilt thou kill me, as thou didft the Egyptian vefterday?

20 Then fled Moses at that saving, and was a ftranger in the land of Midian , where hee begate two fonnes.

30 And when fourtie yeeres were expired, there app-aced to him in the * wildernes of mount Sina, an I Angel of the Lord in a flame of fire, in a buffi

31 And when Mofes faw it, he wondred at the an Angel , for he is the Angel of great fight : and as he drewe neere to confider it , the counfell, and therevoyce of the Lord came vnto him, faying,

32 I am the God of thy fathers, the God of A. braham, and the God of Ifaac, and the God of Iafes , I am that God cob. Then Mofes trembled & durft not behold it.

of th) Fathers , Oc. 33 Then the Lord fayde to him, Put off thy shoors from thy feete; for the place where thou flandeft, is holy ground.

34 I have feene, I have feene the affliction of my people, which is in Egypt, & I have heard their groning, and am come downe to deliuer them:

and now come, and I will fend thee into Egypt. 35 This Mof s whom they forfooke, faving, Who made thee a prince and a judge? the fame God fent for a prince, and a deliverer by themhand

of the Angel, which appeared to him in the buth. 36 He & brought them out, doing wonders, and miracles in the land of Egypt, and in the red fea, and in the wildernes * fouttie yeeres.

37 4 This is that Mofes which faid vnto the children of Israel, & A Prophet shall the Lord your God raife vp vnto you ,even of your brethren like vnto me : him shall ye heare.

38 . This is he that was in the Congregation. in the wildernesse with the Angel, which spake to him in mount Sing, and with our fathers, who teceited the linely oracles to give voto vs.

39 To whom our fathers would not obey , but refused, and in their hearts turned backe againe into Egypt.

Chap. vii. God dwelleth not in Temples, SI 40 Saying wnto Aaron, 4 Make vs gods that 4 Exid 32 1.

may goe before vs: for we know not what is be 1 This was he ful

may goe before vs: for we know not what is be 1 Porthum of the E-

come of this Moles that brought vs out of the land gyptian idelative: Egypt.
41 And they made a " calfe in those dayes, and marunious calfe." 41 And they made a "same involved in the "mad made goody offered facrifice voto the idole, & reioyced in the and made goody invasor of King.

otks of their owne names.

42. Then God turned himfilf: away, and o game Hims. 12 a. B. in guessiante them up to ferue the P hoaft of heaven, as it is witte and very of his Spiten in the booke of the Propnets, & O home of the stand of which takes, have ye officed to me flaine beaths & facilities of \$3 at \$30.00 winked lights to we flore the will be not less to we have the will be not le ten in the booke of the Prophets , & O house of Il. ru, he gave the na by the space of fortie yeeres in the wildernetter frances.

43 And ye I tooke up the Tabernacle of Mo- P By the heaft of loch, and the flarre of your god Rempt an, figures, heaven, here he which ye made to worship them : therefore I will An ets, turthe cary you away beyond Baby Ion.

44 5 Our fathers had the Taberracle of wire and oth r flaries. neffe in the wildernesse, as he had appointed spia- 2 Anni 5 15. king voro " Mofes, that he thould make it accor. of Tate ke it up. ding to the fathion that he had feene

45 * Which tabernacle also our fathets (recei- s Mofes indeed ned, and brought in with Jefus into the post-ifion erect a Tabeingof the Gentiles, which God drage out " before our clesberthar was to fathers, vnto the dayes of Dauid:

46 * Who found favour before God , and de- he had flene in fired that he might find a tabetnacle for the God the mountaine, of Iacob.

47 *6 But Salomon built him an house. 48 Howbeit the most High & dwelleth not in hear.s. j.

temples made with bands, as faith the Propher, mples made with bands, as taken the propert,

1 Define red from
1 Headen is my throne, and earth is my hand to band.

foo estoole : what house will ye build for me, saith 1 By the figure Mee the Lord ? or what place is it that I should rest in? " tou) mie, for the e Lord? or what place is it that I mount tent in:

50 Hath not mine hand made all these things? G miles pisselfise.

51 77 Ye stiffenecked and cravicine united the holy out, that they found hearts and eares, ye have alwayes resisted the holy out, that they found yet always resisted. 51 7 Ye stiffenecked and of vncircumcited " Ged draue them Ghoft : as your fathers did, fo doe you. 52 Which of the Prophets have not your fat the to confathere,

thers perfecuted and they have flaine them, which when they entred thers perfectled and they have the to buy while the land. The wed before of the comming of that Iuft, of \$\frac{months}{\pi} 2.8 \frac{months}{months} 1.2 \frac{months}{\pi} 2.8 \frac{months}{months} 1.2 \frac{months}{months} whom ye are now the betrayers and murtherers, find. 132.5.

53 * Which have received the law by the yordinance of Angels, and haue not kept ir.

54 S But when they heard thele things, their Temple, according hearts brast for anger, and they gnashed at him to Gods commande. with their teeth.

9 But he being full of the holy Ghoft , loo- any tuch condition that the Maietty of ket fledfaftly into heaven, and faw the glory of God thould be inkei ftedfally into heaven, and law the gody of closed therein.

God, and Ielus a ftanding at the right hand of God, Closed therein.

Chapter 24.

56 And faid, Behold, I fee the heatters open, * Eft. 66.1, and the Sonne of man flanding at the right hand vler. 9. 26 egg. 44 9. of God.

57 Then they game a front with a loud With the zeale of God, at length voyce, and stopped their eares, and a ranne vpon judgeth bis owne

bun violently all at once, 58 And cast him out of the citie, and stoned " They are of wa-

at a yong mans feet, named Saul. 59 And they fromed Steuen, who called on nature, and ficke

Iewes were circumcifed as touching the fleft, and therfore there were two kinds of circumcifion , R m. 2.28. & Exed 16 16 galat. 3 19. y By the miniflerie of 8 The more Sain is preffed, the more bee braffein ont into an open rage. 9 The neerer that the Mariyes approach to death, the neerer they beho ding Chrift, do tife vp esea into heasen. ? Ready to confirme him in the controll in if the truth, and to receive him to him. 10 The leade of typochices and fuper-fittious people breaked bout at leagy himo modifore mailsoiff, A This way done in a rage and furie; for at that time the leves could out no wan to death by

misone and funme in your foulders call then be ke to that forme which + Thatis, of the conenast.

" Excd.25.40. x 1 /b 3.14. from of thefe coun-* 1. Crio 17.18. 1 8 4 . 6.1.

me :t, our not with any fuch consiston. 7 Stecen modued

him: and the b wirneffes laid downe their cloathes which ise drowned circum: i'ed hearss.

fiell in the finnes of otherrosfe all the

11.14 chapters. * Exod. 16.1. a Heacknowledgeth Moles for the lawg uer, but fo that he prooueth by his owne witoeffe, that the Law had respect to a more perfect thing , that is to fay, to the prophe icall ofsice which tended to Chrift , the bead

en By the perver.

* Exed. 7.8.10.

of all Prophets. . Das 18.15. chap 3 20. A Exed, 19.2.

Of Simon Magus.

The Actes.

Philip, and the Eunuch,

11 Faith and charitie neuer forfake the true fernance of God , eurn to the lait breath. c The word which

2 Chrift vleth the

mies to the fores-

ding forth and en-

langing of his king.

mourne for Steuen

ple of fingular

a Amniget all the

bar no min pray-

which the g d y

\$10:1 made of fors-

a The difperhon

of the faithful, is

the toy ing toge.

before a D-acon

in His nfalem . is

maje of Gader-

grandingily an

g Carid ouercom-

m-th Sa an fo ofr

as he luftech and

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as it were in fight

of them who

bewisched.

he decrined and

ken en good pare,

guage . who call

their wife min by

the Samaritans

with his witch-

they were wholly

6 The worked and

rhevery remobate

are contrained of-

of the good gill of

God , bat they caft

whole company of

tent mes to raite

wi b

edd Freder hom

Ening-lift.

4 Philip, who was

eth to him.

sage of his eac-

a The godly

God, and fayd, Lord Tefus, receive my foirit. 60 11 And he kneeled downs, and cried with a load voyce, Lord, clay not this finge to their charge. And when he had thus spoken, he d slept.

he ofeth here noteth out fuch a kind of imputing or laving to ones charge, as remainesh firme, and ited for ever, never to be remitted. d Locke & Thef. 4. 13. CHAP. VIII.

uThe godly make lamentatio for Steu.n 3 Saul makethhawocke of the Church s Philip preacheth Christ a: Sameria. 9 Simon Magus 18 his couetonfu ff. reprodued, 26 Prilip 27 commeth to the Ethiopian Eunuch, 38 and baftize th him.

Nd ' Saul conferred to his death. And a that A time, there was a great perfecution against the Courch which was at Hietulalem, & they were all scattere I abroad thorow the regions of Indea and Samaria, except the Apostles

2 Then certains men fearing God, caried Steuen among them, to be buried, and made great lamentation for him.

after his dea h. aud 3 3 But Saul made hauocke of the Church, and burie him, snewing entred into every house, and drew out both men and women, and put them into p. ifon.

4 Therefore they that were scattered abroad. went to and fro preaching the word.

5 Then came I buin into the civie of Samaria, and preached Chaift vino them.

diseries of charitie 6 And the people gaus heed voto those things wfe, there is no menwhich Philip fpake, with one accord, hearing and HINE DO of relikes. feeing the miracles which he did

7 For vncleane fortits crying with a loude or fermening abroad voyce, came out of many that wire poffelled of them : and many taken with palifies , and that halte 1, were healed.

8 And there was great joy in that citie.

9 s And there was before in the citie . a certaine man called Simon, which yiedb witchcraft, and c bewitched the people of Samaria, faying that he himfeife was some great man.

10 To whom they gaus heed from the leaft to the gleateft, faling, I'mis man is that great power

11 And they gave heed onto him, because that of long time hee had bewitched them with fur-

b The word which is wied in this place 12 But affoone as they beleeved Philip, which To is at the first inpreached the things that concerned the king Jome of God, and the Name of Jefus Christ, they were and is for rowed out

of the P vi ns lanbaptized both men and women. 13 6 Then Simon himfelfe beleeved also, and abet wine, but af. was baptized, and continued with Philip, and wondied, when he faw the fignes and great miracles germ tra it mas tafien en enill part.

which were done. e He had fo alluyed 14 \ 7 Now when the Apollles, which were at Ierufalem, heard fay, that Samaria had received the

catte, that as b'ind word of God, they fent vato them Peter and John. of mad barebra, nes 15 Which when they were come down, prayed

> for them, that they might receive they holy Ghoft. 16 (For as yet he was fallen downe on none

of them, but they were baptized onely in the Name of the Lord I fus) 17 Then layd they their hands on them, and

they received the ho v Ghoft.

it vp againe forth-18 8 And when Simon faw, that through laying on of the Apostles hands the boly Ghost was 7 Peter unt chiefe, but as an a · baffagiuen, he offred them money. dour feet from the

19 Saving, Give me alfothis power, that on

the Apolities , and John his companion, according to the authoritie which was committed unto them, confirme and build up the Churches of Samaria, whole foundation had beene layd afore by Philip. d Thefe excellent gifts, which are necessary, effearally for them that were to be appointed rulers and governours of the Church 8 Ambition and controllnette doe at length plucke the hypocrites out of their whomfoener I lay the hands , hee may receive the holy Ghoft.

20 9 Then faid Peter vnto him . Thy money , They are the perifh with thee, because thou thinkest that the succedors of Sigift of God may be obtained with money.

21 Thou halt neither part nor fellowship in net of Simon Pethis e businesse: for thine heart is not fright in the buy or fell holy fight of God.

22 10 Repent therefore of this thy wickednes, . In this destrine and pray God, that if it be possible, the thought f Is not opright in

of thine heart may be forgiven thee. 23 For I fee that thou art in the g gall cfbitter. 4: fembling.

neffe, and in the bond of iniquitie. 24 Then at freeted Simon and fild, Pray ye to vilet finners, for

the Lord for me, that none of thefe things which long and fo faire ye haue fooken come vpon me. 25 \ So they when they had teftified and prea- inward matice of

ched the word of the Lord , returned to Hierufa - the heart, and that lem, and preached the Gospel in many townes of wnimens and alway the Samariranes.

26 " Then the Angel of the Lord spake voto Magician was 26 11 Then the Angel of the Low space.

Philip, faying, Arife, and goe toward the South vn- while yesters bed, the South vn- while yesters bed, the said of butterto the way me goeth downe from Hierufalem noffe : and he is faid vnto Gaza, which is wafte.

27 And ne arose and went on ; and beholde , a though bee were certaine Ennuch of Ethiopia, Candaces the med with gall, and Queene of the Ethiopians: onere courrount, ourrain it.
who had the rule of all her treasure, and came to b Intangled in the
bonds of surquitie.

28 And as he returned fitting in his charet, hee leth ficely whom read Efaias the Propiet.

ad Estates the Groppet. 29 Then the Spirit faid unto Philip. Goe neere was thought on and ios ne thy felfe to yonder chatet.

30 And Philip ranne thither, and heard him inttruct and hapreads the Prophet Efairs, and fayd, But vnderftendefition what thou readeft ?

31 And hee fayd, How can I, except I had k a deth the limits of guide? And he defired Philip, that the would come vo and fit with him.

32 12 Nowe the place of the Scripture which means and antibes he read, was this, 4 He was led as a sheepe to the ritte with Candaflaughter: and like a lambe dumbe before his Candac sisa camthearer, to opened he not his mouth.

33 In his bumilicie his in gen ent bath beene Regen s of Eibioxalted; but who thall declare his m generation? for his life is taken from the ea. th.

34 Then the Europe as fwered Philip, and faid, I p ay thee, of whom speaketh the Prophet this; which teems most of himfelfe, or of force other man?

35 Then Philip opened his mouth, and began or for me (as mes at the fame Scriptine, and preached voto him letus, termer) are go used by the fee

36 And as they went on their way, they came are proundence vnto a certaine water, and the Eunuch fayd, See, of God. here is water, what doeth let me to be baptized ?

37 13 And Poilipfayd voto him, If thou belee- readeth it thus, One: uelt with all it incheart, thou mayeft. Then he and of a narrow frait, fwered, and fayel. a I believe that that I fus Christ and out of sudge-ment was be taken; is that Sonne if God.

38 Then hee commanded the charet to fland raw frait, he meafill : and they went downe both into the water, noth the grane and both Philip and the Eunuch, and he bap ized him, the very bands of

39 And affione as they were conse vp out of indgement, the pun the water, the Spirit of the Lord caught away Prin n famout which lip, that the Eurouch faw him no more; fo he went mas layd woon hims

on his way reloyeing.

mon Magus, and

which I preach. ded , and wishous 10 We mut bope

Well even of the forth as we may. g He called the lift weckelin Ce Distervish this

to be in the gall, as 11 Christ who cale be lufterh doech no fuch matter, to

this meaner exten his kingd me eyen Into E biopia. i Aman of great ces : New this word

m n n merioall the

k To fb w me the אני סו טו h. to נישר derftand st.

to come! y chance

+ E/21.51 7. I The Hebrem text where by the nar-

flate which Christ tooke upon him

for our fakes, in bearing his Fathers wrath. m How long his age foal last : for Chriff haning once rifen from the dead, dieth no more, Rom 6.9 13 Profeffir wo of faith intequifice in bartizing of them which are of years, and therefore it is euident that we are not then fift ir graffer ioto Chint, when wee are baptired. but being a'ready ingreffed, are then confirmed. " The fumme of the confe B. which is niceffary for baptifme.

Paul) perfecuting

Chrift moll ciuel

ly, who did as it

overe flee before

him,fallerh into

his hands, and is

e fin ular example

God , in flead of

for his crueltie, is

to faucur . but is

mouth of God ap-

pointed an Apo-

file, and is confir-

med by the mini-

a This is a token

great threatnings to murder the dif-

himfelfe unto, the

Lewes call a way.

them that through

neffe hurs them-

d Stood ffell and

could not goe one

Step forward but

worce : for after-

ward it is faid in

flat termes , that

shey beard not his

voyce that fpake ,

21.9. But other goe about to fet thefe

to wit , that they

beard a found of A

fit voyce.

voyce , but no per-

f Tarfus was a citie

g To beare my

& I will fbem him

a Into Indas his

name in.

plainely.

as beneath chap.

\$ Chap-12,6.

2.Cer.15,8.

felues.

of Acanias.

4 Rom. 9. 1.

Galat. 1,13.

alfo even by the

not onely received

punishment which he justly deferred

of the goodnetie of

he came to Cefarea.

40 But Philip was found at Azotus, and hee waiked to and fro preaching in all the cities, till

CHAP. IX.

2 Saul going towards Dam feus, 4 is firiken downe to the ground of the Lord: 10 Ananies is feut 18to baptize bim. 23 The laying awaii of the lewes, as hee escapeth, being det downe through the wall. 33 Peter cureth Aeness of the passes, 36 and by him Tavitha being dead, 40 st vestived to life.

A Nd + Saul yet a breathing out threatnings and flaughter against the disciples of the Lord, went

y Saul (who is alfo voto the bie Priett, 2 And defired of him letters to Damafons to the Synagogues, that if he found any that were of

that b way, (either men or women) hee might bring them bound vnto Hierusalem. 3 Now as he ionrneyed, it came to paffe that ouercoine: and with as tiee was come neere to Damafous . 4 finddenly

there shined rounde about him a light from 4 And he fell to the earth, and heard a voyce faying to him, Saul, Saul, why perfecuteft thou

5 And he faid, Who art thou, Lord? And the Lord faid, I am Iefus whom thou perfecutels: it is

e hard for thee to kicke against prickes. 6 He then both trembling and aftonied, faid, fterie and witneffe Lord, what wilt thou that I doe ? And the Lord faid voto him, Arife, and goe into the citie, and it

shallbe tolde thee what thou shalt doe. 7 The men also which journeyed with him, that Sauls from teke d flood amased, hearing his e voyce, but seeing no

boyled and cast out 8 And Saul arose from the ground, and ope-6 Any trade of life ned his eyes, but fawe no man. Then led they him

which a man taketh by the hand, and brought him into Damascus, 9 Where bee was three dayes without fight, and neither are nor dranke.

10 And there was a certaine disciple at Dae This is a proverbe mascus named Aganias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am

their owne ftubbur-11 Then the Lord faid vnto him, Arife, and go into the freeze which is called Streight, and feeke in the house of Judas after one called Saul of f Tarfus : for behold, he prayeth.

abonde amafed as if 12 (And he faw in a vition a man named Anathey had beene very nias comming in to him, and putting his hands on e They heard Pauls him, that he might receive his fight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much eaill he hath done to thy Saints at Hierufalem.

14 Moreover here bee bath authoritie of the hie Priefts, to binde all that call on thy Name,

15 Then the Lord faid vnto him, Goe thy way: places at one which feeme to be at a for he is as chosen vetiell vnto mee, to beare my Name before the Gentiles, and Kings, and the sarre, after this fort. children of Ifrael.

16 For I will he fhew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred inaf Cilicia neere vnto i that house, and put his handes on him, and to Anchiala , which faid , Brother Saul , the Lord hath fent mee (euen two cities Sardana-Pains is faid to have Ielus that appeared voto thee in the way as thou built in one day. cameft) that thou michief regions the cameful that thou michief regions the cameful that the cameful tha cameft) that thou mighteft receive thy light, and be filled with the holy Ghoft,

18 And immediatly there fell from his eyes as it had beene scales, and suddenly he received fight, and arose, and was baptized,

19 And received meate, and was firengthened.

So was Saul certaine dayes with the disciples which were at Damafeus. 20 2 And ftraightway bee preached Christ in

the Synagogues, that he was that Sonne of God. 21 So that all that heard him were amaled, and execute the office faid, Is not this hee, that made hauocke of them which was entoya which called on this Name in Hiernfalem, & came ned him, never confulring with hither for that intent, that he should bring them field and blood. bound voto the hie Priefts?

22 3 But Saul encreased the more in ftrength, not with his owne and confounded the Iewes which dwelt at Da- but with the tellimafcus,k confirming that this was that Christ.

23 4 And after that many dayes were fulfilled, the lewes tooke counfell together, to kill him.

24 But their laying awaite was knowen of ture tegether, as Saul: now they + watched the gates day and canning traftefmen

night, that they might kill him. 25 5 Then the disciples tooke him by night, they we treather and put him through the wall, and let him downe all parts together,

by a rope in a basket. 26 And when Saul was come to Hierufalem, other.

hee affayed to joyne himfelfe with the disciples: 4 Paul who was but they were all afraid of him, and beleeved not before a perfecuthat he was a disciple. 27 But Barnabas tocke him , and brought him fore himfelfe , bue

to the Apostles, and declared to them , how he had yet a farte off feene the Lord in the way, and that he had fooken , We are not forvnto him, and how hee had spoken boldly at Da- bidden to avoide mascus in the Name of Iesus.

28 7 And hee was connectent 1 with them at dangers and con-Hierusalem.

29 And spake boldly in the Name of the Lord lay for vs, so that Iefus, and fpake and dispeted against the m Greci- from our vocations ans : but they went about to flay him.

30 \$ But when the brethren knewe it, they time no man was brought him to Cefarca, and fent him foorth to received into the Tarfus.

31 9 Then had the Churches reft through all amongst the Judea, and Galile, and Samaria, and were a edi- fieepe of Chrift, fied, and walked in the feare of the Lord, and a patteur, were multiplied by the comfort of the holy 7 The conflant Ghoft.

32 10 And it came to paffe, as Peter walked danger after dana throughout all quarters, he came also to the faints ger: yet God which dwelt at Lydda.

33 And there be found a certaine man named 1 With Peter and Aeneas, which had kept his couch eight yeeres, Iames, for bee faithe and was ficke of the paltie.

34 Then faid Peter vnto him, Aeneas, Iesus of the Aprilles but Christ maketh thee whole: arise and truste thy m Looke Chap. 6.1. couch together. And he arpfe immediatly.

35 And all that dwelt at o Lydda and Saron, change their place.

faw him, and turned to the Lord.

36 11 There was also at Ioppa a certaine me- counfell of the man, a disciple named Tabitha (which by inter- Church, pretation is called Dorcas) shee was full of good 9 The ende of workes and almes which the did.

37 And it came to paffe in those dayes, that building of the the was ficke and died : and when they had wa- will patiently wait

fhed her, they laid her in an opper chamber. 38 Now for a function as Lydda was neere to Iop- kinde of freeth, pa, and the disciples had heard that Peter was which singuished there, they sent who bim two men, desiring that establishmens and

he would not delay to come vnto them. healing of the man that was ficke of the palfie, o Lydda was a citte of Palefitne. Saron a Champion countrey and a place of good pafturege betweens Cefarea of Paleftine and the mountaine Tabor , and the take of Genegareth which exsendeth it felfe in great length beyond loppa. ar Peter declareth euidently by earling up a dead body through the Name of Chrift, that he preacheth the glad aidings of life.

a Paul beginneth ffraight a aves to 3 Paul Erruerh monies of the Prophers. k Br conferring places of the Scripder, when they make vo any thing. to make then acree filly one with an-

> ter hath now perfecution laid oe-4 1. Car. 12.32 and eschewthe enemies of God 6 In aucient

number of and much lelle to be mult looke for

watcheth for I The Minifters of the word may by the adulfe and

congregation and persecution is the building of the for the Lord

increase. 1c Peters Apoft leftije is confirmed by

39 Then

Ggg4

Peter confecra-

terb the firit fruits of the Gentiles to

God by the meane

A Sathat Le Wor-

Supped one G.d.

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Scripinges vfe of-

go beare.

of two miracles.

holde them as

39 Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes flood by him weeping, and thewing the coates and garments, which Dorcas made, while the was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the bodie, and faid, Tabitha, arife. And the opened her eyes, and when the faw Peter, fate vp.

41 Then he gave her the hand, and life her vp. and called the Saints and widewes, and reftored

42 And it was knowen throughout all Ioppa. and many beleeved in the Lord.

43 And it came to patfe, that he tarted many dayes in Ioppa with one Simon a Tanner.

CHAP. X. * Cornelius a at the Angels commandement, e fendeth for

Peter: 11 IV ho alfoby a vision 15.20 is taught not to defulle the Gentiles. 34 He preacheth the Gospel to Corneltus and his howfoold 45 Who having received the boly Choft, 47 are baptized.

F Vithermore there was a certaine man in Ce-farea called Cornelius, a captaine of the band called the Italian band,

2. A a denout man, and one that feared God with ball his houthold, which gate much almes to the people, and prayed God continually.

3 He faw in a vision euidently (about the ninth houre of the Jay) an Angel of God comming in to him, and fa, ing vnto him, Cornelius was a deusut min:

4 But when he looked on him, he was afraid, and faid, "What is it, Lords and he faid goto him, Thy prayers and thine almes are d come vp into e remembrance before God.

5 Now therefore fend men to Toppa, and call for Simon, whose furname is Peter.

6 He lodgeth with one Simon a Tanner, whose acquaintance tobe house is by the sea side : hee shall tell thee what thou orghicft to doe

7 And when the Angel which spake vnto wish me , Lord? for Cornelius, was departed, he called two of his feruants, and a louidier that feared God, one of them i This is a borowed that waited on him, Rend of Speech,

8 And tolde them all things, and fent them to Ioppa.

Arn from faerifices. 9 On the morow as they went on their iourand applied to pray ney, and drew neere voto the citie, Peter went vp ers : for it is faid of vpon the honfe to pray, about the fixthoure. fices, that the (moke

10 Then waxed he an hungred, and would have and famour of them eaten : but while they made (ome thing readle, he fell into a f trance.

11 And he fawe heaven opened, and a certaine vetfell come downe vnto him, as it had beene a great sheete, knit at the 8 foure corners, and was let downe of the earth.

12 Wherein were all maner of i foure footed much that they will net fuffer Gedas it beaftes of the eatth, and wilde beaftes and h creewere to forget thee :

ping things, and foules of the neatten. 13 And there came a voyce to him, Arife, Pe-

ter : kill, and eate.

sentimes to prattle 14 * But Peter faid, Not fo, Lord: for I have nemuch us as murfes doe with litte

children, when they annaren, when they frame their tongues to fpeake. f. For though Peter fland not amafed as one that is songue tyed, bus talketh with Gid, and is influided in his myfleries, yet his minds was farre otherwise then it was wont to be , but foot; yreturn d to the g Soth is it feem d to be a foure fquare fherte. olde bint e Soith is them a to be a fixing frame flicte. If His eight word (AU) which is general, plainely that for an indefinite and vinertialize, that is solved as, for four of all lets, not for all of enery for it. That is fish as were more for mixely k What is mean by these energin, things, Lo ke Leuit is. B Porer profiteth 'ayly in the knowledge of the benefit of Carift , yea , after that de had received the boly Geoft,

uer eaten any thing that is polluted, or vncleane. 15 And the voyce spake ento him againe the

fecond time . The things that God hath purified, I Die not those

I polluted thou not. 16 This was so done thrise; and the veffell was uncleane,

drawen vp againe into heanen.

17 Now while Ferer doubted in himselfe what this vision which hee had seene, meant, behold , the men which were fent from Cornelius, had enquired for Simons house, and stoode at the

18 And called, and asked, whether Simons which was furnamed Peter, were lodged there. 19 And while Peter thought on the vision , the

Spirit faide vnto him . Beholde , three men feeke

20 Arife therefore , and get thee downe , and goe with them, and doubt nothing: for I have fent them. 21 Then Peter went downe to the men.

which were fent voto him from Cornelius, and faid , Benold , I am be whom ye feeke : what is the cause wherefore ye are come? 22 And they faid, Cornelius the captaine, a infl

man, and one that feareth God, and of good report among all the nation of the lewes, was warned from heaven by an holy Angel to fend for thee into his bouse, and to heare thy words.

23 Teen called he them in , and lodged them: and the next day , Perer went foorth with them, and certaine brethren from Ioppa accompanied

24 And the day after, they entred into Cefarea Now Cornelius waited for them, and had called together his kinfmen, and speciall

25 3 And it came to passe as Peter came in that 3 Religious ador Cornelius met him, and fell downe at his feet, and

worthipped bim. 26 But Peter tooke him vp , faying , Stand vp: wo, ship is given

for euen i my felfe am a man. 27 And as he talked with him, he came in, and not without danger. found many to at were come together.

and many that were come together.

28 And he faid voto them, Yee know that it is the felf same hours, but the like that the an volawfull thing for a man that is a lew, to com- about nine of the pany, or come vinto one of another nation : but clack the other day, God hath shewed me, that I should not call any as it was then note who is he spake to

man polluted, or vncleane. 29 Therefore came I vato you without faying 4 Cornelius faith nay, when I was fent for I aske therefore, for what felfe by prayer and intent have ve fent for me?

30 Then Cornelius fail, Foure dayes agoe, r As faith comabout m this houre, I fasted, and at the ninth houre fo is it nowifind I prayed in mine house, and beholde, a man flood and groweth vp before me in bright cloathing,

34 4 And faid . Cornelius, thy prayer is heard, 6 Dittie ction of and thine almes are had in remembrance in the away by the com-

fight of God. 32 5 Sende therefore to Toppa, and call for And it is enidenze Simon, whole furname is Peter, thee is lodg- and righteourner,

ed in the house of Simon a Tannar by the Sea who is agreeable file) who when he commeth, shall speake vnto to him, or whom thee.

33 Then fent I for thee immedially, and thou eth not after the halt well done to come. Now therefore are we all surward appear here present before God to beare all things that Ance are commanded thee of God.

34 6 Then Peter opened his mouth, and faid, 34-12. roma. 11. Of a trueth I perceiue, that " & God is no acceptet gal. 2 6 sphef 6,99 of persons.

tation or worthip agreeth onely to God : but ciurll to the Ministers of the word, although m Hem aneth not

Peter. charini

by the fame. nations is taken ming of Christ: ly feene by fairb

be accepteth. n Thu God inde.

2 chron. 19.7. ioh# colof. 3 25. 1. Pet.1.174

35 But

. By the feare of God , the Hebrewes understand the uphole fermise of God: whereby we perceine that Cornelius was not void of fauth , no more then they were which lined before Chreits time: and Sherefore they deale foolish y, which build preparatine workes and free wil upon this place. p' God game the Ifvaelstes to under ser isseth godly, is acceptable to God, of what nation foener hebe , for hee preached peace to men through Iefus

Christ, who is Lord not of one nation enely, that is, of the Iewes , but of all. 7 The fumme of the Gofpell (which thall be made mamifelt at the latter day when Carift hunfelfe thall fir as indge both of the quicke and dead) isthis,that Chrift promifed to the

Fathers , and exbibite! io bis time with the mightie power of God, (which was by all meaces flie wed) and at length crucified to reconcile ve to God.did rife againe the third day, that wholos. mer beleeuera in

through the remiffon of finnes.

1 Peter being Whichong cause reprebended of the vosk-lfuil and ignotant, doth oot obiect that hee ought not to be

judged of any , but

openly gineth an

account of his

doing.

and worketh righteoulneffe, is accepted with him. 36 Ye P knowe the word which God hath fent to the children of Ifrael , preaching peace by Iefus Christ, which is Lord of all: 37 7 Euen the worde which came through all

Iudea . 4 beginning in Galile , after the Baptisme which John preached:

35 But in every nation hee that o feareth him,

38 To wit , how God 9 anointed lefus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppreffed of the deuill: for God was with him.

39 And we are witheffes of all things which he did both in the land of the lewes, and in Hierulafland, that who fee lem, whom they flew, hanging him on a tree.

40 Him God raifed up the third day , and caufed that he was shewed openly:

41 Not to all the people, but vnto the witneffest chosen before of God even to vs which did eat and drinke with him, after he arose from the dead. 42 And hee commanded vs to preach vnto the people, and to testine, that it is he that is ordained of God a judge of quicke and dead.

43 To him all gine all the & Prophets witnes, that through his Name all that beleeve in him thall receive remission of sinnes.

44 8 While Peter yet spake these wordes, the holy Ghoft fell on all them which heard the word. 45 So they of the circumcition, which beleeved, were aftonied, as many as came with Peter, becaute that on the Gentiles also was powred out the gift

of the holy Ghoft, 46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 9 Can any man forbidde water, that thefe should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to him should be faued tarie certaine dayes.

Luke 4.14. 9 This file is taken from an olde cuffome of the Iewes, who vied to anoint their Kings and Prieftes, whereupon it grew, to call them anainted, upon whom Godbestowesh giftes and vertues. This chusing of the Aposties is properly given to God for thingh God ce president in the lawfull election of ministers, jet there is in this place a secret opposition and setting of Gods chusing, and mens voices the one against the other, for the Apostics are immediatly appointed of God, and the Church Ministers by meanes. \$ Iere. 31.34.
mica 7.18. chap. \$5.9 \$ The Spirite of God sealesh that in the heart of the S The Spirite of God fealeth that in the heart of the heavers, which the minifier of the word speaketh by the commandement of God, as it appeareth by the effects. 9 Baptifme doth not fauctifie or make them holy Which receive it, but fealeth vp and confirmeth their fancification.

> CHAP. XI. a Prter being accused for going to the Gentiles, sdefendeth

> himfelte. as Barnavas erfent to Antiochia, 26 where the disciples are first called Christians: 28 and there A-gabus foretelleth a famine to come.

> Ow t the Apostles and the brethren that were in Ludea, heard that the Gentiles had also receited the word of God.

> 2 And when Peter was come vp to Hierufalem, they of the circumcilion contended against

3 Saying. Thou wentest in to men vncircumcifed, and haft caten with them.

4 Then Peter began, and expounded the thing in order to them, faying,

5 I was in the citie of Ioppa, praying, and in a trance I fawe this vilion , A certaine vessell com. ming downe as it had beene a great sheete, let downe from heaven by the foure corners, and it same to me.

6 Towarde the which when I had fastened mine eyes, I considered, & saw foure footed beasts of the earth, and wild beafts, and creeping things, and foules of the heaven.

7 Alfo I beard a voice, faying vnto me, Arife, Peter : flay and eare.

8 And I faid, God forbid, Lord : for nothing polluted or uncleane bath at any time entred into my mouth.

9 But the voice answered me the second time from heaven, The things that God hath putified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men alreadie come vnto the honfe where I was, fent from Celarea vnto me.

12 And the Spirit faid vnto me . that I should go with them, without doubting : moreover, the fe fixe brethren came with me, and wee entred into the mans bouse. 13 And he shewed vs. how he had seene an An-

gell in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose furname

14 He shall speake wordes onto thee, whereby both thou and thine house shall be saued. 15 And as I began to speake, the holy Ghoft + Ch.p.1.44

fell on them, + even as vpon vs at the beginning. 16 Then I remembred the word of the Lord, how hee faid, § Iohn baptized with water, but yee And 19.4.

shalbe bap: ized with the holy Ghost. 17 For as much then as God gave them a like marke 1.8. gift, as he did vnto vs , when wee beleened in the luke 3 16.

Lord Iesus Chrift, who was I, that I could let 18 When they heard thefe things, they helde queition of the their peace, and glorified God, faying. Then hath trueth which they

God alfo to the Gentiles graunted repentance voto robe quietly heard, and insift, al-19 93 And they which were ? Scattered abroad fo quietly yeald to because of the affliction that arose about Steuen, the deci-

Cyprus, and a Antiochia, preaching the word to no abroad of the man, but vnto the Iewes onely. 20 4 Now some of them were men of Cyprus of the gathering and of Cy rene, which when they were come into together of many Antiochia, spake vato the Grecians, and preached other Churches.

the Lord Ielus. 21 And the hand of the Lord was with them, Antiochia which fo that a great number beleeved and turned unto bordered upon Cra

the Lord. 22 5 Then tidings of those things came voto 4 The Church of the eares of the Church, which was in Hierufalem, Actio, b, the new and they fent footth Barnabas , that he should goe Georgies was ex-

vnto Antiochia. 23 Who when hee was come and had feene led. the grace of God, was glad, and exhorted all, that doe not reflig with purpole of heart they would continue in the condenne an ex-

24 For he was a good man, and full of the ho- they indee to by ly Ghoft, and faith, and much people loyned them- the effects. felues vnto the Lord.

feeke Saul:

26 And when hee had found him, hee brought furping or of helhim vnto Antiochia; and it came to patfe that a ding places and whole yere they were converfant with the Church, and taught much people, it formuch that the difciples were first called Christians in Antiochia:

9 er

a Such as aske a

the declaration went throughout till they came voto Phenice, and 3 The feathering

> a He freakish of lucra.

traordinacely cal-The Apolites

craordigarie vocation , but yer 6 Toric was no tiles either cfu-

Herods tyrannie. Peter deliuered Hlerufalem voto Antiochia.

The Actes. out of prison. Elymas

7 God dorb fo wrap ve bis Cauch with the wick+d, in his fcourges and plagues which he feedeth your the earth , :bat notwithstanding he promideth for it conveniently. 2 All Congrege. tions of Chuiches

y God giverh his

for a little time.

mas common to all

shem that came of

nephero to Hered

the great formeto

Arstobulus, and

father to that A-

grippa who e foo-

b Violently , has

a It is an old fa-

thion of tyrants to

procuse the faucur

with the blood of

and wicked make

felues euen then

most according to

their owns will

the godly ouer-

turne the counsell

of ty:anti-obtains Angels of God,

breake the prifos,

put Saran to flight,

and preferue the

4 Chap. 5.19

e In the prifer.

g Holy meetings

of men as women

por be fuffered in

allowable by the

d Out of the place

affembled , but not

But of the bimfe.

example of the

Ano tles 6 We obtains

for

(When they can

Church.

veloofe chaines,

and fantefie. 4 Tue prayers of

when they doe

a galous for them-

of the wicked,

caufe being not

ance heart.

the godly. 3 The tyrante

29 8 Then the disciples every man according to his abilitie, purposed to sende b succour voto the brethren which dwelt in Iudea. make one bodie. b That is , that thereof the Deacons

30 Which thing they also did, and sent it to the Elders by the hand of Barnabas and Saul.

alfo came to passe vnder Claudius Cefar.

27 7 In those dayes also came Prophets from

28 And there flood up one of them named A-

gabas, and fignified by the Spirit, that there should

be great famine throughout all the world, which

anight fuccour the poore: for it behoomed to have all thefe things done orderly and decently, and therefore it is faid, that they fent thefe things to the Elders, that is, Esthe gonerwours of the Church.

CHAP. XII.

a Hered killeth Limes with the fword, 4 And imprifoneth Peter, 8 whom the Angell delineredh. 20 Hered being offended with them of Tyrus, 11 is pacified: 11 And taking the honour due to God, to himfelfe, 23 he es eaten with warmer, and fo dyeth.

Now about that time, " Herod the king firet-Church a truce , but Chutch, a This name Hered

2 And he b killed lames the brother of John with the fword.

the Ricke of Hered 3 * And when he faw that it pleafed the Iewes, Afcalouites, whofe forname was Mag. hee proceeded further, to take Peter also (then mus : but hee that is were the dayes of volcauened bread.)

(poken of here , TVAS 4 3 And when he had caught him, hee put him in prison, and deliuered him to foure quaternions of fouldiours to be kept, intending after the Paileouer to bring him forth to the people.

5 4 So Peter was kept in prison , but earnest prayer was made of the Church vntoGod for him. 6 And when Herod would have brought him

out voto the people, the fame night flept Peter betweene two fouldiours, bound with two chaines, and the keepers before the doore, kept the prison.

7 4 And behold, the Angell of the Lord came vpon them, and a light thined in the c house, and he smote Peter on the side, and raised him vp, saying , Arife quickely. And his chaines fell off from his hands.

8 And the Angel faid onto him, Gird thy felfe, and bind on thy fandales. And to be did. Then hee faide vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had feene a vision.

Io Now when they were past the first and the fecond watch, they came voto the vron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and paffed through one freet, and by and by the Angel departed from him.

in the night as well 11 And when Peter was come to himfelfe, he faid, Now I know for a truth, that the Lord hath fent his Angel, and hath delivered me out of the the day time) are hand of Herod, and from all the waiting for of the people of the Lewes.

12 5 And as he confidered the thing, hee came to the house of Mary , the mother of John , whose more of God , then furname was Marke, where many were gathered we dars well hope

together, and prayed. 13 6 And when Peter knocked at the entrie doore, a maide d came foorth to hearken, named

14 But when the knew Peters voice, thee opened not the entrie doors for gladnesse, but ranne in, and told how Peter flood before the entrie.

15 Bur they faid vnto her, Thou art mad. Yet the affirmed it constantly, that it was fo. Then faid they, It is his Angel,

16 But Peter continued knocking, and when they had opened it, and faw him, they were afto-

17 7 And he beckened vnto them with the hand, 2 We may former to hold their peace, and told them how the Lord times give place had brought him out of the prison. And hee faid, wicked, but yet Goe shewe these things vnto lames and to the bre- fo, that our dilithreo : and hee departed and went into an other gence which ought

18 6 8 Now affoone as it was day, there was white flackened no finall trouble among the fouldiours, what was & Euill counfell become of Peter.

19 And when Herod had fought for him, and the deutifers of it. found him not hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Indea to Cefarea, and there an

20 9 Then Herod was angrie with them of Ty- and inamefullexe rns and Sidon, but they came all with one accorde ample of the end vnto him, and perswaded Blaftus the Kings Charnthe Church, berlaine, & they defired peace, because their coun- 10 The flatterie

trey was nowished by the Kings land. 21 And upon a day appointed, Herod arayed bimselfe in royall apparell, and sate on the judge- the proud.

ment feat, and made an oration vnto them.

22 10 And the people gaue a shoute, faying, arth, that this K The voice of God, and not of man. 23 11 But immediately the Angell of the Lord tingues, and therefuncte him, because he gaue not glorie vnto God, fore at his death he

fo that hee was eaten of wormes , and gaue wp the eryed out of their ghost. 24 11 And the f word of God grew and multi- 12 Tyrants build

plyed. 25 So Barnabas and Saul returned from Hieru-

falem, when they had fulfilled their office, & tooke the word of Gid. with them John, whose surname was Marke.

CHAP. XIII.

2 The holy Choft commandesh that Paul and Barnabas be Separated unto him 6 At Paphus 8 Elymas the forcerer 11 is ftrooken blind, 14 From whence being come to Antrochia, 17 they preach the Gofpell, 45 the Iemes wihemently withflanding them

Here were also in § Church that was at An a pabas is againe the tiochia, certaine Prophets and teachers, as Bar fecond time apnabas, and Simeon called Niger, and Lucius of Cy-pointed Apoitte of the Gentiles, rene, and Manahen (which had beene brought vp not of man, neiwith a Herod the Tetrarch) and Saul.

2 Now as they b minifred to the Lord, and by an extraordifafted, the holy Ghoft faid, Separate me Barnabas ment of the holy and Saul , for the worke wherevoto I have e called Ghoft.

3 . Then fafted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were fent forth of the bWhiles they were holy Ghoft, came downe vnto d Seleucia, and from thence they failed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the

lewes : and they had also John to their minister. 6 So when they had gone throughout the to call (whereof yle voto Paphus, they found a certaine forcerer, a this word (calling)

of Alexanders Successours.

Church) when bee eaufeth that to be, which was not , whether you referre it to the matter it felfe or to any qualitie or thing about the matter : and it greweith of this, because when things begin to be, then they have some name : as Gods mightie power is also declared thereby, who spake the worke, and things were 2 Fast , and folemae prayers were vied before the laying on of hander, B Paul and his companious doe at the fifth bring Cyptus to the funite dion and o-hedience of Christ. d Seleucia was a citie of Citiera, focalist of Siliums one

to be vied in Gode bufineffe , be not &

falleth out io the

9 A miferable of the coemies of of the people, mad kerb fooles faine.

zi God ietifte:h e Infephus recor-deth, that this king thole tlatterers

wantie vp the Church by plucking it down.

f They that heard

s Paul with Bare ther by mao , but narie commandes a The fame was

Autipus, which to death.

busie doing their office , that is , as Chryfoftome expoundeth it , while they were prea-

ching.
c The Lord is faid vinall in the

false

4 The denill makerh the conqueit of Coult more glorious , in that thar be ferteth himfelfe againft bim. s Toe forcerer which was uriken of Paul with a corporali punishinear Calthough ex raosdinarily) thewerb an example to lawfull megiftrares. pow they ough to puoifu them which wickedly and oaftinately binder the course of the

a feet e He noteth out fuch a tault , as who fo hith it, runnesh beadlong and with great I fire to all kind of wickedneffe with the least be Bewech in fireking and beating demne his enemies. 6 An example in fame c. mozov both of hogular confraccie, and alfo of great we kenefic.

g Tris putteth a difference betroixt it , end Antiochia mbich was in Syria 7 In the Synag gue of the lewes (according to the patterne whereof Chriftia C' perega ions were inftituted) firit the Scrip uses were sead , then fuch as were learned were licenced by the ru'ers of the Synagague to Sprake and expound.
b Word for word, If there be any

word in you : and this is a kinde of Ocaehtaken from the Hebrewes. mberebits meant, that the giftes of Gods grace are in Wi , al it were in treafure houses, and that they are not ours, but Geds : In like fort faith Danid. Thou haff put a new fong in

m: mouth : Pfal 40 1. 8 Grd bestowed many peculiar benefites upon his chosen Ifrael, but his efpecially, has be promifed them the everlatting redeemer. 1 Aimaneed and trought to honour. A Exid 19. Exid 19. A Exid 19. A Exid 19. Manneed and trought to honour. A Exid 19. Exid 19. Exid 19. Exid 19. Exid 19. The maine force, breaking an pieces the enomics of his people. A Exid 16. Exid fruit: n of the Canaanites under the governance of Loftma foure hundreth and femen and fourty yeares, and therefore he addeth in this place, this word, About, for there want three yeeres, but the Aprille wieth the whole greater number. * 1. Sam. 3 5 4 1. Sam 9.15 and 10 1. m In this space of fourtie yeeres must the time of Samuel be reckoned with the dayes of Saul : for the kingdome d d as st were fwallow wo his gaker mement. 🍨 i Sam. 16.13 o He procuest by the witnelle of John, that I efus is that Saui our which should come of David. : Pjal. 29.: 1, elai 11.1. * Mala.3 1. m.1.3.1 maik 1.2. luke 3.1. n lohn as an Herault , did not flew Christ comming a farre off as the either Prophets did but dard at hand , and entred on his coursey,

falle prophet, being a Iew, named Barielus, 7 Wnich was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and defireth to heare the word of God.

8 4 But Elimas the forcerer, (for fo is his name by interpretation) withflood them, and fought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghoff, fet his eyes on him,

10 5 And fayde, O full of all fubrily and all e mischi, fe, the childe of the denill, and enemie of all righteoufnes, wilt thou not ceafe to peruert the straight wayes of the Lord?

11 Now therefore behold, the f hand of the Lord is upon thee, and thou shalt be blind, and hot fee the funne for a feafon. And immediatly there fell on him a mift & a darkenes, and he went

about, feeking fome to leade him by the hand. 12 Then the Deputie when hee faw what was done, believed, and was aftonied at the dectrine of the Lord.

13 6 Now when Pauland they that were with him were departed by shippe from Paphus, they musion in the world, came to Perga a citie of Pamphylia; then John f His power which departed from them, and returned to Hierufalem.

14 But when they departed from Perga, they came to Antiochia a citie ofg Pifidia, and went into the Synagingue on the Sabbath day, & fate downe.

15 7 And after the lecture of the Law and Propheis, the rulers of the Synagogue fent voto them, faying, Ye men and brethren, if veb haue any word of exportation for the people, fay or .

16 8 Then Paul flood vp and beckened with the hand, and fayd, Men of i frael, and ye that feare

God, hearken.

17 The God of this people of Ifrael chofe our fathers, and i exalted the people when they dwelt in the land of & Egopt , and with an & h high arme brought them out thereof.

18 And about the time ? of forty yeeres, fuffred hee their maners in the wildernetle.

19 And he deftroyed feuen nations in the land of Cranaan, & * divided their land to them by lot.

20. Then afterward he gaue voto them & Iudges about I foure hundreth and fif.ie yeeres , vato the time of Sanuel the Prophet.

21 So after that , they defireth a * King , and God gaue voto them 4 Saul, the fonne of Cis, a man of the tribe of Beniamin, by the space of m fourtie yeares.

22 And after he had taken him away, beraifed vp € Dauid to be their King, of whom hee witnelled , faving , I have found David the fonne of Lette, a man after mine owne heart, which will doe all things that I will.

23 9 Of this mans feede hath God " according to his promise raised up to Israel, the Saniour Ielus:

24 When & John had first preached a bi fore

his comming the baptisme of repentance to all the people of lirael.

25 And when John had fulfilled Fis course, he 4. Mat. 3 11. mar. faid, + Whom ye thinke that I am, I am not he: 1.7 10hn 1.20 but behold, there commeth one after mee, whose 10 Corill was proshope of his feete I am not worthy to loofe,

26 10 Yee men and brethren, children of the in All trings eine generation of Abraham, and whofoeuer among to passe to Chinta you feareth God, to you is the word of this fal- which the Prouation feat.

27 11 For the inhabitants of Bietufalem, and bereby alfo it aptheir rulers , beca ife they knewe him not , por yet Praieto that he is the wordes of the Prophets , which are read every Sautonr ; and yet Sabbath day, they have fulfilled them in condem- notwithhanding ning him,

28 And though they found no cause of death not onely out re in . im, 4 yes defired they Pilate to kill him. 29 And when they had fulfilled all things that Perfecute him

were witten of him, they tooke him downe from most cruely atthe tree, and put him in a fepulchre, 30 14But God 7 raifed him vp from the dead.

31 And he was feene mat y deies if the m, which 15.13./uke 23.33. came up with him from Galile to Hierufal m, which 12 We must fee are his want fles voto the people.

32 And we declare voto you, that touchir gihe lefurrection apromif: made viito the fathers,

33 God hath fulfilled it vnto vs their children, And the refutrein that he o raifed vp refus , 13 euen as it is written dion is produed as in the second Pfalme, " Thou art my Sonne : this which faw it, as by day have I begomen thee.

34 Now as concerning that hee raifed him vp the Prophets. from the dead, no more to returne to corruption, 16,6, 14 ke a4,6, tee hath faide thus, \$1 will give you the holy 12611 20.19. things of David, P which are fai bfull.

35 14 Wierefore hee saieth also in another manifeling and place . * Thou wilt not fuffer thine holy one to fee onely Some of God, who nasteloft of

corrugtion. 36 Howbeit , Dauid after bee had ferued his weakenesse, time by the counfell of God , hee + flept , and was grave , tauing conlaid with his fathers, and faw corruption,

37 But hee whom God raifed vp , fawe no cor- tatief in death , he ruption.

38 15 Be it knowen vnto you it erefore, men true Some of Gud, and brethren, that through this man is preached nerther had the ynto you the forgiuenetle of tinnes:

39 And from 9 all things, from which ye could David, beene fure. not be just fied by the Law of Moses, by him euerie one that beleeveth, is justified.

40 16 B: ware therefore leaft that come vpon p The Gricians you, which is speken of in the Prophets,

41 & Beholde, yee despiters, and wonder, and Hebrewis Langravanish away: for I worke a worke in your dayes, a cross boarness worke which yee shall not beleeve, if a man would they are called Da-

42 \ 17 And when they were come out of the on , becamfe Godbe-Synagogue of the lewes, the Gertiles belought, flowed them open Dauid: Morequer that they would preach these wordes to them the they are to were

nex: Satbath day. 43 Now when the congregation was diffolued, maker of freech mins of the Iewes and Professes that feared which the Hearing God, followed Paul and Barnabas, which spake vnto the feelings faiththem , and exhorted them to continue in the grace full, which are fleaof God.

14 The Lord was fo in grane , that he felt no sorruption. * Pfal. 16 11 , chan 2 3t. 4 t King 2 10. chap a. 29. to Christ was fent to give them free samillion of figures, which were condemned by the Law. q Whereas the core montes of the Law sould not absolute you from your stants, the mandath absolute on, if you lay ho don amby faith. 16 The benefits of God tarne to the witerone *** on, if for lay co d on sim of faith. To succeeding to some same to the simp some dolor of them that come one them. ★ Mab. A. 15. 17 The Gen lite go hetone, the k-w-nto the hingdome of beauco. T Which had forfaktnihest heathers for selig on , and emoraced the religion fet forth by Mefes.

mifed & fert prophers to exclude of Meffiza : fo that the true and onely they are not to be excufed which did cen e him, but alfo molt cruel valinuncent.

A Mas 27.11. mar. the glory of the gainst the flame of the croffe, and graue, the reftimonies of o For then he at.

his weakene Be, and quered drath 13 If Chitt and had not beene the covernor, which was made with # Pfaim a.7.heb. a.s and j.s.

E[a.5; 3. call those holy things , which the paffire fignificati-

fant fall, after the die and fure fush as

n wer aiter nor chance.

AA. And

12 The facour of one feile fame Gufpel is voto the reprobate and vobricereis , death, and to the elect

and fachashe-Leene . life 19 The Gospelis published to the Gentiles by the expresse commandement of God. f By this your doeng) ou doe as it Brire pronounce fentence against your filnes, and

ind e your felues. 4. Efa 49 6. # Therefore either all were not appoinzet to enerlafting Life, or els all focula haue beleened : but because that is not Co , it followeth that fome certeine were ordained, if theretore God did not onely foreknew, bus al o foreordasne, that neither faith mor the effects of faut forula be the EINSe of bloordei-

r We ought to be no leff: conftant an preaching of the Goipel, then the p-ruerines of

she wicked is obatinare in perfecuting of it. a Iconium was a ettie of Lycaonia. b Which should not the dicteine. a we onebtnot to frame our places and gi e place to abreatnings , ucither to open rage, but when there is no other remedie. and that not for our owne quietnes fake , but that the Gofpel of Christ may be friead further absoad.

e It is I am full forme-\$ 1800 to Ave daypers. in time convenient a It is an olde. fish ilitie of the de will, either to cause the fairbfell ferstants of G d to be binifhid at once or in he worshipped for ideles; and that chiefly taking occasion by miracles # frought by their.

. 44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 IS But when the Iewes faw the people, they were full of ennie, and spake against those things, which were spoken of Paul, contrarying them, and railing on them.

46 19 Then Paul and Batnabas spike boldly, and fayd. It was necessary that the word of God should first have beene spoken vnto you : but seeing yee put it from you, and I judge your felues vnworthy of enerlasting life, loe, we turne to the

47 For so hath the Lord commanded vs , saying , 4 I have made thee a light of the Gentiles,

that thou shouldest be the faluation voto the end of the world. 48 And when the Gentiles heard it, they were

glad, & glorified the word of the Lord : and as many as were tordained voto eternall life, beleeved. 49 Thus the word of the Lord was published

thorowout the whole countrey. 50 40 But the Iewes stirred certains a denonte Gintiles to walke in their owne wayes.

and honourable women, and the chiefe men of the citie, and raifed perfecution against Paul and Barnabas, and expelled them out of their coafts. 51 21 But they & thooke off the dust of their

feete against them, and came voto Iconium. 52 And the disciples were filled with ioy, and

with the holy Ghoft.

ming or appeinimer. but his orderning the cause of faith. 40 Such is the craft and fubr hie of the enemies of the Gofpel, that they abufe the simplicitie of some which are not alsogether cuill med to execute their cruelty " Such as embraced Mafet his Law. 21 The wickednesse of the worlde cannot let G d to gather his Church together, and to foster and cheriff it, when it is gathered together. A Mat. 10.14 mar.6,11, sude 9.5, chap.18.6,

CHAP. XIIII.

n Paul and Burnabas 5 are perfecuted at Iconium: 6 At Lystra Paul 10 bealeth a creepte : 13 They are about to doe facustice unto them. 13 but they forbid it: 19 Paul by the persuasion of certains Iewes, as floued : 13 From thence p. fing thorow diners Churches, 26 they returne to Antiochia.

A Nd it came to passe in a Iconium, that they went both together into the Synagogue of the Iewes, and to spake, that a great multitude both of the Icw sand of the Grecians beleeved.

2 And the b vobeleening Iewes flitted up, and corrupted the mindes of the Gentiles against the brethien.

2 So therefore they aboade there a long time. and foake boldly in the Lord, which gaue teftimony vnto the word of his grace, & cauled fignes and wonders to be done by their hands.

4 But the multitude of the citie was divided: and fome were with the Iewes, and fome with the Apostles.

And when there was an affault made both of the Gentiles, and of the lewes with the rulers, to doe them violence, and to stone them.

6 They were ware of it, and offed voto Lyftra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Gospel.

8 (3 Now there fate a certaine man at Lystra. impotent in his feete, which was a creeple from his of Syria. & Chap. 13.3. methers wombe, who had never walked.

9 He heard Paul fpeake : who beholding him and perceiving that he had faith to be healed.

10 Saide with a fond voice, Stand vpright on thy feete. And he leaped up, and walked.

11 Then when the people faw what Paul had d Of the house done, they life up their voices, faying in the speach Burnabas were. of Lycaonia, Gods are comedownero vs in the 4 That is also callikenette of men.

12 And they called Barnabas, Inpiter: and Paul, giveth to crea-Mercurius, because he was the chiefe speaker.

13 Then Iupiters Prieft, which was before their cellent, that which 13 Then Inpiters Priett, which was before the significant to the citie, brought buls with garlands unto the d gates, onely one God, and would have facrificed with the people.

14 But when the Apostles, Barnabas and Paul or calling vpon. heard it, they tent their cloathes, and ran in among . Men , as ye are, the people, crying.

15 4 And faying , O men , why doe yee thefe ture of man "s you. things ? We are even men subject to the elike paf. f He callesh sales, fions that wee be , and preach vnto you , that yee the maner of the should turne from these f vaine things vnto the Hebrewes, living God, * which made beauen and earth, and & Gine. 1. t. the fea, and all things that in them are :

16 5 Who in times patt & g fuffered all the 5 Cuftome, be it

17 Neuertheleile, he left not himfelfe without not excuse the witnes, in that he did good and gane vs raine from # Pfal. St. 13 beauen, and fruitfull feafons, filling our hearts with rom. 1.44. food, and gladneffe.

18 And speaking these things, scarle appealed line as they infect, they the multitude, that they had not factificed yn-pointing them no to them

19 6 Then there came certaine Iewes from An- be is brought to tioc'in and Iconium, which when they had per- the last cast, at fwaled the people, " ftoned Paul, and drewe him length rageth oout of the citie, supposing he had beene dead

20 Howbeit, as the disciples food round about he feemeth to bim, hee arose vp, and came into the civie, and the haue the vpper

next day be departed with Barnabas to Derbe. 21 7 And after they had preached the glad ti- 2 We must goe dings of the Gospell to that citie, and had taught forward to our vemany, they returned to Ly fira, and to Iconium, and cation through a

22 8 Confirming the disciples hearts, and exhor- of the ministers, ting them to continue in the faith, affirming that not onely to teach, but also to conwee must through many afflictions enter into the firme them that kingdome of God.

23 9 And when they had ordeined them Elders pare them to the by election in euerie Church, and prayed, and fa- or The Apostles fled, they commended them to the Lord in whom committed the

they beleeved. 24 10 Thus they went throughout Pifidia, and came to Pamphylia.

25 And when they had preached the worde in which they made Perga, they came downe to h Attalia.

26 And thence failed to ; Antiochia, & from fattings goi g bewhence they had bene commended voto the grace fore inclined did of God, to the worke, which they had fulfilled.

27 And when they were come and had ga- through briberie thered the Church together, they rehearfed all or lordly superiothe things that God had done by them, and how ritte, but chofe and hee had opened the doore of faith vnto the Gen- the vovce of the

28 So there they aboade a long time with the 10 Paul and Bardisciples.

being returned to Antiochia, do render an account to the Congregation or Chuich. h Attalia was a fea city of Pamphylia, neere to Lycia. & Antischie

CHAP. XV.

Certaint goe about to bring in circumcisson at Antrocha: 6 About which matter the Apossiles consult: 19 and what must be done as they declare by letters. 36 Paul and Barnabas 39 are at great variance.

led idolairy, which tures , be they neuer to holy and exthat is, Innocation

and parenkers of the filfe fame navainethings, after plaime 146 50

reuel 14.7. nener fo old , dorin g Suffered them to line as they lufted.

k.nd of religion. 6 The devill when] penly . but in vaine, euen then when

2. Cor 11 25. thoufand dearns. S. It is the office

are taught, and pres

Churches which they had planted, to proper and pecultar Pattouts, not rafbly , bit with prayers and they thoult them. vpon Churches placed them by

congregation. nabas baning made an end of their peregrination, and

Them

The Church is at leagth troubled with differtion within it felfe , ead the trouble tifeth of the proud and Aubhurne Wittes of certaine euill men : The firit frife was concerming the office of Chait, waerber we be laurd by his onely righteouineffe apprehended by neede alfo to obferue the Law. a Epiphanius 15 of openion shar this was Cerinthus. a Meetings of Congregations evere inftituted to Supprelle bereites, whereunto cergaine weie fent. by commoo confent in the name

of all. b Courteoufly and lowingly brought on theer way by the Church , that is , by certaine appointed by the Church. The martes is 3 The martes is parts being heard nt the affemblie of the Apolties

and ancient and after is communicared with the people. 4 Chap. 10.10. and 11.13.

4 God birmeelfe to calling of the Geaules which are vuen cumcifed, did reach that our faluntion doth confitt in faith without the worthip appointed by the Law.

a Word for word, of old time, that is. Buen from the prft sime that we were somm inded so preach the Gofpel, and ftraightwayes after that the holy Choft came downe POPON VI.

d He put no difference betweene os and them a assessshing the benefite of his free famour. \$ Chap. 60 43. e Christ prenoun.

geth them Beff-d. which are sure of beart: and here we are plainely taught,

Then came downe certaine from Indea. and taug't the brethren, faying Except ye be circumcifed after the maner of Moles, yee cannot

2 And when there was great diffention, and disputation by Paul and Barnabas against them, they ordered that Prol and Barnabas, and certaine other of them, thould go. vp to Hierufalem vn:o the Apothles and El ters about this question.

3 Thus being brought fortaby the Church, they patied through Ph nice and Samaria, declaring the convertion of the Gentiles, and they

brought great io; voto all the brethren. 4 And when they were come to Hietufalem, they were received of the Chuich, and of the Apostles and Elders, and they declared what things God had done by them

5 But faid they certaine of the fect of the Pharifes, which did beleene, rofe vp. faying that it was needefull to circumcile them, and to command them to keeps the Law of Mofes.

6 3 Then the Apolities and Elders came together to looke to this matter.

7 And waen there had beene great disputation, Peter rofe vp , and fayd voto them . + + Yee men and brethren, ye know that a c good while agoe, among vs God choic out ms, that the Gentiles by my mouth should heare the word of the Gospel,

and beleeue 8 And Go I which knoweth the hearts, bare them witnesse, in giving voto them the holy Ghoff, euen as he did voto vs.

Q And he pat no d difference betweene vs and them, after that & e by faith he had purified their

10 Now therefore, why f tempt ye Gol, to " lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we believe, through the grace of the Lord lefus Carift to be faue ', uen as t'rey dos.

12 6 Then all the multitude kepctilence, and heard Barnabas and Paul, which rold what figues and wonders God had done among the Gentiles by them.

13 And when they held their peace, 8 James answered, faying, Men, and brethren, hearken vn-

14 7 Simeon hath declared, how God first did

vifite the Gentiles, to take of them a people voto his Name. 15 And to this agree the wordes of the Pro-

phets, as it is written,

16 + After this I will returne, and will builde againe the Tabernacle of D uid, which is fallen downe, and the ruines thereot will I build againe, and I will fet it vp.

17 That the refidue of men might feeke after the Lord, and all the Gentiles vpon whom my Name is called , sayeth the Lord which doeth all thefe things.

18 From the beginning of the worlde, God h knoweth all his workes.

that men are mide fuel by faith. g Perer,peffing from the Ceremonies to the Law it felfe in generall, freweth that sone could be faved , it faluation were to be fought for by the Low , and not by grace onely in lefus Chrift , because that no man could euer fulfill the Law , neither Pa riarch , nor Apostle. f Why sempt per God . as though her saind not fant of fasth? 4 Matth. 33.4. 6 A stue patretee of a lawful Councill, where Gods trueth onely reigneth. g. The foune of Alpheus , who es called the Lordes broth-r. 7 Iames confirmerh the calling of the Gentiles , but of the worde of God , therein ag: eeing to Peterb And therefore nething commeth to paffe by foreune, but by S. Ames 0. 11. Gidi appiintment.

19 Wherefore my fentence is, that we trouble not them of the Gentiles that are turned to God,

not them of the Gentiles that are juried to God,

different we may

be that we fend vinto them, that they ab for fare hears with fteine themselves from i filthineffe of idoles, and the weateneffe of fornication, and that that is firangled, and from our brethren, as they may have 21 For Mofes of olde time hath in enery citie ded.

them that preach him, feeing he is read in the Sy. . Prom facufices, nagognes every Sabbath day. whice were keps

32 9 Then it feemed good to the Apostles and in idates Timples. Elders with the whole Church to fende chofen 9 la a lawfull Sy. Elders with the whole Church to letted choice and on their toey men of their owne companie to Antiochia with mode, on their toey men of their owne companie to Antiochia with mode, on their toey men of their owners. Paul and Barnabas : to wit , Indas whose furname ted aud coulen was Barfabas, and Silas, which were chiefe men a- Indges, appoint mong the brethren.

23 And wrote letters by them after this maner, ny thing tytan-THE APOSTLES, & the Elders, & the Dre- Lordines , neither three, Vitto the brethren which are of the Gen- doth the common tiles in Antiochia, and in Syria, and in Cilicia, fend feluer romattu-

with words, and I combred your mindes, faying, Ye order also is holmust be circumcifed and keepe the Law : to whom dee in publishing and ratifying those we gave no fuch commandement. things whice have 25 It feemed therefore good to vs , when wee beene to determine

were come together with one accord, to fend tho. ned and agreed fen men voto you, with our beloued Barnabas and veroa.

26 Men that haue m giuen vp their lives for the cludeth , that they Name of our Lord lefus Christ. 27 We have therefore fent Iudas and Silas, teach vs to feeke

which shall also tel you the same things by mouth, saluation to any 28 "For it feemed good to the a holy Gooft, other meanes then

and o to vs to lay no more burden vpon you, then apprehended by thefe P necestarie things. 29 12 That is, that ye abtteine from things of- fueues they come,

fered to itoles, and blood, and that that is ftrang-they pret ad to be led, and from fornication : from w ich it ye keepe authour of their your falues, ye shall doe well. Fare ye well.

30 13 Now when they were departed, they came to Antiochia, and after that they had affembled the multitude they delivered the Epiftle.

31 And when they had read it, they reloyeed downer that that for the confolation.

32 And Iudas and Silas being Prophets, ex. it is a ver; viuall borted the brethren with many words, and fitteng- metaphite in the

were let goe in a peace of the brethren voto the planted and flabit-Apofiles.

bid : ibere ftill.

34 Notwithflanding Silas thought good to a 23 of dibbration, do there ftill.

35 Paul alf) and Barnabas continued in Anti-full Contill, which the body ochia, teaching and preaching with many other Ghot rule h. the word of the Lord.

36 ¶ 14 But after certaine dayes, Paul fayd vn- montes of the help to Barnabas, Let vs returne and vilite our brethren not freme to be any in enery citie, where we have preached the word mans worke. of the Lord, and fee how they doe.

to forme the finithfulneffe that they vied in their minifterie and abour. p This was no precise nec. flire, but in refpect of the flate of that tim , that the Gentries and the I was might more peaceably live ingether with lefte occasion of quarel. sa Cha.itie is requitite even in things indifferent. 14 le ie remullire for all people to knowe certainely what to holde in matters of faith and religion for all people to know electatively was to how to matter on attending tengton, and not that the Caurch by ignorance and knowing nothing should depend you the plea are of a few. a Thin is on Hebrew kinner of feece, which is a match to fix, as the brether neighborhood in a presperous necess, and the Christ difmif d them with good leave 14 Congregations or Chur her doe eafily degene: :e , vale ife they be diligently ice: c voto, and there-ore went thefe Apolities to ou-riee fuch as they had planted, and for this cause alfo Synudes were just instead and appointed.

time to be taftruor from trailes

A al determine soutly sgatoit them, 24 10 Forafmuch as we have heard that cer- which fit as ludges taine which a went our from vs. have troubled you God sarte like

> of Hieralalem controuble meus coufc.ences , which faith , from whence

vacation k From our sens gregation A becomed kinde of pench taken of

was busis up: and the Church is builty 33 And after they had taried there a space, they for , the Church is

> n Haue greatly has " First they make

o Notthai men have any authoritie of themie was , hus

Paul and Barnabas striue.

The Actes.

The prisoners sing Psalmes.

15 A lamentable example of difcord perweene excellent men and very great friends, yet not for prophane or their prinate affanes. peirber yet for doctrine. 15 God vieth the faultes of his fer-Mants to the profire and building of his Church , yet we have to take heed , even in the beit matters that

r Paul bimfelfe

doeth not receive

Timethie into the

our fufficient relti-

monie, and allow-

ministene with-

ance of the bre-

4 R.m. 16.21,

commendeth the

godine of Time-

thees mother and

b Both for his gedli-

me fle and honefice.

grandmother.

a Timothie is

fimply for any

circumcifed , per

peceffitie , but in refeed of the time

onely to winne

2 Charitie is to be obserued in

things is dufferent

that to regard be

had both of the weake, and the

quietnesse of the

e Thefe decrees

in the former

4 God appoinseth certaine and

determinate times

to open and fet

forth his trueth.

election and the

calling may pro-

d He forwith not suby they were for-

bedden, but onely

shat they were fire

to obey and not to

f They are the mi-

mitters of the Golpel, by whom

that both the

ceed of grave.

which he spake of

Church.

chapter

the lewes.

phil 2.19.

1.15e B.3.1.

them Iohn, called Marke. 38 But Paul thought it not meete to take him vato their companie, which departed from them from Pamphylia, and went not with them to the 39 16 Then were they for flirted, that they de-

parted afunder one from the other . fo that Barnabas tooke Marke, and failed voto Cyprus.

37 15 And Bargabas counfelled to take with

40 And Paul chose Sylas and departed, being commended of the brethren vnto the grace of

41 And hee went through Syria and Cilicia, Rablishing the Churches.

voce palle not meafure in our heate, r They were in great heate; but herein we have to confider the force of Gods counfell : for by this meanes it came to paffe , that the doctrine of the Goffel was exercifed in many places.

CHAP. XVI.

r Paul having circumcifed Timothius, 11 being at Phi-lipps, 14 instructed Lydea in the faith. 16 The spirit of dimination 18 is by him call out: 10 and for that caufe anthey are whipped, 14 and imprisoned, 16 Through an earthquake at the prefer doores are opened. 31.34 The Gaulor receiveth the faut.

Hen came he to Derbe and to Lyftra: and beholde, a c ertaine disciple was there, named 4 Timotheus, a womans fonne, which was a a lew-

effe, and beleeved, but his father was a Grecian. 2 Of whom the brethren which were at Lyftra and Iconium, b reported well-

3 2 Therefore Paul would that hee should goe forth with him, and tooke and circumcifed him, because of the Iewes, which were in those quarters: a Paul in his latter for they knew all that his father was a Grecian.

Epifle to Timothie, 4 3 And as they went through the cities, they delivered them a the decrees to keepe, ordeined of

the Apostles & Elders which were at Hierusalem. 5 And fo were the Churches ftablished in the faith, and increased in number dayly.

6 C + Now when they had gone throughone Phrygia, and the region of Galatia, they were d forbidden of the boly Ghoft to preach the word in Afia.

7 Then came they to Mylia, and fought to goe into Bithynia: But the Spirit fuffered them not.

Therefore they palled through Myfia, and

came downe to Troas,

9 r Where a vision appeared to Paul in the night. There flood a man of Macedonia, and prayed him, faying, Come into Macedonia, and helpe vs.

10 6 And after be had feene the vision , immediatly we prepared to goe into Macedonia, being affured that the Lord had called vs to preach the Gospel voto them.

II Then went wee forth from Troas, and with a fireight courle came to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from Rome to dwell there; and we were in that citie abiding certaine dayes.

13 7 And on the Sabbath day we went out of the citie, belides a river, where they were wont to bidden, teaching us pray: and wee fate downe, and spake voto the women, which were come together,

14 8 And a certaine woman named Lydia , a

hee helpeib fuch as were liketo perifft. 6 Toe Saints did noteafily beleeue euery wiffin. 7 God beginneth his kingdome in Macedonia by the connection of a woman, and fo sheweth that there is no acception of person in the Gospelle Where they where woont to affemble themfelnes. 8 The Lord onely openeth she heart to heare the word which is preached.

feller of purple, of the citie of the Thyatirians, which worthipped God, heard vs: whose heart the Lord opened, that thee attended voto the things, which Paul spake.

15 9 And when thee was baptized, and her 9 An example of houlhold, the befought vs, faying, If ye have ind- a gody houlwife. ged me to be faithfull to the Lord, come into

16 10 And it came to patte that as w. Went to formeth himfelfe prayer, a certaine reaid having a spirit of divina- light, and covetion, met vs, which gate her matters much van- te h to enter by tage with dinining

17 Shee followed Paul and vs , and cried, fay- tech him , and can ing , Toefe men are the feruants of the most high steth him out. God, which shew vnto you the way of faluation. f This is a proper

18 And this did shee g many dayes: but Paul which was went to being grieued, turned about, and faid to the spirit, give answeres to I commaund thee in the Name of Ielus Christ, them that asked that thou come out of her. And he came out the g Paul made no same houre.

19 11 Now when her masters saw that the hope ele, for he did all of their gaine was gone, they caught Paul and Si-thdig as he was las, and drew them into the market place vnto the 11 Courtoufueffe

20 12 And brought them to the gouernours, perfecuting the faying, These men which are lewes trouble our trueth. In the

21 3 And preach ordinances, which are not feating Timothie. lawfull for vs to receive, neither to obterue, feeing Silas as the firenwe are Romanes.

22 14 The people also rose vp together against 14 Couetousnesse them, and the governours rent their cloathes, and fire of common

commanded them to be beaten with rods. 23 And when they had beaten them fore they lineffe. cast them into prison, commanding the Gaolor to ment of the denill,

keepe them furely. 24 Who having received fuch commandement, virie of ancetters without any diffine call them into the inner prifon, and made their aton.

feet h fast in the stocks. 25 15 Now at midnight Paul and Siles prayed, eutl Magitrates and fung Plalmes vnto God : and the prisoners and rage of the

26 And fuddenly there was a great earthquake, h Because hee fo that the foundation of the prilon was shaken : wouldbe more fure of them, he fet them and by and by all the doores opened, and enery fast in the fleckes. mans bands were loofed.

27 16 Then the keeper of the prison waked out the godly do shake of his fleepe, and when hee faw the prifon doores earth. open, hee drew out his fword and would have kil. 16 The mercifull

led himselfe, supposing the prisoners had bin fied. Lord, so oft as he 28 17 But Paul cried with a loade voyce, fay- men to life, euen

Then he called for a light, and leaped in, of death, and whereas in the and came trembling, and fell downe before Paul they deferred and Silas.

30 And brought them out, and layd, Syrs, what he thewesh them must I doe to be laued?

And they fayde, Beloeus in the Lotd Isfus which are effected Chrift & thou fhalt be saneo, and thine boutholde, ally extraoidina-32 And they preached wrote him the worde of the two moone out foose

the Lord, and to all that were in the house. 33 18 Afterwarde a co tooke them the fame that God goebe-

boure of the night, and washed their stripes, and is God with one was baptized with all that belonged vnto him feifefame hand ftraightway.

34 And when hee had brought them into his healeth, when it houfs, he fet meare before them, and reloyced that .6 Shaine and he with all his houthold beleeved in God.

19 And when it was day, the governous above ward of fent the fergeants, laying, Let those men gre-30 Then Magiftraces.

mine house, & abide there: and the constrained vs. 10 Saran transvadermining , but Paul openly let-

hafte to this mirka of lucie and gaine is an occasion of meane feafon, God

ger, to battelle. presenderh a depeace and god-

to vrgethe autho-

14 An Example of to obey the farie eople.

is The prayers of

ing . Doe thy felfe no harme : for we all are here, through the midth

great punishmenta great mercie. 17 In meanes

forward , volette

wounderh and

contain is in rout fe or time, wi ked and valuat Chap. Xvij.

36 Then the keeper of the prison tolde these wordes voto Paul , Jaying , The gouernours have fent to loofe you : now therefore get you hence,

and goe in peace. 37 20 Then fayd Paul vnto them, After that they have beaten vs openly vncondemned, which are Romanes, they have caft vainto prison, and now would they put vs out printly a nay verely:

but let them come and bir g vs out. 38 2 And the fergeants tolde thefe wordes voto the governours, who foated when they neard

that they were Romanes. 39 Then came they and prayed them, and brought them out , and a-fit of them to depart out of it e citie.

40 40 Aud they went out of the prifon, and entred into the house of I. the and wen they had feene be brethren , they constorted them , and de-

CHAP, XVII.

T Paul at The garonice 3 preacting Christ, 6.7 is intertained of Iafon: 10 Heet fint to Bereat 15 from thence commingt: Athens, . 9 th Mars it eete ag hee pre cheth the linin, God to them vuknowen , 34 and jo many are connerted unto Christ.

N Ow , as they passed through Amphipolis, and Apollonia, they came to Thesialonica, where was a Synogegue of the tewes. 2 And Paul, as his maner was, went in vnto

them, and three Sabbath dayes dilputed with them by the Sciptures, 3 2 Opening and alledging that Christ must

have laffered, and rifen agains from the dead, and this is lefus Cirift, whom fand he,1 preach to you.

4 And force of them beleeved, and toyned in company with Paul and Silas: alto of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 3 Bu, the Iewes which beleeved not , mooned with ennie, tooke vnto them certaine a vagabondes and wicked fellowes, and when they had attempted the multitude, they made a tumult in the citie, and made atlault against the house of Iason, and Sought to bring them out to the people.

6 But when they found them not, they drew Iafon and certaine brethren vnto the heads of the ci ie, crying. Loefe are they which have fubuerted the it ite of the e world, and here they are,

7 Whom fason bath received, and these all doe against the decrees of Cefar, faying, that there is another King,one lefus.

8 Then they wounded the people, and the heads of the citie, when they heard thefe things. 9 Notwithstanding when they had received and dunghil knames fufficient atturance of Iafon and of the other,

they let them goe. 10 4 And the brethren immediatly fent away Paul and Silas by night voto Berea, which when they were come thither, entred into the Squagogue of the Iewes.

11 5 These were also more a noble men then they which were at Thetfalonica, which received the worde with all readineffe, and fearched the Scriptures dayly, whether those things were so.

12 Therefore many of them believed, and of

glory of God before it felfe as a marke whereumo it directeth it felfe , and nener 5 The Lord fetteth out in one moment, and in one people, fwaruerh from it. divers examples of his vofearchable wifedome, to caufe them to feare him, & He compareth the lawes, with the lewes,

Paul commeth vnto Athens, 50 honest women, which were Grecians, and men not

knew, that the word of God was also preached of even such, as least Paul at Berea, they came thither also, and mocued of all ought. the people.

14 7 But by and by the brethren ferit away nor madeelle, Paul to goe as it were to the fea; but Silas and Ti- against the Lord, so The sheepe of motheus aboade there ftill. 15 8 And they that did conduct Paul, watch for their

e brought him voto Athens; and when they had patters health and received a commandement vnto Silas and Timo- laterie, but yet in received a commandement vinto Shas and 1 most the Lord.
theus that they should come to him at once, they departed. 16 9 Now while Paul waited for there at Ieves of Berea

Atlens, bis spirit was f stirred in him, when he faw were seconmenthe citie subject to a idolatry. 17 Therefore bee disputed in the Synagogue adema to A hens,

with the lewes, and with them that were religi- and there is in diwith the lewes, and with them that were religi- flance believed out, and in the market dayly with h whon focuer these two, all These he met. 18 10 Then certaine Philosophers of the Epi- and Attica

cures, and of the Stoicks, diffraced with him, and the wifedome of fome faid, What will this i babbler fay ? Others God with mans fayd, He feemeth to be a fetter footth of strange foofe and mocke gods (because he preached vnto them lefus, and arthur which they the returnection)

19 And they tooke him, and brought him into And Got vieth Mars tireet , laying , May we not know, what this fooles to gather new doctrine, whereof thou fpeakert, is?

20 For thou bringelt certaine strange things f He could not form Voto our eares : wee would know therefore what & Stanifoly given

these things meane. 21 11 For all the Athenians and ftrangers which fanish writese that dwelt there, gaue themselves to nothing els, but Idoles in Athens, either to tell, or to heare some newes

22 12 Then Paul Bood in the middes of Mars year they had actors Arees, and fail, Ye men of Athens, I perceive that and Fome, & List, in all things yee are too I superstitious.

13 For as 1 pated by , and behelde your mde- geddefies notions. I founde an altar wherein was written, b Whom ever VNTO THE . VNKNOWEN GOD, that would juffer Whom ye then ignorantly worthip, him thewe I him to take with voto you.

nto you.

24 13 God hath made the world, and all things throughly hid by that are therein, feeing that he is Lord of beauen burne with the and earth, & dwelleth not in temples made with zeale of Gods glary. bands',

25 * Neither is worshipped with mens hands, Panosophers doe as though he needed any thing, feeing he gineth to fet them elues aall life and breath and all things,

26 74 And hath made of o one blood all man- make a mucke and kind, to dwell on all the face of the earth, and bath fcode at all religion affigned the feafons which were ordered before, which determine and the bounds of their habitation.

gyorkeman, o Of one flocke and one beginning-

a place, which can be comprehensed in no place, and to thinketo allure his with giftes, of whom all men have received all things whatforwer they have An

thefe are the fourtainer of all idolat in. 4 Chap. 7.43. \$ Pfalm 50 \$. 14 Gu is rooderfull in all his works , but especially in the worke of man : northat w

then in all Greesa, didicated to Shame whom they made h Whom sever bra. he yeafoned especially of the geinft Christe the Epicures , which V. On matters of the ligion according to their owne braines. i Word for word , feedegatherer : a borswed kind of fpeach taken of tiras which footle corne, and is applied to them which without all arte buffer out fuch knowledge as they have gotten by hearing this men of that man. k This was a place called as you wouldfay , Mars hal , where the indies fate where were called Areopagita . upon weightse affaires , which in olde time arreigned Socratics, and afterward condemned him of impletee. It The wifedome of man is vanite. . a The idelates themselves must et most floor and to civil augument against their owne superstituor. I To pand in 100 perus floor and serves for an and serves for an analysis of the serves for an a a feare of your gods, in Whatforner men wossipp for religion fake, that we eath denotion. In Paufanias in his Actions, maketh mektion of the altar which the Athenians had dedicated to unknowingods ; and Lacritician his Epiminide maketh mention of an alear that had no name mittaled. 13 It is a mon foolish and value thing to compare the Greator with the treature , to limite him within

13 6 But when the Icwes of Theffalonica who are zealous

so We muft not rende: miurie for iniurie , and yer notwithstanding it is lawfull for vs so vie fuch helps as God gineth vs, ed bridle the outrageou Leife of the wicked , that they

hurt not other in

like fort.

as The wicked ate not to oued with the east of God, bu with the frate of men : and by that meanes as fo G. d prouiderh for his, when it is needelull

22 We mayef. chew da. gers , fo that we reuer neglet our duetie.

many other. a Chrift is therefore the Mediasour , because be was crucified and sofe againe : much leffe is he to be resected , because the croffe is ignominions 3 Alth uga the zeale of the vnfaithfull feeme neuer fo goodly.

The cafting out

of Silas and Paul,

was the faulog of

yet at length it is found to haue .eithet trueth nor equitie : Bur yet the wicked . zonot doe what rey ift, for eurn among themfelmes God ftineth vo fome, whose help, he wfeth to the deli-

Berance of his.

wions which doe nothing but walke the freet, wicked men. sube hired for eucsy mans money, to doe any mischiefe, fuch as we commonly call the rafcals and very finkes

a Certaine cempa-

of all townes and 6 Into what counarey and place foener they come, they caufe feditien

and tumult. e When Iafon had put them in good allurance that they Bould appeare. 4 That is indeede

the wifedome of the Spirit , which

27 That

6 Satap bath bis, 7 There is neither

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neight that the Pau. fafe from Ma-

falta , and Beetta,

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o Idelatry . Pau-

should fland amaled at his works , but that we should lift up our eyestoth

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The Actes.

Gods affistance to Paul

17 That they should feeke the Lord, if to be P For as blinde men they might have P groped after him, and found him, though doubtleile he be not farre from enery one of vs. by grop. My wife . be-

28 For in him we live, and moone, and have our being, as also certaine of your owne Poets have fail: For we are also his generation.

20 4 Forafmuch then, as we are the generatiq Which duffe. as on of God, we ought not to thinke that the Godgolde, filner Hones, head is like voto gold, or filter, or frone 9 granen by arte and the invention of man. can deusle, for men

30 15 And the time of this ignorance God regarded nor : but now he admonishesh all men e-

it is, unlege by fome uery where to repent,

art it have gotten 31 Because hee bath appointed a day in the fine for perison it. which he will judge the world in righteoufnetle, by that man whom he hath appointed, whereof he hath given an affurance to all men, in that hee bath taifed him from the dead.

32 16 Now when they had heard of the refurrection from the dead, fome mocked, and other fald, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howberr certaine men claue vnto Paul, and r By declaring Christ to be sudge of believed; among whom was also Denys Arcopathe world through gita, and a woman named Damaris, and other with the referrettion 16 Men , to fhew

forth their vanitie, are divertly affected and mooved with one felfe fame Gofpel, which not with standing ceafest nor to be effectuall in the elect.

CHAP. XVIII.

a As Paul at Corinth 6 taught the Gentiles, o the Lord comfortesh him a He is accufed before Gillio, 16 but im vaine, 18 From the nee be faileth to Sorta, 19 and fo to Ephefus, a3 At Galatia and Physgia he ftrengtheneth the disciples, sa Apollos being more perfettl, inflruéted by Aquita, 18 preacheth Chreit with great efficacie,

A Free these things, Paul departed from Athens. and came to Corintaus,

And found a certaine lew named & Aquila, borne in Pontus, latel- come from Italie, and his wife Priscilla (because that a Claudius had commanded all lewes to depart from Rome) and hee came voto them.

3 And because he was of the same craft , bee Rom. 6.3.

a Suetonius veerabode with them and wrought (for their craft was

to make tents.) deth that Rome ba-

4 And he disputed in the Synagogue energy Sabbath day, and b exhorted the Iewss, and the alwayes at difquiet, Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul forced in Spirit, teftified to the Iewes that Ielus was the Christ.

6 3 And when they refifted and blasphemed, he " shooke his raiment, and faid ynto them, Your d blood be vpon your owne head : I am cleane : from henceforth will I goe vnto the Gentiles.

7 So hee departed thence, and entred into a certaine mans house, named Influs, a worthipper of God, whose house joyned hard to the Syna-

be propoded offe she word & nefierb. And & Crifpus the chiefe ruler of the Synae Wasver much gogue beleeved in the Lord with all his housegrieued in minde :

whereby is fignified the creat earnefinesse of his minde, which was greatly mooued: for Paulwas so gralous, that he cleane fixed to himfilfe, and with a winderfull courage gaue h milete to preach Christ. 3 Although wee have assayed all meanes possible, & yet in vaine, wee mult not leave off from our worke, but forfate the rebellions, and goe to them that be more onedient. 2 Chap. 13 st. matth. 10 14. A This is a kinde of speach taken from the Hibrewes, whereby hee meaneth, that the Iemes are cause of their owne destroction : and as for him, that he is without fault in ferfaking them and going to other nations. * 1. Coronsh. 1.14.

hold ; and many of the Corinthians hearing it, beleeued and were baprized

9 + Then faid the Lord to Paul in the night by 4 God doeth go a vision , Feare not, but speake, and holde not thy wouch and maine 10 For I am with thee, and no man shall lay cie of his feruants.

hands on thee to burt thee ; for I have much people in this citie.

II So he continued there a yeere & fixe n:o- e Word for word. neths, and taught the word of God among them, face, wherever

chair, the Iewes arofe with one accord against their Biftops fent Paul, and brought him to the in Igement frate,

13 Saying, This fellow perfwadeth men to worthip God otherwise then the Law appointeth.

14 And as Paul was about to open his month, of feute belongeth Gallio fayd voto the Lewes, If it were a matter of wrong, or an euril deede. O ye lewes, I would ace their feates with a cording to greaten maintaine you.

15 But if it be a queftion of b wordes and them 5 The wicked are names, and of your Law, looke yee to it your newer wearte of felues : for I will be no incge of those things.

16 And hee drawe them from the judgement feate.

17 Then tooke all the Greciant Softhenes the f That is, of Grea chiefe ruler of the Synagogue, and beate him be- (14), yet the Rofore the judgement seate; but Gallio cared nothing for those things.

18 6 But when Paul had taried there yet a good while, he tooke leave of the brethten, and failed into Syria, (and with him Prifeilla and Aquila) after that k he had shorne his head in Cenchrea; for he had made a + vowe.

19 Then hee came to Ephefits, and left them there; but he entred into the Synagogue and dif- cordeth. puted with the Iewes.

20 7 Who defired him to tarrie a longer time with them : but he would not confent,

21 But badde them farewell, faying, I muft needes keepe this feaft that commeth, in Hierufilem : but I will returne againe unto you , & mif God will. So he failed from Epaclus.

22 And when hee came downe to Cefarea, he went up to Hierufalam : and ween he i a laluted the Church, he went lowne voto Actiochia.

23 Now when he had taried there a waile, he departed, and went horow the countree of Galatia & Phrygia by order frengthening all § disciples.

24 8 And a certaine lewe named Apollos, borne at Alexandria, came to Ephelus, an eloquent Corinthians man, and " mighty in the Scriptur's.

25 The same was instructed in the way of the chap is sale.

Lord, and hee spake feruently in the Spirit, and 7 The Apostles. taught diligently the things of the Lord, and knew but the baptisme of John onely.

26 And hee began to speake boldly in the Synagogue. Whom when * Aquila and Prifcilla had

heard, they tooke him vnto them, and expounded sames 5.15. vnto him the o way of God more perfectly. 27 And when hee was minded to give into A.

chala, the brethren exhorting him, whote to the for we know not disciples to receive him; and after hee was come thither, he holpe them much which had beleeved through P grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the profit in the schole Scriptures, that Iefus was that Christ.

to Chrift.

not by the will of man, but by the leading of the holy Ghoit. \$ 1.Cor.4.19.

m So we fould promise nothing without this claufen what the day follewing will bring 8 Apollos, a gode

ly & learned man, refufe b not to of a hale and abig & bandicrafts man,

and also of a woman : and so becommeth an excellent minister of the Church, 2 1 Cor. 1. ta n Very well infructed in the knowledge of the Scripinges. 36 Rom. 16 3. o The way that lead th to God. " Through Gods gracions fanent , or by thefe excellent gifts which God hath beftewed open him.

CHAP.

but Paulfate , that es , continued teaening the word of Ged : and this kinde nothing to them m' ich niner fam minde to teach in

taine the conftan-

cuill doing , but the Lord mocketh their endeupura maruer loufly . manes did not call him Deputie of Gerein , out of A. chara because the R.manes broughs the Grecians into Sweetleen by ine Achayans , which in shofe dayes were Princes of Grecia. as Panfaneas vea & Asmuch as in

b Asija man have not poke well religion Randeth. . For this prophane man thinkesh that the controverse of religion , is but A branie about words and for no matter ot substance. 6 Paul 15 made all to all, to winne all k That is, Paul.

right I could.

I Cenchyea was an bauen of the 4 Num 16.18.

were carried about

E Certaine disciples at Ephesus, 3 having enely received Ichns bapt fine, a and knew not the visible giftes of the boly Ghost, wherewith God had heautified his Sonnes kingdome, 5 are baptized in the Name of Leftes. 13 The Iewift exoreifts is are besten of the denill in Consuring bockes are burns. 14 Demetrius 19 raifeth fedition against Paul.

NI' it came to paffe, while Apollos was at Co-A rinthus, that Paul when he paffed thorow the vpper coafts, came to Ephelus, and found certaine

2 And fayd voto them, Haue ye received the

a Paul being no -

ching offended at

she tudeneffe of

planteth a Church

a Thoje excellens

in those dages in

a John did onely

begin to inftruct

b In what destrine

Christ should

and inftruited?

& To be baptized

onto Ichns bay

3 For a man to Teparate bimfelfe

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are ymerly defpe-

uide the Chuich.

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it and make it one.

Way, she Hebrewes

d By this word

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proper name.

Rind of life , and

e This was a mans

med to give witness

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she Church.

the Ephelians.

among them.

a holy Ghoft fince yee beleeved? And they fayd vnto him, We baue not fo much as heard whegifts of the holy Ghoft , which were ther there be an holy Ghoir. 3 2 And he fay d vnto them, Vnto b what were

ye then baptized ! And they fayd, Vitto lohns baptifore. the disciples whom 4 Then favd Paul . Iohn verely baptized

with the baptifine of repentance, faying vnto the people, that they should beleen in him, which then are you taught thould come after him, that is, in Chrift fefus.

5 And when they heard it, they were baptized in the Name of the Lord Ielus

6 So Paul layd his handes your them, and the tifme, is to profeße the doftrine which holy Gnoft came on them, and they spake the Iohn preached and tongues, and prophecied. fealed with his bay-

And all the men were about twelve.

€ Moreouer he went into the Synagogue. 4 Chap.1.5. U.1.2. and 11.16.mat 3.11. and spake boldly for the space of three noneths, mar. 1.8. luke 3,16. disputing and exhorting to the things that appertains to the kingdome of God.

3 But when certaine were hardened, and disobeyed, speaking enill of the d way of God before the multitude , hee departed from them , and rate, it is not to defeparated the disciples, and disputed day ly in the schoole of one . Tyrannus.

10 And this was done by the space of two yeeres. fo that al they which dwelt in Afia, heard the word of the Lord Iefus, both Iewes and Grecians,

11 And God wrought no small miracles by the hands of Paul,

here it is taken for 12 So that from his body were brought vnto the ficke,kerchefs,or banckerchefs,& the difeafes de-4 Satan is confiraiparted from them, & § enil spirits went out of it &. 13 + Then certaine of the vagabond lewes, fex-

orcifts tooke in hand to pame over them which So were shey calhad enill spirits, the name of the Lord lesus, saying, denils by consuring We adjure you by lefus, whom Paul preacheth. 14 (And there were certaine fonnes of Scena of God : and in the

a lew, the Pries, abost feuen which did this.) Church , they which 15 And the cuill spirit answered, and fayd, Iesus had the geft of wor-

I acknowledge, and Paul I know: but who are ye ? 16 And the man in whom the euil! spirit was, them that were pof- ranne on them, and ouercame them, and 8 prevai-

led against them, so that they strede out of that house, naked and wounded. 17 And this was knowne to all the Iewes and

againfi them though Grecians also which dwelt at Ephesias, and seare came on them all, and the Name of the Lord lefus was magnified,

18 s And many that beleeved, came and b confeffed, and fliewed their works.

19 Many also of them which vsed curious artes. brought their bookes, and burned them before errors, and detelled all men : and they counted the price of them, and them openly, being found it i fiftie thousand pieces of filter. feare of the indie-20 So the word of God grewe mightly, and

ment of God : and what is this to care prevailed. Prift? I They that make the leaft walne of it, recken it to be about eight hun-

21 C 6 Now when these things were accom- 6 Paulis never plished, Paul purposed by the k Spirit to Passe wearie. through Macedonia and Achaia, and to goe to God Spirit : there-Hierufalem, faying, After I have bene there, I must fore we may not fay that Paul van hand

21 So fent hee into Macedonla two of them but nother Surjet of that ministred unto him , Timotheus, and Erastus, God tedhon, but he remained in Aliafora feafon.

23 7 And the fame time there arole no fmall 7 Gaine cloked trouble about that way.

24 For a certaine man named Demetrius a fil- caufe wh refore nersmith, which made filters temples of Diana, id-latrie is stourty brought great gaines onto the craftefmen.

Whom he called together, with the work - (Ihife were cermen of like things, and fayd, Sirs, ye knowe that tome counterfile by this craft we have our goods:

26 Moreouer ye fee and heare, that not alone which they bought at Ephelus, but almost throughout all Alia this that worthipped Paul hath perswaded, and turned away much peo- herple, faying. That they be not Gods which are made With hands.

27 So that not onely this thing is dangerous voto vs, that this our m portion thellbe reproo- m As if he faid, If and, but also that the temple of the great goddess. Paulgo on this is Di ma should be nothing esteemed, and that it con use the common would come to patte that her magnificence, which which men house of whild come to paths that her magninectics, while while more of all Afra and the world worthippeth, should be dead this own gains might have all

28 Now when they heard it, they were full of wrath, and cryed out faving Great is Diana of the

29 And the whole ci ie was full of containing and they turned into the common place with one affect, ** Emiliar lags, they turned into the common place with one affect to the common of and caught & Gaius, and & Ariflarchus, men of & Coloff 4 ze. Macedonia, and Pauls companions of his fourney. 8 There ought to

30 And when Paul would have entred in vato be in all Christians the people, the disciples suffered him not.

31 8 Certaine also of the chiefe of Afia, which inumerble conflan-Were his f lends, fent voto him, defiring him that cie, which may not he would not prefent himfelfe in the Common affeulis be ouerplace.

Sometherefore cried one thing, and fome withflanding must another : for the affembly was out of order , and deftly to be gourre the more part knew not wherefore they were ned ty wifedome. come together.

33 And fome of the company drew foorth Alexander, the lewes thruffing him forwards. Alex- contented with ander then beckened with his hand, and would their owne medhaue excused the matter to the people.

34 9 But when they knew that he was a lewe, greatest defences there arose a shoute almost for the space of two that they have houres, of all men, crying, Great is Diana of the 10 Au example of Ephelians.

35 10 Then the towne clearks when hee had peace and quietnesse flayed the people, fand, Ye men of Ephefus, what Nith lies, which man is it that knoweth not how that the citie of baue done. the Epbelians is a worthipper of the great god- n The Ephelians deffe Diana, and of the image, which a came downe beleived superfin from Jupiter?

36 Seeing then that no man can speake against came downe from thefe things, ye ought to be appealed, and to doe beauen to them. nothing rathly.

For yee have brought lither thefe men, Forthere are which have neither committed facriledge, neither cosame dayes apdoe blaspheme your goddesse,

38 Wherefore, if Demetrius and the craftes of radjement, and men which are with him , have a o matter against the Deputies fit. any man, the Plaw is open, and there are 1 D. pu- q By the Deputies

ties ; let them accuse one another. 30 But if ye inquire any thing concerning other tutes, that is, fuch

with a firew of religiou , is hevery

temples with Dianas pillure in inem,

come to manghe.

and especially in the Minifters , an by any frormes or come, Which nore

9 In Reade of 1ezfon , the idolaters are fufficiently

nelle and outeries, and those are the a politike mao

Who redeenteth Paul would never

troulir, that the mage of Diana

o Hame ought to accuse any man of. counted for couell

Deputies Subfiimatters, as dul fit for thim.

Hhb

onely to except again & the diforde. red Luriy burly of she perpie . bus also aning all meeting And a mming to, ther which was not by a der : for there poeie certaine dayes people sogether in-

a Paul departed

the content of the

Chuch, notto be

tate paines in auother place.

e For after jogreat

Brouble these was pieca of a long

2 A frows decale

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and by 1. Cir. 16.2.

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alle Caurch with a

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neth Faul a fingu-

5 Paul an earreft

ena ziligent ful-

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40 For we are even in isopardy to be accord d caufe, whereby we may give a reason of this concourfe of people.

And when he had thus spoken, bee let the affembly depart.

CHAP. XX.

appearsed to call the 1 Paul appointed to goe to Macedinia: 7 In Troas pieashin, would madacht, 9 Eutrebus fel. downe dend out of a windowe, to be raifeth him to life 15 At Miletum, 27 boune caled the Eders of Eshefus together, ag he declaret was in ag: fall come von himjelfe, as and

Now rafter the tumult was appealed, Paul call-d the disciples voto him, and embraced them, and departed to goe into Macedonia.

2. And when he had gone through those parts, & had exhorted them with a many words, he came into Grecia,

3 . And haging taried there three monerhs, because the Lewes lay d waite for him, as hee was about to faile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Afia , Sopater of Berea, and of them of Theflalonica, Arifferches, and Secundus, and Gains of Derbe, and Timotheus, and of them of Afia, Tychicus, and

Trophimus.

5 Thefe went before, and tailed vs at Tross. 6 And we failed forth from Poilippi, after the

daves of volezuened bread, and came onto them to Troas in fue dayes, where wee aboade feuen daves.

3 And the b first day of the weeke, the disciples being come together to breake bread, Paul prescaed voto them, ready to depart on the moween the Lords diy : toweand continued the preaching voto midnight.

8 4 And there were many lights in an upper chamber, where they were gathered together.

o And there fate in a windowe a certaine vong daves the Christianis man , named Entycons, fallen into a dead fleepe: and as Paul was long preaching he out come with fleepe, fell downe from the third lott, and was taken vpdesi.

10 But Paul went downe, and lavd him felfe vnon him, and embraced him, faying, Trouble not

your (class : for his life is in him.

11 Then when Paul was come vp againe, and had broken bread, and eaten, having spoken a long white till the dawning of the day, hee fo departed.

12 And they brought the boy sing, and they were not a little comforted.

13 4 Then we went before to fhippe, and failed voto the once Adis, it at wee might receive Paul there: for to had hee appointed, and would himfelfegne a foote.

14 Now wien he was come voto vs to Affos, and we be directived him , we came to Mirylenes.

15 And wa filled thence, and came the next day over agairft Chios, and the next day we arrined at Samos, and tarted at Trear thum: the next day we came to Milatum.

16 5 For Paul had determined to faile by E. photos, becaufe Lee world not frend the time in Alia : for he half ut to be . if hee could possible, at H'emfalem at the day of Pertecoft.

17 & Wherefore from Miletum, bee fent to

shefarlar s offer foorth, that leftance velice me Epicales and Addiction was about 400 furlings. word wateringlings Safte D soch miles.

w He speaketh of a manners, it may be determined in a Nawful assembly. Ephesus and called the Elders of the Church. 18 6 Who when they were come to him, hee 6 A linely image of this dayes fedition, for as much as there is no fayd voto them, Ye know from the first day that directs and her

I came into Afia, after what maner I have beene to peake, ninher with you at all fe-fors.

to me by the latings await of the lewes, 20 And how I kept d backe nothing that was his bonds by the

profitable, but have thewed you, and taught you comminuement of openly and throughout enery boufe,

21 Witneffing both to the lewes, and to the Grecians the repentance toward God, & faith to- Ghoff, which inforward our Lord fefus Christ. 22 7 And nowe beholde, I goe a bound in the

Spirit, voto Hierufalemand know not what things Spirit, whom he thall come vnto me there,

23 Saue that the boly Ghoft w'melleth in euery his heart. citie, fry ing , that bonds and afflictions abide me. jet there foul be no

24 But I paffe not at all neither is my life deare fault in me, Looke voto my felfe, so that I may fulfill my course with chap. 18 6. ior, and the ministration which I have received of the Apolles is the Lord Lefus, to testifie the Gospell of the grace most perfice and of God.

25 And now beholde, I know that hencefoorth & To keepe is , to ye all, through whom I have gone preaching the kingdome of God, shall fee my face no more.

26 Wherefore I take you to record this day, that I am I pure from the blood of all men.

27 8 For I have kept nothing backe, but have showed you all the counsell of God.

28 Take heede therefore voto your felues, and to all the flocke, whereof the boly Ghoft bath owne perfor, that made you Ouerfeers, to g feede the Church of God which is proper to which hee bath purchased with that his owne other, being taken

29 9 For I know this, that after my departing and not in the prishall gricuous wolues enter in among you, not olde time the godly sparing the flocke.

30 Moreoust of your owne felues shall men arite speaking perperfe things, to h draw disciples afrer them.

31 Therefore watch, and remember that by mon of that to two, the space of three yeares I ceased not to warne but to one. eusry one, both night and day with teares.

32 10 And now brethren, I commend you to flieweth the excel-God, and to the word of his grace, which is able to nee of his blood, to build further, and to give you and inheritance, pattors tat flould among all them , which are fanclified.

33 " I have covered no mans filter, nor golde, nor apparell. 34 Yez, ye knowe that thefe handes have mi- onely of facres

niftred voto my 4 necessities, and to them that firm of perfors. were with me.

35 I have thewed you all things, how that to prefence of fuch a labouring, we ought to m support the weake, and ib Theard, but greato remember the wordes of the Lord lef. s , howe enter in. that he fayd, It is a bleffed thing to give, rather so The power of then to receive.

36 And when he had thus fpoken , he kneeled promifes renealed downe, and prayed with them all-

37 14 Then they went all abundantly, and fell dets of the mini-

on Pauls necks, and kiffed him, 28 Being chiefly ferie for the words which he therefore of free lone

finalte, That they should fee his face no more, And antiged will, they accompanied him onto the shippe.

bridleihihem in good order.

of a tiu- Pa-our. d Simued in any rifpirt whatformero 19 Setur g the Lord with all modefile, and enter for reare or with many teares, and tenta i insighther came you have fake. 2. He telt Gerh.

> that he goeth to God. e He calleth that m tron of the holy

ced him to take his seurner to Hierufan lem . the bend of the followed with all

S The doctrine of abfointe.

teedest, and to gorierne et. h A nasable fentence for Chists

Godhead : which Shewesh plainely is his perfin , how that by reafon of the soysing together of the two natures in his one is Spoken of the in the derivatine, mittue: which in fathers termed a communicating of fellow bip of proprecties , that is to ay, a monthing com-

i This word . That. 9 A prophecie of

Braightway degemeraie into wolnes agairft fuch as boaft and bragge ferre, to want the

try to haus reolues Gel. and his fiee

is his word, are the props and upholfterie of the Gofnel. I As in dem , and

before all things beware of conesecutmelle. 4 1.Car 4.12. I.thef. s.g. a.thef. 3. 8. m Ai it were be reaching out the hand, to shim, which otherwise are about to flippe and fall away, and for of flay thirm. 12 The Goffell doth not take away natural affications , but ruleth and

C.HAP.

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& Chap. 6,5.

He fpeakith of

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e They had a pecu-

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CHAP, XXI. s Paul gotth toward Hierufalem, 8 at Cefarea be talketh with Philip the Evangelift: 10 Agasus foretelleth him of his binds. 17 After her came to Hierufalem, 16 and into the Temple, at The lewes layd bands on bim: 32 Lifias the captaine taketh him frem them. w Not onely men A N 1 as we launched foorth, and were departed from them, we came with a ftraight course vn-Imoly, but even, pur friends , and foch as are endued to Coos, and the day following vnto the Rhodes, while the Spirit of and from thence vnto Patara. God , doe fomesime go about to

2 And wee found a thip that went oner vnto

Phenice and went aboard and fet foorth. 3 And when wee had discouered Cyprus, wee

left it on the left hand, and failed toward Syria, and arrived at Tyrus : for there the shippe valaded the burden. ring,after that wee

4 And when we had found disciples, we taried there feven dayes And they told Paul through the . Spirit, that he flould not goe vp to Hierufalem.

5 But when the dayes were ended, wee departed & went our way, and they all accompanied vs bear, and this they did as Prophets : but with their wives 8c children, even out of the citie: of a Refb'y affections and we kneeling downe on the fhore, prayed.

6 Then when wee had embraced one another, we tooke thip, and they returned home.

7 And when wee had ended the course from Tyrus, wee arrived at Ptolomais, and faluted the brethren, and aboade with them one day.

8 And the next day , Paul and wee that were with him, departed, and came vnto Cefarea: and wee entred into the boule of & Philip the Euangelift, which was one of the b fenen Deacons, and ned before , Chap 6. aboade with him.

9 Now he had foure daughters virgins, which diá c prophecie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named A-

11 And when hee was come ynto vs. hee tooks Fauls girdle, & bound his owne hands & feete, and fail, Tous faith the holy Gnoft, So thall the lower at Hierufalem binde the man that oweth tilis girdle, and thall deliver him into the bandes of the

12. And when wee had heard thefethings, both we and other of the fame place before a niminar he would not goe up to Hibrufalem.

13 Then Paul answered, and faid What doe ye weeping and breaking mine nesta For I am rea y not for he bound onely, but also to die at Hisrulalem for the Name of the Lors Jefus.

14 2 So when he would not be perfwaded, wee cealed, faying. The will of the Lord be done.

15 And after those dayes we musted up our fardels, and went up to Hierufalem.

16 There went with vs also certains of the difciples of Cefarea, & brought with them one Mnafon of Cyprus, an olde disciple, with whom wee sgtolthodh.

17 And when we were come to Hierufalem, the

brethren received vs gladly. 18 And the next day Paul went in with vs voto

lames: and all the Elders were there affembled. 19 3 And when he had embraced them, he teld by order all things, that God had wrought among

20 4 So when they hear ii , they glotified God, and fail voto him . Then frest, brother, how many thousand lewer there are which beloeve, and they are allz:alons of the Law :

teachest all the Iewes, which are among the Gentiles, to forfake Mofes, and favelt that they oughs not to circumcife their fonnes, neither to line after the cultomes.

22 What is then to be done? the multitude must needes come together; for they finall heare that thou art come.

23 Due therefore this that we fay to thee. Wee haue foure men, which have made a vow,

24 Them take, and d purifie thy felfe with them, to freskethnickere and contribute with them, that they may tiliane of the anchane, but their beads and all shall know, that those things, of fich as were jubwhereof they have beene informed concerning the 20-garden thee, are nothing, but that thou thy felfe also wal- e That it may be kell and keep ft the Law.

25 For as touching the Gentiles, which beleeve. Profest at the we have written, and determined, that they observe view, but also a no fach thing, but that they keepe them felices from the felicinan in it. things offered to idoles, and from blood, and from fair afterwards, that that that is firangled, and from futnication.

26 Then Paul tooke the men, and the next day dayes of purificawas purified with them, and entred into the Tott. - the charges for the ple, I declaring the accomplishment of the dayes Magarites off ring of the purification, untill that an offering thould be mere appointed 138 offered for enery one of them.

27 5 And when the feuen dayes were almob th m. N.m 6.5x. ended, the Tewes which were of Alia (when they A. Chap. 18, 18, fav him in the Temple) mooned all the people, and " 107 6, 15 layd hands on him.

28 Crying, Men of Ificel, beloe; this is the man the accompt firthat teachers all meneuery where against it e pro-mem of the par feature, ple, and the Law, and this place: moreouer, it e hath beam's there more brought Grecians into the Temple, and bath pol- faculties to be ofluted his holy place.

29 For they had feene before Trophimus an mai emid. Eptelian with him in the citie, whom they suppo- s A proposerous feel that Paul had brought into the Temple.

30 Then all the civit was mooned, and the peo- fon , and gives ple ran together : and they tooke Paul, and diewe mifetiefes him out of the Temple, and fourthwith the doores 6 God findeth

31 6 Butes they went about to kill him, tidings proplane themcame voto the chiefe captaine of the band, that all felies, to boder Hierufalem was on an vproate.

32 Who immediatly tooks fouldiers and Centerions, and ran downe ynto them; and when they faw the chiefe captaine, and the fouldiers, they lefe beating of Paul

33 Then the chiefe Capraine came neere and tooke him, and commanded rim to be bound with two chaines, and demanded who he was, and what he had done.

34 indone cried this, another that, among the people. So when hee could not know the certaintie for the uppult, hee commanded him to be led into the caffle.

35 And when he came vnto the griners, it was forthering was borne of the fouldiers, for the violence of the people.

36 For the auditinde of the people followed after, crying, Away with him,

37 And as Paul (hould have beene led into the caltell, hee faile vn o the chi. fe cap aine May I speake vino thee t Was fail, Canft thou speake Greck:

38 Art no thou the & Egyptian, who before these & Toucking this dayes raised a fedition, and led out itso the wilder- fone of the renettle foure thousand men that were may there is the not taken

39 Then I auf faile, Doubtleffe, I am a man gichallegen, boske which am a Lew, and citizen of Tarfus, a famous Hbb 2

d That is confecoasesty felfe: knowen , that there was not onchy Paul decimica the the might acde firm what ente

The Prices were to be aduc tifed of tered the fame days that their word geal, is the caufe of great centufome even among fo

the wicked and

rae en leuousa og

g The will of God brideleih a'l atfeden ta de f which sametely frete the glory of God. 3 Golistobe

graifed , who is the Authory of all good fayings and derdes.

4 In things infore were not the graditi os of the Pharifes , but the ceremoni-s of the Lave , virell fuch rime as Christian Libertie was more fully reunaled to the I we) charitie willeth vs to conforms or spoly opr felies willing-In factor as we nery, to our biethren which doe perft bourely , and the Geniles by his ministration. maniciously , resitt the trueth , but are

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If the quellisa be

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21 Now they are informed of thee, that then

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and therefore hee facib , at the fress

of Gamalieis

vocation and do-& me to be of

Gra

citie of Cilleia, and I befeech thee, foffer mee to forak : voto the prople.

43 And when hee had given him licence . Paul frood on the grieces, and beckened with the hand vnto the people, and when there was made great filence, he spake vnto them in the Hebrew tongue, faying,

CHAP. XXII.

Paul yeeldesh a reason of his faith, 2s and the Iewes heave hire a while: a3 But fo foone as they cried out, a4 He is commanded to be feouvied and examined, a7 and fo declareth that he is citizen of Remie.

V E men,brethren,& fathers,heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrewe tongue to them , they kept the more filence, and he faid)

3 : I am verely a man , which am a Iew, borne in Tarfus in Cilicia, but broug it vp in this citie at the a feete of Gamaliel , and instructed according to the perfect maner of the Law of the fathers, and was z alous toward God, as ye all are this day. a That is , his dayly

4 And I perfecuted this way vato the death, binding and delinering into prison both men and

women.

As also the chiefe Priest doth beare me witnes & all the company of the Elders: of whom alfo I received letters voto the brethren, and went to Damaicus to bring them which were there, bound vnto Hierufalem, that they might be punished,

6 And fo it was as Liburneyed, and was come neere viito Damascus about noone, that fuddealy there thone from beauen a great light round

7 So I fell onto the earth, & heard a voyce, fay = ang vnto me, Saul, Saul, why perfecuteft thou me?

8 Then I answered, Wno arrethon, Lord ! And he fail to mee, I am Iefus of Mazareth, whom thou perfecueft.

o Moreover they that were with mee , faw in deede a light and were afraide; but they heard not

the voyce of him that fpake vnto me. 10 Thea I faide , What shall I doe Lord ? And the Lord faid voto me, Arife, and goe voto Dama!cus : and there it shall be tolde thee of all things, which are appointed for thee to due.

II So when I coulde not fee for the glory of that light, I was led by the hand of them that were

with me and came into Damafous.

12 And one Ananias a godly man, as penteining no the Lawe , having good report of all the Iewes which dwelt there.

13 Came voto mee, and flood, and faide voto me, Brother, Saul, receive thy fight; and that fame house I looked voon him.

14 And he faide. The God of our fathers hath appointed thee, that thou fhouldeft know his will, and thouldeft feether luft one, and thouldeft heare the voyce of his mouth.

15 For thou thalt be his witnesse vato all men, of the things which thou haft feene and heard,

16 Now therefore why tarie & thou? Arife, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 And it came to paffe, that when I was come agains to Hierufalem, and prayed in the Temple, I was in a traunce,

18" And faw him , faying vnto mee, Make hafte. and get thee quickely out of Hierufalem ; for they will not receive thy witnesse concerning me.

19 Then I saide, Lord , they know that I prisoned, and beat in every Synagogue them that be-Is eved in thee.

20 And when the blood of thy martyr Steuen was thed, I also Roode b., and conferred vnto his death,& kept the cloathes of them thath flow him.

21 Then hee faile voto mee D part: for 1 will poken : for Stenens fend thee farre hence ynto the Gentiles

22 (1 And they heard him voto this word, but fort of cutthrates, then they lift vop their voyees, and faide. Away with fittee, but eyers fuch a fillowef om the earth. for it is not meete firee; for a that that he should live.

23 And as they cried & cafe off their cloathes, man to death by and drew duft into the aire,

24 3 The chiefe captaine commanded him to a Stout and Rube be led into the cafele, and bade that bee should be barne pride will fcourged, &examined, that he might know where- bi ce the trueth, fore they cried to on him.

25 4 And as they bound him with thongs, Paul other to receiteit. faid voto the Centurion that frood by, is it lawfull c' The description for you to foourge one that is a Romane, and not burly, and of an

26 Now when the Centurion heard it, he went, mod multitude, 26 Now when the Centurion heard it, he went, 3 The wifedoms and tolde the chiefe capraine, faying, Take heeds of the flesh doeth what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and faide to is just, but what is bim, Tell me, art thou a Romane? And he faid, Yea, withalf meafure 28 And the chiefe captaine answered , With a the profit accor-

great fumme obtained I this freedome. Then Paul ding as it appear 1aid, But I was so borne. 29 Then straightway they departed from him, cause why we may 29 Then it raigntway trey departed south the chiefe not yie those law which should baut examined him; and the Chiefe not yie those which

which should be examined in the was a state of the control of the 30 On the next day, because hee would have an inturie. knowen the certaintie whetefore hee was accused day by the lawe

of the lewes, hee loofed him from his bonds, and of the case. commanded the bie Priestes and all their Councill to come together : and bee brought Paul, and fes him before them.

CHAP. EXIII.

I As Paul pleadeth his caufe, 2 Ananias commaunieth them to fraite him. 7 Diffention among his acculers. st God encourageth him. 14 The lewes laying wait for Paul, 20 is deelared unto the chiefe captaine. 27 Hee fendeth him to Felix the Gouernour.

Nd Paul behelds earneftly the Council and a Taulagaioft that A faid Men and brethren. I have in al good con- of his enemies. science served God vntill this day.

2 Then the bie Priest Ananias commaunded

them that freed by, to fmitchim on the month. 3 3 Then faide Paul to him , God a will fmite whole course of thee, thou b whithed well : for thou fittefito in ge a Hypotrites are me according to the Lawe, and e transgressing the contrained at

Law commandest thou me to be su itten? 4 And they that frood by , faide , Reuilest thou themselues by their Gods nie Priefts

Then faid Paul , I knew not breihren , that ve to complaine of be was the hie Prioft; for it is written, Thou that mou the wicked not speake euill of the ruler of thy people,

6 3 But when Paul perceived that the one feate of God, fo pare were of the Saddness, and the other of the that we do it with-

fetteth a good conscience, for proofe whereof. he repeateth the bis life. length to bettar a It is Is wfull for to the judgemett outharred , and with a quiet & peaceable

miode. a Itappeareth plainely by the Creeke phrafe , that Paul did not enrie the his Prieft , but onely pronounce the punishment of G.d against him. b This is a venement & foarpe fpeach, but yet not regeoachfull : For & goal) may fpeake roundly, and yet be voyde of the better affection of a farer and angreeminde. e For the Law command the the Ludge to beare the perfon that is recufed pan tiently , and to pronounce the fentence aduited y 4 We must willingly and from the heart give honous to Magistrates , although thry be syrapra. 4 Exed. 22. 27. Wee may lawfully fometimes ferthe wi ked together by the eares , that they may leave off to affault ve, fo that it be With no biaderance of the truth, Pharifes,

b This is properly was murthered of a inne the lewes could not put any I.anv.

neither it felfe eine pescher fuffer barebrained and not coolides what 4 There is no

& Chap . 14.18.

6 The concord

of the wicked is

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7 It is an olde be-

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Mat. 11.13.

it pleateth him,

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e The Scribes office

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9 God will not

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S The Lord when

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the trueth

dead.

phil 3.5.

T anti-curto T CHY. T CICRISTING threefcore and ten, and two hundred with datts at the mird houre of the night :

thren . 4 I am a Pharife , the fonne of a Pharife : I am accused of the hope and refurrection of the dead. 7 6 And when hee had fayde this, there was a

diffension betweene the Pratifes & the Sadduces, fo that the multitude was divided.

8 7 % For the Sadduces fay that there is no refortection, neither d Angel, nor spirit : but the

Pharifes confesse both 9 3 Then there was a great crie : and the e Scribes of the Pharifes part role vp, and ftrone, faying, Wee finde none enill in this man : but if a fpirit or an Angelbath fp ken to him, let vs not

fight against God. 10 . And when there was a great diffension, the chiefe captaine, fearing left Paul should have bene pulled in pieces of them, commanded the fouldiers " to go downe, and take tim from among them, &

to bring him into the cash!! 11 Now the night following, the Lord flood by him, and faid, Be of good courage, Paul, for as

thou haft teffified of mee in Hierusalem , fo muft thou beare withe the alfo at Rome.

... And when the day was come certaine of the lewes made an affembly, and bound themfelues with a curfe, faying, that they would neither eate nor drinke till they had killed Paul.

13 And they were moe then fourtie, which had

made this confpiracie.

14 And they came to the chiefe Priests and Elders, and faid, Wee have bound our felnes with a folemne curfe, that we will cate nothing, votill wee bar ning themselves, have flaine Paul.

15 Now therefore, ye and the g Conncill, fignifie voto the chiefe captain, that he bring him forth fame to be done, least worto you to morow, as though you would knowe fomething more perfectly of him, and we, or ever he come neere will be ready to kill him.

16 But when Pauls fifters fonne heard of their laying await, he went, and entred into the caftell,

17 " And Paul called one of the Centurions vnto him, and faid, Take this youg man hence vnto the chiefe captaine : for he bath a certaine thing to fliew bim.

18 So he tooke him, and brought him to the chiefe captaine, and fayd, Paul the prifoner called me vnto him, and prayed mee to bring this yong man voto thee, which hath fomething to fay voto

19 Then the chiefe captaine tooke him by the band, and went apart with him alone, and asked him, What half thou to fhew me ?

20 And he fayd, The Iewes have conspired to define thee, that thou wouldest bring foorth Paul to morew into the Councill, as though they would inquire somewhat of him more perfectly :

21 But let them not perswade thee : for there lie in wait for him of them, more then fourty men, which have bound themselves with a curse, that they will neither eate nor drinke, till they have killed him: and now are they ready, and wait for thy

22 13 The chiefe captain then let the yong man depart, after hee had charged him to viter it to no man, that hee had I fnewed him thefethings.

23 And he called voto him two certaine Centurions, faying, Make ready two hundred fouldiers, that they may goe to Cefarea, and horfemen

24 And let them make ready an borfe, that Paul being fet on, may me brought fafe voto Felix the gouernour. 25 And he wrote an Epiftle in this maner :

26 13 Claudius Lyfias vino the most noble go. 13 Lyfiss is fude denly made by

uernour Felix fendeth greeting. 27 As this man wastaken of the lewes, and pairon. should have beene killed of them, I came vpon

them with a galison, and referred him, perceiving that hee was a Romaine.

28 And when I would have knowen the cause wherefore they accased him, I brought him foorth into their Councill.

29 There I perceived that hee was accused of questions of their Lawe, but had no crime worthy

of death, or of bonds.

30 And when it was shewed mee, how that the Iewes layd wait for \$ man, I fent him Braightway to thee, and con manded his accusers to speake before thee the things that they had again thim.

31 . Then the fouldiers as it was commaunded them , tooke Paul , and brought him by night to

32 And the next day, they left the hotfemen to goe with him , and returned into the Caffell

33 Now when they came to Cefares, they delineted the Epiftle to the governour, and prefented Paul alfo voto bim.

34 So when the Godernour had read it, he afked of what province he was; and when he vnderflood that he was of Cilicia,

35 I will heare thee fayd hee, when thine accufers also are come, and commaunded him to be kept in Herods judgement hall.

CHAP. XXIV.

a Tertullus accufeth Paul: 10 He answereth for himselfe: as He preacheth Christ to the governour and his wife. 27 Felix hopesh, but in vaine to receine a bribe, 18 mho going from his office, leaweth Paul m profon.

N One after five dayes, Ananias the hie Prieft came down with the Elders, and mith Tertul they cannot doe lus a certaine oratour, which appeared before the what they would gouernour against Paul.

2 And when he was called foorth , Terrallus deceit at length they goe about to began to accuse him, saying, Seeing that wee haue compasse it by a obteined great quietnesse athrough thee, and that hewe of Law. obtained great quietness attrough tues, and that a Felix ruled that many b worthy things are done voto this nation printing with great printing. through thy providence,

3 We acknowledge it wholly, and in all places, toufness, and yet most noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray worthy things, as thee, that thou wouldest heare vs of thy curtesse a that he tooke Elean

few words.

Certainely we have found this man a c pelit- and put that dicealent fellow, and a mooner of fedition among althe ung mretch the E-Iewes thorowout the world, and a 4 chiefe main- sprian to flight, tainer of the f. Et of the Nizrikes:

therefore we toke him, and would have judged which the Stockes him according to our Law: 7 But the chiefe captaine Lyfias came vpon hauseur.

vs , and with great violence tooke him out of our e Word for word, hands,

8 Commanding his accusers to come to thee : fay, a ringleader, or of whom thou may est (if thou wilt inquire) know enfigne bearer.

all thefe things whereof we accuse him. of the townes name where they thought that Christ was borne, whereven &

t Hypocites , water due by force and

the Lord Pauls

cruelty and couetrathe did many

gar the exptaine of certain cut-throats. which caused great troubles in Indea. 6 And hath gone about to pollute the Temple : b He wfeth a word

defined to be a pero fir ductie and be-

a plaque. d As you would

e So they called the Chriftians feeffingty

12 There is no counfell against the Lord and his Cernante. Greeke, that thou haft foewed thefe chings to mee.

game that Inican the Apoffate called him Galilean.

Hbb a

Pauls defence:

& Confirmed Tey-

andus his faying.

sleuils rheroricke

end with lies but

Paul wing beauen-

by eloquence , and

from himfelfe the

crime of feditions

fimple deniall

where with he was burreced, with a

fore Felix departed

greened To scho

pass le hora , intr-

lw. 2 . 4; 21.

Copbas

geafau.

ment of Indea: Io-

& They cannot . 47 foorth before thee

and proone by good

g Lauf goeth in the cafe of religion.

from a frare conie.

Charalleo a State of

m shrie, noton-ly pot denying that

zeligion which was

him but also proo-

phiested again t

uing it to be true, to be neattenly and

brom God, and to

all religions.
s There this word,

Herebe, orfort, is

daken mende pirt.

A Paul in conclu-

for diners wayes

& Andwhile I

m. bufte arent shole shougs.

A Hereby et appea-

re hahat shefe of

an. mies , and thefe

this itirred wo she

o: w brought me

deab his fent-nee.

begagleibe matter

" Felex could no:

on whetherne

hed don- weckedly

un the musters of he religion or no.

-inderflanders of

is doub fu'l

corr pre...

fion te leth the

be the or 'est of

but a Emple beginning calleth off

beginneth with

2 Tertuilus by ibe

The Actes. o And the Iewes likewife faffirmed, faying

that it was fo. 10 a Then Paul, after that the governour bad beckened vato him that bee shoult speake, anflatterie , maketh an fivered, I do the more gladly answere for my feife,

forafmuch as I know that thou haft beene of many yeeres a judge voto this nation, 11 Seeing that thou mayeft knows, that there are but twelve dayes fince I came up to worthip in

Hieruf.lem. 12 And they neither found me in the Temple. difuuting with a sy man, neither making sprease among the people, neither in the Synagogues, nor g Paul Heid dhis in the citie. stafe two years be

13 Neither can they b prooue the things, whereof the now accuse me.

out of the protince, etap. 17 buthe had 14 3 Burthis I confesse vino thee, that after me, and Barnett, it e way (which they call therefie) to we flip I the and Calaunite, be God of my fathers, believing all things which are forestor Classess written in the Law and the Prophets.

15 And have hope towards God, that the 1-furin the restory rection of the dead, which they then selves looke of the Lower warre, for alfo, shallbe bot of i. It and visioft.

16 And herein I in 'euger my felfe to haue alway a cliare confe ence toward God and toward

17 4 Now after many yeares, I came & brought gimes to me nation and offerings.

13. Atk what time, certaine Tewes of I Alia found mee parified in the Temple, neither with multitude, nor with tumult,

19 W to ought to have beene prefent before the and accuse me, if they had ought against me.

20 Or let the fathernfelues fay, If they have found any guint thing in mee, while I frood in the

21 Except it le for this one voyce, that I cried franding among them, Of the refurection of the dead am I accused of you this day

22 5 Now when Frlix heard thefe things, bee mong russely, which felly know the things which concerne this way,
Terretturbadbeby the committee of the first that the comm deferred them, and fayd, When I thall more " perwill decife your matter.

22 6 Then hee commaunded a Centurion to keepe Paul, and that he should have ease, and it at he should forbid none of his a quaintance to minifter voto him, or to come vnto nim.

24 T And after certaine daves, came F-lix ff & were Paulhis with his wife o Drufille, which was a lewelle, and he called from Paul, and heard him of the faith provie again't him. in Wanter the Tri- in Christ.

29. And as be disputed of tig' teournes & tem-Toe Lifge fufpenperance & f the in igement to come, Bel x trembled, and a fivere i. Go thy wa fire is time and when I have convenient time, I will call for thee.

26 Hee houed all that m. nev thould have beene given him of Faul that he n 1ght k ofe him; wherefore hee fent for him the oftner, and commaned with him. wared he had better

27 7 When two yeares were expired, Porchus

shat goog tobich Paul prolefted : and its for other matters touching the ledition , he thinketh gold 20 2 force it till bee bear. I ifi to , and therefore be gave Paul Comewhat more divern. & God is a molt faithfu I kreier of h's fecuania and the force of the true n us ovosiles, all, e.e. am ng't me. which are atherwise prophase. o This Distilla us versus differen um ngrume, wolton are otherwise propiate, o Pros Dudflid must Agrepa his fire, of two must france to different a november of the the nities woman, and by the first his work of Agree king of the Emifies who was alignmifed, decounted from him and worm to Felix the bother of one Palias. mia mis fenereim Mero bis tondieum - 7 In a mughey in adeabat is gother sair felfe, al bough, fone ime she elve force fle mof equit " yet by aidby it will be extropurfied; but in the meane featen we have neede of patience, and that sominually !

His appellation. Feffus came into Felix toome : and Felix willing p Est whereas be to P get fauour of the lewes, left Paul bound.

d behaved bem. felfe very weekedly in the prouince, bad it not beene for fauenrof bet brother Pallas, bee fould baue died for at : fo that we may gather hereby why he would have pleafured the Lewes.

CHAP. XXV.

1 Feffus Succeeding Ferra, 6 commandein Paul to be brought tegus jucceaning etingo comminacion ani se oce orangos forethis l'Audappealein vinis Cejar, ca. Fed us openeith Pauls maiter to king Agrippa, 23 and oritizeth sim before bim, 17 that he may underfinad en ca-fe.

Hen Feltus was then come into the pro-are fabilitand allie uince, after three dayes hee wont up from gin in feeting all Cefares voto Hierufalem.

2. Then the 1 ign Priest, and the chief of the Iewes appeared before him againtt Paul; and they their counfels befought him.

3 And defired fauour against him , that hee would find for him to Bierutalem : and they layd wanto kil im by the way.

4 But F.ttes aniw red, that Paul should be kept at Cefarez, and that he himfelte would thorte 1, depart thirber.

s Let them therefore, fayd he, which among you are aple, come downe with 95; and if there he any wickednette in the man, let the maconte rim. 6 4 Nowe when he had taried amor g torm a we may repet;

and the next day fate in the judgement feare, and but not with the commanded Faul to be brought. 7 And when hee was co be , the Iewes which were come from Isrufalem, floode about him and

loyd many and grienous complaints against Paul, whereof a they could make no plaine ploofe, 8 Foraimnon as he artiwered that he had net- prome them cer-

thet offined any this gagainst the lave of the daubte at a sone Iewes, neither against & remple, nor against Cefar.

9 3 Yet Feltus willing to get fauour of the 3 God doesh not Iew's, answere a Paul and layd, Will mou goe up anely turne away to Hi :rufalemand there be inugate of these things wicked, but also before me?

10 Then faid Paul, I stand at Cufars judgement their owne beads; frate, where I ought to be judged; to the lew si have done no woong, as thou very well knoweth.

11 For if I have done wrong, or committed any thing worthy of yearn , I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliner me to them : I appeale voto C-far.

12 Then when Foftes had looken with the Councill, hee answered, H fithou appealed voto Cefar? voto Cefar shalt thou goe

13 4 And after certaine dayes, King b A- 4 Feffur thioking gripps and Bernice came downe to Celares to fe no such thing, even lute Feffus.

14 And when they had remained there many wrickedness or the dayes. Feffus declared Pauls caule visto the king, lewes and Pauls faying . There is a certaine man left in prifon by into entire detth Febr.

15 Of whom when I came to Hierafalem, the of God. hie Priefts and Ellers of the lewis enformed me, b This A respanse and defired to have indgement agai. It him.

16 To whom I answered that it is not the maner of theR mines for favour toe feliner any man fore, and Bernige to the death, before that he which is a confed, have the R me we will the accusers before him, and saue place to defend not to deliner any himfelfe, concerning the crime.

17 Therefore waen eney were come nither. before, Go. without delay the day following I fare on the indgement feate, and commanded the man to be brought footh,

18 Against whom when the accusate shood vp.

are fubii'l and dilie cafines: but God voice wareberh for his hindreth a'l

no more then ten dayes, he want down to Cefirca, an inturie mily,

a. They could not

turneth it vo in

before kings , brine ging to ligh maruerlenfly conc the Courch

finne, whose deasis I ke frak of bes man tobr sunifeed !

g The prophere

and wicked take

demue the true

an occasion to con-

dodrine by reafon

of priume courro-

perfier and conten-

tions of men be-

gwint themfelues:

but the trueth ne-

uertheies abideth in the meane fea-

fon fafe and fure.

d This prophane

I emes religion, fu-

for the rulers of

prouveces by reafou

the empire of Rome,

of them settie of

wfed to preferre

them eines before

6 That is fulfilled

Lord before bai

toldere Anabias

4 Prince.

io Paul, which the

of him, Chap. 9, 15.

e Gargeoufly like

f To Augustus.

ful dibes name at

afterward they al-

mitted it , as we

man calleth the

Chap xxvi

they brought no crime of fuch things as I suppo-

19 5 But had certaine questions against him of their owne d superflutions, and of one lesus which gras dead, whom Paul affirmed to be aline.

20 And because I doubted of such manner of quettion , I asked him whether he would goe to Hierusalem, and there be judged of these ir ings.

21 But because he appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might fend him to Celar.

22 Then Agrippa fayd unto Festus, I would also heare the man my felfe. To morrow, faid he,

thou thalt heare him.

23 And on the morrowe when Agrippa was perditton , and that before king A rifcome, and Betnice with great c pompe, and were eotred into the Common ball with the chiefe cappa,ous no maruaile. taines and chiefe men of the citie, at Festus commandemen: Paul was brought fourth,

24 And Feftus faid, King Agrippa, and all men which are present with vs , ye lee this man , about whom all the multitude of the Iewes baue called upon me, both at Hierusalem, and here, crying, that

he ought not to line any longer.

25 Yet haue I found norning worthy of death, that he hath committed : nevertheleffe, feeting it at he hath appealed to Augustus, I have determined to fend tip.

26 Of whom I have no certains thing to write vnto my flord wherefore I have brought him footth voto you, and especially voto thee, King the firit . to wit , to Agrippa, that after examination had, I m'g it haue becalled Lords , one fornewhat to write.

27 For mee thi keth it voreasonable to fend a Stade of Trainnes. prisoner, and not to thew the causes which are laid against him.

CHAP, XXVI.

& Paul in the presence of Agrippa, adeclareth bis life frem bis chi dhoed, to and bis calling, at with fuen efficaese of words, asthat almost be perfmaded bem to Chrestianite. 30 Bat be and his company depart doing nothing in Pauls matter.

Hen Agrippa faid vnto Paul, Thou art permitted to speake for thy felfe. So Paul ffretened forth the hand, and answered for himselfe.

cause I mail answere this day before thee of all the things whereof I am accused of the lewes:

3 Chiefely , because thou hast knowledge of all costomes, and questions which are among the Iewes : wherefore I beteech thee to heare mee pa-

4 2 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Hiernfalem, knowe all the

5 Which a knewe me heretofore, enen from my b Elders (it they would teftifie) that after the smoft firaig it fect of our religion, I lived a Pharife.

6 3 And now I stande and am accused for the hope of the promife made of God vato our fa-

7 Wherevoto our tweltte tribes instantly ferning God day and night, hope to come : for the which hopes fake , O King Agrippa , I am accused

8 4 Why should it be thought a thing incredible voto you, that God ibould taile againe the

9 I also verely thought in my felfe, that I

Name of Iefus of Nazareth. to + Which thing I also did in Hierusalem: + Chap. 8,3,

- Paul counted mad, 60

for many of the Saims I thut up in p.ifon , bauing received authoritie of the high Priests, and when they were put to death I gave my d fentence. 11 And I punished them thorowout all the Sy - A I confented to.

nagogues, and e compelled them to blafpheme, and allowed of their and being wore madde against them , I perfectled ding : for he was them euro voto Riange cities. e Byexireme pio-12 At which time , even as I went to & Damal- nofiment.

cus with authoritie, and committeen from the high & Chap-9.8.

13 At midday, Oking, I faw in the way a light from heaven palling me brighmette of the funne, thine round about mee, and them which went

in me.
14 So when wee were all fallen to the earth, I fofpel is to faue beard a voyce speaking voto me, and faying in the them which are Hebrewe tor gue, Saul, Saul, why perfecuteft thou brought to the me? It is hard for thee to kicke against pricks.

fail, i am fesus whom theu pertecuteft.

16 Bur ife and frand up on thy feet : for I have hayd bold on by appeared voto thee for this putpofe, to appoint 6 Paul alledgeth ti ee a miniter and a witnesse, both of the ti togs God to be authour which thou haft frene, and of the things in the profileffing, and watch' I will appeare voto thee, 17 D livering thee from to is people, and from neffe.

the Gentiles, vnto woom now I fend thee,

18 5 To open their eyes , that they may turne and 13 4. from darkenette to light, and from the power of 7 Chift is the Saten voto God , that they may receive for give- and of the Law neffe of finnes, & inheritance among them, which and the Prophets are fanctified by faith in me.

19 6 Wherefore, King Agripps, I was not difo - Bould not be fach bedient unto the heavenly vilion,

20 " But shewed first voto them of Damasons, appeinted to beare and at Hierulalem, and thorewout all the coafts of our miferies, and Indea , and then to the Gentiles , that they should the punishment of tepent and turne to God, and doe worker worthy h. The first of them amendment of life.

21 For this cause the Iewes caught me in the from the dead. * Temple, and went about to kill me.

22 7 Neuerthelette . I obtained helpe of God, which firstlee end and continue voto this day, witneffing both to leffe; and this is the f small and to great , taying none other thinge, against darken fea then thefe which the Prophets and Moles did lay ungues firmfieth

frould come, 23 To mit, that Chrift flould & foffer, and that functime milere he should be the b first that should rife from the g The wisedome of dead and should than the beat should the state of the dead, and should show i light voto this people, and to the Gentiles.

24 8 And as he thus answered for himselfe, Fe- mutt bally fius fayd with a loud voyce . Paul , thou art belides about the trueth,

thy felue, much learning doeth make thee mad-25 But he faid , I am not mad , O not le Feftus,

but I speake the words of trueth, and sobetnesse. 26 For the king k oweth of t efethings, before whom also I speake boldly : for I am perswaded that none of these things are hidden from nor throsh e of

him: for this thing was not done in a k corner. 27 90 king Agrippa, believe fi thou the Pro-

ners? I know that thou beleevelt.

28 Then Agrippa feid vnto Paul, Almost thou and alregether bests pheiss I know that thou belocueft.

perswadest me to become a Christian. 29 Then Paul faid, 11 would to God that not miehe hemade as I onely thou, but allo all that heare me to day, were am, my bende or thy both almost, and altogether such as I am, except except. To Paulis soleman

these bonds. 30 10 And when he had thus spoken , the king dismused,

Hhb 4

knew ledge of Christ-and are in-

15 Then I faid , Who are mon , Lord ? And he fried and far Cified in bum being

> his grace as a wite " Chat.g.21,26.

That Christ

ak ng as the level dreamed of but one

which are raifed . Infe, yea, and that a moft eleffed life

Cometime death, and

to fooks , yet note withfrand ag we k Secreity , and PrIHAT

o Paul aait Were forgerting bimfeife .hat he stend a prie foner to defend bis caufe, forgetterh his Apokielbip. I I would to God that not onely al-

beare me this day,

ly quet , and yet men

bught to doe many contrary things against the

r To haue a skilfull indge , is a great and fingular gift of God. a Paul diuideth the 2 11 thinke my felfe happy, King Agrippa, behistorie of his life into two times : for che firit the calleth his eduerfaries

exitneties : for the fatter , the fathers and prophets. a What I was , and where, and here

Tlaued. & That my parents quere Pharijes. & Thefeit of the Phareles was the most exquisits? am neit au the fects of the lewes , for it ax as verter then all the reft.

g There are three chiefe and puncipall witneffes of erue coftrine, God, the rine Fathers, and the confect of the Caurch. 4 He prooneth the refurrection of the dead , Eift by the power o' God, then byshe refurrection of Christ : whereof he is a fufficient

mitnelle,

An Angel comforteth Paul. They rofe vp, and the governour, and Bernice, and they

that fate with them. 31 And when they were gone apart, they talked betweene themselues, saying. This man docth no-

thing worthy of death, nor of bonds.

32 Then fayd Agrippa wato Feffus, This man might have beene loofed, if he had not appealed voto Cefar.

CHAP. EXVII.

2 Paul 7.9 foret. Beth the perill of the voyage, it but he i; not beleeved. 14 They are toffed to and fro with the sempefl,21.41 and juff oft pwordche: 34Tes all fafe and found 44 eft ape to land.

eth i pilitiers, and shough the mid t Ow when it was concluded, that we should faile into Italie, they deliuered both Paul, and certaine other prisoners unto a Centurion, named Julius, of the band of Augustus.

2 And & we entre i into a flippe of Adrange. tium, perpoling to fall by the coeft's of Alia and launched foorth, and had Ariffarchus of Macedonia, a Thefialorian, with vs.

3 And the next day we arrived at Sidon - and Inlins confreoully entreated Paul, and gaus him libertie to gue voto his friends, that they ruig it refresh tim

4 And from thence we launched, & failed hard by C, prus, because t' e windes were cont any.

Then failed we ouer the fea by Cilicia, and Pamphylia and came to Myra, a citie in Lycia.

6 And there the Centurion found a thippe of Alexandria, failing into Italie, and put vs therein.

 And when we has failed flowly many dayes. and scarce were come against Guidnes, because the winde suffered vs not, we failed hard by Candie, necre to a Salmone,

3 And with much adoe failed beyond it, and came voto a certaine place called & Faire hauens. neere unto the which was the citte Lafea.

9 2 So when much time was fpent, and feiling was now leopardous, because also the Fast was now paried, Paul exhorted them,

10 And fail vnto them, Sirs. I fee that this voyage will be with hur, and a uch damage, not of tie lading and thip onely, but also of our lines

11 3 Neuermeleffe the Centurium beloeved rather the governour and the mafter of the flippe, then those things which were speken of Paul.

12 And because the hauen was not commodiend October, and as our to winter in , many tooks counted to depart thence, if by any meanes they might anzine to Pherice, there to winter, which is an hauen of Candie, and lieth toward the Southwall and by Weft, and Northweft and by Weft

13 And when the Southerne winde blewe foftly, they supposing to attaine their purpose, loosed neerer, and failso by Candie.

14 But amon aft r, there grole by e it a flormie winde called d E andlydon.

15 And when the thip was caught, and could not refift the winds, we let her goe, and weie ch.

16 And we ran under a little Yle named Clauda, and had much ados to get the boat.

17 Which they tooks vp and vled all helps, vndergiroing the thip, fearing least they thould have fallen vnto Syrtes, and they flrake faile, and fo were

18 & The next day when we were toffed with an exceeding temp thingy lightned the ship.

19 And the third day wee cast out with our

owne hands the takle gofthe flip.

20 And when neither funne nor flarres in ma. ny dayes appeared, and no for all ten p ft lay vpon vs , all hope that we thould be faued, was then taken away.

in away.

21 3 But after long abilinence, Paul Rood forth whicket for a time. in the mids of teem, and fill, Sirs, ye should have fir his elect and bearkened to me, and not have looked from Cana chofens fake, die : fo fhould ye have gained this burt and loffe.

22 But now I extrayouto be of good courage: for there flatibe no lotte of any mans life among you, faue of the ship onely.

23 For there flood by me this night the Angel

of God, whose I am, and whom I forue, 24 Saying, Frate not, Paul: for thou mud be

brought before Cefar; and loe, God have given vato thee freely, all that faile with thee.

25 6 Wherefire.Sis, be of good courage : for 6 The promife to I believe God, that it shall be so as it bath beene ma feet screet

26 Howbeit, wee must be cast into a certaine Hen.t.

27 7 And when the fourteenth night was come, 7 We attaine and as wee were carried to and fro in the Admaticall come to the profor about minright, the flap pen deemed that mifet and fre file form connerey sapproached voto them.

28 And I mode hand found it twenty fathores; and death it felfe, and when they lad gone alittle futther, the, four 2 For Pto one wrided ag tine, and found fifteene fathoms,

29 Then fearing haft they ihould haue fallen op n the Eail fone into lome roug' place, they call four ancies out of Sieles, of the sterne and withed that the day were come, f That they drep on the sterne and withed that they drep were come of the sterne come.

30 8 Now as t e mariners were about to flee trey. out of the flup, and hadlet downe the boat into 8 There is none the fearn erac dour as hough they would have to foilean ad, caft a kers out fibe foreflup.

31 9 Pan faide voto the Centration and the frence doe not fool fiers Except thefe a ide in the thip, e cannot soforce men. be lafe.

32 Then the fouldiers cut off the ropes of the Go's promifes boat, and let it fell away.

33 10 An I when it began to be day, Paul exhor- conducates, yes ted them all to take meat, faying, This is the four- they make themteenth day that ye have tarred , and continued fails feling vin worthy ing, receising nothing:

34 W serefore I ex sort you to rake meat : for not embrace tage this is for your fafegard; for there thall not an means which s haire fall from the head of any of you.

bread, and gaue thankes to God in prefer ce of 10 Wordshe them all and brake it, and b gan to care. 36 Then were they all of good courage, and

they also tooke meat. 37 Now we were in the flip in all two bundred their

threefcore and fixteene foules. 38 And when they had caten enough, they light which the Hetrues

tened the filipand cast out the wheat into the fra. when we in that the

39 11 And when it was day, they knew not the five fafe, and most countrey, but they fpied a certaine become with one of them perfect on perfect a banke, into the which they were minded (if it 11 Then are tent were possible) to thrust in the slap.

40 So when they had taken up the ankers, they looked for, when committed the Suppe voto the fea , and locked the the port or basen rudder bonds, and noised up the maine faile to the h A crecke is a fea winde, and 'rew to the thore.

41 And when they fell into a place, where i two Advantables, and feas mette, they thruth in the shappe ; and the fore. the Person for. part fricke fast, and could not be mooned, but the led, because the feat hinderpart was broken with the violence of the toucheth it on both Walles,

satton the ugh the midit of tempelts

teth , that the Adria aticail fea beate th

and an emil con-9 Although the

a fourming of doth not timply of Gods bongs fulnesse, which doe

Jod offrerhibem, enher vpo rafh. 35 And when he had tous looken, bee tooke celle or distruit, world trembleth. the tastbook alone be not in 'y quier,

bar confirme the s by then ex-

within land, at the

42 12 Then

owne band as it were and fer forth and commended Thio reworld With many lingu-Bar reftremmes. \$ 3, Gor, 11,15. & Which was an

b Paul wird napry

of min - leasts, is

brought on R me,

bu ver by Gods

this - bill of Candie a Gods providence Salistà not average The cautes which God vieth as meunes, but rather ordereth and difspofeth their right Wife buen thea When he opened Gn etti aordinarie 5 This is meant of she lewes fall, sobich they keepe in But feast of expin-

BSON . AS YOU YE AF Zenet 23,27 mbieb fell a the | uinth Bon 1: which we · Osos goos f. · naus. garion , or lasting. H Men can them. Poto 43 tafinice forr of dangers. wc-a bey chule 20 follow the r ovens Articdoms. gather then God Speaking by the month of his er-Ganto

& By Candie, from 200 0 Pascour (bon we drive a by Bhat man a's. a Piort earl wond. a if he end proctieru .haz noue proards worfs for thrinfelurs , then eney which comsour chemicines for he voustned Bue w by their

prine wiledome.

vfeth to preferre 14 The goodnesse meth mans malice.

42 11 Then the fooldiers counfell was to kill the pril mers, l'aft any of them, when he had fwomine or, shoul : fire away.

43 13 But the Centurion willing to face Paul, flayed them from this counfell, and con minnied that they that coul i wimme, should cast hemfelues fift into the fa, and goe out to land:

44 14 And the other, forme on boards, and forme on circaine piecer of the thip : and fo it came to patte, that they came all fafe to land.

CHAP XXVIII.

2 The Barbarians curreft towards Paul and his companie, 3 A viter on Pau tana: 6 He frakeibis off without harme: 8 Publius 9 and others tre of him beated to Inty depart from Melvia, 16 anderm to R.me. 17 Paul of enech to the Iew-s, 20 the casje of his comming. 22He preatheth Lefus 30 invoteeres.

a That is it which as the day The cast MAISA.

E The godly are

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epayer a giorious

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4 I neuer ver te-

pented any man.

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Letuant of God,

were he ueuer fo

e Although Paul

were a captine, yet

miserable and

zelipius.

poure.

Diefeoria s. n 1115

for the end, or doe

yet feeing that

iffine. a Although ad-

per ypon danger,

NJ when they were come fafe, then they A knew that the Iff was called a Melira. 2. And the Barbarians thewest vs no little kind-

netfe, for they kin led a hre, and receited vs euegy one, because of the present thowre, and because of the cold. 3 1 And when Paul had gathered a number of

flicks and said them on the fire, there came a viper out of the heat an Heapt on his hand.

4. Now when the Barbarians fawe the worme hang on his hand, they faid among then filues, This man furely is a murtherer, whom, though he hath escaped the sea, yet b Venguance hath not fuffired to line.

s But hee flooke off the worme into the fire. and felt no harme

6 Ho beit they waited when hee should have " fwalne, or felien downe dead suddenly : 3 bu after they had looked a great while, and fawe no incongenience come to him, they changed their mindes, and faid. That he was a God.

7 4 In the fame quarters, the chiefe man of the Id (whole name was Pabilius) had pull-ffi ins; the faine received vs, and lodged vs three day es coutteoufly.

8 And fo it was , that the father of Publius lav ficke of the fener, and of a bloodie flixe; to whom Paul entred in, and when her prayed, nee layde his bands on lum, and healed him.

9 f When tots then was done, other also in the iffe, waten rad dileafes, caneto him, and were

10 Which also did vs great honour : and to remedies against when wee departed, they laded vs with things ne-

> 11 67 Now after three moneths wee departed in a thip of A! xindria, w ich had winted in the Iff , whole d bang: was Cafter, and Pollex-

12. And when we arrived at Syracule, we taried there three dayes

13 And from thence wee fet a compaffe, and came to Rhegium; and after one day, the South wind blews, and wee came the fecond day to Puteoli:

14 'Where wee found brethren, and were de-

the ve tue of God 6 G. d doeth well to ftrangers for his childrens fake. 7 Idoles gyas no. caprine oval no. calcine to 3 district which does not wished not enter the same of the is pleafeth him to fanour his,

CDSPA, XXVIII. fired to eary with them fenen daies, and fo we went toward Rime.

15 a 9 And from thence when the brethren 9 God bruerful-Leard of vs , they can e to mette vs at the " Mar. fereth is to be Leard of vs., they care to meete vs at the share and deed about ket of Appius, and at the three taustnes, whom teen trength. when Paul fawe, nee thanked God, and wexed a zero way, was bolie.

16 So when wee came to Rome, the Centurion by Appras the bi definited the patients to the generall C-p and e : his function long but Paul was fofficied to dwell by flittlelfe with and brown, and rune a fool air thank polim.

17 10 And the trird day after Paul called the tweet three target net chiefe of the I was together, and wi en they were mincome, bee file e vito them, M-n as disrettren, f Nos in a conthough I have committed nothing against the peo- a hinfo which be ple , or L. wes of the finners , yer . as I deliuered hind fer hingfelfe, ple, of Lawes of the Tonners, yet was a defined a 10 Paul in every prilone: from Hierufalem into the handes of the 10 Paul in every pla expendite the

18 Who when they had examined me, would aponte. have let me go, because there was no cause of death in me.

eath in me.

19 11 But when the lewes spake contrarie, I the meanes which was conftrained to appeale vno Cofar, not because Gua gi eth va but I had ought to accuse my nation of.

20 For this cause therefore have I called for and not our selvers you to fee you , and to speake with you : for that hope of If zels fake, I am bound with rois chaine,

21 Then they faid voto him, We neither receined letters out of fudea concerning thee, neither came any of the brethren that shewed or spake any enill of thee.

22 But wee will heare of thee what thou thing keft for as concerning this teet we know that one- 12 The law and rie where it is spoken against.

23 12 And when they had appointed him a well together da; , there came many vnto him into his lodging, and present that to whome hee expounded , a tellify ing the King- toe kingdome of dome of God, and perswading them those things Gid pressed them that concerne lefus, both out of the Lawe of by the Prophets Moles, and out of the Prophets, from morning to 13 The Goffell

24 13 And some were perswaded with the thing; them that believe, which were fpoken, and fome believed not.

25 Therefore when they agreed not among the ofelues, they departed, after that Paul had fpoken one word , to put, Well spake the holy Gnoft resit the truth by Efairs the Prophet unto our fetners,

by Elaiss the Propnet vinto our accepts, 25 14 Saying + Goe 71to this prople, and fay, charge By hearing ye shall heare and shall not ynderstand, 35,145.

and feeing ye shall fee, and For perceive. 27 For the heart of this people is warred fatte, luk- 3 10. and their eares are dull of nearing and with their son 11.20 eyes have they wit kid, leaft they thould fee with h They made as their eves, and hear with their eares, and under thingh they fatt fland with their nearts, and thould returne that I not that which they might heale them.

28 15 Be ir knowen therefore voto you, that this aid fee, But they faluation of God is fent to the Gentiles, and they would not fee.

29 16 And when hee had faid thefe things , the and calta wayes lewes departed, and had great reasoning among cannot cause the

30 17 And Paul remained two yeeres full in an 16 Not the Gold house hired for himselfe, & received all that came pell , but the con-

31 Presching the kingdome of Cod and teach of firste and doing those this gs which concerns the Lord Isfus bare. Chrift, with all boldnesse of speech, without let.

a pan di ut made ty Apries the blind neck out toward the jea , and trere

himfelfe to be an

fo that wee freke

the Gulpel agree is a faucur of life to & ala our of death to them that be difobedient. 14 The vobelee uers d e valliogi

and yet not by marke 14.124 willes : yea they if The vobeliefs of the reprobate titleth of God to boot none effe ?

tempt of the Sale pel is the caufe 17 The worde of God cannot be bound,

THE EPISTLE OF THE APOSTLE PAVL TO THE

ROMANES.

CHAP. I. The first forweth en what authoritic his Apostichip flandeth. 15 Then hee commendeth the Gospell, 16 by which Godsetteth out his power to those that are saued, 17 by faith, atbut were guitte of wicked unthankefulnesse to God: 26 For which his wrath was worthily powed in them, 30 fo that they ranne headlong to all kinde of finne.

E The first pare

containing a moft profitable preface vato veile 15.

2 He mooning the

Romanes to give diligeut eare voto

him in that hee

the werh that hee

commeth por in his of one name,

but as Gods niel.

fenger entothe

Genules,intrea-

mifed long tince

of God by many fie witnelles , and

now at the length

a Ammiller , for

this worde fermints

is not saken in this

minificrie and of-

Cash before in a ge-

eserali tearme , that

he was a minister,

more be commerb

to a mere [pecial

mame, and faith

he is an Apolile,

and that he tooks

tset upon him this

effice of his sione

sherefore in this

his writing to the

Romanes , doeth

mothing but bis duetie

4 Ads 73, 1.

e Appointed of

God to preach the Gofpel

6 Whereas hee

performed in-

deede.

rethanish them of the waightieft

matter , that is pro-

of the Epittle

AV Lia a feruant of IESVS A V L 1 a a . Lernant of I E S V S
Chrift called to be an b Apolite,
the put apart to preach the Golpel
of God,
2 (Which hee had promifed
afore by his Prophets in the holy

Scriptares)

3 3 Concerning his 4 Sonne Iefus Christour Lord (which was a made of the feed of David faccording to the flesh,

4 And 8 declared a mightily to be the fonne of God, touching the Spirit of fanctification by the refurrection from the dead)

. q i By whome wee haue received k grace and ApoRlefhip (that I obedience might be given ve to the faith) for his name m among all the Gentiles,

6 Among whome we be also the a called of lefus. Chris:

7 To all you that be at Rome beloned of God, called to be Saints: " Grace be with you, and peace place . as fet against from God our Father, and from the Lord lefus this word, Freeman, Chrift.

8 + Fird I thanke my God through Jefus Chrift for you all , because your falth is P published thorowout the 4 whole world.

9 For God is my witneffe (whom I ferue in my " foirit in the Gospell of his Sonne) that without cealing I make mention of you.

10 Alwayes in my prayers, befeeching that by fome meanes, one time or other I might have a prosperous iourney by the will of God , to come

head, but being cal-ded of G.d. and 11 For I long to fee you , that I might bestowe among you some spirituall gift, that you might be ftrenginened:

12 That is, that I might be comforted toge-

ther with you , through our mutuall faith , both yours and mine.

13 Now my breibren, I would that yee should not be ignorant, how that I have often imes pur-

3 by declaring the lumme of the doctrine of the Gofpel , hee ftirreth up the Romanes to good confederation of the matter whereof her cutteateth: So then hee theweth that Christ (who is the very substance and summe of the Gospell) is the onely fonce of God the Father, who as touching his humanitie, is made of the feed of Dauid, but touching his diume and spirituals nature, whereby hee sauseed on many on toucous of the art of particular many, whereby hee land-chied binnier is, to be getter of the Father from even lating, a style might per-fured on the latin paper. A Thin is a flame reforming a the prime of Control of the transport of the flame of the paper. And there popularies, i. Which tecks flatin for very my Danish is daughter. A sketn with the third world. The flat of the very my Danish is daughter. A sketn with the third world. mifett. - b. The diune and mighter perov is fit against the weakenife of the flesh, for that onercame death. i Of whom k This meruatious liberall and gracious gift, which is giveninee, the least of all the Samts, to weach, die. Ephel 3,8. I That men through faithmight obey God. m For his Names fake. es Which through Gods goodn ff , are Christes. o Gods free good will: by peace, the Hebrewes meane a profperous successe in all things. 4 the procureth their Cauchtrable parience, in that he reckoneth up their true commendation , and his true ... pofiolike good will toward them , confirmed by taking God himfelfe to , witnesse. ... p. Becaufe your facth is fuch , that it is commended in all Churches. g In all Chundes, v Very willingly and with allimy beart. f In preaching his Sonne. t Though Exul wege never so excellent, yet by teaching the Church, , \$4 might be instructed by it.

posed to come anto you (but have bene let hither I to He meaneth all to) that I might have some fruit also among you, them that dwelt in as I have among the other Gentiles.

14 I am debter both to the Greciens, and to Romanes, Leike the Barbatians , both to the wife men and to the the end of the epifile}

15 Therefore, as much as in me is, I am readic to the beginning

to preach the Gospell to you also y are at " Rome, of the 9 Chap.

16 For I am not ashamed of the Gospell of and ast purpose Christ: for it is the x power of God voto faluari. of he disputetion on to energ one that beleeueth, to the lew first, is this; that is to and also to the y Grecian.

17 5 For by it the righteonfneffe of God is re- way to attaine vouealed from 2 faith to faith;7 as it is written, f. The to faluation (which iust shall live by faith.

18 8 For the wrath of God is renealed from Goffel, without beauen against a all suggedlineste, and surigine- any difference of ousnesse of men, which withholde the b trueth in fation) and that is vorighteoufneffe.

19 9 Forasmuch as that, which may be known x God his mightie of God, is manifest in sthem : for God bath thew. and festuall ined it voto them.

20 For the invisible things of him , that is , his y Woen this word eternall power & Godhead, a e seene by the crea- Grecian, is fer tion of the world, being a considered in his works, Irwe, then deth is to the intent that they should be without excuse:

21 Because that when they knewe God, they 6 The confirmae glorified him not as God, neither were thanke- proposition : we full, but became f vaine in their thoughts, and their are taught in the foolish heart was full of darkenesse.

22 When they 8 professed themselves to be Godby faith which wife, they became fooles,

23 For they turned the glorie of the h incor. and therefore also republe God to the finilitude of the image of a ruptible God to the fimilitude of the image of a 2. From faith white corruptible man, and of birdes, and four footed correspond to the faith. beafts, and of creeping things.

24 10 Wherefore also God k gaue them up to well of the first as their hearts lufts, voto vocleannetle, to defile their ficion, out of Aowne bodies betweene themfelues:

25 Which turned the trueth of God vnto alye, butern and grue and worshipped and served the creature, forfaking inflice and life the Creator, which is bleffed for euer, Amen.

ne Creator, which is blened for euer, noeu.

26 For this cause God gaue them up to vile af. 4 Abak.2.4.

3 Another confire fections for even their women did change the na- mation of that turall wie into that which is against nature.

27 And likewife also the men left the naturall confidered in theme vie of the woman, and burned in their loft one felues or wilhoit toward another, and man with man wrought fil- Christ, are guiltie thinesse, and received in themselves such I recompence of their errour, as was meet.

of them were not e The (scood part

of the Epittle vnthere is our one is fet forth voice s of God in the

hended by faith. musty.

signifie a Gentile. G fpel that we are

encieale:h daily faued.

7 The proofe as bakuk , who attributerh and giueth

before God. principall queffion:

vighteoufneffe , and therefore are fubiect

to condemnation: Therefore must they needs feeke right or foes in some others.

1. A ainst at kind of ungedinesse & B, stueth. Paul meanth all the tight that is lets in matireches fill, not as though they being led there by were able to com into faceto with Gd, but that their copy reason might constitue there of weekedniff, b.i.b. again. Ged and min y Their vigodiins be proonen beieby, that although al men boue a most cleare and evideor glade wherein to behold the euerfalting & almightie nature of G id euen in his creatures yet haue they fallen away from toofe principles om it folish & found devifer of their own braines, in condituting an appointing the femile o' Ged c In their hearts. d Those feelt nit God, and get thou acknowledgest him as Ged by his workes, Ciceroo eThey did not honour him with that I onour, and feruice, which was meet for his envilating power and Gouhead. f. A. if he faid, became lo mad of themselves, g. Or, thought thems lives. h. For the true God they rooke another. 10 The ma righteoul effe of men bee fetterb for b firft , in this, that euen against nature following their luits , they defiled themfe ues one with another , by the just judges ment of God . The contempt of religion , is the foundame of all mifebrifes A di a mit endge. I A meet reward for their deferis.

The reward or ingratitude,

ne He prooneth "

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melfe of man by a

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Jarge rehearfail of

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me man is altoge.

mire rim reof finne , m n runne

A He conninceth

ther free.

28 'tt For as they regarded not to acknowledge Grd, enen fo Goddeliuered them vp vino a mrcprobate minde, to doe thefe things which are not

connecteur. 29 3 - og full of all varigarsonfa - Hs. fornication, w. k. Jneffs, covernul . Is, malicioufneffs, full an, yet at the teat. From many of them; of entite, of debate, of deceit, taking all

mings in the cuill part, worfperers, 30 Bickbiters, baters of God, doers of wrong,

m Into a mid and proud, bouters, inventors of runt mings, if shedifrom ird minde. whereby it commethent to pirens, without viliniting, a conenant breikers , without hatti all off. Or on , luch as to page , that the conference being can neger be appealed, merciletle. once put out, and hauing almost no

31 Which denoting they know the . Law of Go anow marries which committees things are worthy of i-ath, yet not onely doe the fame, but

head ong into all allo P tauour them that doe them. k nd of m; chiefe, 24 Pam nd 44 of

their conenints and barraines. o Er the Law of God he meanth that which the Philosophers sailed the Law o, nature, and the Lawrers themselves termed the Law of nations. P Ar fellow a and par ake sweet them in their wicked-Befe, and befides that, commend them which doe ainife. CHAP. II.

2 Her bringeth All betwee the sade ment feat of God 12 Tor excuse that the Gentiles might metend 14 of ignorince, he takete quire away. 17 Hee Dresh the Lewes with the written Line, ag in worth they boufted. 27 And fo make in both Lew and Genete acke

Herefore thou art incxcufable, O man, whofoener thou art that condemn-fr: for in that thou condemnest another, thou condemnest thy file for thou that condemnest, doesn't the same

2 But we a know that the judgement of God is according to b trueth, againfi them which com-

mit fuch things.

3 and thick fethouthis. O thou man , that condemness them wrich do fuch things, and doest the fame, that thou thalt escape the tu-gement of

4 * Or desp's frithouthe riches of his bountifalnetie, and patience, and long fufferance, not knowing that the boundfulnetle of God leadeta ther to repentance ?

5 But thou, after thine hardneffe, and heart a Paul alle de the shat cannot repent & chesp ft vp as a treafure vnto thy felie weath age infe the day of weath, and of the declaration of the jult fatigement of Go to

6 3 4 Who will reward every man according

7 That 11.10 them which through patience in well doing, to ked glory, and bonour, and immoratalitie, euerlaiding life:

8 . But you them that are contentious, and difobey the e trueto, and obey vorighteoutoeffe, (half

be findignation and wrath. 9 Tribulation and anguish shall be upon the foule of every man that doesn cuill : of the tews

firft, and alfo of the Grecian. to But to every man that doeth good . Thak he glore, and honour, and peace : to the Lew h. fe, and alfo to the Grecian.

It For there is g no respect of persons & God.

others are.

If I am 3 3 c Washelf then givest the felfe to pien ures, think in so increase the goods, then sha t find G of his verath.

The grown of he former diffuration, That both the I were an Gentiles have altogether need of righteonioss, \$\frac{1}{2} P_j at. Sav s. mer : 6 17. reue al · 2. d Glery writh followeth good works, writh he saveth not out before us as though there wer: any that could attaine to falu attom by his owner frength, our by laying this condition of faluation before we, which Beoman can performe . to bring men to Christ , who alone sufficient he'e nev. as be bimfelfe conclud-th, chao.a.a. a.a.f. lewing. . . By tracth, he meant to shalk new redge which we have that use. f. G.d. rudignation against fissiers. which first quickly be kinded of God doesh not measurem neastery by they.

12 4 For as many as have finned without the 4 He applieth that Lawe, shall perish also without the Lawe; and as general accusarion many as have finned in the Law, shalbe judged by ricularly both to the Geottles , and

13 5 (For the hearers of the Law are not tight to the lewes. f He preventeth toous before God; but the doers of the Law thail an obtection which be a julnhed.

14 6 For when the Gentiles which have i not the lewes , whom the Lawe , doe by & nature the things contained in no excuse , but the L.w, they having not the Law, are a Law vn = condemne, beto themfelues,

their nearts, their conference also branng wi nes & pr gof me Lawe their thoughts accusing one another, or exculing)

16 7 At the day when God that judge the fe- ced sait before God crets of men by Ielus Chrift, according to m toy sudgement feate; Guspel.

17 68 Bahold, thou art called a Lew, and refleft deed , of any fuch in the Law, and glorieft in God,

18 And knoweft his will, and " I tryeft the law : but fering &. things to at dillent from it, in that thou att infittu-Ard by the Law :

to And perswadest thy felfe that thou are a tometh that no mans gui le of the blique, a light of them which are in can be refliped by da:kenetle.

a textner of the videatned, which hall the o forme which might be of knowledge, and of the trooth in the Plaw. 21 Thou therefore, which teacheft another, tea-

chefr thou not thy felferthou that preacheft, A man Lawe of Mofes, yes fliould not freale, doe ft tr ou freale?

22 Thou that fairfe, A man should not commit may excuse their adulterie, doeft thou con mit adulterie t thou that wickednes in that abi orreft idoles comminefithen facriledge?

23 Thou that glo ich in the Law, through brea- then bearts in Head king the Law, dithonourest thou God ?

24. For the Name of God is blasphemed among the Gentiles through you, 4 as it is written. 259 For circumcifion verel, is prefitable, if then command and com-

doe the Law : but if thou be a transgressour of the mend other some Law, thy circumcifion is made vicircumcifion.

26 Therefore I if the vicircumcilion keepe in comparison of the ordinances of the Law, shall not his typeircumcifion be counted for circumcifion ?

27 And shall not succircumcilion which is by different nature (if it keepe the Law) condem to thee wi ich (This knowledge by the letter and circumcilion art a transgreffour of the Law ?

28 For hee is not a lewe, which is one " our many judgements,

might be made by the rearrog of the 15 Which thew the effect of the Law written in Law , but the been doech oufrise t Shallhe evenium which is true inhad furtilled the bus by faith , it fel-6. He menemerk 20 An inferecter of them which lack diferetion, an objection made by the Gra-

> they have not the they have no reafon whereby bey they have Comese har soritten in of a Law, as men that forbid and punifit fomethings as wicked, and No fimely , bus

tiles, who aithough

she lewes. k Command boness etenos and torbid es a naturali knosso trage. 7 Goddeferteth

ix bush not wish standing he will

execute at their connection time by lefus Christ, with a most straight examination, true onely of words and deedes, but of though saife, he bry mener to hidden or feurer. m A tois me doctrine wienesten, which I amagio nied is greach. 3 Her producth by he teftimonie of David, and the other Prophets, that God be. no des greated benefit typon the lewes , in guing them alforbe Lawe, but that they are the mon vuthankefull and voktedeft of all men n Canterne & diferrie m ... : seinge fmares from Gads will. I Or allowelt the things that are excellent, o The way to reach and frame other in the knowledge of the tracts, pals though he faid, that the leves under a colour of an outward feruing of G.d. challenged a liothernje wes , were as indeed, they did not inglife then observe the Lawe, # Elas 32 5 - 7 k.35,20 9 Hee precifely presenteth their objection, which fee an boliceffe in circumcifion, and the outward objection of the Law So that he frewe b that the outward cucum ifion of it be legarated from the inward, doeth not onely not tumfe, but alfo con emne them hat are ind et co cumcifed , of on he me r. quite, h that , which is fig theth . but is ofay , clear neffe of the hears and the whose life, according to the commandement of the Law, for eat if there be a m in vicircumcifed according to the fells, who is a removifed in heart, he is be a in a vacatreeminer according to the neur, who is a retunction in user, he are faire better and more to be accounted of, then any leve that it circumsified are outling to the fleith usely of Tens the heart M survair, yet, if the which is warninged, I he nate and condition of the vacatrements. He which is war erreumeried of nature and block, t Paul wieth oftensim, s to let the letter againts. the Spirit ; but in this place, the erroumerfien which is according bothe letter, is the cutting off of the foreskin but the circum if in of the Spirit, is the streame firm of the nears, that is to fig the fairsticall end of the ceremonie, is true believe fie and righteensineffe wereth the people of God is knowen frem profamente heathenift men, " w By the outward ceremines onely.

them which would feeme to be exempt out of the pumber of orace men , because they reprehend other mens foults , and fayth that they are least of ail to be excused, for if they were wel a d nar-2000 y fearched (as God firely doth) they them elues would be found guilty in thofe things which they pifft in other . to that in condemning other , they propounce fenten e agai it thenfelues. for he reafineth ge prevally again tall men : but he brinenery man is perfronded of in his m nd , fo that the deut libe is nn ab'eropinche them tream out. I Confid ring and

reprehend, and puplaces of Scripture, geth fuch reasons as to his work : s : indging then, s a. right, and n i by amy outro . a fb w. 3 A v-hem n an 1 grieumus sying ous against in m abat pleafe them-Jehres beraufe they fer more then

otner do, and yet ate no vuhit bettet then

mebers are.

Plood, or by their country, either muchen them, or to call them away.

ward : neither is that circumcifion , which is outward in the fleth:

29 But he is a fewe which is one within, and the circumcifion is of the heart, in the x spirit, not in the letter, whose praise is not of men, but of God. inmaid, and in the

at Wilofe force is

an objection of the

haue the lewes no

than the Gentiles?

faych the Appitle,

on Gode behalte

for Be committed

the rables of the

concerant to them.

not cause the whole

tration washons ex-

vferh their vowor-

thines to commend

and let faorth bis

a The Impes state

and carletian may

e Brake the cour.

d The fairb that God gaue.

& That thy suffice

show Bewedit forth

shy righteoulnes.

an enident token of

conftancie & faith.

by preferming him

3 Agother preuen. tion , iff ing out of

that the inflice of

God is in fach forr

commended and

fet foorth by our

varis breonfoelle.

that therefore God forgerteth not

that he is the in fee

of the world , and

the fruits thereof.

sherefore a most feuere renenger of

the former and wer:

30ho had broken

bet courseant.

Riight be plainely

god ineffe.

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& Worder.

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frene. f Lora Smuch as

gent on to nevalt

To that the vabehefe of a few , can

niote preferment

bear.

GHAP. III. fake, but yet fuch, as wholy decedesh on Gods mercie. o That both leves & Gentiles are finners, the proveth by Scriptures: 19 and frewing the vie of the Law, 48 he cone u leth that we are suftifica by faith.

W Hat a is then the preferment of the lew? or what is the profit of circumcition? t The first meeting with, or preutning

2 Much every maner of way: for a chiefly, because voto them were of credit committed the

Ye wes what then, b oracles of God. 3 For what , though fome did not chelceue? yes, that baue they. Maill their vabeleefe make the d faith of God with-

out effect ? 4 God forbid : yea, let God be true, and eusry man a liar, as it is written. That thou mightele

be " inftified in thy words, and ouercome, i when thou artiudged. 5 2 Now if our 8 varighteonines commend the

righteonfnes of God, what shall we fay is God vnaway of God, who righteous which punisherby (I speake as ha man.) is the aud who also 6 God forbid: (els how thall God judge the

> 7 3 For if the veritie of God hath more abounded through my lie roto his glory, why am I

> yet condemned as a finner? 8 And (as we are blamed, and as fome affirme, that we fay) why doe we not earll, that good may

come thereof? whose damnation is inft. 9 4 What then? are we more excellent? No. in no wife; for we have already prooned, that all,

both Iewes and Gentiles are a voder finne, 10 As it is written, & There is none righteous,

noe not one.

II There is none that vudetstandeth: there is none that feeketh God.

12 They have all gone out of the way I they haue beene made alrogether voprofitable athere is none that doeth good, no not one.

13 . Their throat is an open fepulchre : they have yied their tongues to deceit; the possion of aspesis under their lips.

14 * Whole mouth is full of curling and bitterneile.

15 * Their feete are fwift to shed blood.

16 Destruction and calamity are in their waies:

17 And the way of peace they have not knowen.

18 * The feare of God is not b fore their eyes.

10 5 Now wee knows that whatforger the wangatesutuene g Treachery, and all m law fayeth, it faieth it to them which are voider the lawe , that 6 enery mouth may be fromped.

bTherefore I focake b therefore is space; the tribing of the property of the prope of God they are not onely to be punished, but wee outh rather to give out leives to them; which blafphemie Paul contening bimfelie to curfe and dereit , pronounceth tuft punishment against fuchblasphemers. The trueth and cinfancie. 4 Another answere to the first obiection : that the lewes , if they be confidered in themfelues, are no better then other men a e : as it both beene long confidence in nominators, a few observable in more order to $x \in A$ in B and $a \in A$ in B in B and $a \in A$ in B and $a \in A$ in B and $a \in A$ in B in B and $a \in A$ in B in B and $a \in A$ in B in B in B and $a \in A$ in B appration , from the S verfe of the firft Chapter Therefore faith the Apoltle , No man can hope to be inftified by any Law, whether it be that general! Law, or the particular Law of Mofes , and therefore to be faued : feeing it appeareth (as we have already produed) by comparing the Law and mans life together , that all then are finners, and therefore worthy of condemnation in the fight of God.

and all the world be a fabiect to the judgement of " Be found guilty Defore G.d B) that that the

20 Therefore by the workes of the Law shell Law can by us be no P flesh be a lustified in his r fight : for by the Performed Law commeth the knowledge of finne.

21 7 But now is the righteouthes of God made miny other places manifest without the Law, having witheste of the anaparthermore Law, and of the Prophets,

22 8 Townt, the righteousnesse of God by the to show the comman faith of lefus Christ, voto all, and vpon all that recipe benvixe Ged

23 For there is no difference for all have found, who is no ning effe and are depliced of the iglory of God,

24 9 And are inflified a freely by his grace, through the redemption that is in Christ Iefus,

25 10 Whom Gonhath fei foith to be a recon-Chiation through faith in his blood, to declare his q Asia action righteoulhette, by the forguenelle of the finnes feare of God that y are nation.

26 Torough the 2 patience of God , to fnew at ting of the righten a this time his tig: trousfielde, that thee might be on, wife when is his distribution of the before min, be they

b infrand a c infilher of him which is of thed faith never fough, 2711 Where is then the refor cing? It is excluded.

By what . Law ? of workes? Nay : but by the Law thereis no righte-28 Therefore wee conclude, that a man is before God, but the

infilled by faith, without the workes of the Cheft ones

29 12 God, is hee the God of the flewes onely, the Apollie, Lea and not of the Gentiles allo ? Yes, even of the perin, God dork

30 For it is one God, who shall instifie g cir- which he promised cumcifion of faith, and vncircumcifion through fay, away wherea

31 13 Doe weethen make the Lawe of a none juit flea and fa-

effect through faith? God forbid : yea, wee i effa- without the Law, bliff the Law. cufneile, 14 Corid lefus apprehended by faith, and for this end offered to all people, as without

F ifb is here tag kin for mam, as in

hain here a greater andman : as it you but a proce of fife defined with finne.

and God rebo is m. jt pure and maft perhi in hirrielfe. Africes fes-

a: 217 H the whire to orch can fixed before God: NOW ou, neffe can fear.d righteenfriffe of Therefore faieth

the Apolile , Leaft DOW exhibite than by we may be

S The master, as is were of this rightes

him all people are thur our from the kingdome of God. I Which wee give to Lettes Christ, or which refleth upon him. I B, the G.ory of God, is meant that Trick which we ead fine at, that is, carriaging life, which finaleth in that wee are made variakers of the story of God. 9 Therefore this introduction of its story of the sto we have not done our fe ues , but fuch as Carrit barn fuffered for our fakes , to deliner vs from finne, " Of his free gift , and meereliberalitie. 10 God then is the authour of that free initification, besaufe it pleafed him: and Chrift is bee, which fuffred punishment for our finnes , and in whom wee have remission of them : and toe meane whereby wee apprehend Christ , is faith. To be morta the end is the firting foorth of the good effe of God , that by this meanes it may appears, this beets interdifful in eale, and contain the high powerles, a ther that friely, and of mene grace in this to the belieuers. It has now, of 8 and earlier to detect to the highest to the high second that the second to the second to the second to the high second to the highest to when Prel write this, b That he might be tound even ding true of anthylle e Making homing, and spithout blante by imputing Chiefferiget ougheffe unto him, dOf the number of them we set by futh lay he d woon Chieft : contrarie to whome, and they would looke to b. Can I be concurre from that is, by the Line. 11 An argument to product his concluit ou , that we are just find by faith without worker, taken from the end of Inftification. The end of Inftification is the glorie of God alone, therefore we are suitified by facts without worker; for if wee were justified either by our owne worker onely, or partly by faith, and partly by worker , the gl vie of this in this arion froul I not be v. bolly gaten to God. e By what dollying I now the dollarne of works hathing cond man regued with it, If thou do I and the dollarne of faith hash this condition, If thou beleevely. 12 Another orgument of an abforditie: if ioft fication depended upon the Law of Mores, the thould God be a Saur tir to the I-west onely, Againe : if bee shoulde faue the lewes after one fort and the Genti'es after another, bee should no be one ant like bimfelfe. Therefore bee will juftifie both of them af er one felfe fame manner, that is to fay, by faith. Moreover, this argument must be loyed to that which followerh next , that this conclusion may be firme and enident. f God is fe die be their God, after the manner of the Serieture . whime bee loueth and sendereth. g The circumcifed 13 The rating a way of an obied of yet is not the Law taken away therefore, but is rather enablished as it shalbe de-clated in h sproper place. h Vaine, woide, to no purpose, and of no sweet, i We make is effectual and frong.

CHAP:

CHAP. IIII;

A new argument of great weight, taken from the ex supple of Abraham the father of all beleeuers And this it the prop dirion of Abraham be confi ieres in b m'elte by his works , he barb deferue i noching wherein to reloyce with God. a B, works, a ap

verfe. A preventing of an objection : Abraham may well retoyce and extall himfelfe amongit men, put not with

God. 3 A confirmation of the proposition : Abraham W28 justified by impucation of taith, cherefore ficely without any see Spect of his

works. & The first proofe of the confirmation , taken of coneraries : to him that deferueth any thing by his labor, the wages is not counted by faurur, but by deot : bur so him that hath done nothing: but beleeueth in him which promife b freely , faith 15 im. puted.

b To him that hatb deferned any thing by bis worke. & Is not reckoned mar giuen bim

zuhich is wicked in bemfeife , wit in Christ

s Another proofe of the fame confir-

mation . Dauid

He proceeth that which be faid before of faith , by the example of Abraham, 3 6 and the teltimonie of the Ser. neure: and ten times in the Chapter be beateth upon this word Imputation.

W Har I fliad we fay then, that Abraham our fa-

2 . For if Abraham were justified by works , he hath wherein to reloyce, but not with God.

3 For what faith the Scripture ? Abraham bele ued God, and it was counted to him for righ-

4 + Now to him that b worketh, the wages is not counted by favour, but by debt:

s But to him that warkerh not , but beleeueth peareth in the nint in him that d iuftifieth the vogodly , his faith is counted for righteoufnede.

6 s Euen as David declareth the bleffednesse of the man , voto whom God imputesh righteoul-

neffe without works, faying, 7 Bleffed are they wnose iniquities are forgiuen, and whose sinnes are couered.

8 Bleff d is the man to whom the Lord imputeth not finne.

Q 6 Came this e bleffedneffe then wpon the circumcifion onely, or vpon the vncircumcifion also? For we fay, that faith was imputed voto Abraham for right confinetic.

10 7 How was it then imputed ? when hee was circumcifed or vacircumcifed? pot when bee was circumcifed, but when he was vncircumcifed.

II 8 After , hee received the f figne of circumcifion, as the z feale of the righteonines of the faith which he had, when he was uncircumcifed, , that hee should be the father of all them that beleeue, not being circumcifed, that righteoulaelle might be imputed to them also.

12 10 And the father of circumcifion, not vino them onely which are of the ci-cumcifion, but ynto them also that walke in the steps of the faith of one father Abraham which he had when he was vncircumcifed.

14 " For the promife that bee should be the h heire of the world, was not given to Abtaham, or a That make the bim to his feed , through the i Law , but through the

righteou nette of faith.

14 12 For if they which are of the Law . be heires, faith is made void, and the promise is made of none eff. Ct.

purce h bleifednes im free pardon of finnes, therefore inftification alfo. 6 A news propolition that this maner of jultification belongerh both to the vicitcumnifed , and alfo to the circumotfel : as is declared in the person of Abiahim. 7 He prooueth e This (aging of Danis , wherein he pronouncesh them beffed. that it belongeth to the vacirtumcifet (for there was no doubt of the er cumeifed) in this fort : Abraham was fultifie tin vacirenne fion , therefore this iu'tification belongeth alfo to the vacircumcife! Nay it doth not appertaine to the giroumcifed in respect of the circumction, much leffe are vocircumcifed fout out for these vociscumcifion. 8 A preventing of an objection why then was A-Braham circumcifed, if he were already juftified? Thattaegift or righteousnes ((aith he) might be confirmed in bim. f' Circumcifion , which is a figne : as we fay , the Sacrament of Bapteine , for Bipteine which is a Sacrament. g Cira aumeifen was called before a figne, inteffect of the outward eceem. my new Baul fremeth the force and fubitance of that figne, that is, to what end it is wied, to wir, not onely to firmifie, but a fo to feale up the right confineffe of faith, whereby we come to poffeffe Chrest hanfelfe : for the holy Gnott work thishat mmardly indeed, which the Steraments being to ned with the word, doe represent, 6 Ao applying of the example of Abraham to the vocircumcifed beleevers, whose father also be maketh Abraham. 10 And applying of the fame example, to the circumcifed beleeue s, whose father Abranam is but yet by faith. 11 A teasou why the feed of Abraham is to be estremed by fairb , becaufe that Abraham himfeife shrough faith was made partaker of that promife, whereby he was made the father of all nations. b I'mat all the nations of the world flow doe his chi. dren : or by the worldmay be underfload the land of Canaan & For works that he had done, or upon sais condition shat be fou d'aufill the Law in A double confirmation of that reason : the one is , that the promi'e cannot be apprehended by the Law, and therefore it should be frustrate : the bet, that the condition of faith should be loyned in vaine to that promife which should be apprehended by worker, & If they be herres which have fuifilled the Law.

15 '3 For the Law caufeth wrath: for where no 13 A reston of the Law is, there is no transgreffion. first confirmation,

Law is, there is no transgrettion.

16 4 Therefore it is by faith, that it might come why, the remite by grace and the promise might be fure to all the cannot be appreau. I feed , 15 not to that onely which is of the Law : Law : breakfe but also to that which is of the faith of Aprabam abat the Law foth not recontile Gud who is the father of vs all.

and vs , but rather 17 (As it is written, I have made thee a 16 fa- denounce:b his ther of many nations) even before m God whom angia again two ther of many nations) fairs before medium industrials in the beleeged, who a gurcknoth the dead, & o calleth formuch as no man can obfere it. those things which be not , as though they were 14 The conclusion

18 17 Which Abraham about nope, believed on of this a gu under hope, that he should be the father of many ment The faluation on and justification nations: according to that which was spoken to on a fall the poster him. So thall the feed be. ritie of Abraham

19 And he P not weake in the faith, confidered (hat is, of the Church which is not his owne body, which was now 4 dead, being gathered together almost an hundred veere old, neither y deadnesse of all people) proceedeib of fairb.

20 Neither did he doubt of the promife of God which fryeth hold through vibeliefe, but was Arengthened in the made voto Abraham, and which faith, and game r glory to God,

21 Bei g fully affured that he which had pro-himselfe first of all? miled, was also able to do it. layed hold on-

22 And therefore it was imputed to him for I To all shebbles righteoufneffe.

23 18 Now is it not written for him onely that not onely of them it was imputed to him for righteoutnesse. 24 But also for vs, to whom it shall be imputed are also circumcis

for righteou for fe, which beleeve in him that raised the Lawe, but of vo lefus our Lord from the dead, 25 Who was delivered to death for our t finnes, without circumci-

and is rifen againe for our inft heation.

counted among it 16 This fatherhood is spirituall, depending onely the children of Abraham. vpon the vertue of God, who made the promise. m Before God, that is, by a fpie vituall kinned, which bath place before God, and maketh us acceptable to Ged. n Whorefrored to left. . With whom thefe things are already, which as yet are not in deci as he that can with a word make what he will of nothing. 17 A dea feription of true faith, wholly reiting in the power of God, and his good will, fer foorth in the example of Abiaham. p Very firing and confiant. frength, and unmeet togetehidren, r Acknowledged and grassed God, as mosk gracious and true. S Adescription of true faith 18 The rule of institution is alwayer one, Loth in Abraham and in all the faithfull : that is to fay , faith in God , who af er that there was made a full fattefaction for our finnes in Chiff. our mediatour , raifed bim from toe deid , that we allo being suftified , might be Saued in him. & To pay the ranfame fer our finnes,

CHAP. V.

I He amplifieth a Chiffs righteon nefe , which is layed bold on by fasth, s who was given for the weake, S and finful. 4 He comparest Christ with Alam, 17 Death with Life, 20 and the Law with Grace.

Hen being a infliffed by faith, we have peace a Another argue toward God through our Lord Iefus Christ. 2 4 2 By whom also through faith wee have fined with that, a had this accesse into this grace b wherein wee which truely ap e fland, 3 and d reloyce voder the hope of the glometec before God:

ry of God. 3 + Neither that onely, but also we & reloyce in doth appeale our tribulations . I knowing that tribulation bringeth the Law, as it was forth patience,

ment taken of the effects : we are inbur faith in Chrift conference , and not before fayd , therefore by faith wee

4000

1; That is to faye

which beleeve and

them alfo which

offaith onely, aid

are juftified, and nor by the Law. . # Eshef. 2-18, 3 Whereas quiemeffe of conscience is attributed to faith, it is to be referred to Chift, who is the giner of faith it felfe, and in whom faith it felfe is effectuall. a We must here know, that wee baue yet fill this fame eff it of faith. b Br which grace , that is , by which gracious love and goed will, or to that finte where onto wee are gracious taken. e We fand fledfaft. 3 A preuen icg of an obiection againft them, which beholding the dayly miseries and calamities of the Church , thinkerbat the Cort-Ria s dreame, when they bragge of their felicitie to whom the Apolile and f wereth, that their felicitie is layed vp voder bope in another place : which hope is fo certaine and fure, that they doe no leffe reloyce for that happineffe , then it tory did precently entry it. d Our mindes are not onely quiet and fested, bas alfa we are marueloufly glad and conceine great toy for that heavenly inheritance which western for ws. 4 Tribulation it felfe giveth ve divers and fundry wayes occasion to reioyce, much lesse doth it make vi miserable. \$ 1am : 2. 5 Af-flictions accustome ve to patience, and patience assureth ve of the goodnesse of God, and this experience confirmtib, and fofterein out hope, which never dage ceiverb vs.

The ground of ope is an affored tellimopie of the conference by the gift of the boly Gholt, that we are beloved of God, and this is nothing els but that which we call faith: wherof it followeth . that through faith our

onfciences ate uteted. Wherewith be loweth us.

A fure comfort in aduerficie , thas ciny peace and only esaette of conference be not frombled : for he that fo loved them that were of no itrength. and while they weie yet finners,

that bee died for abem , how can be ngoled them being low fauchthed and being is bun ? f In some fit and einuenient, which she father hath apprinted. 4 Hcb.9.15. 3. fel 3.18.

3 Shamelifying of the love of God toward vs . forbat we cannot doubt of it , who delines red Christ to wearh for the voinit , and for them of 1 hom he could receive no commodnie. end (that more is)

for his very enemies. How can it be then ghat Christ being

pow aline, fronid not face them from destruction, whom by his death he inftiherh and reconcileth? g In the fread of fime sufi man. o He fetteth out ass lone onto os, that in the middelt of our affection, we may know afferedly, he will be present with vis a While sinne reigned in vs. K Fremaffielden and Aeftruitien. 9 He now pafferh ouer to the other part of in tification winch con-Enterb in the free imputation of the obedience of Caritt : to that to the remillion of finnes there is added moreover and belides , the g frof Christes rig reconfinelle, imputed or put voon vs by faith, weich twelleweth up that vinighteouthelle which flowed from A laminto vs, and all the fruits therect: fo that in Christ wee doe not onely ceafe to be voint, but we regione also to be just. 19 fr. in Ad in, in whom all have frored , both guiltioede and ceath (worch is the punishment of the guiltinesse) came vpon all. I By Adam, woo is compared with Carit, the to him in this , that both of them make thoje which are theirs , partikers of that they have ; but they are valike in the that Alam derineth finne into them that are his, even of nature, and that to death ; but Chris mak th them that are his, partakers of his righteon frigle by grace, and that univite. m Bi finne is meant that disease which is ours by inheritance, and men commonly call it or :ginall finne : for fohe weth to call that finne in the fingular number , whereas, of ne speake of the fruits of it, he weeth the plural number, caling them sinnes. in That is, in Adam. te That this is fo, that both guiltinelle and death beganne nor after the giulog and transgressing of Moles Lawe, it appeareto munifelity by that , that med died before that Law was given : for inthat they died , finne, which is the cause of death, was then addin fuch fore, that it was also impuled; wherevpon it followeth that there was then fome Law, the breach whereof was the cause of death. • Eucos from Adam to Moses. • We recinite is no Law made, no man is punished as faultic and guiltie. 12 Butchatthis Lawe was not that vulgerfall Lawe, and that death did not pr ceed from any actuall finne of eurry one parritularly, ir appeareth hereby, tha the very infants which neither could ever knowe unt traofgrelle that natural! La we are not withhanding dead as weil as Adam. . . Our infants. . Not after that fort as they finne that are of mie yeares, following their lufts: but yet the whole poste-Vitie was corrupt in Adam, when as nee westingly and will nels funck, 13 Now Poar fiefe Adam answereth the latter , who is Christ, as it is after ward declared. 14 Adam and Christ are compared together in this refpect, that both of them do give and yeeld to thems, that which is their owner but before nirth they differ, that Adam by nature hath foread his fault to the define from of many, but Chaire obsthence bath by grace operflowed many. | Tostis, Adam. 15 An other inequalitie confliteth is this, that by Adams one offence men are made guilty, bui the signreoutnesse of Christ imputed vato vs freely, doth not onely appolate vs from riskt one fault, but from all other.

4 And patience experience, and experience 6 And hope maketh not ashamed , because

the cloue of God is flied abroad in our hearts by the hely Ghe ft. woich is given voto vs.

6 7 For Christ, when wee were yet of no ft ength, at his time died for the & vogodly.

7 5 Doubileffe one will fearce die g for a righteous man; but yet for a good man it may be that one dare die.

8 But God h fetteth out his lone toward vs. feeing that while wee were yet finners, Christ died

9 Much more then, being now inflified by his blood, we thatbe laved from k wrath through him.

10 For if when wee were enemies , wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be faued by

11 9 And not onely fo , but we also reloyce in God through our Lord lefus Chrift, by whom we have now received the atonement.

12 10 Wherefore, 2s by 1 che man m finne entred into the world, and death by finne & fo death went ouer all men," in whom all men have finned.

13 " For veto the o time of the Law was finne in the world, but finne is not? imputed, while there is no law.

14 12 But death reigned from Adam to Mofes. even over a them also that finned not after the like r maner of the transgrellion of Alam, 3 which was the figure of bim that was to come.

15 14 But yet the gift is at to as is the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Ieius Chrift hatti abounded voto many.

16 15 Neither is the gift fo, as that which entred in by one that froned : for the fault came of one of-

fence voto condemnation : but the gift is of many offences to t luftification.

17 16. For if by the offence of one, death reig by we are quit, and ned through one, wuch more shall they which re- pronounced rightereine that abundance of grace, and of that gift of 16. The third dif-that righteonfnesse, " reigne in life through one, 16. The third dif-ference is, that the ceine that abundance of grace, and of that gift of ins. that is , lefus Chrift.

18 17 Likewife then, as by the offence of one, Christ being inthe fault came on all men to condemnation, to by puted voto vs by the intifying of one the benefit abounded toward grace, is of greates all men to the z instification of life.

19 18 For as by one mans y disobedience 2 ma- fence of Adam je by were made finners, fo by that obedience of to addid his political

that one, shall many also be made righteous. 20 19 Moteoner, the Law a entred therevpon, trut and eneriathe the offence should abound : neuerthelette, fring life. where linns abounded, there grace b abounded he should be should b

ach more:
21 That as finne had reigned vnto death, fo guiltines on all men, to make might grace also reigne by righteousnesse vito them subject to eternali life through lefus Chrift our Lord.

much more:

t Tathe fentence of

tighte ulocate of power to bring life , then the ofu Bepartakers of

mars offence, the

death : fo on the contraty fide , the righteouine of Chieft, which by Gods mercie is imputed to all belevuers, justion fieth them, the tobey may become pattakers of everlafting life. * Not mely betrafe cur five ... are forguen vs, but also because the righteens refe of Christis imputed onsors. 18 The ground of this whole comparifor is this, that thefe two men art fe . 15 two tooks or rootes, fo that out of the oce, if the by nature our of the address of the overall finite and the control of the address of the addres enter therewpon? that men might be fo much the more guiltie, and the benefit of God in Chini lefus pe formuch the more glurious. a Befire that d feafe which all men were encelled without by being defined with one mans finne, the Law entred. b Grace was powed to plentifully from heaven, that is did not oneig counternane fine, but at the mafure paffed st.

CEAP. VI.

baptized into his Heath a

The commetato fauclinearen without which that no man pattish on Castle vetter in ffe, be producth 4 by an argument taken of Barufan, is and there were exhorsech to holimefe of life, to bet fly making mintion of the Law transgripts.

Hat ! shall wee say then ? Shall we continue ! Hepssleth now fill lin a sinne, that grace may abound? God to another beefit of Christ , which is ca led footifi. atie

2 . How shall we, that are b dead to finne, line on or regenerayet therein? at therein?

3 4 Know yo not, that = all wee which have a In that corrup-

beene baptiz Jinto e lefus Chilft , haue beene guittineffe of finne

e not impuredto 4 % We are horse ithen with limby ban ifme 25. yet for corruption en remains to Hail 100 into wis death, that I he as C i de es rail-dup as: the which Some from the dead of to the glory off . Father, to difficult a that fold Lowern Infichication

e wee alls thould? wake in newnetie of life. on killeth by latte 5 + * For if ween, planted with Lize to the and line. a The benefit of Iu-

Riffication and Sand, fire ign, are abwayes joyned together infeparally, and both ofthemps seei from Carl shy the grice of God Now faidt fiction to the above of the many a cell trans (2011) by an egiter, used now a same, more me now libring of the or the its of on a real elementaria, its wheelet place face celebrate the classification present of particular the classification present of particular the classification produced by the classification of particular that it is now the particular that it is now the particular that it is now to respect to the classification of t bein eith n i fort his bitter fruits; and on the other fide they are faj dtoline in finne, wh co are enthe fiesh, that es, whom the forret of God hath not delinered from theft werse of the corruption o nature. 3 There are three paris of this Sanctification to vert, the dea h of the olde man or finne, his burnall, and the refu rection of the read man , defeeding into valuem the visite of the death, busia'l , and refurrection of Ch at , o worch benefit our baptifine is the fig e and pielge. 4. Gal 3 17. c To the end that growing up in ine with him, we penge. A Gai ja f. c. do ine ena toat growing up in ine wishim, we forced receive his firmigh, to greened finn in wis and to make winging me Coloff a.a. d Trat Chrift win clee neur dishharged of his infirmite and wishered in might live angles) with Ged for ever. e. And we which we have members rife for this ense, that being m. de partakers of the felfejams verines we fo did begin to leade a new life, as shough we were already in heaven, E bel 4 13 coloff 3 8 hely 1s.1. 1.p.t.2,1. 4 The death of fone gid the life of righte officile, or the ngrafit ginto Chrift, and growing up into one with him, manner be I pa sted by any neanes, neither in death nor life, whereby it fole lowerh, the no makes for Amed, Auch lineth Bill to Bune; and therefore is no man mare par taket of Chint by faith, which repinteth not, and turoeth got from his wickesnelles for as be tayd nefore, the Law is not fubuerted, but establifted by faith, # 1. Cer,6,14. a.t.m.2,11.

I fimiliade

we must be holy.

ffimilitude of his death , euen fo fhall we a be to f In Comuch as by the similitude of his refurn Ction, the meanes of the Avength which commesh from h m to Di,me fa dee to finne as he is dead. g For we become essery day more perfit then other:

fied, as long as we daue here, All our whole ma:ure , as we are concerned and borne into the world with Jinne , which is cal led olde , parely by comparing that old Alam with Christ, and partly alfo in respect of the deforwe change with a MENT.

i Our corrupt nature is attributed 20 Christ , not in deede , but by impulation. k That naughtines subich flicketh fall

in us. fication which we (boote at , and ball at length come to. so wit , when Ged Shall be all mall. He prometh it by the effects of death, ving a com. ye were delinered. parifon of Chrift she head with his members. on Once for all. n With God.

6 An exportation

en contend and

ftrue with cor-

reption and all the effects the reof. . By reigning, Saint e By reigning, Saint Were i freed from righteouspeffe. chiefetie and bigh rule, which no man ftrineth againft , &

maine. p To finne, asto a lard or tyrant. q Tour mind and

all the possers of it. Y A. inflyuments ta commit wicked. ne Bewithall. 7 Hoe granteth that finne is not yet fo dead in vs, that it is veterly exriter but he promifed victory to shem that contend marfully, because we have the grace of God given vs which worketh fo , that the Lawe is not now in us the power and in rumen, of fi ne.

queilafting.

S To be under the Law and under finne, fignific ali one, intespect of them which

are not fandufied, as on the courrary fite, to be under grace and righ confuelle,

agree to them that are regenerate. Name the e are contration, fo that one cannot

a.pet. 2.19. 9 Er nature We aie flame to finne , and free from righteoufner, but

ly the grace of G. d we are made fernants to righ confuelle, and therefore from finne. This kinde of speech hath a ferce in it; for fee meaneth thereby

that the dolly ne of the Gofor is like unto a circaine mould which wee are cath

into to be framed anaf. froned like onto it t Riel touffreffe had no rule ouer

704. 10 An exhort tron to the fluddie of righteou net and hatted of lines, the con-

agree with the other Therefore let righteoufnesexpul fince.

He declareth what it is , to be no more under the Law, a by an example saken of the Lawe of marriage. 7: 13. And left the Lawe fould feeme faultre, 14 hee producth, that our finne is the cause , as that the fame is an occafin of death, 17 which was given ve vate life. at He feiteth over the battell betwiene the fieft and the fritt.

Chap.

2 4 For the woman which is in subjection to man both before a man, is bound by the Law to the man, while bee montegerber. The

liveth . but if the man be dead , thee is weligeted law of matrimeny, from the Law of the man.

3 So then, if while the man lineth, thee taketh band much, the man another man, thee fhalbe a called an & adultereffe: tiage abideta in but if the man be dead, the is free from the Lawe, force, but if he be fo that the is not an adulteresse, though thee take dead, the woman may marry againe. another man.

nother man. 4 So ye,my brethren, are dead also to the Law a That is, fire field. 4 So ye,my brethren, are described to the Law be an adulterise, by buthe body of Christ, that ye should be to an the consent & india other, euen vino him y Israiled vp from the dead, ment of all ment that we should bring forth o fruit voto d God,

5 3 For when we were in the e flesh, the faffe- 2 Ad amplification Ctions of fins, which were by the g law, had h force thus: So, faith he, in our members, to bring forth fruit vnto death. doeth it fare with

6 But now we are definered from the Law, he visitor now we are i being dead in whom we were I holden, that we ask were to the should ferue in m newaeste of Spirit, and not in the fecond busholdneffe of the " letter.

7 4 What shall we say then ? Is the Law sinne? children : we are God forbid. Nay, I knew not finne, but by the dead in refree of Law : for I ha I not knowen o luft , except the Law the first busband, had fayd, . Thou thalt not luft.

8 But finne tooke an occasion by the com- as it were raised mandement, and twrought in me all maner of con- from the dead.

capifcence : for without the Law fiane is P dead, 9 5 For I once was aline, without the 9 lawe: ws to and of san but when the commandement; came, finnere- box firaight and uined,

10 But I died : and the fame commandement and his members. which was ordered unto life, was found to be unto e He callein the me voto death.

II For finne tooke occasion by the comman- Eurband, fruit.

dement, and deceived me, and thereby flew me. A Worth are ac-12 Wherefore the Lawe is & holy, and that espeake to God. t commandement is holy, and inft, and good,

1, Tim. 1.8. & Touching not conering.

Saued by topounding parern the State of fath be, is this that

> by whom w the latter, we a. c.

b That is, in the bady of Chrit, togine nere that fel owinip 1: benezzi Chreit children , which the wife hash by her

A declaration of the former faying for the cocupifcence

(faith hee) which the law flired up in vs. wriein vs as it were an busbred, of whom We brought forth very deadly Sc curfed child en Larnow ince that hafband is dead, and confequent'y being delivered from y force of that killing lavy, we have passed into the governance of the spirit, fo that we bring forth now, not those totteo and dead , but line'y children. e When me were in the flate of the fell mariage, which he called him the next weeft following, the s'ance of the letter. I be matten that egged us to finne, which form their force enen in swy minds. g He faith not, of the law, but by the law, because they foring of an which dwelleth within us, ditake occasion to worke thus in us, by reason of the rest, and that the law maketh, not that the fault is in the law, but in our felines, his or the their firength. a As if he faid, The bend which bound vs, is dead, and vani, sed away, inf much, toat fi me worth hold us, hath not now wherewith to be dass. nivay, top more, some period with acts organization in acts with too stress k Porthis hash tudies within vs. I Satan is an uniuli possessor for between this en bendage of finne and nemfelfe describally; and yet netrouble in his follor, as we are finers, we fine willingly, m A become it then, which after it death of their oldhushand are lord d to the forest: I whom the forest of Gid hath ande new min. n By the letter'n wie in thin law, in vespell of this ode committee for before that our will be from d by the boly C 10%, the law speaketh bus to deafe men, O the efore it is dimie to dead to us, as toughing the fulfiling of it. 4 An phiection : Wost then? are the la ward time all one and do they agree together? may, faith he : Sinne is reproductiand condemned by the law. Bu forcaste finne cannor abide to be repropued, & was not in a maner felt votell it was prou ked &ferred ve by the law, it take hoccasion thereby to be more outragious and yet by no fault of the law. e Be the word Lute, in this place be re aneth nie eine tiel themf: wes, but the fortains from whence they foring for the very heather philopophers them eliers can kinn retworked helds, though from that directly, but philosophers them eliers condom networks a time, which as softend it, and yes it is as for this foundation of shem, deep condom to much as softend it, and yes it is as for this foundation of shem. the very feat of thee natural and mulcane feet and flin. the very feat of the tenenge and voicione foci and filth. Exp. 20, 17, dec., 1, dec. fir an example, in whom all men may beho'de, firit, what they are of nature before they carnettly thicke vpo the law of God to wir, blockish, and heady to Bone and wickednes, without all rue fence and feeling of flune, then what mines of persons they become, when their coofcience is reprodued by & tell modic of the la w. to w't, habbitete, 20d more enflamed with the deftre of firme; then euer they evera before. q When I know not the law, then me thought I lined in deed; for my conferent neuer traubted mie, becaufe it kurw no m, difenfe. v 1994 n I begin to waterfland the commandemer, fin finnes or by finnes 6 The concludence

the failtude of a marriage, become rifon over a man as long as he liueth ?

6 Knowing this, that our bold man is crucified with him, that the body of a fin might be de-Broyed, that henceforth we should not I feme fin. 7 5 For he that a dead, is freed from finne.
8 Wherefine, if wee be dead with Christ, wee beleeue that we shall live also with bim, for we shall never be perfectly fancti-

Roowing that Christ being raised from the dead, dieth no more : death bath no more dominion ouer him.

10 For in that he died, he died monce to finne: but in that he lineth, he lineth to " God. 11 Likewise thinks ye also, that ye are dead to

fin , but are aliue to God in Iefus Christ our Lord. 12 6 Let not finne o reigne therefore in your

mortal bo 'y, y ye should obey it in y lusts thereof: 13 Neither P give ye your 9 members, as " wea-

matter of our corporation pons of varighteouf ses vato finne; but give your super nature, which felues vato God, as they that are alive from the dead, and give your members as weapons of righteouines voto God.

14 7 For finne shell not have dominion over you for ye are not under the Law, but under grace.

15 8 What then) shall we sione, because we are not under the Law, but under grace? God forbid. 16 4 Knowe yee not , that to whom focuer ye

AThe end of fantti. gine your felues as fernants to obey , bis fernants ye are to whom ye obey , whether it be of finne ynto death, or of obedience vatorighteousnetse?

17 9 But God be thanked, that ye hane beene the fernants of finne, but ye have obeyed from the beatt voto the forme of the de Crine, wherevoto

18 Being then made free from finne, yee are made the fernants of righteoulnesse.

19 I speake after the maner of man, because of the infirmitie of your flesh; for as ye have given your members fernan:s to vncleannes and to iniquitie,to commit iniquitie,fo now giue your membeis fernants voto righteoulneffe in holineffe.

20 For when ye were the fernants of finne, yee

2) to What fruite had ye then in those things, whereof ye are now athamed ? For the " ende of of any de yet is in those things is death.

22 But now being freed from finne, and made seruants voto God, ye haue your fruit in holinesse, and the end, enerlaiting life.

23 " For the wag is of finne is death : but the gift of God meternall life, through lefus Chaift our Lord.

4 Ichn S. 21.

stary endes of both being fet downe before vs " The reward or payment, Ti Death is the punishment due to finne , but weare fandlified freely , vuto life CHAP, VII.

7 The -That the Lawns at not the cause of death, but our coreupringture, being therewith not onely disconered, but alfo ftirred up , and tooks occation thereby to rebell, at which , the more

that things are for bidden it. ine more it defireth them. and from hence commeth guiltinells, and occasion of death.

Beareth et she blame of my death? z That sinnemight shew is felfe to be fines, and beweap it felfe to be that, which et is in deed. y As enill as it could, bewing all she venime it could. 2 The cause of this marter , is this: Becanfe that the Law requireth a heauenly pureness

bur tien, fuch at they be borne, are bondCaues of corcuption , which they in my members. willingly ferue. 9 He fertath him-felfe, being regemeiate , before va, for an example, in swhom may eatily appeare the little of the Spirit and the -felb and therefore of the Law of God , and our wickednes. For fince that the Law in a man not regenerate bringeth forth death onely, therefore in him is may easible be accused but feeing that in a ma which is regenerate, it bringeth forth good fruit, it doth better

might & appears mus , wio-go. them to me u, that which is good , that finne might be yout of meafare finfull by the commandement. 14 3 For wee know that the Law is spirituall,

but I am carnall, fold vnder finne.

15 For I 10 allow not that which I do: for what 1 12 would, that do I not: but what I hate, § doe I. 16 If I doe then that which I would not . I confent to the Law, that it is good.

17 Now then , it is no more I , that doe it, but 2 sinne that dwelleth in me.

18 12 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to wil is prefent w me: but I finda no means to performe y which is good,

19 For I doe not the good thing, which I would, but the euill, which I would not that doe I.

20 Now if I doe that I would not, it is no more I that doe it , but the finne that dwelleth in me, 21 13 I finde then that when I would do good.

I am thus yoked, that euill is present with me. 22 For I delight in the Law of God, concerning the b inner man.

23 But I fee another lawe in my members . rebelling against the Lawe of my a minde, and leading mee captine vnto the Lawe of tinne, which is

24 14 O d wretched man that I am , who fhall deliuer me from the body of this death!

25 I e thanke God through Ielus Christ our Lord. Then I f my felfe in my minde ferue the Law of God, but in my flesh, the law of finne.

gapeare that entil actions proceeds not from the La.v. but from finne, that is from

our corrupt mature : And therefore the Apoille teacheth alfo , What the true vie of the I ave is, in reproduing finne in the regenerate, vinto the end of the chapter,

as a little before (to wit, from the feuench verfe vore this fifteenth) be declared the

wie of it in them which are not regenerate. 10 The deedes of my life, faith be, sofwere not, nay they are coutra y to my will: Therefore by the confeat of my

will with the Law, and repugnancie with the deedes of my life, it appeareth eut-

dently, that the Law & a right suled will do perf wade one thing, but corruption

which bath ber feare alfo in the regenerate , another thing. at It is to be noted,

that one felfe fame man is faid to will & not to will, in divers respects to wir, he

is faid to will in that, that he is regenerate by grace: and not to will, in that, that

be is not regenerate, or in that, that he is such an one as he was home But because

the part which is regenerate , at length becommeth conquerour , therefore Paul

fufteining the part of the regenerate, fpeaketh in fuch fort as if the corruption

which finned willingly , were fornething wirbout a man : although afterwarde

hee granteth that this cuill is in his fielh, or in his members. That naturall cor-

conquered. Is This vice, or linne , or lawe of linne doeth wholy poffetfe thofe

men which are not regenerate, and hindreth them or holderh them backe that are

segenerate, a This doesh in diede agree to that man, whom the orace of Cod

bath made a newe man : for where the Spirit is not, how can there le any trife

there? 13 The conclusion : As the Law of God exhorteth to goodn ile. fo forth the Lawe of finne (that is , the corruption Wherein wee are borne) force vs to

wickednelle : bnribe Spirit, that is, our minde, in that that it is regenerate, con-

fenteth with the Lawe of God : but the fleft, that is, the whole naturall man is

bondflane to the Law of finne. Therefore o be fnort , wicke ineffe and ceath are not of the Law, but of linne, which reigneth in them that are not regenerate : for

they neither will, not doe good, but will, and doe enill : But in them that are re-

generate it friueth against the Spirit or Lawe of the minde , to that they cannot

either live fo well as they would, or be fo voyde of time as they would, b The

inner man, and the new man are all one, & are answereable and jet as contrary

to the olde man : neither doeth this word, Inner man , fignific mans minde and

yeafon, and the olde man, the powers that are under them, as the Pailof phers

in seine , but by the outwird man is meant whatfeener is either to theut or within a man, from topoe to toe, folong as that mun is not borne an w by the

grace of God c The Lawe of the minde in this place, is not to be understood of

she minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Scirite of God. 14 It is a miferable thing to be yet in

part fubied: to finne , which of it owne nature maketh vi gnilite of death : but

wee must cry to the Lord , who will by death it felfe at length make vs con-

querouis as wee are allieady conquerours in Chrift. d Wearied wein miferable and continuall conflicts. e Hee recovereth himfelfe, and freweth withat he

wefterh onely in Chrift. f This is the true perfettion of them that are boine

mnen to confefe that they are imperfite.

4 And patience experience, and experience

CHAP. VIII.

E He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit, 3howformet locy be a seiburantth with sinness 9 For they line through that Science 4Wooset climence, 15 drineth away all feare, 28 and retirecth our present miseries.

Ow then there is the condemnation to them a A conclusion of that are in Chill Ielus, which a walke not after the . fieth, but after the Spirit.

2 3 For the b Law of the Spirit of cufe which this place : Seeing is in d Christ Ielus, hath e freed me from the Lan of that wee being infinne and of death.

3 4 For (that that was fimpofff le to the Law, in temiffion of fine and as much as it was weake, because of the g flith) God impuration of righfending his owne Sonne, in the similitude of start teousnes, and are also Both, and for i finne, & condemned fin in the fi-th, esh hereof, that they

4. That that I righteonines of the Lawe might was segrated in be fulfilled s in vs., which walke not after the fleth, are out of all feare

6 For they that are after the m fleilt , fauour 2 The fruits of the 5 6 For they that are after the moint alound Spirit, or effect of fanctification, which Spirit, the things of the Spirit.

6 7 For the wisedome of the flesh is death: but not ingraft vs into the wildome of the Spirit is life and peace.

7 S Because the wiseJome of the flesh is enimitie against God : 9 for it is not subject to the a Follow not the Law of God, neither in deed can be.

w of God, neither in deed can be.

8 10 So then they that are in the flesh, cannot fine after the flesh. pleafe God.

9 1. N wye are not in the fielh but in the spirit, Ghott for his guide, 9 1. N. w ye are not in the neurous in the spain, though forestimes because § spirit of God dwelleth in you; but if any though forestimes, man hath not & Spirit of Chaift, the fame is not his. 3 Apre repting of

tation from verf. 16.

ftrfied by faith in Chii. do obraine of condemostion.

is begun in vs, doe Chrift but doe de. claie that wee are graffed into him. fle fo for their guides that hath the boly

an ob ection : feeing that the vertue of the spirit which is in ve, is so weake , how may we gather thereby , that there is no condemnation to them that have that vertue? becaufe faith be , that vertue of the quicking spirit which is so weake in ve , is most perfit and most mighty in Chrift, and being imputed voto vs which beleeve, caufeth vs to be fo accounted of, as though there were no reliques of corruption, and death in vs Therefore bitherto Paul disputed of temission of fins, and imputation of fulfilling the Law and also of fandification which is begun in vs : but now be fpeaketh of the perfit imputation of Christs manhood, which part was necessarily required to the full appealing of our confeiences: for our tinnes are defaced by the blood of Christ, and the guiltines of our corruption is coursed with the imputation of Carift chedience : and the corruption it felfe (which the Apollie calleth finfull fiane) is heated in vs by little and little, by the gift of landification, but yet it lacketh belides that another remedy , to wir , the perfect functification of Christes owne fielt, which also is to vs imputed. b The power of authorny of the fairet, against which is fet the tyranny of fin. c Which mortipeth the olde min. and queeknesh the new man. d To wet, abfolutely and perfitely. e For Christs fauctefication being imputed unto us, perfiteth our fanctification which is bequis in vs. 4 He vierb no argument here butexpoundeth the mystery of fanctification, which is imputed vnto vs: for because, faith be, that the vertue of the law was not fuch (and that by reafon of the corruption of our nature) that it could make man pure and perfit : and for that it rather kindled the difeale of fin. then did put it out and extinguilla it , therefore God cloa bed his Sun with fielh like voto our finfull fielh, wherein he viterly abolilled our corruption that being accounted thorowing oure and with out fault in him ap rehended & lay thold on by faith, we might be found to have fully that fingular perfection which the Law requireth, & toerefore that there might be no condemnation invs. f Which is not proper to the Lam. but comm. th by our fault. a lum not born anew, whose Lifeafe the law conid point out, but it could not beale it. h Of mins niture which was cerrupt through fix, until be fantished it. I To about the firm our fight. & Shewed that fin hath no right in vs. I The very fubfiance of the law of God might be fulfilled, or that fame which the law requireth , that wee may be found suft before Ged : for if with our deflification there be so welthat and if calcon which is imputate us we are suff, according to that perfect forme which the Lord requirett. 5 He rea inteneth to ther which he faid , that the fandtification which is begun in vi , is a fare testimony of our ingrof ing into Christ : which it a most plentiful! truit of a godly & honelt life. 6 A reason, why to walke after the fiells, agreeth not to them which are grafted in Gneift , burte walke after the fpuit agree hand is meet for them : heraufe, faith he , that they which are after the fleft . fauour the things of the fielt , but they that are after the fpirit, the things of the fpirit. m Ibe; that line as the fle bleadet's them of He proqueib the confequent because that whate former the fielh famoureth , that ingendreth death : and whatforum the fpirit fauoureth, that tendeth to joy and life enertalling. 7 A reaf maid proofe, why the wifedome of the flesh is death; because, so the he, it is the enmy of God 9 A. reason why the wissome of the fi-fh is enemy to God , because it notither will neitheir can be fubiect to him. Aud by fi-fin be meaneth a man not regenerate. 10 The conclusion : therefore they that walke after the fielh, cann at pleafe God; whereby it followeth that they are not ingrafted into Christ 11 He comments to the others, to wir, to them which walks after the fpirit; , of whom we have to understand contrary things to the former and first of all be defined what it is to be in the fpirit, or to be fandified; to wit, to baue the fpirit of God d welling in we , then be declareth , that fandtification is fo loyned and knit to our graffing in Chrift ; that it can by no meants be fepatated.

the raithfull against she relikes of fielt and fince , gracting that they are yet fer appearerb by the corruption which is in them) touching one of their pares (which dy , that is to fay . lumve) which is not yet purged from his earthiy filthices , in death: but therewithall willing them to doubt nothing of the happy incceffe of his combate, becaufe that even the little (parke of the Spirit , (that is

appeareth to be in them by the fruits of righteoulueffe, is the feede of B The fle b, or all that white as yet Aukedfalt mihe elefts of finne , and

of the grace of re-

generation) which

death. as A confirmation on of the former fentence : You have the felfe fame Spirie, which Christ bath : Therefore at length it thall doe the fame in you, That it did in Chill, to wit, when alt infrancties being veterly layd atide.

and dead ouercome, it thall cloub you with heavenly

she fel fruits of the Spirits

glory, o By the ver've and power of it, which flowed the fame might first in our head, and day y work the in his members, 14 An exhortation to oppresse the fiesh dayly more and more by the vertue of the Spirit of regeneration , because (faith be) you are detters voto God, for formuch as you have received formany benefires of him. if Another reason of the profit that entue h : for such as thrive and fight valiantly shall base everlatting life. 16 A confirmation of this reason : for they be the . hill-ren of God, which are gouerned by his Spirit, therefore shall they have life everlatting. 17 He declareth not expoundeth by the way, in these two ver les , by what right this name , to be called the children of God, is given to the belieuers; because faich bee, they have received the grace of the Gospel, wherein God shewerh himselfe, nor (as before in the publishing of the Law) terrible, and fearefull, but a most benigoe & louing Father in Chritt, to that with great holdnes we call him Pather, the holy Ghoit fealing their adoption in our hear; s by faith. p By the Spirit is mean; the hole Geoff, whom we are faid to receive, when he workth in our minds, a Which feare is flared up in our minds, by the preaching of the Law, r Which fealed our adoption in our minds, and therefore weath our mouthes. 18 Aproofe of the confequent of the confirmation : because that he which to the Sonne of God, doeth entry God with Christ. f Parlakers of our fathers zoods, and that freely, because we are children by adoption, 19 Now Paul reacheth by what way the sonnes of God doe come to that scheitie, to will, by the croffe , as Chrift himfelfe did : and therewithall openeth voto them fountaines of comfort : as first, that we have Carrit a companion & fellow of our afflictions: fecondly, that we shallbe also his followes in that envilating glory. so Thirdly, that this glory which we looke for doeth a thoufand paris furmount the mifery of our afflictions & All being well confidered, I gather, as Fourthly, be plainely teacheth vs that wee shall certainely be remued from that confusion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the finne of man, for whom it was made by the ordinance of God, fo thall it at length be reflored with the elect. # A.I. write continuous of Oal, to man fait edges we continue white elect. It 2st, belowed to a warnibing of fitting flate, Net by tven naturall inclination. It That the fault does the Creations commandement, whem it pieafed to five by their fields efface, how greatly he was displicated with man, of Gad would not make the weldfaired to execufying engle, for the some man, but gave it hope that it fould be restored. b From the corruption which they are now subself to, they so it be delinered and changed into that ble fed flate of incorruption, which fallbe reneated when the fonnes of God fir allte aduanced Is glory cB) this word is meant, not onely exceeding forew, but alfo the finit that fel oweth of it. as Fifely, if the test of the world looke for a testoring growing as it were for it, and that not in vaine, let it not grieue vs alfo to figh, yea, let vs be more certainely perfivaded of our redemption to come , forafmuch as we have

10 11 And if Christ be in you, the " body is deat because of sinne ; but the Spirit is life for righteoufneffe fake.

II 43 But if the Spirit of him that raifed vo Iefas from the deed , dwell in you, he that raifed vp Christ from the deed, shall also quicken your mertall bodies, by his Spirit that o dwelleth in you. 12 14 Therefore brethren , wee are debters not

to the flesh, to line after the flesh:

13 45 For if ye line after the flesh, yee shall die: but if ye mortifie the deedes of the body by the Spirit, ye thall live.

14 16 For as many as are led by the Spirit of God, they are the fonnes of God.

15 17 For yee have not received the P Spirit of bondage, to 9 feare againe : but ye have received § Spirit of r adoption, whereby we cry, Abba, Father.

16 The fame Spirit beareth witnesse with our spirit, that we are the children of God.

17 18 If me be children , me are alfo fheires, euen the heltes of God, and heires annexed with Christ: 19 if so be that wee soffer wish bim, that

we may also be glorified with him. 18 20 For 1's count that the afflictions of this prefent time are not worthy of the glory, which

thallbe the wed voto vs. 19 2: For the feruent defire of the a creature

waiteth when the founes of God thallbe renealed. 20 Because the creature is subject to x vanitie, not of it y owne will, but by reason 2 of him, which hath subdued it under a hope,

21 Because the creature also shall be deliuered from the bondage of correction into the glorious libertie of the formes of God.

22. For wee know that every creature groneth with vs alfo, and c transileth in paine to gether vnto this present.

23 22 And not onely the creature, but we also

which have the fielt frultes of the Spirit, enen wee doe figh in our d felues , waiting for the adoption . even + e the redemption of our body.

that is feene, is not hope: for how can a man heartes, 25 But if we hope for that we fee not, wer doe Total last reflection patience abide for it hope for that which he feeth?

with patience abide for it.

26 24 Likewife the Spirit also 8 helpeth our iti- cf our adoption. firmkies : for wee know not what to pray as wee as Sixty , hope is ought: but the Spirit it felfe maketh h requelt for meetfarily toyed vs with fighs, which cannot be expressed.

27 But hee that fearcheth the hearts , kroweth leeue those things, What is the i meaning of the Spirit: for he maketh which we are not request for § Saints, according to the will of God. of and hope to

28 25 Aifo we know that fall things worke to- fpeders not the gether for the best vnto them that love God, even thing that is preto them that are called of bir m purpe fe.

29 For those which bee knew before, he also mently want for predefinate to bee made like to the image of his that which we be Sonne, that hee might be the first borne among to palle, many brethren. f This is Spoken by

30 Moreover, whom he " predeftinate, them al - the figure different fo be called, & whom he called, them also he infti- mie . Hope, for that fied, and whom he inflified them he also glorified. 24 Seurothly

31 36 What thail wee then fay to thefe things? There is no cause

If God be on our fide, who can to againft vs? 32 Who spared not his owne Sonne, bur gaue burden of afficti him for vs all to death, how shall be not with him ons, freing that

o give vs all things also? 33 27 Who shall lay any thing to the charge helpe, which can of Gods cholens it is P God that luftifieth.

34 Who shall condemne ? it is Christ which is feeing they prodead : yea, or rather, which is rifen againe, who is ricof God, which also at the right hand of God, and maketh request dwellers in va. alfo for vs.

of or vs.

35 Who shall separate vs from the lone of we faint not un-9 Christ? shall tribulation, or anguish, or perfect- dir it. tion, or famine, or nakednetle, or petill or fwords h Froncketh with

36 As it is written & For thy fake are we killed as a set were with al day long: we are conted as the p for & flaughter. in, what se faill

37 Nonerthel: fl., in all thele things wee are fat, and have the more then conquerers through him that loued vs. i What lets and

38 For I au periwaded that neither death, not fichs proceed fr m life , nor Argels , nor principalities , nor powers, the infinite of his nor things prefent, nor things to come,

39 Not beight , nor depth , nor any other crea- elech the god yea ture, shall be able to separate vs from the lone of pray recording to God, which is in Christ lefus our Lord.

24 23 For wee are faued by hope : but hope d Euch from the

ring , which hatbe the accomplishment then that we be-

fore hope and pa-

which as hoped for. fainz voder the prayers miniftet voto vs a most fire not be fruttrate. A Beareth our bur-

k Because te tea.

as Eightly, we are pot afflicted , either by change or to cur

barme, but by Gods providence for our great profit, who as he chefe vs from the beginning , fo that bee predeitinate vs to be made like to the image of his Some; and therefore will bring vs in his time, being called and fuffified, to glory, by the I Not onely afflictions, but whatforner els. m He calleth that, Turpofe, which God bath from enertaffing appointed with himfelfe according to his good will of pleasure. n He wfeth the time paft, for the time prefent, as the Bebr. wes wie, who sometone set down the thing that is to come, by the time that is post, to similar the certainty of it: & he hath also a vegaratto Gods continued working. 26 Ninthly wee have no cause to frare that the Lord wil not give vs wha foeuer is profitable for vs , feeing that bee bath not forred hit owne Some to four vs s Gine vs freely. A 7 A most glorious and comfertable conclusion of the whole o Give vo freely. fecond part of this Epi tle, that is, of the treatife of inftification. There are no se-eusers that wee haur neede to be afraid of before God, feeing hat God himfulfa abfoluerbys as just : and therefore much leffe neede wee to feare damnation, feeing that we rest upon the death and resurrection, the almightie power and desence of Iefus Chritt. Therefore what can there be fo weigh ie in this life , or of fo great forces power, that might feare vs, as though we might fall from the lone of God, wherewith he loursh vs in Christ: Surely norbing. Seeing & it is in it felfe most con tant & fure, & alfo in vs being confirmed by fledfalt faith, p 10 ho pronounce \$6 vs. uni onely guiltleffe, but also perfitly unft in his Sonne. q Wherewith Christ lourth vs. Pfal 44.22. Y We are not onely not overcome with sogreni and many m firsts and calamities , but alfo more then conquerouts in all of them. CHAP, IX.

THe answereth an objectio, which be trought on the I wes behaife,7 ig telleth of two forts of Abrahams thildre, 15 & that God worketh althings on this matter according to To the Romanes.

13 As it is written, & I have loved Iacob, and & Malach. 1.24 have hated Efau.

Predeitination.

14 10 What shall we say then? Is there " vn-10 The first phierighteousnelle with God ? God forbil.

ghteouinelle with God? God forbil.

15 13 For he faid to Moles, I will have mercie lougor have your on him, to whom I will thew mercy ; and will have no confideration of P cop ffi in on him, on whom I wil have cop affion. Worthines , then is 16 12 So then it it not in him that 9 willeth, nor he voint, because

in him that runneth, but in God of the weth me rey, he may love them 17 13 For the Scripture faith vn o Pharao, For which are vn worthis fame purpose have I stirred thee vp, that I that are worthy. The mig it 14 fhows my power in thee, and that my Apostle detelled Name might be declared throughout all the earth, this biafphenie, and

and angent be declared influegood and the cartiff, afterward antwewill, and whom he will be hardeneth.

port tiy point. 19 6 Thou wil: fay then voto me, Why doeth " Man) wit known he yet complaine? for who hath telifted his will ? eth no other causes 20. 17 But, O man, who are thon which pleadest out those that are

against God? 18 shall the & thirg a formed fay to in the perfore, and section rejeth. 11 He autweieth

first touching them which are chosen to falvation; in chiffing of Ahom, he denieth that God may beene votuft, a'though he chuie and predellinate to faluar.on, them that are not yet borne , without any respect of worthinesse ; because he bringeth not the choi-n to the appointed end, our by the meanes of his mercie, which is a caufe next v. der predenination. No wimercy prefuppofeth miferie, and againe miterre presupposeth frame or voluntarie corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover mercy is the wed by her degrees: to wit by cilling by far hilly in thearism and fauctification, fo that at length we come to glorification, as the Apoltie will frew afterward. Nowe all thefe things, order'y following the purpose of God, doe clearely proone that he can by no m-anes feeme vicint in louring and lauring his. A Exod 33.19. o 1 will be mer-cifull I fausierable to word 1 left to be faucoundite, p 1 will have compasses as woomforwer I teff to han e mp: ffi n. 12 The conclution of the aufweie: fere Got is not much in chaffing & faur got his free goodnes, tuch as it pleaferb bim, as he alto antwere i Moles, when he prayed for all the people, q Bj well, he mean it his tought if enkelour of harri I financing good works to mitter of which he great think projet, but onely to the mercy of Godin Now hee activetee to concerning y correba e or the whom G d hateth period not yet boare. I hate appointed to destruct our without my refrect of vieworthiles, And fielt of all bee producth this to be true by a leadging y tellimonie o God himfelfe touching Pharao woom he fittred y roch's purple, the be might be girrhed in his kinding and uit punishing; roch's fitted y roch's purple, the be might be girrhed in his kinding and uit punishing; roch for fitted, while Pharao in the deriptare, or, the Scripture form for for fitted in the fitte world. 14 Secondly, he bringerhabe end of Gods counfell, to thewey there is no varighteouf ies in him, N . withis chiefelt end, is not properly & amply the de .tuthon of the wicked, but 3 n/s glory which appeare has their rightful publishings, 15 A conclusion of the full and were to the full objection therefore lesing God doth not faue them whom he freely chafe according to his good will & pleature, but by justiying & fandlifying them by his grace, his conofell to faming them cannor fleme vosult. And againe, there is no vinutice in the enertialing countell of God on thing the delta. Good of them whom he lifter has delta oy, for that he hardeseth before he de troye h. Therefore theth Ad auf were for the maintenance of Gods in the enertaffing comfel of republican, confifteth in this word Have draing: which no with anding be concessed in the former verse, because the His tto:you Pharao was welknowe Boutheforce of the word is great for Hardning. Which is fer again? Mercy, pretupp for hoke fame things that mercy did, to with vol utary corruption, wherein the reprobate are barnesed; and againe corruption prefupp feib a perfit state of creation. Moreover, this hardning also is voluntary, for God so hirdnesh being offender with corruption, that herse hancier owne as I whom he hardeneth, to the executing of that in the meat. Then follow the fruits of Hardening, to wit, vibeliefe and finne, which are the true & p oper caufes of the condemnation of the reprobate. Why doeth he then appoint to destruction? be-cause he will; why doe hibse har 'endirector's yare to improvely doubt he con-

should destroy all after this fame fort, to whom the und he doe minte? I Worm et elea, ed him e appeint , to fhe wors fanour v., n. 16. An orber absection but onely for the reprobate, is ling upon the forenet a livere. If God one apparet to

euerlaiting deitr. Ction, fuch as bee litterh, and if he cannot be bindred no; with-

thanded that he hath once becreed how doth he un youthern ethem, which pe-

tith by his will? 17 The Apolite doeth not autor to that it is not Gods will, or

that God doth not either reject or elect according . a h s pierfure Anich . h. n. the

with id call blafphemie, but he tarbet granteth and after tar . both y antecedents,

to wit, that it is Gods will and hat it must of occ. flittle to tals our yet be decreth

that God is therefore to be thought an voicit revenger of the wicked : for feeing

it appeares by manifeft pro te shat this is the will of oid and is foling , what impudencie is it for man, which is but duit and athes to differe with a God, and as

diffolued and answered, I answere , that there is no ither demonstrate into any

matter, because it is grounded onto this principle, Thatthe will of God is the

a comparison, whereby also cappeare hithat Gods determinates, mich is terof

Paul the hieit of all caufes, fo that it der n'eth not voona y respect if recoud caufes, but doth rather frame and direct them. * Ejat. 45 9. is Lass sums suds

agreeth very filly us the first creation of mankinde,

were to call him into judgement? Now I any man for real the fount is not for

demne ? because they are finners

rule of righteoufnelle.

. The chird part of this Epitle, even alliforow in mine heart. on the twelft Charter, wherein Paul af endeth to the higher caufes or faith; and first of all , because he purpoled to foeake m ich of the calting off of the least he y lech an infilmation, indaning y a double or triple oatno, and by wit-

nething of his great detre carvaids their alumion , his fi g dir loue towinds the ar and there witaall griating voto them all ibeir preingatines. a The Anfile to-Red bis breibren io eninely, that if it ready to have redeim dibecating away of the Ifrac. lice, with the loffe of his owne foule toreur . For this mond toparate . betok n ih is much in

Stroplace. E Being brethren by fift , as of one mation and comm-. The arke of the

concurnt, which Bas a tuken of Gods prefince.

afwell the calling of the Gentiles, 3 vas alfo the reselling f the lewes, 11.27 by the testimonie of the Prophets. Say the truck in Christ, I lie not, my con-ficience bearing me withelfe in the holy Ghost, 2 That I have great heavinetle, and continu-

his will, 20 euen as the potter doth. 14.30 He prooueth

3 For I would with my felfe to be a feparate

from Christ, for my brethren that are my kinfemen according to the bash,

4 Which are the Hiraelites , to whom pertineth the adoption, and the e glory, and the & d Couenants, and the giving of the . Lawe, and the fernice of God, and the 8 promifes.

s Of whom are the fathers, and of whom concerning the fleth , Christ came , who is 2 God ouer all, bleifed for euer. Amen.

6 & 3 No. withdranding it cannot be that the word of God thould take none eff.ch; for all they are no b Ifrael, which are of Ifrael :

7 Neither are they all children , because they are the feede of Abraham , " + but, In ! Ifaac thall thy feede be called:

8 5 That is, they which are the children of the k flesh, are not the children of God; but the had been folible, he we children of the promise, are counted for the fcede.

> 9 6 For this is a word of promise . In this fame time will I come, and Sara thall have a fonne. 10 7 Neither he onely felt this , but also * Rebacca, when thee had conceined by one, even by our father Ifage.

11 For yer the children were borne, and when they had neither done good, nor eaill (that the m purpole of God might 8 remaine according to election, not by works but by him that calleth.)

12 9 It was fayd voto her . & The Elder thall farue the songer.

4 Chip 2 17 ephe 2.12. d The tables of the cousnant : and this is speken by the figure Attinums. • Of the indicated Lawe. f The command Lawe g Words were made to Abraham and to his posseries. • A most manifest testimonie of the Goddend and deninitie of Carat. & Crap. 2. 8. 3 He ent eth ioro the handling of pre leiting ion by a hind of precenting an objection: How in vit be , that Ifrael is call off, but that there wishall weemant also make he could ut whi h God made with Abraham and his feede, fruitrate and voyd? Hee and were h therefore, hat Gods word is true, although that If ael be can on: for the election of the people of Ifiael it fo generall and common, that no vertail anding the fane, Godehuferh by his ferretcounfell, fuch as it pleafeth bim Some this is the propolition and state of this Twattle: The grace of faluntion is offered generally in uch fort, coat not with "anding it, the efficacte thereo" per eineth or ly to the elect. h Ifreel in the first place, is take for langth, and in the fecond, for the Ifracistes. " Gen. 11, 12, bebr. 11 13. 4 The hift proofe staken from if e example of Abrahams or weet house, wherein Isaac onely was accounted the foune, and that by Gods of Insuce : although toat I mael alfo was borne of Abraham, & circum.ifed beine Ilago. . If ine falbeiby true On waral! fance Giberefore beire of toy 1. Ting. ; A generalla plication of the former proofe or example. k Which is e Fame of Abriham by the course of nature, & Galat 4 18. I Which are bette By writtee of the promife. 6 A reafon of that application: Because that I fact will borne by y vertue of the momife & therefore are was not chosen, nay nee was not ar all of the by the free will of Gad; whereby it followerh that the promife is the foundation, and notibe fellifton which promife the partialar e'ch, no ocede huharis, that the elect be brine elect and not hat they be hish borne to tren af er ward elected, in respect of God Abo doeth predellinate. 5: Gen .18.10 7 Another foreible proofe, taken f.om the example of Elau and

Incobardich were both borne of the fame Ifare, which was the fonce of the promile, or one morther, & as one birth, and not at diners as Hinzel & Haac overe and y-tho withflanding, Efan being caft cit, onely tacob was chosen; and that before their birth, that decher any goodnesse of Iarohs might be thought to be the saufe of nicelection, neither any wickedness of Efrus of his catting away. * Gine at 21. m Gods tecree, which proceedeth of his meere good will, whereby it pleafed him to chief one, indirefiele the other 3 Paul Girh not, might be made, but being milde, might com title. Therefore they are deceived which make for eleene aich the caufe of election , and forebnowens hie rie, the cause of reprobation. 9 He proquert the is ting away of Elan by that , that bee was made fecusions bus brother ; and promierh the chiffing of Isrcob by that that hee was made Lord of his brinber, although as brother werethe first begotten. And least that any man much rake this faving of God, & referre it to externall things, the Apollie the weth out of Malachia who is a good interpreter of Moles, that the femitude of Hf uwas loyned with the batted of God, & the Lordflip of latob with the love of God. & Gen. 15.13.

13 An amplification of the firm yas levery taken from

Where is then vorightecufrette? Nay , it hee

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19 Aludiag te the creation of A.

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him that formed it, Why haft thou made mee

21 4 19 Hath not the potter power of the clay to make of the fame lumpe one 10 vetfell to x honour, and another voto at different?

22 12 What and if God would, to shewe his weath, and to make his power knowen, fuffer with long patience they veilels of wrath, prepared to 13 deft uction ?

23 An I that hee might declare the 2 riches of his glory vpon y veffels of mercie, which he bath prepared vato giory?

24 24 E ien vs whom he hall called , not of the a lewes onely, but alfo of the Gentiles,

25 25 As he faith alfo in Ofee, I will call them. My people, which were not my people; and her, Beloved, which was not beloved.

26 And it shall be in the place where it was faide voto them, " Yes are not my people, that there they shallbe called . The children of the li-

uing God.

27 16 Alfo Efairs cryeth concerning Ifrael, e Though the number of the children of Ifrael were as the fand af the fea, yet shall but a remnant

28 For hee will make his account, and gather it into a b short summe with right consnelle : for the Lord will make a thort count in the earth.

20 * And as Elaias laid before, Except the Lord of a hoafter had left vs a d feede, we had bene made as Sodome, and had beene like to Gomorrha.

30 17 What shall wee say then ? That the Gentiles which followed e not righteoufneffe, have attained voto righteoulneile, euen the righteoulneile waich is of faith.

31 28 But Ifrael which followed the Lawe of righteonfineffe, could not attaine voto the Law of righteoufneffe.

32 Wherefore ? Because they fought it not by they that are offended with this kind faith, but as it were by the fworkes of the Lawe:

their owne folly. 32 The fecond anf were is this , that God , moteoner an I befides that he doeth tuit'y decree whatfoener he doeth decree , vfeib that moderation in executing of his decrees, as declareth his fingular fentie even to the reprobate, in that, that he fuffreth them a loog time, and permitteth them to en y many and fingular benefits, votill at length bee justly condemne them, and that to good end and purpole, to wit, to the we himfelfer) be an enemie and revenger of wicked selfer that ic many appeare what power bee is of by thefe feliete judgements, and finally by comparison o, contratter to fet footth indeede , how great his mercie is to wards comparison o. Containing to fet boots indeede, on we great on minure a toracion the clear y By we fels, the Hebrewes individual all kindes of instruments, as Therefore againe, were may fay with Paul, that some men are made of God the Creator to destruction. Z The unnecounted and minute as executively a containing the state of the Creator to destruction. 84 Hauing established the dodrine of the eternall predestination of God on both parts : that is, as well of the repropate, as of the elect . hee commeth now to fite we the vie of it steaching vs that wee ough not to feele the retimonie of it in the fecrer counfell of God, bu, by the vocation which is made monife't and fer foorth in the Church , propounding varous the example of the lewes & Gentiles , that the doftrine may be be er perceived. a Heefayth not that all and every one of the Iewes are called , but forme of the lewes , and fome of the Gentiles. at Our vocation or calling is free and of grace, even as our predeft nation is : and therefore there is no cause why either our o vne vn.vor bineffe , or the vnwortbin-ife of our ancelle: Mould caufe vs to thinke that wee are not the elect and chofen of God , if wee be called of him , and fo embrace through faith the faluation that is offered vs. 👲 Holls, 13. 1 peter 2, 10 😇 Holls, 10: 26 Contrarywife, Neither any ourwarde generall calling, neither any worthinesse of our ancesters, is a fufficient witnesse of election, valetse by 'ai h and beliefe wee answere Gods ealling, which thing came to paffern the leves, as the Lord had forewarned. # Ifal. 10 21.6 God purpaleth to bring the unkinde and unthankefu!! people to an extreme fewnesse. & Ifat. t.g. c Armier, by which word the chiefest power that it is ciuen to God d Euen a very sewe. 27 The declaration and manifeltarion of our election, is our calling apprehended by faith, as it came to palle in the Gentiles. e Sothen, the Gentiles had no workes to prepare & procure Gids mercie before hand, and as for that , that the Gintiles attained to that which ther faught not for, the mercy of God is to be thanked for it : and in that the Icmes attained not to that w' ch they fought after, they can thanke none for it but themfe'nes, becimfe they fought it nat aright. as The pride of men is the caufe that they contempe vocation, fo hit the cau e of their demoation neede uot to be fought for any other where but in themselu-s. f Secking to come by righsconfnife, they followed the Law of righteonfnife,

for they have flumbled at the flumbling flone, 33 As it is written, + Beholde, I lay in Sion'a + P/41, 125, 12.

Rumbling theme, and a rocke to make men fall: 1/41, 24, 4 and 25. and enery one that beleeueth in him , thall not be 16.1, per. a.c.

CHAP. X.

Hee handleth the eff. Its of election, 3 that sime refuse. and some embrace 4 Chest, who is the end of the Live.

15 Hee Bewesh that Mises foretoide the calling of the Geneties, 20 and Efacus the hardening of the Lives

B Rethren, mine hearts defire and prayer to God for Ifrael is, that they might be faued.

2 For I beare them record , that they have the lewes an example zeale of God, but not according to knowledge,

3 2 For they, 2 being ignorant of the rig neous. Innatie, he was neffe of God, and going about to hat tolith their a The first enowne righteousnelle, have not submitted them- trance into the felues to the righteoufnette of God.

4 + 3 For Christ is the cend of the Lawe for counce our owne righteonfnesse vnto d enery one that beleeveth. tichteaufneffe the 5 + For Moles thus difcribeth the righteoufoeffe brace that rightewhich is of the Law, " That the man waich doeth outneff by faith, thefe things, thall live thereby.

6 But the righteousnes which is of faith, spea- offereta keth on this wife, * " Say not in thine heart , Who a The ignirance of fhall afcend into heaven? (that is to bring Christ the Law which wee

from abone.)

7 Or, Who shall descend into the deeper (that Gid, especially it is to bring Christ againe from the dead,)

8 5 But what faith it? * The f worde is neere houlbold thee, even in thy mouth, and in thine heart, This is a Ignorance hath the word of faith which we preach.

9 6 For if thou shalt 8 confesse with thy mouth withit. the Lord Iesus, and shalt beleeue in thine heart, that b God raifed him vp from the dead, thou shalt The Law it selve

10 For with the heart man beleeueth vnto righteousnesse, and with the mouth man confesseth should be faued to faluation.

11 7 For the Scripture faith, * Whofoeuer h belequeth in him, shall not be ashamed.

12 For there is no difference betweene the and folith, but Iew and the Grecian: for hee that is Lord over all, for faluation to is rich voto all that call on him.

13 4 5 For who sener thall call vpon the Name & Tree in a of the of the Lord, thalbe faued.

r Purpoling to fer foorta i i the of ma. ueilous - b ffinacie, he vieth vocation visto fals traction , is to re-

Which God freely offereta vs in the ought to know , ex-

excufeth not them that are of his alway prede toyned

The proof hath respect vago Christ that such as beleeue in him

Therefore the calling to faluation by the worker of the Law, is vaine Chritt is offered euery beleeuer.

Law is to twittle them that keets the Low: tut feeing we

do not observe the Law through the fault of our flesh, wee attaine not unto this ende : Bus Chriff aineth tons difease , for nee furfaced be Luw for vis, a Nor encly to the Lawes , but also to the Geneales. 4 That the Law legardeth and 4 Thit the Law regardethand te ideth to Chift, that is a manifelt proofe for that is propoundeth fuch a condition, 21 can be and is fulfulled of none out of Corret onery : which being imputed vato vs by fatth, our course see is quieted. To the nowe no man can aske, who can aften due to print o beauen, or bring us from bell, Peng the Golpel teache he than both of these is done by Certit, and that for their files, which with rine faith einblace bien which ca'leth them. y Lens. 18 ; ezek 10.11 gal q 14 % D.ut. 30,12. e Trinke not with try felje, as min that are slugger no vie to dee. IVacation commeth by the words preached. & Doute n.30.14 f Briche word, Moles under took the Law which the Lord publish d with its owner vocci and Paul applied it to the preaching of the Golfel which was the te-fellion of the 6 That is indeede rene faith which is fetle i not onely in the fend , but alfo in the heart of min , where Fallo wee give reftiminge, by our outward life, and which tendeth to Corall as to suralone & onely Sasjour, euen as bee ferreth forth himselfe in his word, g If thos provile eliquely, sincerely, and openly, that thou takest le us note to be thy Lord and Santour. A The Fither, who st faide to have raised the Sonne from the dead; and this is not spoken to fire out the dissinction of the Simo, but to let footby the Eathers countil post in the vertical and in the refusion of the Sonne, is Faither Stide to custifie, and furthermore feeing the conflict of the mouth is an effect of fitth, and confall n is the way to come to aluation, it followith that faith is also faile to 7 Nowe her proous hithe other part which hee propounded afore in the fourth verfe, to wet, that Chelit called whom frener bee litteth without any difference, and this he confirmeth by a double teftim one. * Ifar \$3.16. k To befreue in Gedisto yeeld: and c.nf nt to Gid his promise of our latuation or Chri, and that not onely in general : his when wee know that the promises for aire tows whereupon rifett a fare truft. . Isel .1. 38. S True calling opon the Name of God is the reitimonie of true faith , and true faith of true vocation or calling, and tiue calling, of tiue election.

Iii 2

appointed in the

Charch.

€ 1/a.52.7.

zahum, 1, 15.

10 Wherefoeuer faith is , there is al-

to the word , but

not contrary wife.

wherefocuer the

word is , there is

many refuse and

reject the word. & He peakern this because of the

lewes.

\$ 1/1.53,1.

11 A concluft on

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mandement.

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as by our vocation

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14 But howe shall they call on him, in whom they have not believed? 9 And how shall they be-9 Tont is , trne leeve in him, of whom they have not heard ! and ke h God to his how shall they heare without a preacher? word , and that 15 And how thall they preach, except they be preached, according as God bach

fent? as it is written. How beautifull are the feete of them which bring gladtidings of peace, and bring glad ridings of good things!

16 10 Bot they have not I all obeyed the Go. fpel : for Elaiss faith , & Lord , who hath beleeved

our report?

17 11 Then faither by hearing, and hearing by the m word of God. 13 12 But I demaind, Haue they not heard?

V No doubt their found went out through all the earth, and their wordes into the endes of the

19 13 But I demannd, Did not Ifrael know God? First Mofes faith. & I will prouoke you to ennie by a nation that is not my nation, and by a foolith nation I will anger you.

20 & And Elaias is o bolde, and faith, I was found of them that fought mee not, and have beene made manifest to them that asked not after

21 And vnto Ifrael bee faith, * All the day long haue I Bretched foorth mine hand voto a disobedient and gainefaying people.

12 An obiection: If calling be a testimony of election, were nor the lewes salled? why finculd I not groupt that, faith the Apolite, feeing thar there is no nation which bath not become called ? much leffe can I (ay,that the lewes were not called + Pfal. 19.3 13 The defender and meinreiner of the Iewes caufe , goeth on itill to aske , woether the lewes alfo knew not God which called them. Elay (faith the Apostie) desieth is , and witneffeth that the Gospel was translated from them to the Gentiles , because the lewes neglected it. And therewithall the Apost e teacheth , that that our ward and voice stall calling , which is fer foorth by the creation of the world, fufficeth nor to the koowledge of God . yes, and that the particular alto which is lor the word of God , is of it leife finell or no effica ie , vnleffe it be apprehended or layd holde on by faith, by the gift of God : other wife by vobeleefe it is made suprobtable, and thet by the onely fault of man, who can preten ino ignorance, 2 Deuter, 32.11. n He call eth all profane people, a nivem that is no nation, a. they are not faide so line but to die, which are appointed for enerialists condemnassen. * 1fs. 65,1. o Speaketh without feare. * 1f1.65.1.

CHAP. XI.

a Least the custing off of the lewes footeld be limited ac-Least the ceiving of of the tenes from the form the that exching to the oritorial appearance, 4 hee form the that Eliastons in tenes paff decented: 16 and that, feeing they have an holy roote, 13 many of their thereif finding boly. 18, 14 He exhe tech the Geniles to be humote, 33 & creet out that God indgements are unfearcheable.

Demaund then , 1 Hath Gol cast away his people? God forbid : for 2 1 alfo am an Ifraelite, of the feed of Abraham, of the tribe of Beniamin.

2 3 God hath not cast away his people which he a knew before, 4 Know yee not what the Scripnire faith of Elias, how her communeth with God against Ifract, faving,

3 . Lord, they have killed thy Prophets, and digged downe thine Alters; and I am left alone,

north promouner infully of private perfons, whether they be of the number of the election not. a Toe first proof., I ama I w. and yet elected, theref is wee may and ought fully refolue you nour election . as bath besset before (aid : but of another mans we cannot be fo certainely refolued , and yet ours may cause ve to hope well of others. 3 The fecoud proofe; Because that God is faithfull in his league or Covenant, although men bevafaithfull: Sothen freing that God hath faid, than hee will be the God of his vito a thouland generations, were mult take hee te, that wee thinke not that the whole race & offpring is call off, by reason of the vabefiere of a fevre, but rather, that wee hope well of every member of the Church, because of Gods league and Conenant. a Which he tong and chose from oner, aaue i then alfo, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Whereypon this alfo is concluded , that we ought not raffily to pro sounce of any man ar of a reprobere, feeing that the Church is oftentimes brought to that thate, that even the molt watchfull and tharpe fighted pattours thinks it be cleane extinct and put out. 4 1.King. 19,10,

and they feeke my life ? 4 But what faith the answere of God to him? & i have b referred voto my felfe fenen thoufande men, which have not bowed the knee to 4 1, king 19 18:

5 Even fo then, at this prefent time is there a remnants and re-

remnant according to the d election of grace. 6 s And if it be of grace, it is a no more of enertaffing, and not workes; or els viere grace no more grace; but if it of remnants thes

no more worke. 7 What then ? Israel hath not obteined that he fen, because they forght : but the election bath obteined it, and the were net id daters,

teft bane beene f bardened. 8 6 According as it is written , & God hath gia because they were wen them the fpitit of & flumber : ey es that they chofen and creet. uen them the ipitit of a limber; e) es that they c Banifignipeth as b should not see, and cares that they should not much as Master er

beare voto this day . o And David faith. " Let their table be made whose power an a foare, and a net, and a flumbling blocke, even for "ther is, which a recompense vnto them.

10 Let their eyes be darkened that they fee nor, their idoies, naand bow downe their backe alwayes.

11 7 I demaund then, Haue they flumbled, that Lagis. they should fail ? God forbid ; but through their & The elettion of fall , faluation commeth vnto the Gentiles , to pro- grece, is not wereucke them to follow them.

12 Wherefore if the fall of them be the k ri - chofe vs e; bis ches of the world, and the diminishing of them the grace and goodriches of the Gentiles , how much a ore shall their nefe. l aboundance be?

13 8 For in that I speake to you Gentiles, in as and chosen , yes much as I am the Apottle of the Gentiles, I'm mag- let them that are nifie mine office,

14 To try if by any meanes I might pronoke freely choien; and them of my flesh to follow them, and might fane let them the flubforme of them.

15 For if the casting away of them he the re- mercy of God, conciling of the world, what shall the receiving impute it vito be. " but life from the dead ?

16 . For if the o haft fruites be holy , foes the seth down fait to whole lumpe; and if the Proote be boly, fo are the ground atthe the branches.

b Heljenkin of ferued people, which were chojen from workes: Or els were grace no more grace; or els were worke fould be chosen be of works, it is no more grace, or els were worke afterward; for they are not thebut therefore they were not idolaters, Patrone , or the in name the idolaters at this day give ming them patrones and patrenelles or

> by men chofe grace, but whereby God 5 That although that ali be not elect

ber that they are grace and free taemfelues. e This faying bea-

dollyme of all kund. s and maner

of workes , whereby our inflifers of chemfelues due ceach, that workes are either wholly or party the easife of an infliferion. I Locke Marks 3, 5, 6 And yet this bandoeffe of bear comment not but by God in the deep of the deep comment not but by God in the deep of the deep comment on but by God in the deep of the deep comments on but by God in the deep of the deep comments. as hee fopunitie hithe varbankefull by teking from them all fente and perceivetause, & Ly doubling their darkenelle, that the benefites of God which are offered VDIO them , doe redound to their suft deftruttion. & Ifa. 6,9, and a9, 10, maith. 13,14. loku 12,40,a ? 18.26. g A very dead fleepe which taketh away au fenfe, h Thuis, eyes vo fit to fee. Pfal.69,13. i As unhappy birdes are intifed to death by that which is their fuffenance , fo did that onely thing twine to the server defluition, our of which they faught life, so wit, the Law of God for the propelerous grate whereof they refufed the Golpel. 7 God appointed this calting cus of the levves, that it might be an occasion to call the Gotples : and againe might urne this calling of the Gentiles , to be an occasion to restore the lewes, to wit , that they being inflamed and proucked by emulation of the Gentiles, might themfe'ues at length embrace the Golpel And bereby we may learne, that the feueritie of God ferueth afwell to the fetting footth of his glory as his mercie doeth, and also that God prepare himfeife a way to mercy by his feueritie: fothat we ought not raftly to defpaire of any man, not proudly triumah over other men, but rather pro-uoke them to so holy emulation, that God may be glotified in the also. kBy riches be meaneth the knowledge of the Geffel to enertailing life t and by the world, all nations dispersed thoroword the while world ! Of the lewes, when the whole na. tion without exception fball come to Chrift. 8 Hee winneffeth by his owne example , that bee goeth before all other in this behalfe. m I make noble and famous, n Is fall come to page that when the lenes come to the Goffet , the world fall as i were quicken egaine, and rife op frimdeath to life. 9 The parion of the lewis, being confidered in their flockered roote, that is, in Abraham, is hely, although that many of the branches be cut off. Therefore in judging of our brethien , wee mut not flicke in their voworthineffe , to thinke that they are at ones all cafe off , but we ought to confider the route of the couroaut , and tather goe backe to their succeess which were faithfull, that wee may know that the blaffling of y Courant reflects in some of their policities as wee also finde proofe beseed in our felues. o Hee alludeth to the first fruites of those lonnes , by the offring whereof all the whole croppe of corne was faultified, and they might use the roll of the yeare following with good conference. p Abraham 17 4 10 And

New the Apo-Ale Brewein how this doctrine is to be applied to in his propounded caule. Therefore hee teacheth va that all the lewer

wibers, abiding fill no parricular are more aft avviy, and

sherefore the ought

4. Irrem 11.6. 1d There is on cause why the Geniles which hone obrai ed mercy, fitould triumphoner the lears which con sempe the grace of Got leeing they are graffed into the leaves ance ein Bur let them sather sait heed that that al-In be not found in them which is worthile .oudemard in the Iewes, And bereof alfo this generall di Arine may be gathered and taken, that wee ought to be liudious of Gods glory enen in refred of our neighbours ! fo far ous he wer to be from buage ging and glorying for that, that we are preferred before other by a fingular grace. A In place of shofe Lugars which are broken .ff y It is against the common course of Lustand Yahat the bur en muce

(We may reiosce anthe Lors, but fo that we defrele not the lewes, whem are ought raties to tremoke to that good irrining with

of the smoe is

shanged with the

in ce of the good

17 4 10 And though some of the branches be brek'n off, and thou being a wilde Oline tree, wast g aft in 9 for them, and made spattaker of the root, and fameffe of the Olive tree: 18 f Boatt not thy felfe against the branches :

and if thou boalt thy felfe, thou beareft not the toote, but the roote thee. 19 Thou wilt fay then, The branches are bro-

ken off, if a: I might be graft in.

20 Well : through vnbeliefe : hey are broken off, and thou tranded by faith; be not high minded.but feare.

21 For if God spared not the unaturalibrate. ches, take brede, leaft be also force not thee.

22 " Behold therefore thek bountifulneffe, and feneritie of God : toward them which have fallen, fenericie : but toward thee bountifulnede, if thou continue in his y bountiful reffe : or els thou that allo be cut off.

23 12 And they also . if they abide not fill! in unbeliefe, frallee graffed in ; for God is able to

graffe then in againe.

24 For if thou wast cut out of the Oline tree. which was wilde by a nature, and wast graffed contrary to nature in a 2 right Oline tree, howe much more shall they that are by nature, be graffed in their owne Oliue tree?

25 13 For I would not, brethren, that ye should be ignorant of it is fecret (lead yee flouid be arregard in your blelu s) that partly obstinacie is come to Ifrael, vould the fulnetle of the Gentiles be come in.

26 And to all Ifrael shall be faued, as it is written , & The deliuerer thall come out of Sion, and thall turne away the vngodlineffe from Izcob.

27 And this is my couenant to them, " When I flia!Itake awa their finnes.

28 .4 As concerning the d Gospel, they are enemies for your lak s : but as touching the " election they are beloved for the fathers file s.

29 15 For the gifts and callit g of God are witht See that then out repentance. front in awe of Gram defrey and caretu.ly u Hecalieth them naturall not because they had any holinesse of wature, but becaule they were to me of them whem the Lord fet agant for himfelfe, from other nation, by his real we and commant which he freely med with them. I . Seeing the matter it felfe tec areth that electio commeth no by inheritance (although the fault Le in men , and no in Go , why the bleffing of Gud is not perpenuall) wee must take good hee eichar that ber of it und io our felver, which weer broke blame, voriby in others, for the e officor is 'n e urthey that are truely el-ft and engraffe are not pro d'in chemfelues Arch contempt of other, but wich due repercace to God, and tone roward their neighbour, tunde to the marke which is x The tinde and soming bears, y In that state would God fet before them his be intefuen fe harb advance debee voto; and wer must marke here, that hee freaketh not of the election of energy primate man which remaineth fielfaft for ener but of the elefricit of the whole matter 12 Many sie now, for a feelou cut off , that is , are without the more , which in their time shallbe graffed in ; and agains the. are a great fort. A bish after a fort, & rouching the outward fliewe, freme to be ingratted, which not a ithit anding through their owne fault after wandere cut off a tolea te catt away; which thing is especial y to be confidered in nations and peoples as in the Genilles and lewes. 7 Under hand nature, not as it was first most, but as it was corrupted in Adam, and so derived from him to his posteritie. a into the peop e of the Iewes which God had fauchiped of his mirro grace can the finaketh of the whole nation, not of enery one part. 13 The blinderelle of the I-wes is neither fo voiuerfall that the Lord bath no elect in that nation, neither fhall it be continuall : for there shalloe a time wherein they alfo(asthe Prophets baue forewarned) thall effectually imbiace that which they alto(atthe Proposed nate intervalency main executing y interfect and defended of the most part resieft and refule. • I start see being proud within your fetues. • In othe Church. • E as 59 20. 2 E [at. 27 9. 14 Againe, that he ray toyne the fewer and Gentiles together as it were in one body, and especially may reach what durty the Gentiles one to the terres, her beateth this into their hear's, that the nation of the Lewes is not viterly can off without hope of recourty & Forasmuch as they received it not. e Inthat that God refrectith not what they deferue, but what he promifed to Abraham 15 The reason or proofe; because the covenant made with that hatton of life everlating ganno: be fuftrate and value,

beleened God, yet have nowe obtained mercy although that they through their vnbeliefe: Wurch are harde 31 Even to now bage they not beleeved by ned are worrnily

30 16 For euen as yee in times paft haue not 16 Another rea-

the mercy shamed vato you, that they also may ob- punithed, yet bath nede of the lewes

32 For God hath thut op fall in vnbeliefe, that fo come to palle he mig it have mercy on all-

33 17 O the deep neffe of the riches, both of tion, but that an the wifedome, and knowledge of God ! now yn- entire might as it fearchable are his sindgements, and his h wayes were be opened paft findir gond

Lord? or who was his counfeller?

35 Or who nath gluen vino him i first, and hee with emplation of that mercie falberecompensed ?

36 For of bim, and through bim, and for h him to the Gentiles. are all things: to him be glory for ever. Amen.

property for an hatted to that use to barog in the Gentiles, and af-34 4 1) For who hath knowen the mind of the resward the leaves being inflamed Which is fliewed might themfe ues a fo benaitakeia of the fame benefit.

and foir might appracether both lewer and Gentiles are fined, onely by the feet mercy and grace of Got, which could not have beene fo manifelt, if arthe beginning , Got had brought all rogether toto the Church , or it he had faued the nation of the levves without this interruption. f Both leves and Genteles.

7 The Apolite crieth our as alterished with this wonderfull wifedome of God. which hee reachesh vs. ought to be religiously reuerenced, and not cur-ously and prophenely to be leadehed beyond the compatte of that that God harn renealed vulo vs. g. The course in as kee holdeth in governing all things both generally and particularly. h. The craer of his counfels and doings. A Tob 41.2 Elas. 49,13 1 corinth 2,16. 18 Heebridlech three mager of wayes, the wiched boldnetle of man Firit, because that Gor is about all, mott wife, and therefore it is very asfund, and plainely godlette to measure him by our foliy. Moreoverbecaufe be is deburt to no man , and therefore no man can complaine of inimie done vine bi it. Thirdly because all things are made for his glory, and therefore We must referre all things to his glury, much lette may were consend and debate we the retere with him.

1. This faring enerthroweth the defining foreigness worker and meas.

Limit for Gid, to whole glory all things are referred. not enery spings that were miles, but especially an new workes which bee worketh in his tieft.

CHAP. XII.

t Hee exhortesh a so that poor bip which is acceptable to God: 9 to lone unflined, 14, 40 even towards our cut-

Befeech I you therefore brethren , aby the t The fourth para Befeech you therefore preturen, - by the of this Entitle, mercies of God, that yee b give spyour c bo-which after the dies additing factificie, bely, acceptable vi to forming of the God , mosch se your e reasonable serving of chiefe points of God.

2 2 And falbion not your felnes like voto clasing expresents this world, but be see changed by the renew- of Continuo line. ing of your fiminde, that wee may & procue west And historial he that good, and acceptable and perfect will of precipitand Godis.

3 For I stay through the grace that is git elt warreof is nen vino me, to enery one that is among you, that man confectate no man h prefume to underfrand abone that which himfelfe wholly is meete to vinderstand, but that he vinderstand 20- to the spiritual cording to 1 Sobrietie, 28 God hath dealt to enery and doe as it were man the ? measure of & faith.

grounds the chieflaquifice aimfelfe, trutting to the grace

of God a Dy this preface hee floweth that Gods glory is the wimest on A of all envicing. b In times pair the farcifices were prefented orfor the alter, one now the alter is energible . Confelius: in times pair, other bodies then ear time, it would now come must be offered. d. In time pair, dead farcifice were offered, but now we must offer such as have the spirit of use in them e Sours-3 The fecood precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing his world, fee before vs as our marke, the will of God, as it is manifested and opened and over in his word. t Why then there it no place left for reason, which the heath is Prilogochers place Queene in a Caltell, nor formans free well, which the Popili schoolemen dreame on, if the minde must bereinued Looke Eibest ns 1,18. ena 2,5 and 4. 17 and Coliffiance 1,3 . Le Ephefians 5, 17, 1, th ft 4,3. 3 Third y bee admost their vavery extentily, that every man keepe himselie within the bounds of a.s. vocation, and that enery man be evife according to the mediate of grace that God dec, wonth personal time leaves they knew more then raid to they doe able to be all they doe able to be able to the second to th be fober, if we take not that open us, which we have not. I if we bragge not of that we have . t. Covin. 13.1 . eph. 4.7. k By faith he meaneth the enoustrace of God in Christ, and the gifts which the hely Goot fowerth opon the fasthfall,

Exportations.

4 There is a dou-

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4 1 Pet 4,10.

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I othe Komanes, Of Maglitrates.

4 For as wee have many members in one body, and all members have not one office, 5 So we being many, are one body in Christ, and every one one anothers members

6 4 Seeing then that wee have gifts that are diuers , according to the grace that is given voto vs, w. ether me haue prophecie, let vs prophecie according to the portion of faith.

7 Or an office, let us maite on the office : or he that m reachern on reaching:

8 Or he that " ex-o teth, on exhortation; hee that o diffributeth, let him doe it & with fimpicitie: he that P ruleth, with diligence; he if at 9 theweth mercy, with cheerefulnetie.

o 6 Ler loue be wit out diffimulation ." Abh rie that which is early, and cleave voto that

which is good. 10 % 32 aff : Clioned to lone one another with

brotherly loue. In giving honour, goe one before inequalitie of vo.a-11 Not flouthfull to do fernice, feruent in spi-

ric, r feruing the Lord. 12.7 Reloycing in hope patient in tribulation,

& continuing in praver. 13 * Dut thating voto the tinec-ffries of the Szints : 4 giuing your felus to hospitalisie.

14 & Bleffe them which perfecute you: bleffe, I fay, and co. fe not.

15 Reloyce with them that reloyce, and weepe with them that w.eps,

16 Be of like affection: done towards another: " be not hie minded ; but a ake your felues equall to them of the u lower fort : be not " wife in your

17 % Recompense to no man enill for enill : procure things hone it in the fight of all men-

18 Alf it be poffiol, as much as in youris, have peace with all men.

10 Dearely beloned, avenge not your felues, but gine place witto wrath; for it is w itten, s. Vengeance is mine: I will repay fairly the Lotd.

20 4 Tierefore if thine enemie hunger, flede him; if the thirst give him drinke : for in to doing thou thalt h ape y coales of fire on his read.

21 Be not ouercome of suil, but onercome enill with goodnetie.

Pateurs. And of Deacons hee ma-

hash three forts: to wit, the one to be fuch as are (as it were) treaturers of the Church rolers, whom beecalled properly Dracous or be one to be the governours of dif ipline, who are called Seniors or Eilers the thi d to be fuch as properly ferged in the holpe of the poore, of which for the company of will west were. That enery man orderne the m alore of that when is remaind unto him. m: IV hole office onely is to an wound the Striptures in Who in other places is cal ted the Pafrour, o To wei, the almes, that redeffriente the ; with uli), I without respect of version. At the same of the Edward in Clurco q Tray that are bussed but the line on the toot, men an it with the clurch plan is a three documents of the feed Table, they add forow to force to Not be earlier to the one is of the feed Table, which he deriver throm chainie, which is as it were the tounisine of them II. And hee deficets Care to an charry of after the coated of early, earnest studie of good things , good effection to belpe our neighbour, and whose n will end is the Afficers, koneth vo divers other vottues tog-ther with their effects, to wit, hope, pa sen e la tribula los equant mue, cospinnan e in prayer, liberali le toyuarda s faints he foit drift, moderation of wind a cur (1) held gour enemies, a felfe fame feeling with others as well in a horfi te as protperine, modeky, endequour to mai reache hants concoud fo night as we may with all men , which cannot be exsinguished by any mans insuries, y': . pet. 5,8 * Luke 18, 1. 1 cor. 16, 1. [A true rule of charitie, when we are no leffe touched with other menew ints then with our owne, and hauin that feeling, helpe them as much as wee can. t Not woon pleasur s and needieffe duettes but woon niceffary vies. 4 H br 13.2. r.per 4 13 & Must 44 V Prou 3, 7 e'at 5,61. & There is not but doth Typers 43 Notes 14 Verman 2 ve this fort d. th Salomen point out the weath of Ged that hangeth over a man.

CHAP. XIII, s Hee willeth that we fuimit our felues to Macifirates : 8 To love our neighbours: 13 To line uprightly, 14 and to put on Christ. Er41 enery a foule be fubi: et voto the bigher 4 Titus 3. to

2 powers; 3 for there is no power but of God; 1. Pet. 1 and the powers that be, are b ordained of God. " Now he thew-2 Wholoeuer therefore relifteth the power, feoreds owers refifteth the ordinance of God, and they that re- their Magnitudes, fift, thall receive to themf-lues condemnation.

t, thall receive to them times consemnation.

From which are

to be feated for the seb plan in a good work's , but for eaill. I Will thou then be man is free and without feare of the powers doe well: fo that thou in fach fore that

haue praise of the same:

6 but if thou doe eaill,f are; for he beareth not the but alfo earn to word for nought; for he is the minister of God to the half a y office t take vengeance on him that doeth suill. vu er arm.

5 7 Wherefore we must be subject, nor because a lea, though an of wrath onely, but dalling for confeignce fake.

6 8 For for this cause ye par allo ribute; for a Prophet. Chrythey are Gods minuters , applying themselves for for time Introfore the fame thing.

custome; feare,to whom e feare; honour,to whom a A real maken 8 9 Owe nothing to any man, but to love one Fire wait jur-

another: to for hee that lougth another, bath ful-pole are they plafilled the g I aw.

9 For this," Thou shalt not commit adultery, inferious should Thou shalt not kill, Thou shift not Reale, Thou "e fabred voto shalt not bare falle witnes , Thou shalt not couet : them? and if there be any other commandement, it is ment of great h bri A comprehended in this fa ing, even in force Because

this, a Thou flait love thy neighbour as thy felfe God is authour of to Loue doth not enill to his neighbour; there- the fuch at are

fore is love the & follilling of the Law. 11 4 And that , Confidering the follow, ther it know , that they is now time that we should arite from il epe : for God himselve: now is our fa uation needer, then when wee belied wherefore they

12. The night is pall, and the day is i at her d. great miletic and ler vs theref r call away the work a hofearks chain y

netfe, and let vs p n on the armout of fight. 13 So trat w. walke bonefil , as i , the day: fre fine are grad-

to will be tience: 10 is not one a due to the big sett Ma-4 For he is the minister of God for thy wealth: a fine and edge.

A vit.c, though an Enangelest, though the syrathy of the Pope cuty all kings 7 * Give to all men therefore their duety, tri- " one they are the are they are the are they are they are the are they are the are they are they are they are they are the are bute, to w o'n ye one tribute : castome, to whom is the ground

of the no use of the hing i. leife : ced in nigher

tebels, out at to

mise Withe with canust but put chafe to the mie ues

t Be defer build: not in * glattorie , and drunkennelle , orither in 4 The ib rd a gusee traken from the

ends wherefore they were made, which is not profite; for that G. d by this m-apes preferretning good and bridle hither wick-100 y which words the Ma-gritians, here ferres are put in minde of that furties hit, other owners their tubi dis . r An excellent West to beste bis yoke in thosey with out griefe, out info wilb great profit. 6 God hath a med to e Magi 14-e euce with a revenging from e. r. B. whom Gro our night we winked. 7 The control of Weemink oby the Magnituse not only for feare of punishment, but much more because that (although the Magiffrate have no power ours the confedence of man, yet feeling hee it Gods mininer) her cannot be refitted by any good conferen e. a Sefarre as lawfully to may, for if un awful then, the commend do. we much and from as Piter terevith wis, I as bitter to above Gid then men. & Hee techneeds up the chiefelt things & herein confidentithe besterne of fubreds. & Mac 22 or. Obedierce, and may from me . 1.4. f R wiring . (which as in fact, s) we my !! eme to the Macricate. 6 He thewe'r har very tewe sufgement need to be executed, to wit, if we fo order on hite, as no man may untly require any thing of vs, befides that onely that we owe one to a other, by the propertial flaw to He commendeth chari le as an abringement of the while Live. eHe hash not onely done one a minimized mighat performed gen race that which the Law animands the w Exist 20 14 d miggs? h. Forther while Law commendeth nothing els, but that we low God, and our neighbour. But footh, Land Straketh bere of the duete. we owe me to another w must refer ne do Law to the fee, n l Table, & Leu. 19, 11 mot 21 39. mark 2,31, 121 . 4. inman 1,8 Kr Tum i,t it A suplication taken of the ci cumtiance of the inner which a fair file purreth vs in mind of an duerte, feeing ica this is nameth af er that the darkereffe of ign ran e and wick d aff Bions by the ki, whiche of Gid's mueth be driven on of va. that we order our afe according to that certaine and fure rule of all righteon n Wandhonelty , bong fully grounded upon the vertue of the Spirit of Certa t in other place we are fixed to e in the light has ret fasthat it appeareth not as yet what we are, for as yet we field as it were in the twillels. & Tone kilode of isle, which they leade, that fire the usehin # Luke 21,34.

The weake brethren.

4 Galat. 5,16.

and vi in him.

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so have him in vs.

1.DEL. 4,51. I To put on Chrift.

chambering and wantonnesse, nor in ftrife and en-

14 4 Butlput vee on the Lord I ES VS CHRIST, aid take no thought for the fleih, to fulfill the lutt of it.

CHAP. XIV.

a He willeth that we jodeale with the weake in faith, 10 that through our fault they be not effended, to And on the other pile he commandern them not raftly to sudge of the stronger: 19 Thus within the bounds of edification 20 and souritie, 2. Christian liberty may confin.

Him that is weake in the fath, receive vnto you, but not for b controverfies of difputations

2 One beleeueth that hee may eate of all things: and another, which is weake, eateth herbs.

3 3 Let not him that eatert, defpife him that eareth not; and let not him which eaterb not, condemne him that eateth; for 4 God bath receined tam.

4 🕏 7 Who art thou that condemness another mais i tuant i ne francein or falleth to his owne nafter : yea, he shallbe established : for God is able to make him fland.

5 6 This man efteemeth one day aboue another day and another man counterbettery day alike : 7 let d euery man be fully perswaded in his

6 8 He that obserueth the day , obserueth it to the Lord : and bee that of seweth not the day, chleineibit not to the fLord. Hee that & eareth, cateth to the Lord : 9 for he g ueth God thackes; and fuch as -um-y

his company, out take him to you, b To make bim by your doubtfull and uncera Taine diff us tions go are ty more in doubt then he c me, or part sacke with a troubled confesence 2 H p.op uneleth for an ex mple, the difference of meates, which fome thought was eccellarry to be befetted as a thing preferibed by the Law (no. knowing that it was tiken away) whereas on the contrary hde, fuch es had profite; to the knowledge of the G fper sknew well that this fchoolemaas an appointed to the advicting of the Know, the by faith 3 In fuch a metter, freethip of the Law was abolithed of Know, the by faith 3 In fuch a metter, faith the Apottle , Let reitber them which ka .w .heir libeitie , proudly defpife their weake brother, neither let the vulcained crabbedly or from ardly condemne that that they veders and note 4 The first reason : Because that seeing both he that eateth, and he that eateth not, is notwithit anding the member of Coritt, nelther he whi h eateth oot, a juntly be coremned per her be worch eatern be juitly condemned: Now the fire proportion is declated in the fiath verse following . I con. 4. 2 3 A other real on which hangeto voon the former why the ruder kingurer aleaned coght not to e condenne 1 of the more skilltu 1, as men without hope of faluation: Becaute faith the Apolite, bethat is ignoranted day, may be indued to morow with further know edge, fo that be also may hand fure There fore it celongeth to Gos, and not voto man to prodounce the fentence of condemnation. 6 Another example of the difference of dayes according to the law. 7 He fetteth against this contempt, and havie or rash tudgements a continual defrie to prefire, traty frong may be certainely perfivated of their fiberry, of what n aver & fort it is and how they ought to vie it and againe the we ke may daily profit. leat eines bey asufe the git of God, or thefe peafe themselves to their inframitie d Tout be may far in his concernee, that he know th and is perfounded by Ie'us Chrest , shar nothing es uncleane of et felfe , anathes perfo. fe n must be grounded upen the word of God S A realon taken from the nature of ir different things, which a man may with good coalcience do and emit: for feeing that the difference of dayes and meates was appointed by God, bow could they worth as yet vuder tood oo: the abrogating of the Law, and yet otherwife acknowledged Chrift as their Saujour, with good conference neglect that which they knew was commanded of Gad? And on the contrary file, they that knew the ben fi of Chrift in this behalte, ' d with good co iten e ceither opfeine dayes nor meates, Therefore faith the Apolle, verie to Let not the fitting condemne the weake for thefe things feel gibat the weake brethren are brethren notwithstanding Now if soy man & ull draw this doct me to thefe our times & ages,let them k . o we that the Apofie beiner tot fuch things indifferent, as they which the ugter them nor to be i d f sent, hid a ground in the Law, and overe deceived by imple ig-nora ce: and not of malice (or to fich the Apollles yeelded not, no our for a moment) not suspicion, but of a religious feare of God. e Obserneth pretifely. f God fred sudge whether he doe well or no ; And therefore you fould rather frine ab ut this how every no of ou may be allowed of God, then to thinke upon other mous doings, g He that m keit no diff rence of meaters, 9 So the Apofilesheweth that he speakerh of the faith wil, both trong and weake. But what if We have to doe with infidels? The mult we hererake he d of two things as also is declare' in the Eriffle to the Cori chians. The one is, that we count not their superficient among bings in ifferent ar they did which fate downe to meate in Ifols Temples: the other is that then also when y na er is indifferen (a to buy s thing offered to idules in the butchets fliambles, & to este it at home in a piawate banquet) We Wound not the conference of our Weake brother,

Chap. XIII]: un man be indeed of Cod. 69 and he that eateth b not , eateth not to the Lord, h He that tonand gineth God that ks.

7 to For none of vs liveth to i him felfe, neither which he taketh doeth any die to bin feife. 8 For whether wee line, wee line vnto the the Law,

Lord or whether we die, wee die visto the Lord: fricke, tath Lee, whether wee live therefore, or die, wee are the in the meate o For Christ therefore died and rofe againe, meste, forbat

and remued, that hee tright be Lord both of the ter is unly to be drad and the q cke. 10 "But way doeft thou condemne thy bro- ig eth not his there or w | v do ft tin u is falle the brother + for ever upon God.

we shall all appeare before the im gement feat of Fie both our life 11 For it is written, & I bline , faith the Lord, and for this cause

and enery knee if all bowe to n.e., and all tongues Carrie bath profliall 1 cot felle vite God, 12 So then enery one of vs shall give accounts we might eate

of his lelfe to God. 13 . Lat vs not therefore indge one another that. Hath reflect any more but vi your in gemen's ather in withis, to binafelf, snely, that no man put an excellion to tall, or a Sumbling which the Hibrars

blocke before / is brother. 14 13 I knowe, and ampetiwaded through the fort, Dorth with " Lord Tefus , that there is nothing vucle and of it foure. ofelfe: but vnto him that judgeth any thing to be from the conclus

vncleane, to him it is vncleane. 15 But if thy brother be grieved for the meat, right: and theres nowe walkeft thou not chartrably : " 14 deftroy fore in matnot him with thy meate, for whom 15 Christ coiding as the

died. 16 16 Cause not your commoditie to be euill fedted, are either

17 For the kingdome of God, is not meate despite their nor drinke, but righteousnesse, and peace, and weake brethres,

ioy in the boly Ghoft. 18 For whofoeuer in P thefe things ferueth this contequent Christ, is acceptable vnto God, and is approoued cannot be taken

10 18 Let vs then followe those things which with bacthe concerne peace, and wherewith one may edifie weake thou done another.

te fe fe, but in the vie of the tentebended .bar lineth to , that he

auter after this leave to God his

conference is afgood or evill, the trene mult not much leffe condemoe them. But of equall force in the contra: v. to judge he ftrong. because the Steake doe not

k-ow, that they

which doe not observe a day, and eate observe it not to the Lord, at deate to the Lord , at the firong men knowe , that the weake which obferne a day and eate not , observe the day to the Lord , and cate not to the Lord . + a Cor 1,10. 164 45,23 philip 2, 0. k This is a form of an cathe proper to God onely, for he and nowe but be tru th, and hash his bein, of him eife, I Shak schnowlidgeme for Gid. is After that her bath concluded what is not to be done, he the wesh what is to be done, to wit, we must take heede that we doe not viterly call downe with acusing our libertie, our brother which is not verificage. m Hee rebuked by the way , thefe ma seren magers of eth rs , which accupie their heads about nothing , but to finde james with their brethrins life, whereas they besid rather bestowe their wits a ponther, that they doe not with their this possion rather occupies their brethren circus across, as que to system their data antifation of the catter cast their brethren circus across, as que thin form of fine.

3 The presenting of an objection of a structure that the Choolee maller thip of the Law is also a way by the bench of Courth. (I ch as know it, but yet notwithtanding weeh ue to confider in the vie of this libertie, what is eaperient , that wee may have regard of our weake ereiber , feeing ibit eur li-Is fus mot lot thereby n By the Spirit of the Lot d Is fus, or by the Lot d Isfus, who I om fure b. he wave the wall at his commong, By nature vi. Cor. 8,11. 14 1.18 the pair of a cruellminde to make more account of mea'e, their of our brochers faluation. Which thing they doe, that prefime to ease with the offence of at y brother , and fo give him occ fint to gor bake frem the Gofpel. 1; Another argument - Wen ut & Dowe Christes examile: w'o was fo far e from delitoring the weake with meare, taut heeg ut his life for them. 16 Another argument for that by this account the libertie of the Gospellis evil (poken of, as though it openeth the way to attempt at withing what fewer and be lieneth vs to all things. 17 A general trafue, and the ground of all the other arguments: The kingdome of bessen confitted not in shele ou warde thinges but in the live ic of right could fill an i peace, and comfort of the holy Ghoal p He that were peacedly, and does right could shrought it chily Ghore. 35 A generall or solution . The vie of this libertie year dour a bole life ought thing will by reason of the offence of our brother, which is of it selfs para and lawfull.

Iii 4

20 Destroy

4 Titus t.15. 4 1, Cor. 8, 13.

so He giueth a

double warning in

egefe mitters of e.

Whice percaine, h

to the itin of that

1 Now the A-

porle reas aeth

generally of tole-

ia ingor bearing

forth as m y be

for their profit.

a Andd fije

b For hes profite

and edification.

2 A confirmation

raken of the ex-

ample of Chritt,

who fuffered all

things to bring

weake, but alfo

bus most crost!

esemies, oner-

comming them

bis Father.

· Pist.69, 10.

of an obiedte m:

sited out of the

examples of the

AD-16818-ate Pro-

BOHO ed Varo VE

purpose, that ac-

coiding to the ex-

andle of our Fa-

beare one with

c B Missand

& The Serietures

are field to teach

the Prophers.

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en this end and

Such things as ne

with patience, to

The prenenting

got onely the

ethers.

with the nesteby

ali meunes f faire

he which hath ob-

20 Daftroy not the worke of God for meates fake 4 all things in deede are pure : but it is eaill for the man w 1ch eateth with offence.

21 3 It is good neither to eate fiesh, nor to drinks wine , no: any thing whereby thy brother flumilletin,or is offende for made weake,

22 19 Haft thou 9 faith ? haue it with thy felfe before Got pleffed is hee that condemneth not

hinder in that thing which her alloweth.

23 For neith a doubteth, is condemned if he ears, occause he ears, but of faith; and what foeu ris lot of farth is Ane.

terned a fine knowledge of this liberrie, keepe that it aface to the end he may vie it wifely and profitably as both beene faid : the other with hirefy. Geth the search that they doe nothing rainly by other meas example with a wavest goodciene, fir that cannot be done without time, whereof we are no perforated by the word of God, that he liketh, and a product it. q H. forwed before out, is 10° at he me ane n'y fair owst for a man tobe cereix and out of deno non titers and things andefferens, & Embraceib. A Resigneth with aimjeife.

CHAP XV.

g The Tronger must my to their tirength to strengthen the werk . B. Ch iff & vample, 7 who received, 8 not on 'y in lewes, to set a fothe Genteles. 15 The caufe why he we it this E title.

W E which are firong, ought to beare the iofi mirits of the weake, and not to a pleafe our felues.

2. Therefore let euery man pleafe his neighbour in that that is b good to edification.

3 2 For Carità alio would not pleafe himfelfe. but as it is witten. " The rebukts of them which rebuked thee, fell on me.

4 3 For whatforner things are written c aforetime, are written for our learning, that we through patience, and comfort of the discriptures might haus hope.

5 4 Now the God of parience and confolation gine you that wee be wilks minded one towards another, according to Christ telus.

6 That yee with one minde, and with one mouth may praite Gud, euen the Father of our Lord I of s Christ.

7 Wherefore there we me another, as Christ alfor received visto the gloss of Gold

8 5 Now I tay, that self of Cortist was a minifter of the f circumction, for the 8 trueth of God, to confirme the promises made vino the

9 6 And let the Gentil ap aife God, for his mercie, as it is witten, he for this cause I will b confade thee among the Gentiles, and ring vato

thers, we should in 10 And againe her faith, * Reioyce, ve Gengar ence and b pe tiles, with his prople.

> 11 And againe, & Postfothe Lord, all ye Gentiles, and laud yet him all prople together.

12 And againe Elaias iaid, & There shallbe

and omfore, because God uset in more schant comfort his people with all. 4 Wee mint take an example of patien e, of Go! : that both the weake and the firmy ferning Go! with a mutuall confent, may being one another to God as Christ also received vs voto himselfe, although were were neuer to vow riby. St. Corent 10 e H d. I mit de lagre vs. b et e corent ve et an orvae necord. to mik we partakers of Gedig ory. 5 Anapplying of the example of Christ to the leaves whom as vouchfated this honour for the promites which he made voto their fathers, although they were never form worthie, that he executed the office of a ment to a no ogit coem with margerlous patience. Therefore ma h leffe ought the Geordes defpife them far cerraine faults, woom the Sonue of God fo ough the Grovies despite them in deviant raints, whom the Solution of 51 to make the three first currently of 10 to the common of 10 mon, for a long go to lived, he were two two or deer quarters. g. That God angist be fight table true. 6 An applying of he fairs to the Gentiles, whom also the Loid of an incomprehensiale giodaelle had regard of , so that they are not to be contemned of the server as Arangers: ** Plat 12.50. ** I mil op ny prof. so. and jet feerthily Mant, ** Dent. 32.43. ** Plat. 117.1. ** Elist. 1.5.10.

a roote of Jeffe, and he that shall tife to reigne oner the Gentiles, in him shall the Gentiles troft.

13 7 Now the God of i hope fill you with h all loy, and peace in believing, that yee nay abound ? He fealeth vp in hope, through the power of the noly Ghoft.

14 8 And i my feif: aifo am perfwaded of you, with prayers, my brethren, that I ye also are full of goodneile, within gall batto and filled with all knowledge, and are able to ad- be given them of morally one another.

15 Neuetrheleffe , brethren , I haue somewhat them boldly after a firt written voto you, as one that in whom we putteth you in remembrance, through the grace R Abundanily and

that is given me of God. 16 That I should be the prinister of lefus 2 The conclusion

16 That I moved be the miniter of actus of the Epitte.
Christ toward the Gentiles, ministering the Golpel wherein he first of God, that the moffering up of the Gentiles excufeth hinfelfes might be acceptable, being fanctified by the holy the hath west-

in Christ Ielus in those things which perfame to them, then to terch them, and that of necesficien

18 For I dare not speake of any thing, which by reason of his " Christ hath not wrought by mee to make the vocation, which Ganiles obedient in word and deede.

19 With the power of fignes and wonders, Gentl's by the power of the spirit of God : so that from tuf your some at-Hierufalem , and round about vnto Illyricum , I cord and of your have canfed to abound the Golpel of Christ,

20 Yea, fo I enforced my felfe to preach the "p of the Gentiles, Golpel not where Christ was named least I should he meaneth the

have built on another mans foundation. 21 But as it is written, + To whom he was not off red to God as spoken of , they shall see him, and they that heard a merifice

not, thall underftand him. 22 4 10 Therefore also I have beene offlet to highly by me offices.

come voto you: 23 But nowe feeing I have no more place in moreover and befides

these quarters, and also have" beene desirous many things tively he yeares agone to conte voto you, 24 When I shall take my journey into Spaine, author and doth

I will come to you : f I truft to fee you in my nor properly teioutney, and to he brown or my way thirher ford mustel - but ward by you after that I have beene fomew sat fil- this ra her: Far led with your company

25 But now goe I to Hierufalem, to P minifier trueth of bedevoto the Saints.

26 For it hath pleased them of Macedonia and promondeth Achaia, to make a certaine distribution voto then Cornt was for poore Saints which are at Histofalem.

27 12 For it hath pleafed them, and their meaner, that if I detters are they : # for if the Gentiles be made would never fo partakers of their forrituall things , their due faioc, yet I cannot partakers of their ipirimali triegs, then one fay, which hath sie is also to 9 minister with them in Cathall do a by mero things.

28 When I have therefore performed this, to bey the G spell and have ! fealed them this fruite, I will pathe by the and Power.

called fruit.

you into Spaine. 29 12 And I know when I come, that I fhall and working of the

money which was garbered for theyle of the poore, which i'mes is very fitly

emptievato them , and requiring of them the duety of praye s , he fac weth what thing we ought chiefly to tell woon in all difficulties and covertities,

14 He promife hiben ibrough the bl. fla go' God, mit to come

as it weie all the former treatife had commanded

plenterally ten fomewhat at la geveto the na 17 9 I baue therefore whereof I may rejoyce rather to warne

> binderb bim pem By the offring

Ginitles them. Celues rotombe o He commendath his Apolitethin bu ye fortbac

ginerh all the glory dog retibe

etime which he with me i all

bring the Georiles

fice life habe face.

wonders in preser @ mens mindes ; and in the latter, it figurifieth Gods migh is power which was the worken of thole wonders + If \$1.52, 15. Chap 1,11. O He write h a large to the Romanes, and that familiarly, his it gulor good will rowards them . o He write b as and the flare of his affaires , but fo , that he fwar eth nor a fo e from the end of Apoltolicall doctine: for he declareth outling but that which appeal ameth to his office, and is godly and commending ty a littled greffin as it were the liberelvie of the Churches of Macedonia, bee pronoketh, bent mo 'e'ly to a llow their godly deede. 2.7 Theff 1,17. p. Doing, his duetinfor the Shora, to carie them that money which was gathere i for their vies. 1. Almer an ordinarie, but vet fuch as we owe by the lawe of charitie & t. C . 6 21. 9 To ferge their surnes, r Feifermed it 'aithful-y, and feales' it as it were with my eing, t This r For that mutuall

with the hilly Ghost hat a tyel

our hearts and

minds regether.

come to you with abundance of the blefting of the G fpel of Christ.

30 A fo brethren, I befeech you for our Lord Ielus Carifts lake, and for the : loue of the spirit,

conjunction, where that yee would firiue with me by prayers o God 31 That I may be deliuered from them which

are diffubedient in Iudea, and that my feruice which I have to doe at Hierufalem, may be accepted of

32 That I may come ento you with iny by the will of God, and may with you be refrethed.

33 Thus the God of peace be with you all,

CHAP. XVI.

THee commendeth Ph be. 2 Hee f udoth greeting to many. 17 And warmeth to beware of nem which are the cauf's of diustion.

I . Commende voto you Phoebe our fifter, which is a fernant of the Church of Cenchrea:

2. That wee receive her in the Lord . as it becommeth Saintes, and that yee aftin her in whatfocuer but metfe thee needeth of , our ayde : for thre hash given hospitali in voto many, and to

3 Greete 4 Prifcilla, and Aqvita, my fellowe helpers in Chrise Iclus,

4 (W ich have fir my life layde downe their owne necks. Voto whom not I onely give that kes but a fo all the C u ches of the Gen-

5 Lik-wife greere the b Courch that is in their house Silute my beloved Epenetus, which is the

ofir t f uites of Acnaia in Christ. 6 Greete Marie which bettowed much labour on vs.

7 Salute Andronicus and Junia my coufins and tellow prifiners, which are notable among the Apolli s, and were in d Chritt before me.

8 Greere Amplias my beloued in the Lord. 9 . Saidre Vibar us our fellowe helper in Chrift,

10 Salut: Apilies appropued in Christ. Salute

them which are of Arittobulus in ndr. 11 Salute Herostion my kinfman, Greete them w ion are of the friends of Narcitlus which are in

the Lord. 12 Salute Trophena and Trophofe, which momen labour in the Lord. Salute the beloued Perfis, which woman hathlaboured much in the

Lord. 13 Salute Rufus chosen in the Lord , and his mother and mine.

1.4 Greere Afync itus, Phlegon, Hermas, Patrobas, Mercurius, and the biethren which are with

Salute Philologus and Iulias , Noteas , and his lifter, and Ol, mpas, and all the Saintes which are with them. 16 Salute one another with an 4 holy e kiffe. 4

and & aucid them.

Chap, xv1.

The Churches of Christ falure you. 17 . Nowe I befrech you brethren, fmarke e He calleth that them diligently whice cause dististion and offences, as holy kitte, which contrary to the Joctime which yee have learned, proceeded from an heart that is full

18 For they that are fuch, ferue not the Lord now this is to be Iefus Chrift but their owr e bellies, and with & faire referred to the maspeach and flattering deceive the heatts of the dayes

harle. 19 3 For your obedience is come abroade a- deterioing them mo g all: I am glad therefore of you : but yet I rais of conimenwoulde haue you h wife vnto that which is good, dail o, he fuificiand i fig ple concerning eutll.

20 4 The God of peace shall treade Saran vn. to heare and folder vous frete thorrly. The grace of our Lord Ie- lowe, to doma

fus Chrite be with you.

and Iafon, and Sofipater my kinfemen, falute to take need of, 504. 22 I Terring, which k wrote out this Epiftle,

falure you in tre Lord. 23 Gaius mine hofte, and of the whole Church f Wari'y and dilifalireth you, Eratus the Heward of the ciris falu- gen ly, asthough

tem you and Quartus abrother. 24 6 The grace or ou: Lord Iefus Chrift be mies io a warch.

with you all. Atten-

25 & 7 To him news that is of power to efta- g Tac with which blish you according to my Golp 1, and preaching her ech, fignifie h of lefus Chrift, g, by the recelation of the Im a pr miling which frerie, which was kept fecter fince the workle be-

26 (But now is opened, and in published among thou maye affare all nations by the So iptures of the Prophets at the promied the commandement of the euchalting God for thee is more carethe obedience of (aith.)

27 To God, I fay, onely wife, be prayle through ters . then of his Infus Chrift for ever. An.en.

a Smylicitie muß be suyped with

wildome. b Furnished with the knowledge of the reach , and wifedome, that you may imbrace good thio; s, and either early beware or the deceits a diffusion of falle prophers, and refit them open ly and this pace doub plainely delitoy the Papities faith of cie fie, whereas they maintaine ir ie be futhient for one man to beleeue as another man beseedeth with our mobel holowledge of examination what he matter is , or what ground it has a vising these daily spice bes . Wee beleene as a la pers beleeved , and we beleene as the Church beleegere. I At men that bower on way to dece negmuch left to decisive to deed. 4. Wer mith highly with a cert in hope of vectorie. * Acts of t. pril. 2.29. 5. He annexeth failure. with a cert in hope of victorie. tations, part y to tenue mu un l'tien flup , ai destily to the end that this Epit le might be of fom- weight with the R. mines, having the confi martin of to many tout fu feribed vote it. E Wrote it as Paul v tered it. 6 Nove raking his leane or them this third time, bee willieth this voto them to be evyon de, endere all the force of the former doctrine & Epoct 3 20. 7 He ferreib forth be po wer and wild me of God with great thankelgiving, which especially up ear in the Gifpel : and maketh mention alfo of the calling of the Gentiles to confirme the Romanes in ite hope of this facuation. n Ephel's c. coloff, t. 46, 2, tim. 1.10. ti us ; 2. I That fecret and hid forthing , that a wilay , the calling of the Gertiles. m Offered and exhibited to all nations to be knowed.

> Written to the Romans from Corinthus, and fent by Phoebe, fernant of the Church, which is at Cenchica.

of that holy love : per vied in thois

1. Cor. 16.19.

a As by namely whom they ought he now parct 21 7 Timotheus my helper, and Lucius whom hey ought yet be nameth them not , for that it was not need. for 1

> out for your ene-🚣 2. lobn 10 beer ift any luch. thy (-Ite that he full of thy mare

you fit ald fe rute

THE

z Hauing made an end of the on hole disputation on , he commern now to familiar commend stions and is utations, and that to good confideration and purpole, to wit. that the Romans might know, who gremott: be honoused and made account of am night ghem , and sito Whom hey ought to fer refore them to follow: and therefore hee attributeth vo.o egery of them . e culiar and fingular relimontes. a For Coriftes fake which is proper to th Coni i. ans, for the brathen Philofophers have refem draces of the fame verrue 4 Act : 8 3. b The companie of and Size ys my beloued. the fithfull, for in fo great a cirie as that was , there evere dinera companies e For he was the firfr of Achaia shar beleened in Christ : and this kind of fperch is an all ufton to the ceremonies of the Lax d Ligiaffed by fairh.

THE FIRST EPISTLE OF PAVL

TO THE CORINTHIANS.

CHAP. L

I Afterthe falutation. 10 which in effect is an exhortation, 11 Her trebendeth the Counthial s fe des and dissifions, 17 and calleth them from pride to numilitie; 10 For accrebiowing all worldly well-dome, 23. 15 be advanceth onely the preacting of the croffe.

E The infeription of the Epille, evberein be chiefely g eth +b ur to procure the good evili of he Curiothians cowards him , yet notovi b-Itandi ig fo , that alwayes be letterb

them owit that

he is the ferunnt

a 1: he be an A-

poitle , then lee

though her fome

times represend

his owner ufein han i , but is a mef-

tenger bar biio-

geth the com-

Chrift,

netles. 4 I: is a Church

mandements of

3 He joyneth Sonbenes with

himfel'e . chat this doctrine

might be coufir-

med by two wit-

of God, ath uzh

it harb great faults

obey them waich

in it, fo that it

them marpely,

must be braid, al-

And called to be an Apother of Lefus Christ, through the will of God, and are bother? Softing-ness,

2. A Vato the Church of God, which is at Corint loss, to them

that an to Inchited in a Chill Ielus . Saintes by bealting, with all that collon the Name of our Lord lefus Chrift in euery piece , both their

of God, and not of Lard, and ours : 3 6 Grace be with you, and prace from God our Father, and from the Lord Iefus Chritt.

4 7 I think my God alwayes on your behalfe for the grace of God, weich is given you in Ielus Chrift,

That in all things ye are made rich in him. feeing bee bach not 8 in dall kinde of Iprain, and in all knowledge :

6 9 As the teltimonie of lefus Christ bath beene confirmed in you:

7 So that yee are not defticate of any gifte : at 10 wayting for the fappearing of our Lo. diefus

Chrift. 8 & 11 Who shall also confirme you vito the ende, that we may be s blameletle in the day of our

Lord Jefus Chrift. 9 * God is a faithfull, by whom ye are called vato the followthip of ais fonne Iefus Chriftour

Lord. 10 12 Now I befeech you, brethren, by the

admonillite. A Ales 15.9. . theft, 4.7. 5 A true definition of the C holique Church, which is one. a The father find effects vesthat is to fay feed rate to we from the wicked, in giving we to her Sonne, that bee may be in we, and we in him 👲 R.m. 17, ephe t. 1. coloft 1, 12, 1, 1 tim 1.9, titus 2, 3 - b Whom God of his gracious goodnes and move love hath separated for himsofte: or woome God hath called to holinefee: the first of these two expositions seweth from whence our sin Institution comments, and the second several to what ende it tend the a Tim. t. at. e He is faid properly to call on God, who creeth vn:o the Lord when hee is in danger, and graueth heize at his handes; and by the figure Synredoche it is taken for all the fernice of God: and therefore to call veon Christes Nome, as to acknowledge and take him for very God. 6 The foundation and the life of the Church, is Chrift lefus given of the Fiber of Going about to condemne many vices, hee beginneth with a true commendation of the riversues, leaft hee might feeme after to defeeted to chiding, being moosed with matice or ensite yet. Io, that her referreshall to Godas, he avolution of them, and that in Chill. That the Gorinshians might be more affiamed to prophase and going the boly gifts of God. 8 He southern that by name, which they most abried. d Seeing that while wee line here, wee knowe but in part and prophecy in part, the worde (Ali) must be restrained to the present state of the facility all that by speach her meaneth not a vaine kinde of babbing but the gift of hely eliquence, which the Counthians abufid. 9 H: filezeits that hertie vie of the le gittes confilteth berein, that the might epoces of Could might thereby be fer forth in them , that hereafter it might entitently appears how wicke ly hey abuted them to glory and ambition. • By the fer recilling gifts of the half Gro. X. Titus

11 philip 3 ac. 10. He flageth 1 y the Way, that there is no cause why who
floudd pleafe themselves formuch in coole gitter which they had recovered, seeing that those were nothing in compatifon of them which are to bee looke for f Hee Speaketh of the ait comming of Christ. · + theff 1.3 13 and 5 11. 31 Hee teitifiech ibit he bopeth well of them bereafter, that ib y many more pa tiently ab de nis reprehention afterwar le . And yet together there wi half the weth, that as well the beginning as the accomplishing of our faluntial is onely the worke of God. g. He calleth them clame.effe, not whome man hence found fault with, but with whome no man can suffly finde fauit, that I to far, them which are in Christ Iches, in whome there is no condemnation, See Luke 1 6. * 1. Theffal. 5. 14. h True and conflant, who does not onely call wit. s a. " 1. Anguel, 144. In Ayue and confiant, who doct not onelycall on, but guests we the gift of personne ulso ha Hauing male an end of the presace, hee commets to the matter it selfe, beginning with a most grave obscission, as though they should brase Christ binaselfs speaking and not

Name of our Lord Tefus Chrift , that 13 yee all 13 The first page speake one thing, and that there be no differences of this Estate. speake one tring, and martinere be do differentials of the min pure among you; but be yee! knit together in one p. fe is to call back minde, and in one judgement

It 44 For it hath beene declared voto mee, my busher yourbrethien, of you by them that are of the house of ord . and to take

Cloc, that there are contentions ao ong you. 12 Now k this 1 fay, that every one of you this his particonfain, I am Pauls, and I am & Apollos, and I am cented the taking C. phas, and I am Chaifes.

13 15 Is Christdiuided ? was 16 Paul crucified when men worth for you? either were ye 17 baptized into it e name one wife agree

14 18 I thank God, that I baptized none of de ye reparate

you , but & Critipus, and Ga us, 15 Leaft any thould by toat I had baptized in- from another.

to mine owne name. 16 1 bapazed afo the honfhold of Stephanas : Heih of All - 15 furthermore know I not, whether I baprized any barres puly know

17 19 For CHRIST fent me not to bapriz", bu rep e eulion but to preach the Gufpel, o not with " wife, and chiding by

dome : f v.or.is, leaft the 11 ctoffe of Chritt thould objection ; tor that be made of none effect.

- nay altoccation of discord. Souten a - - y of tebilines. N Warebrime is

and C. me . toge. ther to drines then.i. ue one 1 Anti toge her , as a bode shas con fi

to: ther. 4 He regiment taking away of an he vader thoo by good witheffes, than there were maky

tactions among them And therewishall be openeth the cause of differious, because hat some did hang on one dictor, I me or a other, and I mewere to addicted to themfelues, the they meg offed all doft was an a cachers, calling themselves the di-ferples of Chairt o ely than ing force them reachers. k The motter that I mult fay to you, is bil. & A to 18.14 by The first realon why febilines ought to be ef. he we ': because Chen, seemen by this manes, to be deuided and tone to pieces, who can not be the head of two-directs and diffagreeing bodies, beeing simfer einee. & Another re-foir Brian eithey cannot o fichout grest ininite to God, fo bang of men as: Guth: which the good aborder dee, which allow whate foeu r foine man fpeaketh even for his erfo as take; as thefe men all wed one fe fe fame Gofpell beel give ered of overman and did loathe it being vicered of So that their actions were called by the names of their reachers. Now Paus fetierh donne bis owne name of onely to grieue no man, but a foto the we that he pleaders not his owne cause 17. The third real notikes of the torme an end of Bajoritme, wherein we make a promite to Christ, calling on aife the Name of the Fa her and the boly Ghor. Therefore although a man doe not fall from the dock-into. Christ, yes it bee hang vion tome certaine teachets, and definite others, he for last the Christ, for office held Christ his onely maner, hee would be te him, traching by whomfoeuer. 18 Heeptotestern that hee tyeaketh fo mu hone more bordig or the'e things , becaufe that through Gods broutdence hee swoi will infertion of the organg disciples on a hindrife and and grient from others. When by neemay understand the northes sholers onely a untile teachers also are here reprecended , which gathered themselves flockes apare, & Act 18, 1. 19 The raking away of an abiection : that hee gaue not him elfe to be, tize many among it them : no for the contemp of Biptifine, but because hee was healy or upred i decimating the doctrine, an committed them that recerned his oftenero cheis to be papiare , whereo he had ftere. And fo hee declare furficient y now three hee was from all ambs jon; whereas ou the other fide they whome her reprehenderb, as though they gathered disciples out themfelues and not vn o Cerift, b agged mott ambirt utly of umbers which they had bagetreed io N w bre dinerh bim'elte oched Rours ib-m eines , which pleafed themfele es to bisue and an bitious eloquente, to the ende that they might drawe more i' meles af.er them Hee confeffeib p'a nely bat bee was vnlikt vnio them, one big ? suely as it became an apolite, his example against their pernerfe milgranen s . S the this is another place of this E, title , touchi g the obterning of a go w finishing of the flower water and fentences in teaching of the Golpell. ** Cars a 3.a pet-1.6. I With elequence: which Paul c. firth off from him not into as not nearly rie but alfo as for controvicto y office or his Apolli fino : dT vet had P. al rock and of elogue nee, but a was hearen a not of man, and voide of painted worder. In The reason with heeved nor the poor pelor words, and painted speach to because it is was Gods will to bring the worlde to his obedie co by hit wy, wherebythe most edicts emongs men in get enderstand, that this works was done of God bunfelfe wirbour toe arre of men. Therefore as foliation worth vetovs in the Goffell by the croffe of Car it, then which up hing is more co remotible, and more farre from life, fo God would have the man et of the preacting of the croffe most different from those meanes, with which men doe vie to drawe and entife orber , ei ber to beare or beleeue : theref, te it i leafed tim y a certaine kind of most wife folly to trump houer the most foolish wife dome o the world, as te had faid before by E'ay, that he would And hereby w. m y gather, that both the fe doctours which were puffer up with ambitious . and alfo their heaters trayed farte away from the end and marke of then vocation,

The worldly wiledome.

ar the kinde of

ν[ε. ♣ R.m. 1-16.

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Efa. 29.14

r.f

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Chap, 11. 18 For that m preaching of the croffe is to them that perith, foolithnesse; but vnto vs, which of Chreit crucefied,

are faued, it is the 4 o power of God. 19 " For it is witten, 1 will destroy the wife-

dome of the wife, and wil call away the vaderfrann It is that whereding of the parlent.

in he declarein his 20 Where is the wall ? where is the o Scribe? where is the Pd iparer of this will that not an faurng bis elect, God made the wifedome o this will folish-

peare, of it banged 21 13 For feeing the I worlde by will dome knew not God in ther wifedome of GOD, 24 it

pleafed God by the fforhihacile of preaching to fine them that b: leeue : 22 " 25 Seeing afforhat the Tewes require a

figue, and the Grecians feake after wiledome. 23 But weepreach Christ crucinod : voto the pronue hihat his Iewss, each a thoughing blocks, and ynto the Grecians, fuolithmette:

trange, teing that 24 But voto them which are elled, both of the lewes and Gr cians and pread Christ, the power of God, and the wif some of God.

25 For the foonboeffe fier, is wifer then men, and the weakenette of socialists onger then fuca in t, which fo men.

16 For brethren , you fee your t calar owne wifedome : ling , how mat not many with men's after the fish not many mightie, not thaty noble are that is valve, yea a and fuct at G.d ie-

27 But Got rad chefen the foolish things of the world to c f and the wife, and God nath cholen the week things of the world, to confound r ealighty things,

28 And vile things of the world, and thinks witch are definited , I all. Gol c ofen, and tilings Within x are not, to bring to y hought things

O then carred fellow , and show that that are,

Gendelt it dayes IN (ning th) broks?

p Thou that found it all the time in feeking out the feeret things of this world. and mex unding all baid quiftions; and thus triampress be against all the min of this wirld, for there wis net one of them in a could fo mach as dreame was Moorbily punished of GOD, seen feetbry wonthoo beh El God, as meete was they should, in he most cleare platfe of the wifecome o the morlde which is the work mouth p of the worlde. q Br the world het mrewith a im n which are not com anewe, but it maine as they were, worn into the prite berne. r In the weekeman flip of this world, which hach toe in our tous mafe. dom of G dingraned mit fother every morray bebe dett. 14 Taggood-beffe of God is wonderfull, for while hang ero about a punish the pride of the world, he is very provident and carefula. riche felucti nifi. and teause himea being confidered in themselves for the lewes require miracles, and the Grecians orguments, which they may comprehent by the two and wifefort : and therefore they doe not o ely not believe the Golpel , ba alto they much at it, therefore, they doe not only not better the Giffel, he alto they much acts. It is not five that using in this foolith, reaching, there is the great vertue & wiredone of Giff, but fach as those onely whiten the callet, does receive God the wing most planely that even then when made men close kim most foolith, he is hen they aret and that be furmou tech all their might and forer, fatte wife: when he wieth most vile and absect the gras it hath a graned in the fronte of the prear hing of the Golpell. 16 A co fi marion abenor toof things watch came presenting of the conjust. To keen mission against on the gloval active to palle at Conjust, wherethe Course efficially, on heal of the bale t and common respite, information by the apparent of General world inentity familiary when they fave that they could do not be good with their whield one and eloquences. in companion of the Aprill a, eventuals of breading they called Idiots and vulegined. And herewhastly acts to bute done or her pure for God did not preferre them before in fe noble and tail, ben be a fe they food is de proud. but that they might be con pained out . Whither . y would be not no reloyue in the Lord . oy whole mestin a chough may were too an that i des of a l. they had ob ainet in Caratt, both this wifedone, and all is ago no. Marie to fall a im-8 Bh-2 wayth Ind hath tik, here out ingress. A fee that kind of w fi-d me which men m keace and of as a sea there were n wife who because shey are carnall, know not forestwall sujedime. x Work in mans underment are almost nothing . To feer that they are whine I unprofitable, and nothing Breakly Fee Burmitts 3.34

I he whenome of gods de 29 That no 2 flish should reioyce in his pre- z Fiest is eft as De fee. tuken for he

30 But yeare a of him in Christ Iefus, 27 who whole mun : and he of God is made vinto vs wifedome and righte- fife, very pity, ta onfrieffe, and fandt fication, and redemption.

fence.

31 That, according as it is written, & b He miferable condition that reloveeth, let him relovee in the Lord,

ag simit ine other. a Wioni hee call downe before, now he lifteth up, yea, higher thin all men ; vet formach fib w. h. counthstall their worthinesses is without toem class, that is, than sen in Crist and thet of God 17 Receased his hat especially and above all things, the Gofpel sught not to be contemted, feeing it conteineth y chiefeft the grether are to be defined, to with one wited me the time way to obtain a righreconnelle, the crue way to line hone thy and god y, the true refinerance from all mile res au l'eatemitie & lerc. 9. 24 1. Cor 10 17. b Let h m verid all to God Juste nim thank-s : and fo by this place is mans free will beaten downe, which the Papitts fo dreame of.

CHAP. II.

B He setteth downe a platforme of his preaching, 4 which was bare in respect ofm negotied me, 7 13 but noble in respect of the sour will a love and officiers. 14 And sa concludeth that ft. for ivid cannot rightly indge thereof.

A Nd I I, brethren, when I came to you, t He returned to come not with sexcellencie of worder, or the 17, verie of the come not with sexcellencie of worder, or former Casper. of wifedome, thewing vnro you the a teltimonie that is to tay , to his

2 For I b esteemed not to knowe any thing confessing that he among you, faue lefus Chrift, and him cruci- them either excel-

" And I was among you in " weakeneffe, counting speech of and in feare, and in much trembling.

4 Number ford my worde, and my preach- amplicate of ing in the sentiling speech of mans wifedome, freach, ho h k-ew but in plaine d enidence of the Spirite and of and preached lefus

That your faith should not be in the wife ich, as montaing dome of men, but in the power of God.

6 4 And was speake wisedome among them a Thi Go pet. that ar ? " perfect : not the wiledome of this world, b I ; urpofed not to neither of the optinces of inis world, which come Professe any other

7 But we speake the wisedome of Golin a and him crust-S my iteria, owen the hid aufedome, 6 which God fed. had determined before the worlde, vato our

glusy. 8 7 Which none of the princes of this world lengte of wordes, hatn knowen : for had they knowen it, they would not with with si feare not have crucined the h Lord of glory.

owne example :

fet the weake and

reflie of God , one

vied not amongit lencie of words , or mans witdome. but our boreat

bumble and abthe fielb

knowledge, but the know edge of Christ

v Adtes 23. 2. e He feiteth weaks neB. against excela and trembling.

which are the companiens of true modeflie, not fuch feare and trembling as terrine the cinfesiones, but such as are contrary to vanitie and prite. & Chap. I 17. 4 pet. 1.16, a He turneth that now to the compensation of his minutery, which he had granted to his adversaries. for his viritie and power which they knew wollength, was so much the more excellent, recruseit had no wouldly helpe toyoes with it. if By plane en d nee he mian in fuch a proofe, as is made by certaine and necessary riafins. 3 And berellera the C rinthians , that he di intfor then great profite, because they might thrieby knowe manifestly, that the Gospell was from beauen-The refore hee printly rebuketh them , because that in feeling vaine oftentation, they willingly eprined themselves of the greaten helpe of their faith. 4 An other argument taken of the nature of the thing, that is, of the Gofpell, which is true will dotte, burkan were to them onely which are delirous of perfection; and is value eve to them which otherwife excell in the world, but yet vainely and is voir even to turn which operating even is not word, but yet valuely and ficilly a Look are collect perfect beregies moved backgrown perfection presaure, but field at teachese, as might even that perfects, if it as a mit weake. I They that are wifer, yielder, or might even the agreem in une. I she she with the could why this wisedome care or he perceitted of those excellent wo. Hy with es a to wit, because indeed to is fo deepe, that they cannot attaine vinto it, g. Which miss can done for much as drowne of. 6 H-taketha way an thi Giott if it be fo harde, when and how is it knowen? God, tayer h bee determined with himfelfe from the beginning , that which his purpofe was to emby footen atthis time out of his feere er, or the f. Intion of men 7 He taketh away and beschiedton : why then, how commeth it to palle, has this wifedome was to reir Red of men of higheth anteori le that bey muched Corie bimfelfe: Pau, anfwerera; because they knew por Cor. fuch is nee w. s. h i har mighter God, full of true marefie & glores N with-s class barn in it a most exident process of the diminitie of Christ, and of his to ning of it e. wo natives in one, which bath this in it, that that which is graper to the manhoote alone a conched of the Godle, dromed with the manhoods rehich him tof f. each, is extend of the old fathers, a making common of things to tong ing to foing on a, with other to whem they doe not be ong,

The naturall man.

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Spirit of God pear-

10 He feiteth that

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bustenfes. s A queftion : if it

franding.

I. Corinthians.

Christ the foundation.

9 8 But as it is written . 4 The thir gs w'ich 3 Another obiection. But how eye hath not feene , neither eare bath heard , notcould it be that ther came into 1 mais heart, ara, which God hath those were men prepared for them that lose him could not perceme tais wildome? Paul 10 9 Bit God nath tendaled them unto vs by antwereth : Because his Spirit : for the spirit & scarcheth all things, year

rbings which pate the deepe this go of God 11 10 For what man knoweth the things of a

man, fane the ! spirit of a man, which is in tim? euen fo the things of God knoweth no man, but the Spirit of God.

12 Now we have received not the m foirit of the world, but the Spirit, which is of God, it that wee might "know the toings that are given to vs of God.

13 12 Woich things also we speake, not in the wordes which mans will-dome teachem, but or how can you dewhich the noly Ghoft teacheth, a compating fpiclare and preach it? rimall things with feiri mall things.

14 13 Bur the Pinaturell man perceiueth not the things of the Spirit of God , for they at f. ofored, he can enter lithnesle voto him , neither can bee know them, because they are a spiritually discerned.

15 14 But he that is frirituall . Gifceineih all things : yet 17 he himf-life is judged of 1 no man.

16 7 16 For who hath knowen the minde of the Lord, that he might ! infaract him ? But wee hane the " saide of Christ.

forth by a untilitude , which beefpake of the infpiration of the Spilit. As the force of mans wit fearth-th our things perceyor g to man , fo doeth out mind by that power of the holy Ghoit , vaderitand heavenly things. I The minte of man , which is induced with absentife to understand and make. 14 The Spirit which we have recessed, doth not teach vs things of this world, but affect vs up to Gad, and this place teacheth vs against the Papells, what faith is, fom whome it commeth, and what force it is of . . That which he spake generally, he rettrail eth now to those things which God hath openes voto vs of our faluation in Contit. least that any man inould feparate the Spirit from the preacting of the word and Christ; or should thinke that those fa tasticall men are governed by the Spirit of God, which wandling belides the worde, thrust sponys their vaine inaginations for the fevress of Go. A Phis word (Rusw) is take here in his proper fine, for time knowledge, which the Spirit of Go. worketh in w. 11 Now he retuineth to his purrole, and concludeth treargument which bee began vers, 6, and it is those the words must be applyed to the matter and the matter must be fer to the with words which are mericand connected to it in owithis wiredome is spiritually & not of man, and therefore it must be deliusted by a 4, initiall hinde of teaching, and not by en iting worder of mands eloquence, that the timple, and yet wonderfulkmaieby earing of the service of the serv kin i. of teaching is printant. 13 Agains be presented an offence of numbling blocks : how commerb it to paffe that to fewe allow thefe things? This is not to be marueiled ar , faierh the Apottle , feeing tha meuto beir naturall powers (as they rermed them) are total feed with that acultie, whereby (projugal) things are differred (which recultie commeth another way) and therefore they accompspiritual wiselome as folly and it is as if he should (ay, it is no marvaire y blinde men cannot judge of colonis, seeing y they lacke the light of their eyes, and therefore light is to them as darkenelle. p The men that hath no further light of wnserifanding then that which be brought with him, ent a from his methers wombe. as I use defineth it, Inde 19 q By the vertue of the holy Choit. 14 He amp in eth the matter by contractes. Vadernand than I differenth 15 The wife tome of the flefit, faito Paul, determineth no bing cerrainely, no not in it owne affaires, much leife can it difceine ftrange, that is, fpirimail things. But the Spirit of God, where with spiritual men are radued, can be deceived by no meanes, and therefore he reprodued of no man. f Of no man; fer when the Prothets are sudged of the Prophers, it is the Spirit that sudgesh, & not the man. "Efs. 40.13 rom 1 .34. 16 A reason of the former feying for he is called spiritual : which bath learned that by the vertue of the Spirit, which Christ bath taught vs. Now if that which eve have learned of that Mafter , could be r proound of a y mou , bee must needes he wifer theu God: wherevoon it followeth , that they are not onely foolish, bat alfo wicked, which thinke that they can deuife fome hing that is either more perfeft, or that they can teach the wifedome of God abetter way then they kne we, or taught, which endoubtedly were indued with Gods Spirit. I Lay his head to his, and teach him wont he bould doe. to We are indued with the Spirit of Christ , who exeneth water we thefe ferrers , which by all other meanes are wnfearthable, and alfo all trueth wantferner.

CHAP. III.

alle realdeth a reafen why hee preached finall matters wate th m 4 He sheweth how they enght to esteeme of Mi-nesters. 6 The ministers office. 10 Atracforme of edifying, to He marneth the Cornibians, that they be not distince away to prophame things, 18 through the groud wifedome of the field.

A NJ+1 could not speake vitto you, brethren, as # Having declared you of spiritual men, but as vitto * catnell, enen the worthinest of beauenly wisdom, as voto bao.s in Christ.

2 I gine you milke to drinke, and not b meate: 20 harrog generally for ye were not yet cable to beare it , neither yet condemned y blinds

3 For ye are yet carnall : for whereas there is apprech it particua tong you enuying, and the fe, and distilions, are larry to the Coriapenot carnell, and welke as d men?

4 For when one frith, I am Parls, an I another, in whom as yer the I am Apollos, are yenos carnall?

the ministers by whom yee believed, and as the ble centimony of it : Lord gaue to every man?

6 3 I have planted, Apollos watted, but God procued them to be gaue the increase.

7 So then , neither is hee that planteth, any them no other wife thing, neither he that watreth, but God that gineth then with igorrane the increase

8 And he that planteth, and hee that watteth, doctrine of godli-8 And ne trat partices and one trat wages, nest and fecondly, are one, \$\frac{1}{2}\$ and every man shall receive it is wages, because they freeaccording to his labour.

9 For we together are Gods Thousers ; yee differ fio s , which are Gods husbandry, and Gods building.

10 According to the g ace of God given to rance of the vermee , as a skilfull mafter tunder , I have layed the true of the Spring foam a ton , and another buildesh thereon ; + bu; and heavenly wife foundation, and another condended the consideration of the starting let every man take heede howe hee considerative base profited very on it.

11 5 For other foundation can no men ley, a He calleth them

the praise of it may be given the under ferning

they onely.

the cute what this foundation is stown. One feet, from which they may occur to each of the building wood his building. 6 Toirdly, he flowed that they must ake heed that the types part of the building be answerable to the foundation, that is that administrations exhortestions and what scene persaineth to

the edifying of the flo ke be niwerable to be de arine of Christ, at well in

mater as in forme: wer hide Crise is compared to golde littler, and precious

ftoves : of which mat er Elaras aifo and John t. the Renelation build the bea-

uenly citie. And to the fe are positie, wood, hay, fluible, that is so fay cutions an waine questions or decress; and besides to be shore; all that kinde of real bing

which ferueth to oftentation For falfe de Erines, whereof be fi eakerh not here,

are not faid properly to be built von this foundation, voleffe peraduenture in

then that which is laid, which is I clus Christ. 12 6 And if any man builde on this founda- therefore to express

scarmeth them babes b Subftantial mease, or from mease. c Tobe fed by

me with fubliantiall meat : therefore as the Cornethians grew wa in age, fo the

and of the Gotpel, Des of mans min. now a length he thians . calling them camali, that is tuch fiellt preugileth a-5 2 Who is Paul then? and who is Apollos, but gainty from And a ministry by whom you belowed and and he brings a doufielt , for that be bad that he dealt with meo, and tuch as are almost babes in ite

ed sadeed by these fprang vp by realittle or nothing. carnall, which are

it the orter , he

Apostle nourished them by teaching , first with make . hes with strong meat. which difference was included in in mannier of the ching at Brithe fanare and complete of many we and understand manner to the light of the second to the control of the c how the true ministers are to be esteemed, that wee actition e not voto them more or lefte then wee ought to doe. Therefore her reachethys that they are they by whome we are brought to farth a id faliation , but yer as to- in ut ters of God. and fuch as do- nothing of themselves out Go to working by them as it pleaseth him to tur afte them with his gifts. Therefore week he not to marke or confider what minister ic is that f. e therb, but what is spoken : a d wee mult depend onely voor him which if eskerh by h s ferganis. 3 He beautine h he former fen enor, with two limitrudes first comparing the companie of the fartifult, to a fielde which God make h froitfull, when it is fowed and Watered relough the la sour of his feruants next, by comparing it to an house, which in crede the Lord buildeth. but by the hands of his vantement, fome of whom hee vie and aying the foundation, others to buil to g of it vp N w. bah thele fimile ut a end to the purdation, one end on the gold open who to december and end to the pur-pole, to the week that all things are wholly accomplish, by G., son, you having and might, for has wee much one you were a columnomer or tent a build but God wheth former to the better part. I the works, we much on terrifue of the more other, to respect of them, and mich elle my weed uide or tet their apari, (as thefe factions men dit) teeing that all frbem about in Gods belte eile, and in their dations men dir) tering marais treem about to Godd both, ele, and in foch for this teep feet to findlion self-fram worker, all by go by adjust manus of workings, founds to as they ede one anothers here. 4, Ppt 6.12, graft of g . 5 range partle from: Now they would live work practices, doe nathing of their worker from: Now they would live work a partle for the market g of their work practices, the state of the practice of the control of the practice of maketh them at to that feruice. Looks that, 5 to, and sterr 3.6, and all the increase that commeth both ir about , dith fo price direm God , that no part of 4 Now ree (peak th to the teachers chem elues, which fu ceele him in the Chuich of Counth, and in their perfon , to all that were afte, or thall he Pariouis e' Congregations , feeing that they fucceed into the labout of the Apolhes , which were a ters and chiefe builders. Therefore bee warneib them firt , tha ibry prifwa'e northemfelnes that they may build after their ow e an afte, that is, that they may propound and fet foorth any mings in the Church either in ma ter or in kinde of teaching different from the App les whi h were the ch ete bur e s 6 Mc requer hee theweth what this foundation is , to wit Chit letus, from which they may noe

Gods minifiers.

7 Reteftifieth . ss

indeed the trueth

good builders , no

not fome of them

which itsed woon

this one and ocely

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foundation but he vy

Layth he , Rand for

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trueth appearing

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fall diffolue this darknes, and thew

that liuffe is tried

by the fire , whe-

or hor, fo will God

in his time by the

rough of his Spirit

and word , trie all

buildings , and fo

palle, that fuch as be found pure and

found , fhall ftill

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sherwife , thallbe

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Workeman; but

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ceine, becaufe that

Chap. IIII.

Mans ludgement. /I

tion, golde, filier, precious flones, timber, hay, or

13 7 Enery mans worke shallbe made manifest: for the day shall declare it, because it shalbe reueais , that all are not led by the fire; and the fire fall triceutry mans worke of what fore it is.

14 If any mans worke, that he hath brilt vpon,

abide, he shall receine wages. 15 If any mans worke burne, he shall lofe, but

s he shalbe faued himfelfe : neuershelede yet as it were by the fire. 16 4 9 Know yee not that yee are the Temple

of God, and that the Spirit of God dwelleth in

17 If any man Edeffroy the Temple of God, him shall God defroy : for the Temple of God is holy, which ye are.

18 10 Let no man deceine himfelfe: If any man among you feeme to be wife in this world, let him be a foole, that he may be wife.

19 For the wisedome of this world is foolishneffe with God: for it is written, He g catcheth the wife in their owne craftineffe.

20 7 And againe, The Lord knoweth that the thoughts of the wife be vaine.

21 11 Therefore let no man h reioyce in men:

for all things are i yours. 22 Whether it be Paul, or Apollos, or Cephas, of the 14 world, or life, or death, whether they be things prefent, or things to come, even all are yours.

23 And ye Christs, and Christ Gods.

vauidh avvey, and to firall the workma be fruffrate of the hope of his labour, which pleafed himfelfein a thing of sought. 8 He taketh not away bope of fa'wation from the vnakiltu'l and foolith outlders, which ho'de taft the foundation, of which fort were thofe Rethoriciaus lather then pattours of Corinth : but be aideth an exception , that they must not withaven panum o Control. Des des norma ne exception, toat nery mint not extended fuffer this trialt of their worke, and also able the life of their wine labours. 4 Chap. 6.9 a. co. 6.16 9 Conducting till in the me aphore of a building, he eacheth we that this ambition is not only value but also facult grous: For he fayth that the Churchis as it were the Tem le of Gon, which God Path as it were conferred vato himfelfe by his Spirit. Then turning himfelfe to thefe ambitious men, he the weth that they profane y Temple of God, because those value arces wherein they ; leafe themfelues fo much, are as he reacherb, fo meny politisiens of the holy dedrine of God, and the puritie of the Chinch, Which wickedpene finall not be fuffered vapun fines of Depleth it, and maketh et uncleane being bolt; and furely they do defile it, b) Pint his sudgentent, which by fofby elogience defile it e puritie of the Goftel. to Her conclute th by the contrary, that they profeffe pare wifedome in the Church of God, which refuse & cast a way all those vamitjes of men, and if they be mocked of the world it is fufficient for them that they be wife according to the wifi dame of God, and as he will have them to be wife 4 Id 5.13. g Beiben neuer fo riaftie, get the Lord will take thim mbe be foad diegener their treacherie. .: Pfal 44.11. It Heretwine bothe proposition of the averfe, first warning theheavers, that hencefor ward they esteeme nor as lords, those whom God bo h appointed to be ministers, and nor lords of their fatuation, which thing they doe, that detend upon men, and not upon God, that (peaketh by them. h Plage himfelfe. s Helps, appointed for your benefit. 12 He paffeth frem she persons to the things themselves, that his argument may be more forcible yea, bee afcendeth from Christ to the father, to fiew ve that wee reit our felues no not in Chrift himfelfe, in that that be is man, but because be carrieth vs vo eneo to the Father, as Chritt wirmefferh of himfeife every where, that hee was fent of his Father, that by this bacd we may be all koit with God himfelfe.

CHAP. IIII.

s Brirging in the definition of a true Apostle, 7 he he weth that humilitie oughs rather to be an benour then a forme unto him. 9 Her bringeth in troofe, whereby it may enidently appeare, 10 that her messher had care of glory, 17 He commendeth Temoshie. 11 nor of his bellie.

Et 1 a 2 man fo thinke of vs, as of the ministers n Reconcludeth the ductie of the of Chrift, and disposers of the secrets of God: bearers towards 2 . And as for the teft, it is required of the sheir minifters,

that they elteeme them not as lords : and wet notwithftanding, that they give eate wr to them, as to shem that are fent from Chrift , fent I fay to this end and purpofe , that they may seceiue as it were at their hauds, the treasure of faluation worch is drawen out of the fecters of God. a Puere man. a Laft of all , be Ragneth the mioriters, that abey also behauerheneseines nur as lords , but as faithfull fernants , because they souft render an account of their frewardfhip varo God,

disposers, that enery man be found faid full. 3 As touching me, I paffe very little to be

indged of you, 4 or of mans b indgement : no, 11 3 Breaufe in reisoge not mine cwne felfe. 4 For I know rothing by my felfe, yet am I an example, he vnor thereby is fished; but he that indgeth me, is feed a preoccupi-

the . Lord.

5 6 Therefore 4 judge nothing before the and thus the gratime, vntill the Lord come, who will righten things may of an Apostle, that are til in da keneffe, and make the counfels be intworth that he of the hearts manifest ; and then thall enery man contrary todgehaue d praise of God.

6 Now these things, brethren, I have figu- same of him, in that they effected ratiuely applied voto mine owne felfe and Apol- men at a vice perlos, for your fakes, that ye might learne e by vs. four occanie be did that no man prefume about that which is wiften, acceptor a mathat one fweld not against another for any mans. And becoming the

8 For who separateth thee t and what half bee twas nothing thou, that thou half not received? if thou half re-indunters which the ceined it, why rejoyceft thou, as though I thou they had or a unhadft not received it?

8 9 Now ye are full : now yee are made rich ; that that which ye reigne as kings without vs., and would to God cafes of the ye did reigne, that we also tright reigne with you, braters, is no sow

9 For I thinke that God hath let foorin vs the to descention laft Apostles, as men appointed to death, for we valeat arrived are made as gaing flocke vnto the world, and to make of whisthe Angels, and to men.

10 We are fooles for Christes fake, and ye are Day, after no me. wife in Christ : we are weake, and ye are frong : ner of free years ye are honourable, and we are defpifed.

11 Voto this house we born hunger, and thirft, 5 Seconday, fay h and are naked, and are buffeted, and have no cer- in gran would teine dwelling place,

12 And labour, working with our nwne to be accounted hands : we are reailed, and yet we bleffe : we are my felix abich perfecuted, and luffer it.

13 " We are enill spoken of, and we pray : we better then you are made as the his of the world, the office we dee projette that

ring of all things, voto this time. 14 to I write not thefe things to flame you, but my vour ion with as my believed children I admontth you.

15 For though ye hade tembe thousand inftro- workfareding cha-

prehending others. Le to blemiente leg tion or pre. cutter crab objection. wherebook for the mants that they

good realous lyny a Burt, preacts

knowe my le fe

die, and which In-ar (valked in a good confinence,

date not yet notlongs any this 2 to

my felfe? for I know that I am not vublameable, all this not with tailing ; much lelle therefore should I please my seife as you doe e I permit m feige to the Lords state our m - 6 A third reason to receding of a consolidant as i were, out of the former reasons. It is Gods ontee, to a feecuse every name according to his value , because hee knoweth the fevrers of the nears , we ten men for the most parrareignorant of. Therefore this judgement percent-h not to you. . Alart. of be metionelly praise rather then defented, but the wift is found be of med. mas this, that they gout more to fome men then meet mas 711 ming to elbel their indgement, he fettech foorth himselfe againe es a fingular animale of me one which concealing in this Egittle those factious reachers names , deutsed to put downe bis o rice name and Apolics in harroline, and mokely on him, as it were, then thame : for the was been one profering himferfore any. e By our example, which chife rate m to take other mone taulte upon verther to carge any lyname. 8 Hee sheweth a good meaner to brille pade, field of thou confider how rightly thou exemple? toy folfour of the womber of others feeing thou are a man thy leafe : agains , if thou consider coat aith with thou have forme thing more then other men caue, yet thou balt mortin by Godelcunthelneife. And we activite man is he that will pragge or ago he a goodnesse, and that against God: There e nothing then in vs of native, that a verily of commendutten : ru: di that we have, we have it of grice, wo. chthe Pelagians Thaife Pelagians will net confeste. 9 Hee de'tenders tos unft g'ale um ke, to cause Petaganss win net empeye. 3 needer-rands to a unit gate unitself, to cause these ambitions men to buffe even against tweit willes. 4 flee that wall take a right rules bow like Paul and the Pape are not lyingly boullet hit has been fueceffour, let him compare the detectes of the Papel constructs daint Pauls Hate, as wee fee at heere. A Actes 10 34 mineff 1.9 2.theff. 3 3. 2 Mar. 1 44. Ink. 13.44. actes 7 40. h Such as by [weeping is rathered regether. 10 Moderating the flar, exelle of his make, her pu ech them in minde to temember of in they were begoren in Ghrift , and that they fittedly not doubt to follows him for an example, although her freine vile ar cording to the outward filery, in reflect of others, yet mightis by the ethicatie of Gods Spirit, as they had had triall thereof in themfebues,

The kingdome of God.

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bings , but yet chiding themas a fa-

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the Churches. ze Latt of all he I. Corinthians.

Of going to Law.

chours in Christ, yet have yee not many fathers: for in Christ telus I have begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee. 17 For this cause haue I fent voto you Timo theus, which is my beloved fonne, and faithfull in the Lord, which thall put you in remembrance of my i wayes in Christ, as I teach enery where in eue-

ry Church. 18 12 Some are puffed up as though I would not come voto you.

10 -But I will come to you (bordy, & if the Lord will, and I will know, not the words of them which are puffed up, but the power.

20 For the king lome of God is not in word, but in power.

m. aureb their bain-21 12 What will yerfhall I come voto you with ted and coloured a rod, or in love, and in the I fairit of meeknetie? Rink of eloquence, azain't which he

fetreih the vortue of the Spirit. 12 A puffing over to another pare of this Epittis, Atterem he represendeth more tharply a very hamous offence, the wing the vie of ecclematical correction. I Meekely affected towards you.

CHAP. V.

1 That they have wincked at him who committed incest with his mather is law, a. 6 hee Beweih found trufe them rather to be a found, then to retoyes: to Such Rinde of wickedn-Be is to be sunish & with excommunication, in least other be infected with it.

To is heard certainly that there is fornication among you : and tuch foraication as is not once named among the Gentiles, that one should have his fathers wife.

2. And ye are puffed vp, and have not rather forowed that he which hath done this deed, might be put from among you.

3 For I verely as absent in bodie, but prefent in a spirit, have determined already, as though I were prefent, that hee that hath thus done this

4 When yee are gathered together, and my foirit, in the b Name of our Lord Jefus Chrift, that fuch one, I fay, + by the power of our Lord Ielus Christie

Be delivered vnto Satan, for the de. Bruction of the Belb, that the spirit may be faued in the day of the Lord Iefes.

6 7 Your reing cing 4 is not good know ye not a In mind, shought that a lide leagen leaneneth the whole lumpe?

7 Pu ge om theref, re the olde leanen, that ye may be a new e lumpe, as ye are vuleauened; for Christ our ! l'a feouer is sacrificed for vs.

8 Therefore let vs keepe the z feaft, not with olde leauen, neither in the leauen of maliciousnesse

himfelfe fitteth as In Ige, & The excommunicate is delinered to the prover of Sitan, in that, that he is cut our of the boule of God. c Winter to to be di rierento Satan , the Lord bonfelfe (eclareth when he saith , Let him be unto thee as an Heathen on t Pubican , M. sth. 18. 17. that toto ay, tob diferanchifed, and put out of the right O werter of the : toof Chreit which is in Charte, withou which Said is laid 6 The end of excommunity and is not to call away the excommumirate, hi he should stierly perith, but that he may be faued, to wir, that by this meales nis flach may be tamed, that he may be one to the Spirit. 7 Another end of e. announcerours, therether be purished in, and therefore is mit of me affort be received in the Church, the the one be not meet this coorder. d Is trought, and not ground dup in apolic afin, as though you were receilent, and y tither in Tack wick, do field in a mong thou. 8 By alluding to the cerem nie of the Patie wer, bee exporteth them to ca't out that vicleaue perfor from a mingh them. In times part, fayers her, it was not lawfull for them which did celeara ethe Palforento este lesur et bread emfomuch that hee was holden as voi levae IX valvoortii e to eat the Parle um, who o mer but but ca'ted of leaten. No we gar whole life must be is it were she feat of vilesuene bread, wherein ablebey that we partabets of that im no utage Lambe, which is flaine, must cast our both at reinfe u.s, and also our of their boufes and Congregations, all impurities, e By um. c come in the heart to bear of the Church, every raine er whereof mult be waterun Abrest, that in he renew Lin spires, by plucking away the o decerrestion. f The Lambe of our Pagerner, y Lit us leade our whole life , as it were a continual feast, honefly and uprightly.

and wickednesse: but with the volcauened bread of fincerfile and trueth.

9 9 I wrote voto you in an Epifile, that yee keth more geneshould not company together with for nicarours, rally; anathat 10 And not a altogether with the fornicatours Which bee fpake of this world, or with the Controls, or with exror-citious perfora, tioners, or with idolaters: for then we must goe out he the weth that it of the world,

11 But now I have written vnto you, that yee thers which are knowed to be company not together: if any that is called a bro- wicked and fuch ther, be a fornicatour, or couetous, or an idolater, as through their or a railer, or a drunkard, or an extortioner, with naughte life are fuch one eat not.

12 10 For what have I to doe to judge them also pugar also by tawa which are without? doe ye not judge them that are fui order be cafe out of the com-

Put away therefore from among your felues that hing mention of ea ing of ment, ele wicked man.

perteineta to o-Caurch , Which

mu litie of the 13 But God indgeth them that are without, Church, And mae ther he means h those fealts of love

whereat the Supper of the Lord was received, or els their common viage and moner of life which is rightly to be raken, lead any man should thinke that either matrimonie we e broken by ex ommanication, or fu-h dueties hindered and cut off thereby, as wee one one to another; children to their patents, fublects to their rulers, fetuants to their mafters, and reighbour to neighbour, to Win one another to Gad. h If you flow d veserly abifesne from fuch mens company, you flouid goe out of the word : therefore I fpeake of them which are in the very anjome of the Church, which mu? be called home by difference, and not of them writch are wethout, with whim you must larour by all meanes peffere, to tring them to Chrift. 10 Such as are falle brethren, ought to be calt out of the Congregation. as for them which are without, they mult be left to the judgement of God.

CHAP. VI.

1. He inucioheth as ainst their contention in law matters. 6 wherwith they waved one another undersudges that were infidels, to the reproach of the Gofpeing and them Charpely threatnesh for micatours.

D Are 12 any of you having bufineffe against another, be judged o vnder the vniust, a and not The third ques vinder the Saints ?

2 3 Due yee not know that the Saints shall ther inbelawfull judge the world? If the world then shallbe judged for one fairhfuil by you, are yee vnworthie to judge the fmalleft faithfull before marters ?

3 Know ye not that we shall judge the Angels; feat of an unfield?
He and wereth that bow much more thir gs that perteine to this life ? It is not landelle

4 4 If then yee hause in gements of things for offence fake, perceining to this life fet them vp which are d least for it is not evill effeemed in the Church.

5 I ffeake it to your hame. Is it fo that there dre peteron fo is not a wife man among your no not one that can impulsing that you iudge betweene his brethren ?

6 But a brother goeth to law with a brother, lawthing flocke te and that voder the inhiels. nd that voider the infidels.

7 6 Nowe therefore there is altogether b B fore the un-

judgemenn - when

the judgement

of it felfe.

a As of hee fand. are not affiamed to mike ibe Gofpel a

a. He addeth that bee doeth out fo. bid that one neighbour may goe to lavy with another, if need to require, but yet vodet holy in iges. 3 Heega hereen by a comparion that the farthfull can not feeke to 1 hiels to be in ige1, without great trimite dage to the Sames, fering that God himfelfe will make he Samts judges of the world, and of the deads, wi in his foune Christ : mit him he ought they to indge thefe light and finall causes : Warth may be by equitir, and good conscience, determined, 4 The coaclusion, wherein he prescribers a rem die for this mischrele, to wit, if they end their private affaires beiwigtine if- u . y chofen arbiters out of the Courch: for which ma ter & purpole, the leaft of u.fay'h be, is fufficient Therefore he cine demark notify general fears, but the event what is expedient for the circumstance of the time, and that wild up any i monthing of the right of the magnificate: for beefprateth unt of judgements worch are practife betweene the aithfull & the infiles neither of publique in genera, but of continuerfies which may be ended by primite arbiters. e Court and elect of sady ment, d Euch the most abieff amin' you. 5 He applieth the general oron dition to a particular, al x avea cal fing them banke to this, to rake ownly from the that fall popular of their owne excellencie from whence all thefe mill a riv brang 6 New hee gouth further affir and alchough by granding them promes into the fithe Congregation of faithfull, be toe hinor finply o ud-mue, but varbes e ab' di gruate in genenia, In the they brexestifed with u. . Herce, yet he forwerh and they were fach as they ughe to be, and as it were to be willed, they frouid not need to yiethat semedie acution,

e infirmitie

gument way for-

A weakeneffe of mind which is faid to cem them that fuffer themfeines to be outreome of their luts, and it is a fam. t that [quareib greating from temperanci: and mideration fo that be nippeib in m which could not put op an interie done unto them. 7 This partaine h chiefty to the other part of the reptethat they went to la a euen vader infi fele whereas they thought rather have tuffered any loffe, then to have given that offence. But yet this is 6enetally title, that we ought rather depart from our right, then tre the vitermott of the Law haitily, and vpon an affection to reueage an inimie, But the Cosin: hians cared for nergae ,and therefore he fat hithat they must repeat.

be that out of the inheritance of God 4 Matth. 5,39. luke 6,29,101m. 14, 9

voletie h y will

infirmitie in you, that yee goe to law one with another: 7 + why rather fuffer ye not wrong why rather fuftaine ye not harme?

8 & Nay , ye your felues doe wrong , and doe harme and that to your brethren. o Know we not that the votighteous shall not inharire the king to me of God? s Be not deceiued : neither forcicatours, nor idolaters, nor adulterers, nor wanto: s, nor baggerers,

10 Nor theeues, not chuetous, nor drunkards, nor railers, nor experioners thall inherit the kingdome of God.

II And fuch were t fome of you : bar yee are washed, but ye are fanctified , but yee are inft fied, in the f Name of the Lord Ielus, and by the Spirit

12 (x 98 Allthings are lawfoll vnto me , but all things are not prehitable, I may doe all things, but I will not be brought vader the b power of a-

13 To Meates are ordeined for the bellie , and the belie for the meates; but God fhall deftroy both it, and them. Now the body is not for furnication, but for the Lord, and the Lord for the

14 And God hath also raised up the Lord, and & stall raife vs vp by his power.

15 ... Know yee not , that your bodies are the members of Christ ? thall I then take the members of Christ, and make them the members of an barlot ? God forbid.

16 12 Doe yee not know, that he which coupleth himselfe with a harlot, is one body? * for

two, faith he, shalbe one flesh. 17 But he that is toyned voto the Lord, is one

4 1. Theil 4 6. 8 Now be prepareth bimbleife to patie ouer to the fourth treatife of this Epiftle, which concerneth marters indifferent : departing this matter first , how men may well vie women or not ; which que tion bath three branches, fornication, ma rimonie, and a fingle life. As for fornication, he veterly condemneth it. And manage he commandeth to fome . as a good and necedary r. medy for them , to other hee leaueth it free : And other fonce he diff nadeth from it , nor as vala wial , but as difcommodious, and that not without exception. As for tinglenesse of line (voder which alfo I comprehendy ignitte) he intoyneth it to no man yet he perforadeth men voto it, bit not forit telfe , but ior another tripedt , nei he: all nien, nor without exception. And being about to fee he againt fornication, he beginneth with a generall reprehention of thole vices , wherewith that rich and rintous citie moit abounded; warning and teacheth them eath eatly, that repentitions title more acustomer, washing and exponential enterior and yet that repeated is sufeparably toyond with forguenede of finnes, and farth, attum with fulfilling at Tilling, \$\frac{1}{2}\$ Chapto 1: 9 Secon by the flewesh that the Coronthaus doe simply offeed in matters in litterent First, becaufe they abufed them : next, becaufe they vied indefereut things , without any diferetion, feeing the vie of them ought to be brought to the rule of charitie; and that he doeth not whether a right, which immodesately shuled in any of the comments also visit them a right, which immodesately shuled in many to become the lade visit often. I What feture, but this sent all with many to referred to things that are infulfivent, but the comments all which is that are infulfivent, but the comments are the supported to things that are infulfivent, but the supported to things that are andifferent, what seemer be to take thinketh he may not be without thin mile & sa flattering kind of samer) which is a flattering kind of samer) which we closer of it. e.t.e. which seek who were not men. 10 Secondarily , because they counted many things for indifferent which Were of themselves volawfull as for meation, which they admited amongst meere naturall and lawfull defines , as well as meate and drinke . Therefore the Apo: le fneweth, that they are viterly vnike : for meates, faith hee, were made for the neceff.ry wie of mans life , which is not perpetual. For both meates and all this maner of ocusilly og are qui ke y abolithed. But we must not fo thinke of the vucleannelle of forni, a 100, for which the body is not made, but on the contrary file is orderned to pareneffe, as appeareth by the , that it is confectated to Christ, euen as Chiat alfo is giuen vs of his Farber , to qu keu our bodies with that vertue wherewith her alfo role againe Rom 6.7 in Ade.la along of the former argument by constatits, and the applying of it. argument: A harlor and Christ are cleme constary fo are the ff in and h- Smith therefore hee that is one with an harlot (which is done by carnell com, is also of their bodies) cannot be one with Christ, which varie is pure and sported \$ 60 a 2,24. mat 19.5. mar. 10.8. ephel 5.31, 1 Moles noeth not fpeak, theje w 45 of 6.64. mat 19.5. mat. 10.8. ephel f. 34. 1 Mole agent no fipelk, the ewil is of foundation. Lut of minings; but feem that it is never most the constitution and materials and both of them is a corvall and [9] (2) idealin, we consider the Apolle abusin this section of Apolle abusin the Apolle abusin the Apolle abusin the section of Tree) extends it is very well expresed both here and in Matthew 29,5, because to speaker enely but of man and wife: wherev in the orinion of them that worth is to be lawfull to have many wines , es bearen downe ; for he that com; aniesa with

many , is fundred as it were into many paris.

18 13 Flee fornication; every finne that a man doeth, is without the body; but he trat committed 13 Another arteth fornication, finneth again it his owne body.

remple of the holy Ghoft, which is in you, whom it deficts the baye hane of God? and 15 ye are not your owne. 20 % For yea are bought for a price; therefore 14 The thirde are

oglorific God in your body, and in your spirit; for aument: Because they are Gods.

dicarion is to be 19 14 Knowe yee not , that 4 your body is the stonewed , because kinde of n thines. facrilegious, for that out bidles are

confectate to God. & Chap.3.17. 2. Cor.6, 16. 15 The fittith argument Bee cause we are not our oversemen, to give our selves to any other, think lessers Saran and the field, seeing flut God birds to broke to any other, and that with a great price to the end that both in body and foule, wer fhould ferue to his giory. 🛧 Coap.7.13, 1.pct.1 18.

CHAF. VII.
s Intreating here of marriage, 4 which is a remedie against fernication, 10 and may not be broken, 18.20 he wi'leth every man to line continued with is let. 3; He fb-we. h what the end of virginitie fb. uldee, 5; and no vo ougis to marry.

Nowe I concerning the things whereof yee wrote voto me, It were ogod for a man not He reachesh to touch a woman. concerning manage

2 Neuertheleife, to auoy I fornication, let eus- age, has elibough ry man haue his wife, and let euery woman haue a fingle life harb her owne husband.

which he will de-3 7 2 Let the husband give vnto the wife odnochicafe warter, beneuolence, and likewife also the wife vnto the ref that marriage ia meceffa y f.r good busband. a miling of for-

4 3 The wife bath not the power of her owne a carlob cont for that body, but the husband: & likewife alfo the husband neither one man bath nor the power of ots owoe body, but the wife. may hade in my 5 Defraud not one another, + except it be with many hispands

confent for a time, that yee may d give your felves a Touching these to fast ng and prayer, and againe come to gether, mitters where you to fast ng and prayer, and againe come to gether, must nature. that Satan tempt you not for your incontinencie. b Commiders and

at Satan tempt you not for your rocking not by (45 m. jai) expedi-6 5 But I speake this by permission, not by (45 m. jai) expedi-ent Formirringe commandement.

bringerb many 7 For i e would that all men were eurn as I greefs with it, and my feife am. but every man hath his proper gift of that by reason of the corn; inn of God, one after this maner, another after that.

od, one after this maner, another after that.

8 6 Therefore I say vuto the fundament, and our first estate. Voto the willowes, It is good for them if they a- a Secondly, her the weth that the bide euen as I doe.

o But if they can not abstraine, let them man- mut weeh largue rie for it is better to matrie then to a burne. to #7 And voto the maried I command, not I, but 1/2 y lo .e one

the Lord, Let not the wife depart from her husbad, the orber, It But and if the depart, let her remaine vnu a- eminer has kind ried, or be reconciled voto her husband, and let of benevalence, though he focake not the husban! put away his wife. more of one fort

12 8 But to the remnant 1 (peake, and not the then of the other, Lord . It any brother have a wife that believeth in that sons felnot, if the be content to dw.ll with him , let him I weth. not forfake her.

13 And the woman which hath an husband are e to in others that beleaseth not, if he be content to dwell with Paragrams her, let her not for lake bim.

3 Thirdly, he warnet's them that they they may not defram! one another,

la sfectionen

5 Bre addeth an exception, w leffetheone abstring from the other by mutuall fourture they may the better it is them? Test to orage, to be elementarily ferriting be expected, the control by the better is a subject to orage. of as it were from manuagent ev be sitted of someont encie dD sustang eig. s F fily, be r-a, tern that mat ingels not un, ly ne, every for all ma, bur for them which base not the girt of continen y, and his girt is by a , equitar trace of God, e 1 w/fb = 6 Sixtiy vbe great a mereferance admost non truching the feward er myn 6 saktiv, de et en energe tame annount in trouting be be de marriage, to vert charaffing elt en 10 sa howed, in the front in house the gift of continence extensive that the bry outhern on a tile againe, that their conditione may be at peace. I have those else, in for account him which could managers dimandered from the colors of the conditions. rinces. So tobaine with Int., in it either the well yeeldeth to the leptation, or els Tre cannot carl vo God with a qu'et con ciente . Met 5,31 J 19,9 mar, 0,11-2 lake .6,:8 7 Senerally, be forbid eth con entions & publishing of diustica (for ne speakern au the re of the rail, or while done, which was thin death enen-oy the law of the Roment a for While the health me hithat the an of im relage is go, tiffuigel, auf that from Carin in a mouth. SEigerly, be a firmer b, rharthole mairing . Which are already contracte betweene a fortufu l, and an wora this l

Of circumcifion and vncircumcifion.

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faithfull man with

I. Corinthians.

Of marriage and virginitie.

14 9 For the yabelessing husband is h fanctified to the wife, and the vabeleeuing wife is fanctified to the k husband, elfe were your children vacleage: but now are they I halv.

15 10 But if the vobeleeuing depart, iet him depart : a brother or a lifter is not in Subjection in m fuch things:11 but God hath calleth vs in peace,

16 For what knowest thou. O wife, whether thou shale face thine husband? Or what knowest thou, O man, whether thou shalt fane thy wife?

17 12 But as God hath diffributed to every man, as the Lord a bath called enery one, to let him walke : and fo ordaine I in all Churches.

18 13 Is any manicalled being circumcifed? let him not o gather his uncircumsifien; is any called vacirouncifed ? let him not be circum-

to Circumcifion is nothing, and vacircumcifind is nothing, but the keeping of the comman-

dements of God. 20 4 Let euery man abide in the fame vocati-

on wherein he was called. 21 Art thou called being a feruant? P care not

for it; but yer if thou mayeft be free, vie itrather. 22 For he that is called in the 9 Lord, b, ing 2

s The infidell is not feru int, is the Lords freeman : likewife also he that is called being free, is Christes feruant. 23 🕏 14 Yee are bought with a price : be not

the feruants of men. 24 15 Brethren, let euery man, wherein he was called, therein abide with God.

25 16 Now concerning virgins, I have no I This place destroy commandement of the Lord : but I give mine faduife, as tone that bath obtained mercie of the

Lard to be faithfull. to be bajtin d, and 26 I suppose then " this to be good for the * prefent necestitie : I means, that it is good for a that make oans me

man fo to be. the very enufe of farmitten. For the child on of the faithfull are holy, by vertue of the conenant, even before Bapmin and bagti me is anded ui the fen e of it at bounefie. In H. and wereth to aggerion : who it is the vuffaithfull for face the faithfull free, fayed to because to is for taken of the victaithfull. He Whom any turn thing fallethaut. It Least ery manapon precence of this libertie thould give occufion to the vofaitafull to depart, bee giverh to voderstand, that marriage contracted ex ith an infidel, ought praceably to be kept, that if it be possible the infidel may be woone to the faith as Taking accasion by that which he fay lof the bondage an i libertie or matrimonie , be digrifferb to a ger einl doct ine concerning the outward state and condition of mant life, as Circumcilion and vacircumci-Ann, feruitule and treertie: warning every mangenerally roline with a conrented minde in the Lord , what stare or condition focuse bee be in because that shole agricult things, as to be circumcifed or vocircumcifed, to be bond or free. are not of the fubit once (as they te me it) of the kingdome of beauen. cound him to a cert one kinde of it'e. 13 Notwith landing bee gour hivs to vuderftand, that in thele example; all are not of like fo. et pecause that circumcition is not fimply of it feife to be defired , but for has are bound may defire to be free, Therefore berein onely they are equall, that the hingdome of God conflitted not in them and therefore thefe are no hinderance to obey God. # He is ford to 2a ber his uncerewinession who by the helpe of a Consurer in recours oth an upper kinue which is dent by the daying the chimic with antiframent, to make it to scart the nut Celfus in his 7, backe and is than 2, the time 6.c. p. As though this exiling were too unweight a caling for Chieff. q. Hee that is in flate of # fernant, and is couled to be a Chriftien. & Chap. 6. 10. 1 prt. 1.18.19. 14 He fhewerh the reafon ofthe vol keneffe , becaufe that he that defreth to be circum. ci'ed, maketh himfelfe fubiret to manstradition, a i f not to God. And this may be much more understood of superstitions, which some doe souldly accompande whings suddifferent, 15 A repetition of the general dostrine. Y Supersty and from the heart, that your doings may be approprid before Gid. 16 Her enjoymeth virginitie to no man , ver bee perfinaleth and praifeth it for another refrect , to wir , boib for the necefficieof the prefent time because the farbfull could fearce abide in any place, and vie the commodities of this prefentlife, and therefore fuch as overe not trouble I with families , might bethe readier and alfo for the cares of this life, which marriage drawern with it of necessitie, fo that they cannot but page their mindes diffracted and this both place in women expecially. I The corewn lances confilered, this I confell year I less I that for ake this which I amminded to foothe ; and the truth is I am a man, but yet worth credite, for I baue she ned of the Lordie be fuch an one. u To remains a vergine. x For the necessite which the Saints are durin subsect unit, who are continually to find up and downe. So that this costate in the section met unfit for marriage, were to

was that the weakenesse of the f. fb enforced them to the

27 Art thou bound vnto a wife ? feeke not to be loofed; art thou loofed from a wifet tecke not 28 But if thou takeft a wife thou finneft not :

and if a virgine marrie, the finneth not : neverthe- y By the (flesh)

leife , fuch thall have trouble in the y fleth ; but I he ungergiangeth 2 spare you. 29 And this I say, brethren, because the time is fint left, for marie a thore, hereafter that both they which have wines, age ringeth with

be as though they had none: 30 And they that b weeps, as though they went he b nach more not: and they that reloyce, as though they reloy- to a fill life, net beced not : and they that buy as though they poilele cause ties a service

31 And they that yie this world, as though is, but for those difthey vied it notifor the a fathion of this world go. commedities , which eth away.

32 And I would have you without care. The measure road of vomarried careth for the things of the Lord, how that they might he may pleafe the Lord.

33 But hee that is martied, e careth for the 71 would jour things of the worlde, howe hee may pleafe but weakeness were

34 There is difference also betweene a virgine in the latter end and a wife; the ynmarried woman carech for the of the world. things of the Lord, that the may be hely, both in By meeping, the body and in fipirir : but the that is married, careth frand all advertite, for the things of the world, how the may pleafe and by 107, at preher husband.

35 And this I speake for your owne & commo- which Ged gineth ditie, not to rangle you in a frate, but that ye follow ve here. that which is boneft, and that yo may cleane fall d The graife, the voto the Lord without separation.

36 17 But If any man thinke that it is uncomely eth us, that there for his vi-gine, if thee paffe the flowre of her age, is nothing in this and need to require, ler him dos what he will, he muth. h finneth not ; let mem be married.

37 Neuertoelelle , bee that ftandeth firme in married , hane their his i heart, that he hath no k need, but hath pow- ther and thither, er ouet his owne will , and hath fo decreed in his and therefore if aheart, that he will keepe his virgine, he docth ny man hane the

38 So then hee that giveth her to marriage, drous for him to line doeth will, but he that giveth her not to marriage, alone : but they that doeth I better.

39 18 The wife is bound by the mlaw, as long of the Lord alfo, as her bushand + liueth : but if her husband be Cless. Strem. 3. dead, the is at libertie to marrie with whom thee f Minde. will, onely in the " Lord.

40 But flice is more bleffed, If flice fo abide, in man eigher to marmy judgement : & and I thinke that I have also butte for webem the Spirit of God.

what thing, foener belong to this preit ming lifeamemore agretable to God then mariage (if it were pofficht) he would wift all oine thimfeliets to

God onely provided for. a For we are now Thefe things

e They that are it is more commo tare for the things

Hemeaneth that hee well inforce no barely what kinde of lafe is most commodious.

17 Now hee turneth himfelfe ro the Paren s, in whole power and authoritie their children are, warning hem that according to the former doftrine they confider what is meer and connenient fortheir children , that they neither deprive them of the coveffary remedie against inconcinencie, nor constraine them to mare riage where as neither their will doth leade them, nor any neceffitte ergeth them. And againe be prifeth virginitie but of it felfe, and not in all b He doeth well : for fo he expounds that verf 33 i Refolmed with bimfeife k That the weaknefie of his daughter enforceto him not, or any other matter, but that he may fafely krope her a vergire flil. I Proudeth more commodistilly for his children, and that not fimply, but by reason of such conditions as are before mentioned is That which hee spake of a widower, he speakerh now of a widow, to wir, that shee may marrie againe, fo that the doe it in the feare of God : and yet he differublera not, but faith, that if ftee remaine ftill a widow, the shall be void of many cares. m By the law of marriage, & Run. 7.1. * Religioufly, and in the feare of God. & 1.Theff 4.8.

CHAP. VIII.

1 From this place unto the end of the tenth Chapter , hee willeth them not to be at the Genisles profane bankets. 8 Hereftraineth the abufe of Christian libertie, 11 and forwesh that knowledge muft be sempered with charitie, that are cleane. Be it fo faith Paul : be it that we are all fufficiently inftiu-Aed in the know-Indge of Christ. I fay not Kithitan. ding that we must nat Amplie reft in chisknowledge. The reason is, that unleffe our knowledge be tempered with charitie, it doeth not onely not auaile but alfo doe:b much hurt,

because it is the mvthreffe of pride new redocth not fo much as deferve I name of godly knowledge, if it be separate from the love of God. & therefore from & love of our neighbour. a This general worde is to be abridged as appeareth verle 7. for there t. 4 Rinde of taunt in it, as wee may perceive by the next verfe. b Ministreth occa-Son of vanitie and pride : becaufe it is voide of charitie. e Infruited our meighbour. 2 The application of that aufwere to things offered to idoles : I graunt, fayerh hee that an adole is in deede a value imagination, and that there is but upe God and Lord, therefore that meate caunot be made holy or prophane by the idole : but it followerh not therefore that a man may Without respect vie thate meates as any other. d This worde (Idole) in this place is taken for an smage wester so made toreprefent fome godbead, that woo forp might be given unto it : whereup in came the worde (idolative) that is to fig. I mage feruice, e It is a vaine dreame. f Wien the Father is diffinguish Afrom the Sonne, Hee is named the beginning of all things. g Wee have our being in him. 4 Iohn 13, 13, thapter 12,3. h But as the Father is called Lord, so is the Sonne, God; therefore this worde (One) dieth not respect the persons, but the natures, i This h But as the Father is called Lord, fo is the Sonne, God: worde (B) doesh not fignifie the infirumentall cause , but the efficient : For the Father and the Sonne worke together, which is not fo to be taken, that wee make two saufes, fee. mg they have both but one nature, though they be diffinit perfens. 3 The reason why that followeth not, is this : because there are many men which doe not knowe that which you knows. Nowe the judgements of outwarde things depende not onely upon your conference, but upon the confrience of them that beholde you , and therefore your actions must be applied not onely to your knowledge . but also to the ignerance of your brethren. applying of the resion, There are many which connor eare of thinges offered to ido'es , but with a wavering confcience , because they thicke them to be vocleane : therefore if by thy example they enterprife to doe that which in wardly they thinked displeaseth God, their conscience is defiled with this eating, & thou ball beene the occasion of this mischiefe. R. By conseiner of the idile, het mea-neth the secret sud emet that they had within themselves, whereby they thought all thing, uncleane, that were offered to edoles, and therefore they could not we them with good conscience. For this force hash conscience, that if it be good, it makes beings indifferent good, and if it be eut?, it makes them euil. s A presenting of an objection: Why then, that we therefore be deprised of our libertie? Noy far h the Apoltle you shall lof- no part of Christianitie although you abiteine for your breibrent fake , is alfo if you receme the meate , it makerb you no wait the more boly , for our commendation before God confifteth act in meater but to vie our libertie with offence of our brethren, is an abuse of libertie . the time vie whereafts cleane co-trary , to wit , loto vie i , as inviting of it we have confideration of our weake brethren. 6 Au other plainer explication of the fate reafor, propounding the example of the fitting downer at the tible is the idoles remple, which thing the Contoibia-s did entil ac-compt of among things subificient, because it is simply forbidden for the cirsun tance of the place, although offence doe ceafe, as it shall be declared in his place.

A NI as ' touching things factificed vnto idols, wee knowe that wee a all hane knowledge: knowledge b puffeth vp, but loue c edifieth.

2 Nowe, if any man thinke that hee knoweth any thing he knoweth nothing, yet as he ought to know.

3 But if any man loue God, the same is knowen of him.

4 2 Concerning therefore the eating of things facrificed vnto didoles, we knowe that an idole is e nothing in the world, and that there is none other God but one.

For though there be that are called gods, whether in heaven, or in earth (as there be many

gods, and many lords.)

6 Yet voto vs there is but one God , which is that Father, f of whom are all things, and we g in him, and 4 h one Lord Iefus Chrift, i by whom are all things, and we by him.

7 3 But every one hath not that knowledge: for 4 many having k confeience of the idole, vatill this hours, care as a thing factificed vnto the Idole, and fo their conscience being weake, is de-

8 5 But meate maketh vs not acceptable to God, for neither if we eate, have we the more: nei-

ther if we eate not, have we the leffe. o But take beede leaft by any meanes this power of yours be an occasion of falling, to them that are weake.

10 6 For if any man fee thee which haft knowledge, fit at table in the idoles temple, shall not the conference of bim which is weake be boldened to est those things which are factificed to idoles?

11 7 And through thy knowledge shall the 7 An amplificaweake brother perith, for whom Crift died, tion of the argus ment taken both 12 8 Nowe when yee finne fo again the brc- of comparison and

thren,& wound their weake confeience, yee finne contraines : Thou against Christ. be, pleating thy

13 & 9 Wherefore if morate offende my bro- pife with thy ther, I will eate no flesh while the world flandeth, knowledge which indeede is no ce that I may not offend my brother.

(for if thee haddeft true knowledge thou wouldeft not filte downe to meate in an idoles timple) wilt thou deliroy thy brother, bardning his weake conference by this example to doe euili, tor whose faluarion Corift bimielfe bath dyed? & Rom. 14.15. 3 Au other amplyfication: Such offending of our weaker rethic redounded you. Christ, Set there's e let not thefe men thinks that they have to doe onely with their ore-thren.

R.m. 14, 18, 2 The concludion, which Paul conceined in his owner person, that he might not seeme to exact that of other, which here will not be first fubiect voto himfelfe. I had rether ((arth bee) abileine for ener from ali kinde of fieth, they give occasion of finne to any of my bretaren, much lesse would I refufe in any certaine place or time for my bruthers fake not to eate fielh offered to idoles,

CHAP. IX.

I He declareth, that from the libertic which the Lord gaue bim, is he willingly abiteined, is as leaft in things indifferent her foreld offendany, 14 fie forweth that our life is like visto a race.

A M I not an Apostle? am I not free? 2 hane I not seene lesus Christour Lotd? are ye not ceedeth any sumy worke a in the Lord?

2. If I be not an Apostle vnto other, yet doubt- fed matter of leffe I am vnto you; for ye are the b feale of mine things offered to Apostleship in the Lord.

3 My defence to them that c examine mee, all this mifebiefe, is this.

4 + Hane we not power to d eate and to drink? the Corinthians Or have we not power to lead about a wife thought thembeing a e fifter , as well as the reft of the Apofles, felves not bound

and as the brethren of the Lord, and Caphas? 6 Or I onely and Barnabas, have not we powe tie fet any mans

er f not to worke ? 7 5 Who & goeth a warfate any time at his hindelfe for an enowne coft ? who planteth a vineyarde, and eateth ample and that in e

not of the fruit thereof? or who feedeth a flocke, matter almost neand eateth not of the milke of the flocke?

8 6 Say I thefethings b according to man ? of both, but first of faith not the Law the fame also ?

o For it is written in the Lawe of Mofes, leader for your Thou thall not muffell the mouth of the oxe that felues that you are treadeth out the corne : doeth God take care for five, and therefore i oxen ?

10 Either fayeth hee it not altogether for oufakes ? For our fakes no doubt it is written, that he an ApoRle? which eareth, should eare in hop., & that hee that Aposte last bis thresheth in hope, should be particker of his hope. effect, in that that

1 Before he word ther in b.s proper thew the cause of

and alforate in au Waye to wit, that to depart from a inte of their libere pleafore. Therefore be propounderh

ceffarie. Aud yet be freakerb teneral'y his owne person. lf (faith he) you al-

will ele your libera tie am I pota fo free, freing Lam

he was appointed of Christ bimfelfe, and the authoritie of bis fo Stion was fufficien,ly confirmed to him amongit them by their convertion. And all thele this go he fetreth hell re their eyes, to make them ainamed for that they would not in the least wife the might be , deb-fe themfeine, for the weaker fake , whereas the Apoith himfeire did all that hee could to wit ne them to God, who they were viterly reprobate & without God. a B) the Lord. b As a feare weereb) it aprearce b (neperenily if at God is the authour of m. Acostic fire 3 Hee addeth his by the way, at if he would fay So far it is off , that you may doubt of my Apolil-thip , that I vie to refu e them which call it into controperfie, by opposing those the ge Antch the Lord bath done by me among t you o With like Lagrette m. me and my dangs.

Now touching the matter i felfe, he latth. Seeing that I m free and mely an Apolile , why m y not 1 (1 fay not ease of all things offe edito itoles) but be Aponte sway my not 1 (1 tay not eate of an tangs one eate of office) but he maintained by my labour, year an' beepe noy wire also, as the lords coffine of the Apporter swall of the and Lones, the Lords coffine, and Pere himselfer. I Provide exemple of the Control One to as is a Christian and a true beleener? f No. to line be the mitte of car hande 5 That bee may not freme to burden the Apolites . hec. . . se.t. .ha. it is fulfithat they not by an are gument of comparison, seeing y soulliest line by their wages, and hu, bandmen by the fruites of their labours, and thep aids by that the commert of their flockes. g Viest to got a margare? 6 Secondly bet bringesh footh the authoriste of Gods jostitution by an argument of comparison. F. H. no I no better ground them Gots lotterion by an argument extended to the time error ground reme the common cultions of men? 2 Bous, 5.4, a time, 18. a Was it Gods proper dreft to prouche for exemples he made tots I aw? for otherwife there is not the fmalleft thing in the world, but God bath a error fit. & R:m 15.27.

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11 4 7 If wee hans fowen vato you spiciouall things, is it a great thing if wee reaps your carnall things?

12 8 If others with you be partakers of this E power, are not we rather ? neuertheleffe, we haue gion, for neither in nor yled this power : but fuffer all things , that we

flould not hinder the Gospell of Christ. 13 9 Doe ye not knowe, that they which mi-

nifter about the & boly things, eate of the I things of the Temple? and the waica waite at the altar,

arempartakers with the altar?

14 So alfo hath & Lord ordeined, that they which preach the Gospell, thould live a of the Gosp . l.

Is But I have yed none of thefe this gs: 10 netme shen any other : ther wrote I thefe things, that it should be so done voto me : for it were better for me to lie, hen that

any man thould make my reloyding vaine. 16 For tho girl pr ach the Gotpel, Leane nothing to reloyce of for necoffice is laid vpon me, and whe is voto me, if I preach not the Golpal.

17 For if I doe it willingly I have a reward, but miereff wherein he if I doe it against my wil not mul standing the dif-

p. fition is committed vato mee. 18 What is my revail then a verely that when

I preach the Gulpel, I make the G. Spel of Ch. if ofree,t at I abuse not mine authority in the Gulpel.

19 For though I be fier from all men , yet have I made my i de feruant onto ali men, that I may winne the moe.

20 * And viito the lewes, I become as a lewe, that I mig it winne the lewes to them that are vnder the P Law, as though I were vader the Lawe, that I may winne them if at are voder the Lawe:

21 To them that are without Lawe, as thrugh I were without Liwe, (when I am not without Laws as pendining to God, but am in the Lawe through Coult) that I may winne then that are witness Laws:

22 To the weake I become as weake, that I may winne the wrake: I am made all things to

9 all men, that I n igh, by all meanes faue fome. 23 And tris I doe for the Gofp. Is Like, that I might be patcker thereof with you,

24 11 Knowe ye not , that they which runne in gate to liaing, net acace, tunne all, yet one receiueth the price ? fo runne that ye may obtaine.

25 And every man that producth mafferles, fabof maffes , or any a fraineth from all things: & they doe it to obtaine a ther furby systiffer. Corrustible crowne: but we for an vacorruptible.

Beitabeth wury ontal on of furprion by the way , that it might not be thought that he wrote this ms bonga be challenged his wages that was not payed him. Nay fayed hee, I had rether die, then not co at de in this purpofe to preach the Goffrel freely & 1 lam Executing precipities in fight, feeing tour the Lord hash intoyord methis orinerous waleful face it wishingly and to the love of God, nothing is to be allowed has I elos, If ; had ra her that the Gofpel thou d be enillfpoken of , toen that I fnould not require my wages, then won'd is appeare that I cookerb fe pa nes not fo ant chi for the of Gel. fake, as for my gaines & advantages, Bit I fay, this were not 20 Me, En. ab.: e my right and live de. Parreture n to rely in this ibing on, also in all orace (as mich as I could) I am ma fe all chings to all men, chat I might weign the was Chait, an in throng her worth them be wonne to Carit. o By galan nothen of com to wom i pre sents. " Alt Ca ana.2.3 y The ward Lane, on this star muit be reprained to be communal Law. rose a . int ff + ms, which may be done + 2.4; dine with a good on, coince : as if ho feel to surreme fei eine allest m. nailmeanes I min t faue ime. 3 : Me bringeth in another caufe of this mitchie e to wit, charthey Were giuen to glarconie, for these over folomee bankers of the three, and the civite of the Pricits was all a reason much celebraret & kept. Therefore it was bar for them which weeke about med to riotoplicate. Popularly when they pretented the linerale of calle a then by a pleafine be. htude, and a'fo by his gavne example, to footietie and marketion of the flets, flexing that they cannot be fit to tinne or wielde far the me games of Islamies were) which pumper up their bodies and therefore Mirimus, gine the can have no roward valeffe they take another course & trade

fo fight I, not as one that beateth the ayre. 27 Fut I beate downe my bodie, & bring it in . 1 The olde man to fubi ction leaft by any meanes after that I have which Britteth as

preached to other, I my felfe thould be reproued, a This word (Rea procurd) is not fet as contrary to the word (Eleft) lut as contrary to the word (Approved) when wee

fee one by experience not to be juch an one as he ought to be. CHAP. X

s If God spared not the I. wis , neither will he spare those mbo are of like condition. 3.4 touching the our ward fignes of his grase. 14 That is to abfurd, that fuch fould be partakers of the table of deusls, who are partakers of the Lords Suppey, 24 To have confideration of one neighbour in things indiffer ne.

Oreouer, beteinen, I would not that yee r He fettethout should bee ignorant, that all our a fathers that which be failed. were woder & that cloud, and all paffed through laying before that & fea,

2 and were all baptized vnto c Moles , in judgement of God that cloude and in that fea.

3 " And did all cate the d fame spirituall e meat, felfesame pledges, 4 % And did all drinke the fame spirituall of the fame adopdrinke (for they dranke of the spiritual Rock that tion and salvation followed them : and the Rocke was ? Christ)

5 But with many of them God was not pleafed; diag when they for they were & ouerthrowen in the wilderneffe, gaue themfelies

6 Now these things ere our bensamples, to perilled in the the lotent that we should not lust after cuill things wildernesse, being * as they also lufted.

7 Mither bee yee idolaters as were fome of nifoldly p mifhed. them, as it is written, & The people fate downe to and besides that. eare and drinke, and rose vp to play.

8 Neither let vs commit fornication, as forme fift y fpuken against of them committed fornication, and fell in one quenter idoles day three and twentie thousand.

O Neither let vs tempt i Chrift, as fome of also feeme to be there also tempted him, and were destroyed of end and purpose, ferpents.

10 Neither mutmure ye, as fome of them & alfo are thus minded, musmured, and were defiroved of the destroyer.

11 Now all thefe things came vnto them for great weight, that enfamples, and were written to admonith vs, vpon God will be angry whom the k endes of the world are come.

12 4 Wherefore, let him that thinketh he Can- they frequent deth.take heede leaft he fall.

13 There hath no tentation taken you , but blies and be bap-

fach as appertaineth to 1 man; and God is faithfull, the Communion, and confest Chrift. a Paul fpeaketh thus in respect of the concnant. & not in respect of the persons, fauing in general . & Exid 19, 21, 10 mb, 9 18 \$ Exidus 14, 22. 2 In effect the Sacramotio of the old talbers were all one with ours for they refree the Christonely woo offered himfelfe voto them in courts finalowes. & All of them were one y woo oncreation interest vito toem in citers in 2006s. E All of them profe baping d with the octoral diffue, but in the deley worsewith God cannot be charged, but they birmelikes, a Mafes being their quide, a Exedus 16 15, d. Toe fame that m, doe, e Manna, which was a foiritual mente to the beletuers, which in feith 'ay holds upon Christ who is the true meate. & Exed. the people. g Ded facram mealig fignific Christ, fotbat together with the figne. there was the thing fign fied , and the trueth it felfe , for God deeth not effer a bare fi me, but the thing firmified by the figure, together with it, which is to be reeeised with faith. Thomb. 16.63. 3 An amplifying of the example against them which are raried a way with their lufter beyond y bounds which God bath meatured out For the in the beginning of all cuill, as of idoletry (which bath plurtonie a compa ion vuto it) fo nication, tebelling against Chieft, murmuring, and fuch like which God punified mait fhar ely in that olde people, to the end that we which forceed them, & have a more full declaration of the will o' God; might by that meanes take better berde h Some read. peures: which fignified our factant nes : to encumisfion was to the Lewis a feale of righteonfreffe, Cto us a turty paserne of Bepsifme, and so as the other Sacraments,* Numb is quand 26 Ca. Pfame 206.14, * Exed.326.5 Numb 13, o. Totenpe Christia prouche him to a combate as 11 were, which these men decymbo abis to the summ ledge that he hash given them, and make it to ferue for a cloake for their luffes and wirkednege 2 Num 21.6.pfal. 106.14 4 Mum. 19.37. indg 1,24. k This eur age is caued the end, for it is the foutting up of all ages. a in conclusion. he defrendeth to the C ciorbiant themfelves , warning them that they pleafe not themfelges , but gather that they preuent the fubtilities of Satan. Wet he v'erh an infinitation, and comforteth them, that he may not feeme to make them altogether like to those wicked idolaters and contemners of Christ, which presshed in the williamene, & Watch commeth of weakeneffe.

of the bortible

against them which

hornbly and mathe fethings are

them which free feaftes , the fame because many men

chat thofe things are not of fuch With them, if they the them, for hat

Chrittran affeme

A TEST

Chap. Xi.

Mens neads couered. 74

yon be able, but will even m give the iffue with the tentation, that ye may be able to beare it. 14 Wherefore my beloued, flee from idole-

15 5 I speake as voto them which have voder-

which will not fuffer you to be tempted about that

flanding : iudge ye what I fay.

16 The cup of o bleffing which wee bleffe, is it not the o communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For weethat are many are one bread and one body because wee all are partakers of one

18 Beholde Ifrael which is after the P fleshiare not they which eate the facrifices a partakets of

10 What fay I then?that the idole is any thing? or that that which is factificed to idoles, is any

20 Nay, but that thefe things which the Gentiles factifice, they factifice to denils, and not voto God:and I would not that ye should have I fellowthip with the deails.

21 Yee cannot drinke the cup of the Lord, and the Cup of the deuils. Ye cannot be patrakers of the Lords table, and of the table of the deuils.

22 Do we pronoke the Lord to anger? are we ftronger then he ?

23 46 All things are lawfull for mee, but all things are not expedient; all things are lawfult for me, but all things edifie not.

24 Let no man fecke his owne, but enery man anothers wealth.

25 7 Whatfocuer is folde in the " fhambles, care ye, and aske no que ftion for confiince f ke.

26 & For the earth estile Lords, and x all that there in is.

27 If any of them which beleeve not call you to a feast, and if ye wil go, wantoener is fin before you, eate, asking no queltion for confeience fake.

28 But if any man fay voto you, This is facrinc d vnto idoles, eate it not , because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is.)

29 And the conscience, I far, not thine, but of that other; s for why should my libertie be con-

Shall get one upper hand? n Of thankelgiuing: where upon, that holy banket was e-Bed Euchariff, that is, a thanke feiuing. . A most effectuall pleage and no e of our knotting to ether with Christ, and ingraffing to nim. p I has is, as yet atferme their ecremonies of Are confining and quille, both of that worft.p and facrefice v H in any thing to doe with the dea is, or enter into that focietie which is begunne in the deut sname. I The heathen and prophane people were went to Bus we and while an ende of their featies which then kept to the hencur of theer god, in off ing mate off rings and drink offerings to them, with ban-Ret; and paffines. . Chap 6.14. 6 Comming to another kinde of things offered to idoles, hee repeare hithat generall tule that in the vie of things indifferer We ought : have confideration not of our felues onely, but of our neighbours, & therefore there are many things which of themselves are lawfull, which may be quill don- or ve because of effence to our reignbour. t Loke afere, Chapter 6.13. 7 An and ying of the role to the prefent matter: What locust is folde in the firm-bles, you gray indifferently buy to as it. A see at the Lord's band, & eate it either at home with I fai bull or being called home to the vafaithfull to wit, in a primate banker : horyer with this exception, voletic any man be prefent which is weake, whole could ence may be offen ted, by ferting meares offered to idules before the for benyon ought to nation only lera in not their weakenesse uThe field must was factifieed, was of die to fo do in the bambles, of the proce returned to the triers. Plain 1441. x Allthole thin were fit 15 full. 3 Atealon, for we mult take need that are liberite be not early from of & but the beauty of God which We ought to ofe with thank-figuring, he not changed into copietie, & that the ough our fault , if wee chufe rather to offe dithe conference of the weake, theo to yield alittle of our liber ie in a matter of no importance, & fo give occasion to y weake to in ge in fuch fort of ve and of Chriftian libertie. An' the Apoltle takerh thefe things upon his owne perfice, that the Corinthians may have fo much the leffe of allon to oppose any thing against him.

demned of another mans confeience ? 30 For if I through Gods y benefit be partaker.

30 For if I through Gods y benent be pattaker, why am I cuill spoken of for that wherefore I gine y If I way through Gods benefite tate thankes > this meate, or that 31 4 9 Whether therefore ye eate, or drinke, mate, who fould 2 or what focuer ye doe, do all to the glory of God, through my fault,

r what locuer ye doe, do all to the glory of God. cause that benefite
32 Give none offence, neither to the Lewes, nor of God to turns to to the Grecians, nor to the Church of God :

33 Euen as I please all men in all things, not & Colos.3.17. feeking mine owne profite, but the profit of many, on: We must or that they might be faued.

der oor lives in fuch fort, that we feeke not our felnes , but Gods glory, and so the faluation of as many as wee may: wherein the Anoftle flick ith not to propound himfelfe to the Contachians (euen his owne floche) as an example , but fo that hee calleth them backeto Chrift, vary whom he himfelie bath regard.

CHAP. XI.

I He blameth the Corinchians for that in their holy affentb. ses, 4 mon doe gray having their head conered, 6 and women on reheaded, and secatife these meetings tinded to eura, at whom nyied propriene o inkers with the holy Susper of the Lora, as which he requireth to be celea

BE to vee tellowers of mee, even as I am of to 2. The flag.

2 'N . w brethren, I commend you, that ye re- : The fif h tresmember all my thir gs, & keepe the ordinances, as tife of this epifite concern ng the I dehu ed to m o you.

3 . Bu I will mat yee know, that Carift is the profibe affem berd of one woman; and the man is the womans olies, contenting bead, and Goods a C riftes head.

4.3 E sery b man p. syling or prophecying having apparell of men any thing on his head, dishocoureth his head. y thing on his head, dishonourets in stream.

5 4 Bir was a woman that prayeth or prophe the order of the Lords Supper, and

clist bar, hea ed, sifhonoureth per head; s for it of the right yel of is even one very thir gas though the were thatten, frictuall gehr, Euro 6 Therefore if the woman be not coursed, let going about to re-

her also be thorne: and if it be shame for a woman thing: , he begins to be thorne or shauen, let her be couered.

7 6 For a man ought not to couer ms nead: 1016 rail praife of teems afounds as se is the scheage and glory of God; but calling to fe jarthe woman is the glory of the man.

8 7 For the man is not of the woman, but the comelices and how woman of the man.

9 % 8 For the man was not created for the wo- fiait call policie, mans fake : but the woman for the mans fake.

10 9 Therefore ought the woman to have afterward toey o power on her head, because of the 10 Angels.

right ordering of three points, to wir, of the comely

neth gotar thitanticu'ar lawer o neitre, which belong to the eccletraditions : which

4 Hee fetterh downe God , le Christ our me-

diatour . for the ende and marke not one'y of doffrine , bit alfo of ecclefiallieal? comelinede. Then applying it to the question proposed touching the comely apparell bo n of men and women in o b'the affemblies he declare: hahar the woman is one detrembenesch thema by the midinance of God, and that the man Is fo fabirat to Chrift, that the glory of God or ghe to appeare in him for the pres-minence of the fixe. " E bef : 23, a In that, that Christ is in modificary 3 Hr eof be gatnereth, that if men doe either pray or preach in publike affemblies han ag cheir beads conere (which masch in a filine of fishe cor. ii) they did as fo Were spoile in elelues of their dig mie, against Gods ordinance, ble ante treth that this was a politick away fraing neighor treation of ince of the t me that Paul line and by this reason, because in the contact and or min to frok breef inded in a w. fembly, is a figure of what to m. 4 A dir like for reco. Indeed, that women which them them then in publike & rec'elistical ladients' es with at \$\frac{3}{2}\$. figre and loken of their fubrection , that is a fay vicobered . It a re them felues . The first argumen takers on be commonfed e of man, forf much as usture teacheil wonien rom it it eiln neit for then to con eab and bar braded feeging V the harb gruen thein thicke & lou, haire which they do for high rely trimme and decke, that they can in no wife abide to have a litation, 6 The taking a nay of an obie Cron: Haue not men a fo ha re given them? I ge nt fairh the Apolile, but there is another metter in it: Fr man resina e tothis enne a dipurp le, thar u glory of God thout appeare in bis ule & authorit er tut the woman was made that be profession of her obesite ce, fire anight more honour fer bust and or Gine 1.26, and c 1. and o 6. cets/ 3.10. The property the respective receipts working by \$\tilde{y}\$ that the man is the matter whereo wo - n was frit made. & Genel . si. 3 Secondly, by that, that the woman was made for man, and not the man fur the womana take. 9 The conclution : Women must be couesed, to shew by this externall figne their fibredion. . . A rouering which as a token of jubititiens, to What this meaneth , I doe not yet underffand.

Kkk 2

II Is Mener-

en He that would have you tempted for your profites fake, will give you an ifice to efcape aut of the tenta-

s Now returning to those idoles feattes , that he may not feeme to dally at all, first he promifeth that bee will vieno other ressonsthen fuch as they knew very well themfelues. And be vieth an induction porow."ed of the agreement that is in the things them feloes. The a ly bankets of the Christians are pledges, fift of all . of the communitie thar they haue with Carity and next, one with another. The Ifigelites alfo do ra

consumation in one felfe fame re ligion : therefore fo doe the idelaters also invac zhemfelues with abeir idoles or deuils iather (for idoles are noshing) in those fotemne bankers, wherevpon it followeth , that that

eable is a rable

nifie in their facii-

fices their mutuall

of deuils, and therefore you muliefchewit: For you can not be partakers of the Lord and of idoles together, much lede may fuch paukets be accounted for things indifferent. Will yes then Arme weth God? and it you die,

shink- you that you

Womens heads couered.

31 Adigreffion

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pught to rut them

11 11 Neuertheleffe, neither is the man without

the woman neither the woman without the man which the Apostle d in the Lord. 12 For as the woman is of the man, fo is the man also by the woman; but all things are of

> 13 Indee in your felues. Is it comely that a Wornan Fra- vinto God vicemeted?

> 14 Doeth not nature it felfe teach you, that if

a man haue long haire, it is a tha ne voto him? 15 But if a woman haue io g ai git is a praife voto ber: for her have is giam ecfo a econe-

16 3 But if any man loft to be contentious, the have no fuch cultome, neither the C arches of

not alore , but wa-17 # 14 Now in this that I declared positions not, that yee co we tog ther, no wi pofite, but

> 13 Is For first of al, when wee come together in the Cautch , theere that the ale differnions minong you : and ! believe in to be true in fome

> 19 16 Fo there mult be her-fies tuen among you, that is e which are suppropued among you, might be kr w.n.

20 When y. come together therefore into one place, this is not to ease the Luris Supper.

21 For very man when they fhom eate . taketh his owne fipper afore, and one is bungry, e To be a conering and andt it is drui ken

for her , and fuch 1 22 17 Take ye not noules to eate and to drinke int detpife y. the Church of God, and flame them that he nortweat thell fay to your thall i praife you in this ? I p aif you not.

23 . Fig & name received of the Lord that which lalloh us believed varo you, to mit. That the Lord left strathenight when he was betrayed, tooke his a 1:

24 4 And when he had gluen thankes, he brake it, and fart, Take eate : this is my body, which is i broken for you; this doe yee in rememorance

25 After the fame maner also he tooke the cup, when he had supped, faying. This cop is the News T frament in my blood, this do as oft as ye drinke is, in remembrance of me.

26 For as often as yee thall eate this bread, and dirik; this cuppe, yee thew the Lords death till he come.

TOLK HATTY I . g de bie in a matter of gresteft importante. 15 To celebrate the Lords Superit ange in the opini erbart beredenot onely confert of loctime, buralfo ot hift n that the mit powhaned. 16 Al hough that fehilmes and he-when a valle and they we consequence of beliefs. I Wash experience that image to see the base image to see the second materials and the second materials and the second materials. I would be set to see that the feet of the second materials and the second materials are second materials and the second materials and the second materials are second materials and the second materials and the second materials and the second materials are second materials and the second materials are second materials and the second materials and the second materials are second materials are second materials. \$ E ites to make at a corner literhercome, 17 The Apolletbioketh it good to the away . I as car so friber a use although they had brite a long time , and with comes, about a view in Churches, and were appointed and inthitured by the Apont 5 18 fee but take arous forme of keeping the Lordes Sup er, one of the instagon one, the pirts whereof tre thefe, touching the Pan ou s. to the we ! hat Lo is death, by preaching his worde; to bleffe the bread and the wordby cilingup into Nami of God, and together with prayers to declare the triting on the set, and finally to delige the bread broken to be gaten and becappe over ed a be disobe within nhe faining. And touching the flocke, that surely min xim ne himilife, that is to by, to produce both his knowledge, and a for faith in the pennance; to floorest tooks the Lords death, that is, in true fach to yetliv to Livyord and intention; and latt of all, to take about did the Millington had been and to drink the wine, and time God tha hes : This was Pouls and the Apolitha matter of ministring, . . Matt. A5.16. mirke 14. 12. ink 12 19. 1 This word (Broken) noteth out while we Could his miner of dea h, for although his ingges were not broken , as * she theenes legges were ; jet was his body very fore tormented, and torne, and bussfed,

I. Corintifians. The Lord's Supper 27 19 Wherefore, who foeuer shall externis bread, and drinke the cuppe of the Lord & vowor. 19 Wholesess

> 28 4 10 Let 1 euery man therefore examine him- aright, are guiltie felfe, and fo let them eat; of this bread, and drinke and wine, but of

> 29 For nee that eateth and drinketh vnworthily, that is, of Cariff, eateth and drie keth his owne damnation, becamfe and that be griehe m lifeerneth not the Lords body a

> 30 2 For this cause many are weake, and licks & Otherwise then among you, and many fleepe.

should not be judged. 32 Bit when wee are judged, we are chaftened to The examination

of the Lord, because we should not be condemned tion of a mans with the world. 33 2. Wherefore, my brethren, when yee come Supper, and theretogether to eate, tary one for another.

34 43 And if any man be hungry, let him eate voto it, which can at home, that ye come not together vnto condem- not examine themnation. 24 Other things will I fet in otder when I felues : as children, come.

thily, shall be guilde of the bod, and blood of the ty Savaments, that

is vie them por the ching it felfe, noufly publified

for it. meets is fuch mya 31 For if was would " in ge our felues, wee handled.

4 2 Cer. 13.6. tie required to the fore they ought no: to be admitted furrous and mades men, alfo fuch as either haue no

knowledge of Chrift,or not fufficient, although they profeste Christian Religion: & others fuch like. I This place beateth d wine the faith of credit, or unwrapped faith, which the Papifts maintaine, m Hee is faid to discerne the Lordsbody, that hath confideration of the worthing Be of it, and therefore semmeth to eate of this means with great reservence. 11 The prophaning of the body & blood of y Lord in his my teries, is tharpely punished of him, and therefore such a mischiefe ought dilivently to be prevented by judging and correcting of a mans felfe. n Try and examine our felues, by faith of repensance, feparating your felues from & wicked. The Supper of the Lord is a common action of the whole Church , and therefore there is no place for private suppers. 23 The Supper of the Lord was in-Hituted not to feed the belly , but to feede the foule with f communion of Christ, and therefore it ought to be feparate from common banquets. 14 Such things 23 perteine to order, as place, time, forme of prayers, and other fuch like, the Apolile tooke order for in Congregations, according to the confideration of times , places and perfons.

CHAP. XIL

I To drawe away the Counthians from contention and prude, hee sheweth that spartenall gifts are therefore di-uersly bestowed, 7 that the same being to native ech ather imployed, is weemay grow up together into one body of Christ in fuch equall proportion and meafure, 20 as the members of man's hidy doe.

Ow concerning spinitual gifes, brethren, I would not have you ignorant.

2 * Yeeknowe that yee were b Gentiles, and of this treatife, were Caried away voto the dumbe idoles, as yee touching the right were led.

3 Wherefore, I declare voto you, that me man & speaking by the Spirit of God, calleth Lesus execrable: also no man can fay that lefus is the they abused them : Lard, but by the holy Ghoff.

4 Now there are diverfities of gifts , but the celled , bragged

d Same Spirit. And there are diuetfities of administrations, bed God of the

but the fame Lord. 6 And there are divertities of a operations, but and having no their brethren; abused them to a vaine oftentation, and so robbed the Church of the vie of those

into the third part gifte, wherein hegineth the Corine vaderffand , that for they that examb cloufly of them, and fo roba

praise of his gifts :

s Now be entreib

gifts. On the other fife , the interious fortenmed the better , and went about to make a departure, fo that all that body was as it were fromered & rent in pieces, So then hee going about to remedie thefe abufes willerh them firft to confider diligent'y , that they beue not thefe gifts of themfelues , but from the free grace and liberalitie of God, to whole glory they ought to bestow them all. a Ignorant to what purpose these gifts are ginen you. a He producth the same by comparing their former trate with that otherein they were at this time indued with those excellen: gifts. o Astouching Gods fermee and the Cournant, meere firangers.
a The conclusion: Know youtherefore, that you cannot fo much as moone your 3 The COULTING A CONTY YOUR PRESENT THAT YOU ASSOCIATED THE MODE FOR THE PROPERTY OF THE PROPE offices divers, but that one telle fame Spirit, Lord & God is the giver of all thefe gi'ts and that to one ende, to wit, for the profit of all. d The Spirit is plainely di-

from sae boly Ghoft, and makesh men ft to wenderfull things, God

Hinguiford from the gifts. e So Paul calleth that inward force which commeth

Charch.

5 He declareth

whis manifold die

ale: fitte , and rechometh vp the chiefe ..

felt gifts , beating.

wit , that all thele

zhiogs proceeded

abat into their

heads, which he

fayd before, to

from one lelle

6 Wifedome i: 4

pobach teach , tue

alfo for them that

proper to the Pa-Stours office , as the

word of knowledge

agreeth to the Di-

'i By operation hee

workings o. Gods mighty sower,

excell am ngil

kis meracles , 45

propie Ifiail by

the band of Mo

fes: that weich bee did co E sas

the deliverse of his

grainft the Frie'ts

of Baal , in fen-

duci downe fice

from beauen to

fice canacear

in lafery,

canfieme has acre-

while thee Ath by

Frances.

exhort and confort, which it ne is

Same Spirit.

God is the fame which worketh all in all. 21 12 And the eye cannot fay voto the hand . F. 7 But the manifestation of the Spirit is f ginen baue no neede of thee ; nor the head agains to the 12 Nowe on

to enery man, to g profit withall. 8 For to one is given by the Spirit the word f The helyGhost. of h wifedome : and to another the word of know. obeneth and bero-

ledge by the fame Spirit: era bimfelfe freely in giving of thefe 9 And to another is given faith by the same gifts. Spirit: and to another the gifts of healing, by the g The ofe and benefit of the

same Spirit: 10 And to another the i operations of great workes; and to another, k prophecie; and to ano-

ther, the 1 discerning of spirits : and to another, divertities of tongues; and to another, the interpretation of tongues.

11 4 And all thefe things worketh one and the felfe fame Spirit, diftributing to every man feuerally 6 as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but one

very requires, not body: s even fo is to Christ, onely for them 13 For by one Spirit are wee all baptized into " one body , waether me be lewes, or Grecians, whether we be bond or free, and have beene all made to o drinke into one Spirit.

14 9 For the body also is not one member, but 15 10 If the foote would fay, Because I am not the hand, I am not of the body, is it therefore not

of the body? meanith those great 16 And if the eare would fay, Becarfe I am not the eye, I am not of the body, is it therefore not

of the body? 17 "If the whole body were an eye, where mere the hearing ? If the whole were hearing,

where were the faeling ? 18 But nowe hath God disposed the members every one of them in the body at his owne pivalure.

to For if they were all one member, where mere me bodie?

20 But now are there many members, yet but one budy.

Peter in . h. milter of Anna, cand Sachua. R Foretelling of things to eime. LIVhereby false prophets ar in wen from true, who can Peter rafted Philip in After sering Samon Ma us. After S. 10. & Rom. 12.3. ephol 4.7. 6 Hee added more on mer formething eife to wis, tout authorigh those gifts are vuequall, yet they are mon wifely dru ded, ecause the worl of the Spirit of God in the rule of this diffribution, 2 He ferreth foorth his former faying by a nimiliting calco from the body. This fayeth bee, is manifeltly feene in the bodie, white meinbeis are tures , but yet fo knit ogerner , that they make but one borie. app youg of the fimilitude So migat wee also minke , tayeth bee , of the yfitcall poly of Carite for all wee coast beleeve, whether wee on Iewes or Gennies, are by one felre fame Baptiline joyned together with out head, that by that meanes, there may be framed one body oun, act of many members; and Wer have drur ke one felfe fame fpitit, that is to lay , a spirituall feeling , per-Servere ice and marion commin to viall, out of one cuppe. in Christianie sogether withing Charles, in To be come one old with Christ. . By one quick: king drinke of the Lordes blood, wee are mid- garrakers of his holy 9 Hee am liffieth that whi h followed of be smilliude : as feer should fay, The value of the body is not onely not left by this divertite of minbers, but alfo it could not be a o dy , if it did not conflit of many , and the fewere diso No ve hee buildeth his doctrine upon the foundations uers members which hee had layed : and if it of all nee con innerth in his purposed similizante. and afterward hee goeth to the matter bare yand imply. A. fint of all hee fresherh vato mem which would nave separated the attelues from those whome abey equied, because they had not such excellent girts as they move this is, fayeth bee, as if the foote hould say it were not of the body, occasife to not the hand or the eare, because it is not the eye. Therefore all parter ought rather to defend the voite of the bully being coupled together to fettle one the other. It Agence speaking to the outer herewith hearth the thinks in all come to paffe which they deite to was, tax all in al be equallo e to mather, there would followe a destruction of the whole body, year, and of themfelues: for it could not be a body , unlesse it were ma e of many members knit together . an : druers one from the other. And that no man m ghe finde fault with shu diuch was viege il, bee addern that Godhimfelfe hath coupled all thefe together. Therefore all mail remaine coupled together, that the body may remaine

feete, I have no neede of you. the other fide. ste, i rade no neede of you.

22 Yea, much tather those members of the bee freaketh wee. bodie, which feeme to be P more feeble, are ne. were indued

flaty.

23 And vpon those members of the bodle, willing then vet which wer toinke most volonest, put were more to desprie the

9 honeftie on , and our vicomely parts have more interious as vacomelineffe on. promable . and 24 For our comely parts neede it not but ferued to no vier

God hath tempered the body together, and bath for God, fayeth ginen the more honour to that part which bee, bath in tuch fort rempered 25 Leaft there frould be any diaifion in the bo- that the more ex-

die ; but that the members thould have the fame cellent and beaucare one for another. 26 13 Therefice if one member fuffer, all fuf- licese the more

fer with it : if one member be had in nonour, all abred and fuen the members reior ce with it. med of , and ther

27 Now ye are the bodie of Christ, and mem- they should have bers for your ! part. more care to fee

23 - And God bath ordained some in the voto them and to Church : as first Aposties , secondly Prophers, by this meanes thirdly teachers, then them that doe miracles : af - the pecefficie ter that, the gifts of healing , t belpers , " gouer- which is on both parts , might keepe nouts, digernitie of songues. the whole body

29 Are all Apostles ? are all Prophets ? are all to reace and concolumbiat alteachers?

30 Are all doers of miracles?! are all the gifts be countered of healing a due all speake with tongues? due all apartithey are of day uers degrees and interpret?

31 4 But defire you the best gifts, and I will because they are yet thew you a more excellent way.

invocad together. they have a com-

munitie both in commodicies and Elecommodities, p. Of the finalists and alless offices, are accepted for the security of the section, of the matter than a view them, y Shand reflect that offices to the profit of preferance of the whole body. 13 Nowe Lee appliera toe fame doctrine to the Corinchians Without any allegerie, warning them that feeing there are divers to echious and ditters girts jut is their dicite, but to offend one against abother either by enuse or ambition , but rather that they being it your to gether in love and charitie one with another, every one of them be. Sw to the profit of all , that which hee hath reverued, according as his minutery doesh require of For all Churches whereformer they are differfed thorough the whole world, are dimers members of one 4 Ephelians 4.11. & The inces of Dencous. is He festech foorsh the oracro" Elders, which were the maintainers of the Churches difergine in Heeresa chern them than are aminimus and couldness, a certaine boy ambition and coule, to wir, if they give themselves to the best gifts, and such as are most producte to the Courch , and forfithey contend to excell one another in love , which large patfeth all other gifts,

CHAP. XIII.

He fleweth that there are no coft foencellens, which in God: fight are not ecrement, of Charitie be away: 4 and therefore he digre Soib unto the commendation of it

Though 1 speaks with the tengues of men r Heartalouth and Angels, and name no lone, I am as sound high of the site, the excellencie ding braffe, or a b thir kling cymbal. 2 And though I had the gift of Prophecie, and there hely this

knew all fecress and all knewledge, yea, if I had the sychour ite all o faith, fo that I could sen ocue & mourtain s, all other gifts are as nothing beand hath not lone, I were nothing. fore God which

3 And though I feede the poore with all thing terri weth my goods, and though I give my body, that I partly by an inbe burned, and haue not lute, it protiteth me ly alfo by an argument taken of the

Kkk 3

end , waer-fore those gifts are given. Fir to wear in pile are those gives, but to Gods glory, and the profite of the Courch, as is be over rone if to that the feight's without Chan rivie , baue no right vie. a A v ry carnet kind of amplifying a matter, as of hee fand, If there were any tingues of An els, and I had them, and did not of them to the benefit of my neighbour, it were not intelligens a veine & gratting Rind of babosing. b That greeth a rade and no corraine found a By faith be mean of the gift of doing miracies, and not that faith which suftified, which cannot be word of Charatte as the other may, & Mat. 17 20.

4 * Loue

Loue. Tongues. Prophecying.

Hee deferfbeth

the force and na -

ture of charity.

parely by a com-

Pa ifon of conrrantes , and parely

by the effects of

the Corinthians

may understand, both b . w profi-

gable it is in be

Caurch , and bow

ne ell-ry: and also

how face they are

ficing an inhere-

fore hold vainely and with a cause

d Ward for word

deferreth weath.

f Resoyceth at

e It is not consu-2012/10165

righteoufnes in the

righteous. For the

g Againe he com-

mendeth theex. gellengie of cha-

witten in that that

it faill neuer be

abolifhed to the

Sainus, wenereas

they are proud

ir felfe : where by

1. Corinth ans.

4 * Lone & fuffereth long : it is bountifull : loue enuieth not : loue doth not boaft it felfe : it is not

5 It doth e no vncomely thing : it feeketh not her owne things: it is not prouoked to anger: it

6 It reioyceth not in iniquitie , but f reioyceth in the tracth:

7 It suffereth all things: it beleeveth all things: it hopeth all things : it endureth all things.

8 3 Loue docth never fall away, though that prophecying be aboli hed, or the tongues ceafe,

or sknowlenge vanish away. 9 + For we know in h pare, and wee prophecie io part.

10 But when that which is perfect, is come, then that which is in part shallbe abolithed.

11 5 When I was a childe, I spake as a childe: I voderftoode 23 a childe, I thought as a childe: but when I became a man, I put away childith

Hebreroes meane by 12 6 For i nowe we fee thorow a glaffe datke-Bruth , righteoufne :. ly : but then finall mee fee face to face. Nowe I know in part : but then shall I knowe even as I am

knowen. 13 7 And now abideth faith, hope and lone, even thefe three : but the chiefeft of thefe is loue.

the other gifts which are necessary for the building up of the Courch , fo long as welive here, faall have no place in the wor dio come g The way to get know. ledge by prophecying. 4 The real in : Because we are nowe 1 that state, that wee bave neede to learne dayly, and therefore we have neede of those nelpes, to wit, of she gift of tongues , and hoowledge , and also ofthem that teach them Butto what purpole feruethey then, when wee have of tained & gover the full know-Itage of God, which ferue now but truthem which are imperfit, and goe by degrees to perfection? h W. leaves unperfully, 5 He facted household that that he fayed by an excellent smillinde, comparing this life to our infancie or childboode. wherein we fingger aud stammer rather then freike , and thinke and vicerftand but childiff things, and therefore have neede of fach things as may forme and frame our ton un and minde : But wee i we become men, to what purpose thould frame or: con see and minds: East when we become ment, we wan purpose include were defirethed fram mening; those colliding copes, and furblike though, whereby our childhood is framed by little and little? 6. The applying of the limitude of our mail lemoode to this presenting, wherein weader keep behold bequenty abings, according to the final measure of light which is given vs, through the vnderitanding of tongues , and hearing the trachers and ministers of the Courch; trength, to that heavily and eternal life wherein when we of our maus age and behold God bunfe fe prefent , and are lightned with his full and perfect light, to What purpose thould we defree the voice of man, and those worldly things which pro mott imperfect ? Bat yet then , tha'l sil the Saints be kait both with God , and bermeene themfeluer with mott tettent lone , aud there ore chatitie ihall not be abolifhed, but perfected, alshough it faall and be thewe h foorth & enterraced by fuch maner of duenes as requiredly and onely belong to the minimite of this life, All this must be wisterflood by com sergion. 7 The conclusion . As if the Apofile frould fay , Sa h therefore fhalice our condition thenthut now we have three things , and they remaine fare it wee be Christes, as we home which true religion sangoz conflit, to wir, faith, hope, and charitie. And among thele, charitie is the shiefelt , because it reafeilings in the life to come as the tell doe , but is prifected and accomplished. Far feeing that faith and hope tend to things which are promifed, and are to come, when wee baus prefently gotten them, to what purpose thus, divise have faith and hope? but yet there at length thall wee truely and perfrait lous both Gud, and one another,

CHAP. XIV.

2 Hee commendesh the sife of prophecimety and by a fimileud taken of mufic ill infirements, is be teachein the true use of interpreting the Scriptures: 17 bee taketh away the abuse: 34 And forbiddesh women to speake in the Controcation.

Pollower after loue, and couet fpirituall gifes,

z lie juferrerb now of that , that be intebrine:

Therefore feeing charitie is the chiefest of all, before all things fet it before you as chiefe and principall; and fo e teeme those things as most excellent, which profit the greater part of men : (as prophecie, that is to fay , the gift of teaching and applying the doftrine, waich was contemned in respect of other guits, although it a charlett and mo thecettary for the Courch) and and those wouch for a thew feeme to be marueilous as the gifts of long les , when a man was finddenly indued with the k towledge of many tongues , which made men greatly amazed, and yet of it fel e was not greatly to a y vie, voietie cause wete autotespreter. A What prophecie is , he fleweth in the third verfe.

2 2 For hee that speaketh a ftrange b tongue, speaketh not voto men, but voto God : for no man heareth bim : howbeit in the spirit he speaketh fecret things. 3 But he that prophecieth , speaketh voto men independent ou-

4 Hee that speaketh Grange language, edifieth Wast gineter to

himselfe : but bee that prophesieth, edifieth the that the mysteries 5 I would that ye all fpake firange languages, the be ter knowen

but rather that yee prophecied for g cater is nee Ther by it is evithat prophecieta, then hee that incaketh disers deve coas prophetungues, except hee expound it, that the Courch the sift of toogass may receive earfication.

6 And now, brethren, if I come unto you better they this: speaking divers tongues what shall I profit out, a difference the except a speake to you, either by renelation, or by indge amiffe, in knowledge, or by prophecying or by doctriner

Moreoue: things without life which give more account of a found, whether it be a pipe or an harpe, except then of prophethey make a diffunction in the found , how thall eying : because it be knowen what is piped or barped?

8 And also if the trumpet give an vicertaine thing more to be found, who thall prepare himfelte to battell!

9 So likewife you, by the tor gues, except yee herevpon followed 9 50 likewile you, by the to gues, except you another abuse of their words that have supplied in how shall it the gut of congues, be vinderstood what is spoken ? for ye shall speake in that the Cotinin the ayre.

10 4 There are fo many kinds of voyces (as it in the Congregation, commeth to paffe) in the world, and none of them respecter, which

11 Except I know then the power of the voice, fome print of him, I fhalbe voto him that fpeaketo a Barbertan , and that frake them,

he that g fpeaketh, thalbe a Barbastan voto me. 12 5 Euen fo, for a fouch as yee couet foir itual the right vie of gifri,feek : that ye may excell vito the editying of there came thereby

the Chu ch. 13 Wherefore, let him that Speaketh a ftrange beaters: and come tongue,h pray that he may interpret.

14 6 For if I pray in a firange tongue, my and appointed not E spirit prayeth : but mine under standing is I with- for any primate

15 What is it then? I will pray with the spirit, of the whole but I will pray with the m vuleritanding allo: I company. will fing with the fpirit, but I will fing with the b A range land understanding also.

16 7 Eife, when thou bleffelt with the " fpirit, fland without an how shall bee that o occupieth the roume of the interpreter. unlearned , fay P Amen , at thy giving of toankes, rion which he bath

to d edifying, and to exhortation, and to come ching the gift of tougues. For why. of God might be ought to ferue, is that they made forfought thegift of tongues was a bi-gged of. And th ant vied to: gues thing although it yet he corrupted that gift, because no pr. fit to the

Interpretation necessary.

a He repreben-

mans commodity, but for the profit guage, which no mon can under-

mon affe notice

were inffirmed

received at the Spirit,

which norwithflau ling he abufeth, when he fpeaketh mifferies which none of the company can and offand, d Wisch may ; yh a me in the fludie of gedienefe. 3 He festeth foorth that which or faid, by a familitude, which e The company he borowerb and taketh from intriuments of muticke which although they speake not perfectly, yet they are diffinguilled y their founds, but they may be the bet-ter vied. f. That doe fitly viter the man at force 4 He proposeth that interpretation is necessarily to be loyout with the gift of tongues, by the mantold variety oflanguages, infumuch that if one freake to a lother without an interpreter, it is as if he looke not e. As the Patists in an or a join us, of they that amedianthe power out force Rebrew or Greeke word in the Pulpit cefere the unlearned power. ple, thereby to get them a name of wrine lines in f The conclution : if they will excell in those spiritual gifts, as it is meet, they must freke the profit of the Church, and therefore they must not will the gift of tangues, whelly there we an interpreter to expound the thange and volucionen tonger, whether it be bimfelfe that freaketh, or a cother interpreter. A. Tray forther a interpretation.
6 A teafen Because it is not further for visco freake from the Congregation, that wee our feloes doe worthip God in fp. rit. that is, eccording to the afferha; we have received, but we must also be understood of the company, left that be unprohable to other which we have lighten a 410 per markon on the company, 1411 that be unpro-bled together, in afterney conque. K. The gir and infliention which the forms given me, deth his part, but only to my felle. I. Ne given community to the Church by my prayers. m Sothet I may be underfreed of other, and nor infire & other. An other reason : Seeing that the waole Congregation must agree to him that speaketh, and also witnesse this agreement, how thall they give their assent of agreement which know nor what is fooken? " Onely without all cenfider a sion of the bearers. . He that fitteth as a prinate man. p So then one vitta red the prayers, and all the company answered, Amin.

1 00 13 it thingues, Editying

4 He propounderh himfelfe for an ex-

emple , both that

ebey may be aiha

med of their foo-

alfo that he may

efchew all fufpi-

gion of equie.

words.

q A very few

o Now he reproca ueth them freely

for their child (b)

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not bow this gift

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was given to the

profite of the Church, is turned

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into an inflrument

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4 Mar. 18,3.

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on : Therefore the

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the unfaithfull

and vobeleeuers.

voleffe it be refer-

ted to prophecie (that is to fay , to

the interpretation

of Scripture) and

that that winch

is spoken, be by

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XI Another argu-

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wonne in the nube

hearers.

ENTE. ₫ Ifay.t8.t1.

omter Candeth all

ftrancers, whose language they vo-

thed the stubbura. ne of the people,

lift ambicion , and

feeing he knoweth not what thou fayeft? 17 For thou verely giueft thankes well, but the

other is not edified.

18 8 I thanke my God, I speake languages more then ye all.

19 Yet had I raiber in the Church to speake I fine words with mine vnderstanding, that I might also iestruct others, then ten thousand words in a

20 9 Brethren , be not 4 children in voderftanding, but as concerning malicioufnes, be children, but in understanding be of a ripe age.

21 In the ! Law it is written, & Be men of other

tongues, and by other languages will I speake vnio this people : yet fo shall they not heare mee, faith the Lord. 22 10 Wherefore frange tongues are for a figne,

not to them that beleeve, but to them that beleeve not : but propoecying ferueth not for them that beleeue not, but for them which beleeue.

23 # If therefore, when the whole Church is come together in one, and all speake france tongues, there come in they that are I volcarned, or they which beleeved not, will they not fay that yeare out of your wits?

24 But if all prophecie, and there come in one that beleezeth not, or one volcarned, he is rebuked

of all men, and is judged of all,

25 And fo are the fecrets of his heart made manifeli, & so he will fall downe on his face & worthin God, and fay plainely that God is in you in deede.

26 14 What is to be done then, brethren? when ye come together, according as every one of you bath a Pfalm, or hath doctrine, or hath a tongue, or bath regulation, or bath interpretation, let all things he done voto edifying.

27 13 If any man speake a strange tongue, let it be by two, or at the most, by three, and that by coarle, and let one interpret.

28 But if there be no interpreter, let him kerpe filence in the Courch , which (peaket, languages,

and let him speake to himselfe, and to God. 29 14 Let the Prophets speake, two or three,

and let the other judge. 30 And if any thing be reuealed to another .hat

fitteth by, let the first hold his peace 31 For ye may all prophecie one by one that all

may learne, and all may have comfort. 32 And the : spirits of the Prophets, are subiect

to the Prophets. 33 For God is not the authour of confusion,

but of peace, as we fee in all the Churches of the

34 15" Let your women keepe filence in the Churches : for it is not primitted vnto them to speake: but they ought to be subject, as also & the Law faith.

like affemblies. For by this meanes it commeth to paffe , that the faithfull feeme to other to be madde, much lette cao the voraithfull be intructed thereby f Locke Actes 4.13. 12 The conclusion: The editying of the Congregation is a rule and square of the right wife of all spiritual gibs. 3 The mater how to vie the gift of tongues. it may be lawfullfor one or two, or at the moft for three, to vie the gift of tongues, one after another in an affembly, fo that there be fome to expound the fame if there be none to expound, led him that hath that gift, speake to himfelfe alone. 14 The manner of prophecying : Let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no : If in this examing ion the Lord give any man ought to speake , let them give him leaue to fperhe Let euery man be a imitted to prophecie, fenerally and in his order, to fare foorth as it is requilitie for the edilying of the Church. Let them be content to be subsected to others judgment. I The destroye which the Prophets bring which are in pired with God Sairit, 15 Women are commanded to be filent to publike all mblies , and they are commanded to asks of their ansbands at home, + 2.I'm.a,1a. & Gene.3.16.

35 And if they will learne any thing, let them aske their husbands at home : for it is a thante fun women to speake in the Church.

36 16 Came the worde of God out from you? either came it voto you onely?

37 If any man thinke himfelfe to be a Prophet, tife o' the right vie or a spirituall, let him acknowledge that the things of faritual gifts that I write voto you, are the commandements of to aller bites, with

38 17 And if any man be ignorant, let him be 110-bisns might ignorant.

39 'S Wherefore, brethren, coner to prophe. cie, and forbid not to fprake lang lages.

40 Let all things be done honethly, and by forthe all things

aught not to care for fuch as be flubburnely ignorant, and will not a lide to be tough , but to go forward notwichttanding in those things wortch are right. 18 Pr poecie ought unply to be retained and kepe in Congregations , the gift of tongues is notice be for bidden,but all things muft be done orderiy.

ČHAP. XV The Goldel that Paul preaches. 3 The death und refurreition of Christ & Paul fame Christ. 9 He bad serfeenteth that Church , whereof a terroard or was made a minifer. . 2 Christ first rose agains. & we al. said trise by him 26The Laft inimit, deain. 39 Tote bapingid for Lead 32 At Epreins Paul fought with beafts 35 How the dead are varied. 45 The first Adams The laft 47 The first and second man. 53We fails all be chang. d. we fall not all fleepe. 33 D-aths fting. 37 V ffirie. 58 Conflancie and fleafadnife.

M Orconer, 1 & brethren, I declare vnto you t The fixth treat the Gospel, which I presched vnto you, tie of this Epitic. which wee have also received, and wherein yee concerning the rea continue.

2 And whereby yee are faced, if yee keepe in or passing over memory, after what maner I preached it voto you, from one matter b except ye haue beleened in vaine.

For first of all . I delinered vnto you that bringeth no new which I received how that Christ died for our bing to the end finnes, according to the & Scriptures,

4 And that he was buried, and that he arose the deritande that third day according to the " Scriptures,

5 * And that he was seene of Cephas, then of to twarne from

the c twelue. 6 After that, he was feene of more then fine goeth not about hundreth brethren at a once : whereof many re- to entreate of a

maine ento this present, and some also are all-epe. miliog matter, 7 Afrer that, he was seene of lames; then of all chiese point of the Apostles-

8 : & a And last of ell, he was seene also of me, if it be taken away their faith as of one borne out of due time.

o * For I am the least of the Apostles , which to nought. And am not meete to be called an Apostle, because I so at the le. gth perfecuted the Church of God

and his grace which is in me, was not in vaine; but is the gound and I laboured more aboundantly then they all:yet not out, and confir-Lbut the grace of God which is with me,

11 Wherefore, whether it were I or they, to we taltimotic of the preach, and so baue ye beleeved.

12 (3 Now if it be preached, that Chrift is rifen of the Apostles,

five bundreth brethren , and last of all by his owne, & Gal a 14, a In the profelfen whereof you continue get. b Which is very nofurd, and cannot be, but sout they that believe, must reape the fruite of faith. & Isais 3.5. t.pet. 4,24. "Ionxi 21. % lotn 20 19. e Of toofe twelve picked and chofen Apoliles. which were commonly called twelve, though ludas was put out of the number. d Mit at fluerall times, but together and at one instant, & Actes 9 5. a Hee mainteineth by the way, the authoritie of his Apolitelhip, which was requifite to be in good credit among the Cortothians, that this Epiftle might be of force and weight among them. In the means feafon he compareth himfelfe in fuch fort afier a cercaine dinine art, with certaine other, that he maketh himfelfe inferious to them all. * Epnef 3.8. 4 Epbef.3.7. 3 The first argument to procee that rhere is a refurrection from the dead: Chrift is rifen againe, therefore the dead Radl rife againe.

16 A generall como clusion o the treza fliaipe repreben. to . . leatt tae Ges alo e leeme io tkemfeltt:s to be

u Skilfull in knowe 17 Th Church

furraction; and be vied a transition.

to another . Mewng first that be bat the Corinhians might vethey had begen be right courfer sud next that be the G fel, which

mult needes come he beginneth this treatite at Christs 10 4 But by the grace of God, I am that I am: returrection, which me h it firit by the

> Schotures, and by the witnesse and of more thes

4 The fecond by

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dead, then is not

5 The proofe of that absurditte by

other a turdicut

If Carat or not

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kon is i aiue . and wea elins.

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Christ ve taken

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nishment of figue, in value thould we

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motes were forwillen us , if they

remaine : but they

a They are yet so

aver finnes , wnich

him. 13 5.4.5, 2.

ere not fanitifi.

wine immaine , if

Chrift infencs tiom death.

the returnection of

1. Corintmans.

from the dead, how fay fome among you, that his enemies k under his foete,

13 4 For if there be no returrection of the dead, death. then is Chritt not rifen:

14 4 And if Christ be not rifen, then is our prea-

raifed up Christ : whom he hath not raifed up, if fo be the dead be not raifed.

16 " For if the dead be not raised, then is Christ por mila!

17 And if Christ be not raised, your faith is vaine: 2 ve are 2 yet in your finces.

10 , If in this life onely we have hope in Christ,

we are of alimen it e work miferable. 20 1. But now is Christ risen from the dead, it and was made the & f first finites of them that

21 12 For fince by man came death, by man same alfo the refairection of the dead.

thall all be g made aline. 23 13 But enery man in his & owne order : the 6 It ficies is Chrift, afterwarde, they that are of

Christiet his comming Shall rife againe. 14 Then fealibe the h end, when he bath delinered up the king lume to God , even the Fa-

25 For he must reigne vill he hath put all

there is no refurrection of the dead?

ching vaine, and your faith is also vaine 15 And was are found also falls witnesses of God : for wee have reftified of God , that he listh Chrift rifen agame.

18 8 And to they which are affeepe in Christ,

22 For as in Adam all die, euen fo in Chrift

ther, when he hash put downe i all rule, and all aushoritie and power.

si, norhaue 64, nernaue co-namel remiffen of their finnes. 8 Second'y, mlesse that his becermine that Christ role againe, all they which died in Christ neperished, So then what prosts commeth of faith? 9 The chird argument which is also taken from an abfurdicie : for unbeile there be another life, wherein fach as teult and beleeue in Chrift fhallbe bleffed , they were the most miferable of all creatures , because in the first invite on field, they were the non mirragine of all creatives, including the former region ment. Therefore Christ is is feu againet. In the pure thin the last conclusion to the first proposition of the against that followers. Christ is rifen against Therefore. for Mali wee the fattafuli (for of them he spealeth) tifeagaine; Then fol-loweth the folt reason of this co sequent; for Christias set foorth maters, the con dered of , not as a private min apart and by Limfelfe , bur as the firft fruites: And he taketh that which was ! owen to all men, to wir, that the who'e heave Ann no eastein mas, which was to over to an men, to vert, that the who distable in the first trutter. If Colon 1518 treat duties, If He east what he to the first front of the frants of court to off may write family field the soft of the frants is a not the first frants in a first family and the first truth of the frants in a first family and the first truth of the frants is a not confidence as opposition of the first family and the first family a Le to Adam , that as f. o woue man Adam , fione came one all, fo from one inca while, life commete when all ; that is to day that all the lambfull, as they die, because by maure bey were borne of Atam, to because in Christites are made she carifien of Gos by grace, they are quickedes and settored to Lie by bim. & Shill place of the visit of Chit 13 Het doe h two bings together : for he the werb batting refutett on it in fur it fort on it non to C tot with all his members , that no with a sking be facte ; alle h toem , both in time (to, he was the bers, nor no with a large grown be dear) a "1.1.1 become, because that the took find that soft agreement be dear) a "1.1.1 become, because that thou him and in him is also do the art goods. Then by he do also the gather no the next argument.

3. 1. For f. 4.5. 2.4 The form a significant with rest he for a confined to the other hands are with restricted and multireigne. And this is the miner of all reigne , that the Father would be the And to be King in his Some, who was made men to whom all things are made lubieft (he promiter ourly except) to the end that the Father may therwinds triumoh in his Sourse the conquerour. And be maketa two pairs of this reigie and dominiup of the Same, where it the Fathers glorie conflicts; to wit, the our comraine of his summers (.. bereof some must be deposted of all power , as Same and "I the A. Lel, be they never for proud and mightle, and other ment we've eily applitus . , sea h) and a p sine and full delenery of the godly from all entires, abat by this meanes Got may bully fer fourth the body of the Conrub, cleaning fait one when head Courfe, was hingdome and gloon, as a king in his fabred's Mirepuer, bu p & ein the frit d. gree of this kingdome to the referrection of his Some, with a the bead; and theper edition, in the full committeen of the members with she head to hee find be in the latter day. Now all thefe tende to this purpofe, to freeve + avnielle the dead doerde againe, norther the Fatner can be King about all the may Chriff be Lind of all for neither flouddithe power of Satasan death be conscented not the ploty of God be full in his Sounce, in his Sounce in his Sounce, in

would fall a footed of all in power up have. " Pfal, 10,1. diles 1, 34.

26 The I laft enemie that thell be defiroyed, is & Chris

27 4 For he hath pur downe all things under appeared in the his feete. (And when he faith that all things are want, in which fubilited to him . it is may fefr that he is excepted, refeelt be rateth

which did put downe all things value him) 28 An a when suit i go that be fabdued onto canfe to it coper

iect varo nimahat did fab lue all things yader tam, that " God may be all in all.

29 15 Els what shall every do which are beprized which is taken o for dead? if the dead rife not at all, why are they from the whole then baptized for dead?

30 16 Wny are wee also in leopardic euery faillbe put under houses

31 By our preioycing which I have in Christ lefus our Lord, I die daily.

32 17 If I bane fought with beaftes at Ephefus him. 9 efter the maner of men, what advantagesh it me, # Plat. 8 if the dead be not raifed up? & 15 les vs 1 cate and drinke : for to morow we thell die.

33 19 Be not deceived : enili speakings corrupt Inbielt to his Fagood maners.

34 Awake to line righteouff, and finne not: for that is to fay, the 34 Awake to isne righteonity, and mine the Church which is forme baue not the knowledge of God , I speake Church which is been diffusely. this to your shame.

35 ao But fome man will fay . Howe are the partaker of his dead railed up and with what body come they foorth?

36 21 O foole, that which thou lowell, is not bedie of the quickened, except it die.

37 And that which thou fowest , thou sowest not that body that foll bee , but bate come as it will the refurrection.

falleth, of wheat, or of fome other. 38 42 But God giueth it a body at his pleasure, God, hath vs sub

tirm it . forthe Chierch , as head, and that ben bim . in then thell the Sonne ally agracife be fub a mas gin a him of I The faiting vp of the argum nto to the part : for if all his enemies ber feet , then muft death alfo foall be (utdued under + Pfal. 3.6

> ra Nosbecause the fonne was not ther before , but 1 because his body. and not yet wholly elory, is not yet fully perfect, and alfobecaufe the

Saints which bee in the graves , fhali not be glorified anbus Christ as he is God , hath us fub. Father hash , but as

he is Priefishee is subielt to his fathe: together with vs. August booke t. chap. 2. of the Tentitie. n By this high kinde of speech, is fer forth an incomprehen-fi de glory which floweth from G.d., and for the fill all of to, as we are soyned together with our head, but yet fo, that our pad foll always referme his preemie neare, it The hith argument taken of the end of Baptisme, to wit, be an e that they wich are baperred , are biprized for dead, that is to fay , that they may have a remedy against death, be saufe that Baptifine is a token of regeneration. o They that are baptered, to this end and people that death may be put out in them, or torse agains from the dister, whereof baptemers a feale. 6 The link hangement 's Mellic thine be a refure feition of the dead 5 My Rivould the Appelles for dayly cast therestellues into danger of so many teaths? As though he faid, I die dry, as all the mileses I fifty can well with \$2, which I min true, y beatt of, to at I have fulfired among it you it The taking away of an objection: but thou Paul didft ambitiously, as commonly men are woom to doe, when thou diddeft fight with beaits at Ephelus. That it very like, fat h Paul, for what could that adnger wan beards a topenist, last? very stocked to ran, not what count count and unknown me, where it not for the globy of several life objects hope for ? Not open any goldy musters, now red by me of the property of the count again more which deposites on offsets companing also also excepting and definition; "The Top sharing also be considerable growth and the count and the country of the country are speeces to it Epicares use 19 The conclution with a fliaipe exhortation, that they take heede of the naugurie companie of oerrain- from whence nee fiteweih that this mischiese sprang venting them to be wisewith sobrietie vato problesufnelle 20 Nowe that he ca h prioued the refurrection, he discouereth their vol chaeife, in that they fooffingly demanded, how it could be that the dead froud rife againe, and is they did the againe, they allied mockingly, what manner of bodies they thould bale. There'ore he fendethithefe followes which feemed to themselves to be matuellon, wife and write, to be infructed of poore rude husbandmen. at Toou mighted baue leatned either of thefe . faith Paul , by daily experience for feedes are fower, and note, and yet notwith the iding fo farre it is off, that they periffi, that cont at wife they growe up latte more beausifull and whereas they are fowen mated and die , they fighting up green from death by the vertue of God ; and doth it feen e incledible to the that, or bodies should rife; om corruption, and that ludied with a laire more excellent qualities 12 We fee a divertitie both in one and the felte fame thing which b. th now one forme & then another , and yet heeperh it owne hinde, as it is emden in a graine which is fewen bare, but fpringeth up farie after auother fort : and alfo in amers kindes of one telfe fame fort, as amongh bealts; and also among things of diners forces , as the leavenly bodies and the earthly bodies : which attorning very the refurredition of the bodies, or the changing of them into a better liste, as a thing impossible, or fliange,

The last Adam.

15 Hee maketh

qualities of the

bodies being saifed : lucorruption,

to wit , because

they fhallbe found,

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a nature that can

not be corrupt :

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corruption.

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abe bodie by the

p:herlike helpes.

34 He fheweth perfitly in one

man is bid as feed

enen to every feed his owne bodie. 39 All fl. fb ir vor she tarec fl fb , but there is one fielh of even , and another first of beafts, and

another of fills, and accepted file is and earthly bodies : but the glori- of the beneathy is one, and the glerie of the cattid, it another.

41 There is another glorie of the funne, and another glorie of the moone, and another glorie of the fterres : for one fterre differed from ano-

ther flarre in glorie. 42 3 So also is the refurrection of the dead. The bodie is flowen in corruption, and is railed in inand honous : Pow-

corruption. 43 It is fowen in t dishonour, and is raised in rnear, drinke, and glorie; it is fowen in we keneffe, and is raifed in

without which this 44 14 It is fowen a naturall bodie, and is raised a spiritual bodie; there is a natural body, and there is a spirituall bodie.

45 25 As it is also written, The x first man & Adam was made a liulog forde; and the last Adam mas made a y quickening spirit

46 6 Howbeit that mas not fift which is fpiriword of glorie, and tuall : but that which is naturall, and afterward that former fweakenife, mlich ir fpiritnall.

47 The fift man is of the earth, cearthly : the fecond man is the Lord from a heaven.

48 27 As is the earthly, such are they that are earthly; and as is the heavenly, fuch are they also that are heavenly.

49 And as wee baue borne the b image of the earthly, fo thall we beare the image of § beauenly.

50 as This fay I, brethren, that c flesh and blood cannot inherit the kingdome of God, neither doth corruption taketite incorruption. wefurrection , when

51 39 Behold, I fhew you ad fecret thing, Wee fliall not all fleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye aituall body, which arthe laft & trumpet; for the numpet frall blowe, and the dead shall be raised up incorruptible, and gent , the one from we shall be changed.

53 For this corruptible must put on incorruppounderb & rettern tion ; and this mortall muß put on immortalitie.

faorth diligently. as That is called a ansturall bodie, which is quick-ned and majoraiced by a living foule onely, fuch as Adam was, of whome all wee are borne namerally; and that is faid to be a sportcustl, which together with a foule is quickened with a faire more excellent perrue to wit, with the Spirit of God, which descendeth from Christ the second Ad mino vs. x Adam is called the frit man, because bie is the rocte as it were grom wounce wee f ing : and Chris is the latter man , beraufe hee is the beginring of ali then in I are sprinall. I in him wee are all contrebended. & Gor. 2.7. Cornt in eath d a Spirite, by reafon of that mill execution nature, that is to lay God who dw ... of in homb with, as A last called a luting faile, y reafon of the fact orbits is be belt part in him. 16 Secondly be willesh the order of a bis double state or qualitie to be observed by the n total was hill, Adam beeing freared of the clay of the earth : and the formual followed and came "ponit, to aver, when as the Lord beeing from heaven, endued our fielh which was pre-Pared and made fit for him, with the fulnes of the Gothead. Willowing in durt, and wi olly given to an earthly nature. A Tec Lord is faid to come downe from heave noy that kind o' freech, whereby that which is proper to one in v.ushed of mother. 2. He appropris both the earth'y naturalizedle of Adam (if I may folip) to our bester, I long as they are naturally controllar on earth, to wit, in this life, and in y grace name also the ipinituality of Christ to the fame our hodies, after y they are tifened and hee faith, that that gotth before & this flatt fol-lower. I not a maine attac frimage, but fuch an one as had the trusth with is guiteelt 18 The concluing : we cannot be partakers of the gorie of God, mieffe exe pro ut all that greate & bitble nature of our bisdies fublish to corruption, bat The fame bodie may verdoined with in oriuptible glorie. e Fleft and blood are zake here for a living bodie, which i nucl a tains concerraption, a niefe it put aff corruption. 19 He goeth further , destaring hat it field come to palle that they en bich find be found al we in the satter day, thall sot desce id into that corruption of the grave, but shall be reased with a sudden change, which change is verie tequifite and that the certaine enjoying of the benefite and victorie of Carift, is de-Berred unto that latter time. & Ather that bath beene had, and nouer knowen bitherte, and therefore worth e that you gave good care unto at e Hise formed us Bhat the tim. foali be verie forte & Dlatia4 gie 2, theff 4 16.

54 So when this corruptible bath put on in - Ofe 13-14. corruption, and this mortall bath put on immor- # 1.1ohn 5.5. talitie, sam shall be brought to passe the faying, 30 An exhotration that is written, & Death is fwallowed vp into vi- taken of the profit

Chapari.

55 O death, where is thy fling? O grane, where Raud that the glos is thy victorie?

56 The fling of death is finne; and the Grength life is laid up for of finne is the Law.

57 * But thankes be vnto God , which hath gimen vs victorie through our Lord lefus Christ.

58 30 Therefore my beloued brethren, be yee fledfost, vamooueable, aboundant alwayes in the deadworke of the Lord for a much as ye know that your f Through the labour is not in vaine in the f Lotd.

CHAP, XVI.

z He exhortesh them to helpe the poore brethren of Hieru. falem: 10 Then be commended Timothens, 13 and fo with a friendly exheriation, 19 and commendations, endeth the Etiftle.

Oncerning the gathering for the Saints, as a Collections in I have ordained in the Churches of Galatia, old time were fo doe ve alfo.

2. Every a first day of the weeke, let every one the neit day of the of you put afide by himfelfe, & lay vp as God bath weeke, on which b proferred him, that then there be no gatherings theo to affemble

3 And when I am come, whomfoeuer ye shall a Which in times allow by eletters, them will I fend to bring your day, but new is calliberalitie voto Hierufzlem.

4 2 And if it be meet that I goe alfo, they that b That every man

goe with me. Nowe I will come voto you, after I have God hath to feel gone through Macedonia (for I will paffe through him with.

Macedonia.) 6 And it may be that I will abide, yea, or win- a fee tell-due of ter with you, that yee may bring mee on my way, the Epiftle is spent

whitherfoener I goe. 7 For I will not fre you now in my passage, but that all things be I trust to abide a while with you, if the Lord reserved to happing

8 And I will tarie at Ephefus vnill Pentecoft. For a great doote and d eff-chall is opened to the elliptog of

vino me, and there are nuany aduerfaries. 13 & Now if Timotheus come, fee that hee be went at it doe great

ewithout feare with youther he worketh the works things lyof the Lord, even as & doe. 11 Let no man therefore despise him : but con-

gey lim foorthfin prace, that hee tray come voto and that with all me : for I locke for thin with the breth ren.

12 As touching our brower Apolics, I greatly defired him to come ento you with the brettien : but his minde was not at all to come at this time : howbeir he will come when he shall naue convepieut time.

13 Watch ye: fland fait in the faith: qui.e you like men, and be fror g.

14 Let all your things he done in lone.

Chair, and that they haush given them felues to mis I That you han ar' nifter visto the Saints.) 16 That yee be i obedient euen onto fuch and be obedient tottem,

to all that help: with vs and libour.

17 I am glad of the comming of Stephanas, and meet is you from the Fortunatus, and Achaicus: for they have supplied feeing they have bethe want of vou-

yours : Lacknowledge merefore fuch men.

19 The Causenes of Alia falute you : Aquila

tha: enfueth, tha: fee og they vadersie of the other faithfull workemen, they continue and fiand fait in the truth of the doanne of the refureftion of the

Lords hilp & goods nes working in vis.

files appointment day one maner was themfelues.

led the Lords day. befrom , according to the abilitie that

in wheing offimiliar matters , vet Co pofed marke, that is to fay, to tit glorie of God and the Cortuthians. dl'incfit und con-

e Wilhaus any infl occasion of feare.
f Safe and found, kind of course lies

g Stephanas is the me ef a man anti net of a woman. Now orethren, before' you (ve know the h Given themfelue house of & Stephanas, that is is the hift wiss of A- meetly to the mi-

and scherence them and becontentiate ruled by them, as flowed them class ana their goods to 18 For they have comforted my & spirite and helve you withall, k Milleheart.

Take them for . fuch rich as they. Butl greinderd.

& Rom. 16.16. # . Cor. 14. 18. n. Bribefe mords. is berokened the fewere't kind of curfe and excommentesfrom that mas amengit the Temes :

and the words are

as much to far, as

and Prifeilla with the Church that is in their house. falure you greatly in the Lord.

20 All the bretaren greete you. Greete yee one another with an + hol. kitte. 2.1 The falutation of me Paul with mine owne

22 If any man loue not the Lord Telus Chrift, let him be had in execution m maran-atha.

our Lord commoth : So that his meaning may be this, Let him be accurfed even to the comming of the Lord , that is to fay, to his deaths day , even for ever.

23 The grace of our Lord lefus Christ be with "you.

Amen. Me lone be with you all in Christ lefus,

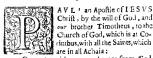
The fift Epiftle to the Corinthians written from Philippi, and fent by Stephanas, and Fortunatus, and Achaicus, and Timorheus.

THE SECOND EPISTLE OF

PAVL TO THE CORINTHIANS.

CHAP. I.

I He beginneth with the phrase of afflictions, & declaring what be bath uffered in Afra, to ind how tappely God affifted him. 17 He faith it was not open any lightniffe, that he came not, according to his promife.



AVL an Apostic of IES VS Christ, by the will of God, and our brother Timotheus, to the

2 Grace be with you and peace from God our Father, and from the Lord felus Christ. 3 4 . Bleffed be God, euen the Father of our

Lord Isfus Christ, the Father of b mercies, and the

God of all comfort.

4 Which comforteth vs in all our tribulation, 3 that wee may be able to comfort them which are in any affliction by the comfort wherewith we our fektes are comforted of God.

For as the c fufferings of Chrift abound in vs. fo our confolation aboundeth through Chrift.

6 4 And whether we be afflicted, it is for your ting forth of the dig- confolation and faluation, which is d wrought in the enduring of the fame fufferings, which we also fuffer : or whether we be comforted , it is for your .confolation and faluation.

And our hope is stedfast concerning you, in as much as wee knowe, that as ye are partakers of the fufferings, to (hall yee be also of the confola-

rion.

8 f For brethren we would not have you igporant of our affliction, which came vote vs in Afia . how we were preffed out of measure paffing firength, fo that we altogether e doubted even of

9 Yea, wee received the fentence of death in f our felues because wee should not trust in our felues, but in God, which raifed the deads

b Most mercifull. 3 The Lord doth comfort vs to this ende and purpose, that wee may fo much the more furely comfort others. e The mileries which wee fuffer may to mucu use more than the first in vs. 4 Hee decyclish that either bis affi-for Chrift, or which Chriss fulf neth in vs. 4 Hee decyclish that either bis affi-klons where with hee was often afficted for the confolation which hee received of God, may fultly be despifed, feeing that the Corinthians both might and ought to take great occasion to be confirmed by either of them. d Although faluation be ornen ur freely, yet because there is a way appointed us whereby wee must some to it, which is the race of an innocent and upright life , which we emift vunne, therefore wee are fayde to worke our faluation, Philippians 2. 12. And because re is God onely that of his free good will worketh all things in vs , therefore is hee fride to worke the faluation in ws by those felfe fame things by which wee muft paffe taemerlaftin: life, after that wee haue once ourcome all enemf Hee wirneffeth that hee is not onely nor afham i of his affichtiont, but that he defireth affo to have all men know the greatneffe of them, and alfo his deliverie from them, elthough it he not ye cheifte. e I knewe not at all what to poemerther aid I fee by mans beipe which way to fave my life. f I was resolved

10 Who delinered vs from fo g great a death. and doesn deliner vs : in whome we truft, that yet & From thefe greas hereafter he will deliuer vs.

11 4 6 So that yee labour together in pray 6 That he may et for vs , 7 that for the gift bestowed upon vs for not feem to boath himselfe, he attrimanie, thankes may be guen by many perfons bures all to God,

12 \$ For our reioy cing is this, the testimonie of confesse h that he our conscience, that in supplicitie & godly b pure - attribute in mucro to the prayers of nelle, and not in fieldly wildome, but by the i grace the faithfull. ofGod we have had our concertation in the world, 7 The end of the and most of all to vonwards.

13 For we write k none other things voto you, of God , and therethen that ye read or eli that ye acknowledge, and forethey ought to I truft ye shall acknowledge voto the i end.

14 Euen as yee have acknowledged vs partly, s Secondly be that wee are your m reloycing even as ye are ours, putterh a way an in the " day of our Lord lefus.

15 And in this confidence was I minded fir to light man, and fuck come vato you, that ye might have hed a o double a one as was not

16 And to passe by you into Macedonia, and he premifed to to come againe out of Macedonia, voto you, and come voto them,

to be led forth toward Indea of you. 17 9 When I therefore was thus minded, did I heth of the finalivie lightnesse ? or mind I those things which I care of his mind,

be . 9 Yea, yea, and Nay . nay ? 18 10 Yea, Golis r fa thfull that out word to- when he was ore-

ward you, was not Yea, and Nay. 19 11 For the Sonne of God Lefus Chrift, who also in bicleners. was preached among you by vs, that is by me, and being abfeur; and Silnanus, and Timothens, I was not Yea, and Nay : moreover hee probut in thim it was Yea.

20 12 For all the promises of God in him are wife Yea, and are in a him Amen, voto the glory of God & With clearenes, through x vs.

& Rom. 15.30.

and therewith alfe attributerh much afflictions of the

Saines , is the glocy be precious vato

othe: Caunder . to wit, that he was a lightly to be credired , feeing that

and came not. mind, according to the P fleih, that with mee thould and incertitie, which they knew torn by his voice

fent, and they ought te teib that be will neuer ac other-

and boly and true

as G. d himf life can witnesse, i Trustene to that very wisedome, which God of his tree goodnesse hash given me from beauen. & He fageth he writeth barely and fimgle : for ne that writeth in coloured fort , is rightly faid to write otherwife then wee reade ; and this hee faieth the Corinte in hall knowe and ike of very well. I Perfect yo m Pauls resorcing in the Lord was , that he had wonne the Coventhians : and they themselves reserved that such an Apostle was their instructour, and taught them fo purely and fincerely, n When he for fit as sudge, o Another benefit, 9 He putreth away their flinder and falle remore by denying it. & first of all in that that divers went about to perfivede the Corinthians, tout to the preaching of the Gofpell, Paul ogreed not to himfelfe ; for this was the matter and the cafe. p As men dee, which will raftly promife any thing, of change their purpofe at every turning of an hand of This I foodli far and on ay store ? to He calleth God to witneffe, aud for judge of his conftancie in preaching & teaching ovefelfe fame Gofpell. r True. and of two of faithfully it is more very b. wickanfl, to doubt, str. He toyoch aifo with bintelfe, bis fellowes as winetles, with whome hee fully confeored in teaching one felfe fame thing, to wir, one felfe fame Christ.

f Was an divery and wavering, & That is, in God. 12 Lait of all he declareth the fumme of his doctrine , to wit, that all the promifes of faluation are fure and ratified in Chrift. to Chroft es fer foorth to exhibite and faifill them ale moft afa furedig, and wethent all doubt. " Through our men.fferie. 21 18 And

s Seethe declaration of fuch faluextions in the fosmer Friftler.

& Ebbef.t Q. 1. pet. 1.3. a He beginneth after bis manuer with thankeleiuiug . which notwithflanding (otherwife then be Was Wont) b: applyeth to himfelfe: beginning his Epiftle wirt the fernitie of his Apoftlefhip , contrained (as it fhould feeme) by their

împorivaitie. which tooke an occasion to defpife him by reafon of his mileries. Bur be aufwererb char he is not fo affliced , but that his comforts doe exceed his affi-Stions , fin:wing the ground of them, enen the mercie of Godiche Father in Tefus Chrift.

a To him be przife

Within my felfe te die,

The earner of the 23 He attributed the praife of his sonftancie, onely to the gace of Gud, htough the holy Ghoft, and shere withall concludeth that they eannot doubt of his fairn, and his fellowes, without

doing inturie to

e Caufing griefe 4mongit you, which hee from d have

done if re had come

so them before t'er

had repetited them.

b For I trufted

shat you would tak that out of the

tony foorthwith,

with confidering

how you are per-

f maacathat my 20y 15 year 10y.

B He pafferb to

another part of

this Eptitle: who ca

gotwer bitanding is

put among the

aift.vvherevoro

he returneth a terevand, and be band-

Beth the releating and unlocting of

perfon, becanfe ba

feemed to have

given fufficient

tettim ne of bis

rejen ance: (hev.

ing the one vie of

excommunication on, o wit that it

procent not of

be red but of

Ance and (send)

fear, if we keere

no mesfure, se

Ferne Saran Las

Allthat forrers is

Co cicane wif de-

deui.l. a Asifbolaid.

ghe ince mous

swhich you knew I spar discontented

2.1 13 And it is God which ftablisheth vs with you in Christ, and harh anointed vs. 22 Who hath also fealed vs, and hath given the

y earnest of the Spirit in our hearts.

23 14 Now, 1 call God for a record voto my 2 folie, that to spare you, I came not as yet voto Corinthus

15 Not that wee haue dominion over your faith, but wee are helpers of your a joy ; for by faith ye ftand.

the Spirit at God, abemfelves doe know all this to be true. y An earneff, it, whatfoener is ginen neemiejues for know alithis to be true. y An extress is, menaforete is girle for extress in it primife. 14 Now comming to the matter, be fixeareth; that be did not one by, not lightly after his perpote of comming to them, but rather y be came not very them for this caufe, that hee might not be constrained to deale more not virio them for this caute start the might not be constrained to deate more firepely, with them using prefect, then he would χA_{sain} , in felle, and is the danger of many pure section of Heremone ball to prior of accognize, declaring that bee speaketh not as a Lord vnio them , bu as a sequant , appointed of winting that net treatern not at a Loto vino them, of a facilitate, appointed of God to comfort them. A flet, it, it the east of peace of confirence, which God is antibour of against tyrannow feare, of their without by the each of S Goffel.

CHAP. II.

n Hee excusesh his not common vontothern, a and privily reprehendeth :h m: 4 Hee fb-withthat fuches his aff. Etson toward thim, s that he neutr resoyeth but when they are merte. 6 Percesuing the adultioner (whom he commanded to be descuered up to Satan) to repent, hee requeffeth that they forgiue him. 31 Hee mentioneth bis going into Macedonia.

B Vt I determined thus in my felfe, that I would not come againe to you in a heavineffe.

2 For if I itake you forie, who is he then that should make me glad, but the same which is made forie by me ?

3 And I wrote this fame thing vnto you, leaft when I came, I should take heavinesse of them of whom I ought to reloyce: this b confidence have I in you all, that my iny is the roy of you all. 4 For in great affl ction, and anguish of heart

I wrote vnto you with many teares; not that yee should be made fory, but that ye might perceine the love which I have, specially voto you.

s And if any hath canfed forowe, the fame bath not made e me fory, but d partly (least I fhould

more e charge kim) you all. 6 le is sufficient voto the same man, that he was

rebuked of many. 7 So that nowe contratiwife yee ought rather to forgive him and comfort him, leaft the

same should be swallowed up with ouermuch heavinesse. 8 Wherefore I pray you, that you would 8 con-

firme your lone towards olo. 9 For this case alfo did I write, that I might

know the proofe of you, whether yee would be obedient in all things

10 To whom yee forgine any thing , I forgine alfo : for verel : if I forg usany thing, to whom I forgaue it, for your fakes forgane I ir in the b fight of Christ,

11 Leaft Saran should circumuent vs: for we are not ignorant of his i enterprises.

12 . Furthermore, when I came to Troas to preach Christs Gespel, and a doore was opened vnto me of the Lord,

13 I had no reft in my fpirit, because I found

had never felt st. & A for me (faith Paul) I have nomere to dee with him. @ Leaft I fould ourreburge tem, who is burd ned enough of himferfe, which I would be flat wreashed from him. That whereas before an uniform him. That whereas before any naw for him him. That whereas before any naw for him per year and the state of the property of th 3 He returne's to the confirmation of b.s Apolitelhip , & bringeth forth the tellimonies , both of his labout , and allo of Gods bleffing.

norTitus my brother, but tooke my leave of them. and went away into Macedonia. Now thankes be voto God, which alwayes

pit ft the k fauou: of his knowledge by vs in every the opining of the 15 3 For we are vuto God the sweete fauout of incenfe of the farrie Chrift, in them that are faued, and in them which 3 He denieth that

ought frould be 16 To the one me are the fauour of death, vnto take a away from

death, and to the other the fautur of life, vino life; the cignitie of his 4 and who is fufficient for their things? cause they sawe 17 4 For we are not as many, which make enidently that is

marchancile of the word of God : but as of fin- was not received I marchaneite of the word of God; out as of the with like fuceritie, but as of God in the fight of God speake in every place. many teit aed and we in Christ. derefted bim, feeing that be preacheth Chrift, not onely as a Saujour of them that

maketh vs to triumph in Chrift , and maketh ma- k He alludeth to

beleeue but aifo as a tue ge of them that conten Be b.m away all sufpition of artoga cis, authoriting all things that be fid, to the vertice of God, whom hee fetteth tincerely, and with marletflone affection; whereof be male in them witneiles even to ib: 6. verle of the nex chapter. 4 Chap. 4 1. We use not handle it crartily and concretally, et lefte forces of their we ought and he wieth a metabbere which is taken from buckuers, which wie to play she falls barioss with whatformer commeth into their band:

CHAP. III.

E He defireth no other commedation, 3 then their continuing an incian do viner commeanion, 3 were four i minimized in the faith. 6 He is a minifer, not of the letter, but of the Sprint. 8 He for weith the difference of the Law, and the Cofpell, 13 that the brightnesse of the Law delibrathey the Cofpell, 13 that the brightnesse of the Law. dimme the first tren lighten et : 18 But the Coffels doeth make manifest God countenance unto us.

 ${
m D}^{
m Oe}$ wee beginne to praife our felues againe? Or need we as some other, Episiles of recommendations visto you, or letters of recommendations from you?

2 Ye are our epif le written in our hearts, which is understood and read of all men,

3 In that ye are a manifest, to be the Epistle of a The Apollo fras 3 In that ye are mannen, to be the apparent meth his speech Christ, b ministred by vs, and written, nor with wifely, that by links yncke , but with the Spirit of the cliving God, and little he may not in tables of stone, but in fleshly tables of the stime from the

4 And Such d trust baue we through Christ to matter it felfe. God:

Not that wee are sufficient of our selves , to paines to write thinke any thing as of our felues : but out e fushci- , By the way he encient of God.

5 a Who also hath made vs able ministers of of God, gainst the 5 * Who allo nath made vs able mininters of mak interwrith the Newe Teframent and of the fletter, but of Epifics are comth-Spirit; for the letter killeth, but the Spirit gi- mes; writes, 30 uetb life.

7 If then the ministration of death moitten, Hrallufeth by with letters g and ingrauen in frones, was b glo- the way, to the rious, fo that the children of ifrael coulde not comparison of the beholde the face of Mofes, for the glotie of his rie of the Priest

commendation of the person , to the

Prielis , ondihe

b Which I tooke Certech the vertue

nr. weht by God.

h of of Leui, with

the minifterie of the Gofpell, and the Apostolical I minifterie , which be handlech afreeward none fully. a This to angle we flew, and that gierently may we bonft of the worthin fe and ruit of our miniferie. e In that we are fit and meet to make eines wen partakers effo great agrace. a Sie amplifielt bis minja meet to make constrained partialers eggs year a grace. A meanigement on minds frerie and his fellowes: that is to say, the miniferic of the Goff ellowappring it with the miniferic of the Lak, which her confident his top ellow of Mofes, by whom the Law was given against whomehe feiterb Chill the au hour of the Gospell New three maps four rake from the veriet course cear and or the miniferies.
The Law reas it were a writing of it felleded, and without efficacies but the Golphill, new contain, 124 tivele therepretended difficile, increasing on the Golphill, new contain, 124 tivele therepretended difficile, increasing limiting upon the both according all temporaries of the modern death, according all modern difficults and the both according all the modern difficults and the both according to the The gonernance of the Law ferue fert a time to the promife. The Gulf ell remaineth roth and of the world. Therefore what is the glutie of that ju comparife in cethe muelte of this! f Net of the Law but of the Gefeell. g Imprinted and ertue muente or con: faver of the Law, but of the Vespett, famportet and morau in so that by this place we may plantly precine, that the Apolite speaked not of the communities of the Law, but out if the communities of the Law, but out if the ten communities of the Law, word Glery, betokeneth a brighin fi, and a masefre, which was bodily in Mafesa bus ferrishally in Christa

countenance

The valle. Liberty.

Il. Corinthians

The image of God)

& Whereby God offereth, yearandge.

ned, but alfo me are crowned as 1. thteons. the ten commindes ments themfelnes, seerther with Ma. fes, is abolified, if w : confider the ministerie of Mofes apart by it felfe. 3 Hee thewerh wherein ftandeth this glory of the Gelpel. 10 wit, in that that it fecteth foorth plain'y ard euidently, that Which the Law e the ned outkely, for it teut them that braid it to be bealed of Chart. evbich was to

come, after it had

versus ted them.

Exed, 34.34.

4 Be expoundeth

I Nov be plain-

do their vocation

and horerely, ne.

A Though we are

with mistries and

calamities, yet we

broken in pieces

both he and his

weth the Street not as a dead thing , but a guickning Spirii, working life, A To wis, of Chrift, which beine impu-1:d to vs as our e.vne, we are not onely not contem. I The Law, jea, and

12 3 Seeing then that we have fuch trust, we vie great beldnetle of speech. 13 4 And me are not as Moles , which put a vails upon his face, that the children of Idrael should not looke vnto the mende of that which should be abolished. 14 Therefore their mindes are hardened : for vatill this day remaineth the fame couering votaken away in the reading of the olde Testament, which vaile in Christ is put away. 15 But enen voto this day, when Mofes is read, the vaile is layd oner their hearts: 16 Neuenheleffe when their heart shall be turned to the Lord, the vaile shalbe taken away,

countenance (which glory is gone away.)

E righteoutheffe exceeds in glory.

rit be more glorious?

ceeding glory.

be glorious.

8 How thall not the immittration of the opi-

9 For if the ministery of condemnation was

to For even that which was glorified, was not

It For if that which should be I abolished aras

glorious, much more thall that which remaineth

glorious, much more doubt the ministration of

glorified in this point, that is, as touching the ex-

17 Now the a Lord is the & Spirit, and where the Spirit of the Lord is, there is liberty. 18 5 But we all behold as in a mirrour the glorie of the Lord with open face, and are changed into the fame image from glory to glory as by the Spirit of the Lord.

by the way the alleglorie of Mofes his covering, which was a token of the darkenesse and weakenesse that is in men, which were rather dulled by the bright finning of the Lawe, then lighteed, which courring was taken away by the comming of Chrift, who light-Leth the hearts, and turt oth them to the Lord, that wee may be brought from the f querie of this blindnelle, and fer in the liberty of the light, by the vertue of Christs Spilit. m Into the very tottome of Mofes his ministerie. n Christis that feirit which taketh away that covering , by working in our hearts, whereunto aif Law it felfe called vs, though in vaine, because it speaketh to dead men, witill the form quickneth vs. 4 Ich a 14. 5 Going forwards in the allegroy of y conering, he compares he comp and (patheling, yet doeth it not only not dazel their eyes, which looke in it, as the law doth, but alfo transformeth the with it beames, to that they alfo be partakers ci the glory and incling of it, to lighten others : as Coult faid vinto his, You are the light of the world, whereas he brintelfe was the onely light. We are also com-Lianded in another place , to fine as caunles before the world , because we are partakers of Gods Spirit. Bur Paul speakerh here properly, of the ministers of the Gospel , as it appeareth both by that that goeth before , and that that commeth after, and that, fetting them his owne example and his fellowes.

CHAP. IIII.

I He fleweth that he hath follaboured in preaching the Gospel. 4 That fuch are enemblended of Satan, who doe 2101 perceine the brightneffe thereof, 7 that the fame is carried in earthen veffels, 10 who are subsect to many miseries: 16 and therefore hee exherteth them by hi. owne example to be couragious, 17 and contemne this trefent life

Herefore, I feeing that wee hausthis mini-fterie, as we have received mercie, we I faint ly wirdefleth that fellowes (through the mercie of God)

2 But have cast from vs the b cloakes of shame. and walke not in craft reffe , neither handle wee and duety vprightly the word of God e decelerally : but in declaration of the trueth we approoue our felues to enery mans glecting all dangers. conscience in the light of God.

3 . If our Gospel be then hid, it is hid to them that are loft.

geelde nit. b Subtilitie, and all kinds of decests, which men hunt after, as it were dennes and larking heles to court their frameleffe dealings withall, o This is it that in the former Chapter he called, making marchandife of the word of God, 1 An obiection: Many heare the Golpel, & yet are no more lighteved thereby then by the Preaching of the Law. Hise answereth, The fault is in the men them clues, whose eyes Satan plusheth out, who ruleth in this world. And yet notwithstanding doth he and his fellowes fer foorth the most cleare light of the Gospel to be feene and beholden , feeing that Chrift whom onely they preach , is he in whom only God wit be knowen, and as it were feene,

4 In whom the god of this world hath blinded the minds, that it, of the infidels, that the d light d The light of of the glorious Gospel of Christ, which is the i - flame and light. mage of God should not thine yero them.

5 3 For we preach not our felius, but Carin Christ.

Iefus the Lord, and our felius your fernants for Christ. f Ielus fake.

6 For God & 8 that commanded the light to himfele to be feene thine out of darkene fe, is he which hath thined in and scholden.

our hearts, to give the "light of the knowledge of according to his the slory of God in the face of lefus Carift. 7 + But we bane this treasure in earthen vef. per, all suspition fels, 5 that the excellencie of that power might be ching that be rea-

of God, and not of vs. & We are afflicted on mery fide, yet are me but as a feruant, 8 We are attricted on energy fines, yet are tree and witeeffing not in diffresse; we are in doubt, but yet we de-thar all this sight.

fpaire not, 9 Wee are perfected; but not forlaken : cast fellowes give to other, proceedeth downe, but we periff not.

10 6 Euery where we beare about in our Lodie f To prace this the dring of the Lord Iefus, that the life of Iefus lette fame Iefus might also be made manifest in our bodies. 4 Cen. 1.3

II For we which ! line, are alwayes delivered g Which made one. who death for Letus fike, that the life also of te. 1) with be word, fus might be saide manifest in our 1 mortal fleth, tend of God, we

12 7 So then death worketh in vs. and life in fould in tike fort

8 And because we have the same m spirit of others. faith, according as it is written, & I beleeued, and a stumbing block. therefore have I speken, wee also beleeve, and by which was therefore speake,

14 Knowing that hee which bath raifed up the thining of the mi-Lord lefus, thall ratie vs vp allo by lefus, and thall untere of the fet vs with you.

15 9 For all things are for your fakes," that that files were the mote plenteous grace by the thank-fgining of ma- matt milerable of ny, may redound to the praise of God.

7, may recound to the practical God.

16 Therefore wee faint not, 10 but though our feilowersteas it outward man petifh, yer the inward man is o re- were eathen veifels,

17 For our Plight affliction which is but for a in them a most moment, caufeth voto vs a faire most excellent and face. an elercall weight of a glarie:

16 While we look: Lot on the things which are matuellous reafeene, but on the things which are not feene; for d in fo affile his the things which are feene, are temporali ; but the chiefen feruants,

which telleth forth ther fetteth fosth

3 He remonnech accultomed maof ambition, auous oberh farebfeile. from the Lord.

gine that light to

darkened, amongit Cofpell, to wit. because the Apon all men, Paul aufwebut ver there is precious trea-

f Hee bringeth to the end frierb bee. tha all men m y

things which are not feene, are eternall. percente tone they hand not by any mans vertue, but by fingular vertue of God. in that they die a thousand times , but neuer perilli. 6 Au amplifi-ation of the former fearence , wherein be compareth his afflictions to a dayly death, and the vertue of the Spirit of God in Chrift, to lite, which of preffeth bat death. . So Paul exility that miferable of ese & condition, that the faithful, but efpecially the ministers are in. R. Which like, traitife, to wit, by the floring Chrift, amongit fo many and so great miseries, il Subiest to that miserable condition 7 A. very cuoning conclusion : as it he would fay, The efore to be short, weedle, that you may like by our death, for that they ventured into all the fe dangers for the building of the Churches fike , and toey ceafed not to confirme all the faithfull With the examples of their patience. SHe decla eth the farmer fentence, the wing tha hee and his fellow es die in a far- to purchase life to others, but yet norwithflanding they are nattakers of the fame life with them : because they themselves doe first beleeue that, which they propound to others to beleeue, to wit, that they alfo finall be faued together with them in Christ. m The fame fouth by the inforvation of the fame Spirit. & Pfat . 16, 10 9 Hee theweth how this constancie is preferued in them, to Wit, because they respect Gods glorie, and the falvation of representation commuted unrothery in Whitein the life peak God technism me, and reliate me to you, that exceed no benefits which that he powed upon me, platfore me to you, that exceed no benefits which that he powed upon me, platfore the reliates of God, by the thankel, in most one me, platfore the desired of God, by the thankel, in most one, platfore and settled as it were a triumphile, long bow that he is our war by skilled do but there all the all the me for the desired of God. inwardly hee profiteth dayly : and palle h not at all for all the miferreathar may be futiaided in this life , to comparifon of that molt contrast and eremall glories . Gathered new frength , that the curwava man be not outroim with the arise feries which come frefly one voon the nicke of ancier, orin, maintained and series worce cone prigo, one voor the nicke o, aniete in maintaine, and upholden with the friench of the inwood man. p. affictions are not called light, as though they were light of thimfelves, that became they passe away quies kely, when as indeed our whole life is of no great long continuance. q Which remainesh for ever firme and frable, and can never be fbaken.

Taking occasi-

compatifon , hee

compareth this

miferable body,

as it is in this life

blevaberoacie . 8-

gainft which bee

ly Tabernacle, fo

terming that fure

and everlatting

condition of this

fame body glory. fied in heauen, in-

fomuch , faythhe,

that we are not

onely not addi-

Red to this tabernacle , but

alfo doe with fobbes and fighs

defire rather that sabernacle. And

fo this place alfo

is put within the

treatife of the dig-

ftrie , as the other

was , wherenf we

ginning of the fe-

a Hee callesh the

sality, which we

Calbe as it mere

eleathed with , &

garment. b Heavenly, not

shat the fubitance

of it is bean nly.

of the former fay-

without caufe , dehre to be clai with

ing : We doe not

bat for the glary

of is. a An exposition

fpake in the be-

cond Chapter.

giory of immor-

mitie of the mini-

concerning the glory to come,

so a fraile and bric-

CHAP. V.

3 He continueth in the fame argument, 6 teuching the it to God : or whether we be in our right minde, etriaine hope of faluation & through faith, 12 not to proof chemfelte, 14 feeing he bath God and his Cinich before bis eyes, . 7 and efteemeth nothing, but new ne fe

tabernacle be deftroyed, wee houe a building ginen of God, that is, an house not made with Lands, but eternall in the he mens.

2 For therefore we fight, defitting to be a cloathed with our house, which is from b neanen.

a Because that if we be cloathed, we shall not be found & naked.

4 For in deed wee that are in this tabernacle, figh and are burdened because wee would not be vncloathed, but would be cloathed vpon, that mortalide might be swallowed up of life.

And he that hath created vs for this thing. is God, who also bath given ento ve the earnest of

the Spirit,

6 3 Therefore we are alway b bolde, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by e faith, and not by fight.)

8 Neuerthelesse, we are f bolde, and love rather to remoone out of the body, and to dwell with the Lord.

9 Wherefore also was court that both dwelling at home, and remooning from home, we may be acceptable to him.

10 4 + For wee must all b appeare before the indgement feat of Chrift, that every man may receive the things which are done in his body, according to that he bath done, whether it be good

II s Knowing therefore that i terrour of the Lord we perfwade men, and we are made manifelt vnto God, and I truft also that we are made manifest in your consciences.

12 ' For wee praise not our selues againe vato you, but give you an occasion to reloyce of vs, that yee may have to answers against them, which reioyce in the & face, and not in the beart.

the beauen'y house, that is, with that everlasting and immortall glory, as with a garment : for when we depart bence , we fluil not remaine baked , having once saft off the courting of this bodie , but we thall rake our bodies againe , which fhall put on, so it were another garment belides and therefore we ligh not for the wearineffe of this life , bur for the defi e of a better life Nei ber is this d. fire in vaine, for we ore made to that life, the pledge where, f we have, enenthe Spirit of adoption. Reuel. 16 15. c He meaneth that first creation, to gine vo to underfand, that our bodies were made to this end, that they foou'd be clothed with beanenty immortality. 3 Berinferieth voon that fentence which went next befo e, thus, Therefore, feeing that we know by the Spirit, that we are throngers fo long as we are here, we patiently fuffer this tariance (for we are now fowith God, v we beholde him bur by faith, and are therefore now abfent from him) but fo that we aspire & haue a longing alwayes to him : therefore also we behave our selves so, shat we may be acceptable to him, both while we has here, & when we goe from bence to him I He calleth them (rolde) which are alm eyes resolved with a quiet O felled minde to fuffer what dangers focuer, nothing dishting, but their end fall behappy, e Faith of those things which we bote for, & not having God prejently in our view of And yet we are in fuch fort bolde. If noe fo paffe on our polgrimage with a valiant and quiet minde, that yet notwith ! anding, we had valler depart bence to the Lord. g And feeing it is fo, we fixine to line fo, that both in this our pilgrimage heere wee may please him, & that at length we may be received home to bim. & R m. 14-10. 4 That no man might thinke it to perteine to all, which hefpake of that beauenly glory, beeaddeth, that eurry one fhall first sender an account of his pilgrimage, after that hee is departed from hence. h , Vee mast all appeare perforally, and inquery forth be made of vs, that all may fee, how wee have 5 Now hee paffeth ouer , and taking occasion of the former fentence , resurneth to the former chapter verfe 16, confirming his owne finceritie and his fellowes, . That servible sudgement. 6 Hee remouvesh all suspision of pride, by a new reston, becaufe it is behnoush'e, not for his part, but for theirs, that his A. postleship be counted fincereagainit the vaine oftentation of a few others. A In outward diffusfings, and that coloured forw of many wefedeme and eloquince, and not in time godineffe, which is fealed in the heart.

we are it voto vou. 14 8 For that lone of Christ 1 contrainethys, 15 Bacaufe wee thus judge, that if mone be menthicke of me) of the in Coril.

So occurs we know that if our earthly house of this deal for all, then were all dead, and he died for all, while! I ferm as Port we know that if our earthly house of this deal for all, then were all dead, and he died for all, while I ferm as the contract that the contract the contract that the contract that the contract the contract that the contract t that they which line, should not bencefoorth a line my felfe, 1 doe in voto themfelues, but voto him which died for for your pront,

them, and role againe. 16 9 Wherefore, hencefoorth know we no man feel timply vato after the fleih, to yea though wee had knowen you. Chrift after the flifth, yet now bencefoorth know 8 He goeth for-

a way all fufpition we him no more. 17 " Therefore if any man be in Chrift, let hem of defire of eftimabe a o new creature. + Old things are pailed away: tion and boating;

beholde, all things are become new. 18 11 And all things are of God, which hath compeller by s reconciled vs vnto biafelfe by Icfus Chrift, and bereunto, taat feehath gluen voto vs the ministerie of reconci-

19 For God was in Chrift, and reconciled the liurd to our felues world to himselfe, not imputing their finnes voto (that is, while we them, and bath P committed to vs the word of thefe earthly af-

20 Now then are we ambassadours for Christ: the fort thould confectate our as though God did befeech jos through vs , wee whole he which pray you in Chris es fread, that ye be reconciled we have received

to God. 2! For he hash made him to be I finne for vs, ed with the boly which i knew no finne, that wee thould be made Ghost to this end the frighteousnesse of God in him.

is : Euen, when I am mad (as fome no leffe then when I preach the Go ward in putting

7 The meaning

Carilt , faith be, ali . which were dead when as we fections) weeto

of him, to him (to wit) being induand purpofe, that over thould meditate vpou nothing

m Hee Geaketh here of but that which is heautuly. I Passefieth us wholly. fantification, whereby it commeth to paffe that Christ lineth in 76. n Leske Remans chapter 6 and 7. 9 Hee flieweth what is it, not to live to our felues , but to Christ, to wie, to knowe no man according to the fiesh, that is to say, to be is convertant among a near, sent to care for those worldly and caepall things, as they doe watch respect a mass tracke, his countrey, for ne, glotte, tiches, and fine Like, wherein min commonly doie, and weavie themfelses 10 At ampl fication: This is , fayeth bee, fo true , that we doe not now think- carnully of Christ himfel'e, who backroow leit the world, and therefore mult be confidered of vi fpiritually. It An exhortation for every men which is renewed with the fpirit of Carriet, to meditate beausuly things, and not earthly. . A) a thing an ide in w of God, for though a man be not newly evented when God , with him the foirt of regeneration, but energy his qualities are changed, yet n. twithfianting it pleafed the hely Ghod to Speake So, to teach vs, that wee must attribute all tinings to the glorie of God : not that wee are fickes and blockes , but becaufe Grd createth in Ts, both the will to will well, and the power todie well. 4. Ela. 43.19 reuelation at 5 14 Her comme deth the excellencie of the miniter e of the Gofpel, both by the authoritte of God himfelfe, who is the authour of that ministerie, and a fo by the excellence of the doctrine of it; for it aenouncesh attentions, with God , by free forginenede of our finnes, and untification offe et voto vs in Chilit, and that fo iouingly and liberally, that Got himfelfe doerbatter a fort pray men by the mouth of his minifers, to have confidention of themselves and notice defpile fo g eat a benefit. And when bee fo fayeth , hee platte'y rep chenderhabem which fa fly challenged to themselves the name of pattours. p Vird our le bour anderweel. q A finner, not inhimfelfe, but by imputation of the guilt of all our finnes to him.) Who was cleane voide of finne. [Righteous before G.d. and abat with righteonfu-ffe which is not effentiall so vs . bus being effentiall en Chrift, God imputeth is to ve through faith.

CHAP. VI.

He exhorteth them to leade their lives as it becommetb Chriftiane, ; neither to be difm iged in tribulation , 9 nor puffed up mith glory: 14' to award all une cann Be, 16 confidering that they are the temptes of the inning

S or wa therefore as workers together beforeh . Men doe not you, that yee receive not the grace of God in onely need the

2 2 For he fayeth , & I have heard thee in & Gofper , before time a accepted, and in the day of faluation haue I ned grace, that

they may be partakers of it , but alfo after they have received grace , that they may continue in it. a In that that grace is offeres, it is of the grace of God, who hash appointed times and ferfors to ad things , that we may take occation when it is offered. \$ E/4. 49,8. a Which I of my fice mirey and love towards thee liked of and appointed; at which sime God powied out that his marnerious love upin vs.

faccoured

ministery of the

I touble and loy.

bended.

killed :

fuccoured thee : beholde now the accepted time,

thing, that our ministerie should not be repre-

3 3 Wee give no occasion of offence in any

4 But in all things we happroone our felues as

5 In Eripes, in prifons, in c tumults, in la-

6 5 By watchings, by fastings, by puritie, by

7 By the d word of trueth, by the e power of

8 By honour, and dithonour, by eaill report,

9 As vaknowen, and yet knowen : as dying,

10 As forowing, and yet alway reloycing : as

11 6 O Corinchians, our mouth is g open vnto

12 Ye are not b kept ftrait in vs, but ye are keps

13 Now for the fame recompense, I speake as

14 7 Be not vnequally yoked with the infidels:

15 And what concord both Christ with Beli-

16 And what agreement hath the Temple of

for what fellowship bath righteonsnes with va-

righteousnesse? and what communion bath light

al for what h part bath the beleever with the in-

God with idols? " for yee are the Temple of the

I lining God: as God hath fayd, & I will in awell a.

mong them, and walke there : and I will be their

17 & Wherefore come out from among them,

18 * And I will be a Father vnto you and yee

and feparate your felues, fayth the Lord, and touch

thall be my fonnes and daughters, fayth the Lord

none vacleane thing, and I will receive you

and beholde, we live : as chaltened, and yet not

poore, and yet making many rich : as having no-

knowledge, by long fuffering by kindnesse, by the

God, by the farmour of righteousnetse on the

and good report, as deceluses, and yet true :

the ministers of God, + in much patience, in af-

beholde now the day of faluation.

flictions, in necessities, in diftreffes,

boly Ghoft, by love vafained.

thing, and yet potleffing all things.

to my children, Be you alfo inlarged.

God, and they shallbe m, people.

you, our heart is made large.

Arait in your owne i bowels.

with darkneffe ?

Alwighty.

right hand, and on the left,

II. Corinthians.

Godly forowi

3 He fiteweth the Cotinthians a pareine of a true minifter, in his owne example, and Timotheus and Sil-Manus, to the end. that (so he purpofed from the begioning) he might Procure authoritie to himselfe and

his like, & Declare and here indeed 2 1.60r.4.1.

& Hee Erft of all reckoneth vp thofe things which are meither alwayes in the micifters, nor Without exception , valeffe it be s.coording to the artection of the minde , patience onely except, which also is one of the persons which ought to beal ways in a good minister. e In seffing to and fro, Anding 210 place of refs

reckoneth vp fuch vertues as ale neceffary, and ought alwayee to be in them , and where. by as by 200d atmour, all lets and hinderances may be ouercome. d Freachsing of the Gofbet. e Pamer to worke miracles, and to bring under the Spicked.

and quieinelle.

Secondly . hee

f Uprightneffe. C Going 4 sout to rebuke them , bee Layth fift, that be dealeth with them Docerely and with Ta open and plaine heart ant therewith all complainers

that they do not the like is louing againe their Father- g The opening of the mouth and heart, besokeneth a most earnest off then in him that speaketh, as it fareth comminly with thim that are in some great toy. b You are in mine heart, as in an house, and that no narrow or strait couse, for I have opened my whole bears to you, but you are inwardly strait laced to me ward. . . After the miner of the Herrewes, he callesh thefe tender affections which reit in the heave bowels. 2 Now he rebukeththem boldly , for that they became fellowes with infidels in outward idolat y , as though it were a thing in ifferent. And this is the for ith part of this Eputle, the conclusion whereof it, that fuch as the Lard bath youthfafed the name of his children must keepe the ofeices pure, not only in mind but Elfo it body , that they may wholly be holy varo the Lotd.

♣ Ecclef. 13. 18.

Ř What can there he cerweene thim? * 1. Cor 3 16. © € 19. I Hefette 56 the liwing God against iduls, & Leuit. 25. 13. m G. dawelleth with visbecause Christ 65 become God weth vs. * Ifa.sa.sr. * Iere,31.s.

CHAP. VII.

TLeft by overmuch veging the be fould differny their tender minis, a he products that all that he fand, 4 proceeded of the great rood will be save untothem: 8 an i they fore ther flow! doet be off nied, that he made them for , 10 and brough. them to repentance not to be repented of.

S Being then we have these promises dearely beloved, let vs clente our f. lues from all file ineffe of the a Belli and spirit, and finish our fanchincation in the feare of God.

2 1 b Receine vs : We have done wrong to no man; we have corrupted no man; we have defrau-

I have fayd before, that ye are in our hearts, to die owne per fon , ope and line together

4 I vie great boldnesse of speech toward von: faithfulnesse and I reloyce greatly in you: I am biled with comfort, also of an comiand am exceeding loyous in all our tribulation.

For when wee were come into Macedonia, b Let me have out flesh had no rest, but we were troubled on eue- some place among it ry fide, fightings without, and terrours within,

6 But God, that comforteth the d abiect, com= c To condensus forted vs at the comming of Titus:

7 And not by his comming onely , but also by or treachery, 7 And not by his comming onely, but also by divholehears the confolation wherewith nee was comforted of divholehears and you, when he told vs your great defire, your mour - are very far frent, ning, your fernent minde to me ward fo that I re- & With thefe things ioyced much more.

8 2 For though I made you fory with a letter, I comming, to wife repent not though I did repent; for I perceive that how fruitfully) cas repent not, toongn't and repentation a percent of the read outer my let-the fame Epiffle made you fory, though it were but feets, unrecent and for a featon.

9 I now reloyce, not that ye were fory, but that exceedingly refres ye forowed to f repentance; for ye forowed godly, field with his preso that in nothing ye were but by vs.

10 For a godly forow causeth repentance vnto But thou halt hanfaluation, not to be repented of ; but the worldly died veroughly ; forow caufeth death.

It For beholde, this thing that ye have beene not this coughnes godly fory, what great care bath it wrought in you; wirhout griefe. yea, what clearing of your felices : yea, what in Jig. And bee addeth moreouer, that he nation: yea, what feare: yea, how great defire : yea, is also glad now. what a zeale; yea what revenge; in all things yee that he drave them Doast a zealetyea mass revenge; in an uning, you to that forow, all have showed your telies, that yee are pure in this to that forow, all

12 Wherefore, though I wrote voto you, I did it was fo profit. not it for his cause that had done the wrong in-i- able vorothem: ther for "is clude that had the lodge, but that our to we not profile case toward you in the hight of God might ap- praise worthy, but plare vnto you.

13 Therefore we were comforted by and ye pentanger we were comforted ; but rather w 1780 c 2 much eth by certaile more for the loy of Titus, pecaule his spirit was re- digital for the frelhed by you all.

14 For if that t have boate lany thing to him highly At this of you, I have not bere athemed our as I have for a tracke part of ken voto you all things in trueth, eurn fo out boa- this Epinee. fting voto Titus was true.

15 And his inward affection is more abundant much and toward toward you, when he remember the obedience the amendment of toward your leadings and of you all, and how with feare and trembling yee france received him.

eccused him.

16 I reloyee therefore that I may put my confirmed with the terrified with the dence in you in all things.

form of paris bonens. bur becaufr it

feelewe have effended God our most mereifull Father : contrary to the, there is another from that oney feareth puniform no, or when am in it wex difor the loge of some wordly goods: the fruit of the hift, is repentance, the fruit othe cope of tour working goods; the fruit of the first strepentiate, the fruit of the front of the front of the front of the front of the first to before God.

CHAP VIII.

He experieth them by the example of the Macedonians, 9 and also even of Christinnsife, 14 to be liberall towards the firm 1:16 or which purpose, he for wetcher

Titue, 18 and inoter brether came anto them. W E doe vou alioto vit, brethren, of the The fixtpartof a grace of God beflowed vpon the Chur-tis-puth counting

ning divers exhortations to flir up the Corinthius to liberality, wherewith the pourty or y Church of Hierufilem might be holpen in time consenieur. And fict of all be atte from before them the example of the Gaurches of Macadonia, which other wife were brought by great miserie to entreme pouertie, to the ende that they should follow them. A Thebenesis that God bestowed open the Charches.

I Re returneth #. gaine from that ad-3 I speake it not to your c condemnation : for monition to his pofing the teft imontes both of his liw beeg flaun towards them. you, that I may seach you. you of unkindnes which Titus toide

befides that , I am 2 Anobiedion :

the Apostle answere eib that be vied gain't his will, finer

A ich re en ace

to in effect ito

t at forono did you

& G-dl forow is

and foule, that by this meaner the fand chestion may be perfect , confi-fling in both the PATES thereof.

e. Eeth of bodie

ches

Christes pouertie.

For those mani-

evherewith he

Lord tried them,

did not oneig n't

quaile their ioyfull

geadt eff sout alfo

made it murb more

ex ellent and fa-

accord they were

Grace , that ther men would have

Called a butden.

Anithis verie is

che fix: a v rfe

a He seipi fie b

she farwardnes of

she Macedoniana,

in this, that they

alfo defire + I aul

Corinchians to aca

complift the gi-

ming of almes, by

fen ling egaine of

Titat varo them.

ghat they deceive

gion which they

haue conceined

of them.

not their expedia-

e At the request of

the Maceionisos.

f Then appealeth

of out love, when

we beloe our bre-

& The fourth ar-

gament taken from the example

heade that hee

Teeme not to wreft

is one of them by

Beile it be volun-

not a cept it.

sarie , God doeth

Imgly : for be no-

willingors without

by any other men, much leffe came it

efambinon and Sainglosy

& Against fuch

es vie .c . x .ule

abem'eluss . be-

cause they are not

sich, asthough it

per to rich men

wrete onely pro

go before the

geth out a readie

any inforcement

of Christ. c file taketh good

abren, euen for

Chritt bis fabe.

che natoralgelle

2 Thirdly be

svaroeth them

to fluresp the.

to be expounded by

mous. e Of their owne

f:berall. d He calleth that ches of Macedonia. 2 Because in b great triall of affiction their foy abounded, and their moß extreme pouertie abounded voto their rich liberalitie. 3 For to their power (I beare record) yea , and

beyond their power they were c willing,

4 And praced vs with great i stance, if at wee woul! receive the d grace, and fellowship of the ministring which is roward the Saints.

5 2 And this they did , rot as wee looked for: but gave their owne felues , firth to the Lord , and

after varo vs by the will of God, 6 That wee should ex'ort Titus, that as hea had begun, so bee would also accomplish the same

grace among you also. 7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all illgence, and in your love rowards vs , essn fo fee

that ye abound in this graco-clio. 8 3 This fay I not by commandement, but because of the e diligence of others : therefore proone I the fnaturalneffe of your loue.

9 4 For yee know the grace of our Lord Iefus Chaift , that hee being rich , for your lakes became poore, that yee through his pouertie might be made tich

10 s And I shew my minde herein : for this is expedient for you, which have begun not to doe onely, but also to s will, a yeere agoe.

II Now therefore performe to doe it alfo, that as there was a readineffe to will, enen fo yee may performe it of that which yee have.

12 6 For if there be first a willing minde, it is accepted according to that a man bath , and not according to that he hath not.

13 7 Neimer is is that other men fhould be eaas in drete, and that fed and you grieued : But vpon h like condition, frankely an i freely, at this time your abundance Supplieth their lacke:

14 That also their abundance may be for your lacke, that there may be equalitie. 15 Asit is written , 4 Hee that gathered much.

had nothing ouer, and he that gathered little, had not the lette.

16 8 And thanks be vnto God, which bad put In the heart of Titus the fame care for you.

17 Because he accepted the exportation, yea, conitiaist, for vnhe was so catefull that of his owne accord he went

18' And wee have fent also with him the brog Nat onely to doe, but also to doe wilther, whose praise is in the Gospel thorowout all the Churches.

19 (And not fo onely, but is also chosen of the Churches to be a fell win our journey, concerning this k grace that is mi liftred by vs valo the glory of the fame Lord, and declaration of your

prompt minde.) 20 Auoi ling this, that no man should blame vs in this I aboundance that is ministed b. vs.

21 4 Providing for boneft things, not onely before the Lord, but also before men.

22 And wee have fent with the a our brother, whom wee have oft times product to be diligent

That like as now in your Bitte is manuall that proportion may be obsetued h That like as now in your aboundance you helpe others . w ich are 100/e , with fem part of your 2004s , fo BOOKHAMM. C you nespectivers . We ware prove, was not to prove your of for the form before fine of thems no on you. A Ex d. 16 11. Book d others in like fort before fine of thems no on you. A Ex d. 16 11. B thee commended Titus and his two comp. nious for many saules, t. chibat their credit might not be fu'pected, as though hee had fene them fl y to fpoyle the Churches, and alfo that they might be fo muca the reader to contribute. R Ineje almes muich are b it wed tor the reà În the preaching of the Gopell R. Enefe almes which are but med tog the re-bufe of the Church of Hiernfuld. In this premetall liberalists of the Churches. which is commissed to ony truft. & Rom. 12,27.

in many things, but now much more diligent, for the great confidence, which I have in you.

23 Whether any do enquire of Titus , he is my m Titus his tre fellow and helper to youward : or of our m bre- companions. thren they are messengers of the Churches, and " By whom the the " g'ory of Christ. fer forth 24 Wher fore they towarde them, and before . All Churches

the Charches the proofe of your loue, and of the fall be witnesses rejoveing that we hade of you. dealing , in whofe

prefence you are, for formuch as you fee the me flengers whom they and shelen by all their confents, and fent them onto you.

CHAP, IX.

1 Why albeit bee thinke well of their ready willes, 3 Jest earniff; exhauteitither, 4 heeyeeldith a reafon: 6 Re compareth almes to feede founds, 10 which God dooth recay with great gaine.

Or last outbing the ministring to the Saints, it is superfluous for me to write voto you.

of I boaft my felfe of you voto them of Macedo- Coriothians might of a boatt my tette of you with them of the conceine, at though nia, and fay, that Achaia was prepared a yeere agoe, the Apolile in viand your zeale hath pronoked many. 3 Now haue I fent the brethren , leaft our re- fully , thould doubt

loycing ouer you should be in vaine in this be- Therefore be wite halfe, tuat ye (as I haue fayd) be ready.

4. Leaft if they of Macedonia come with mee, doeth it not to and finde you enprepared, we (that wee may not teach them that fay you) should be ashamed in this my a constant below the Saints. boafring. wherefore I thought it necessarie to ex-

bort the brethren to come before vnto you, and donians, but oneto finish your benenolence appointed afore, that It to filtre thempe it might be ready, and come as of beneurlence, which were runand not as b niggardlineffe.

6 . This yet remember, that hee which fow- all things might eth sparingly, thall reape also sparingly, and be that both be to a betfoweth liberally, shall reape also liberally.

7 As euery man e wifheth in his heart , fo lat tirull. Lim given, not & d grudgingly, or of e necessitie: A Toe word which for God loueth a cher full giner.

8 And God is able to make fall grace to a- and ferlednede of bound soward you, that ye alwayes having all fuf- minde, as cannot bound soward you, that ye always haung an in-ficiencie in al things, may abound in 8 enery good any terrout or

9 (" As it is written , He hath sparfed abroad b As from core-9 (. As it is written the poore; his benevolence te- a Almes must be maineth for a ener

10 Alfo hee that findeth feed to the fower , will gardly , nor with no Ado hee that indeth reset to the 19wer, will a leathfull minde, minifier likewife bread for food; and multiplie or tardly; but a your feed, and increase the i fruits of your benaude fra ke and free lance)

11 That on all parts ye may be made rich vnto red to a fowing all liberalitie, which causeth through vs thankeigi- plentifull barueft uing vato God.

ung vato Go...

12 3 For the ministration of this service not blessings follows ing it.

onely supplies the necessities of the Saints, but. Determines the a'fo abundantly caufeth many to give thanks to and appointed

13 (Which by the k experiment of this min & Pom. 12.8. niferation praise God for your voluntarie fub- d With a sparing

Anainft his will, as touth to be cuill reported of. & Ec lefas io f Al Ged his countriest librality g To beipe others by all meanes pellete, n doing them go d in their nec flites. Pfaime 112 9. b Is enerlaping: Now Dausd gi. A. m. their min butt. "Plantell. 9. a. 15 certaining: Now Datash ffeelerh of a m. in hat fearth God, and interth by neighbour, who failtheave train (fyeth b) to gast to other. "There is now fig. col an inheritance to the god, as for the model." 3. Abother excellent and double fruit of liberalitie tra-wards the Saints ethic hat foieth occasion oppaile God, and that our faith is also acreey make mindel. R. By this proof of sure inheritative in this belong of succouring of them: I In he wig with one confent, that you acknowledge that one of Gerl which you have unlikely submitted your fines unit a declaring shoreby, that you agree with the Church of Hie ufalem.

Howifely mceteth with the fa-2 For I know your readines of minde , where- formon which the ging them to careof their good will: neffeth that hee

> feeing that he had to the end that ter readineffe, and alfo be more plen-

Such a Haye ineffe feate.

ginen neither nigalmes is compawhich bach a muft of most anundant

& niggarily beart

mission.

and armittees weapons.

commendation and

ans forwid be puf-

up this exhirtati-

E feturnerb

to the defence of

his Apoltlefnip,

therein: for bee

mertly and grave-

rible threatnings

felnes fuch ar are

ant to be inftin-

cted. And he re-

proud mea waich

felleth certaine

made no bester

then of a bray-

ging Thrafo, ia

that he wfeth to

them when he

be sharpe against

was abfent, becaufe they fawe

mo great angiettie

in him after the

and belides, had

proqued his leui-

ding that in his

ablance, he had

syvitten to them

Therefore first of

that he was gen-

ale and moderate,

but after the ex-

ample of Christ:

but if they con-

tipue frill to de-

fpile his gentle-

neffe , he prote-

that he will thew

farre they are de-

fleth vnto them

in deede bow

all be profesfeth

fharpely.

zie, notwithstan.

maner of men.

accompt of him,

to fire wihem-

ly , viling alfo ter-

warnern them ear-

but fo that he

matten.

fed up , he fortieth

on , weth this excla-

1 1. Corinthians.

To reloyce in the Lords

onely by themselves

i.corintb. 1.31.

mirigareth that

6 He somewhat

which he spake of

With alfo prepareth.

the Corinchians to

heare other thinge,

witnefsing that he

iceke:h nothing els

felfe to God , whole

berall diffribution to them, and to all men) praife, the Corinthie 14 And in their prayer for you,to long after you

greatly, for the aboundant grace of God in you. 15 m Thankes therefore be voto God for his

volpeakeable gift.

m Leaft by his great mission to the Gospel of Christ, and for your li-

CHAP. X.

a Hee forwerh with what confidence, 4 with what weapons, 6 and with what remenge he is armed against the eauillations of the worked, 7 and that, when he is profess, his decies have no lefe power, it then his wordes have force when he is abfent.

Owe I Faul my felfe befeech you by the meekereffe, and a gentleneife of Christ, which when I am prefent among you am bale, but am bolde toward you being ablent:

vieth bis authoritie 2 And this I require you, that I neede not to be bolde when I am prefent, with that fame confidence, wherewith I thinks to be bolde against fome, which esteeme vs as though we walked b according to the fielh.

3 2 Nauertheleffe, though wee walke in the fieth, yet we do not warre after the fieth.

4 (For the weapons of our warrefare are not c carnell, but mightie through 4 God, to cast downe holdes.)

Casting downe the imaginations, and onery high thing that is exalted against the knowledge of God, 3 and bringing into capituitie energ thought to the obedience of Christ,

6 And having ready the vengeance against all

disobedience, when your obedience is fulfilled. 7 4 Looke ye on things after the e apparance? If any man truft in himselfe that he is Christes, let him confider this agains of shimfelfe that as he is

Christes, even so are we Christes, 8 For though I should boast somewhat more of our authoritie, which the Lord hath ginen vs for edification, and not for your destruction, I

should have no shame. 9 This I fay, that I may not feeme as it more

to feare you with letters.

10 For the letters, fayeth 8 hee, are fore and ftrong, but his bodily prefence is weake, and his peach is of no value.

II Let fuch one thinke this, that fuch as wee are in word by letters, when wee are ablent, fuch will me be also in deede, when we are present.

12 5 For we hadre not make our felues of the number, or to compare our felues to them, which

ceined which make that accompt of the office of 20 Apostle , that they do of worldly offices, that is, according to the outwarde appearance, a That nature which is enclined to mercie, raiber then to rigour of suffice, b. As though I had no other aide & helpe then that which outwardly I feeme to have: and therefore Paul fetteth his fleft, that is, his weake condition and frate, against his spiritual & Apostolique digmitte. a Secondly he witnefferh, that although he be like voto other men, yet bee commeth furnished with y throught, which no holdes of man can match, whether they selift by craft and deceit, or by force & might, because he wasfaseth with diwine weapons . Are not fueb as me get them authoritie withall one of another, and doe great aites. d Stand upon that infinite power of God. a An amplificagion of this spirituall vertue, which in such fort conquererb y enemies be they neuer fo craftie & mightie, that it bringeth fome of them by repentance voto Chrift , and justly reuengeth others, that are itabbut aly obstituate, separating the from the other which fuffer themfelues to be ruled. 4 Hee heateth into their heads that fame matter with great weight of wordes, and fentences. e De ye make of things according to the outward bew. f Not being told of it by mee. g Hee noteth out feme one that was the feedes man of this speech. S Being constrained to refell the foolish biagges of certaine ambirious men, he witnessen, y thry are able to bring nothing , burthat they fally perfwade themfelues of themfelues ; and as for him-Telfe , although bee bigge of excellent things , yet bee will not passe the boundes which Go t ba:b meafured bim out, according wherevoto be came even voto them In preaching the Golpel of Chritt , and trutteth y ue shall goe further, when they base to profited that bee shall not need to tary any long er amongst that to intitud them. And belevate is added an amplification, in that hee never fucceeded other men in their lebours. & This is fpoken after a taunting fette

ptate themselves; but they understand not that i Vpen a vaine they measure themselves with i themselves, and Person have of themselves. k compare themfelues with themfelues.

they take upon them 23 But we will not reloyce of things which are they care not what. 13 But we will not retoyce or things, which are k They contemne not within our I merfure, & but according to the k they, and medden measure of the line, whereof God hath distributed fure all their deings vnto vs a measure to awaine even vnto you.

I Of those things, 14 For wee firetch not our felues beyond our which God bath meature, as though we had not attained voto you; not measured to mea for even to you also have wee come in preaching & Ephel 4.7. the Gospel of Christ. m As though God

had dissided the 15 Not boafting of things which are m with- whole world among out our measure ; that is of others mens labours; the Apollies to and wee hope, when your faith thall inoreafe, to be be husbanded. E In countreyes magnifieth by you according to your line abun- which other men dantly, baue prepared and

16 And to preach the Gospel in those regions husbanded with which are beyond you not to reloyce in a mother the preaching of mans line , that is , in the things that are prepared & Iere, 9.44.

17 & 6 But let him that reloyceth, reloyce in the Lord.

18 For he that praifeth himfelfe, is not allowed, himfelfe and therebut he whom the Lord praifeth.

CHAP. IX.

a He teffificth that for the great love; fake he beareth to but to appropulationthe Corinthians, he is compelled sto utter his owne praifer, gand that he bestowed his tabor on them without any glory he onely see. remard. 12 That the falle apostles fould not furpage him beth. su any thing. 21 whom he farre excelled in those things which are praise worthy in deed.

W Ould to God, ye could fuffer a little my foo-liftmeffe, and in deed, ye fuffer me.

loufie: for I have prepared you for one husband, this vaunting or to b prefent you as a pure vi gine to Christ :

3 But I feare leaft as the " ferpent beguiled Eue it against his will, through his fubrilty, fo your minds thould be car-

sup: from the firplicity that is in d Chaift: 4 2 For if he toat commeth, preacheth d ano certaine value and ther felus whom we have not preached for if ye te- esafty men, through celue another fpicit whom yee have not received: tiltie of Salan. either another Golpel which ye have not tecei- a He (peaketh as a ued, ye might well have fuffered him.

Verely I suppose that I was not inferious to the most for himthe very chiefe Apofeles.

6 3 And rhough I be fruite in speaking, yet I 6 3 And thought be true in iperking, yet a together, am not fo in knowledge, but among you we have a Generate. beene made manife it to the vitermolt, in all things. e This place is to

7 4 Haue I committed an offence, because I a be manketh against based my sulfe, that ye might be exalted & because that plaine do pure I preacheth to you the Gotpel of God freely?

8 I robbed other Courches, and tooke wages Scriptures, in come of them to doe you fernice.

9 And when I was prefent with you , and had of mans elequence, need , & I was not flou bfull to the binderance a Which is meet of any man : for that which was lacking voto in Chiff. me, the brethren which came from Macedonia, a He thewerh that

you? % Chap. 12,13.

of the Guspel from me, whereor you have had good proofe, and that every maner of way. f Paul lacked not that k nde of eloquence which is meet for a man, and

fit for the Goffel, but he will ngly wanted that painted kinde of speech which too many now adayes hunt after of follow. 4 Aonther fluidet, to wit, y he was

a rafcall , & hued by the labout of all owne hands. But berein, fayth the Apolile,

what can you lay against me, but that I was content to take any paintes for your

lakes, and when I laked, to travell formy living with mine owne bandes to part, and partly also when povery constrained mee, I chose rather otherwise to seeke

my fullenance, then to be any burden to you, although I preached the Gofpel yaca

r He granteib that after a fort he playe 2 For I am iclous ouer you, with a godly ie- eth the foole in deth that he doth for their profit, because bee feeth them decemed by weber, but get as one that feeketh Ce. je , but for Goda & Temarrie yes fin, icitie of the parison of the cothey deceige themfelues, if they looke to receive of any other man, tither a more excellent Gofpel. or more excellent gifts of the boly Gholt. e Amore perfelt activine of lejus Chrift. 3 Ree jejusch the flanders of thole Traloes. I grant, layth he, that I am not fo eloquent an Oratour , but yet they can not take away the knowledge

supplied.

ther , that the Co-

him, vpon while

tare almost att

ded , as it was

y An amplification : fo farte is he from being afhamed of this act, that he beib alfo refolued with himfelfe to doe no otherwise bereafter amungit them. to the intent that it may alwayes be ernely fayd , that he taught in Achaia for nothing : not that be difdaineth the Coriothians,

but that thefe Thrafoes may neuse finde the occafion which they baue already fonght for , and he in the meane feafoo may fer fome thing before them co follow, that at length they may truely far . that they are I ke ro Paul.

g This is a forme of an oath, as if he faid , let me net be shought to have any tructt in me. b Shalbe almases прем готе.

Pauls aduerfaries fought allocedfions they could , to be equalito kim. And therefore iceing they had rather ease up the Corintheans, then preach to them for nothing, they fought another occasion , to wit , to make Paul to take fome thing : which shing if he had done, then hoped they by that meanes to be equall to him: form of zeale and

for they made fuch a knowledge, and fet it forth with fuch a glofing kinde of eloquence , that some of shem eurn difprfed Paul : but he Bem. eth that all this es nothing but colours and painting. 6 Now at length he painteth out thefe fellowes in

their colours, forewarning that it swill come to pade, that they will at

length betray themfe. ues , what countenance focuer they make of zeale that they baue to Gods glory. K By light is meant the heautily glorie, whereof tee Angele are partakers. 7 Hee goeth forward boldly, and ving a vehement Ironie on hinde of taupring, defire the Corinthians to pardon him, if for a time be con-tend as a foole before them being wife, with those folly fellowes touching those externall things, to wit, touching his flocke, his ancesters, and valient acts. 8 Before he commeth to the matter, he toucheth the Corinthians, who per(wading themfe'urs to be very wife men, did not marke in the meane feafon that those falle apolities abused their simplicitie for advantage. I As if he fayd, In respect of that reproach which they doe anto you (I speake it) which surely is as enill as if they did beate you mPaul is called weake, in that he feemesh to the Corinthians a vile and abject man, a beggerly artificer, a most portiched and miferable ideat, whereas notwithflanding therein Geds mightie pewer was made marifil. & Phil.3.5.n Paul being hencurable indeede, defendeth his ministery opini, not for his owne fake, but because be fame his dollrine come into bagard o In danger of prefent death. p He alludeth to that that is written, Deut. 25.3. and rnoreouty that place heweith vs. that Paul sufficed many things which Luke pas-fed ouet. q Of the Remane Magefrates. A Altes 16, 23, "A Altes 14, Altes 14, 24 Altes 14, "Paunfuleus is a troubles in the text is when a man is weary

and world rest, he esconfirained to fall to new labour,

Supplied, and in all things I kept, and will keepe my felfe, that I should not be grieuous vnto you. 10 The 8 trueth of Christ is in me, that this re-

ioycing shal not be bilant vp against mee in the regions of Acheia.

11 Wherefore ? because I loue you not ? God knoweth.

12 But what I doe , that will I doe , that I may cut away occasion from them which defire occafion, that they might be found like vnto vs in that wherein they i reloyce.

13 6 For fuch false apostles are deceitfull workers, and transforme themselves into the Apostles

14 And no marnaile: for Satan himfelfe is transformed into an Angel of a light.

15 Therefore it is no great thing, though his ministers transforme then lelues, as though they were the ministers of righteousnelle, whose end shallbe according to their workes.

16 7 I fay Againe, Let no man thinke that I am foolith, or elfe take me euen as a foole, that I alfo may boaft my felfe a little.

17 That I speake, I speake it not after the Lord:

but as it were foolishly , in this my great bootting. 18 Seeing that many rejoyce after the flesh, I wili reioyce alfo.

19 For ye suffer fooies gladly, because that yee are wife.

20 8 For ye fuffer euen if a man bring you into bondage, if a man denonte you, if a man take your goods, if a man exalt himfelfe, if a man fmite you on the face. 21 I speake as concerning the 1 reproach : as

though that we had benem weake; but wherein any man is bold (I speake foolishly) I am bolde also. 22 They are Hebrewes, & fo am I:they are If-

raelites, fo am I: they are the feede of Abraham, fo

23 They are the ministers of Christ (I speake as a foole) I am more : in labours more abonndant : in ftripes aboue measure : in prison more plentiously: in o death oft.

24 Of the Iewes Phue times received I fourtie ftripes fane one.

25 I was 9 thrife & beaten with roddes : I was once floned: I suffred thrife & shipwracke: night and day have I beene in the deepe fea.

26 In ion neying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie,in perils in wildernesse, in perils in the fea, in perils among falle brethren,

27 In whearinesse and r painefulnesse, in wat-

ching often in hunger and thirlt, in fastings often, 9 He adde h this in colde and in nakednesse.

28 9 Beside the things which are outward, I sierbrass might be am combred dayly, and have the care of all the aframed to despite Churches.

29 Who is weake, and I am not weake? Who Churches depenis offended, and I burne rot?

30 10 If I must needes reioyce, I will reioy ce of plantely frene by experience. mine Infirmities,

O Re turneth 31 The God, even the Father of our Lord Iefus that against the ad-Christ, which is blessed for euermore, knoweth uerfaries, which they objected

againit bim : as if he 32 In & Damafcus the gonernour of the thould fay, They people veder King Aretas, layue watch in the altearige my calacitie of the Dematcens, and woulde have caught micies, to take away my authorise from me . bet if I

33 But at a window was I let downe in a basket would booft my through the wall, and escaped his bands,

CHAP. XII.

wenly vifien: athat were remealed unto him, ofer which & Altes 9,24 shough he might in diede glory, yet he will not, 10 being tring of his owne infimities ? It det ther dring kim to this kinde of foliy, so Inthat they give care to certaine vaine glorious perfens, who draw them frem Christ.

T is not expedient for me no doubt to relovce: I He goeth fore for I will come to visions and reuelations of the ward in his pur-Lord.

2 I know a man a in Christ aboue fourteene mates boatted of yeares agone, (whether he were in the body, I can reaclations, he not tell, or out of the body, I cannot tell: God teckoned wp those knoweth) which was taken up into the b third hea- him up about the

3 And I knowe fuch a man (whether in the body, or out of the body, I cannot tell: God excufeth himseife knoweth.)

4 How that he was taken up into e Paradife, and heard words which d cannot be spoken, which focken without are not epossible for man to viter.

2 Of fuch a man will I reloyce; of my felfe fecke nothing but will I not reloyce, except it be of mine ir fir- b Into the bighete

6 For though I would relovce, I should not be a foole, for I will fay the trueth ; but I refraine, word (Therd) tas left any man fhould thinke of me about that hee

feeth in me, or that he heareth of me. 7 3 And least I should be exalted out of mea- make heaven 10 be fure through the aboundance of reuelations, there enery where. was given vnto me a f pricke in the flesh, the mef- e So the Grecians was given vnto me a spricke in the nein, the met-fenger of g Satan to buffer mee, because I should name that which we cal a parke, that rot be exalted out of measure.

that it might depart from the

9 And he fayd vnto me, My grace is sufficient which name they

of mee : but he aduifedly. keauen : for tre Inbtilly wton the

felfe, I would take no better argument and God himfelfe is my witneffethat L deuife and forge I He doth even vurvillingly make rebearfail 3 of the hear voiting, poferand because thofe bragging common-capacitie vieth a preface, and a I speake this in Chriff, that is, be is MINE glory , for I ncede not to diffute

get this place is to bemarked againff them which would es to fay, a place 8 For this thing I be fought the Lord betrife where trees are planted, and wilde beafts kept, by that translated the

elde Teffament out of Hebreweinto Greeke,called the garden Eden, whereinto Adam was put firaight after his creation, as a mift delicate and pleafant place. And hereunto grew it, that that blefied feate of the glory of God is talled by that name. 4 W buch no man is able to viser, a Which the Saints themfeliers are not ty any meanes able to expresse, because it is Ged humselfe. Thus deeth Clemens Alexandrinus expeund this flace, Sirem, 5. a To remoone all fuspition of ambi-tion, hee witnessein in the braggesh not of those things as of his owne, but is out of himfelfe , and yet notevithis anding 'aineth nothing , leaft by this occasion other men flould attribute more voto him then in deed bee is : and therefore bee had rather glory in his miferies. 3 An excellent destrine : why God will have even his best fervarts to be vexed of Saran and by all hinde of temptations, to wit, leaft they fliculd be too much puffed up , and also that they may be made perfice by that continual exercise. f He meaneth concupationce, that ficketh faft in vs, as it were a pricke, in fo much that it confivained Paul himfelfe being regenerate, toery out, I ave northat gerd stat I men'd, &c. And he called it a pricke, by a buryewed kinde of freach taken frem thornes, or frampes, which are

very dameerous and hustfull for the feete, if a man mache through meeds that are cut demne, g Which fetteth thoje infis en fire. A Oft. for LII

am I ftrong.

ders, and great workes.

vou, the leffe I am loued.

wata you?

edifying

in the fame ftense

CHAP, XIII.

Cursis 12 III AOffa

4 Deut.19,7/2

that while they

tiesce and alto

agaroti bim , weich

b As outh no that

to: ke voon him

thet which he

ring in his mini-

sterre . and be ga-

ples fairls , and the

g.cund.d , or they

mult condemne

felues not to be of

ching, bar they

bimfelfe.

Comming the third time, a he denenteeth the Barper venceance towards them, 5 who have a perfect triall of power of Christin his Apopello: 10 At length he prayeth for their repentances is And mifbith them

O this is the third time that I come voto you. - 4 In the mouth of two or three witnesses shal enery word fland.

2 I told you before, and tell you before: as mar. 18 16 though I had beene present the second time, so Ishn 8,17 hebr. write I now being absent to them, which hereto- 1 A most sharpe fore have finned, and to all others, that if I come reprehension, for againe I will not spare.

3 Seeing that ye feeke experience of Chria, files a moonisthat speaketh in mee, which towarde you is not our they tempt Carines owner pas

weake, but is a mightie in you.

4 For though hee was crucified concerning while they conb his infirmitie , yet liueth hee through the power temeshin as of God. And we no doubt are weake in him, but wielched and miswe shall line with him , through the power of God nething here of toward you.

5 # 2 Proone your felues whether ye are in the it nor common faith : examine your felues : knowe you not your to him with owne felues, how that I efus Coritt is in you, except a And will be most wighter to be ye be reprobates?

6 3 But I trust that yee shall knowe that wee reconsider jour, are not reprobates.

7 Now I pray unto God that yee doe none baje forme of a fera enill, not that we flould feeme approoued, but that vaniw ich he yee would doe that which is Lon ft : though wee when he abafed be as c reprobates

8 For wee can not doe any thing againft the # 1. Crr. sr. ag. trueth, but for the trueth.

9 For wee are glad when wee are weake and frake of the verthat yee are firong; this also we with for, ener your the of God appear d perfection.

10 Therefore write I thefe things being ab- thereth by the mufent leaft when I am present . I thould yse tharp, to a trelati nbeneffe , according to the power which the Lord tweener the peohath given mee, to edification, and not to de- misiters prea-America.

11 4 Finally brethren, fare ye well: be perfect be must einer reue of good comfort : be of one minde: line in peace, alethip vpon whole doarine

and the God of lone and peace fliall I e with you. their faith is 12 s Greete one another with an " hole kittle. All the Saints falute you.

13 The grace of our Lord lefus Chrift, and the themtelues efin-

lone of God, and the communion of the holy fideline, and must Ghost be with you all, Amen,

Christes body 3 Hee mitigateth that fou peneffe, traffing that they will shewe them elues to wards their artifull Apolitie, apr and willing to be taught; adding this moreouer, that he patieth and for his owner a . t & elimation, to that hee mayfering to their (aluacion, which is the onely marke that be shouldth at. I'm men indged That all then, s m is be in gold order un. neft your, and the members of the Church restored into their blice which have bin hoken and out of place. 4 A briefe exhortation, bu yet fu.b.a con as com re birdethall the partes of a Chriftian mans life. 3 Ha fa uteth bem familiarly , and in conclufion wifneth Well voto them. " 1 Cor .5 40.

The second Epifle to the Corinthians, write ten from Philippi, a ci in in Macedonia, and fent by Thus and Lucas,

for thee : for my power is made perfect through weakeneffe. 4 Very gladly therefore will I reloyed rather in mine infirmities, that the power of Christ may; dwell in me. 10 Therefore I take k pleasure in infirmities.

in reproaches, in necessilies, in parfecutions, in an-

guith for Christes lake : for when I am weake, then

compelled me : for I ought to have beene com-

mended of you : for in nothing was I inferiour

vino the very chiefe Apostles, though I be no-

among you with all patience, with fignes, and won-

12 The I figne of an Apostle were wrought

13 For what is it, wherein yee were inferiours

14 Behold, the third time I am ready to come

15 And I will most gla lly bestow, and will be

16 6 But be it that I charged you not : yet

17 Did I pill you by any of them whom I fent

18 I have defired Titus, and with him I have

19 2 againe, thinke yee that wee excuse our

20 8 For I feare leaft when I come, I shall not

fent a brother: fid Titus pill you of any thing?wal-

ked we not in the felfe fame Spiritt walketh we not

felnes vnto voutwe speake before God in " Christ.

But me decall things, deately beloned, for your

find you from as I would ; and that I shallbe found

voro you fich as ye would not : and least there be

firife, enaying, wrath, contentions, backbitings,

for as much as I was craine, I tooke you with

beflow: for your foules a though the more I loue

II I was a fo le to boatt my felfe : yee haue

4 H: concludeth, that hee will opely ter his mileries solute the saint Fragges or he falle aporties, and eufech himfelfe. for that by tacin imp. d un.ce , be ggas continuo d so forake four ch of their bings as Ledid : to Wit, because that it his Apostleship who fubrated , his doff one mult needes fall i Inas I m ghi

vinto other Charcines, 4 except that I have not feele the veriue of beene mil outhfull to your hinderance ? forgive me Christ mire and this wong more : For the wea Ber shat our rabernacles are , the vinto you , and yet will I not be floutifull to your more doesh Chistis hinderange : for I feeke not yours, but you, for the werene appeare in children ong a not to lay up for the fathers, but the 2h (17) fathers for the children.

anke shens passent ly and with a good beart, but alfo I Bake great pleafure in them. c Agrice bema-

kerh th. Coriachigus pertneffes of those things Wilercoy God had (ex ed his Apolile Shippe amongft them, and againe he declareth by curgaine arguments, Yory farre bee as from all couetoufoelle, and alfa tow be is affectioned towards them. Thereby it may E am indeede an Apoltle of Iefus Christ. \$. Chap .. 1.9.

full es gerinne my darsing with in me I might not be burdenfime to you.

owns bands, that

k I doe not onely

1 The aveumons well appeare, that

21 I fenre leaft when I come againe, my God m I was not flouth- abate me among you, and I shall bewaile many of them woion have finned already, and have not repented of the vacleagnesse, and fornication, and wantonnelle which they have committed.

6 Heeputreth a way another most grown as fluender, to wit a that bee did fubtilly and by others , in he his game and profite of them. 7 He concluded , that nee were eth not thete things your them, as though bee needed to defend himfel'e, for hed is guitte of nothing but because it is benougable for them to doubt nothing one is guirtee and my out occurring this become not be not to be not observed and facerety, that pris fith bomble to be in Christ, that is to far, to be a Constitues. 8 Having confirmed his authoritie vinto them, he rebuketh them that pely and breater the them also like an Apostle, showing that he will not spare them bereader, valeffe they repent, feeing that this is the third time that he harb

wifperings fwellings, and discord.

syarned them.

THE

Yauls Goipel from Christ.

Chap. 11. Pauls calling. 82

THE EPISTE OF THE APOSTLE PAVL

GALATIANS,

CHAP. I. r Straight after the fa.ut assen. He reprehendeth the Galatians for renolting 9 from his Gofpel, 15 which he received from God, 17 before he had communicated with enrof the Apofles.



A V L' an Apofile (not of men, bettire by bean, 4 but by flets)
Chrift, & God the Father which than a field him from the deal.)

And all the brethren which

are with me voto the Churches of Galatia: 3 Grace be with you and peace from God the Father, and from our Lord Ielus Chrift,

Which gaue himselfe for our finnes , that he might deliner vs from this prefent euilidworld

according to the will of God even our Father, 5 To whom be glory for ever and ever, Amen,

6 3 I maruelle that ye are to foone remooned away voto another Gospel, from him that had

called you in the grace of C. rift, 7 4 Which is not another Gespel Saue that there rales . . o berein the be some which trouble you, and intend to sper-

uett the Gospel of Chris. 8 But though that we , or an Augel from heafile, or Shepheards, uen preach voto you otherwise, then that which

we have preached voto you, let him be a accurred. 9 As we faid before, to fay I now againe, If eny man preach voto you otherwise, then that wee

inframental cause: have received, let him be accusted. 10 5 For now preach I h mans destrine, or Gods? Apolles, to becal. or goe I about to please men ? furif ! should yet

pleafe men, I were not the feruant of Chrift. 11 6 Now I certifie you, brethren, that the Gospel which was preached of mee, was not after

12 For neither received I it of man neither was

of the Chieren, and I taugar it, but by the i reuelation of Iefus Chrift, 13 7 For ye have heard of my connerfation in

being chosen out from the world by the free decree of Go1 the Father Linke 1. The Extra A Out of that melicity apriliate white - 15 without Christ - 3 The first part of Epithe whetero he withoelist that he 1s at 2 points, nothing inferiour to those chiefe disciples of Christ, & wholly agreeing with them, whose names the falle appoiles did abuse. And he beginneth with chiding reproming them of lightnesse for that they gave rare to easily voto them which peruvited them & drew them away to a new Gripel e Hewseth the raffice voice, to call the fault upon the fall a pofiles, & he veth the time that now is, to gine the to underfiad that it mas not Already done, but in doing. 4 He warneth them in time to temember y there are not many Gofpele & therefore whatfoeuer thefe faile apolities pre end which had the Law, Mofes & the Fathers in their mouthes, yet they are in deene fo many corsuprious of the true Gofpel, infomuch that hee himfel'e, yea, and the very Angels themfeines, (and therefore much more thefe falle aporties) ought to be holden acem fed, if they gire about to . bange y leatt tote tha may be in the Gospel, that bee delinered to them before, f For there is nothing more contrary so faith or free inflification then instification or the Law, or from decruing, a Linke Ron 9.3.
5 Aconfirmation when both from the nature of the decree it selfe, and also from y maner which he vied in tea hing for neither far b bee did I teach tonfe toings which pleated me as these me doe which pur part of falustion in external things, and works softne Law, neither wert labout to proting any mass fauour. And therefore y matter it felfe flewerh that that doctring which I delivered vary you, is heavenly h H + touchesh the falfe apolities, was had nothing but nien in their mouther and he, though bee would derogate nothing from the Apostles, breacheth God and not men 2 1. Cor. 15. 1. 6 A fecond arg ment to product hat his do-ferine is heavenly, because hee but it from heaven, fix Telus Christ himfeife, without any mans helpe, wherein hee excelleth the whom Chritt taught here on earth after the matter of men a This place is to be understand of an extraordinary renelacio, for otherwie the Sonne alone remeated his Goffel by his Spirit, although by the miniferr of men, which Pau Burreth out here. 7 Hee proqueth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians hemielus know well ynough : for faith hee, it is well knowen in what feboole I Fas brought up , even from a childe , to wit, amough the deadly enemies of he Gofpel. And that no man may cavill and fay that I was a fcholler of the I bari'es in matte onely and not in deede , no man is ignorant, how that I excelled in Pharifaifme, and was fuddeoly made of a Pharife, an Apostle or the

time post, in the lewish religion, how that 4 I perfecuted the Church of God extremely, and wa # Aller 9.1. Red it,

14 And profited in the lewish religion about Fathers, because he many of my companions of mine owne nation, was not shall a Phase and was much more z alous of the k traditions of rife him; the but env farners.

15 But when it pleased God (w. ich had I sepa- 1 He, je keth of rated me from my mothers wombe, and called me Godien vialling

16 To reneale his Sonne m in mee, that I should pointed timiche preach tim & an ong the Gentil-s immedial , 8 f communicated not with a flight and plood s

degrees, the enerla-17 Ni ther came I againe to Hierufalem to fing comfate of them woich were apolities before me, but I want Ged. his appointing into Arabia and turned agains write Damafons. from his mothers

18 Then after three - ceres ! Came againe to ling: here is nomen. Hierufalem, to vifite Peter, and boaue with him tien at all me fee, fif.cene daves.

cene dayes.

19 And none other of the Apolities faw I, faue m Tome, and this is a kinde of speech lames the Lor's brother.

mes the Lords brother.

20 Now the things which I wite voto you, of, whereby this eshold, I a single o before God, that I lie not defland, that this behold, I a streffe o before God, that I lie not.

21 After that, I went into the chaltes of Syria gift commeth and Cilicia: for I was voke owen by free anto the fr m Ged.

Erefel, 3.

Churches of Indea which were in Carife, 22 But they had heard onely some f. y. He which be hir del, that perfecuted vs in time pale, now preacheth the inde de be was B faith which before hee destroyed.

23 And they glorified God for me.

k Hee calleth them aif . as > Pharife to his ath. precestingtion, whereby ne ap. an Apolile, whereof

he makesh three

of works forefre nea

S Because it might called of Chuft in the way bur afterwards was in-

ftieded of the A. postles and others, whose names (as I faid before) the false applies abused to dev ftroy his Aprilleship, as though he delivered another Gnipel then the true Apofiles did, and as though bec were out of their number, which are to be credited without exception : therefore Paul and wereth , that he began firatghtway after hig calling to preach the Gospel at Damafous and in Arabia , and was not from thee time in Hierusalem but onely fifteene dayes, where hee faw onely Peter & lames, and after wards he begante teach in Syria and Cilicia, with the confent and approbation of the Churches of the lewes, which knewe him onely by name, (o farre off was it, that he was there introdeed of men. Buth any man in the

world. . This is a kinde of cathe, p The doctrine of faith, CHAP. II.

I That the Apostles did nothing disagree from his Gospel, 3 he declareth by the example of Titus being uncircumered. In and alfo by his advouching the fame against 17 And fo he paffeth to the ban-Peters dellimulation. diring of our free cufrification by Christ, We.

Hen fourteene yeeres after, I went vp againe Now he fliews to Hiernfalem with Barnabas, & tooke with the how be agreed me Titus alfo.

2 And I went up by revelation, and declared tiles, with whom voto them that Gelpel which I preach among be conferred touthe Gentiles, but patricularly to then; that we're ching his Geffell the chiefe, leaft by any meanes I should runne, or which be raught bad runne a in vaine :

3 But neither yet Titus which was with mee, vecter after his though he were a Grecian, was compelled to be conuerino, and they alowed it in circumcifed.

To wit, for the b falle brethren which were confliated not craftily fent in, and crept in printly to fpie out our his fellow Titue liberty which we have in Christ lefus, that they to be circumcifed,

eth with the Apos Le gravreth that

among the Genfuch fort, that they

tormenied them-

felues therein, which traiteroufly layd waitagainft him, but in value : neither did they adde the least jote that might be to the doctrine which hee had preached, but contrary wife they gauge to him and Bernahas the right hands of fellow thip, &c acknowledged them as Apoftles appointed of the Lord to the Gentiles. # VN= frustfully, for as toucking his dollrone, Pauldonbsed not of it, but because there were certaine reports call abroad of him , that hee was of another opinion this the rest of the Apoliles were , which thing might have hindered the course of the Gofpel, therefore be inboured to remedy this fore, b Which by distal , and son be

g A falutation comprehending is few Words , be famme of the Apottles doctrine, and alfobefides draightway from the beginning, flewing the grawirte meete for the

gu bourie of an Apo le , which be had to m intaine againtt the falfe apo# a H. Acrosth who is the authour of the m nittery genewrole minift ry agreeto, that when ther they le Aco-

b He toucheth the for this is a pick tir Drerogative to the ied immediatly from Chrit.

er Doctours , they

are opposited of

God

Ti'us 1.3. c Chrift no doubt as man, out heess Gos alio, anshead exempted out of the

number of men a Tacfumme of the true Golpel is this, that Christ by his onely offering, faueth ve

Paul reprooued Peter.

e Vrair the Gula.

d reamieth all na-

. D nier. 10.17.

20m 2.11. ephil 5,

9.col. 3.25. 1. Pet.

f Among the Gen.

tiles , as Peter had

to breach it among

Whom alone and

count for piliars of

onely , shefe men

she Church , and

mbole name they

Abule to decerise

h. They game a :

that we noverd

wholly to the do-

i Before all men.

a Another moft

vehenient pinole

This ApostleQue, and alfo of that

bod delivered con-

cerning free in ti-

for this thing onely

fication by far h

he reprehended

who offended

Peter at Autioch,

herein, in that for

a few lewes fakes

exhich came from

Bieru'al-m. he

Here the lew.

and offended the

der til . s wbich

had be seved

k B) eximple

rather then by

1 Word for maid.

indrement

the Lewes.

a ctrine 9 7.10b 34.19. HELS 10.34.

\$1023

To the Galatians.

Infification through raising

might bring vs into bondage. B) folmitting our fe westathem. for an house, that the derueth of the Golpel might end betraving our continue with e you. emine ibireie. d The true and fin-6 But by them which feemed to bee great . I cere dolline of the

was not taught (whatfocuer they were in time Golel , which repafied, I am nothing the better: 4 God accepteth m tined lafe from tring corrupt with no mans person) for they that are the chiefe, did any of thefemous falle deliveres. addenothing to me about that I had.

7 But contarywife, when they faw that the tians name, he an Gospel oner the specificumcition was committed vnto me, as the Gospel oues the circumcifion was

vnto Peter:

8 (For he that was mighty by Peter in the A. postleship oner the circumcision, was also mighty

by me toward the Gentil s) 9 And when James, and Cephas, and John, knew of the grace that was given voto me, which are & counted to be pillars, they game to me and to Burnabas the right a nands of fellowship, that we (hould preach vo.o the Gentiles, and the, voto the circumcifion.

10 Warning onely that wee should remember the poore: which thing a foll was diligent to do.

II . And when Peter was come to Antiochia, I withflood him to his face : for hee was to bee their hand in token condemned.

12 . For before that certaine came from Tames, Arms of the Gofsel, hee are with the Gentiles : but wien they were come, he withdrew & separated nimbeife, fearing them which were of the circumcifion.

13 And the other fewer played the hypocriteslikewife with him, in fo much that Barnabas was doftine, which he k led away with him by that their hypocrifie.

14 But when I fawe, that they went nor the I right way to the m trueth of § Gospel, I faid vnto onely, because thet. Peter before all men, If thou being a lew, lineft as the Gentiles, and not like the Iewes, why o constrainest thou the Gentiles to doe like the Iewes ?

15 3 We which are lewes o by nature, and not P finners of the Gentiles,

16 Knowe that a man is not inflified by the works of the law, but by the faith 9 of tefus Chrift, enen we , I fay, have beleeved in Iefus Chrift, that we might be justified by the faith of Christ, & not by the workes of the Law, because that by the worker of the Law, I no flash shallbe inflified.

17 A If then while I wee feeke to be made

with a right fore, which he fatteth again I balting and diffembling which is hickwart. in Bocalleth the tructh of the Govel bubble deliving sifelfe, and We here feel the deliving which we call the profile. whe forth they were con-Hearned on ich played the levers by Perey in imple y The fecond part of this E. pittle, the flare where firstlis: we are inflifted by faich in Corift Ichis without \$ our hes of the Law : which thing he propounterh in fuch for ather full uf all bee neverb with anchi. fijon , the Lelfo faith beerm a lew , that no man may fay agai ift mee, that I am an enemie to the Law) and afferward, he confirmeth it be I express witnesse of Douid o A'though we be tower, time princh sufficientien by forth, becauf we know and oubtedly, that no man can be suffished by the Law. p Sorbe Lewes called the Gintiles because they mere ftrangers fre God cournat. o lu Iclas Christ, y Noman Can this word (find) there is a great webens acre-wherely is read I at the nature of mon is office in corrupt. I R m.3.19. 4 Befine he poeth and furth robe or everh wigh the robied to, whic's abhorred this do-Erine of the cultification by fail bibecause by they, men a e by this meanes withdrawen from the ituly of good worker And inthis fort is the objection, If finners flied die inflied the ogs Chill' v aich without y Law. Chill thould approve hiners, & though as it were exhort the therevito by his ministerie. Paul answerwith that this confequente is faife, becaufe that Christ deltroyeth finne in the beleenore For fo faith hee doe men fice varo Carift, turough he terrour & feare of the Law, that being cuit from the carle of the Law and fullified, they may be faued by b m. thattogeiher:bere withall,be beginnerh in them by little & little, y ftrength It power of his which deflroyeth finer, to the cafe that this old man being abo-lifted by the vertice of Christ contried, Christ may line to them, 80 they may confee are themfelueuro God. There ore if any man give nimitalite to non-after he hath at he deligoverh the worke of God to himfelfe. I fle coeth from suffification to

Tificacion, which is another benefit we receive by Christ , if we lay hold on

righteous by Chrift; we out felues are found fin-To whom we gave not place by c fubication ners, is Carift therefore the minister of finner God forbid.

18. For if I build agains the things that I have destroyed . I make my selfe a trespatter. 19 For I through the Law and dead to the 1 The Law that

terrificth the cone t Law, that I might live voto God. 20 I am crucified wich Chrift, but I liue, jet nos fcience, brangeth 12

" I any more , but Christ lineth in me : and in that onely canfeth us to that I now live in the * Beth. I live by the faith in die to the Law inthat I now live in the * Helh, I live by the ratio in the deed, because that the Sonne of God, who hath loved me, and given deed, because that himselfe for me. trous . he takeri

21 5 I doe not abrogate the grace of God; for Away from we the if righteoufnesse be by the Law, then Christ died terrour of conference, and by fanding without a y caufe. fring us, causeib

through the miris fring of luft in vs , that it cannot take fuch occasion to sinne by the restrains which the Law maketh, as it did before Rom. 7 10 11. is The fame that I was before. x In this mortall body. 5 The fe and argumentiaken of an blurditie: If men may be juitified by the La & , then was it not necessary for Christ to dee. y For there was no cause why ne so u'd do so. CHAP. III.

t Hee rebuileth them, for luffering themfelnes to be drawen from the grace of free sufficies on in Christ, most linely fel out unto them. 6 Hee bring th in Arrabams ex imple, 10 diclaring the effect, 21 and caujes of the giving of the Law

O' Foolish Galatians, who hash bewitched your Theshird regathat ye should not obey the trueth, to whom for or argument Iesus Christ before was described in your a fignt, gitts of the holy and among you crucified ?

2 This onely would I learne of you Received they were indued ye the b Spirit by the workes of the Law, or by the from heaten after

hearing of a frith preached? 3 Are ye to foolith, that after ye have begun Goffelby Pauls

in the Spirit, ye would now be made perfect by the miniterie; which feeing they were 4 3 Haue yee suffered so many things in vaine? meas eyes, that

if so be it be even in vaine. 5 4 Hee therefore that ministreth to you the ges, wherein they

Spirit, and worketh miracles among you, doeth hee might behold the it through the workes of the Law, or by the bea- trueth of the doring of faith treached?

ng of faith preached?

6 5 Lea rather as Abraham beleeved God, if they had beheld and it was & imputed to him for righteousnesses.

7 6 Know ye therefore, that they which are of Chieft himfelfe faith, the fame are the children of Abraham. onely death they

8. 7 For the Scripture forefreing, that God ought to have would infifie the Gentiles through faith preached their trult, he magbefore the Gospel vnto Abraham , fazing , & In could be that they thee shall all the Geniles be f bleffed.

9 9 So then they which be of faith, are bleffed witche by the E with faithfull Abraham.

Gholt, where with and b-leened the fo eurdent to all they were as it were lively ima-Arine of the Gowith their even

could be fo be-

a Christ was laid Defore you, fo notably and for famely, that you had his lively image as it were very efectived before your eyes, as of he nat bezne conceffed before you b Thofe fertit in l grazes and gifts, which were afeale arit were toth. Galatians, that the Gof el which was preachied to them was true, c Of the dollrine of tath, a The four p argument mixed with the former, & it is double. If the Lawe bot to be to yourd with his fish, this were not to goe forward, but back ward, feering y those formula finite which were before your your your your remove excellent the any that could be occed from your felues. And moreover, it fromld follow, y the Law is better taen Carit, because it should perfire & bring to end y, which Christ bega onely, a By the (flesh)he means in the cereminies of the Law, against which to fitter the spirit, that is the forestiall rook ng of the Goffel. 3 An exhortation by maner of upbraiding that they doe not in vaios fuffer formany conflicts. A He repeateds the third argument of hich over taken of yetfects, because hee had interfaced certains other arguments by the way 5 The first argument which is of meastorce, and ha hebre grounds The first, That Abraham was instituted by farth, to wir, by fier impuratio of righteoutneffe according to the promife apprehended by faith as Mofes doeth most plainely Witheffe. e Locke Rom 4. + Gen. 15.6. rom. 4-3. lome: \$ 23 6 The fecond. that the fonnes of Abraham must be effected and accounted of by faith 7 The third, that all people that beleeue, are without exception. coprehended in the promife of the blefling. & Gene 12 3.48 3 15. 8 A proofe of the first and second grounds, out of the words of Mofes. f Big in this place figure it the tree premile by faith. 9 The cooclusion of the fift argumeter: Therefore as Abraham is bleffed by faith, fo are all his childre (that it viay, all the Geotiff bacheleene) bleffed, that is coly freely inlined. Writh faithful Ananae most of fishe ful Abyahom, is que ou to underfland that the bleffing commeth nor from A-

braham, but from him , by whom Abraham and all his pofteritie is bleffed,

10 10 For

y fasth.

to The fixtargu. ment , the conclufion whereof is a fa in the former verfe taken of contraries, thus . They are accurfed which are of the worker of fore they are bleffed which are of

MA TIO STO THEFT

the Law , that is to fay, which value their righteoufnes by the performance of the Law. Therefaith, that is , they which have rightenufned : by faich. as A proofe of the former featence or proposition : and the proposition of this argument is this : Curfed is bee that fulfilleth not the whole law. & Deut. 17, 16. 12 The (econd

proposition with the conclution : But nomanfuifilleth the Law. Therefore no man is justified by the Law , or els, All are accurfed which feeke righteoufnelle by the sworkes of the Law. And there is an-

10 10 For as many at are of the works of the Lawe are under the cutie: " For it is written, 4 Curfed is every man that continuer's not in all things, which are written in the booke of the Law, to doe them.

11 12 And that no man is luftified by the Law in the fight of God, it is evident : & for the inft thall life by fai h.

12 13 And the Law is not of faith : but " the man that thall doe those things, shall live in them.

13 14 Christ bath redeemed vs from the cerfe of the Law, made a curse for vs , (15 for it is write-

ten, & h Curfed is enery one that hangeth on tree.) 14 16 That the bleffing of Abraham might come on the Gentiles through Christ lesis, that wee might receive & promite of the Spirit through

15 17 Brethren, I speake as i men doe: * though it be but a mans couenant, when it is a confirmed, yet no man doth abrogate it, or addeth any thing

16 Now to Abraham and his feedewere the promifes made. He faith not, and to the feedes, as speaking of many : but, And to thy seede, as of one,18 which is I Christ.

17 19 And this I fay, that the couenant that was confirmed afore of God m in respect of Christ, the 20 Law which was foure hundreth & thirty yeeres after cannot difanult, that it should make the promife of none effect.

18 21 For if the a inheritance be of the Law,

nexed alfo this maner of proofe of the fecond propolition, to wit, Righteouluelle, and life are attributed to faith. Therefore no man fulfilleth the Law. A Hab 24 vom 1, 17, bebr. 10.38. 13 Here is a region the wed of the former confequence: Becaufe the lawe promiferb life to all that keepe it , and therefore if it be kept , it iuftifieth and gineth life But the Scripture attributing righteausnelle & life to faith, tabeth at from the Law,feeing that faith milifieth by imputation, and the Law by & performing of the werke. .: Lenn. 18,5. 14 Aprenenting of an objection : How then can they be bieffed , whom the Law pronounceth to be accurfed ? Beraufe Chrift suffered the curse which & Law laid vponvs, that we might be quit from 15 A proofe of the aufwere by the teitunonie of Mifes. \$ Deut. 2 . , 23. b Chr. ft was accorded for us, occasife he bare the curfe y was due to us, to mike us partickers of his richicoulni fle, is A conclution of all that was fayd before in the handling of the fifth and fixth reasons, to wit, that both the Gentiles are made partakers of the free bielling of Abraham in Christ, and also that the lewes them-felues, of whose number the Apolile counterh himselfe to bee cannot obtaine that promifed grace of the Gofpel, which he calleth the Spirit, but onely by faith And the Apolitie do it feuerally apply the conclusion, both to the one & the other, preparing himfelfe a way to the next argument, whereby he declareth, that y one only feed of Abraham, which is made of all peoples at no other wife be toyined or growe up together, but by faith in Christ. 17 He pitterh forth two generall rulers before the next argument, which is the 'enenth in order: The one is that it is not lawfull to breeke consensus and contracts which are infly made & according to law amongit men neither may any thing be adde tonto them: The other is, that God did fo make a couenant with Abraham, that hee would gather together his children which confit both of lewes & Gentiles in one body (as appeareth by that which hath bene faith before.) For he did not fay, that he would be the God of Abraham and of his feedes, (which bing not withit anding thould have bene fayd, if he had many & divers feedes, ss y Gentiles apart and the Tewes apart,) out that he would be the God of Abraham and of his feede, as of one . I will wie an example which is common among! you, that you may be albamed you give not fo much to Gods couenants, as you doe tom'ns, . Heb. 9.17. K Authenticall, as we call it. 18 He putterh forth the fomme of the fenenth argument, to wir, that both the lewes and Gentiles growe together into one body of the feede of Abraham, in Christ onely, fo that al are one in Chrift, as it is afterward declared verf-as . Paul (peaketh not of Christs perfon hat of two peoples, which grew together in one, in Christ. 19 The night argument taken of comparison, thus: If a mans covenant (being authentical!) be firme and itrong much more Gods co senant. Therefore the Law was not ginen to abrogate the promifemade to Abraham , which had respect to Christ, that is to fay, the end whereof did bang of Chrift. in Wrich sinderh to Chrift. 20 An enlarging of that argument, thus: Moreover and belifes that the promife is of it felfe firme & ftrong, it was also continued with the prefeription of long time, to wit, of 430 yeeres, fo y it could in no wife be broken. 4. An objection : We grant that the promise was not abrogated by the co-enant of the Law, & therefore we toyne the Law with the promise. Nay, forth the Apolile, these two cannot stand togesher, to wit, that the inheritance flood of both be given by the Law and also by promile, for the promile is free: whereby it followers, that the Law was not given to suffife , for by that meanes the promife flould be broker . B b this word (inhevitance) is meant the right of the feed , wouch is , that Ged fould be our God, that is in fay, that by vertue of the conenant that was made with faithful Abraham, we that be faithfull, might by that meanes be blefied of God as well as he. is is no more by the promife, but God gaue it freely vnto Abraham by promife.

10 22 Wherefore then ferueth the Lawilt was added because of the orranigmitions, P till the feed came, voto the which the promife was ma fer agand 42 Au objection it was 9 ordained by Angels in the hand of a Me-which rifeth of the

20 Now a Mediatour is not a Mediateur of not by the Law (at one: 24 but God is one.

21 as Is the Law then against the promifes of Law guen , sher God ! God forbid : For if there had beene a Law that he promite given which could aue given life, fursly righte- was made? Thereonfacife should have beene by the Law.

22 But the ! Scripture harh & concluded tall men of finne, and vnder finne, that the u promife by the faith of le- to teach them to lockevate Carift, fus Chrift should be given voto them that believe. in whom at length

23 26 But before faith came, we were kept vn- that promife of fader the Law , as worker a garifon, and that vp vnto wing all people together, thould be reuealed.

x that faith, which should air reward be reuealed. Folialed, and not

24 Where fore the Law was our schoolemaster that the Law was to bring vs to Christ, that we might be made righ- gives to intries teous by faith.

25 But after that faith is come, we are no lon- underfrand , by difger vnder a schoolemaster.

26 27 For ye are all the fonnes of God by faith, finnes, that they are ia Chaift tefus.

27 as For all ye that are y baptized into Chiif, he reweated to A haue a put on Chaift.

28 There is neither Iew nor Grecian : there is p Vintill the partineither bond nor free : there is neither male , nor tion wall was bro-

famale : for ye are all a one in Christ lefus. male: for ye are all 4 one in County of the formed of 1000 pea29 And if ye be Christs, then are yee Abrahams framed of 1000 peaples bith of Ierves feede, and herres by promife.

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then way was the politie, to coproque

o That men micht consering of their grace of God , which herenealed to A. in Christ.

ken downs , er thes full feede fprang vp and Gentiles : for by this word Seede, we

may not understand, Christ alone by himselfe, but coupled & toyned together with his bedie. 23 A confirmation of the former answere taken from the maner and forme of giving the Law: for it was given by Angels, itriking a & eat terrour into all and by Mofes a Mediatour comming betweene. Now they that are one, neede no Mediatour, but they that are twaine at the leaft, and that are at variance one with another. Therefore the Law it felfe and the Mediatour, were witnelles of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolifithe promife, or adde the Law voto the promife, q Commanded and given, or preclaimed, r By the feruses and minsfleyes. 24 A raking a way of an objectio, leaft any man might fay that fometimes by confent of the parter which have made a coverant, something is added to the coverant, or the trader concerns are broken. This, fayth the Apostle, commeth not to passe in God, who is alwayes one, and the felfe fame, and like himfelfe. 25 The conclufrom vitered by a maner of asking a question, and it is the fame that was vitered before , verfe 17. but proceeding of another me : fo that the argument is newe, and is this : God is alwayes likevnto himfelfe : Therefore the Law was not given to abolish the gromises But it should abolish them if it gave life, for by that meanes is should justifie, and therefore it should abolish that just rication which was promifed to Abraham and to his feede by faith. Nay it was rather given to bring to light the guiltineffe of all men , to the end that all beleeuers fleeing to Christ promifed, migh: be freely intifieth in him. (By this word, Scripture, he meaneth tre Lawe. A Rim, 3,9. t. All wars, and what foract commeth from man. u. In energione of these weraes, therebyeth an argument against the merites of workes: for all thefe words, promife, faith, Christ, might be given, to beleeners are againft merites, and not one of them ean fland with deferuing workes. 25 Nowe there followeth an other handling of the fecond part of this Epiftle: the state whereof is this : Although the Lawe (that is , the whole government of Gods house accorting to the law) doe not inftifie, it is therefore to be abolifhed , feeing that Abraham bimfelfe was circumcifed , and his posteritie beid still the vicof Mofee Law? Paul affirme h that it ought to be abolifted, because it was instituted for that end and purpole , that it should be as it were a schoolemaster and keeper to the people of God , vntill the promife appeared in deede , that it to fay , Chrift, and the Gospel manifestly published with great esticacie of the Spirit. & The canfe w'r wee were kept under the Law , is jet downe here. 27 Because age changeth ont the condition offeruants, bee adder h that wee are free by condition, and therefore, feeing wee are out of our childehoode, wee have no more neede of a keeper and Schoolemafter, as Ving a generall particle, leaft the lewes at the leaft fhould not thinke themfelues bound with the band of the Lawe , hee pronounceth that Baptifine is common to all beleeuers , because it is a pledge of our deliuerie in Christ, as well to the lewes as to the Grecians, that by this meanes all may be unely one in Chrift , that is to fay , that promifed feedero Abraham and inheritours of euerlasting life. . He fetteth Baptifme ferretly against circumaffin, which the faile Apolles somether accepted. The Church must put on Christ, as it were a garment, if he courted with him, that it may be through holy , and without blame. a You are all as one : and fo is this great knot and innifian fignified.

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A . 21 TO BEAUTY IN

CHAP. IV. B ing delinered from the bondage of the Lawe, 4 by Christis timming, who is the indicates, 9 it is very able id to flide tocke to begger, commonies; 13 He calleth It in agains there fore to the puritie of the dollrine of § D. po ar cor forming his discourse with a fine allegorie. Hen I fry , that the heire as long as hee is a child, different nothing from a feruant, though

he be Lord of all, dore so senting the kerper and function 2 But is under totors and genernouts, 2 vntill

t'e time appointed of the Father. g. Euen lowe, when we were children, were in

bondage vader the b radiments of the world. 4 But when the Chilaeffe of time was come. God fort furth his Supra made of a 4 woman, and

was all were a tu- made vilder the Lavie. 5 That hee might redeeme them which were vider the Law that we4might receive the adop-

tion of the forces. 6 3 And because we are somes. God had f feut footel, the a Spirite & his Sonne into your hearts,

which o leth, Abba, F ther, · Wherefore, this art no more a h faruation but a tonne : nowe if then be a fonne, thou are alfo

Line as smildren , and the i heire of God through Corit. 8 4 But cuan then , when you knowe not God. yee did fergice varo them, which by nature are

not gods:

9 But nowe feeing veeknow God, yea, rather Law, v st is it zere are knower of God , howe turne yee againe vito i - potent and b boggest - in 'i cents, vinerevato 42 from: e brainning-ye will be in bondage arminer

10 Yee or ferne dayes and moneths, and times,

early to do st. le. and yeares. 11 I am in feare of you , leaft I have bestowed on you labour in vaine.

12 5 Be yeas I (for I am euen as you) breinten, I befecch you; ye have not hurt me at all. 601 24 C 19 150.

13 And rok low, how throng am infilmitie of 1-1 mars 12. , 16. the fields, I mesoned the Gofort vote you at \$ first. rs. And the strict of me which was in my fl. fb.

Adho Charren ye defilifed not neither abhorred ; but ye secrited simmerally in lancing

65 afterwed on ard çar r. e., l', un meli plemifi B, in the time of the Goffel. 2. He weierh and delan lima y range are ce, id wir chen l'istorillaliyeus e ded arbis aiss: Laccomossori in propriate sy arbib, illiman i libralisme diling l'inted occurs that has consistent may charte order, the track belinaries that plated to eng. And it are a tree over the overstood has a principle and by adopting of them is the Course Coupling to Course the plate of the overstood has been a consistent of the course of the overstood has been a course of the course of principle and the plate of the course of the cou destruction and were a technical behavior in the best destruction for the technical te lifteth linfe things where in he migh, has eleemed as have make tomewhat thing . Internal 16 holly 8x & analyzardari gbisg odwitrowardathen in fuch nor, some by Galinava, and don't be a name to cropy defician when they meads the fanges of acknowing a bernaw a lyunces on his means. 8 interpution, is Manager of acknowing a manager of access to the purious Manager of the purious Manager of access to the purious Manager of the purious Manager o By "flistions, in These dayly troubles wherewish the Lord truding among from

me as an Angel of God yea, as o Christ Tefus.

15 P What was then you felicided for I beare of my mini-you record, that if it had been e possible, yes would fires fake. have placked out your owne eyes, and have gluen p What talke was

cause I tell you the trueth? 17 They are islous over you a amiffety earthey q For they are ie-

would exclude you, that yee should altogether the ir own com-

18 But it is a good thing to love fearnefily al- " That they may wayes in a good thing, and not onely when I am conney all your line prefentwith you,

19 My little children, of whom I traugile in | He fetteth bis birth againe, vntill Christ be formed in you,

20 And I would I were with you nowe, that I carn flighent tomight change my voice; for I am in doubt of you, wards them, against 21 6 Telline , ye that " will be under the Law, the usughtee vice-

doe we not heare the Law? 22 For it is written , that Abraham had two ! Vic other mords fonnes, 4 one by a feruant, and & one by a free and you.

23 But he which was of the fermant, was borne wayes veged this. 23 But ne which was or me to take, the fee wo that valetie the after the x field; and he which was of the fee wo feetiles were cir-

man, mas horne by y promife.

24 By the which t ings another thing is meant; could profite

for z these mothers are the a two Teltaments, the them nothing at one which is Agar of mount b Sina, which gen- all, and this differdreth yato bondage. 25 (For Agar or Sina is a mountaine in A-a. cheumeilion, a

bis, and it andwereth to En rufaiem which nowe gainst them which is) and d the is in bendage with her children. 26 But Hierufaiem , waich is e about, is free: was full of offence;

which is the mother of vs all. 27 7 For it is written, " Reioyce thou batten whereby he hath that bearest no children; breake foorth, & cry, thou refused their er-

that trausilest not : for the i defolate hath many rour, bringeth rape children, then the which hath an husband. 28 st Therefore brethien, wer are after the favoir the halv

8 maner of ligac, children of the b promife. 20 But as then bee that was borne after the thefe myberies, 19 i figib, perficuted him that was borne after the we , that it fhould

h Spirit, euen fost 11 now.

there abreade in the world among ft 16 Am It erefore become your enemie, be- men, how happie 9016 10 LT . ? cus ouer you for owne true anagord lone, which was ens have of the falje apofiles. talle Apostles atcumcifed , Chairs beleeved of the emitcumcifion. the Apostle , after

> tie . Wherein bee Ghod and thad recome to palle , that two fore of fennes frould have Above

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i cichan allego.

ham a father common to them both , but not with like fuscetle : let as Abraham broate Ifinael, by the no mmore on the of nature, of Agair his boat maid. & a franger, and begone Ifano of Sair a free woman by the version of the promife and by get, a not negote awas or oath a needoman by the retire of the primite and by glace onely, and the nith was not only not here; a horalf operationed the helier Sometic are the obstaclars, and as it were two four a borner obstaclar of the a work over any say it were of two mothers. The view was my lean Sing without the hand of promise actording to which covenant Abrobanis clifficen according to the fieth write bener en it war, y ie ves which freie ngbuo. I ics ly that contenant, that is by the Law but they are not helies, any they and I at length bee call not of the hour, at they that perfocule the true barres. The other was male in that he a the unglemor in Sion (to wir by the facititie of Coroll) which begate hichildien of promise , to wit, belome at, the vertur of the holy Goott, c. men children (29 Ab, ahan Mo selt themfelius in the nee promite, Street anely by the right of childien Baline na takers of the fathe si bernance, & those ternams finally thur our. doen that the quarters of the label is locationer. We thele ensures finite interest on a Trist they repeated, 400 missions to finite interest of the party is 40 min more constituted count meaning of the result of the latest partially. The results of the arm partially of the results of the statest of the s og net post trans at a translation manned got a stanger at translation made in short translation et place to the standard and translation and the standard at of Elay, who forero'd that the Court in fit uld bee made and centi : of the children of raise. Sira, t' at is to f y, of them worth onely Spiritually should be ma'e A. or also say, that is not you were work one of printing mound or mare the both much from by fail be, stabet to not fairfull Agar, a tracken brefliewing the calling of of the Loves, and calling of the Goods **Efail, 14.6. If See state is activated and market, "Remans of I face, who is that is active in a measure, is consistently of state to the active for begins not fit the measuring flicturality of I fresh the fit the fit is begin to the form of state of the fit is by the commits given by the fit is by the commits before the state of the fit is by the commits of the fit is begins to the fit is a fit in the fit is a fit in the fit is a fit in the fit in the fit is a fit in the fit in the fit is a fit in the fit in the fit in the fit is a fit in the fit in the fit is a fit in the fit in the fit in the fit is a fit in the fit is a fit in the fit in course of nature. R By the vertue of God: promife and after a spirituali maner,

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4 Gene. 11.10.

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Chap. v. vi. Fruites of the Helh and Junuren. 05

30 But what faith the Scripmret & Put out the femunt and her fonne; for the fonne of the feruant shall not be helre with the some of the free

31 8 Then brethren, we are not children of the fernant, but of the free woman.

CHAP. V.

3 Hauing declared that we came of the free woman , hee Beweth the price of that freedome, 13 and how wee should refer the same, 16 that we may obey the Spirit.

S Tand fall therefore in the libertie wherewith Christ bath made vs free, and be not intargled

agains with the yoaks of bondage. 2 . A Beholde, I Paul fay ynto you, that if vee ba a circumcifed Christ thall profit you no-

3 For I teffine againe to enery man, which is circumcifed, that he is bound to keepe the woole

4 Ye are " b abolished from Christ: who soener are clust in id by the Law, ye are fallen from

5 2 For wee through the d Spirit, waite for the hope of rigi tecufnette through faith.

6 3 For in Lefus Chaift neitrer ca cumcifion auaileth any thing, neither 4 vocircumcifion, 1 but on, because it was e faith which workerh by lone

7 6 Ye did runne well : who did let you, that ve did not obey the trueth?

8 7 It is not the persuation of frim that cal-

9 8 A little leaven doeth leaven the whole lumpe.

led the feare of rightrough-fe, but bere we muit have 10 9 I have trust in you through the Lord, that ye will be none orherwise minded ; but hee that confidertt: n of the troubleth you, shall be are his condemnation, whoerreumliance of the focuse he be. rime, for now had

11 10 And brethren, if I yet preach circumcifion , w v doe I yet faff r perfecution? Then is the flinder of the croile abolithed.

12 " Wood to God they were even cut off, which doe g difquist you.

13 For brethren, ye haue beene called vnto li-

made circumoffen a piece of t'ere fo wation v 1. Cor 1.17. b That 15, as he himfelfe expoundeth it afterwards or sect I stom grae . That is forke to be suffified by the Law, for in diede nom no rurished by the Law a He privily compareth the newe people with the of the inservator that they also did ground all their bipe of suffificagion and life in 1th & notice circumcition , but to , that their faith was wrapped in the external & .- remoniall worthip, but our faith is bare & content with fpirianall wo find d I rough the Spirit which ingena eth faith. 3 He addeth a reafon, for that no v circumcition is abolithed, fe-ing that Christ is exhibited vnto va with full plentie of 'putitual! circumction, 4 Hee maketh mention also of vocitcum ifiou , lealt the Gen les fhoul pleate themte, ven in it , as the I-wes doe in circumstition. I The taking away of an objection : If all that worthip of the Law- be aken a way wherein the thall we exercise our seluci? I, charitie, sayeth Paul, fire fairh, where I we speake, cannot be idle, nay it bringeth for h daily from pfc-a, i ce e o : true faith de firiguishe d fio counterfeit fas exforch critie is nel somed of tin to a follow crufe to he perormandour suffificatio with first-66gaine he chi feth y Gala ians, but with an admiration, & therewithall a gratic of their f rme tace, to to end that he may make bem more ashamed. 7 H playeth the part efan Apoll'e with them, an ' vieth his authoritie, denying that t. at do-Etrice can con effort God which is contact to his. f Of God x 1. Corinthe, 6 6. 8 Hee added the contact he was not been to content you att fle, was not been dilig miy (by a timi'm a south he b roweth of leauen , as Chritt him'el'e alfo did) not to fuff - t the pirt wof the Apollolical doctrine to be refected with vileaft did) not to turn the near the volume appointed addition to be interested who y result corruption that may be on the minighteth, be former reprehensive, calling the fault whom the falls apoides, against the mine known cach the horrobic indepense, to Gold. To the willight the minight how that he feels in not his owney profit in this matter, feeting that he could efche we the harred officen, if he would toyou Indai ne with Chrift anne, er An example of a true Pattour inflamed with the zeale of Gads glorie and love of his flocke. g For they that greath the Law , canfe mens conferences aimayes to trembie,

bertie : 12 Onely vie not your libertie as an occafion vnto the flesh, but by loue forue one ano-

er.
1.4 13 For hall the Law is fulfilled in one word, his that most excelsich is this. A. Thou shall loue thy neighbour as ... len power and which is this, ... Thou shall loue thy neighbour as hat glorie of God

15 14 If ye bite and denoure one another, take fill, whereof all the hee is least we he confined one of coother.

16 17 Then I fay, & Willie in the Spirit, and ye from the as yet verie thall not fulfil the lasts of one flesh. 17 Forthe i firsh left-th against the Soirir, and

one to another, to that yee cannut doe the fame to governous anthings that we would. 18 And if ye be lad by the Spirit, ye are not vn- 1 11 .

19 16 Moreoner the works of the flish are reanifelt, which are a fulteria, furnication, vnolvanues, with Communication, vnolvanues, wantennetfo.

to lubistric, wireheraft, harred, devate, e mula - an't, senos he tion, wrath, contentions fulfillors har firs, enem the relimost

21 Ende mathem, but kennet uphintonie, brown and fuch like, whereof it il you him, so, brown and fuch like, whereof it il you him, so, (4) ment because which to make the first of the firs foch things, that not innertize that is a next general.

22 But the hard faire of the Spittist un, inv 33 1.09. 199. peace, lorg har it gig to benefing subsettle file, the said 23 Mickenes t in paramote: 17 again it fuonithete 14 miest statis is no law.

24. For they that are Christs, "and crucified the or horn enfufleth with the aff chors and the lulter.

25 If we Uiue in the Spuir, let vs also welke in the Spirle.

25 18 Let vs not be defirous of value glorie, they t at hate one protoking one another, entrying one another.

20 The Apostle it in our most glorious Christ with

> bein faithfull are pare an ikers, although ot knar te in ve , by reze

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weaker effe of the god's for that they are but in part regoretate. But he is little them for monitor has bey are insu-flasthifte \$110.00God, which is he restrained from the flast yet and or free Law for fare flow that it is he vertue offin e, that they in uid not gi e comfelues to lu tes AFm 3 14 1 peta 11. 1 For the fill be wellet bear in the res never mon vary ? in the although not method over their feels is they be fourth for the timeth ex that particularly, which be spake gen cally re home g vp fene chie e if che iche Belli, and of principle in with the firms of arts, including managementations. A Theorems is the contraction of proceedings of the second of the beginning of the second of the beginning of the second of the beginning of the second of the se the Sophister as one who was not the Southwaye no thing but the contract to, be there be that be require book bath real and on the dience, but fpirttuill, which proceedesh tortion the Law but form the Served Origit which doesh beger via nove, and not contain the root is a successful of the containing of the c of lafe 18 He alleit peculiar entire ations arter eg as be reine to the 198 fubrect codivers vices and him or all be warne binemito abe ice e of a north Ra which vice bath two fellows, backbing and caute, out of which two it causes be but many contentions mult needes aute,

CHAP. VI.

Now he entreatesh payreen. . . of charing row and finds New or entreases paying to the control country field as offender, 6 town Att. And the Well, no and those that are of the new found of fit 122 N 1 of one to face who have no need in select to Law, 138 for thing in the manging of the flift 14 & not in the couple

B Rethren, I If a man her full lettly taken in any : H condented off non-we would are highlighth, settlore fuch nethod, or unone with the 'fpirit of merk matte, a confidering mate mount bethe falfe, least about all a be rempred. therly is tabene

be understed and tempered by the spirit of micknesses, a Through the malice of the tieft and the double b Which are with den ty the zorine of G d Spirite Lateur to fill vo that that is wanted in limid Ten is a kind of freeh wheth the H. brewes wie , stutie to underflond to richy, that all good gifter ome from Gud. a He toucherh the fore : for they commonly are most fenere in iges , which forget their owine inhimities.

L114

2.3 Beaze

Christ our peace.

h Sothen . Grace, th tests (ay , the

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Are con rory . to be

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10 Applying the

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to the Gentiles. he fheweth that

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Without God; and

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Gentiles, that all

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1 Of the Lewis

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she efiedts of grace

pamely from our

Workes the pin fe

contrary nature?

9 He talleth a way

with an ther, to

Worth two, the, e

To the Ephesians.

The Gentiles inheriters

exceeding riches of his grace through his kindnes toward vs in Christ lefus.

8 For by h grace are yes faued through faith,

and that not of your folices in it the gift of God. himf-lfe.

to For wee are; his workemanth to created in C'rift Iefus voto good workes, which Goobath creatned, that we the old walks to them.

II OV herefore remember that yee being in time polt Gentles in the fleth , and a Called vo dit .

cameiii n of them, which are toglied circum. flon in the flath, made with hands. 12. Tout ye were, I far, at thet time in without

Christ , & were alians from the common-wealth of If sel, and were & ftrangers from the corenants of promife, and had no hope, and mere without Gon in the world. of jurification, feeling

13 H But now in Christ Iefes, vee which once that the good worker were farre off, are made neere by the blood of

14 12 For hee is our peace, which hath made of # fritgeth here both one, and bath troken the ftoppe of the parof nature . treretinon wall. fore or the worker

15 🙎 In abrogating through his flafe the bamener fogeod , looks tred, that is, the Law of communicaments ad whi Trost true de la fory. Landeth in ordinances, for to make of twaine one new man in himselfs, () making prace,

15 And that hee might reconcile both ento God in o one bodie by his croffe, and P flay hatred they see not onely thereby.

17 13 And came, and preached peace to you ter an effecial fort, which were aftire off, and to them that were negre. 18 For 9 through him we both baue an entrance

unto the Father by one Spirit. 19 4 Now there fore we are no more firangers and forremeis: but citizens with the Saints, and of

the beafhold of God. 20 15 And are bailt upon the foundation of the

Apoldes and Frephers, Jelus Chrill Limfelfe being the rebiefe corner frome, 21 In whom all the building coupled toge-

ther, groweth voto an hely Temple in the Lord.

22 In whom yee also are built together to be

which were knowen the habitation of God by the Spirit.

from you by the prom you og ron. He marke of the concount. M. He beginneth fell will. Chini, who was the mark of the concount. M. He beginneth fell will chine common wealth of flessel. A Run 9.4 at Child is the copy be and of the lowest and Grantles, whereay they be recovered to G.d. 12. As by the creemests and Worthip appointed by the Lawe, the lewes were divided from the Gentiles, fo now Chrift, haning bioken downe the passition wall, toyneth them both together both in himfeife, and bet wixt themfelves, and to God. Whereby it followeth Whofoeuer eftablifteth the cremonies of the Lawe, maketh the grace of Christ void and of none effect. & Col. z. sa o He alludeth to the familie of the Law, which represented that true and onely facrifice. p For he defined death by death, and fallened it as it were to the ereffe. 13 The preaching of the Gotpel is an effe Auall faltrument of this grace, common as well to the lewes as to the Gentiles. q Christ the gast as it were, by whome we come to the Father, and the noty Ghost is as it we, cour lodgeman who leadeth we, i.e. The conclusion: The Geo-Grottis di si 1914, etan reaccioni mostenatione, the lacticisministic over-tilles aretaken into the followship of faluation. And he definite the text ellenties of the Courch, celling tribe criticand boofe of God, as The Lord committed the doctrine of faluation, this to the Prophysis, and then no the Apolles, the ende 55 hereof, and mister as it were and fuolitaile, is Christ. Therefore that is in 'eede the true and CarbolicheChuich, which is builded upon Christ by the Prophets and Apostles, as a spirituall temple confectated to God. 7 That is, the nead of the buildilig for the foundations are as it were the heads of the but lines. I So that God is the working not onery of the foundation, but allo of the whole building.

CHAP. III.

I Hee declaresh that therefore hee suffered many things of the lewer, 3 because hee preached the myllery toucheng the faluation of the Gentelis, & at G as elmmana m nt. 13 Af er ne d find the Exhift in not to faint for his affiction . 14 And for this coule her projet nite God. to that they may understand one great lone of Christ.

7 That he might show in the eges to come the POr this cause, I Paul am the a prisoner of lefus Christ for you Gentlles. 2 If ye have heard of the difpensation of the : He maintaineth grace of Go I, which is given me to youward.

3 That is, that God by renelation hath shewed of the crosse. 9 9 Not of workes, laste any man should boeft this mysterie vnto me (as I wrote aboue in few whereon allo hee wordes. 4. Whereby when yee reade, yee may knowe himleste, affirming

taine voller francing in the mifterie of Chrift.) 5 Which in outher ages was not opened voto not onely appointed the fornes of men, as it is now reneated vnto his an Apottle by the bely Apofiles and Prophets by the Spirit.

6 Phat the Gentiles thould be inheriters alfo, ticularly apand of the fame bodie, and partikers of his promife gentiles, to call in Chrise by the Gofoel.

7 Whereof I am made a minifter by the gifte fide to falleation of the grace of God given voto mee through the because God bad effectual working of his power.

8 Luen voto mee the least of all Saints is this although he deferred Si ice gin in , that I flionid preach among the Gen. a great while the manife.tation illes, the velearchable riches of Christ, of that his o And to make clears you all men what the counfell. fellowship of the mysterie is, which from the be- A The proposes, cioning of the most than been hill in God, who The inspect of legioning of the world hash beenchid in God, who fus Chiff, are taken

hath created all this go by Tofos Carife, 10 2 To the intent, that nowe voto principali- [ay, I Paul ameais iles and powers in heaverly places, might be min prajon for maintaining the knowen by the Church the manifold wiledome glorie of Christ.

of God, 11 According to the deternal purpose, which this none knowe the cabing of the b He meanith not he wrought in Chill lefus our Lord :

12 By whom we have boldnesse and entrance but because very with ronfidence, by faith in him.

13 Wherefore i defire that ye faint not at my know it, as the tribulations for your tak s, which is our glorie.

14 3 For this can'el bowerny knees voto the remaied onto them Father of our Lord ielus Carife,

15 (Of whom is named the whole familie in a they liked beauen and in earth.)

16 That he might graunt you according to the were all de to fricties of his glorie, that ye may be firetign ened the he deby Anby his Spirit in the 8 inner man,

17 That Christ may dwell in your hearts by might beh I the

faith: 18 That yee, being rooted and groun led in a God more had bloue may be able to comp evend whi all Sams, but on war mely, i w at is the breadth, and length, and depth, and it had mens t fire height

And to knowe the bloue of Co ift, which div a maste-1 patieth k nowler ge, that ye may be filled with all 1 He teacheth m fulnette of God.

20 4 Vitto him therefore that is able to doe as. a tiple, that the ceeding aboundarily abone all that wee aske or d chrine depen-

rowout all generations for ever, Amen.

to hope for any thing of God;

thinks, according to the power mat wo ketn in vs. de h vpon the grace

21 Be praife in the Cource by Christ Lesus thetherefore wee onghi to lovne prayers With the preaching and hearing of the worder which are needfull not onely to them worth are younglings is Court, being continued with all fairtually tea, may be grounded and 100'ed in the knowledge of that immeafurable line, wherewith God the Father hath loneo vs in C wit, feeing that the whole family, whereof pair is a ready receised into beauen, and part i yet beie on earth, dependech opon that a feption of the beanen'y Father, to his o' elv Sonne e All that whole people, which bath but

his Apostleship taketh an aiguthat hee was

but was also parthem on every fo determined it from the beginning.

paßiuely, that is to

Gentiles before, few knew of at and the that di Prophets, ladit

very darkeir, and una-rfi arr for calling of the Gerner, Assisit gelt. A erein they

d me of G...

our house : a Father, and that to 1 . Church which is adopted in Christ f According to the greatness of his morese. . Lo ke Roman. 7. 12 h Wrerewith Collinathus, where is the voore of our cieffien. I How perfite that we keef Chieff is in over pare. R Which Colhath ft wed as in Chriff. I Which paffeth all the expression of mans west, to com rehend it in a in his minde . for other-To re ho to have the Sprice of Gid bere meth to much (according to the measure that God hath given him) as esfurice ent to fatuarien, m So that we have abounnantig an vs. whatfeener things are requests tomake ve perhie with God 4 Hee breaketh forth into a thankefgining, whereby the Ephelizas also may be confirmed One body, one ipirit.

a Another part of

the Epittle con-

saining precep's

of Christian li e ;

as this, that eve y

mian behane hira-

telfe as it is meete

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grace of God.

of the faithfull ,

a Secondly, he

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one with another

3 Thirdly, beie-

guiteth prifite a-

the band of the

4 As argument of

great waight, for

ag earneft inter-

Lecaufe we are

snade one body

hymne Spirit.

as it were of one

God, and Father ,

2ed to bim with c. Baptifme, and

holy Ghoft.

which is this, to be

BO.T, AS ONY GIRLS

the fumme whereof

Chap. III.

Dat is, Chrift.

CHAP. IIII.

Thefe three latt Chapters containe precepts of maners. The exhortest this sometant sine, 7 Sunyy gifted may be therefore beflowed of God, 16 that the Court may be built up. 18 Hee calleth them from the vanite of the intidels, is from lying, 29 and from ploby tacke.

Therefore, being prisoner in the Lord , pray you that yee walke worthy of the "vocation wherevnto ye are called, 2. 2 With all humbleneffe of mind, and mecke-

nesse, with b long suffering, supporting one another

through loue. 3 8 Endenouring to keepe the vnitie of the

a By this is meant Spirit in the bond of peace. she generall calling A 4 There is one body, and one Spirit, euen as

ye are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme. One God and Father of all, which is about

sommeudeth meeke. all, and d through all, and e in you all. 7 5 But vino euery one of vs is given grace according to the meafure of the f gift of Christ.

8 Weerefore he faith, When he afcended vpon bloke Maters as. bie, be ledscapilalty copilue, & gane gifts voto n.C.

o (Nowe, in that hee ascen feth, what is it but that hee had also descended first into the a lowest greement, but yet that hee had allo with as is kair with parts of the earth?

10 Hee that descended, is even the same that afcended, farre about all beanens, that hee might

i fill kall things.)

11 6 Hee therefore gane feme to be ! Ape files, taining of brotherand fome " Prophets, and fame " Euangelifts, and By love and chautie fome o Fastours, and Teachers, one with atother,

12 7 For the repairing of the Saints, for the worke of the ministerie, and for the edification of

the P body of Christ. 13 3 Till we all meete together (in the q vnicie worshipping one Lord with one bith, and conferrate God) who a perfite man, and who the measure of the rage the fulnefie of Christ,

14 's That wee hencefoorth be no mote chilare glosy, where dren , is wantering and catted about with energy who we are called, winde of doctrine, by the decrite of men, and

The fore who forcer Bresheth charge , b . theth all thefe things alunder. e Who enely littly the chiefe members conducts to the conduct of the graph of the conduct of the pare concerns the many was not meneral rationed by a finite ration good gifted from Christian good gifted from the confidence of the first confidence of the many confidence of the first confidence o and pleasure, and there is energy man ought to be content outly that involves his Col band jam him , and to be low the comm of potter of the whole cody. Which Childhad him of A multius of tagings the Determination early, which is the bester part of the cold. I the Hearth girst to the early which is the bester part of the cold. I the Hearth girst to the cold of First of all he cold of the whole part of the cold of the col transdicary r d for a leaf m, as Apolities. Prophers Europelities, and partly o dimany and performable. Faltonic and bookens, if the fraction were shoke tweens, who whom had was afterward added, whose cline was to the Cambres. abroughour oll the would for The Prophers office was one of the chief-it, which were men of a majori, has wife foote and fome of them could for stell things to come. In Thefe the April less fed as "ellowes in the execution of the in Chine using not able to at fixer the places here fellows, or Patto the state within growing the morable e ou a control place been even e l'antière l'experience de l'eboolee, afte la saie chey which gouerne che leboolee, afte la week hier nois of Beolefiath califondio e, no wit, albre by the ministry of n en all the Sings may fogrome in page her, barrier may make che mystical body of Child place. Church. S The vie Cirbismi thene is perge ualifulo g as we are inth a whild, that is your has a mechanism paronite first a distroyed yand post is agreeing between contribes we shall be say sed with Christ current. Whence abing is done by that a rewiedge of the Sinneot G dimear ofing in vs and he himfelfe by little a direct growing up in vs until we come to be a retferman, which shall be in the world to a merwicen Go and it be about II. q. In that in it neere continued for which is fort and followed together by faith. I Commiss faid to growers to full age . n. t i h mielle . springers, o Betweet our out he dig ther is to fay, a very weeks three, which is we dee yer stogeton, witter jurd out verific age, which we shall have at length in another world, there is a ramife, to wit, our yourh, and steady gen g forward to perfection, 10 He commareththe, i words selt not themfelves i pon the Wo.d of God , in little boates which are reflied hither and abither with the doctrin volmen , as it were with em raty wind a , and timewith all forewarreth them that it committee passe not onely by the lighterife of mans braine, but a'fo by the ciafimette of certaine, which make as it were an are of it. (With those vacettaine chances which rolls men to and from

with craftines, wherby they lay in wait to deceive. # By the deceit of If it But let vs follow the trueth in lone, and those men which are in all things, grow up into him, which is the head, indeceiving of other.

16 By whom all the bodie being coupled and frion of the rueth Sc irrocether by guery layer for S. furnished and love, we growe up knit together by every joynt, for y furniture there- into Chirt : for he of (according to the effectuall power, which is in (being effectuall by the measure of enery part) receineth x increase of the body, vnto the edifying of it felfe in y loue.

17 12 This I fay therefore and teft. fie in the guicken the whole Lord, that ye hencefoorth walke not as & other body, that it bourse Gentiles walke, in vat i.ie of their mind.

18 Having their understanding darkened, and to the measure and being franguis from the a life of God through proportion of sch the ignorance that is in them, because of the hard- and charisheth his netfe of their heart !

19 Which being b past feeling , haue giuen themselues voto warronnesse, to worke all vn- member, & picset-

20 13 But ye have not fo learned Christ, 21 If so be ye have heard him, and have beene that neither this ho-

taught by him, das the trueth is in Iesus, 22 & That withat yee cast off concerning the Chist , ceithercan

connectation in time past, e that olde man, which feiritually, which is corrupt through the deceineable lefts, 23 And be renewed in the ? Spirit of your mind, from the eiter

24 And pre on the new man, which g after God members. is created vinto b right coulnefte, and time holines. marer of the foule, 25 14 Where fore cast off lying, and speake one- quickment all the

rie man truth ve to his neighbour, for we are members one of another. 26 13 B: h angry, but finne notifet not the funne should have.

gue downe I vpon your wrath, 27 Reliber give place to the denill.

28 46 Let him that flole, ftiale no moreibut let 12 He defeerdeth him rather labour, and works with his hands the to the Latis of alling which is m good, that hee may have to give and alline b filt victo Lim that need eth.

29 17 Let no a corrapt compriortion proceed out The of maneres of your mouthes but y which is good to the which distance another are

edifying y it may my ift regrective to the hearers. coperitor between 30 18 And gittle not the boly Spirit of God, the chiden of Gods

11 By earnest affethe ministerie of his word which as the vitall Spirit doth to thereofaccording one) quickeneth Church, which confifte;h of divers funof suery one. And the eof it followeth dy can line without feparare: b bimfelfe

Put on the new man, ov

Of Court, who in - Wan increase an

is meete the body y Charmiers the

not regent ate; For in thefemin all the powers of the mindeane compated, and

then mande is given to variety and their fracter of effect a with most grade mi-flivest, & their afficience of accordined by it to & it for which each grade that at length they run beadlong into all violennes being vices by Astrone of all ludgeness. S Romerat. The brank place that took le charpe what iman A consistent of the second of 14 He commer fethfriteieligice tempecation Chatta myestices - fight of all he regire a trie bi agricio fav facere majerate i demo ne allide i gredide. bli g. becanfe we asy onto one " nanoth t . I's valueta via blidle our anger in fuch For that after form on the region of the reg that is bridle your a ver &comor wiel, edly out that in extrution which you have Andrewy cores and there or the registrome vy to your your anger, that is, make an aronemic gar kly for commercia, 16 her descendere from the bearing to y tands, condemning that we break tell men which grow themfelues to this wicked test of a to pretti i prouerty, he friewesh that I toos is a good remedy agricult poverty, which God bleffed in fuch fore than they which labour baue as mayes fome one plus to helpe other, to far is it form they taey are confirmed to flen e other mens goods, september of the contemporary to place contents of the content of gaet of the mind vibich they call, Angry, and be ferreth against them the contrary mean a. And oferb a mailt vehement preface, how we ought to take fred that wes

twho devener hines to this end, to mountate air our affections.

gricue northe boly Seirical God through on rimmederatenene and intemperately,

19 An argument rate i from he example o Chritimoft era se and vehement. bota for pardoning of choic injuries which have beene done vito vs by our much more for hating confideration of the invierable and

vling moderation

gowards all men.

\$ Ishn 13.34.

6 Chio. 4.29.

I Now he com-

meth to another

which is in that part of the mind.

Which men call

couctous or iefi-

henderb formicati-

on , constaufneffe,

and letting , very

a lefter which

men cast one at

another: that no

nor coull example gruen , nor ant of-

fence mooned by

enil wordes or backbiting.

a Because thefe

finnes are fuch

that the most rain

of men count them

not for finnes, he

awaketh the godly , to the end they should to much

the more rate

beade to them.

felues from them.

as most burtfull

b A bondfaue to

idolatrie, for the

keth that his life

Andeth in his

2 Matth. 24.4.

3 Because we are

not fo readie to

any thing as to

follow entit ex-

amples, therefore the

Apoltle Warnerb the

Marke 13.50 Luke st.8.

a. The /. 2,3.

conctons man thin-

plagues.

goods.

Charpely.

kind of affections.

and 15.12. 1. Ishn 3.43.

e # 10\$.3.5. A 16€ J. 1.17.

and gentle behaniour

by whom ye are fealed onto & day of redemption. 31 Let all bitterneffe, and anger, and wrath, crying, and entil fpeaking be put away from you, with

32 Be ye controus one to another, and tender hearted, freely forgining one another, 19 euen as great-it commer , & God for Christs fake, freely forgue you,

all malicioufnetle.

CHAP. V.

2 Leaft, in those wices which he repreheded, they foruld jo tight by his adm assions, 5 he terrificth them by denous come fewere and carries 8 and storesh them forwar 15 Then hee descends the from generalities ons of manes.
21 to the particular dueties of muers, 25 and their has

bands. R E yee therefore followers of God . as deare

children. 2 And walke in lone, even as Christ hath four Ivs, and hach given himfelfe for vs, to ke an offering and a facritice of a fweete finelling fanour to God.

3 & But fornication, and all vncleanne Je, or concrousnes, let it not be once named among you, as it becommeth Saints.

4 Naither filthineffe, neither foolish talking, neither a fetting, which are things not comely, but rous; and he reprerather gining of mankes.

5 For this ye know, that no whoremonger, neither vacleage person, nor conetons person, which is an b idolater, bath any inheritance in the kingdome of Christ, and of God.

6" Let no man deceive you with vaine words: lightneffe be frene. for, for such things commeth the weath of God vpon the children of disobedience.

3 Be not therefore companions with them. Forwe were once darkeneffe, I ut are now

e light in the Lord : walke as children of light. 9 (For the fruit of the 4 Spirit is in all good-

nelle, and righteoninelle, and trueth) 10 Appropring that which is pleafing to the

11 And baue no fellowship with the vnfrui full

works of da knes, but ene e reproone them rather. 12 For it is thame eyen to speake of the things

which are done of them in f. cier. 13 But all things when they are reprooued of the light, are manifest; for it is light that maketh

all things manifelt. 14 Wherefore thee fairth, Awake thou that freepest, and stand up from the E dead, and Christ

thall give thee light. 15 4 Take heede therefore that yee walke cir-

cumfpectly, not as fooles, but as & wife, 16 h Redeeming the fealon; for \$ 1 daies are euil.

17 * Wherefore, be yee not vnwise, but underfrand what the will of the Lord is.

18 s And be not drunken with wine, wherein is

godly to remember alwayes that the other are but as it were darkeneffe, and that they themfelues are as it were light, And therefore the other commit all villagies (as men are wont in the darke) but they ought not onely not to follow their examples, but alfo (at the property of the light is) reproue toeis da keneffe, and to walke so (hauing Christ that true light shaning before them) as it becomes the wife wen . . . The faithfull are called tight, both breauje they have the true light in them which lightnesh them, and also because ther questiff to other, instance, that their honest connectation reproducts the life of wicked min. d. By whose that their monet convergation represents the life of printermin. a symmoly force we are madelight in the Loid. e Make them open to all the world, by your goodlife. I The Seripture, or God in the Scripture, of He feesketh of the drath of finne. 4 The worle and more corrupt that the moners of this world are, the more watchful ought we to be against all occasions, & respect nothing but the will of God. & Col. B. 4.5. h This is a metaphore taken from the merchanis, who preferre the least profit that may be, before all their pleasures. I The times are Broublefome and farpe. & Rom 12.2. t. the B.4.3. 5 He feiteth the fiber & holy affemblies of the farthfull against the dissolute bankets of the votaithfull, in which the praifes of the onely Lord mustring, be it in prosperitie or advertise.

TO PHE INDREMAILS Trusbands and wines ducties k exceffe : but be filled with the Spirit,

> melodie to the Lord in your incasts. 20 Gluing thankes alwayes for all things vnto

20 Guing thankes alwayes for all things vino firmequinifie.
God even the Father, in the Name of our Lord i With an earnet Lefus Chrift,

19 Speaking vnto yout felues in Pfalmes, and

21 Submitting your selves one to another in the feare of God.

22 \$ \$ 7 Wines faromit your felues vinto your tion of the code busbands, 8 as vinto the Lord. 3 & 9 For the hubband is the wives head, even be referred, to

brift is the head of the Church , to and the ferue one another se is the Staiour of his body.

24 '1 Therefore as the Church is in subjection inters a. s. to Christ, ene fo les the wives be to their Lusbands r. peng.r. in every thing.

25 9 12 Husbands, loue your wives, even as condeth to a fa-Christ loved the Church, and gate him toffe for it, derly all the parts 26 13 That he might in finetifie it, and cleanfe it of a familie. And

by the washing of water through the word, 27 That he might make it vitto bireleife a glo. confifteih hereira rious Church , onot having spot or wrinkle, or to be obelieve to any fuch thing but that it thould be holy &t with- their husbands.

28 14 30 ought men to lone their wines, as their not be disobediene owne bodies : ne that lougth his wife, lougth bim. to their husbands.

29 For no man euer yet hated his Powne flesh, is the authour of but nousified and cheritherhit, even as the Lord this tubiration.

doesn the Church. 30 For we are members of his bodie, 9 of his of the former fav fleth, and of his bones.

31 * For this cause shall a man leave father and man head of the mother , and shall r cleane to his wife , and they woman to matritwaine thall be one fleth.

32 15 This is a great f-cret, but I speake concer- Caurch. ning Christ, and concerning the Church.

33 16 Therefore enery one of you, doe ye fo : let gument : Because enery one lone his wife, enen as himfulfe, and les the good entate of the wife depenthe wife fee that the feare her husband.

bymnes, and (preimall longs , higging and making k All kind of riot. soyned with all man ner of hishanes and affection of the beart, and not with the tonome onely. 6 A lhort repetie

> Wherevoto all for Gods fake. & Colofs.3.18.

Nowe he defbe faith that the duetic of wines S The first argument, for they canbut they must rehn God alfo , who

\$ 1 Cor. 11.3. o A declaration ing . Because God

is the head of the 10 Anotherardetà of the man,

mone, as Christ

fo that this fub-"niffion is not one-

ly inft , but also verie profe able : as also the faluation of the Church is of Christ, although farre otherwise. It The conclusion of the wines due retowarded their husbands. 2 Couff. 3 19. 13 The busbandes duette towaires their wines, is to loue them as themfences, of which love, the lone of Chatt toward his Church is a live'y pacierne. 13 Becaufe macy men precende che infininites of their wines o ex u.e their o was bar inche and crueltie, the Apolile willerh ve to marke, what manner of Church Christ gare, when bee loyned it to himfelie, and how bee doeth not obe'y not loathearl ber filthand uncleanneile, but cealeth not to wipe the fame away with his cleannesse, votil bee hatte whosly purget it. so whe the lame awey with the orienteder, votin see hate whomy purge vit.

Mikes the b, nT to be the primite of free in his faction and finishification in

Christ, rectiner by faith. The Courte, as it is employed in specific, but not

bee without winkle, before it come to the marke a floorith at they while it is in this laje, it run, eth in avace; but if it he confider, den Cheste, it is eleane and withow wienger. 14 Another argoment Euerte mao louern bimfelfe, euen of nature : therefore hee this weth against cature mar ! we hoot his wife : hee proqueth the confequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who layeth, that man and write are as one, that is, not to be divided. P Hisswine bodic. q Hee aliadoth to the making of the woman, which fignificth our coupling to zether with Chriss, which is wought by faith, but is feated by the Sacrament of the Supper. & Genef. 1. rq. matt. 19.5. mark. 10.7. 1. covent 6 16. v Look Mitt. 19 5 15 That no man might dreams of naturall conjunction or holiting of Christ and his Church rogether fuch as the besoands and the wines is) bee the weth that it is fecret, to wit, fpirituall, and fuch as farre differeth from the common capacitie of man : as which confit th by the vertue of the Spirite and not of the flelli ov faith, and by uo naturall band, 16 The cone ufion both of the husbands duetie toward his wife, and of the wints toward ber husband.

CHAP. VI.

I Hee wereth the ducties of children, flerwante, and mafter: 10 Then he fpeaketh of the fierce battet that the faithfull hanc, 12 and what weapons wer must vie in the fame : at In the end be commendeth Tychicus.

Cimurens and ieruants dueties,

z Hecomment

familie and thegy. eth that the duerie

of the children to-

confutera in use-

dience vaco them.

\$ C0'0β 3 10.

a The brit argu.

wherevoon it fol-

loweth atfo, that

children are fo tar

forth bound to o. bey their patents,

as they may not

fwarue from the

tive worthip of God.

a For the Lord is

authour of all ja-

fore we must reeld

fucb sh. di nse as

be will haue us.

3 The fecond ar-

gument : becaufe

this obedience it

E.wed. 20.12.

3 9.mattb. 15.4.

most suit.

wars their parents,

another part of a

Chap. I.

Christian armour, 87

which are of a

dildren, + obey your parents 2 in the Lord: J for this is right.

2 4 4 Honour thy father and mother (5 which is the first commandement with b promise) 3 That it may be well with thee, and wat thou

mayest line long on earth.

4 6 And ye fathers prouoke not your children to wearb : but bring them up in infirmation and ment : oecaule God bath fo appointed : c information of the Lord.

5 7 " Sermants, be obedient vnto them that are your mafters, 8 according to the fl-sh, with d feare and treathling in finglenette of your hearts, as voto

6 Not with femice to the eye, as men pleafers. but as the feruants of Christ, a doing the will of God from the heart,

7 With good will, feruing the . Lord, and not

therhood, and scere-8 to And know ye that whatfoetter good thing any man doeth, that fame shall be receive of the Lord, whether he be bond or free.

> o ... And ye mafters, doe the fame things voto them, putting away threatning; and know that euen your malter allo is in heauen, neither is there s frespect of person with him.

10 Tiz Finally, my brethren, be ftrong in the Lord, and in the power of his might-

maike 7. . 0. 4 A proofe of the first argument. 5 The third argument, taken of the profit that enfueth thereby : because the Lord vouchfafed this commandement among all the relt, of a speciall bieffing. b With a free ally promite : for otherwife the free nd commandement hath a promife of m rey to a theufand generations, but that promife is generall, 6 It is the anery of y fathers to vie their fatherly an burry moderately & to Gods glory. & Sach informations and precepts, as bein taken out of God: booke, are boy and acceptable to him. h Nove he descende in to the thrid part of a familie, to wit, to the duetie both of the matters and of the feruants. And he sheweth that the duetie of feruants confi teth in an heargie lone & reuerence to their matter. " Coloft 3 22 titus 2 9. t. pet. 2-18. 8 He mitigateth be iharpecelle of ferunce,in that they are spiritually free, norwithit anding the same , and yet y spirituall freedome taketh not a. way corporall feruice, intomuch that they cannot be Christs, voleffe they ferue their matters willingly and farthfully, to farre forth as they may with tale conference. d With savejudirenest nee; for flan fo fearers not above note, maca te fe in Christian fermans 9 To cut off occahou of a'l presences, bee neacheth vs that it is Gods will that fome are either borne or made fertiants , and therefore they must respect Go is will, although their service be never to haid. e Bring mooned with a tructence to Godwa d, as though ye ferned God himfelfo. to Although they ferue voktode and ruell matters , yet the obedie, se of fernants is no leffe acceptable to God then the obe fience of them that are free, at It is the duetie of mafters to vie the auth state that they have ouer their fernants modelely, and holily, feerog that they i . are tree respect here a common matter, which is in heaven, who will judge both the bond and the free, #Deut 10. 7 4.cbro. 16 7. sob 34 19. alls 10.34 ram 2.11. vilat, 2.6.colif. 3. 25. 1 pet. 1.17. f Elicer of freezime or bandage. 12 Hee concludes to the other part of this Epittle with a graue exhoration, that all be reast, and fight conftinity, multing to furmual weapons, vitil their co-mics be cleane pur to flight. And fill it of all, be exameth

Vs to take the armour of God, where with onely our enemy may be dispatched.

11 Put on the whole armour of God, that ye may be able to frand againft the affaults of the deuill,

12 13 For we wiefile not against flest & & blood, 13 Secondly he but againft + b principalities, againft powrrs, and declare, h that our againft the worldly governours, the princes of the chiefe and might declared. If the chiefe are darkenefle of this world, against spirituall wicked- inusticle , that we nefie, which are in the hig places. may not thinke

13 14 For this cause the whole consist is with armour of God, that yee may be able to refift in men. the cuill day, and having finished all things, & Against men.

freste and bussle 14 Stand therefore, and your loines girded a- natisee, against bone with verity, and having on the bref plate of which we fer fpia retreall jubiolises, righteovfneffe,

more mighty them 15 And your feet flod with the h preparation the other by a theme of the Guipel of peace. fand parts.

16 Aboue all, take the shield of Faith, where- & Chap. a. 2. h He gueth these with yee may quench all the fierie datts of the names to the entil wicked.

17 And take the helmet of Saluation, and the the effects which prodo the Spirit maich fword or the Spirit, waich is the word of God, that they are able 18 And pray alwayes with all maner prayer and to doe the same of Supplication in the spirit; and warch therevoto themselves, but bea with all perfeuerance & supplication for all Saints, caufe God gruesh

19 And for me, that viterance may be given vn- 14 Hee sheweth to me, that I may open my mouth boldly to pub. that thefe enemies are put to flight lith the fectet of the Gospel,

with the only are 20 Whereof I am the ambaffadour in bonds, mour of God, to that therein I may speake boldly , as I ought to wir, with vprighte nes of confrience, s godly and holy

21 T 15 But that yee may also know mine af- life, knowledge of faires, and what I doe, Tychicus my deare brother the Golpel, faith, and faithfull minister in the Lord, thall thew you and to be there, of all thirgs,

God, and vfine days 22 Whom I have fent voto you for the fame ly carnett praye purpole, that ye might know mine affaires, & that for the health of the Church , and

he might comfort your hearts. . 23 Feace be with the brethren, and loue with conflancie of the faith from God the Father, and from the Lord Ie- time, godly, and

24 Grace be with all them which lone our Lord i Looke Chapter

Iefus Christ to their in immortality, Amen. Witten from Rome vino the Ephefians, R Linat the prepar

\$.16. k That the prepaand fent by Tychicus. may be as it were

thoes to your and it is very filly called the Gofpell of peace, for that, feeing we have to go to God through most dangerous ranks of entities, this may incourage us togge on manfully, in that we know by the doll and of the Cospell, that we take our survivey to Gid. I That holy prayers may present from the holy fpiris. who is at seace with us 15 A familiar and very ameable declaration of his state, together with a soleting prayer, wherewith Paul is woot to end his Epiftles. m Loligt entrialing,

THE EPISTLE OF PAVL TO

THE PHILIPPIANS.

CHAP. I.

2 Having teffified his godly and tender affection towards the Philippians, Is be intreated of nimited e and his bonds : 44 And tricketh them forward by his owne ex-Ample, 27 and exporteth t ent to unity, 18 and partition.

Aul 1 and Timotheus the feruants of IESVS CHRIST, to all the Saints 2 The marke whereat he thooteth in this Eniin Chrift lefus , which are at Poilippi, fle . 18 to confi me the Philippians by with the a Bishops and Diacons : all meanes poffi.

2 Grace be with you, and peace from God our Father, and from the Lord lefus Christ :

go forward And het of the former doings, to exhort them to go forward: which thing he f. y.h. he hopeth felly they will do , and that by the teltimony of their lively charity, but in the meane feason bet teferteth all things to the grave of God. a Bithe Bishops are meant both the Pastours, which have the dispenfation of the word and me Elders, that gouerne: and by Deacons are m: ant thole that were fremaras of the creatury of the Course, and bad so looke with the poere,

3 I thanke my God, having you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnede)

5 Because of the b fellowship which ye have b Because that yes in the Golpel, from the chrit day vnto now.

6 And I am perswaded of this same thing, that e Ever since I know he that hath begunne this good worke in you, will yeu. performe it vntill the d day of Jefus Chrift;

7 As it becommech me to to judge of you all, fake you anto the because I have you in remembrance, that both in very latter end, vubecause I have you in rememberance, that both it fill your mortall my shands and in my defence, & confitmation of bidges fadil appears the Gofpell, you all were partakers of my i grace before the inde

tikers of the Gripel.

especially, for the

valiant minifters

of the word.

Ged well not for-De glorified. e Atrue proofe of a true knitting tegether with Chrift. f :: #

ealleth his bands, grace, as though he had received fine fingular benefit,

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that euen to the end we may give

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from acother) and

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works indeed, to

the glory of God

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fection in all men, yet indeed. 6 For Christ bis

a In the Emperours

A The Gofpel is

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He the weth by

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by lefer Chrift.

all prayer.

you all from the very heart root in Ielus Chrift. 9 3 And this I pray that your love may abound yer more and more in knowledge, and in all judge-

walds them, there-10 That yee may allow those things which are belt, that ye may be pure, and without offence, va-

till the day of Christ. II Filled with the g fruits of righteoufneffe.

which are by Iefus Christ vato the glorie and praise of God.

12 4 1 would ye vaderftood , brethren, that the things which have come voto me, are turned of all, that we unty rather to the furthering of the Golpel.

13 So that my bandes h in Christ are famous thorowout all the i judgement hall, and in all other places.

14 Infomuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankely speake the k Word.

15 Some preach Christ even through sony and ftrife, and fome also of good will.

16 The one part preachesh Christ of contention, and not | purely, supposing to adde more afficg If righteoufueffe be the tree, and good

Ction to my bands. 17 But the others of lone, knowing that I am fet for the defence of the Gofpel

18 5 What then : yet Chrift is preached all maner waves, whether it be under a m pretence, or fincerely : and I therein joy : yea, and will joy

19 For I know that this shall turne to my faluation through your prayer, and by the helpe of the Spirit of Lefus Chrift.

20 6 As I femently looks for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life or by

21 For Christ is to me both in life and in death aduantage.

22 7 And whether to live in the offeth were profitable for me, and what to chuse I know not.

mous , and the dig-23 For I am diftreffed betweene both, defiring to be loofed, and to be with Christ, which is beit

24 Neuertheleffe, to abide in the flesh, is more needfull for you.

25 And this am I fure of, that I shall abide, and with you all continue, for your furtherance and ion

26 That yee may more abundantly reloyce in IESVS CHRIST for me, by my comming to you againe.

27 S Onely let your conversation be as it becommeth the Golpel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye o continue in one fpirit and to one minde, fighting together through the faith of the Gospel.

that the en ie of our afflictions is true ioy, & that through the vertue of the Spirit of Christ, which be rivern to them that aske it. m Under a goodly colour and forw for they made Chrift a cloake for their ambition and enuie. 6 We must continue even to y end, with great confidence, having nothing before our eyes but Christes glory enely, whether wee live or die. 7 An example of a true Mepheard , who maketh mute account how he may profith theepe, then he doth of any commodity of his owner what seemer. In To live in this most all body. 3 Having for downer those traines before, in mauer of a Preface, bee descenderh no wro exhortations, warning them first of all, to confere both in do trine and minde, and afterward, that being bus koit together with those common bands , they continue through the strength of faith to beare all advertitie, in such fort, that they admit nothing virworthie the Profession of the Golpel. o The word fignifieth, to fland falt, and it is proper to Erefiters, that fland fast, and brunke not a foot.

Contention toldidden 28 9 And in nothing feare your adversaries, 9 We ought not which is to them a token of perdition, and to you to be discouraged. of faluation, and that of God. but rathet incon-

29 To For vito you it is given for Christ, that fecution which not onely ye should beleege in him, but also suffer the enemies of the for his fake.

30 Hauing the same fight, which yee saw in feeing that they me, and now heare to be in me.

neffes from God himselfe, both of our salvation,& of the deftruction of the wicked. to He proof with the one from transition, or true detries on the wheat in the state of God to further for Christ, which gift be befloweth you his owner, as he doth the gift of God to further for Christ, which gift be befloweth you his owner, as he doth the gift of farth. It Now hee sheweth for what purpose hee made mention

CHAP. II.

tHet exhorteth them those all things 3 to humilitie, 6 and that by the examile of Christ. 19 He promifeth to fend Timotheus (bortly vinto them, 26 and excufeth the long tary: Mg of Epaphroditus.

IF there be therefore any confolation in *Christ, * A must except if any comfort of love, if any fellowship of the request to remove all those change, Epirit, if an, b compeffich and mercie.

2 Fulhil my ioy, that ye be like minded , ha- an i speciali conuing the clame love, being of one accord, and of feot and agreement one judgement.

That nothing he done through comention tento and pide. or vainglory, but that in meeknetle of mind enery whereby it comman off seme other better then himfelfe.

4. Looke not enery man on his owne things, fel es one from but every man also on the things of other men.

5 Let the same mind be in you that was even a dn. Christian in Christ lefus,

6 Who being in the d forme of God, e thought inward ione. it no robbery to be f equall with God:

7 But he made himfelfe of s no reputation and forethem a most tooke on him the forme of a feruant, 85 was made perfit example of like voto men, and was found in thape like a man, all modeftie and

8 He humbled himselfe, and became obedient tweete convertavato the death, even the death of the croffe.

9 3 Wherefore God hath also highly exalted to follow with all him, and given him a ' name above every name.

10 That at the Name of telus thould k euery faire for our fakes knee bow, both of things in hearen, and things in although he be a-bone all, that hee earth, and things valler the earth.

II And that levery torque should confesse the forme of a ferthat lefus Christ is the Lord, vnto the glory of God want, to wit, our

12 + Wherefore my beloued as ye have alwayes ties, even to the obeyed me, not as in my presence onely, but now death of the much more in mine ablence: form make an end creffe.

d Such as Ged of your owne faluation with feare and trembling. a such as Gea himfelfe to , and

13 For it is God which worketh in you both therefore God , for " the will and the deed, even of his good pleafure there is none in all

14 Doe all things without + murmuring and but God him elfe. reasonings,

whereby that great is commonly brahen , to wit , come

me b to paffe, that

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c Christ , that glos rious & ener afine

God, know that he might rightfully and lawfully not appeare in the baje field of man, our remains with maje francet for God : get he chofe rather to debale himhan, one the Same be equal to the Father, then is there of need fits an equal-lity, which Arrive, that Heretske, demethened if the Sonne be compared with the Father, then is there a deflention of perfons, which Sabelless, that heretike, denicth, g Heebrou ht himlife from all things, as it were, to nothing. h By takine our manhood wern him. 3 Her thewesh the most glorious enens of Christee fubm fino , to teach ve , that modellie is the time way o tiue piaife and glorie. i Dr n. 19 and concome, and the matter with it. k All creatures forll at ength be fubicit to Chrift. I Eurry natern 4 The conclusion : We muit goe on to faluntion with humiline and fubmiffion, by the way of our vocation. m He is fayd to make an end of his faluation, worch runneth in the race of righteoufneffe. A most fure and grounded argument against pride, for that wee have nothing in vs praife worthy, but it commeth of the free gift of Gid, and is without vs , for we have no soilitie or power, so much as to will well (much lefie to doe well) but onely of the free mercie of Gad. In Way then, we are not flacks, but yet we doe not will wele of nature, but encly becrufe God hath made of our nanghty will a good will. 6 He deferiberb modelie by g contrary effects of pride, teaching vs , that it is farre both from all malicious, and close or inward haired , and also from open consentions and brawlings, & s. Pet. 4 9.

15 7 Than

15 7 That ye may be blameleffe, and pure : and the Inc 's of God without rebuke in the mi des of a naugress and crooked nation, among whom 7 To be faort , he requirech a li è ye shine as a lights in the world, Witnourfault , and 16 Holling forth the o worde of life, 8 that I pure , that being lightened with the word of God. they may finne in

the darkenelle of

this world.

4 Mat. 5,14

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8 Agains be pric-

ward, ferring before them bis true may reloyed in a eday of Christ, that have not runne in vaine, reitner haue isboured in vaine. 17 Y a, and though I be offered up upon the

P facrifice, and fe nice of our faith, I am glad. and reloy ce with you all. 18 For the fame cause also be yee glad, and re-

ioyce with me. 10 9 And I trust in the Lord Iefus , to fende & Ti notheus fhortly voto you, that I alfo may be of a good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 For r all freke their owne, and not that which is lefus Chritts.

22 But yee know the proof of him , that as a fonne with the father, hee bath terged with me in the Gospel.

23 Him therefore I hope to fend as foone as I know how it will goe with me,

24 And I wust in the Lord, that I also my felfe shall come shortly.

25 But I supposed it necessarie to sende my brother Epaphroditus voto you my companion in labour, and fellow foul ier, even your meffenger, and he that ministred voto mee fuch things as I wanted.

26 For he longed after all you, and was full of felues a linely facriheavineffe, because ye had beard that he had bene

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ficke. on him onely, but on me also, least I should have forow vpon forow.

28 I fent him therefore the more diligently. that when yee should see him againe, yee might reloyce, and I might be the leffe forowfull.

29 Receine him merefore in the Lord with all gladneffe, an make much of fuch:

30 B-caufe that for the (worke of Christ hee was neere voto weath, and regarded not his life. to falfill the feruice which was lacking on your parr toward me.

Shortly vate them; by whole prefere they firall receive great commoditie , and hoping alfo to come by whole piete with etem, if God will. A Africa 5, g May be exaffirmed in mines of mines. " .. Corinth 10,14, v The mines in flee calleth it here the my say of miniate. worke of Christ, to vifite Christ, being poore of in bandes in the person of Paul.

CHAP. III.

. Hee refuteth the vaime boaltimes of the falle avoilles, 7 and fetteth Chaff againft them. 10H of fetteth out the force and nature of faith, 15th at laying all things afide, ther may be partakers of the Crose of Christ, 18 the enimies whereof, heenoteth sut.

E A conclusion of shofe the ge which bane breue beine faid , to Wit , that shey go forward cheere'alty in the Loid.

M Oreoner, my brethten, reloyce in the Lord, It grieueth me not to write the same things 10 you, and for you it is a fure thing

2 B were of dogs : beware of enill workers : bewere of the b concilion.

a A preface to the mext a imprision that followeth , to take good heed and bewere of falfe apostles, which i-yee Circume fon with Chife (ber is to fay, indification by worker, with free indification by faith) and neate into mens headathe teremonies which are abolified, for true exerc its of god ligetfeand charitie." And hee calleth them slogg : as prophase backers , and cutil workemen , because they neglected true worker, 3c did bact ath 'he true vie of them. To be fhort, he calleth them Conci-Son , be aufe a viging Ciraumeift n. they cur off themfelues and others from the Courch, 4 W. it you have often times heard of mee. b Hee alludeth to Circumuften , of the name whereof where they beafeed , they cut afunder the Church.

reignteentment by Initial co 3 For we are the circumcifion, which worthip God in the fpirit, and reloyee in Chart Lefus, and naue no confidence in the fl fh:

the fielh. If any other man thinketh that he nath to wit . he circumwhereof he might trust in the flish, much more I. Color of the heart,

5. Circumcited the eight day, of the kinred of we cheed affections by

Ebrewes. by the Law a Pharife. 6 Concerning zeale , I perfecuted the Church: in puritie of life. touching the righteousnesse which is in the Law, I things which per-

was vnrebukeable. 7 But the things that were d vantage voto me, 4 He doubteth not the same I counted loffe for Christes take,

8 Yea, doubtleffe I thinke eall things but loffe the according to for the excellent knowledge fake of Christ Icos the rich, before those penties my Lord, for whom I have counted all things loffe, hove y gers of the my Lord, for whom I have counted an integral Law, take all men and doe judge them to be doing; that I might Law, take all men may how which he f winne Chrift,

9 And might be found in 8 him, that is, bnot ha- indgement of uing mine owne righteoulneffe, which is of the minde, lightly ling mine owne righteouthener, which is chrift, efterme al mofe Law, but that woich is through the faith of Chrift, oneward things: esen the righteousnesse which is of God through forfumich as he

10 That I may i know him, and the vertue of which harh Chile, his refurrection, & the fellowthip of his affliction of our works can ons, and he made comformable vnto his death,

11 If by any meanes I might attaine voto the E refure ction of the dead:

12 Not as though I had already attained to it, & All 13.6, either were already perfect : but I follow, if that I a Wasch Caccouga may comprehend that for whose sake allo I am e Hi funteth ent I comprehended of Christ Is fus

13 Brethren , I count not tov felfe , that I have thefe that go be fore, attained to it , but one thing I doe : I forget that after faith. which is behinde, and endenour my felfe voto f That in their that which is before,

14 And follow hard toward the marke, for the Chrift, & of a prove prife of the hie calling of God in Christ Iefus.

15 7 Let vs therefore as many as be m perfect, from lofing any be thus minded: and if yee be otherwise minded, thing.

God shall reueale enem the same voto you. 16 Nouertt eleife, in that whereunto we are without Christ, are come, let vs proceed by one rule, that wee may subject to condem-

minde one thing. 17 Breihren, be followers of me, and looke Christ, to be found on them, which walke fo, as ye have vs for an en- not in a mans owne

18 8 For many walke, of whom I have tolde righter after of you often, and now tell you weepi g that they are Christ imposted to the enemies of the croffe of Christ:

3 He thewerh that on e rugan to vie 4 4 Though I might also have confidence in true circumcinon. Ifrael, of the tribe of Benjamin, & an Ebrew of the the vertue of Chrift, we may fer te God

in out a syd taine nothing to to prefer bimietfe

doeth with good lacketh nothing may , the confidence not stand with the free mitification in Carin by faith. \$ 2 Cor 11.22.

sed for v. stage. all worker, afreel place I might get man become rich fo farre of and I g In Chrift : for they that are found

> watern. h That is , to be in richteonfneffe, bas cloathed with the

f This the end of restecular Calo

faith touching verbat by the vertue of his refurrection wer may teape from death. s Tras I ma feele om in ded and have a sysa . of him. 6 The way to that eternall Isluation is to follow Carilla fteps, by aiflictio and perfecutions, voul we come to Christ himselfe who is our marke where as we shoo , and receive that reward whereunto God calleth vs in him. And the Apolite fetterhibrie true exercises of goddinesse against those wine ceremonies of the Law , wherein the faile apolites pur the fumme of godfinede. k. To list enerthism, which to loweth the refusection of the Saints. For we runne not, but to fave tootth, as me are layde holde on of Christ, that is, as G. dgiarth of firength, and beweth us the may. 7 The conclusion of this exhortation nanding your three members : The one is, that fuch as have profited in the trueth of this doctrine, fit ald continue in ir. The fecond is, that if there he any which are yet ignorant, and understand not thefethings & doubt of the abolithing of the Law, hey thould cause no trouble, and fhould be gently borne withall, voti I they . Ifo be instructed of the Lord, The third is, that they e-new theialite apolites by their fluits: whereio be doul-tech not to fee forth himselse for an example. In He said effect that be was not perfect. So that in this place be called them perfect, which have limewhat profited in the knowledge of Chrift, and the Coffel, whom ne fetteth againfithe mide and igno no, as he expounded himfelfe in the next verse following. 8 His printerh out the falfe apostles in their colours , not you make or ambition, but with forow and tear-s to wit, because that being enemies of the Gospel (for that it is joyne : with affliction) they regard nothing eis but the commodities of this life : that is to (ay, that flowing in peace, quiernesse, & all worldly pleafures, they may live in great eftimation amongst men; whose miferable end he forewarnsthe them of, " Rem. 16, 17,

Of bellie gods.

10 the Colonians

Cornt arengthened rs.

Reiparde. a Which they hunt after at mens hands. . He fetterb again't thefe fellower, true Paftors gebich negleft earthly things , and afpire to beauen onely , where they know , that suen

in their bodies they firstl be closthed with that eternall glory , by the vertue of God. 4 1. Cor. 1.7. #### 1,12.

r Archestfall of the conclution: That they manfully constitue . vnrill they have gotten the victorie, trafting to the Lords itrength. a My bonour. b In that concerd, uphereof the Loidis the band.

a He alfo calleth on fome by name, parily, because they peeded paiuare exhortation. and partly alto to ftirre up other, to be more prompt and ready. Renel.3.5.and

10.8.and 21.17 e God is fa 4 after the maner of men, to have a booke. wherein the names of his elect are written, to mbom he will give ever-

lafters life. Ezerbiel callerbit the writing of the house of Israel, and the secret sof the Lord, Chap-13,9. 3 He addeth particular exhortations and the fift is, that the loy of the Philippians be not hindred by any afflictions that the wicked imagine and worke against them. d So is the toy of the world diffringuifbed from cur toy. 4 The fecond is, that raking all things in good part, they behave themfelues moderately with all men. e Tour quiet anafeited minde. 5 The taking away of an objection : Wee must not be disquieted through impatience, seeing shat Cod is at hand to give ve remedie to time against all our miferies. 6The third is , that wee be not too carefull for any thing, but with fure confidence give God thankes , and crave of him whatfoever wee have neede of, that with a quiet conteans et, aux rease on unu wastioners we must neede of, that with a quiet con-ficience wee may wholy and with all our heaters submit our selves to him. I so D und beganne very off with tears, cut ended with hankefg unit, I have great quietness of minds, which sold onely quieth in Christ. h He divided the min le into the beart, that is, into that part which is the feat of the well and affections, and into the higher part, whereby we underfrant and reafin of matters. A secrall conclusion, that as they have, bece raught both in word and example, Le they frame their lines to the rule of all bolineffe and righteoufaeffe. 1 Wast-Coence things are fuch as de beautifie and fer you out with a holy grautie.

19 Whose end is damnation, whose God is their bellie, and whole o glary is to their shame, which minde earthly things.

20 9 But our connerfation is in heaven, from whence also we looke for the & Saujour, euen the Lord Iefus Chrift.

21 Who shall change our vilebody, that it may be falbioned like vato his glorious body. according to the working whereby he is able even to fabdue all things vnto himfelfe.

CHAP. IIII.

From particular exhortations, 4 hee commeth to general 10 Hee faith that bee tooke fuch toy in their readineffe to liberalitie, 12 that he will patiently beare the want.

T Herefore, 'my brethren, beloued and longed for , my ioy and my a crowne , fo continue in the b Lord, ye beloued.

2 . I pray Euodias, and befeech Syntiche, that they be of one accord in the Lord.

3 Yea, and I befeech thee, falthfull yoakefellow, helps those women, which laboured with me in the Gospel, with Clement also, and with other my reliowe labourers, whose names are in the s books of life.

4 3 Reloyce in the a Lord alway, againe I fay, reiayce.

5 + Let your e patient minde be knowen vnto all men, s the Lord is at hand.

6 6 Be nothing carefull, but in all things let your requests be shewed voto God in prayer and supplication with f gining of thanks.

7 And the 8 peace of God which paffeth all understanding, shall preferue your h heartes and minds in Christ Icfus.

8 7 Furthermore, brethten; whatfoeuer things are true, whatfoeuer things i are hones, whatfoe-

uer things are jud , whatfoever things are pure, whatforuer things are worthy lone, whatforues things are of good report, if there be any vertue, or if there be any praife, thinks on thefe things.

9 Which yee have both learned and received. and beard, and feene in me : those things doe, and the God of peace thall be with you.

10 3 Now 1 reloyce also in the Lord greatly, 8 He witnesses that now at the last your care for me springerh a- that their liberafreib, wherein notwithflanding ye were carefull, litie was accepta-

but ye lacked opportunitie. ble to him, where, 11 I speake not because of & want : for I have belpe bim in his learned in whatfoener frate I am , therewith to be extreeme pouettie,

12 And I can be abased, and I can abound: rating his words, enery where in all things I am m is firected, both clare bimfelfe to be full, and to be hungry and to abound, and to veyd of all fefpi-

13 I am able to do all things through the belpe minde contented of Christ, which strengtheneth me.

14 Notwithstanding ye have well done , that ye sittle and advertidid communicate to mine affliction.

15 9 And ye Pailippians know also that in the himselfe in the 15 9 And ye rainppasts about an outly will of God.

beginning of the Gofpel, when I departed from overly will of God. Macedonia , no Church communicated with mee, fed for my want. concerning the matter of giving and receiving but i He with a geneye onely.

concly.

Tall word, and yet of For even when I was in Theffalonica, ye we kinde of crefte, fent once , and afterward againe for my necessitie, which is pourrie,

17 10 Not that I defire a gift ; but I defire the for comm niy pofruit which may further your reckoning.

18 Now I have seceived all, and have plentie: meditie with it, I was even filled, after that I had received of Epa- m This is a metaphroditus that which came from you, an o odour phere taken from phrodius that which came note; that finelleth sweete, a facrifice acceptable and fices, for our life is like a facrifice. 19 And my God shall fulfill all your necessi-

ties through his riches with glory in Iesus Chrift.

20 Voto God euen our Father be praife for beoefits, aud sgaine enermore, Amen.

21 Salute all the Saints in Christ Iesus. The bre- immoderate dethren, which are with me, greete you. 22 All the Saints fainte you, and most of all received nought

they which are of P Cefars boushold. 23 The grace of our Lord lefus Chrife be with ning when I prea-

you all. Amen. Written to the Philippians from Rome, amengir yeu. and fent by Epaphrodicus.

alloweth well of their benefit , not fo much for his owne fake as fortheirs , because they gaue it nor so much to him. as they offered it to God for a factifice , whereof the Lord himfelfe will not be forgestull. o He alludeth to the freet finelling favours that were offered in the olde Law. p Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL TO

THE COLOSSIANS.

of Christ:

CHAP. I.

s After the falutation, 4 he praifeth them the mere, to mike them attentine visio him. 7 He reporteth the tefti. monie of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, ao and fheweth that all the parts of our faluation confift in Chrest alens,

a By the free bouke sifuineffe of God, & Colofe is himased in Phrygia , not far from Mierapolis and Lactorea, on that (ide that they bend somard Lycia and Pamphyisa.

And an Apolite of Iefus Chriff, by the will of God, and Timotheus ear brother,
2 To them which are of Coloffe, Saints and faithfull brethern

loffe, Saints and faithfull brethren in Christ: Grace be with you, and

peace from God our Father, and from the Lord Lefus Chrift.

3 1 We give thanks to God even the C Father t He commendetic of our Lord lefus Chrift, alway praying for you: 4 Since we heard of your faith in Christ Ielus, by Braphras , and

and of your lone towards all Saints.

For the d hopes fake, which is layed up for receiving it. you in heanen , whereof ye haue heard before by otherwise confider

the word of trueth, which is the Gospel,

6 Which is come vnto you even as it is vnto all matter, but as he's the world, Scis fiviful, as it is also among you from Christes Father, in the world, Scis fiviful, as it is also among you from wear ady day y ye heard & truly knew the grace of God, ofted

7 As yee also learned of Epaphras our deare a For the glory that fellow fernant, which is for you a faithfull minifier is hoped for.

but yet fo modetion of diffroughie, and that he hath a both with proipetie, and to be fhort, that he repofeth wertie bringeth all kindes of diftern-9 He wirnefferh that he remembreth a'fothe former putteth away finiflour fulpicion of fire , io that that bee

of any elfe.

" At that begin-

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bis good will to-

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Chap.II.

The rest of Unristes afflictions, 89

2 . Who hath also declared ento vs your loue

in the . Spirit. 9 For this cause wee also, since the day that we heard of it, cease not to pray for you, and to defire that ye might be fulfilled with knowledge of f his will in all wifedome, and spirituall understanding.

10 That yee might walke worthy of the Lord. & please him in al things, being fruitfull in al good workes, and increasing in the knowledge of God, In the true vie of it.

11 3 Strengthened with all might through his glorious power vnto all patience, and long fuffering with & isyfolneffe.

12 4 Giving thankes voto the 5 Father , which hath made vs meete to be partakers of the inheritance of the Saints in h light.

13 Who bath delivered vs from the power of darkeneffe, and hath translated vs into the kingdome + of nis deare Sonne,

14 6 In whom we have redemption through his blood, that is, the forginete of finnes.

15 7 Who is the * image of the inuifible God, i the first begotten of every creature.

16 " For by him were all things created which are in heaven, and which are in earth, things visible and invitible : whether they be k Thrones, or Dominions, or Principalities, or powers, all things were created by bim, and for him, fay , to an excellent

17 And he is before all things, and in him all

things confift.

18 And bee is the head of the body of the Church : hee is the beginning, * and the i fielt begotten of the dead, that in all things he might have the preeminence,

19 * For it pleased the Father, that in him should mall fulnetle dwell,

20 9 And through peace made by that blood of that his croffe, to reconcile to himfeife through him, through him, I fay, all things, both which are in earth, and which are in heaven.

21 10 And you which were in times past Grangers and enemies , because your mindes were fet in

6 verfe uf the fecond Chapter. Aud latt of all in the third place , even to the third Chapter , bee refuteth the corruption of true doctrine. 5 The efficien caufe of our Isluation is the onely mercie of God the Father , who maketh vs meste to be partakers of eternal life, deliuering ve from the da kenelle wherein wee were borue, and bringing ys to the light of the knowledge of the glory of his Some. h In this glorists, and hearing kingdome. A Matt. 3,17 and 17.5 2 Pet. 1,17. 6 The matter it felfe of our faluation, is Chiff the Sonoe of God, who hash obteined remiffion of finnes for vs , by the offring vp of himfelfe. 7 A lively description of the person of Chrift , whereby wee voderstand that in him onely, God shewerh himselve to be ferre who was begetten of the Father before any thing was made, that is , from everlatting , by whom also all mings that are made , were made without any exception , by whom also they doe confilt , and whose glarythey without any exception, by whom him tury doe countif, and whose gony tury ferue. A Hibe, 3, 1 Begitten before any thing was made; and therefore the enterialing Some of the enterialing Father, 2 libn 1,3 k Hee setteth foorth the Angels with glosens names, that by the companion of most excellent (hirsts wee may underftand howe farre p. fing the excellencie of Christ is, in whom on by we home to content our filmes, and let goe all Angels, 8 Hauiog gloriously declared the excellent dignitie of the person of Chrift, he describeth his o'fi.e. and sunction, to wit, that her is that same to the Church, that the head is to the body, that is to fay, the prince and gone nour of it, & thevery beginning of true life , as was rifing first from death , is the Authour of eternali life , to that he is about all, i. whem onely there is must plentiful aboundance of all good things , which is powred out vpon the Church. * Renelat. 1,5. 1.cor. 15.20. & Who fo rofe againe that he fall die no more, and who raifeth other frem death abaundance of all thim; pericining to Ged 9 Now he teacheth how Christ executed that office which his Father intoyned him , to wit , by fuffering the death of the croile (which was soyned with the curse of Gon) according to his decree, that by this factifice be might reconcile to his Father all men, as well them which beleeved in him to come, and were already voder this hope gathered into heauen, as them which fhould voon the earth beleeue inhim afterward Aud thus is suffification described of the Apolile , which is one and be chiefelt part of the benefite of Chuit. n The white Churth. 10 Santtifiction is another evorke of God in vs by Chrift, in that that he reflored vs (which haved God extremely and were wholly and willing y gluen to finne) to his gracious fauour, in fuch fort, that hee therewithall purificit ve with his boly Spirit, and confectateth ve to righteoulatile,

euill workes, hath o bee now also reconciled, s The fonne. 22 In that body of his Pfielh through death, p in that firfily to make you hely and emblameable, and without understand that his body was not a fame fault in nis light,

23 11 If yee continue, grounded and flablished tastical body, but in the faith, & be not mound away from the hope at This ferond of the Gofpel, whereof yee hane heard, and which treatife of this of the Golpel, whereor yee have nearly, and which is part of the Epifile, hath beene preached to 9 energy creature, which is wherein he exhorvader heaven, 12 waereof I Paul am a minister.

24 Now reloyce I in my faffrings for you, and ans not to fuffer 24 Now retoyce I in my I in mgs I to Vou, and themselves by any fulfill the reft of the afflictions of Christin my meanes to be moufleth, for his hadies fake, which is the Church,

25 13 Whereof I am a minister, according to drine, shexing the dispensation of God, which is given mee voto and declaring that youward, to fulfill the word of God.

26 4 Wnich is the mystery hid since the world Gospel. began, and from all ages, but now is made mani. 9 To all men: fell to his " Saints.

27 To whom God " woulde make knowen not fint up within what is the riches of his glorious mystery among the corners of the Gentiles, which riches is Chrift in you, the hope 11 He purchafeth

28 14 Whom wee preach, admortishing enery doctrine by bit Aman, and teaching enery man in all wisedome, pottiethip, and tathat wee may prefent every man perfect in Christ proofe thereaf, of

29 Wherevoto I also labour & strine, according which he suffereth to his working which worketh in me mightily,

examples of patience. rFor your profite and commoditie Church are farde to be Christes afflictions, by reafon of if :liewforp if knitting together, that the bidy and the head have the one with the other, not that there is any more neede to have the Church redeemed , but that Christ fo weth his power in the dayly weakene feef his, and that for the comfort of the whale bedy. 44 He bringeth another proofeof his Apoltleflip, to wit, that God is the authour of it , by whom also bee was appointed peculiar y Apostle of the Geotiles, to the end that by this meanes , that fame might be fulfilled by him, which the Prophets foreiold of the calling of the Geotiles. +R. 16, 15, 15, 16, 29. a,tim. 1.10.11 1, 1.
1. pet. 1, 20. 1Whom be chofe to fantisfie vnto bimfelfe in Christimoreiner be fayth that the mystery of our redempts in was hedden fince the world began, except it were renealed unto a few, who also were taught it extraordinarily w This Paul brideleth the cursofitie of men. ta He prote teib that he doeth faithfully execute his Apostleship to every place, bringing men vnto Carift onely through the Lorde Plentifull bleffing of his labours. x Perfett and found wifedome, which is perfeet en it felfe, and fall en the end make them perfect that follow it. CHAP. II.

4 He candemneth, as vaine, whatfocuer is without Chrift, er intreating specially of circumcifion, 16 of abfinence from meats, 18 and of worfbipping of Angels 20 That mee are delinered from the stadisions of & Law through Chrift.

FOr I' would be knewe what great fighting I the taking away bane for your lakes, and for them of Laodica, that that he wifeed and for as many as have not feene my a person in not the Cololla.

2 a That b their hearts might be comforted, not of any neglie and they knit together in love, and in all riches of gence, our is fo the e full affurance of voderflanding , to know the much the more myftery of God, even the Father, and of Chrift:

3 In whom are hid all the treasures of wife- body. dome and knowledge.

4 3 And this I fay , leaft any man should beguile of the former doyou with e entifing words

For though I be absent in the flesh, yet am I the whole fumme with you in the ipitureioycing & beholding your of true wifedome f order, and your s fteafait faith in Christ

6 As ye have therefore b receined Chrift Iefus God , confifteth in the Lord, fo walke in him.

7 Rooted and built in him, and stablished in touching men, that

tech the Coloffi . ued from this dothere is no where any other true whereby we learne that the Gofpet was

Indea alone. authoriste to this his afflictions

Name, to ialtrud the Churches with thefa The affictions of the

> ans , nor the Landiceans, be dat it esrefull for them,

a Me profent in a He concludetb thortly the furnme Arias, to wit , thee

knowledge of Corift only, and that this is the vie of it

they being kait together to loue . reft themselves happily to the knowledge of to great a good teffe, vatill they come fully to eatoy it. b Whim he never law. e Of that under-flanding, which bringeth forth a certaine and undended prefmafen our mindes. d There is no true wifedime without Christ. 3 A palatog ouer to the treatile following, against the corruptions of Christiani. e. 6 With a framed kinde of

talke made to veriwade. \$ 1.Cer 5.8. f The maner of your Recitefaritati disestilles. 2 Destrine, b Sethen Christ hangeen not upon ministradistions.

M m m

4 He bringeth all corruptions to

three kindes: The fitt is that, which ie tech of value and currous Speculations , and yet beareth a fhe.v of a certaine luncill wifedone.

i This is a word of warre, and it is as much as to drine SY CATY ADDAY A footle or brotte. s The fecond which is manifelt. ly faperiticions and vaine, and ftandeth onely vpon culcon: and raianed infoirmions.

6 The third hinds Was of their which ioyaed the tudiments of the world, (that is to fay the ceremonies of the Law) with the Gospel. R Principles and

rules , where with God ruled his Church , as is were under a schoolemarter. 7 A generali confuration of all cor-

ruptions is this. that that most needes be a falfe religion, waich addeth any thing to Chrift. & A reafon : Becanfe onely Christ God &

man, is must perfect, & paffe,h farre about al things, fo that who former bath him, may require nothing more. (B) thefe words, is to weed a differentian of the natures. m This word (Dwilleth) neieth out onto visy coming tegether of these natures, se that of Goldand Alan, is one Chrish. In These woods fit dwine most perfect Gelocad to be in Chrish. o the huiting tegether of God and min as sets standard and effentiell. 9 Now bee dealeth precifely against the thir thinde, that is to fay, and the model of the level in telegrant is first fall, bee decreased that we have needed by Greenmails in of the field, teding by without it were are discussed within by the vertue of Christ. 4. R. m. 2, 2. p. The femany words are wifed to former what the old must symbol Paul in other places called the bedue of finne. no Tae isking away of an objection : we neede not fo muth as the external figure which ou, taine s had feei g that our bapiline is a moil effectual pledge & wirnelle, of that turnad tellering and tenning $\frac{d}{dt}R$ m, $C_{n,q}$ spheli, $s_{p,q}$, D looker $T_{p,q}$ and $T_{p,q}$ is the sail the force of the metric numeric nor from the very decade done, that is to fay, it is not the dipping of version the writer by a Minister that maked ver to be barred with Corril, a the Papish by that can for the very after for the very exercise very climital and the count of the vertee of Corrilland, lat it cannot the fet be vertee of Corrilland. for the Apofile audeth the refurrufteen of Chrift and far b. 11 Obe end of Baptifme is the death and buriall of the old min , and that by the mightie power of God onely , whose vertue wee lay hold on by faith , in the death and refurrection of Carill, f Throw h faith which commoth from G.d. . Epkef 4,1, 12 Another and of B. prifine is, y wee which were deed in finne, might obtain free remission of hones and evernalilire, through faith in Chri 1, who dy'd for ve. 13 A new ar-Rument Which lyeth in thele fewe words, and it is thus . Vnc.rcumcifion was no hind-rance to you, why you being inflift d in Christ should not obteine life, therefore you need not circumction to the attainment of faluation. 14. Her fresketh nowe more generally against the whole fernice of the Law, and sheweth by two resfors that it is ab filled. First, to what purpose should bee that bath obtained sems should be fall his sinces in Christicrequire shofe below of the Land Secondly, becaute, that if a man doe rightly confider tholerites, see flial finde thickney were To many tellimonies of our guiltnesse, whereby we manifolily witnessed as it were ty our owne hand writing that wee deferred dammation. Therefore did Christ put out that hand writing by his c. mming. & faltening it to the croffe, triumphed ouer all our enemies, were they name fo might. Therefore to what end and purpafe thou'd we now vie those ceremonies, as hough we were fill online of time, ant funieft to the tyramaie of out enemies, & Epnef 2,15, 1 Abolift ing the rites and correspondes. In Sit in and his angels. S. A. a conquesour mide he a show of two e captimes, & put thin to shome. The crose was as a chariot of triumph No conquerour could have tramphed fo glorion fly in his chariet, as Christ did a peer the cooke, ss Toe conclution : where in also be nameth certains kindes, as give difference of dayes, & meates, and products by a nowe argument that wee are not bound varo them : to wit , because those things were shadower of Christ to come tat wee posseife dun nowe exhib ted vinto vs. & The boar as a thing of

Cabifenie and jub . he festech againft fhadowet.

y faith, as ye have beene taught, abounding therein with thankefgining:

8 4 Beware leaft there be any man that i spoile you throng Philosophie, 80 vaine deceit, sthrough the traditions of men, s according to the k rudiments of the world, 7 and not after Christ.

of the Godhead o bodily.

10 And yee are complete in him, which is the head of all principalitie and power.

11 9 In whom also yee are circumcifed with & circumcifion made without handes, by put ing off the P (infull body of the flash , the ough the citcurreifion of Christ.

12 10 In that yee ere & 9 buried with 1 bim through baptifine, is in whom yee are also raised vp together through the faith of the operation of God, which raised him from the dead.

13 " 12 And you which were dead in finnes, 13 and in the vncircumcition of your fleth, hath he quickened together with him, forgining you all your a Spattes,

14 14 And putting out the # 1 hand writing of ordinances that was against vs , which was contrarie to vs: bee euen tooke it out of the way, and fastened it ypon the crosse,

15 And hath spoiled the a Principalities, and Powers, and hath x made a thewe of them openly, and hath triumphed ouer them in the y fame

16 15 Let no man therefore condemne you in meate, and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath dayes.

17 Which are but a fleadow of things to come: but the 2 body is in Christ,

18 16 Let no man at his pleafute beate rule o uer to He disputerh you by a humbleneffe of minde, and worthipping assists the first of Angels, 17 advancing himfelfe in those things which hee neuer fawe, 18 b rafhly past vp with his downer the vorfiethly minde.

19 19 And holdeth not the chead, whereof all Bels for an exam-9 8 For 1 in him m dwellatho all the fulnesse the body furnished and knit together by ioynts & of false religion he bands, increaseth with the increasing of b God.

20 10 Wherefore if ye be dead with Christ from Way : because that 20 10 Wherefore if ye be dead with Christinon they which being the ordinances of the world, why, eas though ye in fach a worlhip. lived in & world, are ye burdened with traditions? attribute that yn-

21 1. At, Touch not, 1 and not, naugicinot, which is proper 22 2 Which all perith with the ving, 13 and onely to God, to are after y commandements & doctrines of men. wit, authoritie to

23 24 Which things have in deede a shewe of binde mens con-23 34 Which things raue in necessal network felences with reference, in g voluntarie religion and hamble-ligitim, although neffe of minde, & inh not spating the body, which they feeme to are things of no value , fith they pertaine to the bring in thefe i filling of the flesh.

thipping of Anle which kinde conforeth , firft, this

21 1. At, Touch not, Tafte not, Handle not, to themfelues things by bumble. selle of minde. A By foolifb tumble.

neffe of minde : for otherwise humblin fe is a vertue. Forthese Angel wor only of minac for one way, a manutin pe as a versus. For these Angel wors for persons and such of pride, as would go straight to Gid, and off no other wanter meaner besides Christ. 17 Secondly because they rainly should upon them for oracles, those things which they esither sawe not beard, but denised of idems of the control of the world. felues. 18 Thirdly , because these things have no other grounde , wherevon they are built, but onely the opinion of men, which pleafe themfelnes without they are built, but onely the opinion of men, which preate commences without all institutes in their owne devices. b Without reason. 19 The fourth again meer, which is of great waight, because they spoyle Christ of his significant meet, which is of great waight, because they showle can be whole body. c Christ, and also to increase his whole body. c Christ, d With the incretfing which commeth from God. 10 Now last of all hee fighteth again I the fecond kinde of corruptions, that is to fay, againft meere fuperflitions. innected of men , which partly deceme the funplicate of fome with their craftin:ffe , and parrly with very foolish superstitions , and to be laughed at : as when godinetts, remission of finnes, or any such like vertue is put in some certeine kind of mrace and such like things, which the inventours of such three theoses use deritand nor, b-caufe in deede it is not. And bee vieth an aig iment taken of compirifon. If by y death of Christ, who established a new conceant with his blood you be deliuered from thofe externall rites wherewith it pleafed the Lord to prepare the world, as it were by certaine rudiments to that full knowledge of trac religion , why would yee be burdened with traditions, I wote not what , as though yee were citizens of this world, that is to fay, as though yee depended your this life, & earthly things ? Now this is the cause why before verse S. be followed another order then be doesn to y confutation the carefe he fluove the there by what degrees falleredigious, came into the world, to wit, beginning first by unious firecularions of y wife , after which to proceife of time ficceeded grotle superfittion. against which mil biefes the Lord fer at length that feruice of the Lawe, which fome abused to like fort : but to the confutation he began with the abolishing of Law feruice, that bee might the w by comperifon, that those false fernices ought much more to be taken away. e As though your feticite food in these cartily things, of the kingdome of God were not rather feirthall, 11 An imiration in the person of these superfictions men , rightly expressing their nature & rie of speech. 22 An other argument : Tor fpiritual and in ward kingdome of God cannot confift in these outward things, and firsh as perish with the vsing 23 The third argument: Because God is northe authour of these traditions, and therefore they doe ment: Becaule word in meetne autour or teste it aditions, and itseletore bey doe not binde the cunfciences. A. The taking away of an objection. Teefe things have a goodly firw, becaule men by this means, feens to wording God with a good minde and bumble themfelues, and negled the body, which the most part of men car'oully pamper vo & cherifh; bu: yet notwithfranding the things themfelues and the value of pumper you cartinoon, you have more unusually use things the mentions are of no value, for for much as they pressure not to chings this are figuricall and entraliting but to the mourifilment of the field. [Windfeleme in deeds to be forme required then, and/formed functions thought they can be from in.]. Hince from which of further engaging them, as the Papill's terme the, that is to fay mechanisms to more than the former than the first them. leffr worker, as though men performed more then is command if them, which was thebig uning and the very ground whereon Monks merits were brought in. h A lively description of Minkerse, it Sering they fland in meat and drinks, wherein the kingdome of God doeth not ft and.

CHAP. III.

Against earthly exercises, which the faile apostles wreed, a he feiteth beauenly of beginneth with the mortifring of i f.efh, S whence he dra weth particular exhortation, 18 O particular ducties which depend on ech mas calling.

Fi yee then a bee a rifen with Chrift, 3 feeke r An other part of those things which are about, where Chrift this Epitte, wherein he taketh ocusfion by reason of those viine exercises, to shewe y dietie of a Christian life which

is an ordinary thing with him after be hath once fet downe the doctrine it felfe. a Our renewing or new birth, which is wrought in vs by being partakers of the refu rection of Chrift, is the foun aine of all holineffe, out of which fundry arms or riners for afterwards flow a For if we be partakers of Chest, wee are extend as it were into another life where we fall neede neither meate nor drinke, for wer fortile like vato the Angels. 3 The end and marke which all the durties of Chrittian lif-fhoote at , is to enterinto he king tome of be wen , and to give our feines ro thof- shings which lea I ve thither, that is, to true godlineffe, and not to those curvard and corporall things,

b Sche calleth that

form of religion,

in the former

Chapter.

which be fpake of

A resion taken

causes and others:

touching the field,

that is , touching

which feeketh af-

have begun to live

according to the

Spirit , cherefore

give your felves to spirituall and hea-

uenly , and uot to

cainall and earth-

on . whiles we are

yet in this world,

we are fubied to

many mileries of

this life , fo that

che life that is in vs , is as it were

hidden : yet not-

baue the begin-

nings of life and

pliffiment were-

now in Christes

and in Godshand,

thail be afforedly

performed in that

ming of the Lord:

Stuall in you , bat

let your living na-

sure be effectnall.

Now the force of

na ure is knowen

by the motions.

Therefore let the

Affections of the

of which lieth

and manifeltly

glorious com-

6 Ler unt vour

dead nature be

any more effe-

glory , the accom-

withitanding we

ly things. s The taking away of an opiecti-

ter all transitory things , and on the

you are dead as

the olde mature

anoth at the right hand of God.

2 Set your affections on things which are aboue, and not on things which are on the b earth. 3 + For ye are dead, s and your life is hid with

Chrift in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

5 6 4 Mortifie therefore your e members which are on the earth, fornication, vacleannesse, the inordinate affection, enill concupifcence, and couetousnetse waich is idolattie.

6 For the which things fake the wrath of God d commeth on the children of difobedience.

7 Wherein yes aifo walked once , when yee lined in them.

8 But now put yee away even all thefe things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking out of your mouth.

9 Lie not one to another :7 freing that ye haue put off the old man with his worker,

10 And have put on the new,3 which is renewed in a knowledge after the image of him that cre-

11 , Where is neither Grecian nor lewe , circumcifion nor vacircumcition, Barbarian , Scythian, bond, free : But Christis all, and in all things,

12 Now therefore as the elect of God, boly and beloued, f put on the z bowles of mercies, kindeneffe,humbleneffe of minde,meckeneffe,long fuf-

13 Forbearing one another, and forgiuing one another, if any man have a quarell to another; euen

as Christ forgane, even fo do ye. 14 And aboue all these things put on lone, which

is the bond of perfect neffe. 15 And let the peace of God i rule in your hearts, to the which yee are called in k one body, and be ve thankefull.

16 Let the word of Christ dwell in you pleaseoully in all wisedome, teaching and adomithing your owne felnes, in I Pfalmes, and hymnes, and spirituall fongs, singing with a grace in your hearts

to the Lord, 17 & And whatfoeuer ye shall doe, in word or deed, doe all in the m Name of the Lord Iefus, gining thankes to God even the Father by him.

18 C : 10 Wines, fubmit your felues vnto your

flesh die in you . and tions which are fpirit sall, line And be reckoneth up a great long foronle of vices, let the contrary moand their contrary vertues. + Eph 5. 3 (The motre. C Inftes that are in vs, are in this place very properly called members , because that the reason and well of man cerrupted, deeth ufe them as the body doeth his members. d Vieth to come. definition of our newe birth taken of the parts thereof, which are the putting off of the old man , that is to fay, of the wickednette which is in vs by nature , and the reftoring, & repairing of the new man, that is to fay, of purenelle which is giuen vs by grace hur both of them are but beguone in vs in this pretent life, and by certaine degrees finished: the one dying is vs by little and little, and the other comming to the perfection of another 1 fe, by little and little. 8 Newnesse of life consisters in knowledge, which transformets man to the image of God bis maher , that is to fay , to the fincerity and pureneffe of the whole foule. e Hee fpen-Reth of an effetuall knowledge 9 flee telleth them againe , that the Golpell doeth not refpect the fe externall things, but true juftification and fanctification in Christ onely, which have many fruites, as bee reckonerh them vp beere : But commendeth two things especially , to wit , godly concord , and continuals studie of Gods ward. f So put on, that you never put off. g. Those mest tender affects one of exceeding compassion. b Which bindeth, and knitteth together all the dueties that pafts from man to man. i Rule and gonerne all things. R You are soyned tegesher into one body through Gods goadne fe . that you might belpe one another as fellow members. I By Pfalmes he meaneth all godly fongs, which were written upon divers oceasions, and by tymnes all such as contene the praise of God , and by fpiritualifungs other more peculiar & artificious fongs which were alfo in praise of God, but they were made fuller of musicke. A t. Cor. 10.31.
m Call upon the name of Chrit, when you doest, or, die it so Christes prayse and glerr. " Ephof. f., 2a. ro Hee goeth from precepts which centerne the whole citell life of man, to precepts pertaining to every mans family, and requires a firm grines, fubiedion in the Lord .

busbands, 45 lets " comety in the LOID.

19 4 "Hisbands, loue your wives, and be not doe not we'l, that bitter voto them. Christ before shim 20 4 3 12 Children , obey your parents in all in their line , but this Philosophie

things: for that is well pleafing voto the Lord. 21 3 Fathers , pronoke not your children to 4 1. Pet. 347.

anger, leaft they be difcouraged. 22 4 14 Servants, be obedient vnto them that of husbands , that

are your melters according to the flesh, in al things, wines, and vie not with eye fernice as men pleaters, but in fingle- them gently. neile of heart, feating God. 23 And whatfocuer ye doe, doe it heartily, as to of children, that

the Lord, and not to men, 24 Knowing that of the Lord yee shall receive Commandement

24 Knowing that of the Lord yee manreceists they be obedient the P rewards of the inheritance; for yee forms the totaling arent. Lord Christ. 25 15 But he that doeth wrong, shall receive for feis et explainded.

the wrong that hee hath done; and there is no re- 13 Of parents, that fpect of perfons.

they lave their & Einefie,t. according to Gods . In the Lord . and they be gentle towar in their childie. 24 Of fernants, that fearing God himfelfe to whom their obedie toe is acceptable.

n For those wines

knoweth net.

st He requireth

they recreately, the bfully, and from the bear, obey reter malees. "Effl 6.5, titles 39. 1.per. 1, 5. Por that that you fail have duely beyond your malers, the time for till end of the time for till end of fermants, and then for Jose knows this of a farety, which follow then you are made parties of the heam nit inheritance. if He require b of matters, that being mindfu'l how that they themfelues alfo that render an account before that brattenly Lord and Matter. which will revenge wrongfull doings without any respect of matters or feruants, they shew themselves but and veright with equitie, voto their fermants.

CHAP. IV.

a Hee resurnesh to generall exhartasions, a touching prover and gracious forach , 7 & fo endeth with greetings and commendations.

 ${
m Y}$ E mafters , doe voto your feruants, that which is just and equall, knowing that yee also have a $_{
m r.Hes.iddeth.cers}$ mafter in heauen.

2 * * 2 Continue in prayer, and watch in the hor ations , and as fame with thankefgining, 3 3 Praying also for vs , that God may open familiar and godly

vnto vs the a doore of viterance, to speake the my- alurations. fterie of Christ! wherefore I am also in bonds, 4 That I may viter it, as it becommeth mee to + Prayer much

speake. 5 4 * Walke b wifely toward them that are earnett.

without, and redeeme the c feafon.

6 5 Let your speech be d gracious alwayes, and especially be come powdred with falt, that ye may know how to an- mended to the fwere euery man.

7 Tychicus our beloued brother and faith- * Eptef. 6.18. full minister , and fellow fernant in the Lord , shall a the 3, 1. declare voto you my whole flate:

8 Whom I have fent vato you for the fame the Gafpel. purpose, that hee might know your state, and might 4 In all parts of comfort your hearts,

9 With Onefimus a frithfull & a beloued bro- deration even of ther, who is one of you. They shall shew you of all them we chare things here.

10 Ariftarchus my prison fellow faluteth you, 5 Adulfedly and and Marcus Barnabas coufin (touching whom yee irrum pedly received commandements; if hee come vnto you, c Seine secafion to

receipe him.) 11 And lefus which is called Infins, which are ownebyit. of the circumcifion. These fonely are my worke- f Our freech and fellower voto the 8 kingdome of God, which have plied to the profit beene vnto my confolation.

12 Epaphras the fernant of Christ, which is one d Framed to the of you, falueth you, and alwayes fertueth for you neighbour. in prayers, that ye may frand perfect, and full in all e Against this is the will of God.

13 For I beare him record, that he bath a great fien, as Ephel 4... 9 zeale for you, and for them of Laodicea, and them was not at that of Hierapolis.

taine generalt exlength enderh bis Epittle with divers 2 Lake 12.1. 1 16. F.S. 17. se continuali and

2 Such as minister the word , muft Church.

mouth to treach out life , we ought to have good confiiv out the Church. * Epheles. 15you lofe of your

of the hearers fet filthy comunica-

time at Rome. 14 & Luke & In the Goffel.

M m m 2

I. Thessalonians.

Against me pleasers.

4 1, Tem. 4.11.

a An example of

a right Coritian

recoycing : where-

by alfo we tearne,

zhar tu-h as baue

them , are intwo

forts bridled, to

Wit , if they confi-

der that they have received all from

Gad, and that con

bands, wherevero

tinuance muit be

defired at his

alforbe whole

Epiftle exporteth

a He com nend-

eth them for three

fpeciall gias, effe-

Auall fai h , conti-

nuall loue , and pa-

sient hope : to the

end they might be

aftimed being in-

cellent gifis , not

a Word for word

that your election

3 Anorber reason

bur continue to

ahe end , because

why they ought in no wife ftart backe.

to continue in

Gods election.

is of God.

the Theffal niaus.

great gifts in

14 4 Luke the belomed physician greeteth your and Demas.

15 Salute the brethren which are of Landicea. & Nymphas , & the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans alfo and that yee likewife reade the Epiftle pritten from Landicea.

17 And fay to Archippus, Take heed to the ministerie , that thou hast received in the Lord , that thou fulfill it.

18 The falutation by the hand of me Paul. Remember my bands. Grace be with you. Amen.

Written from Rome to the Coloffians, and fent by Tychicus, and Onefimus.

EPISTLE OF THE FIRST

PAVL TO THE T SALONIANS. THE THES-

ftriuicg.

CHAP. I. I Hetherefore beeinneth with thankefgining, 4 to put them in minde y whatformer was praife worthy in them. et came of Gods goodnesse, 8 and that they are enfamples unto others.

Anl, and Siluanus, and Timotheus, which is in God § Father, and in the Lord telus Chiff:

Grace be with you, & peace from God our Father, and from the Lord telus Criff: Lord lefus Carift.

2 We give God thankes alwayes for you all. making mention of you in our prayers.

3 * Without ceating, remembring your effe-Avail faith, and diligent love, and the patience of your hope in our Lord Iefus Chrift, in the fight of God, euen our Fainer,

4 Knowing , beloued brethren , that ye are a elect of God.

5 3 For our Gospel was not voto you in word onely, bur also in power, and in the holy Ghost, and in h much affin ance, as ye know after what maner we were among you for your fakes.

6 4 And we became followers of vs, and fihe Lord, and received the worde in much affliction, with clov of the hely Ghoft,

7 So that yee were as enfamples to all that beleeue in Macedonia and in Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and in Achaia unely : but your faith also which is toward God, spread abroad dued with fuch exin all quarters, that wee neede not to speake any

9 For d they themselves show of vs what maner of entring in wee had onto you,; and how yee turned to God from idoles, to ferue the living and true God.

10 And to looke for his Sonne from heanen. whom he raifed from the dead, such lefus which they cannot doubt of deliuered vs from e that wrath to come.

nis goottine which hat bee e fo many wayes confirmed vinto the even from beaut, as they themselves did well know. It Paul shows that it would know. It Paul shows the beaut from the beaut from the short his doctrine which affurance which was therewly fetled in their mints, as appeared by their willing bearing of the crofte. 4 Another reason, because euen to that day, they embraced the Gofpel with great cheerefulnesse, infomuch that they were an example to all their neighbours. fo that it fhould be more flame to them to faiot in the mid-race, e With 10y which commeth from the holy Ghoft. 4 All the beleeuers. 5 Iris no true conversion to for fake idoles , valette a man therewithall worthip the true and living God in Chrift the onely redeemer. e This word (That) es not put bere without canso: and by (wrath) is meant that renewge & punishment, wherewith the Lord will indge the world at length an his terrible wrath

CHAP. II.

"He deel areth how faithfully he preacheth the Gofpel vate shem. s feekine neither game, 6 ner praife of men, 10 & he producth the same by their owne sestimanie: 14 that they dit couragiously bears persecutions of their country men: 17 that he defireth very much to fee them.

P Or ' ye your felues know, brethren, that our end trance in vnto you was not in vaine.

2 But euen after that wee had fuffered be- touched before fore, and were shamefully entreated at 4 Philippi, (as yee know) wee were bold in 2 our God, to he handleth now speake vitto you the Guspell of God, with much more at large, and

3 3 For our exhortation was not by deceit, nor ipake of b b; vncleanneff nor by guile.

4 But as we were all wed of God, that the atrue Pattour are Golpel should be committed unto vs. so was speake, feare to preach not as they that pleafe men, but God, which d ap- the Gospel, even prooper's our hearts.

5 Neither yet did we euer vie flattering words, & Affes 16 12. as yee know, nor coloured concroninelle, God is a Through Ged his record.

6 5 Neither longht wee praife of men , neither 3 Toteach pure of you, nor of others, when wee might have beene and with a pure e Chargeable, as the Apostles of Christ.

7 But wee were f gentle among you, even as a b Bj any witter and naughty kinds nource cheritheth her children.

8 6 Thus being affectioned toward you, our 4 To approoue good will was to have dealt vnto you not the Gof- God, being free pel of God onely, but also our owne toules, because from all flatterie ve were deare voto vs.

9 ? For yee remember, breibren, & our labour & Seeing there is and transile : for wee laboured day and night , be- twee ne the indgecause were woulde not bee chargeable vitto any ments of God and of you, and preached vnto you the Gospell of the and ements of God.

10 8 Ye are witnesses, and God also, how holily respect the qualiand justly, and unblameably we behaued our felues ties of the fethings among you that beleeue.

It 9 As ye know how that wee exhorted you, deth the reason of and corr forced, and befought enery one of you (as his coun; ell enery a father his children.)

12 10 That ye? would walke worthy of God, me are not able to who hath called you unto his kingdome and thinke agood glorie.

orte.

13 IF For this cause elso thanke wee God seth to these holy without ceafing, that when yee received the callings, he maketh word of God, which wee heard of vs , yee received them able, and deeth it not as the word of men, but as it is indeede the And therefore in word of God, which also worketh in you that be- shat we are allowed leave.

a That owhich he to that end and 2 The versues of

freely , and without in the middee of

gracious helpe. hearr.

of d aline

and courtoufoss. men, that when men chufe, they which fland before them, but God fin-

in himfelfe , it fale loweth, that freing thought , that whence not finde them able. upon his mercie.

d Which liketh and alleweth of them. 5 To fuhmit himfelfe euen to the bafeft , to wione them , and eschewall pride. . When I might lawfully baue laurd upon the expenses of the Church. f Wee were not rough, but easie, and gentle, as a nource that is neither ambittous nor courtous, but taketh al paines as patiently, as at for were a mather, e To have the flocke that is committed yoro him in more effi nation then his owom 16 o hale the noise that is committee valo filled. To depart with his owner right, rather then to be charge a let oh in theepe, \$Aller 20.34.1.07.41.1. a.th/f/3 8 STO excell other in example of godly life. 9 To exhort and comfort with a fatherly more and affection to To exhort all men diligently and earnettly to lead a godly life. . Bohef 4. t. phil. 1. 17. colof. and purpose that I spake of) the cherefulness of the Thessalan, which was answereable to his diligence in preaching, and their manly parience,

14 11 For

Appointed to afflictions.

Chap. III. IV.

Increase in loue and holinesse. or

14 . For brethren , ye are become followers 20 He confinerh of the Churches of God, which in ludea are in them is the reaffli Chons will a they 8 Chrift !etus , because yee have also suffered the fuffred of their fame rbings of your owne h countrey men, even as owne people, betuev bane of the lewes, atti ded of . geir 15 13 Wno both killed the Lord lefus & their owner-uniteyowne Frophets, and have perfecuted vs away, 14 &E me at which came Go I they please not and are contrary to all men. allowell (faith he) to

16 And forbid vs to preach voto the Gentiles, that they might be faucd, to a fulfill their finnes alwayes: for the I wrath of God is come on them

17 15 Foras much brethren, as wee m were kept from you for a feafon, concerning fight, but not in the heart, wee enforced the more to fee your face with great defire.

18 Therefore we would have come vnto you (I Paul, at least once or twife) but Saran binared vs;

19 For what is our hope or joy, or crowne of reloveing? are not even you it in the prefence of our Let I refus Christ at his comming ? 20 Yes, ye are our glorie and toy

Gotpel. That is no newe thing, farth hee, feeing they flewe Christ himfelfe & his Prophets, and have bandhed me wife, 14 He fore ellein the riter delitection of the Tewes leaving man should be movined by their rebellion. For the tew s would in their enter the kinglim. of God them clues, nor suffer other to enter in. kVnt: 19 wickednesse of theres which they have by inheritance as it were of their fatners, b. growen fo great, y them afure of their iniquitie being filed, God may comi forthio wrath. I The rad im no of Gadbring angree which rade do ap-peared horth of or on the destruction of the crite of the inflictive store running ed forted or not of discret produces, when it was the figed to the metels with an n'sieftion, why he come not to the trangletwayes being in fo great miler e. I defiget of e times (faith be) & it lay not in mie. but Sitan biedred my endeu mis de gherefore I feat Tim while my faithfull companion vato you , because you are most

> CHAP III. I To bow his off ction towards them, he fendesh Timothie unto them: 6 Hee as fo mooned by the report of their profp rous itate ,9 that le cannot gine fufficient thanks, and therefore he breaketh out into trajer.

W Herefore fince wee could no long-r farbare, we thought it good to remaine at Athens

2 & And have fent Timotheus out brother and minister of God, and our labour fellow in the Gospel of Chift, to flablish you, and to comfort you touching your faith,

3 That no man should be mooued with these affi ctions: for ye your felues know, that we are appointed therevoto.

4 For verely when we were with you, we told von before that we thould fuffer tribulations. euen as it came to pati-, and e know it.

5 Euen for this cause, when I chuld no longer forbrare, I feet him that I might knowe of your faith, left the temprer had rear ped you in any fort, an fithat our labour had beene in vit e.

6 2 But now lately wien Timotheus came from you vino vs , and brought vs good (idlings of your faith & line, and it at ve have good remerob ance-

of vs alwayes, defining to fee vs, as whalf doe out 7. Therefore brethren, wee oa i confolation in you, in all our affliction and secoffice torough your faith.

8 For now are wee a aline, if yee ftand faft in the Lord.

9 For what thankes can wee recompense to God againe for you,for all the low wherewith wee reio ce for you fakes before our Got,

10 Night and day # praying exceedingly, that wee mig the your fice and might become ifh Settlithe defer to 10 fethe T' fa rians, that he may

that which is lacking in your faith? 11 Now God himfeife, euen our Father, and

all men, even as we doe toward you:

our Lord Iefes Chrift guide our journey vnto you. Another parter 12 3 And the Lord increase you, and make you the Epithe . whereabound in lone one toward another, and toward in he ipratech of enequeries of a

Christian life And 13 4 To make your hearts stable & voblame- he shower behave able in holineffe before God enen our Father , at the per ection of the comming of our Lord Iefus Carift with all his condition in the abings, to wit, i

charitte to ward all men & inward puritie of the heart, the accomplishment where, 'norwithfia id ng is deferred to the next omining of Chall , who will then pethiches worke by the Same givee wherewith he begun to in vs. . . Chep. 1,23. 1.car. 1,8. CHAPIV.

a He exherieth them 3 to helinis, 9 and fretherly lone. 13 He forbiddeth in:m to for ow after the maner of infiact: 1; He ejetteth out the deffrine of our refurreffice. NJ : farthermore was befrech you, brethren,

and export you in the Lord Iefus that yea in- , Diners exhortscreafs more and more, as wee have received of vs. tio is the ground how ye ought to walks, and to pleafe God.

2 For yee know what commandements were those things, which gans you by the Lord lefus.

3 4 For this is the will of God even your the Aporte. b fa. Et fication, and that yee should abstaine f om a smar ye casess furnication,

4 3 That enery one of you bould know, how to poffetfe his veffell in holineffe and honour,

5 4 And not in the last of concupiscence, even 2 This is he as the Gentiles which know not God: forme of those

6 " 5 That no man oppreile or defraud his this gs which he brother in any matter ; for the Lord is avenger of aedicate themall fuch things, as we also hane told you before- felves wholly to time, and to flibed,

7 * For God harh not called vs vnto vnclean- ly al filthingle neise, but vato holineise.

8 Hee therefore that a despiteth the fothings, cante it is altegen despifeth not man, but God who hath each given the will of G. d. you his holy Spirit.

9 6 Bat as touching brotherly loue, yee needs 17:17 not that I write ento you : A for yet are taught of 3. Another resion, God to lose one another.

10 Yea, and that thing verely yee doe ynto all 4 The third, bethe brethren, which are thorowout all Macedo- cause the Saints nia : but we befeech you brethren, that ye increase from them which more and more.

11 7 And that we fludy to be quiet, and to med-by honestic and dle with your owne buliness; and to worke with your owne buliness; and to worke with your owne buliness; your owne hands, as we commanded you.

12 That year may behaue your felies honofils reprehende hall toward them that are without, and tratnothing be unlear oppicall-lacking vote to a lacking voto · ou.

13 C 9 I would not, brethren, baus you igno- flieweth of Fan to Concerning them It which are all upo, that where Got, that ye forow not even as other which have no hope.

14 " For if we beleave to at Iefus is dead, and fuch wi nednette. Is tifen, even fo them waich fleepe in 4 lefus, will 8 1. Cont. 1.

God e bring with time

whereo' is this , to be mirdend of they have beard of A That ye labent more, and dayly Page venr feluis. eshefes, 17.

defrumed them . to God, And be come decount holaine. through lutt, bethat commany

are delerried kapay int Got.

s Second y . he rate rente , ant Got will revende

c T ye commine d men cretic I man sin

6 Thirdly , be requireth a readie minds to all moner of louing kindnesse, in 'exborterh them to me fire more and more in charvertu-1 67 # 2, 8, and 4 at. 7 He condemneth viquier braines, and fu a cire urions in mitte a which apper aine not vitto them. E Her te ubeje a floreffe and whofoeuer are given vor spall into other wickedurffe, to the great offence of he Chur h | 9 The third parcotifie E it is which it enreplaced among the former exhibitations (which benietur e bionto often arts) wherein bespeakerb or maurning for the trad and the maner of the refusiest inand of the attenday. 10 We must take beese toot wedle loc immosera my bewaile the deza that starte wife o doe which the ke that they ir vie. orthod in A confirmation for feath is but a fleepe of h. b. y (or rice plaints of the (aichfull) whill not Little unme his a Alteaf motther in that in, for le ingitation bearing ifen, the minute saif; that his earn barby they record G d. d . b.y d e in Cho. ' which ein in le in faish n nei by sier er er ff dinie

Carr' enen to the laft e Willer their bars out of their grunes, and

flouthfulneffe which vices

soyne the sy foules to them in tene Mmm a 15 23 For

the Churches of the Lewes as to them: and therefore they ought to take it ia good pure. Which C-rist bash gasner. d . sgether. b Even of them sphech are of the Same countrey, and the fam : sound shat you tre of 13 H- preuen eth an offence which migot be take i, for

4 A715 15 1. The will of God. who calleth his on this condition . to bring them to glomy by athickion is a most fure ye nedie against al afilictions.

fo well for ward, he exporteth them againe to mak an eal of the rett of the lour .ey , feeing that there is alfo they thall the bim their Aposile a

not otherwise shinke me lafe and in roid cafe , un'effe you goe termard in ve re in and faith. 4 Rm . 0 and 15 13

Arzened through the importante deal ne of the exemies to leave the builter wichhe bad Garf brown A. torthar . fo behid tot Suns Timothie in Macre

Timerie come se Acren taking , be ferr mbicke againe tra him to

thereby therewij accompath their fath and religion . that was as retimierfect.

that the I-wes ofpecially above all other perfected the

deate to me. we Were kept ajunder from son, and as it were orphans.

2 Because they baue birber to gon-

great pleafure. & For BOY YOU CAN

p Pin wiren

diner stanton

.

The day of the Lord.

12 The maner of

the refugred is a

flishe thui : The

bodies of the dead

flialline as it were

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thall deleend from

heaven. The Sain's

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which thall theu

be found stine together with the

dead to bich thall

bath appointed for

his judgement, we

know not. But this

is fure that it Stall

come voon men

when they looke

for nothing leffe.

a Retuining to

exhortation . he

Warnerh vs which

are lightened with

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be fuddenly taken

an a dead fleene in

seariovife in haue a deve to the Lord.

and not fuffer our

felues to be op-

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for that is meet for

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g We muft fight

with fairs and hope.

for the light.

pleafures : but con-

A Locke Alls 1,7.

numper of God,

Care't himfelfe

of the Lord, that s we which line, and are remai-

II. I hellalonians. 15 13 For this fay wee onto you by the f word

ring in the comming of the Lord, thall not prenent them which fleepe.

16 For the Lord himfelfe fhall descend from heaven with a h shout, and with the voyce of the Archangel, and 4 with the trumpet of God : and the dead in Christ shall rife firft:

17 Then shall wee which live and remaine, be i caught up with them also in the cloudes to meete the Lord in the aire : and so shall wee ever be with

18 Wherefore, comfort your felues one ano-

ther with these words. rife . thalloctaken vp into the cloudes to meete the Lord, and shallbe in perpetuall glory wi h him. f In the Name of the Lord, as though he himselfe scake unto you. g. He spraketh of these things, as though he fire should be one of them whom the Lord shall finde alsue at his comming. tecan e that time is uncertaine; and therefore every one of us ought to be in fuch a readinife, as if the Lord were comming at every miment. b The word which the Apolite wieth here , lignificto proferly that in couragement which marineis We one to another, when they altogether with one bout put foorth their cares I votve together. & 1. Cor. 15.52. 1 Suddenly and in the twinckling of an eye.

CHAP. V. 1 Condemning the cursous searching for the seasons of Christs comming, 6 he warneth them to be ready dayly to receive him: 12 And so grueth them sandry good lessons. a The day that God B Vr 1 of the times and a feafons, brethren, yee

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in

the night. 3 For when they shall fay , Peace and fafety, then shall come upon them sudden destruction, as the trauaile upon a woman with childe, and they

thall not escape. 4 But ve brethren, aro not in darkeneffe, that that day shall Ome on you, as it were a thiefe.

5 Yee are all the children of light, and the children of the day : we are not of the night , neidueties not to liue ther of darkeneffe.

6 Therefore let vs not fleepe as doe other , but

les us warch and be fober. 7 For they that fleepe, fleepe in the night, and

they that be drunken, are drunken in the night. 8 3 But let vs which are of the day, be lober,

& putting on the breftplate of faith and love, and the hope of falnation for an belinet. cares of this world,

9 4 For God had not appointed vs vnto wrath, but to obtaine faluation by the meanes of our Lord Jefes Chrift. the night, and th's

10 s Which died for vs, that whether we wake

much lelle ought we lie carelelly inorting. A Eiligolig, ephel 6 to. 4 He pricketh vs. for and s by feeing melt certaine hope of voctorie before vit. 5. The death of Christica pledge of our victorie. 'or therefore he died, that we might be partakers of his Life or vertue, yea euen whi es we liue here.

To love the minifely of God. or fleepe, we should live together with him.

11 6 Wherefore exhort one another, and edifie one another, euen as you doe. 12 2 Now we befeech you brethren, that yee onely watch our feloes, but we are b acknowledge them which labour among you, and also bound to flix

are over you in the c Lord, and admonish you, 13 That yee have them in fingular love for one another. d their workes fake. Be at peace among your great confideration

14 9 We desire you, brethren, admonish them are appointed to 14 9 We delire you, preturen, autropin meet the miniterie of that are e out of order: comfort the feeble minded; the word, and gobeare with the weake ; be patient toward all men . nernement of the

15 10 4 See that none recompense emil for enill Church by God, and vnto any man; but ever follow that which is good, doe their duetie both toward your felues, and toward all men.

16 " Reioyce euermore.

17 & Pray continually.

18 In all things, give thankes: for this is the be greatly accounf will of God in Christ Lefus toward you.

19 14 Quench not the Spirit. 20 Despise not 8 prophecying.

21 Try all things, & keepe that which is good, the Ecclefiafiscalt

2.2 13 Absteine from all happearance of euili. 22 13 Abiteine from all appearance or com. fied from timil and 23 Now the very God of peace i fanctific you therity, and true thorowout : and I pray God that your whole fpirit Bepheards from

and foule and body , may be kept blamelette vnto welves. the comming of our Lord Iefus Christ. 24 14 " k Faithfuil is hee which calleth you, there muft the

which will also I doe it.

25 15 Brethren, pray for vs.

26 Greete all the brethren with an holy kiffe.

27 I charge you in the Lord, that this Epifile ally to be looked be read vnto all the brett ren the Saints.

28 The grace of our Lord Iefus Chrift be with confideration of you. Amen.

> The first Epistle voto the Theffalonians be vied. written from Athens.

ding. s o Charitie ought not to be ouercome with any injuries. 4 Pro. 17,13. & 20 21. mett.; 39.70m.12 17. 1.pet 3.9. 11. A quiet and appealed min's 18 nour ified with concludal prayers, respecting y will of God. Luke 18 1.1 Anacceptable thing to God, and fuch as heliketh well of. 12 The sparkes of & Spirit of God that are kindled in vs. are nourifhed with dayly hearing the word of God; but true dodrine must be diligently diftinguished fromfalle. g The expending of the word of God. 13 A generall concumon, that we waiting for the comming of Chrift, doe give our felues to pureceffe both in minde, will, and body, through the grace and niength of the Spirit of God. h Wastfeener hath but the very frem of enil . abtheigh do the Spatt of God. In woasseeter national on the very pietro of each is faith from it.

1 Separate you from the world, and make you hely to himfelfe through his fourth-suching his whom each yes fall attaine over that true peace, 14. The good will and power of God is a little confirmation against all difficulties, wherest de baue a fure witneffe in our vocation. y 1. Cor. 1,9. k Almayes ene, in ener the himjelfe, who performeth in deed whatfeener he promieth : and an effelluali calling is nothing elfe but a right declaring & true feiting footh of Gods will: and therefore the facuation of the elect is fafe and fine. I Who will also mike you perfit 15 The last part of the Epistle , wherein with most waighty charge , bee commende:h both himfelfe and this Epittle voto them.

THE SECOND EPISTLE

OF PAVL TO THE

THE SSALONIAN S.

· CHAP. I.

3- Ize commensesh the increase of faith and charitie, 4 and the pattence of the Thefial means 6 And deferting Gods vengeance against fuch as oppresse the goding to be teachesh the god'y to waste for the laft sud em nt.



Aul and Siluarus, and Timotheus, vnto the Church of the Theililonlans , which ir in God our Father , and in the Lord Ielus Chrift:

2 Grace be with you, and peace from God our Father, and from the Lord Iefus Chrift,

3 4 1 Wee ought to thanke God alwayes for 4 1. Thef. 1,2, you, brethren, as it is meete, because that your faith of the Epifile. a groweth exceedingly, and the lone of every one wherein he relieve ceth that through of you toward another, aboundeth, the grace of God,

4 So that we our felues reloyce of you in the they have man-Churches of God, because of your patience and fully fulleined all faith in all your perfecutions and tribulations that the alfaults of their

enemies, wherely he confirmeth them moreours, flewing with what gifts they must chiefly fight, to with with faith and charitie, which must dayly increase. A That whereas it green up infore, it desire aifo recense forme mercafe enery day more and more.

5 & 2 Which

6 We must not vp and confirme on of them which

knowledge and take them forfuch as they are, that is to far, men worthy to ted of among you. c In thefe things which pertaine to Geds fernice : fo is

function diffinguid Sothen , where this caufe ceafeth.

honour ccafe. 8 This maintenanceof murual? concord , is especie

9 We muft haue euery man , and as the difeafe ia, fo

e That keepe not their ranke or flans

4 Inde 6. focataine of all true comfort , to wit , that in affictions, which we fuffer of the wiched for righteonfneile lake, we may beholdas it were in a glaffe the teftimonie io that indgement to

come, and the end therefore moft ac. ceptable to vs , and most that e to his encinies 3 A proofe: Gad is juit , therefore

he will worthily punifh the valuit, and will doe a way the miferles of his people. 4 He confirmeth them also by the way, by this meanes, that the condition both of this present state

and the state to

come is common

I The fecond part

reining an excel-

leat prophecie of rae itate of the

Church , which

fhall befrom the Apoftles times vn-

to the latter day

nefly upon that

unmeafurable glo-

of judgement.

of the Eptitle , con-

ous indgement of God, that yee may be counted worthy of the kingdome of God, for the which ye alfo fuffer.

Vengea Je referred for the wicked.

6 3 For it is a righteous thing with God, to re-

5 4 Which is a manifest token of the righte-

compense tribulation to them that trouble you, 7 And to you which are troubled , reft + with vs. \$ 1 when the Lord Tefus thall thewe himfelfe from heaven with his mightie Angels,

8 In fliming fire, rendring vengeance voto them, 6 that doe not know God, and which obey not your the Gospel of our Lord Iesus Curist,

9 Which shall be punished with enertafting perdition from the presence of the Lord, and from the glory of his power,

to Wnen hee shall come to be glorified in his Saints, and to be made margellous in all them that beleeue (7 becanse our testimonie toward you was beleened) in that day.

11 8 Wherefore, we also pray alwayes for you, that our God may make you woorthy of b this calling, and fulfill all the good pleafare of his good-nede, and the dworke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Lefus

to him with them. 1. Thef. 4, 16. A most glorious description of the second comming of Christ, to be set against all the mileries of the godly , and the triumphs of the wiched. 6 There is no knowledge of God voto faluation, without the Gofpel of Christ. 7 The children of God shalbe counted by the faith which they have in the Gofpel, which is preached vato them by the Apolllet. 8 Seeingthat we have the marke fet be-fore wate remaineth that we goe voto it. And we got to it, by certaine degrees of caufes : fift by the free loue and good pleafure of God, by vectue whereof all other inferiour causes worke from thence proceedech the free calling to Chrift, and from calling, faith, wherevpon followerb both the glorifying of Christ in vs, & vi in Chrift. b By (calling) he m: aneth not the very afte of calling, but that felfe fame thing where unto we are called, which is the glory of that hencenly Kingdome. a Wasch be d. serminedling fince onely open his gracious & mercifull goodne fe toward you, a So then tast is an excellent worke of God in vs. and we fee here plainely that the Apo'lle leaueth nothing to free will, to make it checkemate with Gods working therein, as to. Papills dreame.

CHAP. II.

a He beweihthat the day of the Lord for I not come , till there be a departure from the fat's, 3 & that Antichrift be remaied, swhole lettr eften he jettern out, 15 and

therewood exharteth to confluence. Now two befrech you, brethren, by the com-roing of our Lord Iesus Christ, and by our as-

fembling vato him,

2 a That ye be not fuddenly mooned from your minde a nor troubled neither by b spirit, nor by e word, nor by d letter, as it mere from vs, as though the day of Corift were at hand.

3 Let no man deceius you by any meanes: a If we shooke car- 3 for that day fnall not come, except there come a departing fitit, and that e that man of finne be dif-

vie which we failtie closed, even the sonne of per lition,

4 Which is an adverture, and fexilteth himparsakers of with

Chrift, it will be an felfe against all that is called God, or that is worexcellent remedie

for us against manering, and impa sence, so that neither the glissering of the world shall allure ws, nor the dreatifull fight of the eroffe ds may vs. 2 We must take beed of falle prophers, especially in this matter, which go about to deceive, & that for the most part, after three fortes for either they bragge of fained propheticall reuelatious, or they bring conjectures and reafoos of their owne, or vie counterfeit writings. 6 By dreames & fables, which men pretend to be fortuall reuelations. « Either by word of meash, er by bookes, written. d Either by fergedleiters, or faifely glofed wpon. 3 The Apollie foretellein that before the comming of the Lord, there shall be athrone fer vy cleave contrary to Christes glorie, wherein that wicked man shall fit , and transferre all things that apperceine to God , to himselfe, and many finall fall away from God to him. e By speaking of one, he pointeth out the body Inall fall away from God to him. e. By Jpeaking a fore, ne painte to mi incomp of the tyramnus and perfecting Church. f. All men know who he is that faith he can flut up headen Goornet as his pleafure, audicoke upon him to be Lerd and mafter about all Kings and Princes, before whom Kings and Princes fall downe and worfhip, honouring that Antichrift as a ged,

fhipped : + fo that he doeth fit as God in the Tem ple of God, shewing himselfe that he is God.

with you, I tolde you thefe things ? 6 And now ye know 8 what withholdeth, that capie that feate

be might be reuesled in his time. 7 6 For the mysterie of iniquitie doeth already reigne with ur

worke : 7 onely he which now a withholderh, [hall the Church, but in let till he be taken out of the way.

8 8 And then fhall i that wicked man be tenes- 5 This prophecie led , 4 whom the Lord shall k confume with the was continually 1 Spirit of his mouth, and shall abolish with the declared to the brightneffe of his comming.

9 5 Euen him whole comming is by the effe. ded of them tax ctuall working of Satan , with all his power , and tollowed fignes, and mlying wonders,

10 And in all deceiveableneffe of varighteouf- 6 Eura in the Anesse, among them that perish, because they tecei. Fortes time the used nor the lone of the trueth, that they might be of the Apoltchealt faued.

11 And therefore God fhall fend them a firong baryer for that delufion, that they should beleeve lies,

12 That all they might be damned which belee- 7 He foretelleth ued not the trueth, but o bad pleasure in varighte- that when to emonfneffe.

13 10 But wee ought to give thankes alway to feater that falleth God for you, brethren, beloued of the Lord, be- away from God cause that God bath from the beginning chosen that flucieede and that bath bir p'ace. you to faluation, through Pfanctification of the as the olde writers, Spirit, and the 9 faith of trueth,

14 Whereunto he called you by our r Gospel, some do expound to obtaine the glory of our Lord Iefus Christ,

15 11 Therefore, brethren, frand fast, and keepe h He which is now the instructions which ye baue bene taught, either in authorize and by word or by our Frields.

by word, or by our Epistle. 16 Now the same Iesus Christ our Lord, and pire our God, euen the Father, which hathloued vs, & 8 That wickedbath given vs enertalting confolation and good be detected by

hope through grace, 17 Comfort your hearts, and stablish you in Lord, and verely enery word and good worke.

Chultes com-

i Word for word , that lawleffe fellow : that is to fay , hee that fall tread Gods Law cleane under foste. & Ifa tt.4. k Bring to nought. I With his word : for the true Minifers of the word are as a mouth , whereby the Lord breatheth out that mightee & enerlafting word, which forth weake he, enemies in funder, as is 9 He foretelleth that Satan will eftow all bie might and were an rron rolde power and vie all falle mira les that he can to establish that feate, and that with great inccesse, because the wickedueste of the world doeth so deferue it : yet fo, by fandification : faith, by that ibat we accord ento the trueth: trueth, by calling, through the preaching of the Gofpel : from whence we come at length to a certaine hope of gloufication. p To fandline von. q Faith which layeth hold not upon lessbut open the trueth of God, which is the Goffel. y By cur preaching. It The conclusion remaine: brheu , that we continue in the dectione which was delinered voto vs by the mouth & writings of the A, offler, through the five good will of God, which comforceth vs with so innincible hope, and also in all godlin neffe our whole life long.

CHAP. III.

He defireth them to further the preaching of the Gofpell with their prayers, 6 and to withdrawe inemfelues from those who through idienes, it and currefitte perueri good order. 14 Whim hee excludesh from the company of the faithfull.

Vithermore, t brethren, & pray for vs, that the 1 He addeth now word of the Lord may have free passage & be consequently according to his maglorified, euen as it is with you, 2. And that we may be deliuered from * vnrea- pition: the first

of them is , that

they make prayers for the increase and free passage of the Gospel , & for the lafette of the faithfull minifters of the fame. & Ephef. 6,19.colef 43. a Wnich h me ne care of their duesse.

Conable Mmm 4

4 He forntelleth

s of God, thewing difficult was new a God, that Autichitift, he he that Challocthat falleth away from God) finall not the very bofome of the Church.

> but it was negleg Woat hindret

and stayeth. first foundations feare overe layed,

meo. pire of Rome 18 taken avvay , the thatt fucueede and Tertullian . Cary .. foftome and Hie-

the Romane Ema

nes fhall as length the word of the

I. I imotheus:

2 It is no merurile that the G feel is hared of to marry. feeing that lath is a a egifini God. Netwick tending the Church thall neuerbede, r.yed be the multitule of the Nice

ked , beraufe it is grounded and tlayed y son the landsfusi promife of b From Satans facres, or from ruill.

a The feen dadmoninos is , that they followe at waves be I chine of the Apottles as a rule of their life. 4 Thursy he atleg only and earnearly almo tineth tham of two things worke are gitten vs by the on-ly grace of G.d to wit, of abarine , aud 2 warchiull mode to the comming

of Christ. & Furthly, hee fa ib , rhat idle and

absorber ton i

therewithall he de-

of the Apoltulicail

Carnt Lefus appres

hended by faith,

who and synereof

is yet h ged for.

For grace is that

free good wall of God,

elareth the female

fonable and euill men; a for all men haue not

3 But the Lord is faithfull, which will Rablifb you and keepe you from benill.

4 3 And we are perfuaded of you through the Lord, that wee both one, and will doe the things which we warne i on of.

5 4 And the Lor i guide your hearts to the love of God and me wairing for of Christ.

6 5 We warne you brethren, in the Name of our Lord Jefos Chrift, that yee withdraw your felies from enery brother that walketh inordinately, and not after the infiraction, which he received

7 6 For ye your felues know, 4 how ye ought to follow vs : for we behaued not our felues inordinately among you,

8 Neither tooke wee bread of any man for nooght; but we wrought with labour and transile night and day , because wee would not be chargeable to any of you.

o Not because we have not authority, but that we might make our felues an example vino you to follow vs.

10 For each when we were with you t' is wee warned you of that if there were any, w. ic. a would not worke hat he thould not e eate. 11 For wee heate, that there are fome which

lane perfors ingut norto be released of the Church , may , that they are not to be

Level, 6 Lealt be might feeme to deale bardiy with them, he tetteth fo ich kindade for an example, who bendes his manife in preaching, labouted with his bands which he is to be was not froply bound to due \$ 1.0 0.001 \$ 1 Taf. Davis Will that we deries went that sie or lies Montes, and partitions for a Wint that we deries went that sie or lies Montes, and partitions for the first A Monte (faith Socialis, booke 8, if his Tripartite historic) which work ih not with his hands, is like a thinge.

walke among 7 you mordinately, and worke not at all, 3 but are busie bodies. , out are tune bootes.

7. How great a

12. 9 Therefore them that are fuch we warre & failt idea off.

exhort by our Lord fefus Chrift, that they worke he declareth by with quieineffe, and eate their owne bread. ated no man in. 13 10 And ye, brethten, be not wearie in well vaine or to no pur-

doing. 14 11 If any man obey northis our faying in waom he cath not

this letter, note him, and have no 12 con pacie allotted as it were with him, 13 that he may be albamed.

14 Yet count him not as an enemie, but ad- voon it followed. monith him as a prother.

16 15 Now the Lord cimfelfe of peace give you which God bath prace alwayes by all meanes. The Lore be with appet the idle,

17 .6 The filotation of mee Paul , with mine is great to e and owne hand, which is the token in energ Epith, it to 8 H-repuber-

18 The grace of our Lord Ielus Chrift be with is soyned with the you all, Amen,

> The freend Epiffle to the Theffalonians, chiefs to wir, w. itten from Achens.

pole , pemberis there any voto a certaine standing and mome. V. herethe the order appor red, is trouyea, bicken, which ce.b = vice which

on to low an infinite fort of mifthat there are nowe more butte ia other neps marrers

love much at a cock

s Trac which he

Detaily of vame

and currons e.m.

ward things , and

neuer no de an end

gold ein ennee

former . wherevpe

theo they which neg'ed their owne. 9 The Lord commance hand the Apostles play to the Name of Carist fit, that to man be idle, and next that every man doe quietly, and catefully fee to doe his doerie to that office and carling wherein the Lord harn placed him. To Wee mu take beef that feme mens viewore the ede caufe vs not to be fla kee in Well doing. It Exe unnunfeation is a puunfinment for the obdinate. 12 We must have no famou rate nor follow hip With the excommunicale. 13 The end of the excommunication is not the deftructi n , but the faluation of the sover that at leaft the web theme be in a be driven to repensance. 14 We must fo efchew familiar the with the excomingsicate, that we diligently feeke all occasions & meanes that may be obtion them againe in orthe right way 15 Prayers are the feales of all exhortations, 16 The Apor re fub er beih his letters with his owne hand, that talfe letters might not be brough, and put to place of title.

THE FIRST EPISTLE OF

PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a protect saterne of a true Pattour, whole office officially confideth in teaching, 4 he warners town that vieine questions for apart, he terre thise thinis; 5 which further charitie and faith: to and the tris authoritie be not condimined, in he freweth what an one he is mid. The up of the existe of G.d.

Fire of all , he an monera bis owne fice vacation, and alfo Timochies, shae the one might be confirmed by

Aul van Spelle of Ielus Chift, by the || commandement of G d our Santon, and of our Lord less to the top to the Santon t

2 Voto Timuthens my neturell fonce in the fairh: Grace, a metcy, and peace from God our Fa-

addrine, to wie, the ther, and from Christ refus out Lord,

3 2 As I belought thee to arije fill in Ephefur, when I departed into Macedonia for doe, that thou maved warne fome, that they teach none o. ther doct me.

Or, ord. n. beet. 4 5 Neither than they give bredn to fables and a Thirema much b gincalogies which are enclosed, with broads difference maprixe mercy and grace, as quilitions cather then gouly edifying which is by is between the effelt, and the cause, faith.

9 44 For the end of the commandement

where by he char we in Chailt, and marrie is that free inflified ion which fal-Inverb st. a This wine Epittle confiderb in admonitions, wherein all g duetie of a faithfull Paltout are lively fet our. An' the first atmunition is this, that no innountion be made either in the Apotles doctrine it felle, or in the maner of meaching is 3 The fothi e is corrupted not onely by falle pinious, but allo by vaine and curious ip-cula ions: the declaration a dv terance whereof can nothing belpe our faith & He no oth out ou hinte of annequelle m, 4 The fector addoftioe. And that cortiteth in pure charitie, and a good contcience, & true faith, & Kim. 13, 10, c Of the Law.

is d love out of a pure heart, and of a good con- d There is writher fuience and of faith vifained,

6 From the which thirgs fome hane erred, continue, nor a and have turned voto vaine langling.

7 6 They would be doctours of the Lawe , and fith met out the yet voderthande not what they fprake, neither aport of God. whereof they affirme.

8 7 And we knowe, that the Law is good, if a fpake before geman vie it lawfuly, 9 8 Knowing this, that the Law is not given vote towards , he ap-

to a erighteous man, but who the lawleth. So offer which preceding bediencio the vigoely, and to flieners to the vin- a zerie of the Law, holy, and to the proprane to mumerers of fathers excited upon two and mothers, to alanflavers,

To Whoremong is to buggerers to men- of babb ing officeflealets, to lie s, to the pertured, an if there be any lith miles other thing that is cot tray to wonliforme doctrine, 6. There are none

11 2 Wolfen is according to the glorions G 1- and more impudent pel of the bleffed God, 10 which is c monitred vo- to via 1 ing roe

- ame of holin. He. then touch fophi-Ri all babblers. 7 The taking away of an objection; He con concerb in the Law, bu requireta the tight vie and practif of 8 He indeede element the curse of the Law, and therefore dueth for aboute tr. v ho theing at defeney ug those things which the Lew coodemness, since himselve with a this care to obfer out and not be man a sketh a varied abbling of ourward and currous matters. e An ejech an one is he, we mithe La, dha e in the a wire ou dit e ... If with the Loly Ch H. f To fuch asmike an aree of a mere firm me 9 He let eth 2. gais it soud & value habling, not onely the Law, but the Goldel allo, which condem terb no hut greatly commended he who at me doct the contended in the Commandements of God, and trace of the bestlech it right to a frospel and the G. spellostue bliffed God, the veiter where streft based on the ewant. rea" why orither any other Golpel is to be singh libed see hach aught ir the Church herither a ter any order for , because there is no other Gospell builds that, which God completed to him.

12 Il Therefore

nt He majataineth of neceffire bis Apontl-fhip acaian fome did cup at his former ine , debafing himfe'fe , ruen to pell, to adurace Chistes onely mercie, wherewith he asolifhed all thofe

his to: mer doings. 2 W acr game see wies I was whally chi fe.

Thefe are the mica Paulor-g gesh of 12 He promueth this change y the

effects , for that, that he tost WAS apt ph n man, is become peleeuer : and be :bat did most outragioufly per e me Chrift, burneth now to loue towarda bim.

13 He turneth the reproach of the a iner atter vpon their ow ebral, the wing t at : h.s & gu'at exa np e of the goodneife of God. te ounde h

2 Mauing difpat-

shed the lethings

which pertains to

keen now in the

fecund place of

the or e pair of

the mi miericof

the word .: o with of pub. ke prav

ett A dant fall

de lating his que-

ftion . for ab me

we aghir pry

doctine , he fpea-

12 11 Therefore I thanke him which bath made me & firong , that is , Christ Iesus our Lord : for hee conned mee faithfull, and put me in his fernice :

13 When before I was a b blasphemer, and a perfecuter, and an opprefiler; but I was received to treraie: for I did to ignorandy through veheliefe.

14 But the grace of our Lord was exceeding aboundate 12 with faith & love, which is in Christ

15 13 This is a true fa ing, and by all meanes firengish in t early work le to be received, that a Christ Lefus came when I and it will work week a m. m. m. mil. to the worke to fanetimers, of whom I am

16 Norwi bftanding for this cauf - was I receipreparatine workes ued to mercie, that let's Christ thoula first flowe on me alilong loff tog voto the enfimple of them. which shill in time to come beleeve in him ento eternall Ifa.

17 4 New voto the king ou rlafting . immortall , innifible , voto God & onely wife, be bonour, an glo ie. f. reuer, and euer, Amen.

18 15 T: Is comm. undement commit I vnto thee, forma Tirootheus, according to the proptiecies . wire went before vpon thee, that thou I by them thouldelt fight a good fight,

10 Having m faith and a good conscience, 16 wine's fome hane put away, and as concerning faith, naus made shipwracke.

20 Of whom is Hymeneus, and Alexander, 4 17 who a I have a delinered voto Satan, that they might o learne not to blafp'seme-

or Gom. to builde of he whole Courch. i Worthe tobe believed. 4 Mat. 4.13. mar & 2 17. 14 He breaketh out moon ex. lamati meue fi r very zeale of minde, for coar hecanon farish himfelfe in amplyfying the grane of God. R. Lerke John 17 3. 15 Tae ou luft n footh the former atterly a monitions, to withhat Timothic fitting ma fur y against alters, neing allest othe ministeric according to many prophecies which we before of him thoubt both maintaine the doctrine to many projects and and accept allowing projections. By a maturamenta doctrine which he had received and accept allowing projections. By the hadron $h^{-1}h^{-1}m$, $h^{-1}h^{-1}m$, and found $h^{-1}h^{-1}m$. A whole a significance, by the hadron $h^{-1}h^{-1}m$ and $h^{-1}h^{-1}m$. two most amentable examples. S. L.Cer 1,5. 17 Such as fits from God, and his religion. are noted be suffered in the Coursh, but larber ought to be examples. musicate a Carl out of the Church, and fo delinered them to Sainn, a That by their (mart the) m ght scarne what it is to olaf cheme.

CHAP. II.

* He exhor th them to make publike prayers for all men. 4.5 . nd : it for two caules : 8 and therefore her millith all were a all, sees to gray, 9 and de areco in what appareil and wit we at in define winsen ought to bon a themfelussin holy affimities.

Exhort therefore that first of all supplications, travers, interessions, and gimegot that keepe made fir all men, 2 For Kings, and fir all that are in amboririe,

a il ar we may leas a qui it ind a peaceable life, in all god incite, and a honeftie

3 For this is good and acceptable in the fight of G at our Saciate,

4 3 Who will that all men fhall be fined, and come voto the acknowledging of the trueth.

be research that are murps, y for all men, and efficially for all manner of migior Aristes which hing was a battime tomewrat deutite of the ing that kings, year and the mo att of magifte des were atth titmeen mes of the Chorco. augument richt of the end o ovi , he uf that moult tear, appealand to this end, that mounghape coolly not quiet vilue in it of like fie and home is and there are must we commend to me pecially to God, ha shey may far blusly execur fine fatie in ffice i Tris porder term hall risk of differ, writerist, be e.f. a risk of differ, writerist, be e.f. a risk of differ, writerist, and the e.f. a risk of differ with th Concregs i ne ough ro pray for all men, with ut any there could a ton kinde, Concregat in congair rapray of the condition of the condition of age, or ider; rowing to condition of the co after this fort, and therefore prayers to be made for ail,

4 For there is one God, and one Mediator , God frould not betweene God and man, which is the b man Chiffe els be manifelted

6 Who gane himfelfe a ranfome for all men, vidifie le lhiu d s to bet attelimora- in decrime.

7 . Wherevoto I am ordained a pleacher and in facing of all fairs an April le (1 speake the trusth in Christ and be should Christ be not) esen a teacher of the Gentiles in c faith and ferre in be the

8 61 will therefore that the men pray, energy between God and where ! lifting up pure hands without " wrath , or by savingt ken t doubring.

9 \$ 7 Likewife also the warren, that they aray the of min which themselves to comely apparell, wit. Themes is the new volume to the new volume he had and med ditis, not with broyded paire, or gold, or too fird socall pearles, or cofily apparell,

10 But (as becomenth women that professe the mace interesting are of Good with open up to feare of Goo) with good works. 11 Let the woman learne in filence with all write was mide

12 I permit not a woman to reach, 3 mrithes because that even to vsarpe authoritie ouer the man, but to be in fi- to the Gentles in

13 9 For & Adam was first formed, then Eue and made mai i-14 % 10 And Adam was not 8 deceived but the fet; the apoille woman was deceined, and was in the transgret- a pointe proper-

15 " Notwirbstanding, through bearing of which he doch chil tren the thall be faued, if they continue in faith, and loue, and bolinette with modefile.

to be the onely their his goods of

onely Mediatour

forts of them, and

5 A confirmation,

the feerer of fainage tion i owr apened ly cocess fice.

laubfolly and fine cerriy execute 4 2. Tim. 1 1t. c Faith bly ons

Enterely; and he faith he me such wholefime and for add firme, and I truelly an upright & finere handing of it. 6 He bath (poken of the persons to t whoma) we mult pray ; and now he teacheth that the offerer coof places is taken away ; for in times pait, one onely nation, and in one certaine place came together topublike feruice our now Courches or Cingregarious sie garaire together every where(orderly & decently) and men come together to ferre God publisely with common peager, beither much weething for the first or of the the publication of the bodie, or for the place but for the most to name it there from all offence, at d full offare milt an conficence. A Hee pattern the a ne for the thing at forfe. the lifting of of hands for the calling wion God of rich at these criefic and offences of the min! I much him in to from collin to to God with a good on see ace. f Dochres which is against faith, lem 1.6. \$ 1.20 3. 7 Thir by he spepon ein wome to leave in the publike afternolles with him e & modeli yiveing comely apprell divinous any type or excede to their apprell 1 C 1 . 4 . 4 . 8 The first argement, why it is not lowful for women to each in Congregation, because by this meanestrey shoulde be place tabour men for they thould be their mit ers: which sagar of Go s or finance of He promech tors or mance of God, whereby the woman is inbest to man, hift by hat other God made the woman after man, for m ns fabe, it Gen. 1.27 ant 17.21. 7: G.n.3.6. . The becafe that after fi me G s' enjoyned the women this profilment , for t at the man was decemed by ver Alam was access a continuence as went mean to the re-for the invested forthes conferenced to be charand, and and to be in the aide ba comferr by the way , that their fubirft on he dreib not but that women may be tound as well as men, if they be taur themselves in those burdens of maymage bolity and monettly , wi hear hand charitie.

CHAP. III.

4 Hee fetteth out B fb . s. 8 and Christian dearens with their wines ac ad nond jaming, ignee calitth the Churen ine house of God.

His is a true faving . If an iran a delite , Hering difratthe effice of a Bilhop, hee defireth a worship ched the perife,

2 * A Birhop therefore must be ware produce and of the manner of health, of it. ble , the busband of one b wife, watering, tempe- as allow publike

the thirde place comment to the perfound emfeluer, fee king fine of Patoars and at exact of Decorpt, and he were one fire that the first of Patoars and af er ward of Deaco . , and be v'et. a pr face , that the Church may know that thele be cerran e and f re ru ers. a Aniti of ricke or the mini terie or the words is not a lister igniste but a worke in I that in excellent worker and there are a Bilhop must be fundified with many ver nested has home and abrea. Weere-forest second nebefore her be chosen, to eximite well his learning, his giftes, and ab enells in his life. a Heerica keton town of mhotsous feek north other white her simple exworte faultimathe C in the historia ly of them and and d Coche on of man, tramed of det ofed to refre ona edifie the Church t. Gid. when in In reformer it for. prafe the Lord # Firms 2.6 & Theretore her that thurs thous merried men from the office of B floors, onesy because they are married, is Antichritt,

The great mysterie.

I. Timotheus.

Godlineile is pli htable.

rare, mo left, harberous, apt to teach,

3 Not eginen to wine, no finker, not ginen to filtaie lucre, out gentle, no fighter, not couctous, 4 O is that can rule his owne house honest'y.

that he is advanced having children vader obedience with all honeitie. Forifany camo: rule his owne boule, bow

thall be care for the Church of God? 6 He may not be a yong schollar, least he being

paffed up fall into the 4 condemnation of the 7 Hee must also be well reported of , even of

them which are without, lead be fall into rebuke, and the fnare of the devill.

8 3 Likewife mut . Deacons be graue, not double tong 12d , not given varo muca wine , neither to filthis lucie,

9 4 Having the Laysterie of the faith in pure conficience.

10 And let them firft be prooned, then let them minister, if they he found bla nelette.

11 + Likewife their wines muft be honeft , not euill foeskers, but fober, and fritifall in all things.

12 / Let the Deacons be the husbandes of one wife, and tuch as can rule their children well, and their owne houtholds.

13 For they that have ministred well, get themthe Goffell, which felues a good 8 degree, and " g felues a good & degree, and a great libertie in the

14 6 Thefe thing write I vato thee, trufting to come very thortly voto thee.

15 Bat if I tary long that thou maieft yet know, howe thou oughtest to behaue thy felfe in the 7 house of God, which is the Church of the living

God, the i pillar and ground of trueth. 16 And without controuerfie, great is the mysterie of gollinesse, which is, God is manifefted in the filb, kinft fied in the spirite, seene of

Ang-Is, preached voto the Gentiles, beleened on in the world, and received up in glorie.

confilèce wainent feare 6Paul perposing to adde many peculiar things pertaining to the dayly office of a Paitous, faite fort a word or two concerning his comming to Timo his , it at he firou i ce lo much the more carefult, leaft at his comming he mirat be reprodued of leglige Me 7 The Palour ta halwayer to thinke, how that he is occu, led in the hou entitle bring G d, wherein the treafme of many coat, then been the mode and every change of a volunteer that the truth is kept. It To been, when the field by on that comes item, Chief, man it the preference of the truth, but not the minhers. There is noted in more collect than that the first between the truth is the keep the preference of the truth of the wind being appointed to that ends and purpole : for it matherb vithe greate contiters that may be thought of , to wit, that God is be comevifi de in he perfou of Caint by raking our nature upon him, whole Matefre out with fan ling in logiest westeneite was manifelied mai y wayes, i formuch that the fight of it pearced the very Angels : and to conclude, be being preacted visto the Gentiles was received of them , and is now placed about in glorie vaf jeskeable. k The conver of the Godhead fb w. dit felfe fo marietlough no at we ske the por Chafe to although he were a weake manges all the wand hanverb bee was, and is G.d.

CHAP. IIII.

a He condemuert as well faile doller nes, 3of mariage, and the charge of meates, 7 as alfo rophane fables : 8 and commendeth the godly exercise, 13 and the duty reading of the Seringues.

and shall give beed ynto spirits of errour, and do-

falf: origious, which he foretelloth that certaine which thallfall a-

2 4 Which speake lyes through b hypocrifie, & Way fr un God and have their confciences burned with an hot yron. his religion, fhall brang in by the fug-

Strines of deuils.

geition of Saran, and fo that a great number finil gine eare to them. a From the arme doctrine of God a Airhough heretikes counterfette holinette neuerfo much, yet they have no confeie ce. b Fee they will as it were practife the arte of difgaifed perfons and players, that me may not therke they will be lurking in fome one corner, or keepe any refemblance of formefastines. E Whose consecutive waxed so hard that there ever on himself formes our et and so became so have a canker the st. If now at leagth or quested or yety net. It is so be bound out, has here you.

3 Forbilling to marry, and commaunding to obstaine from meates 4 which God hath created , He fetteth s to be received 6 with giving thanks of them downe two kinder which believe and know the trueth.

thing ought to be refuted, if it be received with and difference of thankigining,

For it is a functified by the word of God, 4 He proough and prayer.

6 9 If thou put the brethren in remembrance of denilith, first, bethefe things , thou shalt be a good minister of le. Cause the teachers fus Chint, which haft beene nourithed up in the lawer of things words of faith, and of good doctrine which thou which are not haft considually f followed.

7 10 But caft away prophane, and olde wives the meats? fables, to and exercise thy selfe voto 8 godlineste. secondly, be-

8 14 For bodily exercise profiteth little : but cause they ouergodlinesse is proheable vino all things, which bath decrees, the end the promise of the life present, and of that that is wherefore they to come:

Q 13 This is a true faying, and by all meanes wor. God, to wir, thie to be received.

10 For therefore wee labour and are rebuked, 6 Thirdly, for because we trust in the living God, which is the that by this Saujour of all men, specially of those that beleeus. God of his glory,

11 Thefe things warne and teach. 12 14 Let no man despile thy youth, but be va- noured in the vie

to them that beleeve, an ensample, in worde, in neiewithall the conversation, in love, in spirit in faith and in pure- Aposte declareth

13 15 Till I come, gine attendance to reading, God foberly, and to exhortation , and to doctrine.

14 Despise not the gifte that is in thee, which feience. was given thee by prophecie with the laying on of 7. He fetteth an the hands of the companie of the Eldership.

15 These things exercise and give thy felfe vn. the difference of to them, that it may be seene how thou profitest falle doctions. amongst all men.

16 Take heede vnto thy felfe, and vnto lear. becefits rightly. ning: continue therein: for in doing this shou thalt which acknow. bath b faue thy felfe, and them that heare thee.

of this falfe do-4 7 For enery creature of God it good and no Law of fole life,

> har he initly cale led fuch dostrines their owne: for have they creased

were created of God, to wir, that

meanes they rob who will be ho of them. And

that we must vie the liberalitie of with a good con-

Apostolicalizule, for taking away 8 He vieth Gods

ledgeth the giver of them by h word, and callerb veco him.

d It is fo made pure and holy in respect of us, so that we may use it with a good conscience, as receimed at the Lords hand, e Wee confest and teknow edge that God is the maker and ther of those creatures which wee viv Secondly, hit we are of the number of those, who through Christes benefite hour recoursed y right over alcreatures, which Adam lest by his fall Thirdly, by our prayers we crave of the Lerd, that we may whe those meates with a good conscience, which we receive at his handles. Fourthly, we make an into four eating and 4-nking, with thinkessing and praint: If so are our malest suffished to vs. of a conclubio with an exhortation To Timothie, to propound thefe things diligently to the Churches, which hee had fu ked of be Apoltle, even in a manner from the teate f Never departing from the fide of it. to He fetteth againe true doftrine not onely against that falle and apoliaricall doch lue , bur alfo againit all vaine and curious fubrilities. 11 lt is not one'y require that y minister of the word be found in doctrine, but also that his life be godly and religious. g In the true ferning of Gid. sa Godlinesse confisce his fpirmall exercise, and not in one wante and erecesse of life, which though it be fame thing to be accounted of it it be rightly vied, yet is it in no wife com mable with godlinelle. For it profi eth not of it felfe, but through the benefice of another, but this hath the promite both of the life prefent, and of that that is to come. 13 Hee goeth a little from his matter and sheweth that they which gine themselves to go 'lineste, although they are affished and reproached, are notwithfranding not to be counted iniferable as other men are, because they are not affl ched for that canfe that other men are &the end of them both is faire different one from the other. For how can God forfake his, which is bountifull even towards his enemie? And hee willeth that this doctrine be well heaten into their hades. 14 Nowe hee returneth to that exhortation, shewing which are the vertues of a Pathour, whereby hee may come to be reuerenced, although hee be but young , to wit, fuch fpeech and life as are witnesses of charitie, zeale, faith, and puritie, but here is no meutico made of the crofter flaffe, ring, cloake, and fuch other foolish and childish toyes. 15 The prinate exercise of Pastours, is contiquall reading of the Scriptures, whenceout they may drawe matter of wholefome doctrine and exportation both to themselves and to other. h Faith is by he wing, and hearing by presching; and therefore the ministers of the worde are fo faide to faue themselves and other , for that in them the Lord halb put the worde of reconciliation.

e A com non tipter, and one that d Liajs by reafors so that degree , her anke oceafirs is be proud , which will vador him , and fo he fall mis the fair condimination that as falien into.

she densit himfelfe 3 Like Wife the Descons much nich be proced that there easy be a good ritall or heir honeatte , muerb , fobuene, mind, vord of congrouineile. that they are by-ilindended in the doct, joe of aira. and to be flant, of their good conforence and inte-. Their are they

the soore. 4 Chap. 1.19. f The doctrine of for fle (b and blood der not reneale a. 4 Regard muft be had alfo to the Pattones and Deaconcentings g They that boue more wines then

shas bad to fee to

one at one time. maft seither be called to be minifters , nor to be g Honour and effi-72 1110 H b Bold and abured

He fetteth against I Ow! the Spirit speaketh euidently, that in the that true dock true, letter times some shall depart from the 4 faith,

1 Ofkeeping

measure in nri uate reprehenfi-

ons according to

the degrees of a-

ges and kinds.

a The Apolile

of widowes.

4 Haue care of

shofe miduwes which have need

Widowes chil-

drea and nephews

must take care for

their parents, ac-

4 The firft reafon,

because that , that

which they be-

they bestow it

f Another . be-

caufe nature it

to recompense

our parents.

felfe teacheth vs

6 The third : be-

eau'e this dueti-

fuluer pleaferh

Let the Church

have care of fuch

indeede , that it to

as are widowes

fay , fuch arare

poore and defti-

ture of helpe of

religiously.

zbeir own friends, and live godly and

8 Thethird rule :

Let widowes that

care of their owne

familie, be bo'den

and accompared

as fallers away

from God and

9 The fourth

rule : Let none

vader threefcore

geerer olde . be

taken into the number of wi-

infifels .

bis religion, and

worfe :hen very

hue in pleafure,

and neglect the

God. 7 The fecond rule :

vpon them-

fto w voon theirs,

cording to their

of helpe.

abilitie.

giueth thefe tulas touching the care

CHAP. V.

z Hauing fee downe a manner howe to rebuke all degrees, 5 Hee increatesh of widowes, who then were chofen for the ferwice of the Church : 17 Then bee commeth to Elders, 23 and speaketh somewhat touching the health of

R Ebuke i not an elder, but exbort him as a fa-ther, and the yonger men as brethren, 2 The elder women as mothers , the yonger as

fifters , with all purenetle.

3 a a Honour widowes, which are widowes in deede.

4 3 But if any widowe have children or nephewes, let them learne first to shewe godlinesse 4 toward their owne bouse, and s to recompense their kinred : 6 for that is an boneft thing, and acceptable before God. 7 And the that is a widowe in deede, and left

alone, trufteth in God, and continueth in supplications and prayers night and day.

6 8 But shee that liueth in pleasure, is dead,

whiles flie liueth.

7 These things therefore warne them of, that they may be blamelette.

8 If there be any that provideth not for his owne, and namely for them of his honfeholde, hee denieth the faith, and is worfe then an infidell.

9 Let not a widow be taken into the number vnder threescore yeere olde, that hath beene the

wife of b one husband.

to And well reported of for good workes; if the have nonrished her children, if the have lodged the strangers, if thee have a walked the Saints feete, if the have ministred voto them which were in advertisie, if thee were continually given voto euery good worke

11 10 But d refuse the yonger widowes : for

when they have begun to waxe wanton againft Chrift, they will marrie,

12 Having damnation, because they have broken the first fatth.

13 11 And likewise also being idle they learne to goe about from house to house : yea, they are not onely idle, but also praders and businosies,

fpeaking things which are not comely. 14 1a I will therefore that the younger women marrie, and beare children, and governe the house,

and give none occasion to the adversarie to speake 15 For certaine are alreadie turned backe after

Satan.

13 If any faithfull man or faithfuil woman haue widowes, let them minister voto them, and let not the Church be charged , that there may be sufficient for them that are widowes in deed.

abe Congregations or Churches, and fuch at are free from all reproch of suchaftitie, and are well reported of for their diligence, charitte, and integritie b That bath had no more husbands, but one at one time, c This is focken in respect of the maner of thefe countries, so The first reason why younger widowes are not to be admitted to this ministerie, to wit because for the lightnesse of their age, they will at length shake off the burden that Christ hath layed voon them, and thinke tather m tengen mane om ine buttett ibne vannt natur nyan jour istem, and trutte tatner voor mariying againe: and fo will forfake y minittery wherevore istey had bettemfelver. I Take them not into the coldede of meditres, 12 Another teafon; because they are for the most part pratieus and busie bodies, and gadders up and downe neglecting their charge and duetie 12 The fifth rule : Ler yonger widowes marrie and gouerne then houses godly. 13 The fixth tule : Let the faithfull helpe their widowes at their owne charger at much as they cao, and let not the Congregation be burdened with thefe expenses,

17 The Elders that rule well, let them be had in e double honour, & specially they which labour in the word and Joch ine.

18 For the Scripture fayth , + Thou shalt not the weth bow he moufell the mouth of the exathat treateth out ought to behave the corne : and, & The labourer is woorthic of his himfelfe with the

19 15 Against an Elder receive none accusati- flours and such as on, but vader two or three witnetles. 20 16 Them that finne, rebuke openly, that the name in the difei-

rest also may feare. 21 (" 17 1 charge thee before God and the , resident of their

Lord lefus Christ, and the elect Angels , that thou company. Then & observe these things, without prefetting one to an- Church or Conother, and doe nothing partially. 22 18 Lay hands g fuddenly on no man, neither to this effectally,

be partaker of other mens finnes; keepe thy felfe by h command-23 19 Drinke no longer water, but vie alittle des that doe their

wine for thy flomackes fake, and thine often in- appetly magetained. 24 10 Some mens finnes are open before hand, e Wee must be

and goe before voto judgement : but some mens more exrefull for follow after.

25 at Likewise also the good workes are ma- f There were nifest before hand, and they that are otherwise, ders, the one attencannot be hid.

14 Now he giueth ru'es, and Elders, that is to fay , with the Pahave the gouer place of the Charch which is

rule : Let the gregation fee vnded , that the Ele

ded upon the gosernment onely. and looked to

be manneys of the Congregation, the other did houlde that, at ende upon preaching and prayers, to and for the Congregation, & Desteronimit as 4 1 Cirinthians 9 9. Matthew 10.10. luke 10.7. 15 The fecond rule Let no accufation be admitted against an Elder , but vo ier two or three witnesses. third rule: Let the Elders fo connicted be rebuted openly , that they may be an example to others. . Chapter 6 13. 17 The four h rule : Let incernie be vied withour any preiutice or refrect of persons in the Eucletiafticall proceedings, (especially against the Elders)because God himselfe is their present, and the Lord lefus Christ with a mu'riru te of Angels. 18 The fifth rule: Let the minitter laye handes fuddainely oo no man. Let him nor be faultie berein either miriner laye names undeantely of union testim non or issue unestinet by favouring any mans fullie, or peruris effection: if ought be done otherwise then well of but tellowes, let him keepe his conference pire. g. As much as in thee lyeth die not rashin almit any what sever to any Ecclessassian surface. 19 The fixth rule : Ler the Elders haue indiffereor confideration of their health, 20 Becaufe hypocrites fometimes creepe into the in the manner of their dyet. m. mifterie, although there he neurt fo great dilige ce vied, the Apoltle Willeth the Patours nor to be troub'ed theretore, or flacke any whit of their diligence in trying and examining, because the Lord bath appointed a time to & scouer the faults of fuch men , and it is our partes to rake beede that wee offende notifierein. at Another comfort belonging to them, which fomerime are flaundred and mifre-

CHAP. VI.

I He forweit the ductie of fernants: 10 and what a mifchieucus eur B coveroufn Bess: 13 and having speken somewhat of sich m. n., he cace agains forbiddeth Timsthie , 20 is cumber himfelfe with vaine babblings.

Et 1 as many fernants as are under the yoke, count their mafters worthy of all honour, athat thee addernale the Name of God, and his doctrine be not eaill uan I duerie to-

2. 3 And they which have beleeving mafters. Let Res : werevpose them not despise them, because they are brethren, were many quebut rather doe ferulce, because they are faithfull, ftions then monand beloued, and a parrakers of the benefite. 4 Thefe well by them, things teach and exhort.

wares that mefrom by the Gofpeltatrouole

the common flate. And this is the first rule : Let feruan's that are come to the faith, and have infidels to their mafters, ferue them nor a ich tanding with great fidelitie. a The reason : leait God shoulde feeme by the D. etine of the Gospell to ftirre vp men to rebellion and all wickedneffe. 3 Tee fecondru'e : Let not feruants that are come to the faith, and have also mafters of the faine profession and religion , abufe the name of brotherhoode , but let them fo much the rather obey them. A Les this be fufficient that as souching those thin is which pertaine to euerlafting life, they are , artakers of the fame good will I cove of God, as their mafters them elues are. 4 A generall conclution, that there things ought not onely to be fimply taught , but muit with exhortations be dil gently beates into their heads.

2 5 15

Gouimene is great gaine.

5 He condemneth

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11. Limorheus.

3 If a syman teach otherwife, and confenteta not to the wholst enewords of our Lord lefis Corif. and to the doct the which is according to g affinede,

4 Hee is puft up and knoweth nothing, but dowth about queffions and biffrife of wordes, whereof commette enuie, thife, railings, eaill furmiñogs, (thacis to ray, the

5 Froward 6 disputations of men of corrupt mindes and deftime of the trueth, which thinks that gaine is godlinetie; from fach feparate thy feife.

6 6 But godlinesse is great gaine, if a man be content with that hee hath.

7 7 For wie brought nothing into the world. and it is certaine, that we can carie not ing out.

8 Therefore when wee have foods and raiment, let vs the rewith be content.

9 8 For they that will be rich , fall into tentation and faares, and into many foolith and noyfome lottes, which drowne men in perdition and destruction.

10 For the defire of money is the roote of all evill, which waile fome lafted after, they erred from the faith, and d pearced themfelues thorow with many forowes.

11 9 But thou, O eman of God, five thefa things, and follow after right confinelle, gualinetle, faith, loue, patience, and meekenetle.

spent : to be illort, 12 Fight the good fight of faith : lay holde of eternall lite, wherewere thou art also called, and baft profesfed a good profession before many witneffes.

Inc. e. b Streetings at ant words, and not about matter : and by minds he meaneth all shofe things which have no pish in them, I whereby to can reade no profite. E. Such as we fee in trefe bine of leavels of Poperic, which are nothing elfe but vaine habiting and put me. 6 He turneth away fiely the name of game and Juore, conteffi ig tone godinelle is gioni gaine, but faire after an other fort, to wir. because it injugert true fusions etc. 7 If emocheth their folite, which dee fo greedily gave after fruile things, that rocy an in no write be falished, and yet notgwichtranding they cannot entry that excelle. S He frayeth Timothie from coue-Journell's after an other fort, to wir, because it drawe b with it an infinite fort of with, and those very but full, where with conero is men doe to timen theinfelnes fo farre foorth, that in the ende they call awry from them their far hauftaluation. d Surene and grafe do as as no replaces thornwish minde of man, and are she charact and time finities constituence for 9 A populiar exportation to divers ver-tures, whereouth it behoods that he Palicurs especially to be furnished. • Whem the Spirit of God rinesh.

He commendeth Timon es faith. 13 4 10 I charge thee in the fight of God, who quickeneth all mings, and before felus Chrift. T Cosp. 5.21. which voder Pontius Pilate & witnelled a good reques and charges

14 That thou keeps this commandement with- miles faithfully, out fp st, and vorebukeable, votill the appearing with our eyer fet of our Lord Jelus Caritt,

15 Which in due time he shall showe, that is f " bleffed & Prince onely, the King of kings and haue to tet against

16 Who onely hath immortalitie, and dwelleth of this world, and in the light that none can attaine voto, www.ozone- ail the terrours of uer roan fawe, neither can fee, voto woom be ho- the wicked nous and power enertaining. Amen.

17 11 Charge them that are rich in S this world, f He heapeth many that they be not high minded, and that they words regemen, to trult not in vacetteine riches, but in the h liging one purpoje: where-God, (which giveth vs abundantly all things to en-

18 That they doe good, and be rich in good fail were, we fealt works, and be ready to diffillute, & communicate, "It be mounted out 19 * 12 Laying up in flore for themfelnes a good . Chap 1 11 reue.

foundation against the time to come that they 17. 4 and 19.16. may obtaine eternall life. 20 43 O Timotheus, keepe that which is com- an ouerplus as in

mitted vnto thee, and audide prophan- and vaine were a finipe ad-babblings, and oppositions of feience fally to cal- monition to the

21 Which while fome i professe, they have of the mile halfs. erred concerning the faith. Grace be with thee, to wir, or pride, and Amen.

The first Epifle to Timotheus, written from lent vertues , hope Landicea, which is the chiefest city of Phry- in the truing God, gia Pacatiana.

g In things pertein ng to this life, with whom those men are compared which are g th lengs present of reast tree, with white time are compared which are rich its good works. K. Marke 4.19, lishe 12.15, h Bhomely is, and that ener-lating: for he jetteth the fram no ver of riches agenm God. * Match 6.1, 12. The peake of librialitie by the effects thereof: because it is a sweet limonic of the Spirit of God which dwelleth in vi, and therefore of the falvation that the 13 He iebenifeib the eniefeit ofall tre former exhirtations , which ought to be deepely imprinted in the mandes of all minite s of the word, to wir, that they escheweall value babblings of sophister, & continue in the simplication of tin e-e doctrine. I Not on the in wera, the aspen count nonce and refres to te find, whites their o-hausous was fuch that cuen who notes helds their jeace, they would make men beteene their heads were occupied about nothing but high and w. ightie matters, eten then they erred concerning the faith.

THE SECOND PISTLE

PAVL TO TIMOTHEVS.

CHAP. I.

3 He common beh T.m. thew facts, 6 and exhortesh him to eve in feethbuby in the charge committee vinto him: 8 and that is liber for histands, as not he reve time of others, he tome at the trium; beth of his Apolt ofbin. 24 F' milath her to have care of the thing committed omotim, if and triple h mefining

Aul an Ap ft e of lefus Chrift by the sull of God, a according to the possife of life which is in Chall lefus,

Christ lefus,
2 To 1 imotheus my beloued fonne: Grace, mercie and perce from God the Father, and from letus Chrift our

3 1 I thanke God, & whom I ferue from ware beliefs with pure confeirnce, that without

Sully rues to the end for ing holl before him the great good will be beared him , and then reckotio voice ex the tights while God would as it were have one by i herinance in Ti-othie, and his ancelto is which might to much the more in alte him bein to God & Act as 3 to fr m Atr vam, ffant and lacib : for hee freak to not of Pharmainar, cut of Christianime,

crafing I have remembrance of thee in my praye s night and day,

4 Dairi g to be thee, mindfall of thy teares, that I may be filled with joy :

5 When I call to remembrance the vofained to fee the justineis faith that is in thee, which dwell first in thy grand. S I'm which God mother Lois and in thy mother Euroice, and am af. he between vs fured that it dwelleth in thee also.

6 2 Wherefore, I put thee in remembrance that doe come vpon vs. thouse fire up the gift of God which is in thee, by & Targett of God

the purilig of of nine tan's. 7 For God harn nor given to vs the Spirit of knowledge our

d f are, but of power, and of love, and of a found hearts, w'ich the of Board the distill go abon' to put out : 8 3 Be not therefore asbamed ef the testimo. and therefore we

vertue and power of God appeareth to thera,

must labour asmuch as we can to follow and keese it has now. d To tea cows stoom, and say fews. m H w imite I adwill d in 3 He pro- unb char the conomi i or flame of the croffe is not. Iy mit to be affiamed of bu all that it is el ri us and no honou ob inth becauft the Gofpel white one he godly are affice for the estimator of Gordina in lecondly, because at length the goat

to phierry and vpon the comming et lefus Chitis, wante glory we the vaine gir ierrog his power against Matth. 47.11.

4 Chap. 5.21.

100 M 18.37. by he zonenesh ine pomer of God, worth si we fricke of our Hamaines.

it He addeth for rich , that they chiefly sake brede

against which be fetteth three exceltheir neighbour. & gent e coudi. 161.

2 He Warneth ve

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e Fot his fake. f The Gofpel after a fort is fayd to be afficised in them

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gThrough the

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to wit , that free

and eternall pur-

faue vs in Chrift

come, whereby it fhould come to

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Chap. ij.

doe.

Striue not about words. 95

min of our I ord, neither of me e his prisoner : but be partaker of the afflictions of the Gospelaccording to the & power of God,

4 Who hash faued vs , and called vs with an 4 holy calling, not according to our & works, but according to his owne purpate and grace, which was h given to vs through Christ Iefus i before the

10 But is now made manifeft by that appearing of our Saulour telus Chrift, who hath abolished death, and nath brought life and immortalitie vnto k light through the Gospel.

tis : Whereunto I am appointed a preacher, and Apoftle, and a reacher of the Gentiles.

uation, and recko-12 6 For the which cause I also suffer these things, 7 but 1 am not ashamed: for I know whom I have beleeved, & I am perswaded that he is able to keeps that which I have committed to him againft that day.

13 8 Keep: the true paterne of the wholefome words, which thou haft heard of the in faith and loue which is in Christ felus.

14 9 T a. woorthy thing which was committed to thee , keepe to through the holy Ghoft, which dwelleth in vs.

15 11 This thou knoweft, that all they which are in Afia, be turned from me; of which fort are Phygellus and Hermogenes.

16 The Lord g'ue mercie vato the house of Onesiphorus : for the oft refreibed me, and was not ashamed of my chaine.

17 But when he was at Rome, he fought me out very diligently, and found me.

18 The Lord graunt voto him, that he may finde mercy with the Lord at that day, and in how many things he bath ministred voto me at Ephesus, thou farefeene works, is knowest ver, well.

she doctrine which preached and teacheth the grace of Gid. i Before that course of yeares, which hath tunne on ever fince the organism, of the world. . Rom 16.25. ephe. 1 4. sal. 1.26. ttt. 1.2. k Hath caufed life and immortality to operare. 4 . T.m. a.7. 5 That is , the Gufpel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, & therefore it perfecured bim that preached it. 7 By fet ing his owne example before vs , he sheweth vs how it may be that wee last not be ashemed of y crosse of Coriff, to wit, if wee be fure that God both can & will keepe the faliation which he hath as it were layd up to store by himselfe for ve against that day 3 He sheweth wherein he ought to be moit confraut, to wit both in the doctrine it felfe, the abridgement whereof is fairh & charitie, and next is the monet of teaching it, lively paterne and fhape whereof Timothie knew in the Apollie. fication , taken of the dignitie of fo great a benefit committed of the ministers. 30 The taking away of an biection, tis an haid thing to doe it but the Spirit of God is mighty, who hash towardly indused vs with his vertue. 11 He preuenteth an offence which arose by the meaner of certaine that fell from God & the religian, & vicereth alfo their names, that they might be knowen of all men But he let-seth against them the fi gular faith of one man, that one onely good example might counterpoife an i weigh downe all euill examples,

CHAP. II.

1 The better to fet out perseutrance in the Christian war-fare. 3 he taketh similandes 4 from seudiere, 6 and from husbandmen. O Hee shows to that his bonds are fer the profit of the Saints; as Then bee warneth Timothie so divide the word of trueth aright, 17 to beware of the examples of the wicked, an and to do all things modefly. Hou therefore, my fonne, be ftrong in the

grace that is in Christ lefes. And what things thou haft heard of me, by many wirneffes the same deliuer to faithfull men, which thailbe able to teach other alfo.

3 * Thou therefore fuffer affliction as a good

shar is committed Poto ti & which keepe it to thenfelues, but they rather which do moft freely commusicate it with other , to the end that many may bee partakers of it without any mana offe or hinderance, a Woin mani were by which ear bear witneffe of thefe shings, a Another admonition: That the ministery of the word is a spiritual warfare, which no man can fo travell in, that be may pleafe his capiaine, vnieffe he forgot and part with all hinderances which might draw him away from it-

fouldier of lefus Christ. 4 No man that warreth . entangleth himfelfe with the affaires of b thirlife, because hee would

please him that bath chosen him to be a souldier. 5 3 And if any man also ftriue for a mafterie, he is not crowned, except he ftrine as he ought to b With affaires

+ The husbandman must labour before hee belong to other orreceive the fruits.

7 5 Confider what I fay ; and the Lord glue fes thee understanding in all things.

feed of Dauid, was raifed againe from the dead ac- to a game or justcording to my Gospel, 9 7 Wherein I fuffer trouble as an euill doer, atory, end no man

euen vnto bondes ; but the word of God is not is crowned, valeffe bound. Therefore I fuffer all things for the elects are preferibed , be

fake, that they might also obtains the faluation they never so hard which is in Christ lefus, with cternall glory.

11 8 Is is a true faying. For if we be 4 c dead fitude reodiot to together with him, we also shall live together with the same end : no

14 Of these things put them in remembrance, cannot be vnderand d protest before the Lord, that they firiue not flood, and much about words, which is to no profit, but to the per- leffe wee aske of

pering of the hearers. 15 9 Studie to shew thy selfe approoued vnto vi vaderilanding. God, a work Dan that needeth not to be afliamed, 9 He confirmeth

dividing the word of trueth e aright. 16 Stay profane and vaine bablings: 10 for which are alwayes

they shall increase ento more engodineste. 17 And their word shall free as a canker: of whereof (to wit, high five is Burgarana and Dullane)

which fort is Hymeneus and Philetus, 18 Which as concerning the true to have erred true Medias made from the marke, faying that the refurrection of Dauid) is the

is past alreadie, and doe destroy the faith of cer- ground of our fal-19 11 But the foundation of God remaineth eft patt of it, to fure, and bath this feale, The Lotd knowath who wit, that be is ri-

are his and , Let every one that g calleth on the fen egaine from Name of Christ, depart from iniquity.

mountion: The 8 6 Remember that Iefus Chrift , made of the ministerie ie like iog , wherein men ftinge for the vibe thine according to the lawer which and painfull.

> man may looke his ground.

s All ibefe things

uation : and the o-

7 The taking away of an obje-Aign : Trueth it

is , that he is kept in prifon, as an enill doer, yet there is no cause , why therefore some should got about to derogate credit from his Gofpel , feeing that notwithflanding God did bleffe his mivillerie , nay rather , that example of this his captivitie and patience did fuodrie wayes confirme the Church in the hope of a better life. 3 The fourth admouition: wee ought not to contend you words and quellions , which are not onely voprofitable, but also for the most part burtfull : but rather vpon shis how we may frame our fe'ues to all maner of patience, and to doe also with Chritt (thet is to fay, for Chrittes Name) because that is the plaine way to the most glorious life : as contratiwife the falling away of men can diminish no part of the trueth of God, although by fuch mesnes they procute moit certaine deitruction to themselves. \$ Rom.6 5. e If we be affected with Chrift, & fer Christes sake. A Matth. 10,33 marke 8 38 . R.m 3,3, and 9,6 d Cali Godts winesseer as a ludge as Moses. Ishua, Samuel & Paut himseise ded, Alis 20. g The fifth admonition : A minister must not be ao idie disputer , but a faithfull Reward in dividing aright the word of trueth , infomuch that hee mult ltop the mouther of other vaine bablere eB; adding tothing to it neither overfispping any the property of the property o little to vagodliueffe through the meanes of that wicked and profuse babling, still creeping on: which he producth by the borrible example of them that trught, that the refurrection was alreadie paft. 11 A digreffion : wherein he falueth that offeoce that tofe by their falling away : fhewing fift , that the elect are out of all danger of any such falling away : secondly that they are knowed to God & dot to ver & therefore it is no ma' well it we count bypocrites oftentimes for true brethis: but we muft zake beed that we be not like them , but rather that wee be in deed,

fuch as we are sayd to be. g That ferneth and wer forpeth him, and is at it ware

20. 12 Notwith-

mamed of him, a faithfull mam et Chrift;an.

of bonfebolde , or dinarie tufinef-The third ad-

72. If we fuffer, we shall also reigne together volette bee bett with him : & If we deny him, he also will deny vs. take paires to 13 If " we beleeve not, yes abideth he faithfull: plow and fowe he cannot det y himselfe.

> God , and be give planely two principles of our faith. sflaulted of here-

> > ther is the high-

to different.

good worke.

i fuff ring the eaill,

+ 1. Pet. 1, 20.

A Pattour must be

in we have perfect.

In The taking a. way of an objection : it is no diffin-Long with or rucal span of the houfe. enat be bath no. in a great house ail veilels of one fore and for one fernica. but we must look: to this, ther we be

found veffels piepared to honour. \$ Rows. 9 21. h Bithije words is m. Ant the execution of the master. and not the cause: for in that the mive varietues, u is not but must be gentle roward all men, apt to teach, to be attributed to any free will that i ox vs , but to Ged, who freely is whele k contrary minded prouing if God at any time will

good and on effer Chall will. ra Retaining to the matter from whence he digreff'i verie id bee

ly workerh in 25 a

evargerh him to exercife himfeile in weighty mitters, and fuch as perteine to godlineffe. 14 The

s The feuenth a !-

not hope for any

Church io this

world without

corruption : but

great abundance

enen , eura in the

very bosome of the

Church , which

notevithflanding

and countenance

of great holinette

a Witch make no

account , either of

tight or hen-ftr.

a Wee mult not

dallie with fuch

men as relift the

traceb pot ación

ple igantance, but

(which thing ap-

peareth y heir fruits which hee

parareth our bets

from them.

Ye Exed. 7 11.

cather rurne away

ard etaritie.

1 Tm.4. 1.

3.07.93

sude 13

thall make a thew

of most wicked

there fha!lbe rather

monition; we may

fixt admonition : We muit above all things elchew all bitteroes of minde both in teaching all men , and a'fo in calling them backs which have gone out of the way. the Cor. 1.2 1 Tim 1.4. and 4.7. tit. 3.9. I To winnethem through our patient bearing parties bearing parties them, to all you to please them on when wie-kelnelle. It standard buth as doe not yet sie the tyuth.

dos his will.

CHAP. III.

a Hee foretelleth the dangerous times that are to infine : 9 but with the certaine hope of victorie, to hee encourageth him to the combitt, 14 festing out offecially the triall of found dollring.

20 14 Notwichstanding in a great house are not

21 If any man therefore b purge himfelfe from

22 13 Fiee also from the lufts of youth, and fol-

only vestels of gold and of filter, but also of wood

and of earth, 4 and fome for honour, and fome yn-

thefe, be thall be a veffell voto bonour, fanctified,

and meet for the Lord and prepared outo enerie

low after righteoufnetfe, faith, loue, and 14 peace,

with them that & call on the Lord with pute

ons, knowing that they ingender Arife.

23 " And put away foolish & volcatned questi-

24 But the fernant of the Lord muft not friue,

25 Inflirecting them with meekeneffe that are

give them repentance, that they may acknowledge

of the deuill, of whom they are taken prifoners, to

16 And come to amendment out of that foare

His a know also, that in the * last day es shall come perillous times.

2. For men fhalbe loners of their owne felues, conetous, boafters, proud, curf d fpeakers, difobedient to parents, vnthankefull, a vnholy,

3 Without naturall affection, truce breakers. falle accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleafures more then love sof God,

5 Haning a thew of godlinetfe, but have denied the power thereof: turne away therefore from fach.

6 For of this fort are they which creepe into honses, and leade capitae simple women laden with finnes, and led with digers lufts.

7 Wanh momen are ever learning, and are neuer able to come to the acknowledging of the

trnerh. 8 * And as Jannes and Jambres withflood Mofes, fo doe thefe also relift the trueth, men of

corrupt minds, reprobate concerning the faith, 9 3 But they shall prenaile no longer : for their of a percerte mind. madnette shall be enident vnto all men, as theirs al-

to 4 But thou halt b fully knowen my dotrusty) has we must cirine, maner of lining, purpose, faith, long suffering, lone, parience,

11 Pe fecutions, and afflictions which came vp-Her a ideah a come to me at c Antiochia, at Iconium, and at Lyftri,

fort : The Lord will at length placks off all their wifards. 4. That we be not deceived by fuch bypocries, we mult fer before vs. he vertues of the boly feruents of God, 3; we mult no be afray i or perfecution, which they fuffered willingly, and which alwayes followe h true gothinelle. But we mud especially holde faft the doctrie of the Apolities, the forme whereof is this, that we are faued through faith in Chrit lefus o Thou knowed therewis, not onely what I taught and did, but also hem I my minded and desposed, a Which is in Pelidia.

which perfecutions I fuffered : but trom them all " A Dett Wild daily increase. the Lord delivered me.

12 Yea, and all that will live godly in Christ Ier The eight adfus, fhall foffer perfecution. monition , which is most precious : 13 But the cuill men and deceivers shall waxe

d worfe and worfe, deceining and being deceined. wife by the word 14 But continue thou in the things which thou of Ged ovely: where baft learned, and which are committed wnto thee, in we have perset

knowing of whom thou had learned them : vs . Whatformer per-15 And that thou half knowen the holy Scripteinerh either to tutes of a childe, which are able to make thee wife difcerne, know and establish true opivoto faluation, through the faith which is in Christ nions, & to confute

16 4 5 For the whole Scripture is given by infurration of God, and is profitable to teach, to frame good,

17 That the e man of God may be absolute, be-

CHAP, IIII.

I He chargesh him to preach the Gofpel with all diligence, 3 in that formferable a time: 6 mus his death is hard at hand, 8 yet fo, that as a congression hee maketh halle to a gierrous triumth, to He forweth the caufe why he fendeth for Timothie, in even by reason of his present flare.

1 Charge thee therefore before God, and before the Lord Ielus Christ, which shall indge the z The principall quicke and dead at that his appearing, and in his and chiefe of all kingdome.

2 Preach the word : be instant , in season , and ing therefore proout of feafon, improone, rebuke, exhort with all earnest charge, long fuffering and doctrine.

2 For the time will come when they will not fuffer wholefome doctrine ; but having their eares a certaine holie itching, thall after their owne lufts get them an importunitie, as heape of teachers.

4 And shall turne their eares from the trueth, a good and true and thallbe given voto a fables.

5 3 But warch thou in all things : fuffer aduerfitie : doe the worke of an Euangelist; b cause thy ministery to be thorowly liked of.

6 4 For I am now ready to be c offered, and the time of my departing is at hand.

7 I have fought a good fight, and have finia they could, bethed my course: I have kept the faith.

8 For henceforth is layd up for me the crowne of righteousnesse, which the Lord the righteons to their fables. Indge shall give mee at that day : and not to mee onely, but voto all them also that lone that his appearing.

9 1 Make speed to come vnto me at once : 10 For Demas hath forfaken me, and hath d em - rather me open braced this present world, and is departed voto were viterly put Theffalonics. Crefcens is gone to Galatia, Titus out, then it would vnto Dalmatia.

to Daimana.

11 . Onely Luke is with me. Take Marke and 3 The wickednes bring him with thee : for hee is profitable vnto and falling away of mee to minister.

12 And Tychicus haue I fent to Ephefus. 13 The cloake that I left at Troas with Carpus,

when thou commett, being with thee, and the books, but specially the partchments. 14 Alexander the copper fmith hath done mee stall proofe, that

much enill: the Lord reward him according to his workes.

falle , and furthet. more , to correct euill macers, and to expounders of Gods will, are property & peculiarly called. Men of God. admonitions , bee pofed with a most is this : That the word of God be propounded with necefficie requirech : but fo , that ground of the doarine belay 1 , and the vehemencie be tempered with all holy meekpeffe. a Faithfull Pa-Rours in times paft tooke all occasions eaufe men were vary prompt and ready to returne a To falle and vuprofitable doctrines, which the world is now fo bewisebed withall , that it had come out of dark-

the world , ought m caufe faithfull ministera to be fo much the more carefult.
b Prosuc and flows by good and fubflame these art the true minister of God. Her foretellerh

his death to beat hand, and festesh before them an excellent example, both of innincible confrancie and fure hope, e To be offered for a drinke offering : and he alludeth to the powring out of hi od or wine which was ufed in facrifices. 5 The laft parcof the E. pittle, ferting forth grieuous complaints against certaine, on i examples of fingular godlineffe in every place ; and of a minde neuer wearied. d Contented himfelfe with this world. . Coloff. 4.10.14.

congince, to correct, and to instruct in righteons- e The Prophets and

ing made perfect voto all good works.

Of Mini

CD2P. 1, 11. 15 Of whom be thou ware also : for he withfico.l our preaching fore.

16 At my first answering no man affilied mee. but all forfooke me : I pray God , that it may not

be laid to their charge. 17 Notwith Landing the Lord affifted me, and

Brengthened mee, that by me the preaching might be fully beleeved, and that all the Gentiles should heare and I was delivered out of the mouth of thee lyon. 18 And the Lord will deliner mee from every

e Of Nere. f Preferue me bure from committing feuill worke, and will preserve me voto his g heaauy thing anworthy my Apoft ofbip. uenly king fome: to whom be prayle for ever and g Tomskeme euer , Amen. artaker of his Kingdome.

left at Miletum ficke. 21 Make speede to come before winter. Eu-

20 Eraftus aboade at Corinthus: Trophimus I bulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

19 Saline Prisca and Aquila, and the + house- + Chap.1.10.

22 The Lord Iefus Christ be with thy spirit.

Grace be with you. Amen. The fecond Epifle written from Rome vnto Ti-

motheus, the first Bishop elected of the Church of Ephelus, when Paul was prefented the fecond time before the Emperour Nero.

THE EPISTLE OF PAVL

TO TITUS.

CHAP. I.

8 He heweth what kinde of men ought to be chofen Minifters: 10 how value babblers monther flouid be popped: 12 and through this occasion hee toucheth the nature of the Cressans, 14 and the lewes , who put holaneffe em eutward things.

Anl s a semant of God, and an Apolite
of Ielus Chrift, according to the faith
of Gods b elect, a and the acknowledging of the trueth, which is accor-

ding vnto godlines,

2 Vato the chope of eternall life, which God that cannot lye, hath a promifed before \$ 4 e world

3 3 But hath made his worde manifest in due time through the preaching, which is & committed vato mee according to the commandement of God our f Saujour:

4 + To Titus my natural finne according to the common faith, , Grace, mercy, and peace from God the Father , and from the Lord Iclus Christ

5 6 For this cause lest I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in enery citie

as I appointed thee, " If any be vareproousable, the husband of one wife, having faithfull children, which are not

flandered of riot, neither are & disobedient. 7 For a Bishop muse be vereproqueable, as Gods h freward, not froward, not angry, not given

to wine, no firiker, not given to filthy lucte, 8 Bit barberous one that loveth goodnelle, k wife, righteous, hely, temperate,

9 8 Holding fast that faithfull worde according to doctrine, s that hee allo may be able to exhort with wholesome doctrine, and convince

a Hoje is the ende of faith. d Freely, and of his meere liberalitie. 4 Rom 16.25. ephel 3 9. coloft. 1.26. 2 tem. 1.9. T.peter 1,20 e Locke 2.T.m 1.9. rrueth is no other whereto be fought, but in the preaching of the Apolities & Gas. a.t. f This word (Saurour) noeth not onery figurific a preferner of life, but a'fo a giner of lefe 4 Tae Apoftie moueth the Cretenfes to beite Timib, fet ing foorth his confint and agreement with him in y faith, and therewirball the weth by what speciall note we may diffioguish true minifters from falle, y There is but one way offalustico , common both to the Pa tours and the focke. 6 The fi ft admonttion, to ordeine Elde s in en 19 citte. *1. Tem. 3. 1. g This word is proper to borfts of wen, which will not attact be yoke. 7 The fecond admonition, what faults pa touts (whom hee comprehenfed afore under the worde Eiders) ought to be veyl of, and what vertues they we ght to have h Whom the Load hath appointed floward of his getes. I Not hard conditioned, and cuill to oleafe & Circumfpett, of a found real; ment, and of a fingular exemple of moderation. E The this lead-monition The Paffour mult boil fall that doctrine, which the Apollles delivered, and pertaineth to faluation, leaving all curious and vator ma ters. 9 The fourth admonition: To apply the knowledge of true de Arine unto vie, which confident in two things , to wit , in gouetning them which flew themselves opt to learne, and confuting the obilinate.

them that lay against it.

hold of Onefiphorus.

10 10 For there are many disobedient and vaine to An applying talkers and deceivers of mindes, chi. By they of the of the generalt 1 Circumcifion.

It Whofe mouthes must be stopped, which particular : The fubuert whole houses, teaching things which they all other necoe ought not, for filthy lucres fake.

12 m One of their felues, even one of their owne four both beprophers faid, The Cretians are alwayes lyars, cuill carfe their in des beafts, flow bellies,

13 This witnesse is true : wherefore contince flouthfulnesse , and them "Therply, that they may be found in the faith, certains courtons

14 And not taking heed to & fewish fables, and Jewer, which was commandements of men, that turns away from the der a colour of

15 " Vnto the pure " are all things pure, but vaine traditions, vnto them that are deliled, and unbeleening ar no- and partly olde thing pure, but even their omindes and confeiences the Gospel.

are defiled. 16 They professe that they know God, but by rather of the se works they deny him, and are abominable, and this country work.

obedient, and vnto enery good worke reprobate. Chr. H and the

m Epimenides, who was counted a Prophet amongst them Locke upon Laertius m Apimeniaes, who was constituted in Propose amongs from Looke upon Laterius and Citeres whis for I beste of Distribution # Reachly and ploints, and give not a sheat the buf broath them. It is Tim. 1.4. It Hee flie we him from words, that partitle conflitted not in any extensili North p, and that that is according to the olde Law. (as in difference of meats, & washings & other fuch things which are abolified) but in the minde & confeience: & which ever teach other wife, know nor wast is true religion indeed, and also are nothing leffe then that they would ferme to be. T. Roming. 20. • If our mindes and confesions she uncleade, what eleannesse is there in us before regeneration?

CHAP. II.

a Hee fetteth out the dueties of fundin perfons and Pates, 6 and willich to m to infinit the Church in manures to Hedraweth an argum as fom the end of our redem;sion, sa which is, that we live god y and oprightly.

BVr i feake thou the things which become nir ou: Tae dowholesome d. Strine,

2 . That the eller men be ward full grave, tem- orely be generally perate, found in the frich, in lour, and in patience: applied to all ages

The elder women likewife, that they be in & or 'ers of men, acfuch behaulour as becomment holinette, nor falle confincto the diure accusers, not subject to much wine, but teachers of , what are the honeft things,

4 That they may infined the young women 'it and you, but to be fober minded, that they loue their husbands, ho with y ought to that they love their children,

5 That they be temperate, chaffe, skeeping at their con intelly. home good and a fubiect or to their husbands, that the word of God be not cuill spoken of-

6 Exhort yorg men likewife, that they be fo- 3 The fixt admoniber minded.

7 3 In all things thew thy felfe an example arm must be touch-

fharpe reprehen-

Cictians Ivais, 90

alio because of

godine effercy ned

AFCHI TO TOTHE

Law tegether.

r The filt admes pare betallobe

chiefe tivesturs for in a 3c octors ; and be tirre . v vnto

A Nogouner up enidenne. \$2 Ethel 5. 12

tion : That both the P. Stours her & e-

. He voucherb bis Apoftleftip, (not for Titus, but far the Cretenfee (ake) bota by the tattunonie of his poutward calling. and by his confent wherein be agreeerh with all the

elect from the be-

ginning of the excould.

a Minifer , as Christ himfelfe , in that that hereas a minifler and bead of the Prophets . is ealled a fermant, Efa 43.10. b Of thefe whem

God hath chofen. a The faith wherein all the elect toufent , is the true and fivcere knowledge o' God , ten ing to this ende , that worthipping G id aright , they in:y

at length obtaine life euc. latting according to the promife of God, who is true, which peomife was exbi-

due time according to his eter-

Obey the powers.

To Philemon.

Stay foolistic lestions.

b Not fuch a grawitte a may drine men from comming fuch as may cause shem to come in most reverent and

to the minifter , but honeit fort. * Ephr.6 s. coll a

22. 1 7 1.2,13. 4 The feuenth admorttion , of feruants duetie :oward their ma-

e Wrich may be done without offence to God. \$ 1. Cor. t. 2. Foloff 1.22 5 The eight ad-

modition belonging to all the gudly , that feeing God Saulour lefus Chrift, calleth all men to the Gofpell . and Chritt bach fo iuftified vs , that be bath alfo fanctified ys, we must all of vs giue our feluer to tiue godfineffe and righteon netle, fetting before vs a

fure hope of that

He declareth

particularly and feverally , that

which he faid be-

fore generally , no.

ting out certaine

chiefe and princi-

not be condemned, that hee which withftendeth, may be ashamed, having nothing concerning you to speake enill of.

b grauitie, Integritie,

9 4 Let feruants be fubiect to their mafters. & please them in al ethings, not answering againe.

of good workes with vacorrapt doctrine, with

And with the wholesome word, which can

10 Neither pickers, but that they forw all good faithfulnesse, that they may adorne the doct ine of

God our Saujour in all things. 11 & For that grace of God, that bringeth

faluation vnto all men, hath appeared, 12 And teacheth vs, that wee should denie vngodlineffe and d worldly lufts, and that we should live foberly and righteoufly, and godly in this pre-

13 . Looking for that bleffed hope and appear ring of that glorie of that mightie God, and of our

14 Who gaue himselfe for vs , that hee might redeeme vs from all in quitie, and purge vs ro be a f peculiar people vinto himfelfe, zealous of

15 These things speake, and exhort, and conuince with all gautboritie. See that no man def-

pile thee. immeasurable glory which thing must in such fort be beeren into their heads, that sheir gainefayers also must be reprodued by the authority of the mighte God.

A Lastes of the fielb, which belong to the present state of this infe and world. a Logic of the first which could be mere referred that refer that which a Rebrill is there must plainely called that mightle God, and his appearance and cumming is called by the figure Metonymie, in hope, f As it were a thing pecombarly laid up for humfelfe. g With all authoritie pistole.

CHAP. III.

E Hee willeth that all generally be put in minde to reue-rence such as be in authoritie: 3 That they remember, their former life, & attribute al institution unto grace. 9 And of any bravier withfland thefe things, to hee willesh that he be resected.

P Vt them in remembrance that they to be subject to the principalities and powers, and that they be obedient, and ready to every good worke.

2 That they speake enill of no man, that they

pall dueties, which reso owe to men, and especially subjects to their Magistrates. " Ram. 15.1. 1. pet. 1.13.

be no fighters , but foft , the wing all meeken affer 3 2 4 For we out selnes also were in times pall , He confirmeth vowise, disobedient, deceived, serving the lustes agains the former

and divers pleafures, living in maliciousnesse and expertation, by enuie, hatefull, and hating one another. But when that bountifulneffe and that loue regeneration, the

of God our Saujour roward man appeared, 5 & Not by the works of a righteoufnes, which is our Bas tilme. we had done but according to his mercy he faued

vs , by the washing of the new birth , and the re- a Wird ; or mord, newing of the b holy Ghoft.

6 Which hee fled on vs abundantly through nefe : and this place Lefus Chrift our Saujour, 7 That wee, being inflified by his grace, delline of merits.

should be made heires according to the hope of eternall life. 8 3 This is a true faying, and thefe things I 3 Agains with will thou shouldest affirme , that they which have he besteih into

believed God, might be carefull to thewe foorth our hears how " good workes. These things are good and p.ofi- that we ought to

9 " But stay foolish questions, and genealogies, eschew alivaine and contentions, and brawlings about the Lawifor questions which they are unprofitable and vaine.

10 + Rei ch him that is an heretike, after once and desare. or twife admonition.

11 Knowing that bee that is fuch, is percerted, earneftly vate and finnerh, being damned of his owne felfe.

12 F When I thall fend Artemas unto thee, or 7. 2.000 2 23. Tyci icus , be diligent to come to mee voto Nico. + The miniflers polis : for I have determined there to winter.

13 Bing Zenas the expounder of the Law, and retikes , that is, Apollos on their journey diligently, that they lacke fuch as itubburnely nothing.

And let ours also learne to shew forth good and will give no workes for necessary vies , that they be not vn. este to Ecclefisiti-

All that are with me, falute thee. Greete witteth a word or them that lone vs in the faith. Grace be with you two of printer all. Amen.

of the Cretians, written from Nicopolis in

propounding the pledge whereof 4 1. Co.6.11. \$ a.7 im 1.9. Ghost workerb.

of works which are dan fully refuie the b Which the verthe of the body give our felues to true godlinetle , and but to moove firife c G we themfelues good workes. 7 1.Tim. 1.4.and 42 of the word must at once calt of heand feditioufly difquiet the Church,

call admonitions. s Last of all , bee matters, and come menderh certaine To Titus, elect the first Bishop of the Church

EPISTLE OF PAVL

PHILEMON.

E Paul handling a base and small matter, yet according to his maner meuntech aloft unto God. 8 Sending againe to Philemen his vagabond and theenifb fernant, he intreaseth parton for him, and very gravely preacheth of Chris-



Anl a prifoner of fefus Chrift, and our brother Timothers, vnto Philemon our deare friend, and

fellow neaper.

2 And to our deare litter in phia, and to Archippus our fellow have that is in the inchoile:

God our God our fouldier, and to the Church that is in thine house :

3 Grace be with you, and peace from God our Father, and from the Lord Iefus Christ. 4 I + give thanks to my God, making menti-

on alwayes of thee in my prayers,

5 (When I heare of thy love and faith, which thou haft toward the Lord Iesus, and toward all Saints.)

6 That the a fellowship of thy faith may be made effectuall, and that what soener good thing is in you through Christ Iesus, may be b knowen. 7 For wee have great joy and confulation in & That by this

Macedonia.

els are comforted. 8 Wherefore, though I be very bolde in Chrift Chrift, to mir, in

thy loue, because by thee, brother, the Saints & bow- meaner all men

to command thee that which is convenient. 9 : Tet for loues fake I rather befeech thee, all bountifnineffe, though I be as I am even Paul aged, and even now diddeft fo dwelifully

a prisoner for Jesus Christ.

10 I befeech thee for my fonne 4 Onefimus, fiefbihe Saints, whom I have begotten in my bonds,

11 Which in times paft was to thee vnprofita - netions toy : for by ble, but now profitable both to thee and to me,

12 Whom I have fent againe: thou therefore receive him, that is mine owne d bowels,

and cherefully vethat they concerned inyo ardiy a may. the word (Bow els) is means not onely the inward feeling of wants and miferies that men hane one of anothers flate . but alfo that ior and comfort which intreth into the very howels, as though the beart

may perceive have

faith, charity, and

rich jou are in

were refr fed and comforted. a An example of a Christian exercife and commendation for another man. + Col 4.9. d As mene swne fenne, and assif & had begetten him of mine owne bedy.

4 t. Theff. 1. 2. . thep 1.3. a By fellow foip of faith, beemeaneth shofe decires of cha-Pitte Tohich are be-Howed upon the Sants, & flow forth of an effectuall

13 Whom

e That thou mighselt nos feeme so base lent me thy feruant upon con-Araint, but wil-

f Thus he a Bro 4geth the harder kinde of speech. monich is so fay, he ranne away.

g For a little time. b Because he is thy fernant, as other fernants are, and because he is the Lords fernaut. fo that thou must needs love tim both for the Lord fake, and for thine owne

t The Rift part of

Eputie : The Sonne of God is indeede

the generall propolicios of this

that Prophet of teacher, which bach

actually now per-

formed that that

Gul after a fort

and in fluidower

Prophets, and bath

figuified by his

fully opened his

4 So that the for-

mer acclarate n

mide by the Pro-

and nothing niult be added to this

b Which one Sanne

a The fecond part

of the fame propo-

es God and min

pheis was not full,

Fathers Will to

the world.

13 Whom I would have reteined with me, that in thy steade he might have ministred voto mee in the bonds of the Golpel.

14 But without isy minde woulde I doe nothing that thy benefite should not be as it were of e necessitie , but willingly.

15 It may be that he therefore f departed for 8 a feafon, that thou shouldest receive him for ever,

16 Not now as a feruant, but aboue a feruant, euen as a brother beloued , specially to mee : bow much more then voto thee, both in the h flesh and in the Lord?

receive him as my felfe.

19 I Paul haue written this with mine owne

to thee, that thou owest moreoust voto mee euen thine owne felfe.

20 1Yea, brother, let mee obteine this plea- me obsessie this tefure of thee in the Lord : comfort my bowels in neft at thin; hand.

21 Trufting in thine obedience, I wrote vnto thee,knowing y thou wilt do eve more then I fay.

Moreouer also prepare mee lodging : for I truft through your prayers I shall be freely given

23 There falute thee Epaphras my fellow prifoner in Christ Iesus,

24 Marcus, Ariftarchus, Demas and Luke, my fellow helpers.

25 The grace of our Lord Telus Christ, be with your spirit, Amen.

Written from Rome to Philemon, and fent by Onefirous a fernant.

THE EPISTLE

THE HEBREWES.

T He drift & ende of this Eiffi.e., is to frew that lefur Christ the Sonne of God both God & man, is that true eternall & onely Prophet, K. ng, and high Priess, that was fredemed by the figures of the old Law, and is now indeed exh.b.ted: of whom the whole Church ought to be taught, guerned & and ified.

CHAP, I.

2 To flerve that the d. et. ine which Christ brought, is most excellent, in that it is the knowing up of all prophecies, 4 he aduanceth him about the Angels to And presueth by diner testimonies of the Scripinte, that he farre passesh all other.

T ! fundry times &c in diuers maners God spake in the old time to our fathers by the Frophets: in these alleft dayes hee hath spoken vino vs by his "Sonne," T : fundry times & in diuers ma-

2 . Whom he hath made cheire of all things, by whom also be made the o worldes,

3 + Who being the e brightnesse of the glory, and the ingraved forme of his person, and & bearing vp all things by his mightie word, 3 hath by himseise purged our sinnes : and b sitteth at the right hand of the Maiestie in the highest places,

4 And is made so much more excellent then the Angels, in as much as hee bath obteined a

more excellent i Name then they.

5 f For voto which of the Angels fayde be at any time, Thou art my Sonne, this day begate I thee ? 6 and againe, I will be his Father, and he shalbe my Sonne :

6 7 And lagaine, when he bringeth in bis first begotten Sonne into the world, he fayeth, & And let all the Angels of God worthip him.

firon . The fame of the father to be out King and Lord, by whom also he made all things, and in whom onely he fetteth footib bis glory, yea & amielfe alfo to be beholden of vs, who heareth up and furiei e. hall faings up his will and pleasure. Fost four of equal comparines of allthings up th the Faiber, (That is, what somethings half been defined to the comparines of allthings with the Faiber, (That is, what somethings half been at any time, is, or foil be & Col. 1, 15.e Hee in whem that glory and Maiefice of she Father Bineth who is oterwife infinite, and cannot be beholden f His fathers per any Sufferneth, defendeth and chresiber . 3 The chird pair of the fame proposition. The same Some executed the office of behie Pitettin offering up himfelfegand is our orely and moltmighte Mediatour to beauco h Thie formeth that the faucur of to at he lecrifice is not enely most acceptable so the Father, but alfois euerlaging, of further mere how farret-is high Prieft pafeth a. g other high Profits. 4 Before he commeth to declare the office of Cariff, he fette h forth the excellencte of his perfon & fielt of all he thewerh him fo ro be man, y therewithall beers God a for Deinite and honeur, e. 4.7, 8.9, to He proue b & confirment be distincted Carin manifesteth in flesh by these lixe country to imp nies, whereby it appeare hithar he faire patte hal Ar gels in fo much y he is called both Some, & God, to votes 3,6,3,10,13. Pfa. 2,7 chap 3.5 k The Father tegat y Sinne from enertaiting, but to at enertaining contracts in more made mamiteft and represented to the world in his time . O therefore he addith this word (Today) : a Sam 7.14. 1. chre 22,10. I The Lard was not content to have Ipoken it enee , but he repeateth it in another place, & Pfal. 97.7.

7 And of the Angels he faith, + He maketh + Pfal. 104,4 the spirits bism messengers , and his ministers a m Cherub, Pf. 18 er. Same n of fire. men of thre.

8 But vnto the Sonne he fayth, & O God, thy Pil 55.7.
The throne is pre-

throne is for euer P and euer ; the fcepter of thy per to the Prince, & kingdome is a 9 scepter of righteousnelle.

9 Thou hast loued righteousnesse & r hated in - Fer curriasting, iquitie. Wherefore God, enen thy God, hathfaroin- the word increase of ted the withe cyle of gladnes, about thy rfellowes, the fire fication of 10 9 And, Thou, Lord, in the beginning half it beyond all mea-

westablished the earth, and the beauers are the q The government workes of thine hands.

11 They shall perish, but thou doest remaine, is righteous. and they all thall waxe olde as doeth a garment, hearfing which the

12 And as a vefture shall thou folde them vp, I ewis of by co-and they shall be changed; but thou art the same, travis, bath great and thy yeeres shall not faile.

13 10 Voto which also of the Angels sayd hee wera became fich. atany time , * Sit at my right hand, till I make by powring the holy Gholl upon him

thine enemies thy footestoole? 14 Are they not all * ministring spirits, sent : For he is the head

form to minister, for their fakes which shalibe and we are his members, heires of faination ? " Pial. 102,45. w Madeft the earth fine and fure. S. Pfal. 110.1. 1. cor. 15.25 that to, 12 13. x B) that name by

which we commonly call Princes me Bengers, he here calleth the Spirits. CHAP. II. 1 Thereof he inferreth, that good heede must be given to Chr stes destrine, 9 And he setteth him out with we even

as our brother in our fieft, that we e may with a good wil gee de up eur felues whal unto kim W Herefore we ought diligently to give heed a Now as it were paining with him for the things which we have heard, leaft at felfs. A flewing to

any time web runne out. 2 For if the word fpoken by Angels was fted- pofe all thefethings

faft, and every transgression, and disobedience te- were tpokeo, to ceined a just recompence of reward,

3 How shall we escape if we neglect so great Chill about all 3 How man we erespen we neglect to get a carures, that his faluation, a which at the first began to be preached d. &rine, marellia and Prieftbood is most perfect be vie b an exhortation takes from a comparison,

what end and purwere fpokee, to wit. the excellentie of

R Serath. E(4.6.4.

not to the ferwant.

for this debling of

of the kingdome

In shat, that the

with cui meafure.

a Hee maketh himfelfe an heaver. b They are fayed to let the wirde surine out, which holde it not fail when they have heard st. e The Law which as pointed punifiment for the eff inders: I which Paul fayth was ginen by Angels Gal a. 19. and Stew n. Alics 7.53. 2 If the breach & transgression of the wordespoken by Ang la was not suffered vorum thed, much lette shall it be lawfull for varo

especially with so great and migatie working of the boly Ghott,

negled the Gofpet which the Lord of Angels preached, and was confi med by the voyce of the Apolities, and with fo may signes and wonders from heaten, and Nnn

17 If therefore thou count our things common, 18 If he hath hurt thee, or oweth thee ought, that put on my accounts. band : I will recompense it, albeit I doe not say

the incar erior of

the facttifier , he

d By the Acofles. d Marke 16.10. e This is the true ente of miracles. he nes . because they appeare one thing, and resvelent andther : and they are called wonders be fonce A ange and vnaccollom d things and vertues, because they give

mithie power. If it were an haioous matter to contemue the Augels which ere but feruants, ar uch more bainous is ac to contempe that most mightie King of the rettored world. f The worlde to i F.1ther, Efa. 9 6.01 she Charet which As A new world, wer

ahat the vie of this kingly digratie con men m gat not coner that ligates which hey have

ther b the G Spel

4 Hee fhewech

their faluation through afflictions. Aiterb berein, that 11 " For he that " fanctifieth, and they which onely in Carift reashamed to call them brethren. loit, but alf might be through oin aduraced aboue althings, which dignicle of a cDauid deferibe h be through our natural above a tunings, which arguing on a contain accuracy are soil excellently. A Pela 36, What is there in wan to at thou founded have for great regard of his, and doe him that is more? I he calleth all the current of that he ment; Ringdome as they are confidenced in them cives, before that God greath them the libertie of that title in Christ Man, and Sin of man. This is she first honour of the citizens of g world to come, in all they are next the Angels. R. For they fail be in very creat honour, when they failbe partakers of the kingdime. And he speakesh of the thing that foxlice, as though it were already, becaufe it es fo certaine. 2 1. Certut. 15. 17. 5 Au chieftion : but where it chie in great rule and d. minion ? 6 The aniwere : This is already fulfilled in Lefus Carift our head, woo was for a time for our fakes infectour to the Angels, being spade man but nowe is advanced into most high glory. I By his vertue and power which appeareth manifestly in the Church & Phil. 2, 8 m Who abast d times for a feelen, and tooke open him the base of a fermant. 7 Hee shows the cause of this subjection, to wit, to talte of death for our fakes, that o doing y part of a redeemer, he might not onely be our Prophe: & King, but also our big a Prieft. n Ihrt beemight die. o Feele death. & Herein confifteth the force of the Argument : for wee coulde not at length be glorified with him valette bee had bene abased for we even all the faithfull. And by this occurrent VApoitle commeth to the other part of the declaration of Christs perfon, wherein bee proqueth him to be in such for God, that bee is also man, 9 Hee prooueth moreoust by other arguments, why is behooted the Sonne of God, who is true God (as he prooue h a little before) to become man notwithiteding, fubiedt to all miferies, finne to First of all, because the Pather, to whose glory all onely except. p God. shele things are to be referred , purpoled to bring many fonnes voro glory And howe could bee have men for his fonnes, voleffe his onely begotte Sonne had become brother to me ? 11 Secondly, The Wather determined to bitog those fonces so glory, to wit, eur of their ignomine. Aberein they lay before. Therefore the Source Bould not have bene feene planning to be made many vielffe bee bad brece made like voto other men, that he might come to glory by the felfe fame way y the which he thould bring other: yea rather it became him which was Prince of the faluction of other , to be onfecta ed aboue other , through thofe af flictions, the faluxion of other, to be consects of about other, through that attlictions, Tropher King, & Priest, which are 9 peries of that principalitie for the faluxion of other q. The Chieftaine, who as he is thirtest in algoritie, is the extensible for the faluxion of other many the dead, among "many brethren. 12 The ground of both is government of the chieft of the ch the former argume its for neither Ibould wie be foones through him neither anu de he be confectate through afflictions valeffe hee had bene made min ike wat s vs. Bit becaufe this Sonn-hoode dependeth nor vpon nature onely, &r no man is accompted fonne of God vuleffe, hat besides that be is a some of a man, be be alfo Chin's brother (which is by fauct fication, tha is, by becoming one with Chrift, who fandt fierb va through faith aberefore the Apolile maketh menbe fect ufer, o wit, of Chrift. & of them that are fa. ft fied to wit, of all the faithfull, whom therefore Christ vonchfafeth to call brethren. Y He wirth the time that now is to flow os that we are get full going on, and increasing in shis findicisation and by fandification he meanth our feparation from the reft af the world, curetranting from from e, and our dedication wholly wine God, all which Christ above worked in wis. I One of one felfe fame nature of mane

by the Lord, and afterward was confirmed voto vs by dihim that heard him. 4 4 God bearing witnesse thereto, both with e fignes and wonders, and with divers miracles, and New they are called gifts of § Anly Groff, according to his owne will?

5 3 For he hath not put in subjection vnto the Angels the f world to come, whereof we speake.

6 + Bar one in a certaine place witneffed, faying & What is man , that thou thouldest be eauje they represent mindefull of him tor the b sonne of man, that thou

wouldeft confider him? 7 Thou i madest him a little inferiour to the Angels : thou crownedst him with k glory and bows a glimfe of Gods nour, and hast fet him about the workes of thine hands.

8 2 Thou haft put all things in fubirction vndet his feete. And in that he hath put all things in fubication vadet him, he left nothing tost thould not be fat i. It voto him. s But wee yet fee not all things fubdued voto time

9 6 But wee! Lee Lefus crowned with glory and honour, which was made little m inferiour to the come, where of Civil Angels, 7 through the o fuffering of death, that by Gods grace he might oraft death for 8 all men.

10 . For it became P him, for whom are all robe gashered to e- thefe things, and by whom are all thefe things, 10 feeing that hee brought many children voto glory, withat he thould conficrate the a Prince of

are finctified, are all of fone; wherefore he is not

12 13 Saying, 4 I will declare thy Name voto 13 That which he my brethren: in the middes of the Church will I ta ght before of fing praifes to thee.

13 14 And againe, & I will put my truft in him, applieth to the And againe, " u Beholde, here am I, and the chil- prophetical office, + Pful 22.25.

en which God ham given me.

14 Forafmuch then as the children are x par- 24 He appliesh the fine to the takers of flesh and blood, he also himselfelikewise kingly power of tooke part with them, that hee might deftroy Chanto delinethrough death, him that had y y power of death, fing his from the that is , the 2 denill.

15 And that hee might deliner all them, which & Pfalme 13.2. for feare of a death wete all their life time fubicet i I well commet

15 15 For he in no fort tooke on him the b Ana v Ella 1.18. gels nature, but hee tooke on him the cleede of " This E) iffen-Abraham.

17 16 Wherefore in d all things it behoued him betekening thereby to be made like voto his brethten , that he might all ministers, as all be e merciful, and a faithfull hie Prieft in things his difertes, fignific Concerning God, that he might make reconcilia- And therefore feetion for the finnes of the people.

18 For in that he fuffered, and was a tempted, head of the Prohe is able to faccour them that are tempted.

will and death. my felfe to him , at i to his defence. keth of him; ife & his disciples, but ing Chrift is the thefe wordes are

mne rightly v. rified of him then of Elay. x Are made of A fo and blood, which is a fraile & britise nature, 4 Hole, 13, 14. 1, cor. 15 55. y The deuill is fryde to have the fower of nature, 4 etoje, 13, 14. 1.107.15 35. 7 am ainui 13 espacio naue the fower of death hereuph be as tire author of finne: E from finne commotio death, and for this caufe he cegeth vod till to finne. At le speake hof are as of the Pinne, on many te him ferretly all his augest a B. (leath) thou must and estand here. that death which is soyned with the wrath of God, as st must needes be of it be without Christ, then the which there can be nothing denifed more miserable, 15 He expounded those words of field and blood, thewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. Aud he nameth Abraham , respecting the promites made to Abraham in this behelte. b The nature of singels, e The very nature of man, 16 H e applieth the fame to the Pireltboot, for which he should not baue benefit, val of the had become man, and tout like votors in all things, finne energy except. I Not energy at touching nature, but qualities also, a like the might be truely touched with the feeling of our m feries. f Doing his office sinscrety. I was tried and egged to week dne fe by the denill.

CHAL III.

Now hee forwerh how favre inferiour Mofes is 13 Chreit, 5,6 euen fo much as the fernant to the Maller: and fo hee bringeth in certaine exhortations and threatn ngs taken out of Danid, 8 against fuch as either flubbeinely rifift, 12 or ils are very flowe to obey.

Herefore, thosy pretinces, passance the fundamental the fundament beauenly vocation, confider the Apofile and the fundament that is to fay, de Herefore, holy brethren , partakers of the high Prieft of our b profeffin Christ lefus:

2 at Who was fairnfull to him that hath capclared and prooued pointed him,3 euen as . Moles was in al his house. of one felle fame both the natries 3 4 For this man is counted worthy of mage Carrit, bee giveth

dory then Moles, inafinoch as he which had buil, him three oinces, glory then Motes, maintout as ne worth near bonde of ded the house, hath more honour then the bouse, a Propher, K. og, 4 For enery house is builded of some man, and and Prieft and 42

he that bath built all things, is God. 5 Nowe Mofes verely was faithfull in all his five of teaching

house, as a secuent, for a witnesse of the things compareth them

touching the of-Tofhus, onto the 14 verfe of the next Chapter, & with Aston tou bing the Priefts hood And he cropounderby a hich hepurpoferbet fpeake of, with a most grave exhortration, car allour faith may tend to Chrift, as to the onely curriafting tea-

that is to fay de-

cher, gouern ar, a d high Perell, a The Emenfratur or megenger, as Ren 1,5, be is called the minister of erreumeision. b Of the deletine of the Cofpeti which me prof fo. 2 He co firmeth this exhortagion with two reafoos, first of al, becenfe Chrin Ielus was appointed fuch an one of God : fecondly , because he throughly exe uted the offices that his Father enioyoen bim. e Auftleand high Prieft, 3 Nowe bee commeth to the competition with Moles , and he maketh them like one tu the other to this, that they were both appointed tukes over Gods house, and executed faithfully beit office; but by and by after hee fleweth that there is great velikelineile in that fimilirude Num. 14.7 great voltationelle in that fimiliande Num. 12.7 4 The first compa-sison: The builder of the house is better then she house it selfe, therefore is Cariff better then Mofes. The reason of the confequent is this because the builder of this house is God, which cann't be artributed to Moses, and therefore Moses was not properly he builder, but a part of the houfe : But Chris as Lord and God, made all this houle 5 A other comparison : Moses was a faithfull servant in this house, that is in the Church, serving the Lord that was to come, but Christ with and governeth his house as Lord.

Of the bedient.

Chap. IV. V.

Of Gods word. 98

6 Re applieth the former dudrice to chis end , exhorring all men by the words of Daend to beare the Sonne himfelfe foeake, and to give full credit to his worder , feei g that otherwise chey can oten.

ter into that eterpall reft. d To wit , Chriffs. e He calleth that excelent effect of faich (whereby me crie, Abba, that is, Father) confidence. and to confidence he soyneth hape. Pjal.95.1.

chap.4.7. f Sothat God was to Speake once againe after Maje g In the day that shey vexed ine Lard, or Arent with him. h They are brutsfo and madde. 7 Now Weying the words of Damid , he frewech art by this word, To day , that wee

ran it not neg!tat the occation while we have it: for that word is not to be selliained to Deuids time , bat it comprehendeth all shat time wherein God calleth vs. . While to day lafteth , that is to fay, so long as the Gospel

P By thefe words. Mis voyce, he theweth that Dauid

Rieact the preaching of Christ, who was then alfo preached, for Moles and the Prophere refrected none other.

a He compareth

Coffeeto drinke, which being drunke, that is to fay, heard, profiteth nothing, wileffe it be tempered with faith. 2 Leaft any man foul tobiect, that those words were meant of the land of Canaan, and of Mofest , &rine , and therefore cannot well be drawen to Chrift, and to cerenall life, the Apolitle showeth that there are two maner of refts fpoken of in the Scrip.ures : the one, of y feuenth day, wherein God is faid to have relted from all his works another is faid to be y fame, whereinto Influaded the people: but this reft is not y lait telt whereverto we are called, & that be products by two r afons. For feeing that David fo long time after, fpeaking to the people which were the placed in y land of Ganaan, vieth these words, Ring to the people wat a week of the place of the relation of God, which To day, and threatnerh them will y they that not enter into the relation God, which refused the a the voyce of God that sounded in their cares, we muit needs say that he meant auother time theo the time of Moles, and avother reft then she reft of the kand of Canaan: Auf that is that eur laiting reft, wherein we begin to live to God, aftertrat the race of this life ceafeth as God relted the feuenth day from all bia worker, that is to fay, from making the world. Moreover, the Apolite there wi half Agniferhabat the way to this reft, which Mofes and the land of Canaan & all that order of the Law did Bradow, is opened in the Gofpel onely,

which should be spoken after, 6 But Christ is as the Sonne, over his owne house, 6 whose 4 house we are, if we hold fast that e confidence and that reloycing of that hope wito the end.

7 Wherefore, as the holy Ghoft faith, 4 To day if ye f shall heare his voyce,

8 Harden not your hearts, as in the 8 prouocation, according to the day of the tentation in the wildernetle.

9 Where your fathers tempted me, prooued me, and faw my works fourtie yeeres long.

10 Wherefore I was grieued with that generation, and faid, They berre ever in their heart, neither have they knowen my wayes.

II Therefore I fware in my wrath, If they shall enter into my reft.

12 7 Take heed, brethren, least at any time there be in any of you an euili heart, and enfaithfull, to depart away from the lining God. 13 But exhort one another dayly, while it is

called to day , least any of you be hardened through the deceltfulnefle of finne. 14 3 For we are made partakets of Christ, if we

keepe fure voto the end that a beginning, wherewith we are vpholden,

15 So long as it is fayd, To day if ye beare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger; howbeit, not all that came out of Egypt by Mofes,

17 But with whom was hee displeased sourcie yeeres? Was he not displeased with them that finned, & whose carkeises fell in the wildernerses 18 And to whom fware he that they thould not

enter into his reft, but vnto them that obeyed not? 19 So we fee that they could not enter in, be-

caufe of unbeliefe. es offered to us. & Now be confiderent thele words, If you heare his voyce, de. shewing that they are spoken & meant of the hearing of faith , against which he ferieth bardening through voteliefe, & That beginning of truft and confidence ; and after the maner of the Hebrewes, he calleth that beginning, which is chie-

felt. I Solong as this voyce foundeth out. 3 Num. 14.37. C H A P. IV. s. He injusts exhartation with threatung, left they even as their fat hers were be deprined of the reft offered unto them, it but that they endousur to enter into it. is And

fo he beginneth to intreate of Chriftes Priefthood. Et vs feare therefore, leaft at any time by forfiking the promise of entring into his reft.

any of you should freme to he deprived. 2 ' For voto vs was the Gospel preached as alfo vnto them : but the word that they heard, profi-

ted nor them, because it was not a mixed with faith in those that heard it. 3 2 For wee which have beleeved, doe enter

into reft, as he faid to the other, 4 As I haue fworne in my wrath . If they shall enter into my reft : although the workes were finished from the foun- d. Ffal. of are dation of the world.

4 For hee spake in a certaine place of the fementh day on this wife, & And God did reft the fe- & Hefpenketh of uenth day from all his works. 5 And in this place againe, If they shall enter (and of Cannen ma.

into my reft.

6 Seeing therefore it remaineth that some must rest . fo was leftus enter thereinto, and they to whom it was first prea- a fgure of Chica. ched, entred not therein for vabeliefs fake :

7 Againe hee appoynted in David a certaine fomult me refi day, by To day, after to long a time, faying, as it is from our mother, that is, from juch as fail," This day, if yee heare his voyce, harden not proceede from our

8 For if b Iefus had given them reft, then would 3 He inturneth to he not after this have spoken of another day.

9 There remaineth therefore a reft to the peo- become a like exof God.

10 ° For he that is entred into his reft, bath also taken from the

ceased from his owne works, as God did from his. nature of the work 11 3 Let vs ftudie therefore to enter into that of God, the yower

reft, leaft d any man fall after the same ensample of abereof is such discbedience, 12 4 For the word of God is f lively, & migh- pett and most intie in operation , and thereer then any two edged pars of the heart,

fword, and entreth thorow, even voto the dividing wounding them afunder of the s foule and the h ipirit, and of the deadly that or ioynts, and the marrow, and is a difference of the Robberge, & plains thoughts, and the intents of the heart, 13 Neither is there any creature, which is not a The doffrine of

manifest in i his fight : but all things are naked and God mouth is oreas open voto his eyes, with whom we have to doe.

14 5 Seeing then that we have a great hie Prieft, Gofpel. which is entred into heaven, even lefus the Sonne f He calleth the of God, let vs k bolde fast our profession.

God, let vs k bolde tatt our protession. 15, b) realin of the 15 6 For we have not an high Priest, which can effects it workers not be touched with the feeling of our infirmities, in them, to whom but was in all things tempted in like fort, yet without finne.

16 Let vs therefore goe boldly vnto the throne hath the affections of grace, that wee may receive mercie, and finde h By the forst, he grace to helpe in time of neede.

ealled the minde. i In Gods fight. 5 Now bee entrethinto the comparison of Chrifts Prientboode with Axions, and declareth euen in the very begior i gibe marueilous excellencie of this Prietthood , calling him the Sonne of God and placing him to the feat of God in beauco , plainly and emidently fetting him again? Anous Prielts, and the transitorie subernacle: which compaction he retresh ir the efterward more at large. R. And let it not goe out of your hands. 6 Leaft he might feeme by this great glory of our high Trieft, to thay and ftoppe vs from going vo.o. him, be addeth ftraight wayes after, y he is notwithfunding our brother in deede (as be proqued it alio before) aud that hee accounteth all our mileries, bis owine, to call vs boldly to him

CHAP V.

1 First he forwesh the duette of the hie Priest. 5 Second'y, that Chrift is app inted of God to be our hie Trieft, 7 that he hash fulfilled all things belonging there wate ...

Or 1 energy hie Prieft is taken from among men, The first part and is ordeined for men, in things pertaining to of the first con rate God, 2 that he may offer both a fites and b facri- tifen of Chines fices for finnes.

2 Which is able fufficiently to haue com- ther bie Priefts a e paffiond on them that are ignorant, and that are taken from among

men , and are calle. after the order of men. a The first part of the second comparison, Others as weake. are made bie Prietts, to the end that feeling the fame a firmitte in primielues t which is in all the rett of the people, they fhould in their owne and tod fra a to which is in a line ret or the people are witted a of common far acle, to wild tance. A Offering of thises without left, b Beafter which were betterward be delatance. A unjering of this is not and effecters. cFit and me-water water water daily in the facisities for finnes and effecters. cFit and me-wby te mult, eacher be on are finfull; for in the Hebrew tongue, under ignorance cole which y Loid Figt. meant, then that finne that is voluntarie.

Graca,z. nt. 5,14. " Chap 3.7. Ichma the jonne of a figure of our true the leventh day. oreupe hature.

an exhorastion

d Leaft any max emple of infideline. even in the dee-

Law and on the

word of Ged line et is preached. g He calleib thas the foule , which

meaneth that noblest part which is

high Priefibood, With Aarons 6

o bei wife be could i of aberoacle and the factifice

Nnn 2

Melchiedecs Prienthood. with infirmitie.

e For that he him.

felle beareth about

with him a witure

di emmidieres

\$ 1. Chro.13, 10.

parifice which is

bugin another

order then Aaron:

for Chilt is called the Sonne, begot-

tra of God, and a

Prieft for east af-

ter the order of Melobifedec.

Pfal. 2,7.

chap 7,17.

Chip. 7.75.

f After the likenes ormaner as it

4 The other part

of the fecund com-

parifon : Christ be-

ing ex erdingly attlicted and excee-

ding'y mercifull,

asked, not for bie

finner, for he had

mone, but for his

feare, and observe !

his request, and of-

fered himfelfe for

g While he lised

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The first princi-

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E Cer aine prin-

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all his.

hap.1,5. " P (al. 110.4.

and sices.

an ! 13, 13. 3 The taird com-

TO fue trentemes. out of the way because that he also is e compassed

3 And for the fames fake he is bound to offer for linnes, aswel for his owne part, as for § peoples.

Subject to the fame 4 4 3 And no man taketh to is honor voto himfelfe, but he that is called of God, as mas Aaron.

5 So likewife Christ tooke not to himfelfe this honour, to be made the bie Priest, but he that fayd vnto him, & Thou art my fonne, this day begate I

whole. The others are called of God, thee , gaue it him. and fo was Christ, 6 As he also in another place speaketh,. Thou art

a Priest for ever, after the forder of Melchi fedec. 7 4 Who in the g dayes of his flesh did offer vp prayers and supplications, with strong crying and teares ento him, that was able to b faue him ire m death and was also heard in that which he feared.

8 And though he were the Sonne, yet clearned he obedience, by the things which he fullered.

o And being & confecrate, was made the authour of eremall faluation voto all them that obey as afterward decla-

10 And is called of God an high Priest after the order of Melchi-fedec. 11 6 Of whom wee have many things to fay,

which are hard to be vitered, because yee are dull

12 For when as concerning the time, ye ought to be teachers, yet have ye neede againe that wee teach you what are the first principles of the word of God; and are become such as have neede of milke, and not of ftrong meate.

13 For every one that vieth milke, is inexpert in the I word of righteoulnesse: for he is a babe.

14 But firong meate belongeth to them that here with Us, in our are of age, which totough long cultome have their wits exercifed to differne both good and enill.

& To deliver him fro death i He learned indeed what it is to have a Father, whom a main mul obey. The other part of the first comparison : Bur Carift was confectate of God the Bather as the anthour of our falus ion & an tie Prieft for euct, & therefore he is fo a man, that no with tanding he is far about all men & Longe chap. 1, 10 6 A digreffion, varilt be come to the beginning of the fewenth Lapter: wherein bee 'y holderh the Hebrew's in the diligent confideration of those things which pers'y holdern the Heorew's in the original contracting of those things whereof
he hath fayd & partly prepare them to y vaderstanding of those things whereof he will fpeake. 7 An example of an Apollolike chiding I In the word which seasheth righteaufire, in Ad their power whereby they on live tand and indige. CHAP. VI.

I He briefly touchesh the child il fouthfulneffs of the H brewer + and terrifieth them with feuere thi eatnings: 7He flirreit them up to endeaour in time to go forward.
9 He hopeth well of them: 13 He alledgeth Abraham: example: 17 and compareth faith that taketh holdegn 19 vnican ancre.

Herefore leaving the doctrine of the abeginples of Christian rening of Christ, let vs be led forward vnto perligion, robich we call fection, not laying againe y foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptifices, and laying on of hands, and of the refurrection from the dead, ch fine, which comprehend the fumme and of eternall judgement.

. 3. And this will we doe if God permit.

4 km For it is b impossible that they which were once lightened, and have tafted of the heavenly the firefelling of repen-gift, and were made partakers of the holy Ghoft,

Sud- the articles of which doft- ine, were demanded of them which were not as ace and faith in yet received members of the Church, at the dayes appoynted for Baptifine : and of the children of the faithfull which were baptized in their infance, when handes were layed upon them. And of those articles, two are by name recited the refurtion rection to the fleth, and the eternall judgement. 7. Head jeth a vehen encje to his the faithfull, 30 % a most stupe threatning of y certaige destruction that shall come the fainful, wick a note fluore incanning or y creases examined in their inferior the fail from God and his religion. & Chapter 0.5 much 11.45.

The true vert now. He fack the fa senerall backfluting, and fack as due along the religion of the fack the fact and the fact of the seneral backfluting, and fack as due along the religion of the fact of the seneral backfluting and the feends table. & We much market the force of much Chapter fact on which there is a Life and we before the religion of the fact of t er thing to have some taite.

Sinne against the 1217 Guotte 5 And have tafted of the good word of God, \ and of the powers of the world to come,

of the powers of the world to come, hate Chiff, and
6 If they fall away, should be renued againe by as though they crurepentance: feeing they derucifie againe to them-stated magaine, felues the Sonne of God, & make a mocke of him, make him a mack-7 3 For the earth which drivketh in the raine merid, and that

that commeth of youn it, & bringeth forth herbs to their amor demeere for them by whom it is dreiled, receiveth firmthon, as I alian bleffing of God.

8 Bat that which beareth thornes and briars, is 1 He fetterh fourth reprodued, and is neere vnto cutling, whose end is the former threatto be burned.

9 + Bur beloued, we have perfwaded our felues 4 Hee mirigateth berter things of you, and fich as accompany fal- an adwag-th alt that fhatopeffer uation, though we thus fpacke.

10 For God is not vorighteous, hat he fhould them to a hom he forget your worke, and labour of loue, which yee wineth. showed toward his Name, in that ye have ministred f. He plaif the vitto the Saints, and yer ministrer.

11 And weedeling that every one of you show counging them to the same diligence, to the full afturance of hope goes award, and vnto the end,

12 6 That we be not floud full, but followers of 6 Her ineweil them, which through faith and patience, inherit the what vertices

13 7 For when God made the promife to Abra- for ward conftantham, because he had no greater to fweate by, hee ly, and alf toprofware by himfelfe,

14 Saying & Surely I will abundantly bleffe and leaft any man thee, and multiply thee marualloufly.

15 And to after that he had tarted patiently, he enjoyed the promife.

16 For men verely sweeze by him that is great willed them to let ter then themfelues, and an oathe for confirmation before themfelues is among them an end of all thrife.

17 So God, willing more f abundantly to thew to follow them. vnto the beires of promife the Ribleneffe of his 7 Aucthor proche counfell, bound himfelfe by an oathe.

18 That by two immutable things, wherein it the hope of the is vapoffible that God thould lie wee might have abentance is cerfirong confolition, which have our refuge to lay the to the end, for holds upon that hope that is fee before us,

19 s Whic h pervee have, as an ancre of the ly promife! it, but folle, but fire a site of the and it entreth into that with an oathe. which is within the vaile,

20 9 Nomber the forerunner is for vs entred in, 17, t and 22, 17, euen lesus that is made and he Priest for euer after tentit mot venthe order of Melchi fedec.

needful, wire it not for the wickednife of men which beleeve not Gid no though he fwe are. 8 He likeneth hope to an ancre: because that euro as an ancre being cast int the bottome of the fea, they b the whole fhip, fo doeth bo, calfo et tet euen into the very fecret places of brauen. And he maketh mention of the Sanchuary, alluling to the old tabernacle, & by this meaner returneth to the comparifons of the Prientood of Chailt with the Leutticall. 9 flee repeateth Dani's tworles wherein all those comparitors whereof he hath before made mention, as a figuified as he declareth to all the next chapter,

CHAP. VII.

I He hath hitherso flivred them vo, to marke deligently what thinis are to be confidered in Melchi feder, I; Wherein he is like onto Christ. 20 Wherefore the

F Or this! Melchi-fedec & mas King of Salem, the T Declaring those Priest of the most high God , who met Abra-words, According to the order of Melham, is hee returned from y flaughter of y Kings, chi-feder, whereand a bleffed him: voon that compa-

2 To whom also Abraham gaue the tithe of rison standeth of the Priet hood of all things : who first is by interpretation King of Christ with the Lee righteousnesse: after that, be is also King of Salem, witch is helt Melcarfed-c nimfelfe

that is, King of peace, is o nfi leied as be figure of Christ, and these are the heades of that comparison, Melchisedec was a King and a P left : and fuch an one in deede is Carift alone, He Was a King of prace and righteonfoelle : fuch an one in deed s Chritt alone, & Gene, 14,180 a With a folemme and Proefly ble fing.

3 a Without

d As men that backader d.d.

ning with a finile cole

boning occur of ri ie, theirby eu-

to holde out to chi fly they bane prede of to goe

fit to withof chatitic, and patience: thould the drand fay, that thefe

things are unpofto be done, be the examples of their arce 'ers, and

to pro ke them forward: B. capfe taine, if we const-

God bath not one-4 Gene. 12.2 and

sifully a pointher.

f More then was

a An other for gure : Melchifedes fet befe re vs 10 be co filered as one without begin ing and Without ending, for neither his father, nor bis mother nor his an efter , nor bis death are written of and fuch an one indeede is the Sunne of God, to wit, an everlatting Prieft: as breis Go. without mother wonderfully Jegorten : ... pe is man, without father wonderfully concerned. 3 An other figure: Melchi fedec in confideration of his Prieftt and was abone Abraham, tor hee tockerenths of him, and bleffed him as a Prieft: Such an one in deed is Christ, upon Whom dependeth eues Aora hams fanct fication, and all the beleevers, and whom all men ough tow thip an : reperence as

the ambour of all. 4 Num 18 11 b Wire begotten of Abra: am. s He speaketh of the publike blef fing which the Priests ved 4 Adourle ampitfication: The firit, that Melchifedec tooke the senthes, as one immortall (to wit, in reforch than he is the figure of Christ, for his death is in no place made mention of, and David fetterh

2 4 Without father , without mother, without killed, and bath neither beginning of his dayes, neither end of life; but is likened voto the Sonne of God, and continueth a Prieft for euer.

4 3 Nowe confider how great this man man, vnto whom even the Patriarke Abraham gave the

tithe of the fooiles.

- 5 For verely they which are the children of Leui, which receive the office of the Prichhood, have a 4 commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they b came out of the loynes of Abral am.
- 6 But hee whose kinred is not counted awong them, received tithes of Abraham, and bleffed him that had the promifes.

7 And without all contradiction the lefte is bleffed of the greater.

8 And here men that die , receive tithes : but there he receives them , of whom it is withefled, that he liuith

9 4 And to fay as the thing is, Leui also which receigeth tithes, payeth rithes in Abraham.

to For hee was yet in the loines of his father Abraham, when Melchi-fedec met him.

11 5 If therefore a perfection had beene by the Priefthood of the Leuites (for vader it the Lawe was effacilished to the people) what needed it furthermore, that another Prieft fhould rife after the order of Melchi-fedec, and not to be called after the order of Aaron?

12 6 For if the Priethood be changed then of necestive must there be a change of the . Law.

13 For hee of whom these things are spoken, pertaineth voto another tribe, whereof no man fferned at the alear,

14 For it is enident, that our Lord fp ung out of luda, concerning the which tribe Moles ipake nothing touc ing the Prieffacod.

15 7 And it is yet a more euident thing , becaufe that after the fimilitude of Melchi-fedec there is rifen up another Prieft,

16 8 Which is not made Prieft after the a Law of the carnall commandement, but after the power of the endlesse life.

17 For hee reitifieth thus, & Thou art a Prieft for ouer after the order of Melchifedec.

him foorings an enerlasting Priest) but the Leuiticall Priests as mortall men, for they fucceede one anothers the fecond, that Leui himfelfe was tirbed in Abraham by Melchi-fedec. Therefore the Prietthood of Melchi-fedec (that is, Christes, who is pronounced to be an eue-latting Prie according to his order) is more excellent aben the Leuiticult. 5 The third treatife of t. in Epittle, wherein after bee bath produed Christ to be a King, a Propher, and a Priest, hee nowe handleth distinctly the condition and excellence of all thefe offices, thew, g that all thefe were but fhadowes in al other, but inChrift they are true & perfect, and bee beginneth with the Pritthoode, where with also the former steatise ended, that by this meanes all the parts and members of this difpuration , may better bang together. And belt of all bee proqueth that the Leutticall Prie bood was imperfect, because another Pileft is promited a long time after, according to another order, that is to Lay, of another maces of sue and fellion d If the Pris Cheed of Leus could have made any man perfite. 6 Hee li. weth how that y the infinution of the new Prielihood, not onely imperfection of y Prielihood of Lent was declared, but affo that is was changed for this : for thele two cannot fland together, be, aufe y first appointment of the tribe of Leui, did shur south he tribe of lude and made is elfo interious to Leur, and this latter doesh place he Prietthood in the tribe of Infla. e. Of the infliction of Arn fluid anything to dee about the altar. 7 Leaft any man might obiech,that y Priet bood indeed was translated from Leui to Iuda, but yet notwichttanding the fame temaineth ftill bee both weigherb and expounderb the fe words of Danid, for eurs, according to f orace of Melchs-feder, whereby alfo a diur is men uni- n of Priefthood is well perceived 3 He producth the diu-ritie and excellencie of the initia ion of Melchi-fedecs Prie bood , by this, that the Prietthood of the Law did fan voorthe outward and bodily a-mointing; but the facilities of Merchi-feder is fet out to be everlasting and more Spirituall. & Na after the ordination, which commanaeth fraile and transferre things as was done in Arrons confectation , and all that whole Priethood. A Pfalme \$10,4. chap.5,6.

18 9 For the b commandement that went afore, is difamilled, because of the weaknesse thereof, and unprofitablenesse.

19 For the Law made nothing perfite, but the that the last Prieft bringing in of a better hope made perfite, whereby hood was added we draw neere voto God.

20 OAnd forafmuch as it is not without an oathe pling of them both (for these are made Priests without an oathe:

21 But this is made with an oathe by him that weth that the helt fayd voto him, 4 The Lord hath sworne, and will was abrogated by the satter, as vonot repent, Thou art a Priest for euer, after the or- profitable, and that der of M-lc+i-fedec)

By so much is lesus made a fuerty of a bet- them both For how could chose ter Testament. 23 " And among them many were made Priefts, fico ie things fan-

because they were not suffered to endure , by the chine ve, either of reason of death.

24 But this man , because hee enduteth euer, acother? hath a Priesthood, which i cannot passe from one h The ceremonias. to another.

25 Wherefore, hee is able also perfectly to ment whereby bee faue them that come vato God by him leeing hee propuet that the euer liueth to make interceffion for them.

26 12 For fuch an bie Priest it became vs to then the Priesthaue, which is holy, harmelette, vacebled, feparate bood of Leui, hefrom finners, and made higher then the heavens:

27 Which needeth not dayly as those hie Priests outhe, but theirs to off-r vp facrifice, & first for his owne finnes, and was not fo. then for the peoples: 13 for I that did hee m once, + Pfal 110,4. when he offered up himselfe.

28 For the Law maketh men hie Priefts, which the fame purpofe. haue infirmitie: but the word of the oathe 4 that The Leutiticall Priests (as moro was fince the Lawe, makerh the Sonne, who is rail men) could confecrated for enermore.

euerlafting al. bath be alfo an euerlafting Priefthood, making most effectuall intere ceffion for them which by him come voto God. 1 Which cannot page away.

k Heen fit and meet. 13 Another argument : There are required in an aic. Priest innocencie, and perfect pure effe, which may feperate him from fioners for whom her offereib. But the Leut icall hie Prienes thall not he found to be fuch, for they offer first for their owne finnes: But Chrin onely is luch a one, and therefore the true and one y bie Prieft. & Leutieus 16, 11. 13 An other argument which no withfranding bee bindle hafterward : The Leuticall Priefte offered fectifice after factifice , firft for themfelues . aud theu for the people But Chrift offered not for himfelf, but for others not factifices, 'ur himfelfe, not oftentimes, but once. And this ought nor to feeme strange , fayth be , forasmuch as they are weake, but this man is confe to ead an entertaining Priest, and that by an oather I that farether which her off red. In It was fo done, that it needeth not to be refrected or offered against any more. In The commandement of God which was

bound with an oathe, 14 Another argument taken of the time: former things are

taken away by the latter. . Exhibited. CHAP. VIII.

To produe more certainely that the coremonies of the Law are abregated, s hee the weth that they were appointed to ferue the heavenly paterne. SHe bringeth in the place of Ieremie, 15 to proone the amendment of the olde conenant.

Nowe of the things which wee have spoken, thee briefly re-Prieft, that fitteth at the right hand of the throne viso all thefe things are to be of the Maiestie in heavens.

2 And is a minister of the Sanctuary,3 and that wee have a of that b true Tabernacle which the Lord pight, a farreorber high and not man.

3 4 For every high Priest is orderned to offer Prie sarejeven both gifts and facrifices : wherefore it was of ne- fuch an one as cefficie, that this man should have forwewhat also firseth at the

a They of Leni were bigh Prieftes in an earthly fan Quary . Bu Chrift is io & beauculy. A Of heaten, 3 They of Leur exercifed their Pricebood madeo rabernacle, but Christ beareth, bout with him a farre other raper, acle, to wild. body which God himfelfemate to be eurifaing, as it tha afterward be defto red, chap. 9. 11. buf his bois . 4 He bringeto a reason why it must ceedes be at Christ should baue a bodie (which he caileth a taber acle which y Lord pigl 4 not man) to wit, that be might have what to offer for other wife he could an high Prizit, And the felfe fame body is both the tabernacle and the factifice

9 Againe, that no 10 make a perfite together, bee prooby he nature of corporall and rame them felues or hea ing i yned with

to Another argu-Chri . is better caufe it vvas eft am bliffhed with an ment tending to

not be cuerlatting. bur Chuft as be if

Leuiticall hich

right band of the molt high God

io beau-a

A New Testaments

earth hee could

earth'y fandasrie, feeing, there

ate vet Leuiticall

Printes, which

are appointed for him that is to fav.

to be paternes of

that perfite exam-

ple And to what

he paterues ferue

when the true and

origina'l example

4 Exad. 25. 40.

d He entreth into

the olde and man-

fitorie Teltament

but for a time. whereof the Leui-

pr couepant being

zicali Priests were

mediatours, with

the ac.v. the euer-Lating Mediatour

to they that this

is not onely better then that in all

tefpeets, but alfo

rogated by this.

7 H - crooueth by

the testimeonie of

Leremie, that there

is a second Testa-

ment or conenaut.

and therefore that

the first was not

a & division of

the fieft Taber-

pacle which bee

callech worrldly,

entitly toto : No pairs, to wit, in-to the hely pla-eer and the Ho-

second vaile, not

Get mits be-

tion the San-

tgar is to fay,

triufi orie and

lieit of all.

that that was ab-

the companifon of

ce:efeat.

Actes 7,44.

purpose should

To the Hebrewes.

The force of Christ's death.

reation why he faid earth, feeing there are Priefles that according to that our he Priefl the Law offer offer

Who ferue vnto the paterne and shadowe of heavenly things, as Mofes was warned by God, caule, faith he,if he when he was about to finish the Tabernacle, 4 See, fayd he, that thou make al things according to the paterne, shewed to thee in the mount.

6 6 But nowe our bie Priest hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established woon better promifes.

7 7 For if that helt Testament had beene vnblameable, no place should have beene fought for the fecond.

8 For in rebuking them hee faith, & Beholde, the dayes will come, faith the Lord, when I shall make with c the house of Israel and with the house of Inda a new Testament:

9 Not like the Teffament that I made with their fathers, in the day that I tooke them by the hand to leade them out of the land of Egypt ; for they continued not in my Teltament, and I regarded them not faith the Lord.

10 For this is the Testament that I will make with the house of thrael . After those dayes, fayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people. gybereaf is Chrift,

11 And they shall not teach enery man his neighbour, and every man his brother, faying, Know the Lord : for all thall know me , from the leaft of them to the greatest of them.

12 For I will be mercifull to their parighteous. neffe, and I will remember their finnes and their iniquities no more.

13 8 In that he faith a new Testament hee hath abrogate the olde : now that which is difamilled and wared old, is ready to vanish away.

perfice. permit.

Iere, 31,31,32,33,34, rom.11,17, chap 10,16. c Hecalleth it an bonfo, as
strove one fumile of the whole kingdinass for whereas the kingdime of David was divided into two factions, the Prophet giveth us to underfland that through the new Tell weens they falbe toyned regether agains in one. & Tae conclution: Therefore by the latter and the news, the first and olde it taken a way, for it could not be called new if it differed not from y old. And againe that fame is at tengia jaken away , which is fubiect to corruption, an feberefore imperfett.

CHAP. IX. 2 Compaying the forme of the Tabernacions and the cere-

mones of the Liw, is anto the trueth jet cut in Chaif, as be concluded that wim there is no more mede of an other Prieft, 24 because Christhingelje had fulfilled thefe dueties under the new concurant.

Hen t the first Testament had also ordinances of religion, and a a worldly Sanctuary.

2 For the fi ft Tabernacle was made, wherein was the candlefticke, and the table, and the thewbread, which Tabarnacle is called the Roly places.

3 And after the b fecond vaile was the Tabernacle, which is called the a Holieft of all,

A Which had the golden cenfer, and the A ke a An earthly and of the Teftament ouerlaid round about with gold, a flitting. 5 Re calleth it the wherein the golden pot, which hai Manna mar, and . Arrons rod that had budded, and the & tables of recarde there were the Teffament. and vailes, but be-

5 & And ouer the Arke were the glorious Cherubins, fludowing the dimercie Care; of which things we will not now speake particularly.

the river the this choice Sanfluary . Namb 7,10 % 1 King 8 9 1 chren 5, 0 % Exo. of ta. d The Hibr wes call the over of the Aike of the comenant, the mirese Are, when both the Greetin and me fellow.

ned, the Priests went alwayes into the fish Taber . Now he some

7 But into the recond went the a meritary wideth into those alone, once energy years, not without blood which dayly factifiers, he offered for himfelfe, and for the eignorances of and that yearely the people.

8 3 Whereby the holy Ghoft this fignified, enfice, with the that the way into the H lieft of all was not yet Priet onely, but opened, while as yet the his tabernacie was fran- once every yeare ding.

9 4 Which was a figure for the prefent time, with blood ofwherein were offered gifts & facrifices that could feled for himnot make holy, concerning the confcience, him felfe and the that did the feruice.

10 5 Which onely flood in meater and drinkes, Leuit. 16, 1. and divers walkings , and carnall rices , 8 which e For the fianes. were enjoyned, vntill the time of reformation,

II 6 But Christ being come an high Priest of rice and ceregood things to come , ? by a b greater and a more mone beeg wheperfect Taternacle ,not made with handes , that Inh that the way is, not of this building.

12 8 Neither by the blood of igoates and into heaten, which calues : but by bis owne blood entred hee in once was shadowed by the Holiest vato the holy place, & obteined eternall redemp- of all: For why

13 & Forif the blood of bulles and of goats, alone enter in and the ashes of an heifer, sprinkling them that are out all other, and uncleane, fanctifieth as touching the k purifying of that to offer fa-

14 How much more shall the " blood of Christ for himselfe and for others, and afe which through the eternall Spirit offered himfelfe ie: did flux the without fault to God , a purge your conference Holiest of all from I dead workes, to ferrie the living God?

And for this caule is he the Mediatour of 17 the way were not opened into heaven by those facrifices (that is to fay. If the worshippers were not purged by enem) why then were those ceremontes (fed? to wit, that men migh be called backe to that fprima! example, that is to fay, to Child, who should could all those things a his comming. f For that sme that that pgure had to last. An other reason why they could not make cleane the conference of the worinipper, to wit, because they were outward and carnall or corporall things of For they were a you won I fay a burken, from which Chrift de leneved vs. hee entreth into the declaration of the figures , and first of all comparing the Lemucail high Priest with Chart, (that is to fay the figure with the thing i. fe.fe) her arrithment to Count the almountation of good things to come, that is, e-urriading, which those carried things oad respect via o. 7. Another of m-parts on or the sufficient or the sufficient of the surrigidatis to say, with the humane nature of Carist) which is the true inc arupi de Temp'e of God, whereinto the Sonne of G O D entied , as the Levisical higo Prichesinto the other which was frelle and itself one. h. By a more exactors and better, S. An other comparison of the blood of the factibles with Child. The Leu itself high Priester entring by thofe their holy places into their Sanctuary, off-red corruptib's binod to one yetre onely : bur Carrit entring into the body bodie of kis, entred by it into heaven it felfe, offerior his owne must pure blood for an enerlating macmption: For one felfe fame Cari rantwereth bo a to the hie ?. eft, and the Tabe back, and the facilities, and the offerings themfolius, as he sturento the figures, fo that Christ is but the high Priet, and Taberoacle, & Sier file, year, all these both triety and for euro. I For in this secrety factifies of reconculation there were two kinder of facilities, the me agoste, the other a her-From the state of which in times past was shi dowed by those externa 4 Sacrameria, that is to say, his blood, which is a fuch fort mars blood, that a is also the blood of the So no of God, and therefore bath on everlalling ver ue of purifying and cleaning, due i.2 k Elec conflicteth the firmes apart, being ferarate from the thing it felfe. 2.1 Petrover, g. 16hn 1,7 read vion 1.5. 22 Luic 1.74. I From finar white by proceede from death, and being footh author that death. 10. The conclution of the form-raigument : therefore feeing the blood of beaftes did not pinge fi mis. the name tellament which was before time promised, whereverto hole and and things had respect, is now indeedee tablished, by the vertice where of all transg offices might be taken avv.y , and beauth ind ede opened v to vs Where wit flowerbeha. Carift fied his bloods fo for the Fuhres. For her was feadowed ly those olds ceremonies, otherwise, whethe they had terme to reprofess him, they had been enorhing at all profitable. Therefore this Totament is a led the latter not as concerning the versue of it . (hat 3 of ye em from efficies) but in refrect of that time , wherein the bing it felte was halled a that it to fay, wherero Christ was indeed exhibited to the worlde & folfilled all things which were necessary to use faluation,

4 5 For he were not a Priest, if he were on the it in the heattenly fandtuary, and not in the earthly : be-WELL DOW OF USE not minifter in ibe

6 2 Now when these things were thus ora 1nacle, and accomplished the feruice. 7 But into the fecond went the 4 bie Prieft fices which be di-

meth to the facria and fulemne faentring into the Holiett of all

people. 4 Exod 30, 10, Looke Chap. 5 2. ? Of that veere w

was not by fuch f.crifices ovened difine bie Prieft

crib es there buth

4 Rom. 1, 62 E. Pet. 3 : 18.

the Teftament

by the death of

ment bath the con-

oution of a Telta-

is made effettuat!

mieder be that the

that made the Te-Stament, Should

11 There mult be

a proportion be-

things which puti-

are purified. Vnoer

the Law all tho'e

figures were earth-

ly, the Tabernacle,

the booke, the vef-

felante facrifices,

al. cough they

heavenly things.

Therefore is was

putifi d with fome

matter and cere-

mony of the fame

with the blood of

Dature, to wit,

wooll, hystope,

Bur under Chrift

all things are hea-

u nly, an beauenly

tabernacle, an hea-

neuly facifice , sn

heavenly prople, an

heavenly doctrine,

and beauen it felfe is fet open

before vs jor an

euerlafting habita-

requifite that all

those should be

fie , and those watch

- Gal. 2,15

1 Neese thole

die.

by death, and therefore that it might

meat or gift, which

the Mediatour,

the new Testament , that through 4 death which was for the redemption of the transgressions that were in the former Testament , they which were called, might receive the promife of eternall inheritance.

Fr A reason why 16 11 For where a Teftament is,there must be must be established the death of him that made the Testament.

17 4 For the Testament is confirmed when men are dead : for it is yet of no force as long as because this Teftahe that made it, is aliue.

18 12 Wherefore neither was the first ordeined without blood.

19 For when Moles had fooken every precept to the people, m according to the Law, he tooke be effectuall, it moft the blood of calues and of goates, with water and purple wooll and by flope, and a fprinkled both the booke, and all the people,

20 " Saying . This is the blood of the Teltament, which God bath appointed vato you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood alfo, and all the ministring veffels,

22 And almost all things are by the Law purged with blood, and without thedding of blood is no remiffion.

23 It was then necessarie, that the o fimiliudes of heavenly things thould be purified with froh things:but the heavenly things themselves are purefied with better factifices then are thefe.

24 13 For Christ is not entred into the holy places that are made with handes, which are fimilitudes of the time Santhuarie : but is entred into very heaven, to appeare now in the fight of God

25 14 Not that be should offer himselfe of ten. as the high Priest entred into the Holy place energy veere with other blood.

Leafts, with water, 26 11 (For then must be have often fuffred fince the foundation of the world) but now in the P end of the world hath he bene made manifest, once to put away a finne by the factifice of himfelfe.

27 And as it is appointed vinto men that they fhall once die, and after that commeth the judge-

28 So & Christ was once offered to take away the finnes of f many , 16 and voto them that

tion. Therefore all these things are fandished in like fort, to wir, with that enerlafting offering of the quickening blood of Chilt. M Asthe Lord had commanded. In He wid to formkle. Exoda 4.8. o The finitivades of headenship things were earthly therefore they were to be fet forth with earthly things, as with the blood of keap? and woll, and hyfipe. But under Christ all things are heavenly, and therefore they could not out be faultified with the effering of his lively bleed. 13 Agetter couble o mparifon The Leuiticali bie Priest entied into the Sanctuarie, which was made indeede by y commandement of God, but yet with mens bands, that it might be a paterne of another more excellent, to wit, of the becuenly place. But ilt en red euen iero beauen it felfe. Againe, be appeareth before the Arke, but Christ before God the Father himfelfe. 14 Auother double comparison: The Leviscall hie Priett offered other blood, but Christ offered his ownerhe energy years ence iterated his offering: Christ effering himselfe but once, abolished from altogether, both of the former ages and of the ages to come. 15 An argument to proce that Christs offing ought not so be repeated. Seeing that finns were to be purged from the beginning of the world, and it is proved that finnes can not be gurged, but by the only bood of Chrift: he muft needs have died oftentimes fince the beginning of the world. But a man can die bar once : therefore Chriftes obiation which was once done in viarer dayes, neither could, not can be repeated. Seeing then it is fo , fure, y the vertue of it extendeth both to finnes that were before, 18th it is 10, turn, the vertue of a casemate both condition and to those at a free bit comming. In Intelletter days, of That whole root of force, it the freaketh of the natural flate and condition of man. For as for Lazarus & icreaine other that died twife, that was no a fuall thing, but exfor Layrus & creating other time accessing the man was no opinic temporary translating, and as for them that fall be changed, their changing is a kinde of death, i. Cor. 1:51. 3. Rom. 5, 3. 1. pct. 3, 3. f. Thus the generall promifes referring to the edit only and we have to ficke 9 tell mone of our edition not in the feeret counsell of Ged, but in the effects that our faith worketh, and fo we must climbe up from the lawelt flep to the highest , there to finde fuch comfert as as most certaine, and fhall never be mound 16 Shorely by the way be festeth our Chailt as Indge, partly to terrifie them, which do not fell themfelies in the onely oblation of Christ once made, and partly to keepe the faithfull in their dueige, that they goe not bache,

looke for him, shall hee appeare the second time without finne voto faluation.

CHAP. X.

1 He preseth that the facrifices of the Law were anperfit, 1 because they were seevely renewed. 5 But that the fa erefice of Christ es one, anaperpetual. Ghe prooveth of David: teftimonie: 19 Then be addeth an exhortation. 29 and fenerely threatment them that resect the grace of Christ. 36 In the and he prasfeth passence, 35 that

commeth of faith.

For the law baning the shadow of good things I Has presented to a come, & not the very image of the things, a priny objection, can neuer with those facrifices, which they offer why then were yeere by yeere continually fanctifie the commers tered. The Apo-

2 For would they not then have ceafed to have touching that bene offred, because that the offerers once purged which was the should have had no more confirmed of finness

3 But in thote facrifices there is a remen brance wherein (fai h ai) againe of finnes every yeere.

4 For it is unpossible that the blood of bulles membrance against and goates should take away finnes.

5 2 Wherefore when he b commeth into the fines. Therefore world, he faith, & Sacrifice and offering thou woul- no power to fandeft not : but a c bodie haft thou orgained me.

6 In burnt offerings, and have offerings thou ruspose thould those trans which haft had no pleature, Then I faid, Loe, I come (in the beginning peated againe, and

of the booke it is written of me) that I should do wherefore linear thy will, O God.

8 Aboue, when he faid, Sacrifice and offering, every years, it shows and burnt offerings, and linne offrings, thou woul - facrinces did abadest not have, neither hadst pleasure therein (which a Of things whith are offered by the Law)

9 Then faid bee, Loe, I come to doe thy will, which were premis-O God, he taketh away the d firft, that he may fta- and exhibited is blith the fecond.

10 By the which will we are fanctified even by 2 4 conclusion following of those the offring of the body of Ielus Chrift once made, things that week

II 3 And enery Priefte flandeth dayly mini- before, and comftring , and oft times offereth one maner of offe- prebending also sing, which can neuer take away finnes:

fice for finnes , & fitteth for ever at the right hand the Law could not of God.

13 4 And from henceforth tatieth " till his ene- of himfelfe as mics be made his footftoole.

14 For with one offering hath he confectated

for ever them that are fanctified. 15 5 For the holy Ghoft also beareth vs record; God refleth not

for after that he had faid before,

obedience be offered up himfelfe once to his Father for vs. b The Sonne of God

file anf weie. h , fi. & following to the aid. there was made edery yeere A reof all former

diffe : for to vvisaare purged be re wherelore should to be repeated lift unte?

are ineriasting, Chrift.

the other butifie ces. Seeing that 12 But this man after he had offered one facri- the facrifices of doen, therefore Chilft freaking our high Priest

manifelted in the euidently that in the facrifices, bur in the obedienca 16 # This is the Testament that I will make of his Some our his

Priest . in which s. [and is come into the world, when he was make man. 4. Pfal. 407. e Is is word for word in the Hovew text. Thou hast pearfed mine cares thorswithan is thou hast made me stedient, and willing to heare. d That is, the facifices, to establish the second, that is, the will of Ged. 3 A conclusion, with the other pass of the compatition. The Leulticall bie Priest repeated the fame factifices day y in bis fanctuarie : Werevpon ir followeth that neither thole factifices, ueither thola offrings, neither those hie Priefis could take away finner. But Christ, hauing offered one factince once for the finnes of all men, & having fanctified his owne for ever, firterh at the right hand of the Father , bauing all power in his handes e drihe alter. Chap. 1.13. pfal. 110.t. 1.cot. 15,35. 4 He preuenteth a printe obie&ion to wit, that yet notwith! ading we are fubic to finne & death, where vota the Apostle answererh, that the full efficacie of Christa vertue bach not yet thewes fr felte, but fhall at length appeare when her will at once posto flight all his ene-be perfected , hangeth vpon the felfe fame factifice which never fhallbe reseated . and that the Apostle producth by alledging againe y restimonies of leremie, thou Sinne is taken a way by the ne w Teltament, feeing the Lord faith that it Shal come to paife , that according to the forme of it, he will no mere remember our inage Therefore we neede now no purging factifice to take away that which is already raken a way , but we muit 14thet take paines, that we may now through faith be

f Why then, where

is the fire of Pur-gatorie, and that Popish distinction

finne: for there re-

maincth another

shanke gruing.

6 The forme of

abe former trea-

tife : We are not

ghe holy place, as

the Fathers were,

thurous now of

but we have an

arue boly place

entrance into the

(that is, ia o hea-

are purged with

the blood no of

beafta, bur of Ie-

fun. Neuber an in

zimes past, doeth

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ws, but through the vaile, which is

bis fielh, bee bath

beauen it felte be-

ing prefent with

have now truely

which is nuer the house of God.

b So Chrifts fiefb

under a vai e, for

otherwife we were

not able to abide

7 A most graue en bortation, where-

in he the week bow

that facrifi e of

Chrift may be ap-

he describeth by

the confequents, en

wit, by fandtifica-

tion of the Spirit, which caufeth vs

furely to hope in

God . and to pro-

possible one ano-

through he loue

that is in vs one

sowards another.

there faluation,

cute by all meanes

plied to vs : 10 wir.

Groweth us the

ws. fo that wee

an high Priest,

brought vs into

offering, to wit, of

punifbmen:? g He faid well, for To the Hebrewes.

The forth of faith,

ynto them after those daves, sayth the Lord, I will put my Laws in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember ino more.

18 Nowe where remiffion of these things it. there is no more offering for & finne.

10 6 Seeing therefore, brethren, that by the of the fault and the blood of tefus we may be bolde to enter into the Holy place,

20 By the new and huing way, which he hath prepared for vs, through the vaile, that is, his h A:fh:

21 And feeing me haue an high Prieft , which is ouer the house of God.

22 7 Le vs draw neere with a i true heart in affurance of faith, ourk hearts being pure from an euill conscience.

23 And washed in our bodies with 1 pure water, let vs keepe the profession of our hope, withuen) feering that we out watering , (for he is fai hfull that promifed,)

2.4 And let vs consider one another, to pronoke voto lour, and to good workes,

25 Not finfaking the fellowship that wee have among our felues as the maner of tome is, but let vs exhirt one another,8 & that fo much the more, because ye see that the day draweth neere.

26 + For if we finne m willingly after that wee have received and acknowledged that trueth, there remaineth no more facrifice for finnes,

27 Bit a fearefull looking for of indgement, and violent fire, which shall denoure the a aduer-

28 9 He that despiseth Moses Law, dieth without mercy & vnder two or three witnesses :

29 Of how much forer punishment suppose yee thall hee be worthy, which treadeth under Godbead as it were foote the Sonne of God, and counteth the blood or the Testiment as an enholy thing, wherewith

hee was fanctified, and doesn despite the Spi it of the brightnes of it. A most graue ex-30 10 For we know him that hath faid, " Ven-

geance belongeth voto mee: I will recompanie, faith the Lord. And againe, The Lord shall a ladge his people.

31 It is a fear-full thing to fall into the hands by faith, which also of the living God.

32 11 Now call to remembrance the dayes that are paffed, in the which, after yee nai received light, ye indured a greatinght in afflictions.

33 Partly while ye were made a P gazing Rock both by reproches and affiliations, and parrly while ye became 9 companions of them which were for toffed to and fro.

34 For both yee forrowed with mee for my

i Wit in a double and counterfeit heart, but with fuch an heart as is truely and inderde giuen to God. k That is it which the Lord faith, Begeholy, for I am holy. With the grace of the hely Ghoit. 8 Having mentioned the last comming of Chilt, be flitreth up the colly to the meditation of an holy life, and cited the faithieffefallers from God. to the featefull judgement fear of the judge, because shey wickedly rejected him in whom onely falus ion conflitteth. & Chap. 6.4. on Without any caufe or occasion, or flew of occasion. n For it is another matter so finne through the frailtie of mans nature, & another thing to proclaime warre As it more to God as to an en mie. 9 If the breach of the Law of Mofes was punished by death, how much more worthy death is it to fell away from Chilf? Diut. 19.15 Mat 18.16 lob.8, 17. a cor. 13,1. 10 The teafon of allthefe things is , becaufe God is a reuenger of luch as dispife him : otherwise he should not sigh by gover te his Church. Now there is nothing more horrible then the Wia h afthe liuing Gal. "Deut. 32 3; Rom 12,19. o Rule or gouerne. 11 As be gerrifi d the fallers away frum God , fo doeth bee now :omfort them that are senitser and frand frongly, ferring before them the funceffe of their former fights, fa ftirring hem vp to a fure hope of a full and readievictorie. p Tou were brought forth to be famile, q In taking their miferies, to be your miferies.

bondes, and fuffered with ioy the spoyling of your goods knowing in your felues how that ye have in heaven a better, and an enduring : substance. r Goods and

35 Cast not away therefore your confidence riches, which harb great recompense of reward. 36 For ye have nerde of patience, that after yee f He will come

haue done the will of God, ye night receive the litte while. 37 For yet a very flitle while, and he that shall 22 He commendeth

come, will come, and will not tarie. 38 4 . 2 Now the just thall line by faith; but if a fure fairt by the

any withdraw timlelfe, my foule shall have no eff & because it is pleafure in him

39 But wee a e not they which withdrawe our tence be fetteth felues voto perdicion , but follow faith voto the footh and amplificonfernation of the foule.

CHAP. XI. 1 Hee declareth in the whole Chapter , that the Fathers,

which from the biginning of the world were appropried of God, attained fruation no other way ben by faith, that he lewer mir know that by the jame onely, they are knit vet the F theys in an hely union

N Ower tach is the gound of things which are hoped for, and the evidence of livings which t An excellent are not feene.

2 2 For by it our 2 elders were well reported of occasion it repre-3 & Throng fain wee understand that the fenich things world was orderned by the word of God, forhat which are bur yet world was orderned by the word of God, 10 that in hope and fetters the thir gs which we befee, are not made of things as it were bewhich did appeare.

4 4 By faith Abel " offered vnto God a gr a. that are inuiter facrifice then Cain by & the which he obtained fible witnesse that he was righteous, Goiteftif, ng of that the Fathers his g fis : by the which faith allo he being dead, ought to be ac-

yet ipcaketh. 5 B faith was & Enoch translated, that he a That is, those should not e fee death : nest er was he found: for Fathers of whom God has translated him for the fore he was transla, we come and ted, he was teported of that he had pl. alcd God. and example ought

6 But withour frees it is v pullible to please tomone vs very him : for he that commern to God , malt b I reue mach. him: for he that commeth to God, then Green & Gen. 1, 1, that God is, and that he is a drewarder of them John 1, 10,

that feeke him. 7 6 By faith * Noe being warned of God of propriety of taith.

the things which were as yet not feene, moound by ferring our voto wit return ce , propaced the Arke to the fauling amples of fu h as of his housholds, thri ug & which Arke he con- from the begindemned the world, and was made herre of the aing of the world righteoulnetle, which is by faith.

8 7 By faith & Abraham, when he was called, & So that the world obeyed God, to goe out into a place, which he which we fee, was should afterward receive for inheritance, and bee matter that appear went out,not knowing whither he went.

9 By faith he aboase in the land of promise, as but of nothing. 9 By taith he aboade in ideiand of promine, as Abel. in a strange counties, as one that dwelt in tents of Gen 4,4. with I sac and I acob heites with him of the same & Mat. 33,35.

promise. 10 For he looked for a city having a foundar e That hee fould

tion, whose buil let and maker is God. II Through faith & Sara aif : received ftrength d This reward is to conceine feede, and was delinered of a childe not referred to our

when the was past age , because thee judged him fore premise , as faithfull which had promifed. 12 And therefore sprang thereof one, even of Abraham the fa-

one which was I dead, fo many as the starres of the full, Rom. 4.4. fkie in multitude, and as the fand of the feathbre 6 Nos. which is innumerable.

13 All these died in g faith, and received not Sara.

4 Gen 11.4. e This foundation is fet against their tabernacles. & Cien. 17 19 and 21, 20 f As unlikely to beare children, as if he had beene flarke dead g In faisha which they had while they lined, and jollowed them enen so their grans.

the excellency of life , which fen-

ern . y fetting he contrary against it.

description of faith

fore out eyes things

4 H . The week counted of, by

3 He theweth the

Courch.

red or was before,

Gra. 5.25.

not die. Paul teacheth in

Abraham and

How fair worketh,

Metonymie , for the

shings promifed

were wont when

shey received the

shear religion , by

building of altars,

and eating on the

wame of the Lord.

4 Gen 21.10.

k Tried of the

1 A though the

primifer of iste

werem de in that

Mane Sithe up

₫ G-11.21.12

m From which

n For there was

not the trise and

the death , by

hee feemed alfo as

" Gen. 27. 28.19

at were to have

rifen againe.

G # 48,15.

Gen. 47.31.

* Gen 50.25.

. They were not

Afraid to bring

A Exed. 1,16.

Exed, a, it

2 Such pleafuret

ion , but he muit

need proucke

Gods wrath 4-

Exed. 12,22,

12 The red fen.

* Exet. 14,34.

q A notable 1%

Courseously and

did not onely not

kept them fafr.

an to her intges

and Prophets.

. Ind: 6.11.

S Inte 4 6.

bart them but alfo

a; Gideo , Barne,

friendly , fo that for

ample of Gods

\$ Iofb.6,13. A 16 Bait.

gain ch.m.

13 fericho.

14 K10-b

goodn Be.

* I .fb.6 :0.

as he could not en-

4 Exed 1.1.

10 lofepb.

as Mofes.

#ff: 7,22.

bim up.

Ifzac

o Iacobi

verse Leath of 1 fa-

at , but asit were

7 cm. 9 7

dea:h

pointed him to die

onery begoing Soine

and so aga nit hose

he octeened in tope.

promifes , to profe Be

Chap.xij. b This is the figure the promifes, but fawe them afarre off, and beleeued them, and received them thankefully, and i For the Patriarks confeiled that they were traungers and pilgrimes on the earth.

14 For they that fay fuch things, declare plainly, that they fecke a countrey.

15 And if they had beene mindfull of that coun-

trey, from whence they came out, they had leafure to have returned. 16 But now they defite a better, that is an hea-

nenly : wherefore God is not ashamed of them to be called their God; for he hath prepared for them a cirie.

17 Br faith 4 Abraham offered vp Isaac, when he wask ried, and he that had received the 1 pro-

mifes, offered his onely begotten formes 18 (To whom it was fail, & in face shall thy feed the called.)

For hee confidered that God was able to raife him vp euen from the dead : from m whence he receiusa him alfo after " a fort

20 8 by faith " Ifac bleffed Iacob and Efau. concerning ings to come.

219 By faith * Iacob when be was a dying bleffed both the formes of lofeph, and & leaning on

the end of is Raffe, worthipped God. 22 10 By faien* loicph when hee dyed, made mention of the departing of the children of Ifrael,

and gave commaindement of his bones. 13 " 4 B: faith Moles when he was born, was hid three moneths of his paren's, because they faw hee was a proper childe, neither of carea they the

kings & commandement. 24 By faith " Mofes when he was come to ag",

refused to be called the sonne of Pharaohs daugh-

25 And chose rather to I ffer aductivie with the people of Gad, then to enjoy the p pleafaces of finne for a featon. 26 Esteeming the rebuke of Christ greater ri-

ches, then the treasures of Eg. pt : for nec bad refpect voto the recompence of the reward

27 By faith he for fooke Egypt, and fear : dnot the hercenette of the king : for he codured , as hee tha faw him which is inuifible.

28 Through fairn he ordained the *Paffeouer and the fulion of blood, leaft hee that deftroyed

the first borne, should touch them. 29 . B, faith they & paffed through the red fea

as by drie land, which when the Egyptians had affayed to doe, they were fwallowed vp. 30 13 By faith the * walls of Iericho fell downe

after they were compaffed about feuen dayes,

31 14 B fein the 9 harlot & Rahab perished not with them which obeyed not, when & the had received the fpies t peaceably.

32 15 And what (hall I more fay? for the time would be too thort for me to tell of : Gedeon, of * Barac, and of * Sampson, and of * Lephte, also

of Dauid and Samuel, and of the Prophets: 33 Which through faith fubdued kingdom"s, wrought righteoufneile, obtained the f promifes, stopped the mouthes of lyons,

34 Quenched the violence of fire escaped the edge of the fworde, of weake were made ftrong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The women received their dead raifed to

Christ is our example. 101 life : other also were " racked , and would not be " He meanesh than deliuered, that they might receiue a better refutte
Antichus wrought,

36 And others have beene tryed by mockings clothing, fo were the and fcourgings , yea, moreover by bonds, and pri- faints brought to extreame fourtie, and confirmined

37 They were stoned, they were hewen afun- to line like tealls in der, they were tempted, they were flaine with the wilderniffes. fword, they wandred up and downe in x theepes tion taken of the fkinnes, and in goates fkinnes, being deftitute,a - circumitance of the

flicted, and torn ented : 38 Whom the world was not worthie of : they be maruelled at , by wandered in wildernetles and mountaines, and how much teprodennes, and caues of the earth.

39 16 And the seall through faith obtained good darke, yet at leogth report, and received y tot the promife.

40 God prouiding a berter thing for vs, that bired to ve, forbat they 2 without vs flould not be made perfile.

CHAP. XII.

I He doesh not onely by the examples of the Fathers before recited, exhort them to patience and conflancie, 3 but al o Christi, who was exby the example of Christ. 11 That the chaftenings of God hibited in our dayes. cannot be rightly sudged by the outward fenfe of our flefb.

16 An amplifica. rime . their faith is fo much the more to mifes of things to were in deed exhithere fair hand cura is as one, as is alfo then confectation and ones. y But fare Christ afarre iff. Z For their falua-

vp to runt e the

fline away all

fore va , as the

lefus bimfelfe onr

lingly ouercame

all the roughnede

ments.

x In vile and roug

W Herefore . 4 1 let vs also , seeing that we are compafied with fo great a cloud of witnesses. call away every thing that preffeth downe, and the finne that a har geth fo fast on : let vs run with pa- 4 Rem.6,4. coloff.3 8. tience the race that is fet before vs. ephc.4.34. 2 2 b Lorking vnto lefus the authour and fini- 1, per. 4, 44

ther of our faint, who for the cloy that was fet be- I An applying of fore him , endured the croffe , and despised the the somer examples , whereby we shame, and is fet at the right hand of the throne of ought to be stirred 3 3 Confider therefore him that endureth fuch whole race, ca-

fpeaking against of finners, least ye should be wea- flops and impediaried and faint in your mindes. 4 4 Ye haue not yet relifted voto blood, firi- a Fer finne befie-

geth us on all fides, ning agair ft finne.

5 And yee have forgotten the confolation fcape out which freaketh vnto you as vnto children , & My 2 He fetteth beforme, lifeite not the chaftening of the Lord, nei-

ther faint when thou art rebuked of him. 6 For whom the Lote loneth, hee chafteneth; captaine, who wile

and he fcourgeth enery fonne that he receiveth. 7 If yee endure chaftening, God offered him- of the fame way. felfe voto you as voto fonnes : for what fonne is it b As it were upon

the marke of our whom the father chafteneth not? 8 If therefore ye be without correction, where Whereas he had

of all are partakers, then are ye bastards, and not all kind of blessedfornes.

6 Moreouer wee have had the fathers of our willingly the 1800 bodies which corrected vs, & we gave them reve- mine of the crope. rence : fboul . we not much rather be in subjecti- 3 An amplification vino the father of spirits, that we might live? circumtiaoce of

10 7 For they verely for a few dayes chaftened the perfon, and the

yet the end of the matter prooperh it,

thiogs themfe ues, which he compareth betwirt themfelues : for how great is lefus in comparison of vs , and bow farre more grieneus things did be suffer their wee? 4 Hee takes has argument of the profit which commern to vs by G. di chaffisemeou voleffe wee be in fault. First of all because finne, or that rebelitous wickedu-ffe of our fielt, is by this meines turned. 5 Secouldy, because they are tellimonies flis fatherly good will sow ardevs, in fo much y rtey fliew themfelues to be baffards , which cannot ab de so be haft ened of God & Fice 3 11 6 Thirdly, it all men yee'd this righ, to fathers to whom nex af er G.d wee one this life , hat they may tightfully correct their children, fhail wee not be much mere fubicet to the conr Father , who is the Author of the spinitralland euerleiting ife? 7 An amplification of the same argument . Those farners baut corrected vs after their fantie, for fome fraile and tra iftrorie profites bur God chaneneth ard inttructeth vs for our fingnier pr. fte to make vs partakers of his horn elle: whi hairing anhough thefe our leufes doe not prefently perceines

Indg. 11,1. and f The fruit of the promiles 2 He Gemeth 20 meant the florie f that wamen of Savepta, whose some Eliasvailed againe from death candthe Shumamere , whafe fonne Elizens reflered to bes morber,

lelus the Mediatour.

2 The conclution.

ward coursgionfly

and keepe alwayes

(at farte forth as

we may) without

any itaggering or

d The description

of heart and cleane discouraged.

courfe , and fo , tha.

e Keepe a right

you there example

of good lefe for athers to fellow.

* Rom. 11.18.

o We moff line

go We must stu-

die co ed lie one

another , both in

docture and ex-

or backelliding oc

chew formication,

a mind , at gruerb

not to God his due

honour, which

Wickedneife bow

fenerely God will

al length ponish,

the horrible ex-

ample of Efau tenebeth vs.

₾ Gen. 25 33. Gen. 17 38.

g There was no place left for his

appeareth by the

when he was gine

out of bis fathers

hes brother to kill

Br Now he applie

eth the fame exbortation, to the

Propheticall and

Chiff compared

with Moles, after

ieftie of the Lawe

was fo great, how

great thinks you

that the glotie of

pel is ? And this

clarerh also parti-

S Exed. 19 16.

b Which might be

cularly.

kingly office of

him

ample of life

an offence.

We muft ef-

and a profane

in peace, and ho'i-

a night courfe, and

we muit goe for-

To the Hebrewes;

Sundrie et ortations. dome, which cannot be shaken, let vs have grace "By reverence is meant has bones By reverance is

vs after their owne pleafure, but he chaffened us whereby we may fo ferue God, that we may Please pamefaitnes which for our profite, that we might be partakers of his him with m renerence and a feare.

holineffe. 11 Now no chaffifing for the prefent feemeth to be io, ous, but grieuous : but afterward, it bringeth the quiet fruite of righteoufnetie, vnto them which are thereby exercited.

12 8 Wherefore life vp your hands which 4 hang downe, and your weaks knees.

13 And make " fraight fteps vnto your feete, of a wean that is ou. left that which is halding, be turned out of the way, but let it rather be healed.

14 4 9 Follow peace with all men, and holines, without the which no man thad fee the Lord.

15 10 Take heede, that no man full away from the grace of God : ler not root of bitternes fpring vp, and trouble you, leaft thereby many be defiled.

16 " Let there be no fornicatour, or prophane meile with all men. perfon as & Etau , which for one portion of meate

fold his buttright.

17 For ye know bow that afterward also when he would have inherited the bleffing, he was raiecled: for he found no s place to repentance, though f That no herefit, he fought that bloffing with teates.

18 12 For yee are not come vnto the se mount that might be a touched, nor ento burning fire, nor to blacknesse and darkenesse, and tempess,

mind, that is, fuch 19 Neither vnto the found of a trumper, and the voice of wordes, which they that heard it, excufed themfelues, & that the word flould not be spoken to them any more,

20 (For they were not able to abide that which was commainded, * yea, though a beaft touch the mountaine, it shall be stoned, or thrust through with a datt:

21 And so terrible was the i fight which appeared, that Mofes faid, I feare and quake.)

22 But ye are come vnto the mount Sion, and repentance: and it to the citie of the liuing God, the celestiall Hieru-

effects, what hisre. falem, and to the companie of innumerable Angels, pentance was , for 23 And to the affembly and congregation of the first borne, which are written in heaven, and to God the indge of all, and to the spirits of in and fight , he threatned k perfite men.

24 And to lefus the Mediatour of the new Teflament, and to the blood of fprinkling that fpeaketh better things then that of Abel.

25 13 See that ye despife not him that speaketh: for if they escaped not which refused him , y spake on earth; much more thall we not ofcape, if wee this fort, If the maturne away from him that fpeaketh from heaven.

26 14 Whole voice then shooke the earth and now hath declared, faying, 4 Yet I once more will I shake, not the earth onely, but also heaven.

Chrift and the Gof. 27 And this worde, Yet once more, fignlifeth consarifon he dethe remooning of those things which are shaken, 45 of things which are made with hands, that the things which are not thaken, may remaine.

28 15 Wherefore feeing wee receine a king-

souched with handes which was of a grefe and earthly matter. . . Exed. 20.19. * Exed. 19.11. i The forpe and forme which he fam, which was no counterfeit and forged frape, but a true one. k So he calleth them that are taken up into heaven, although one part of them doeth fleepe in the earth. 13 The applying of the former comparison, If it were not in will to contemne his worde which spake on the earth, how much leffe his voice which is from beauen? 14 He compare hithe fieldfaft mareflie of the Gospel, where with the whole world was stoken, and even the vorie frame of heaten was as it were aftonified, with the imall and ratifling found of the generalise by the Law. Age. 27. It appears the underly in this that the Proplet peaketh of the coaing eithe Sentite, that the growth mill be referred to the kingdome of Christ. 14 A general exhortation to line renerently and religionly vide the most happe fubrichon of 6 mightie a king, whors he bleffeth his most mightly, so doeth he most senerely energe the rebellious. And this is the lumme of a Christianlife, respecting the first rable,

godly feare. & Deuter. 4. 14; CHAP. XIII. t Hee grueth good leftens not onely for manners, 7 bas

29 For + euen out God is a confuring fire. their dueties.

Et & 1 brotherly loue continue.

All's for dollrine.

Et & 1 brotheris loue continue.

2 Be not fargetfull to entertaine firan- & Rim 14.10.

2 Be not fargetfull to entertaine firan- & Rim 14.10. gers for thereby forme have & received Angels in- He commert to to their houses vawates.

3 Remember them that are in bondes , as is charitie, effecte though ye were bound with them : and them that ally toward tranare in affliction, as a if ye were also affisiled in the gers, and such as bodies

4 A Mariage is honourable among an , and the bed widehled; but who remongers and adulterers and 193.

A Be formuch tra-* Mariage is honourable among all , and the * Gen. 18.3.

5 3 Let your conversation be without coue- ferie were yours, to fine fle, and be content with those things that ye a He commendate for his har harb field baue, for b ae hath faid,

6 % I will not faile thee, neither forfake thee: of men, and threats 7 So that wee may boldly fay , * The Lord is neth viter delline mine helper , neither will I feate whate man can againg whore doe varo me.

8 + Remembe: them which have the overfight adulterers. of you, which have declared vnto youthe warde 3 Coneconfeed, of God : whose faith follow, confidering what bath against which isfer beene the end of their conversation. I fefus Chrift a con ented mind yesterday, and to day, the same also is for euer.

9 Be not caried about with divers and strange given, doctrines : 6 for it is a good thing that the heart be & Even the Lord flablished with grace, and not with a meats, which himselfe. hane not profited them that have beene e occu- * 10,00.5.9.

10 7 Wee have an faltar, whereof they have against God. no authoritie to eare, which & ferue in the Taber- before ve the ex-

11 . For the bodies of those beafts whose blood Captaines , whom is brought into the holy place by the LighPrieft for we ought dilta finne, are burnt without the campe.

12 Therefore even Iesus, that he might fanctifie 5 He repeateth the people with his owne blood, suffered without the summe of the doctrine, to wit, the gate.

13 Let vs goe foorth to him therefore out of of all precepts of the campe, bearing his reproach.

we feeke one to come.

15 9 Let vs therefore by him offer the facrifice felues in Christ of praife alwayes to God, that is, the " fruite of the oney; for there lips, which confesse his Name.

the fecond table, the fumme whereas

Receit them in

n Reizgious and

ehed , as if their mi monie in all lours mongers and

with that which the Lord bath

t He setteth man amples of valiant

low. the onely ground maners, and that 14 & For here have we no continuing citie; but bught to quiet

and college on man faced worns. out the knowledge

of him, neither is et this day faued, neither fliallbe faued here giter. 6 He toucherh them which mixed an ex ernall worftip , and effectally the difference of meates, with the Gofpel, which doctrine bee plainely condemneth as cleane repugnant to the benefite of Christ. d By t'is one kind which concernesh the difference of cleane and uncleane meates, we have to underfland all the ceremoniall worflip. e Which observed the difference of them superfittously 7 He refuteth their erroue by an apt and fit comparison. They which in times pair ferued the Tabernacle, did not eate of the factifices whole blood was brought for finne into the boly place by the hie Prieft Moreouer thefe lacrifices did reprefeut Christ our offering. Therefore they cannot be pattakers of him which ferue the Tabernacle , that is, fuch as stand in the ferui. e of the Law : but let not vs be ashamed to follow him out of Hierufalem, from whence hee was cast out & fuffered : for in this also Ceriff, who is the truein, aufwereth that figure, in that he fuffered without the gate f B) the Alian, he meaneth the offerings, g Whereof they cannot be partakers which find-Alth you meant to nee offerings, g natter inc; cannato e parants within func-bornly returne the rites of the Liw. *Limit 4.11, and 6.30 and 16.17. \$ Hee goeth on further in this comparison, and flowerth that this also tignified vators, that the godly followers of Christ must as it were goet to of the world, bearing his croile. Mich. 10. 9 Now that those corporall facrifices are taken away, be teacheth vs that the true facrifices of confession nemrine, which consist partly in giving of bankes, and partly in liberalitie, with which factifices indeed God is new delighted, " Hofe,14.3.

16 To

The great hepheard.

16 To doe good, and to distribute forget not:

17 10 Obey them that have the overlight of you, and fubmit your felues : for they watch for your foules, as they that mult give accounts, that they may doe it with joy, and not with griefe : for that is vaprofitable for you.

hane a good confcience in all things, defiring to

as The last part of 19 And I defire you somewhat the more earneftly, that ye to doe, that I may bee restored to he Hebrewes, and

wifteth them confrom the dead our Lord lefes, the great thepheard from the Lord : and of the sheepe, through the blood of the ener-

Chap. j.

lasting Couenant,

To endure tentation: 102

21 Make you b petfect in all good workes, to b Make you fit doe his will, working in you that which is plea- or meets. Hence commeth fant in his fight through lefus Chrift, to whom bee that flying of the praife for ouer and ener, Amen. Fathers, that Ged

22 I beseech you also, breihren, suffer the trowneth his wordes of exhortation : for I have written vnto you in fawe words.

23 Know that our brother Timotheus is deliuered, with whom (if he come florily) I will fee

24 Salute all them that have the ouetlight of you and all the Saintes. They of Italie falute

25 Grace be with you all, Amen.

Written to the Hebrewes from Italie. and fent by Timotheus.

a That is , written THE GENERAL EPISTLE

OF IAMES.

CHAP. I.

4 He entreateth of patunce, 6 of faith, to if aflowlineffe convening purifies, 6 of faith, 10 G of lowlingle of minite misthmen. 3 That tentations come not God for enall, 17 because hee is the authors of all goodn-fie, as In what mater the word of lifemail be vectored.

Ames a feruant of God, and of the Lord Lefus Chrift, to the twelse Tribes, which are be featured abroad, falutation.

2. My brethren, count it exceeding 107,3 when yee fall fine diserstenal 108,5

into divers tenta ions,

4.3 Knowing that the d trying of your faith bringath forth parience,

4 And let patience have her perfect worke, that we may be perfect & enti r, lacking nothing. 5 If any of you licke wifedome, let him

aske of God, which giveth to all men liberally, and reproachesh no man, and it shallbagiuen him. 6 & But let him aske in faith, and f wauer not:

6 for he that wanereth, is like a wave of the lea, toft of the winde, and carried away.

7 Neither let that man thinke that he shall receive any thing of the Lord.

8 A double minded man is vnftable in s all his wayes.

9 7 Let the brother of blowe degree reloyce in that he is exalted:

10 8 Againe, he that is i rich, in that hee is

faire paffing an I most excellent veriese, is by this means inger-died in vs. d. That to here with your faith as trick, to we t, those manifolde t impositions. 6 The third nigument prop u del in toacer of an exborration, that time & contitual patren e may be defice hed from forged and for a time. The croffe is as it were v into a nene where with Goldbern politin and fine vs. Therefore the workeand effect of allfile tions, is the perfecting of vs in Carit. 3 An answere to a printy objection . It is eafily flyd, bu it is not to eafily done. He antiwere to that we needed in this cafe a faire other maner of wildome, then the wildome of man, to in age the feethings beit for vs., which are mait contrary to the fields. but yet we thall eatily obtaine the pefe of wited in entwer i kentrigh ly that is with a firte confidence of God, who is not boun it a find liberall. En mifedome he meanish the knimtedge of that dollarn: we reof nention was made before, to wit, where fore we are afflected of Got, and vot fruit we have to reage of affiction. A Matth. 7.7 mir 11.24 luke to good 14.13. and 16.23 f Why then what needs other Mediatour ? 6 A d grelfi ni or going afit. It bis matter, egainft prayers which are concerned with a doubling mi ide, whereas we have a certaine promife of Got. & this is y fecond part of the E. Artle g In all his thoughts and his dods. 7 He returned to his purpofe repeating he proposition, which is, that we must reloyce in the crosse, for it does have prefleve do was, bus exalters. In Wise is afflicted with powerse, or expressing the min time kind of examine. I before he could wish, he gives had offered on early to the farmer in own, how we emphise of profesering which is pler iec all to in : to wit, fo ibit no min iberefere pleafe himielie, but be fo went the most words of pride, I Who hath all things at his will-

made low : o for as the floure of the graffe, shall he vanish away.

the graffe withereth, and his floure falleth away, things themfelsete and the goodly shape of it perisheth : euen so shall for that they are the rich man wither away in all hisk wayes.

12 10 & Bleffed is the man, that endureth I ten- + E/4.40 6. tation: for when he is tryed, bee shall receive the 1. Pit 1.24 Crowne of life, which the Lord hath promifed to K prangemente them that love him.

13 11 Let no man fay when hee is m tempted, I to The conclusiam tempted of God; 12 for God cannot be temp- on : Therefore we sed with enil, neither tempreth he any man.

14 But eneric man is tempted, when hee is and he addeth a drawen away by his owne concupifcence, and is fourth arguments,

15 Then when luft hath conceived, it bringeth of all the firmer, forth " finne, and finne when it is inished, bringeth to wit, because we forth death.

16 13 Erre not my deare brethren.

17 Enery good gining and enery perfect gift is grace according from aboue, and comment downe from the o Fa- to the promite, ther of lights, with whom is no variable neite, nei- I As all in where ther F thalow of turning.

18 14 Of his owne 9 will begate he vs with the fire. The third part word of trueth, that we thould be as the r first fruits of this Eputie of his creatures.

19 Wherefore my deate brethren," let euery cendeth from out-

9 An ergument 11 For as when the funne sileth with heat, then nature of the

> bis mind, or doesh beare the croffe :

henderh the fumme to the clowne of

life , bas yet of o the promife by the Lord tryeth

wherein he def-

that is from alli-

Ctions whereby God triefh vs, to inwarde, that is, to those in tes two eleby we are firred vo to doe euill. The funme is this . Enery man is the author of thele tempta iers to himlelte, & nor God . for wee beate about in our bofornes that wicked corruption, which taketh accations by what meaner focuer, to fifthe up will motions in ve, wheoceout at leng h proceed wicked doings, and in conclusion followeth dealb & suit severed of them in White he is prossoked to die could in Here is a resion thewed, why God cannot bee the authour of early doing in vs, because hee d brech not cuill. 'n By finne is menet in this flate netual finne.' 13 A-n aher leafon taken of potraries. God is the aut our of all go dues, & fosthat bee at al wayes like himfeife how then can be be though to be authorn of enill? From h in won 15 the 'o in one and authors of all goon if. p He goeth min the me sphore; for the found by his armifold and found is kindes of surning in helb hour sideyears in the years, light and dargeniffe, 14 The fourth part concerning the extellencie and fruite of the words of God. The hunne is the I wee much bear the words of God most carefully and diligeouty, feeing it is the frede waterewirk God of his free fauo trand love hath begotten vs vito nimteire picking vs out of the number of his creatures. And the Apolite condemneth two faultes, World doe. greatly trouble vs to this matter, to win, for that we fo pleate out felices, that wee ha' lather speake out selves then heare God speaking, yea, wee fourte and are any se when wee are reprehended; against with the faults beckere the a reaccable & quer mind , and fech to one as in defirou, of puritie. b This is it which Paul eathern gracious, forwar, and good will, which is the foint rim of our falment in a distill were an hely distal of effence, taken one of the refinee of new filment.

for with fuch facrifices God is pleafed.

18 11 Pray for vs , for wee are affured that wee live honettly.

you more quickely. 20 The God of peace that brought againe

excufeth bimfelfe in that he hath vied but few words to comfort them , bauing fpent the Epittle in disputing : and faluteth certains brethien familiarly and friendly.

to notheman , cine or countrey, but to all the Lerves ginen rally, being now defperfed,

to We muft obey

the warnings and

our Ministers and

netion of the foules

which are commit-

this Epiftle , where

an he commendeth

his mioiftery to

tionance and in-

creale of graces

sed vnto them.

Elders , which watch for the fal-

admonitions of

uing lewes , of what Tribe foener they be , and are difperfed there w the whole world. . The first place or part touching comfort is afflictions, wherein we ought not to be call downe and be faint bearted , bur tather reloyce and be glad. e Seeing their cou-

5 To all the belee-

dition was miferable it that featte. ring absord , hee doesh well to begin as he doeth. a The first argu-

riegt, becaule out turb is used rorough afflich. cus . Whi hought to be most pace,

for four is behaueable for vs. S Am, ; . 3.

The record , Beegefe pattence , a

appointeth.

see and proude

Mat. 7,21. rom 2.14.

er Another ad-

heard , that wee

may frame our

lives according

to the prefeript

cause they that

very much hurr

\$7 Secondly , be-

caufe they lofe the

which corred not

by it the faults that

themfelues.

chiefelt vie of

Gods words.

16 He aideth ret-

&bereof.

monution. There-

fore is Gods word

Aomacke.

Iames.

Of faith at workes.

man be swift to heare, flowe to speake, and flowe

20 For the wrath of man doeth not accomplish the frighteoufnette of God.

f That which God 21 Wherefore lay apart all filthinesse, and fuperfluitie of malicloufoeffe, and receive with s By meekeneße, he meekenesse the word that is graffed in you, which meaneth modeffie, is able to faue your foules. and whatfoener is

contrary to an hau 22 4 15 And be yee doers of the word, and not hearers onely, 16 deceiving your owne felurs.

22 17 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his unaturall face in a glaffe.

24 For when he hath confidered himselfe, hee goeth his way, and forgetteth immediatly what maner of one he was.

25 Bu who so looketh in the perfect lawe of libertie, and continueth therein, hee not being a forgerfull hearer, but a door of the worke, thalloe fons, and those most bleffid in his x deed. weighty fift, be-

26 18 If any man among you feeme religious, doe otherwise, doe and refraineth not historque, but deceiuein his y owne heart, this mans religion is vaine.

27 19 Pure religion and vadehled before God, euen the Father is this, to visit the fatherleile, and widowes in their aduerfitie, and to keepe himfelfe unspotted of the world.

they know. " Het alludeth to that naturall foot, to which is contrary that puvitie where unto we are borne againe, the lively image whereof we behold in the Law. x Benauing him elfe fo : for workes doe fo we faith. . 8 The . bird ad monition : The word of Gud preferiberh a rule not onely to doe we I bu aifo to speake well, v The fountaine of all brabling, and curfed peaking, and jawe nefe as this , that men know not themselves. 15 The louith the true letuice of God flanderb in charitie toward our neighborns (especially foth as neede others helpe, as the fatheriesse and widower) and puttie of life. Z. To have a care of them, and so he/pe them as much as we can.

CHAP. II.

Hee fayth, that to have respect of persons is not agreeable to Christis fatth, 14 which to profeste in words is not enough, unteffe is we forme it alfcin deedes of mercie and charitie, at after the example of Abraham

My brethren , have not the faith of our glorious Lord Iefus Christ in respect of

2 For if there come into your company a man with a gold ring, and in goodly apparell, and

3 And yee have a respect to him that weareth the gay cloathing, and fay onto him, Sit thou here in a b goodly place, and fay vnto the poore, Stand shou there, or fit here vader my footstoole,

4 Are ye not partially in e your felues, and are become ludges of euill thoughts ?

4 Hearken my beloued breibien, hath not God chosen the poore of this world that they frould be rich in faith, and heires of the kingdome which he promifed to them that lone him?

6 But ye have despised the poore. 3 Doe not the rich oppresse you by tyranny, and doe they not draw you before the judgement leats?

7 Die not they blafpheme the worthy Name after which we be enamed?

not to doe) by this meanes with your felues sudged onem in to be preferred before another? a Hee thewerb that they are peruerte au naughrie ludges, which preferre the rich before the poore by that that God on the contrary lide preferreth the poore, whom he hash enriched with true riches, before the rich. d The needse and wretched, and (if we measure it after the opinion of the world) the verieft abielt of all men. 3 Secondly, he proqueth them to be madde men : for that the rich men are rather to be bolden exectable and curfed , confidering that they per'ecute the Church , and b'afpheme Christ : for hee speaketh of wicked and prophane rich men, fuch as the most part of them have beene alwayer, against whom hee fetteth the poore and abits. e Word for word , which is called Upon of you.

8 4 But if ye fulfill the froyall Law according to the Scripture, which faieth, Thou fhalt lone thy 4 The conclusineighbour as thy felfe, ye doe well.

9 But if yeoregard the perfons , yee commit G d prefcibeih finne, and are rebuked of the Law, as transgref- the accepting of

10 s For whofoeuer shall keepe the whole that we must walke Lawe, and yet faileth in one point, he is guiltie of way.

f The Low 15 faileth

II 6 For he that faid. Thou shalt not commit 16 be vey. and like the Kings high adulterie, fayd alfo. Thou shalt not kill Nowe way, for that it is though thou doest none adulterie, yet if thou plaine and mathous kill-it, thou art a transgreffour of the Law.

12 7 So speake ye, an 1 so doe, as they that shall be judged by the Law of libertie.

13 For there that be condemnation mercileffe freet, when we to him that the weth bot h mercie, and mercie reioyceth against condemnation.

14 8 W at asselictn it my brethren , though a ment to produe man frith, he hath taith, when he hath no workes? can that faith faue him?

n that faith faue film?

15 9 For if a brother or a fifter be naked and bours, which negled fom: 3 and definite of dayly food.

16 And one of you lay vnto them, Depart in peace: warme your felues, and fill your belies, not- does not oley withstanding ye glue them not those things, watch God . which cutare needful to the bodie, what helpet it?

17 Euen forthe faith, if it baue no workes, is of God tha , that dead in it felfe.

18 But i fome man might fay, Thou hast the he is ia hei guiltie fatte, and I have workes : thew me thy faith out of generally for the thy workes, and I will showe thee my faith by my breach of the

19 Thou beleeueft that there is one God : the refidue, thou doeft well; the deads also beleeve it, and g Not that all

but because re that 20 at But wile thou vaderftand , O thon vaine or akerh one title man that the faith which is without workes, is of the Law, offere

21 Was not Abraham our father k instified 6 A proofe: bethrough workes, 4 when he offered I faac his ionne caufe the Laweman ypon the altar?

22 Seeft thou not that the faith 1 wrought with and the felie fame, his workes? and through the workes was the faith the Law connot made in perfect.

23 And the Scripture was a fulfilled which faieth, of the whole trea-Abraham beleeved God, and it was imputed yn- tite we are your to him for righteoninefie and bee was called the this condition defriend of God.

Hiffied therefore , neither is that faith a itue tairb.

fore we should maintaine & cherish charitie and good will one towardes another,

the ned himfelfe to haus that faith which was not void of worker and sherefore

he re ejued a true settim nie when it was faid that saith was imputed to him for

nighteoufnelle. k Was he not by his worker kn wen and cound to be in fishea? for

know that a man is suftified. 4 Genef. 22. 10. I With ffeltuall and fruitfull with good workes. In That the faith was de aved to be a true faith. Ind that

by workes. a Then was the Seripture fulfilled . when it appeared plainely, how

freaketh not here of the causes of the effection, but be what effects we may

on Chaurie which cannot agree with persons, seeing

turnings, and that enery one par n igha bour , will out re may heize by any, kina of ducty s Aneste aiguthe fame co cluffe on . They do not

aab roully tocour other : or he teth off from the Command ments is of fo commodious for him, nay whole Lawe . althrwich be obterue nnes ave equal.

det the maintie of the Laws owner. ket is alwayes one be druided

curie fihe Lave by the mercie of God . bat in like

and who to doeth not fo, thall not rate of the grace of God. F He that is hard and currift against his neighbour, or elfe help thhim not , he foell find God an hard and rough ludge to himfelfeward. S The fitth place which hangeth verie well with the formet treatife, cuching a true and linely faith. And the proposition of this place is this : faith which briggeth not foorth workes, is not that faith whereby wee are justified, by an image of faith : or elfe this, they are not justified by faich , which fhewe nor the efte &t of faith. 9 The first reafontaken of a fimi. litule : L' a mau fay to one that is bungtie Fall thy belly, a d vergineth bim nothing , this thall not be true coattrie . fo it a man fay he believe . , and bri. geth forth no workes of his faith, his thall not be a rrue faith, but a cer aine dead thing fet out wich the name of faith, whereof no man bath to brag vuleffe he wil openly in curre representation, feeing that the cause is understood by the effects i N ty tous may euery man beate amme thy pride to Another realoutake of a ab'unditie: If fuch a faith were the true faith whereby were are suffified, the deutla should be julified, for they have that, but yet notwithtauds g they tremble, and are tot tu-11. The shird reaf, a from the example of Abraham, who no doubt had a true faith but hee in offering his fonne,

truely it was written of Abraham. & Gen. 15.6 rom. 4 3. galai 3.6. 24 11 Ye

? The fifth : Charitie which proceedeth from a perfons. there come in also a poore man in vile raiment,

erue fairb , cannot stand with the accepting of perfons : which hee proove th planely by fetting foorth their example, who with the reproach or diffusion of the poore, honour the A For if we knew

what Chrefts glary as, & efteemed it as we ought todoe, there would not be (uch respect of perfons as there is. * Leuit.9.15. dent. 1.17 and 16.

19. Pro. 24.23. b In a won forpfull and konomrable place.

e Hane vee not (which you ought Of the timeue.

12 Ye fee then how that of workes a man is

o justified, and not of P faith onely. 25 13 Likewife also was not & Rahab the barfor inftified through workes, w. en the had receiued the melfengers, & fent them out another was? 26 14 For as the body without & fpirit is dead,

even to the faith without works is dead, . It is presented to be

harh worker following it. p Of that dead and

B The fixt part or

place: Let no man

witurge (as most men amoitivufly doe)

authority to sudge

and centure others

caufethey prouoke

again t them felues,

which do fo curi-

condemne others,

guiltie and faul ie.

a Vnieße welur.

Acriske and cread

finding fault with

B Or , flumble.
3 The fenenth

place, touching

of the tongue, iny-

ned with the for-

mer , fo that it is

manifelt the rheie

is no wan which

may not timby be

feeing it is a raie

4 He Blewerk by

zyvo nimilnu les,

the tuiders of

the one takentiom

the budles of bor-

fines , how great

matters may be

brought to passe

by the good mo-

5 On he contraty

how great difcom-

modities aitle by

she intemperancie of the tongue,

rbroughout the

part he thewerh

deration of the

ies , the other from

vertue to bridle

ske tou; ue.

found raule withal,

the brideling

ethers

being themfelues

only and rigoroully

Gods feueritie

rigoroufly. a A reafon : Be-

sa The conclufe.

innified that bath

that faith which

on ; he is onely

frustles faith which you boat of. 13 A fourth reason taken from a life example of Rabab y bailot, who also projued by her workes that the was rultifier by a true fat h. 4 loft. 1,1 14 The conclution repeated againe : faith which bridgeth but forth fruits aud works, is not faith, but a dead carcafe,

CHAP. III.

3 To fh we that a Christian min wift governe kis tongue with the bride of faith anacharitie, 6 heed clareth the commodities and mifchiefes that infice thereof : 15 and how much mans we dome 17 differeth from

My i brethren, be not many mafters, 2 knowing that wee a shall receive the greater condemnation.

2 For in many things wee I finne all. 3 If any man finne not in word, he is a perfect man, and able to bridle all the body.

3 + Baholde, wee put bittes into the horfes mouthes, that they should obey vs, and wee turne about all their bodie.

4 Behold also the shippes, which though they be to great, and are driven of fince winds yet are they turned about with a very fmallrudder, whithe focuer the gouernous lifteth.

5 Euen fo the tongue is a little member, & boafteih of great things; i beholde, howe great a thing ceafe from this ma- a little fire kindleth.

6 And the tongue is fire, yea, ab worl le of wickednesse: is is the torque fet among our members, that it dehleth the whole bodie, and fetteth on hie the courfe of nature, and it is fet on fire of hell.

7 For the whole nature of beafts, & of birdes, and of creeping things, and things of the lea is tamed, and nath beene tamed of the nature of man.

8 But the tongue can no man tame. It si an vnruly euill, fall of deadly payfon.

9 Therewith blette we God euen the Father, and merewith curse we men, which are made after

the 7 fimilitude of God. 10 S Out of one mouth proceedeth blefting

and curling : my brethren , thefe things ought not fo to be. 11 Doeth a fountaine fend foorth at one place

fweete mater and bittet ? 12 Can the figge tree, my brethren, bring forth

oliues, either a vine figges? fo can no fountaine make both falt water and fweete. 13 9 Who is a wife man & endued with know-

ledge among your let him flow by good connerfation his works in meekeneffe of witedome.

14 But if yee haue bitter entrying and strife inyour hearts, reisy ce not, neither bel, ars against the trueth.

the enderhat men may formuch the more diligently give themselves to moderate 6 Amongit other faults of the rongue, the internal officially word at let win will & fpeaking enill of our neighbours, euen in them officially word at let win will be feed to an be y Hee denirin by two realens praifed by that man, that eferh curfed fpeakingson to our bitternest beduite man is the image of God, which wasforner reverences not, doth or bonous C. drimfelfe, & Secondly, because the or ter of na ure which Gou hash fe to things, will not fuffer things that are fo co coasy the one to the other , to flande the the other. 9 The eight part which haegeth with the formeter u, hing n ech melle of minde , against which he ferfeth equie and a contentions include beginning he stoppeth the mouth of the chiefe fountaine of all their mufch, fee, to wit, a falle perioration of wifedome, whereas notwithitanding there is no true wifedome, but that is beaucaly, and frameth out mindes to all kinde of true mos deration and fimplicaties

Chahemil' Hill 15 This wifedome descendeth not from de se

but is earthly, fenfuall, and deuilith. 16 For where enuying and strife is, there is fe-

dition, and all maner of enill works. 17 But the wifedome that is from aboue, is fift that keauenly wifepure, then perceable, gende, easie to be intreated, dame bring the forth full of d mercie and good frances, without judging, inat is heavenly and without hypocrifie.

18 10 And the finite of righteousnesses fowen things to God gloin peace, of them that make peace.

man, and forweth wife , referrith all of his meighbour. 10 Becaufe he

d He fetteth mer-

ey against the herre

world perswade hit felfe that they are miserable which list perseably & limply on the contrary fide the Apoftle propounceth that they finall at the length teater the barualt of peaceab'e righteoulues.

CHAP. 17.

I Hee reckoneth up the mischiefes that proceede of the worker of the flesh. 7 Hee exhorteth to hum: 111, \$ and to purge the heart 3 from fride, to backburng, 14 and the forgetfulne fe of our owne infimitie.

Rom : whence are wa res and contentions among you? are they not hence, entry of your I Hee goeth on pleafures, that fight in your members ?

2 Ye luft, and haue not : ye enuie, and desire argumen, condemimmoderately, and cannot obtaine : ye fight, and warre, and get nothing, 2 because ye aske not.

3 Ye aske and receiue not , because ye aske wit , mb ideled amilie, that yee might lay the fame on your plea- pleafores, and im-

4 3 Ye alulterers and a lulteresses, know yee for so much as the not that the amitte of the worlde is the enimite of Lord dots worthing God? Wholever therefore will be a friend of the to that they bring

world, maketh himfelfe the enemie of God. 5 + Doe ye thinke that the Scrip ure faveth in in whom they are, vaine . The ipirit that dwelleth in vs , lufteth after tormeore.

ennie ? 6 But the Scripture offereth more grace, and deth them by therefore faith, & God refitteth the proude, and

giveth grace to the humble. 7 & Submit your felues to God : renft the de- God the minuter

uill, and he will flee from you. 8 Drawe neere to God, and he will draw neere to asking things to you Cleanse your hands, ye finners, and purge which sture are

your hearts, ye double minded. 9 Suffer afflictions, and forow ye, and weepe : Low full, aske them let your laughter beturned into mourning, and to wicked purpo-

your joy into a heaninesse. ur 109 mto - neauthene.

10 ** Cast downe your selves before the Lotd, for why sub your

and he will lift you vp. 11 7 Speake not euill one of another, brethren, and fleafures are

He that speaketh euill of his brother, or bee that demued, to wir, condemneth his brother, speaketh euill of the Law, because that be and condemneth the Lawe; and if thou condem-the gineth him-eff the, Lawe, thou art not an observer of the discreeth himselfe. Law , but a judge.

from God, and breakerbibe band of that boly and spirituall mariage. 4 The taking away of an objection Indeede our mindes runne headlong into thefe vices, but we ought fo much the more diligently take heede of them: which care and durie that not be in wine, feeing tha Godreft feelt be fubburne, and guich that grace to the model and humble that furnous the state of the model and humble that furnous the state of the model and humble that furnous the state of the view. A prom.334. 1,peter.35 \$\frac{1}{2} \int pire \frac{1}{3} \frac{1}{2} \int \frac{1}{3} \ fore whereas wee abeyed the fuggettions of the deuill, wee mult fubmit our mindeato God , and refut the devill, with a certaine and affined hope of victorie : To be short, wee must employ our felues to come neete varo God by puritie and finceriue of life. 6 Hee greth on in the fame companion of contianes, & ferreth against thote prophane toyes an earnest forowe of minde, and against pride & artogance, bely modellin. a By this words the Grecians meant in beautiful content with financial in fig., which is to be frene in a cast downer counterance, & feile last were up'n the grand. To: Peter 56 + Heerepiehen feth moft thatpelly another double mischiele of pride; the ope 11, in that the proude and acrogate will have other men to live acc. diug to their will & pleasure, and therefore they will have other men to live acc. doe muit arrogantly condemne whatfor ust pleafeth the not. which thing caunos bee done without great inturie to our enely Lawe-maker, for by this meaner his Lavins are found fault withall, as not circumfpectly youngh written, and men chalenge that voto themselves which properly belongeth to God alone, in that they lay a Law vpon mens confciences,

forward in the fame ning certaine other contentions, to

by cheir effects, nothing els tottem

a He repreben-

name, woich are not alliamed to poe abcucto m ke and be per of their luds and pleatures, lantuil, or being

bri teled luttes

12 There

8 The other faule is this : that me a doe fo confiden:-Iy determine vpon thefe and thofe matters and butinelles , as though that every moment of their life did uot depend of God. 1. Cor. 4, 19. The conclusion of all the former treatife : The know. ledge of the will of God dpeth not ovely nothing at all profire , val-ffe the life be anfivera-

ble voto it , but alfo maketh the

erieuous.

finaes farre more

a He denounceth veter deitruct:on to the wilked and prophage rich men , and fuch as are drowned in their riotoufnelle, macking at their footile confidence opben at there is nothing indeed more vaine then fuch things.

more mighte then ye are, hath heard them, b Tee have pampe. red up your feines. e The Hetrewes call a day that is appointed to fotemme bankeiting, a day of flaughter or feafing.

a He applieth that to the poore, which be spake against the rich, evarning them to Wait for the Lords comming pariently , who will renenge the miuries which the rich men doe them.

Ann. 14.4. WC2 There is one Lawriner, which is able to fane, Said to deftroy, & Who art thou that judgest ano-

13 1 Goe to now we that fay. To day or to morow wee will goe into such a clrie, and continue there a yeere, and buy and fell, and get gaine,

14 (And yet ye cannot tell what fnakbe to morowe. For what is your life? It is even a vapour that appeareth for a little time, and afterward vanisheth

15 For that ye ought to fay A If the Lord will, and, If we live, we will doe this or that.

16 But now yee reloyce in your boaftings;all fuch reioycing is cuill.

17 9 Therefore to him that knoweth bow to do well, and doeth it not, to him it is finne. CHAP. V.

He threatnesh the rich with Gods fewere indgement, for their pale, 7 that the poore hearing the miserable ende of the rich, 8 m y patiently beare afflictions, in as lobdid, 14 euch in their defire fies.

Oe to nowe, ye rich men : weepe, and howle Gor your rolleries that shall come vpon you. 2. Your riches are corrupt, and your garments

are motheaten.

3 Your gold and filter is cankered, and the ruft of them thelbe a witnetle againft you, and thall cat your flesh, as it were fire. Ye have heaped up treafure for the last dayes.

4 Behold, the hire of the labourers, which have reaped your heldes (which is of you kept backe by a The Lord who is fraude) crieth, and the cries of them which have reaped, are entred into the a cares of the Lord of boaltes.

> y Yee have lived in pleasure on the earth, and in wantonnelle. Ye hane b nourithed your hearts, as in a c day of flaughter.

> 6 Yee have condemned, and have killed the iust and he bath not refisted you.

> 7 . Bee patient therefore, brethren, vnto the comming of the Lord. 3 Beholde, the husbandman waiteth for the precious fruite of the earth, and harblong patience for it, votill hee receive the former, and the latter raine.

> Be ye also patient therefore, and settle your hearts. for the comming of y Lord draweth neere.

> o 4 d Gradge not one against another, brethren, leaft yee be condemned; s behold, the judge

3 Theraking away of an objection : A'though his comming feeme to linger, vet at the leaft we must follow the husbandmon, who die pariently waite for the times that are proper for the fruites of the earth. And againe, God will not defeire the leaft inte of the time that he hath appointed. 4 Hee commendert Chullian parifeatt fore of that whereas other through imparience yie to accuse one another, the faithfull on the contary file complaine not, although they receive injurie d By gradeing, hee measeth a certaine inward a mp acting which betoken the im-patience. 7 The conclusion: The Lord is at the doore, who will defend his own, and reuroge his enemies, and therefore we need not to trouble our felues.

frandeth before the doore,

10 6 Take, my brethren, the Prophets for an ensample of suffering advertitie, and of long pa- 6 Because most tience, which have spoken in the Name of the men are wont to

11 Beholde, we count them bleffed which endure. Yee have heard of the patience of lob, and meanes toener. have knowen what e end the Lord made. For the be fetteth egainst Lord is very pit full and mercifull.

127 But bef. re all things, my brethren, 4 sweare whose patience not, neither by hauen, not by earth, nor by any o- had a most happy ther cathe; but let f your yea, be yea, and your nay, and , because God nay, least ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray, for lake th his. Is any merry Let him fine.

149 Is any ficke among your Let him call for the 7 Because even Elders of the Church, and let them pray for him, the belt men and anointhim with & soyle in the h Name of the formatimes through impatie

15 And the prayer of faith shall faue the sicke, out into pather. and the Lord shall raise him up and if he have com. sometime lesser, mitted i finnes, they shallbe forgiven him.

16 19 Acknowledge your faultes one to ano- warnerbysto ther, and pray one for another, that we may be hea- detell fuch wicther, and pray one for another, that ye may be been kednesse, and to led: it for the prayer of a righteous man availeth accustome our much, if it be feruent,

17 " Helias was a man fubiect to like paffions and true talke, as we are, and ne prayed earnestly that it might not f That that you raine, & it rained not on the earth for three yeeres have to fay or afand fixe moneths.

18 And he prayed againe: and the heaven gave hime if fingly, and without an outher rayne, and the earth brought forth her fruit.

19 12 Brethren, # If any of you bath erred will denie, denie if from the trueth, and some man bath & connerted simply and flatly.

20 Let him know that hee which hath conver- against all assidited the figner from going aftray out o' his way, ons, to wit, prayers shall faue a foule from death, and shall hide a mul- place both in fotitude of finnes.

obied , that it is good to secoli tniuries by what

that , the examples of the Fathers. full Father , never e Whatendthe

ence breake fometimes great ter , the Apolitie

tougues to fimple firme , fpeake or afand that that you

the best remedie row and iov. 9 He fheweth pe-

culiat'y , to what physicians especially wer must goe, when wer are diseased, to wir, to the prayers of the Elders , which then also coulde cure the bodie. (for fo much as the g ft of healing was then in force) and take away the chiefelt caufe of fick-relies and differ less by obtaining for the ficke shrough their prayers and exherent course of fick-relies and differ less by obtaining for the ficke shrough their prayers and exhortations, remission or finnes. Analysis of he sing; and nowe feeing wee have the gift no more, the figure is no longer necessary. h By calling on the Name of the Lord. s Hee hath reason in making m ntions of finnes, for difeafes are for the most part fint because of finnes, to Becaufe God partone h their finnes which confesse and acknowledge them, and nor theirs which matifie themselves, therefore the Apolile addeth , that wee ought freely to conferre one with another routhing those inwerde diseases , that Wee may belie one another with our prayers. It Hee commended prayers by the effectes that come of them, that all men may understand that there is no thing more effectuall then they are , fo that they proceede from a pure minde, t. Kings 17, 1 and 18,45, luke 4.15, 12 The taking away of an objection: All reprehensions are not confermed, seeing that on the contrary partitioners no shing more acceptable to God, then to call into the way a bio berthat was wandring out of the way. W Matth. 18, 15. k Hath called him backe from his

THE FIRST EPISTLE GE-

NERALL OF PETER.

CHAP. L

3 Hee extelleth Gods mercie bewed in Christ , which wee lay helde on by fasth, & pos Bo through hope, to whereof the Prophets foretelar. 13 Hee exharteth 15 to renounce she world, 23 and their former life, and fo wholly yeeld therefelues to God.

ETER an Aposile of IESVS CHRIST, to the strangers that dwell here and there throughour Pontus, Galatia, Cappadocia, Aua and

Bishynia,

2 Elect according to the a foreknowledge of to fpeake of the God the Father vnto b fanotification of the Spirit, flian life, restoneth

r Peter purposing first of the princi-

ples and beginnings of all Chil an actions, rifug farie bigher then nature, & ca-sying wealfor farre about the fame, but he thewesh y wer which are otherwise of nature finners, were through the free mercie of God the Fither first chosen from euerlating: then according to that everlatting decree, were by a certains fround crearion made his fonnes in Carift his onely begorren, by wof Spirit we are inwardly changed, & by whole blood we also are reconciled, to y end, that as Christ himfelfe role againe from the dead, we also might be received into that fame bezueoly & enertailing glary. a Or according to the surpofe of God, who never alteresh nor changeth the fame. b That being fet apart from the rest of the wicked world, shrough the working of the holy Ghoff, they footid econfectate to Ged, Ephe. s.s. through

e Enerlasting

2 Nowe her

What Way wee

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of God himlelfe

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Wee are not onely not outrenme

but also through

ons , wherein

th:cueball

fre weth by

through obedience and fprinkeling of the blood of lefus Christ . Grace and peace be multiplied wato you:

3 Bleffed be God, even the Father of our Lord lefas Chrift, which according to his aboundant mercie hath begotten vs againe voto a cliuely hope, by the refurrection of tell. SChrift from the

To an inheritance iromortall and vodefiled, and that withereth not, referred in heaven

5. 2 Which are kept by the power of God through faith vito faluation, which is prepared to be thewed in the dl. ft time.

6 Wherein ye reloyce, though now for a feafon (if neede require) ye are in beauineffe, through manifold tentat ons,

7 That the triall of your faith, being much more precious then golde that periffieth (though it be tried with fire) might be found voto jour praise, and honour and glory at the e appearing of Lefus Christ:

8 Whome yee have not feene, and yet love him, in whom now, though yee fee him not, yet doe you beleeve, and reloyce with loy vnfp. akea. ble and glorious,

9 Receiving the f ende of your faith, susn the faluation of your foules.

10 3 Of the which faluation the Prophets have inquired and fearched, which prophecled of the grace that should come vote you,

11 Searching when or at what time the Spirit which teftified before of Christ w. ich was in them, thould declare the fufferings that fhould come viito Christ, and the glory that should fol-

12 Voto whom it was revealed, that not vnto themselves, but vnto vs they shoulde minister the things which are shewed voto you by them which have preached voto you the Gospell by the holy Goods sent downe from headen, the which thir go the Angels defire to be-

13 4 Wherefore 8 girde up the loynes of your minde: be fober, sand truft b perfectly on that grace that is brought vato you ,7 in the reuela-

when as that great reftoring of tion of Jefus Chrift. all things fballbe. which all creatures looke for, Rom 8.19. e Ha frenkesh of the feered comming of Christ & Or, reward. 3 He puttern a dif-

ference betweene rine fichibithat is to fay that fat howhi hooly barb an eye to the duckrine of the Prophers and Aporles, and taile faith: Afterward bee maketh tivo degrees of one and the felfe fame faith, according to the maner of the disters recellations, when as indeeded it is business only faith. Thirdly, he taken, if the preaching of the Apostles in the win! ing of the reaching of the Prophers, although the latter end of the sayer 1 shelly the very Angels. I he abude the tothe prophecies of Ioeli, which was exhibited spon in day of Pentee flyin the Apofiles, as it were made first function of the holy Choi. which were constituted the first function of the forth Act. 6. 4 Hee goeth from fai h to hope, which is indeede a compinion that can not be fundred from fai h: and he vie h in argament taken of comprision. We ought not to be wearie in looking for fo excel one a this gowhich the very Angels waite for with great delire g This is a borrowed fpeach, taken of a common viage amough them . for by reason that they wore long garments, they could not transile unlife they geraled up theraforum : and hence it is that Christ fande , Let your loynes be geraed up. f He lettern foren verv briefly what maner of hope ours oughs to be, to wit, continuall, vn ill we en . y the thing we hope for then, what we have to hope for, to win grace (hat is, free faluation /remeated a vain the Gospell, and not that , that men due rath y and fondly promile to themfelnes. h Sound y and fingerely. 6 An argument to titte up our mindes, feeing that God doeth uot wait till wee feeke him , but cauferb fo great a enefit to be brought euen voto va. 7 Hee feer th out the ende of faith, least any man fhould promife himfelfe, either fomer or later that full faluation , to wit , the latter comming of Christ : and therewithall warneth vs, not to measure the dignitic of the Golgel according to the prefere fier, feeing that that which we are cove , is not yet truesitel,

14 8 As obedient children, not falhioning your felues vnto the former luftes of your igno-

15 But as he which hath called you, is holy to from faith and hope, to the be ye holy in a all maner of convertation.

16 9 Because it is written . Be ye holy, for I both , which are am holy.

17 10 And if yee call him Father, which with- dience : And ir one respect of person in geth according to every contineth in two mans worke, paffe the time of your dwelling here things, in renounin feare.

18 11 Knowing that yee were not redeemed which latter bare with corruptible things, as filuet and golde, from their beginning your vaine conue fation , received by the traditi- of that blodueffe wherein all mea ons of the fathers,

are botoe : but 19 + But with the precious blood of Christ, as botinelle proceso of a Lambe undefiled, and withou spot.

20 12 Which was pordeined before the k foun- of GOD, which dation of the world, but was declated in the last adepteth vs. and times for your lakes. 21 Which by his meanes doe beleene in the father and the

God that rasfed him from the dead , and gate shildren may be him glorie, that your faith and hope might be in of one dispose. 22 13 Hauing purified your foules in obeying 9 Hee thexest

the trueth through the Spirit, to * loue brotherly that fact fication does horseffaily without faining, loue one another with a pure follow adoptiheart feruently :

23 Being boitte anew, not of mortall feede, but \$ Levis. 11,44. 23 Being boine anew, not or morran ieeue, out 3 2000.
of immortall, by the word of God, who llueth and 344 19. 4. endureth for ener.

24 1+ For all + I fleih is at graffe, & all the glo. dinie guilhed time rie of man is as the floute of graff. The graffe wi- fatth and hope from falle, fo does thereth, and the floure falleth away.

25 15 But the worde of the Lord endureth for ence fewirg etter; and this is the worde which is preached as the quicke and mone you.

3 Hee paffeih fruites of them

> vaderstonde in the name of obeeing our lunes, and living godly :

de h trom the therefore regenerateth vs , that

& Luke 1,75.

20 As before be

Cod , againft ses entward marke, and earnell rene-

rence against value severitie. i If you will be called the fance of that Father, Denter, 10.17 rim 2.11 galat. 2.6. 11 Auexhortation wherein hee fetteth foorsh the excellencie and greatnesse of the heath of God the Failfer, in Lettitying ve by the dea b of his own- Sonne. And bee partly fetteth the putifyings of the Lawe against the thing it lette, that is, against the blood of Christ, and partly alto mens traditions which her condemneth as weerly vai e and superstitions, bee they never fo olde & ancient, 4 1. Cor 6.20 and 7 23 hebr 9,14.1 tohn.1.7.rewill 1 f. 12 The taking away of an objection : what was depeto the world before that Catift was feat into the worlde? was there no holine &: before, and was there no Church? The Apottle anfwererb , that Chift was orderned & appointed to redeeme & geliuer mankinde , bef. re ibai mankinde was ; much leffe was there any Church without him before his comming into the fielh . yet we sie happieft aboue the reft , to whome Christ was exhibited indiede, in this that hee bauing fuffered and overcome d'ach for vs , doeth nove moit effe duelly worke io vs by the verme of his Spirite, to create in ve faich hope, and charing. Y- Rom 16 15. Eibef 3.9. co. f. 1.26 a timoth 1. o. titut a 2. k Fremenerlafting. 13 Hee commendeth the practice of obedience that is , chitice 'earneftly heating into their heads againe , thir be fpeaketh not of any comm o chartie, & foch as protheir beads againe, thir be speaken out evapy of more contine, at non as pro-ceedeth from that our corrupt nation, but of that whose beginning is the brides of God, which purifieth our soules through the worde layed bolde on by faith, and ingredieth also in wia spiritual and everlating life, as God is much more and cruely lining. * Chap 2 17. reman. 2.10. cahef 4.2. why wee have neede of this beauenly generation . 'O wir , because that men , bee why we cante because it this nearlesty generation . Well, necate that men, beathering forte neuer forgreat; are of on the word of all true and found goodnesse, & Efat 40 6 1.mes, to I The word; (f.[b]) be well the weakeness of our me. ture, which is chief y to ber confidered in the fieft it felfe is againe, leaft any men should fe he that (piritual) force and vertue in frined imagina ions, the Apofile calleth vs packe to y word of God: teaching vs furthermore, that there is no other worde of the Lord to beelooked for then this which is preached, in Which onely wee muft truft,

onely

CHAP CHAP

I. Peter.

Priefihood, an holy nation, a people fet at liber - Entel, 19,69 tie, that ye should shew foorth the vertues of him that hath called you out of darknesse into his marueilous light,

10 & Which in time past were not a people, yet are now the people of God : which in time past were not voder mercy, but now have obteined

11 9 Dearely beloued, 10 I befeech you, as fran- em. 9.25. gets and pilgrims, " 11 abiteine from fleshly lufts 9 Hereturneth to 12 which fight against the foule,

12 13 % And have your convertation honest among the Gentiles, that they waich speake eaill of we ought to live you as of eutil doess, 14 may by your good workes bolily . To wit, which they shall fee, girifie God in the day of citizent of heaven b vilitation.

13 " Therefore fubmit your felues vnto ought to line accall manner ordinance of man 16 for the Lordes Lawe, just of this fake, 17 whether it be ento the King, as ento the world, which is fuperiour.

14 Or vinto gouernours, as vinto them that are of the heauenly fent of nim, 18 for the punishment of enill doers, we be thangers and for the praise of there that doe well-

15 19 For fo is the will of God, that by well doing yee may put to filence the ignorance of the gatat, 5.15. foolith men,

16 As free , and not as having the libertie for children of God a cloake of maliciousoesse, but as the fernants of ding to the ff ft,

17 20 d Honour all men : + loue e brotherly fel- to that corrupt lowship : feare God : honour the King.

13 & 21 Seruants, be subiect to your mafters Therefore fleshiy with all feare, not onely to the good and courte- motions ought ons, but also to the froward.

19 " as For this is thanke worthie, if a man 12 The third are

that generall exhortation to A reason why and therefore we mail con upt , but in the world. * Rom. 3,14. 11 Another are gumeot: The

line not accorthat is , accost ing nature, bu accord og to the fpuit. nor to beaterule

gument . for although those luftes flatter vs, wet they ceafe not

to fight against our faluation. 13 The fourth argument , tiken of the profit of fo doing : for by this meanes also wer provide for our good name and e imation, whileft wee compell them at length to change their mindes, which speake euill of vs. S. Chap. 3, 16. 14 The fifth argument, which arfo is of great force : Because the glory of God is greatly fet footh by that meanes , whileit by example of our boneit life , euen the moit prophane men are brought voto G. d, and fubmit them. selves voto him. A Matth j ts. b When Gia fall alfo hauemerey in them. uerally every mans duety. And first of all he speaketh of bodelience which is due both to the Lawes, and also to the Magistrates both higher & lower * Rom. 13, 12. c By ordinances, is meant the framing of ordering of civil government which be calleth ordinance of man, not because manenum need it, but because it is proper to men. 16 The first argument : because the Lord is the nothour and renenger of the policie of men, tha is, which is fer amongst men and therefore the true fernants of the Lord must above all others be deligent observers of this order. 17 He pre-uenterha cautil which is made by some, y say they will obey Kings & the higher Ma strates and ver contenue their minitters; as though their minitters were nor a med with their authoritie which fent them. 18 The fecond argument taken of the end of this order, who his not onely most profitable, but also very necessary : fering that by this meanes vertue is rewarded, and vice punished; wherein y quietnell; and happinelfe of this live conditeth. 19 Hee declareth the first angument more amply, thewing that Christian libertie doeth among it alshings least, or not ap all contr. berringto wingto cast off the bridle of Lawes (as at that time tome altogerber vnskilfull in the kingdome of God reported) but rather in this, hat living holdy according to the will of God, wer in old make manifelt to all men, that the Gofpel is not a cloake for tinne &wickednesse, feeing we are in such fort free, that yet we are fill the frenants of God, and not of finne, no He divideth the civil life of man, by occasion of those things which he spale into two generall paristic wir. into those dueties which private men o we to private men, and especially the faithfull to the faithfull. So in a that subjection whereby inferious are sound to their superious: but 6, that Kings le not made equal to God, seeing that sear is due to God, and honour to Kings de Be charmable and duitefull towardes oil men. Chap 1, 12. 1 m. 13 10. e i he afirm lie & fellowfort of the brethern, as Zac. 11.14. 2 Esher 3.6 colef. 3511. 21 He goe h to the duetie of fe. uants towards then marters, which he deferibeth with thefe boundes that ferusure fubmit themfelues willingly and not by couffiaint, not on-ly to the good and courteous, but alfo to the froward and fliarpe ratters. 7 2. Cor 7, 10. 22 The t-king away of an objection indeed the condition of fernance is hard effectably if they have froward

ma iers : tur : in then fubirction that be fo much the more acceptable to God, if

his will premaile more with fernants, then the malters injuries.

CHAP, IL

2 He exhorteth the newe barne in faith, to leade their lines answerable to the same: 6 and least their faith should flagger, he bringeth in that which was foretolde touching Christ. 11 Then hee willeth them to be obedient to Magetrates, at and that they patiently beare advertite after Christs example.

W Herfore, 4 1 laying afrile all malicioufneffe, and all guile, and diffigulation, and enuie, and

all cuill speaking, As a newe borne babes defire that fin-2

cere milke of the worde, that yee may growe

3 Because yee haue tasted that the Lord is bountifull.

4 4 To whome comming as vnto a living stone, disallowed of men, but chosen of God and precious.

yee also as linely stones, be made a spicituall bouse, san holy & Priesthood to offer vp spirituall facrifices acceptable to God by Icsus

Caria. 6 6 Wherefore also it is conteyned in the tion , the first mem- Scripture, " Beholde, I put in Sion a chiefe cornerfrome, elect and precious; and hee that beleeueth

therein, thall not be athamed. 7 7 Vato you therefore which beloeue, it is precious: but voto them which be disobedient, the * frome which the builders disallowed, the same is

made the head of the corner,

8 And a 1/2 ftone to ftumble at , and a rocke word, drawing and of offence, even to them which flumble at the worde, being dilobedient, vnto the which thing they were egen ordained.

9 8 But yee are a chosen generation , a soyali

i: were growe vp an that fpititua!! leth it, Syncere, not onely because it is a most pure thing, but also that we should take heede of them which corrupter. a Asset ommets new men. 3 He commendeth that frictional nourishment for the sweetenede and picture of it. # Or, dee safe. 4 He goeth on forward in the faine exhortation , and vieth another kinde of boro wed speech, alluding to the Temple. Therefore he layeth, that the compapie of the faithful is as it were a certaine boly & spiritual building, built of linely stones, the foundation whereof is Chill, as a lively stone suffering all that are Layhed voto bun with his liuing vertue, and knitting them together with himfelfe, although this fo great a treafure be negleched of men. 5 Going for ward in the fame inmilitude, he compareth vs nowe to Priestes placed to this ende in that fpirismall temple, that wee finald ferue him with fpicituall worfhip, that is, with ho-Lineile an i righteoufnes, but as the temple, fo is the Prietthood built vpon Christ, to whom one ly all our fruituall offerings are a cep.ed. Renel. 1.6. 6 He property in the teitimonic of the Prophet E(a) E(at 18, 16, rom. 9,33. 7 By ueth it by the testimonie of the Prophet Elai fetting the most bleffed condition of the beleeuers, and the most miferable of the rebellious one against another, he pricketh for ward the beleeners, and trium, he.h. ouer the other, and alfo preueneth an offence which arifeth bereef, that none doe more refit tihis doctrine o: the G ifpell, then they which are chiefelt amongit the people of God, as were at that time that Peter wrote thefe things, the Procues and Elders, and Scines. Toeiefore be anfwereth firtt of all y there is no caufe why any man thould be altonified at rais their ftubouinnelle, as though it were a ftraige matter, seeing we have beene ferewarned to long before, that it should fo come paife : and moreover, that it pl-afed God to create and make certaine to this felfe fame purpole, that the Sonne of God might be glorified in their full condemnation. Thirdly, for that the glory of Cariff is hereby fer footb greatly, whereas notwithflanding Chrift : emaineth the fure nead of his Church, and they that it imble at him calt downe and ouerthrow themse'ues, and not Christ. Fourthly, although they be crea ed to this ende and phipofe, yet their fall and decay is n tio be attilbuied to God, but to their owne obstinate stubburmoesie which commeth betweene Gods deutee, and the execution thereof or their condemnation, and is the true and proper caule of their detruction. & Pfal, 118, 21 matt 21,41. alt.411. % Lja. 8, 14, reis. 9.33. 8 The contrary mem ver. to wit, he deferibeth the frigulat excellencie of the elect : & alf) left any min fhou'd doubt whether bee be chofen or not the Apolitic callect vs back- to the effectuall calling, that is, to the voyce of the Gofpell is u ding both in ou eases and mindes by the nurward preaching and San craments , twocteby weetnay certeinly under tand that enertaining decree of our fa'urrion (which other wife a most feoret & bidden) and that through the onely mer . v of Got, who freely church and callerb vs. Therefore this onely remainerh, fav: b he , that by all meanes possible wee fer foorth fo great goodnesse of the most mighzie God.

hebr. 12,1

. P.om 6.4.

enhel.4,23.

col 3,8. s Hauing laid for the foundation the Spirit of God effe. Chually weaking by the word , and bruing built therespon three vertues swhich are the grounds of all Christian actions, to wir, faith, hope and charitie: now he proceedeth to a generall exhorra-

ber whereof it, that wee fire all flieve, both of fecter and also oven malice. a The fecond is. that being newly begatten and borne of the new feede of the vacourupt fucking greedily the fame word at muke, we fhould more and more as

it to offend God . by whose good will and appointment, he knoweth this bute den is layd upon him.

ag He mittigateth the grieuouineffe of fernitude, while he fnewern plaine-Iv that Ch itt died alfo for feiua.tt, that they flould beare fo much the more patiently this inequality beswixt men which are of one felfefame nature , more. ouer fetting before them Chill that Lord of Lords for an enfample, he fignifieth that they cannot but feeme too delicate, which

fliew themfeluss

* Celoff. 3, 13.

ephef. 5, 12.

place he fetterh

duetie to tweir

husbands, com-

manding them to

a lie fpeakerh

namely of them

evhich had buf-

hands that were

not Chritians,

which ought fo

much the more be

fubiedt to their bushands, that by

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chafte conuerfa-

gaine then to the

3 He condemneth

teth foorth their

the rior and excelle of women and fet-

1.Tim.1.9.

tion they may

he obedienz

f Breaufe he ma- for f conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when we be buffeted for your faults, yee take it patiently ; but and if when ye doe well, ve fuffer wrong and take it patiently, this is acceptable to God.

21 23 For herevnto we are called for Christ alfo suffered for you, leaving you an a example that ye frould follow his fteps

22 * Who did no finne, neither was there guile found in his mouth.

23 Who when he was reniled, reniled not againe : when hee fuffered , he threatned not , but 24 committed it to him 25 that judgeth righte-

24 * 26 Who his owne felfe bare our finnes in his body on the tree, that we being dead to finne, should live in righteousnesse, by whose stripes ye were healed.

25 For ye were as theepe going aftray: but are now returned vnto the Shepheard and Bishop of your foules.

more grieued in bearing of injuries, ben Christ himselse who was most just, & most sharply of al afficted, and yet was molt patient. g. A corrowed kinde of jeetch liken if painters and schoolmafters. * Efai.3.9. 1. John 3.5 24. He finewesh them a teimedicagainti limiters, to wit, that they commend their caule to God, by the enlample of Chritt. 25 Heefeemeth now to turne his speech to mallers , which have also theastelues a master and judge in heaven : who will justly revenge the iniuries that are done to feruacts without any respect of persons. * Ejat.53.5. mat \$,17 16. He calleth the fervants backe from the confideration of the enturies erhich they are continained to beare, to thinke voon the greatnelle, and the end of the benefite receiued of Chilft.

CHAP. III.

s That Chriffian women fould not contemne their hufbandes, though they be infidels. 5 Her bringeth in examples of godly Women. 8 Generall exhortations, 14 passently tobeare perfecusions, 15 and boldly to yeeld a reason of their faith. 18 Christes example.

Ikewise * 1 let the wines besubied to their husbands,2 that eyen they which obey not the word, may without the word be won by the convertation of the wives.

2 While they behold your pure conversation which is with feare:

3 * 3 Whose apparelling let it not bee that outward, with broidered haire, and gold put about,

or in putting on of apparell: 4 But let it bee the a hidden man of the heart. which confider h in the incorruption of a meeke

and quiet spirit, which is before God a thing much fer by.

5 4 For euen after this manner in time past did the holy women, which trufted in God, tire themfelues, and were lubied to their husbands.

6 As Sara obeyed Abraham, and * called him Sir : whose daughters ye are, while ye doe well, s not being afraid of any terrour.

7 * 6 Likewise ye husbands, c dwell with them as men of a knowledge , 7 giving e honout vnto

true apparelling fuch as is precious before God:to wit, y inward & incorruptible which confifteeb in a meeke and quiet fpirit. A Who bath bis feate faltened in heart fo that the hid ma is tet against you ward de king of the body . b Precious indeed, and so taken of God. 4 An argument taken of the example of women, and especially of Sara, who was the mother of all beleeuers * G/n 18.12. 5 Be ause ewomen are of nature fearefull, hee giveth them to vaderlier 1, that he require h of them that fubitetion, which is not wrong out of them either by force or feate.

* t Cor. 7, 3. 6 He teacheth busbands alfo their dueties, to wit that the more understanding and wisedome they have, the more wisely and circumspectly they behaue hemselver. c Doe all the dueries of wedlocke. d The more wisedome she bushand bath, the more circumfrectly bee mult behaue himfelfe in bearing thole discommodities, which through y womans weakenesse oftrimes cause tiou ble both to the hisbard Sc the wife 7 The fecond argument, because wife not-Withflanding ther fhe is wealer by nature the the man, is an excellent instrument of the man made to farre moit excellent yfer: wherevpon it followeth that the is not therefore to be neglected because the is weake, but on the contrariepact siee ought to be formuch the more cared for. e Having an boneft care of her.

the woman, as voto the weaker f veffell, 8 euen as they which are heires together of the g grace of f The wiman is cal-

life, 9 that your prayers be not interrupted. 8 to Finally, be ye all of one mind : one suffer Hebrewes, because with another : loue as brethren , be pittifull , be the husband vieth

9 * 12 Not rendring euill for euill, neither re- fully before Ged. buke for rebuke: but contrariwife bleffe,14 know- 8 The third arguing that ye are therevnto called that ye should ment forthat they

be neires of bloffing, 10 * 13 For if any man long after life, and to felt (that is to fay, h fee good dayes, let him refraine his tongue from in the benefit of e-

euill, and his lips that they speake no guile. II * Let him eschew euill and doe good : let quall as touching him feeke peace and follow after it.

12 For the eyes of the Lord are over the right at home, and thereteous, and his cares are open unto their prayers: fore they are not and the i face of the Lord is against them that do to be despised al-

13 14 And who is it that will harme you, if ye g Of that gracious follow that which is good?

14 * Notwithstanding bleffed are ye, if ye suffer for tignteonineile fake. 15 Yea, * feare not uen vi. their k feare, neither be troubled.

15 But I fanctifie the Lord God in your hearts, gument, All braw-16 and be ready alwayes to give an answere to e- mait be esche wed, tiery man that asketh you a reason of the hope that because they binis in you, with meekneffe and reuerence.

16 Hauing a good confcience, that when they of God wherevnto speake enill of you as of cuill doers, they may be both the husband athamed which flander your good conversation in and the wife are Chrift.

17 17 For it is better (if the will of God be fo) to common exhote that ye fuffer for well doing, then for euill doing, tatious and com-18 * 18 For Christ also hath once suffered for and whatsoever

finnes, 19 the just for the vniust, 10 that he might things pertaine to

led a vefell after the manner of the her as his fellow de helper to line taunare equall in that which is the chies terualliife) which otherwise are vuethe governance though they be

Weake. and free benefice wherety we have enerlafting life gi-9 The fourth ar-

der prayers, and the whole feruice

the maintenance of peace and mucuali

loue. Prouerb. 17,13. and 20,12. matt 5.39 rom. 12,17. 1. thef. 5,15. 11 We must cor onely not recompence injurie for injurie, but wee must also recompence then with benefites. 12 An argument taken of compatiton. Seeing that wee our feiues are called uf God whom we offend fo often, to fo great a benefite (fo farre is hee from revenging the injuries which we doe vnto him Miall we rather make our felues voworthy of fo great bountifulneste, then forgine one anothers faults? And from this reife to the end of the chapter, there is a d greffion or going from the matter he is in hand with, to exhort ve valiantly to beare afflictions. * Pfal. 13 A fecret obiection . But this our patience fhallbe nothing els but a fielding Sc hardening of wicked in their wickednesse, to make them to fet vyon vi more boldly, and to dettroy vs. (Nay faith the Apolile by the words of David) to live without doing hurt, and to follow after peace when it fleeth away, is the way to the happie and quiet peace. And if to be any man be afflicted for doing intly, the Lord make, hall things, and will in his time deliner the godly, which coverns him, and will deltring the wicked. h. Leade a hit field and happy life. * Efizz 1, 16. I This word (Face) after the mines of the Helvines, is taken for (anger.) 14. The found argument: when the wilked are prounted, they are more way ward : therefore they mult rather be ouercome with good turner. And if they cannot be gotten by that meaner also, yet notwithit anding wee shall be bleffed, it we suffer for righteousoeffe fake. * Matth 5,10. 15 A most certaine counsell in atfictions, oe they sever fo terrible, to be at a conftant minde, and to fland fact. But how flull we attainevuto it? If wee fact file God in our miode & hearts, that is to fay, if wee reft voon him, as one that is Almighty, that love in mankinde, that is good and true indeede. * Efai. 3, 12, 13. k Be not diffused as they are. I Give him all praife and glory, and hang early on him 16. Hee will have vs when wer are afficited for righteous wellelake, to be carefull not for redeening of our life, either with denying or renuncing the trueth, or with like violence, or any fuch meanestbut raches to give an account of our faith boldly, 3c yet with a meeke fpirit, & full of godly renerence, that the ensuries may not have any thing justly to object bur may sather be a Carned of themfelues. 17 A reafon which standerh upon two general trules of Christianitie, which notwith standing all men allow not of. The one is, if we mult needs fuffer afflictious, it is better t fuffer syrongfully then rightfully : y other is this, because we are so assisted, now by happe, but by the will of our God * Rom 5, 6, beer 9, 15. IS A proofe of either of the rules, by the example of Christ himfilte out chiefe paterne who was afflicted, not for his owne ties (which were none) but for ours, & that according tu bis Faibers l'eciee. 19 An argument taken of comparison: Carift the inft fulfered for vs that are voint, and inall it griege vs that are voint to fuffer for the inter cause? acknowler argument being party taken of things couples together, to wit, because Chirik bringen by to his Father that same way that he were kimsel'e, and partly from the cause efficient to wit, because Chirik is not only set before vs for an example to follow, but also bee holderb vs vp by bis vertue in all the difficulties of this life , vntill be bring vs to his Father.

21 Another Argu-

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bring vs to God, 11 and was put to death concerpreached also voto the dead, that they might be ning the " flesh, but was quickened by the spirit. 19 12 By 8 the which he also went, and prea-

condemned according to men in the field, but might live according to God in the spirit.

ched vnto the | fpirits that are in prison. 20 Wnich were in time palled disobedient.

when a once the long fuffering of God abode in the dayes of * Noe, while the Arke was preparing, wherein few, that is, eight o foules were laued in the water.

21 3 Whereof the baptifme that now is, an fwering that figure, (which is not a putting away of the filth of the flesh, but a confident demaunding which a good confcience maketh to P God) faueth vs also 24 by the refurrection of Iefes Christ.

22 Weich is at the right hand of God, gone into beauen, to whom the Angels, and Powers, and might are subject.

be foule felt the formors of death. az A fecret obiection Christindeed might do this, but what is shat to vs? yet (faith the Apollle) for Christ bath thewed fourth this vertue in all ages both to the preferuetion of the godly, were they never fo few and miferable, and to sevenge the recellion of his enemies, as is appeared by the hittorie of the flood : for Christ is he which in those dayes (when God through his patience appointed a time of repensance to the worle) was prefent not in corporall prefence, but by his diurne versue, preaching repentance even by the mouth of Noe himfelfe who then prepared the Arke , to those disobedient spirit which are now in priton waiting for the full recompense of their rebellion , and faned those fewe (that is, eight onely persons) in the water.

By the vertue of which Spirit, that is to fay of the diminity: therefore this word, Spirit, cannot in this place taken for the foule, vuletie we will fay, that Christ was raifed up againe, and quickened by the vertue of his foule. | He calle h them fpirits , in respect of his time , not in refpect of the time that they were in the flesh in This word (once) sheweth that there was a furthermost day appointed, and if that were once past, there should be no more. * Gen. 6.14 mat 24. 33. luke 17. 26. o Meu. 13 A proportional applying of the former example to the times which followed the comming of Christ: for that preferences of Noe in the water, was a figure of our Baptiline, not as though that materiall water of Baptilme fauethys, as those waters which bare up the Atke faued Noe, but because Christ with his inward vertue, which the outward Baptifine shadoweth, preferreth vs being washed, so that wee may call vpon God with a good conscience. p The conscience being santified may freely call upon God. 14 That lel e fame vertue, whereby Christ rose againe, and now being carried vuto beanen, bath received all power, deeth at this day defend and raefeine vs. CHAP. IV.

t He bringeth in Christs example and applicablit 6 to the mortifieng of the flift, especially commending Charity: 12 And so intresteth of patience, 17 That it is necessary that correction begin at the Church.

Construct then as Christ bath suffered for vs in the fieth, arme your felues likewife with the fame mind, which is that he which bath fuffered in the fleih, hath ceafed from finne,

2 That he henceforward should live (as much time as a remaineth in the fleth) not after the lufts of men , but after the will of God.

3 * 4 For it is sufficient for vs that we have spent the time past of the life, after the lust b of the Gentiles walking in wantonnes, lufts, drunkennes, in

gluttony, drinkings, and in abominable idolatries. 4 3 Wherein it feemeth to them cftrange, that ye runne not with them vnto the fame excelle of

riot : therefore speake they euill of you. 5 Which shall give account to him, that is ready to judge quicke and dead.

6 4 For voto this purpose was the Gospell

vertue of the ho'y Shoft that wee may lead the reft of our life which remaineth. after the will of God, ASs much of this prefent life as remeinth yet to be passed out. * Ephol 4 22, 2 By porting value minds of the different profour former he led in the filth of finne, he calleth vs to earnest repentan e. b Wickelly and licentionfly after the maner of the Gentiles. 3 That wee be not moved with the enemies perue fe and flindernus judgements of va , wee have to feragainit them that last indgement ofGod which remained for them, for some, whether they bee then found living, or were dead before, thall escape it. t They thinke it a new and ffrange matter 4 & digreffion because her made meore o of the last general indgement. Aud be preuen erb an ob. Gion , that feeing Chrift came very lately, they may feeme to be excusable which died before. But this y Apostle denierh for (aith he) this felfe fame Golpell was preached voto them alfor (for he fpeaketh

onto the lewes) and that to the fame end that I now preach it vote you , so wit, that the flesh being abolished & pur aways that is to fay, that wicked & naughtie ruption which reigneth in men) they found fuffer themlelues to be gourned be the vertue of the Spirit of God.

7 5 Now the end of all things is at hand. Bee ye therefore fober, and watching in prayer,

8 6 But about all things have feruent loue a- , He returneth to mong you : * for love shall cover the multitude his purpose, ving of finnes.

9 7 Be ye * harberous one to another, without france of the time, grudging.

10 8 * Let every man as he hath received the ead is at band,

gift, minister the fame one to another, 9 as good must fo much the difpofers of the manifold grace of God.

II to If any man fpeake, let him Speake as the watch and pray words of God. If any man minister , let him doe it of minde, as of the ability which God ministreth, that God 6 He commenin all things may bee glorified through lefus dech charity of Christ, to whom is praise and dominion for euer, ther, because it and east , Amen.

12 "Dearely beloned , thinke it not d ftrange busy a multitude ra concerning the fiery triall, which is among you of finues, and therefore preferto prooue you as though fome thrange thing were ueth and maintain come vnto you.

13 But reloyce, inalmuch as ye are partakers concord : for they that love one anoof Christs fufferings, that when his glory thall ap- ther, doe easily peare, ye may be glad and reioyce.

14 * 14 If ye be railed vpon for the Name of ther their offences. Chrift , bleffed are yee : for the efpirit of glorie 7 Of all the duand of God refteth vpon you; which on their ties of charity, he part is euil fpoken of , but on your part is glo- commendeth one, rified.

15 15 But let none of you fuffer as a murtherer, moit necessary, or as a thiefe, or an enill doer, or as a bufiebody in to wit, hospitality, other mens matters.

16 But if any man (uffer as a Christian, let him and most currenot be allismed; but let him glorifie God in this ous and bountihehalfe.

17 16 For the time is come that iu gement muft hebr. 13,2. begin at the house of God. 17 If it first begin at vs, 8 He sheweth the what shall the end be of them which obey not the vient charge, Gofpel of God ?

18 * And if the secous scarcely bee faued, gift which he bath

an argument tak-u from the circumbecause the late and therefore we more diligently with true febriery

doe has it were neth peace and forgiue one auo-# Prou-10,12. namely, which was at that time which he will have to be voluntar w

full. * Rom. 11,13. man bestow that received to the

profit of his neigh. bout. * Rom. 12,6 phil 2,14. 9 A reason, because that what gift seener wee have, wee have received it of God upon this condition, to be his disposers & sewards. 10 He reckoneth vp two kindes of thefe gifts as chiefe, to wir, the offire of teaching in the Church , and the other Ecclehafticall functions , wherein t wo things specially are to be observed, to wir, that the pure word of Gud bee taught, and whatforuer is done, be referred to the glotie of God the Father, in Chill as to the proper marke. It Because the croffe is loyned with the fince to profession of Religion , the Apostle fully repeateth that which bee touched before waining vs not to bee troubled at perfecutions and affiltions, as a newe and d A, though some new thing had befallen you, which you nesses ftrange thing thought of before. 12 The fielt region : Because the Lord meaneth not to confume vs with this fire (as it were) but to purge vs of our droffe, and make vs perfite. 13 Another teafou: Because she affictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ intheir afflictions, and therefore shall in their time be partakers also of his glory. * Marth. 5, 10. 14. Secondly, because that although the in-fidels thinke farse otherwrife, who in afflicting the godly, blasphemeGod, yet the godly in that they are fo railed vpon, are honoused of God with view spiritua. glory , and their adoption fealed in them by the Spirit of God, e By Spirit hee meaneth the gifts of the Spirit. 15 The third difference for the god y are not afflicted for their entil doings, but for righte: ufueffe fake as Christians: whereby it commeth to paffe, that the Croffe, feeing it is a tellimonie vnto them of faith and righteon facile, ministreth vato them not an occasion of forlow, but of valpeakeable joy: now the Apostle propounderh v third difference under v forme of an exhortation. 16 The third exfort because the Lord of all the world being especially carefull for them of his houlkald, doesn therefore chaftife their first of all, yet so that he keepeth a menfure in his greatest feueritie! And as he hash a! wayes vied to do heretofore, fo doth he now (pecially whe as he exhibited himfelie in perfor to his Church. 17 Lea : the godly fhould be offended and itamble at thet to his Church. 17 Let: the godly flould be offended and thamble at that waine flandow of felicitie of the wicked, as though God were not y goartnour of the world, for that the wicked are in good cafe, & the godly in equilibre Apoche teacheth by an argument of a companion of them together that God who spaceth not his owne, but narrareth them voter the croffe, will at length in his time handle the rebellious and wicked farre otherwife , whom hee bath appointed to vtter deftruction. * Pronerb.a 31,

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where shall the vegodly and the finner preare? 19 18 Wherefore let them that fuff according to the will of God, commit their falles to kim in at The conclusion on, Seeing the godwell doing , as vnto a faithfull Creator. ly are not afflicted by chance.but by

the will of God they ought not to despaire, but goe forward, notwith flanding in the way of holinesse and well doing commending themselves to God their faithfull Creator , ther is to fay , their Father.

CHAP. V.

a Hee warneth the Eiders norto vourge authoritie auer the Church, 5 willing the younger fort to be willing to be taught, and to be modelt. S to be jober and watch ful to refift the cruell aduerfaree.

T He ' Elders which are among you,2 I befeech which am also an Elder, and a witnesse of the fufferings of Christ, and also a partaker of the glory that shalbe reuealed,

2 3 = Feed the + flocke of God, which dependeth vpon you, 6 caring for it not by conftraint. but willingly : not for filthie lucre , but of a ready minde:

Not as though yee were Lords oner Gods b heritage, but that yee may be enfamples to the

4 7 And when that chiefe Shepheardshall appeare, ye shall receive an incorruptible crowne of glory.

5 8 Likewise yee yonger submit your selues vnto the Elders, and submit your selues euery man

condition, but that which he himfelfe bath fusteined before them, & doeth fill take the same paines, and alfo bath one felfe fame hope together with them. 3 The firlt tuie: Hee that Le a fhepheid let bim feed the flocke. a Hefaith not, Offer far the quicke and dead, and fing patched breds in a strange tongue, int (Feed.) 4 The lecond Let the shepherd consider, that the flocke is not his, but Gods. 5 The third : Let not the fhepherds inuade other mens flockes, bur let them feed that which God bath committed vnto them. 6 Letthe Mepherds gouerne the Church with the word and example of godly & vobianceable life, not by confirming but willingly, not for filtbie lucte, but of a ready minde not as lords over Gode portion & beritage, but nature natispates. b Winch is the Christian people. 7 Thathe thephete, mind be not currence either with the wil kednelled mone, or their crueltie, he warne h them to call their eyes continually upon that chiefe Shepherd. & y crowne which is layd up for them in heauen. 8 Hee commendeth many peculiar Christian verques, and especially modelite: which admonition all of vs fland in need of, but afpecially the yonger fort, by reason of the votowardnesse and pride of that age,

one to another : * decke your felues inwardly in lowlinesse of minde : 9 for * God resisteth the * Rom. 12, 10 proud, and giveth grace to the humble. 6 Humble * your selves therefore 10 voder the sceneth to many,

mighty hand of God, that hee may exalt you in to be the way to the gloss of due time.

7 * Cast all your care on him; for hee careth file witnesseth on for you.

8 11 Be fober, and watch: for *your adverfary and fhame is the the deuill as a roaring ly on walketh about, feeking reward of pride, whom he may denoure :

9 Whom refift ftedfaft in the faith, 12 knowing that the same afflictions are accomplished in * James 4, 10. your o brethren which are in the world.

10 13 And the God of all grace, which bath friesten fpirits threaten called vs vnto his eternall glory by Chrift Iefus, the modelt and after that ye have fuffered a little , make you per- humble, the Apofire , confirme , firengthen , and flablish you,

It To him be glory and dominion for euer God against the and ener, Amen.

12 14 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and prouidence. testifying how that this is the true grace of God, * Pfal 55, a3 wherein ye stand.

wherein ye trans.

13 15 The Church that is at d Babylon elected 117 The crueltie together with you, faluteth you, and Marcus my of Saton,who feelerth by all

14 Greete yee one another with the * kiffe of uousevs, is onesloue. Peace be with you all which are in Christ come by watchtal-Ielus, Amen.

the contrary lide, and glory thereward of modelite. * James 4 0. 10 Becaufe the 's

ftle warneth ve to fer the power of vanitie of proud men, and to hang wholly vpon his maith 6,25.

meanes to de-

neue and faith. * Luke 22,31. 12 The perfecu-

tions which Satan flirreth vp , are neither news nor propet to any one man , but from old and ancient sime common to the whole Church, and therefore ween not fuffer that patiently, wherein wee have fuch & fo many fellowes of our conflicts & combates e Among ft your brethren which are dispersed throughout the world. 13 Hee fealeth vp as it were with a fesle, the furmer exhortation with a folemna prayer, againe willing them to aske increase of strength at his hands, of whom they had the beginning, and hope to have the accomplishment, to wit, of God the Father in lefus Chrift, in whom wee are fuse of the glory of eternall life, 14 Conrinuance and perfenerance in the doctrine of the Apolities , is the onely ground and foundation of Christian Strength: Now the summe of the Apostles do Rithe , to faluation freely given of God. if Familiat falutations. laluation neery gines or God. 13 ramination of the circumstife 1 th inat famous its of Africa, where Peter the Apostle of the circumstife 1 then was, * Rua. I In that tamous ci-16,15, 1.607.16,20, 2,667,13,11.

THE SECOND EPISTLE GENE-

RALL OF PETER.

CHAP. I.

3 Hauing spoken of the bountsfulne se of God, 5 and of the virtues of faith, 6 He exhorteth them to holine Be of life. 12 And that his counsell may be the more effectually 14 Hee fleweth that his death is at hand, 16 & that him-Seife and fee the power of Christ, which he opened waso them

Saujour Lefus Chrift.

Imon Peter a feruint & an Apoftle of Iefus Christito you which have obteined like precious faith with ys by teined like precious faith with vs by the righteoulnesse of our God and

2 Grace and peace bee multiplied to you, 2 through the acknowledging of God, and of Jefus Christ our Lord,

3 According as his b divine power hath giuen voto vs all things that pertaine voto clife and godlinetle, through thed acknowledging of him

a In that that God I and any to his promifes, the wed himfelfe faithfull, and therefore inft vuto vs. 2Faith is the acknowledging of God and Chrin, from whence all out bleffednesse is used and showed. 3 Christ fetteth foorth himfelfe to vs plainely in the Gospel, and that by his onely power, and giveth vs all things which are requifite both to cteruall life, wherein bee bath appointed to glottle vs. and alfo to godlinede, in this be dotth liverally as with true verture. Be Helpesketh of Christ, whem hee maketh God, and the enely Sauseur. V Vato faluation. A This is the famme of time Religion , to be ledby Chrift to the Father , as it mers by the hand

that hath called vs vnto glory and vertue.

4. + Whereby most great and precious pro- 4. An explicit-miles are ginen vnto vs., that by them yee should mer sentence, be partakers of the e divine nature, in that ye flee declaring the the corruption, which is in the world through benefit, to with

5 Therefore g'ue euen all diligence there- promife, from unto : h loyne moreouer vertue with your faith : whence all thefa and with vertue, knowledge:

6 6 And with knowledge, temperance: and excellent henefits,

with temperance, patience; and with patience, whereby we are godlinefie:

God and his free I fay thele most

the corruption of the world, (that is,

from the wicked luftes which wee carie about vs) and are made, after a fort, like wato God himfelfe, e By the distine nature, hie meanith not the fubitance of the Godboad , but the partaking of these qualities whereby the image of God is reflored in as. f In men. g For luft is the feate of corruption, and bath his feate enen in our very bowels and inmost parts. 5 Haulog layd the foundarion (rhat is, baning declared y causes of our faluation & especially of our fanctin attam) now he beginneth to exhort vs to give our middes wholly to y true vie of this grace. And he beginneth with faith without which cothing can pleafe God, & hee water neth vs to bane it full fraught with vertue (that is to fay) with good & godly maners, being toyord with the knowledge of Gods will, without which there is peither faith neither any tive ve. tue h Supply alfo, and support or ande 6 He reckoueth up certaine other principall vertues , whereof fome pretaine to the first Table of the Law , others to the last

000 2 7 And

a A Calmertion wherein be giverb them to vo dertiand that he dealath with them as Christa sincasfadour, and otherwife agreeth with them in one felfe fame faith which is grounded vp. the righteoufneffe God and Saujour.

Make your election fure.

II. Peter.

False teacher to come

7 As those fruits

due ipriog from the true knowledge of Chall. fo in like fort the knowledge it felfe is follered, and groweth by bringing forth fuca fruits, rofomuch that he that is vafanceall did either neuer know the true light, or

bath forgotten the gift of fanctification which hee hath received. s He that bath not ledge of God in bim, is blind as touchin : the kingd.me of God, for be einnor fee things that are afarre off. that is to fay, heasien's things.

\$ The conclusion: Therefore feeing our calling and election is appropued by those fluits, and is confirmed in va. and moreouer feeing this is the onely Way to the enerlafting kingdome of Christ, it remaineih that we call our minds wholly that way. 9 An amplifying of the conclution ioyned with a modeft excese.

zeth his love 10wards them, and foretelleth them of his death. which is at hand. k In this bedy. * Iohn 21,18. * 1 Cir.1,17. and 2.1.

whereig he decla-

20 Another amphilication taken both of the great certainnie and alfo excellencie of this doctrine. 41

foresellers of things to come.

whereof our Lord Jesus Christ the some of God is authour, whose glory & Aposte himfelfe both faw and heard. * Matth. 17.5. It The trueth of the Goipel is hereby also manifeit, in y it agreeth wholly with the foretellings of the Prophets. 12 The duct-ine of the Apolti's doeth nor thut on the doctrine of the Prophets. for they confirme each other by each others tellimonies, but the Prophets were as candles which gaue light voru the blinde, votill the bightneffe of the Gofpell becandles which gaue igor vorouse almos, vatif the oligateste of the Coopell be-ganne to fine. 1 A more full and open knowledge then was under the fhastowes of the Law, m That cluster decline of the Coffel. * a Tim_{3,16} = 13 The Prophets are to be read, but fo, that Weekshe of God the gift of interpretation: for hee that is the authour of the wittings of the Prophets, is also the intercreter of them. in He to noth the Scripture and prophic. together, to destinguish irme Ottoem. In 1962 in 1970 the Servicians and propine. Signification and important Prophecies from faile o For all interpretation comments from God p Tin gody interpreters and mrs. fougers, p Inspired of God; and these their missions were in very good order, and not such as were the motions of the prophane swothsayers and

CHAP. II.

B Hee firetelleth them of faile teachers, 3 whose wicked fleights and disfraction we declarath althee compareth about to winte beaftes, 17 and to welles without water, 20 because they seek to withdrawe min from Gol to they clar fishineffe.

7 And with godlinesse, brothesly kindnesse: and with brotherly kindnelle, lone. 8 7 For if these things be among you, and abound, they will make you that ye neither thallbe idle, nor vnfruitfull in the acknowledging of our

Lord lefus Chrift: 9 For he that hath not these things, is blinde, and i cannot fee farre off, and hath forgotten that he was purged from his old tinnes.

10 8 Wherefore, brethren, giue rather diligence to make your calling and electron fur :: for if yee doe thefe things, ye mall neuer fall.

11 For by this meanes an entring thallbe miniftred visto you abundantly into the enerlafling kingdome of our Lord and Saujour Jefus

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of thele things, an effectual know- though that ye have knowledge, and be stablished in the prefent trueth.

13 For I thinke it meet as long as I am in this k taberracle, to ftirre you up by putting you in remembrance.

14 Seeing I know that the time is at band that I must lay downe this my tabernacle, even as our Lord telus Carift hath ' the wed me.

15 * I will endeacur therefore alwayes, that ye alfo may be able to haue remembrance of thefe

things after my departing. 16 * 10 For wee followed not deceineable fables, when we opened vnto you the power, and comming of our Lord lefus Christ, but with our eyes we faw his maieitie:

17 For he recaided of God the Father honour and glory, when there came fuch a voyce to him from that excellent Glory, * This is my beloued

Sonne, in whom I am well pleafed, 18 And this voyce wee heard when it came

from neaden, being with him in the holy mount. 19 11 We have also a muit fure word of the Prophets, 12 to the which ye due well t at yee take need, as voto a light that thineth in a lake

place, votill the I day dawne, and the m day-it a re arife in your hearts. 20 * 13 So that ye first know this that no prophecie of the "Scripture is of any oprivate inter-

pretation: 21 For the prophecie came not in old time by the will of man : but P holy men of God frake as

they were q mooued by the holy Ghott.

 $B^{V\epsilon\, \tau}$ there were falle prophets also among the ras in times page a people, even as there shall be falle teachers at there were two mong you: which privily shall bring in damna- kinds of Prophers, ble nerefies, euen denying the Lord, that hath other falle, fo Pebought them, and bring upon themfelues fwift ter foretelleth

2 2 And many shall follow their destructions, inasthe tome to by whom the way of trueth shall bee cuill spo- teachers in the

3 3 And through court out ies thall they with frie trial Christ bine feife in all be denied faine words make b merchandife of you, 4 whose of some, which condemnation long fince reflech not, and their powerbitanding defirmation flumbrethmot.

4 For if God spated not the * Angels that had a Vader the Law. fished , but call them downe into chair , and deli- while the frace nered them into denames of darkeneffe, to bee and policie of the kept voto damnation :

voto damnation :

Neither hath spared the old world, but fa- a There shall nor ned * Noe the eight person at preacher of righ- onely behereites teousnesse, and brought in the Flood spon the lowers of the

world of the vngodly, 6 And * turned the cities of Sodom and Go. for the most part mo the into after, condemned them and ouer- is a companion of hereig, and mat stew them, and made them an ensample voto heibmerchaudise them that after thould have vogodly,

And delinered but Lot voxed with the vn- b Thoy will abuse cleanly connerfa ion of the wicked:

8 (For hee being righteous, and dwelling a- in a Fair mong worm, in a feet gand hearing, by xadeis 4 Ac amfort for righteous tools from day to day with their vn- who cast the Anlay full reeds.)

9 The Lord knoweth to deliner the godly way from him headlong roto the ont of tentation, and to referre the voints voto dake effe of bell, the day of indgement under punishment:

10 5 And chiefly them that walke after the mige, and fleth , in the luft of vocleannesse , and despif: go- the olde world unitement, are sold, and frand in their owne with the flood, and conceit, and feate not to speake cuill of them that Preferred No. are in a dignitie.

11 Whereas the Angels which are greater both Sidome and fain power an might, give not railing judgement und Les, will against them be fore the Lord.

12 6 But theie as naturali bruit beafts, led with a id will otterly fentualitie, and i made to be taken, and deftroyed, "enroy those speake entil of those things which they know worrghteous. not and thall perith through their owne moor . inde 6.

13 And finall receive the wages of vntighte- called the deepe ouf lette, as they which count it plasfore day ly to cauth, which thould line delicionfly. I Spots they are and blots, de- be appointento torlighting themselves in their deceivings, a in feature wicked in fting with you,

shallbe some true

Cau.ch, infomu b firatican him ie-

but also many fole

3 Constoufceife euen of frules. yon, and fell you as

they fell cattell the God'y, God gels that fell aat length to be

who dettroved the eight person, and who bu ned

from thefeerrors,

c So the Grecians

d Bound them with daukenett- as in

were with chaines and by darkeneffe, he meaneth that mott miterable flate of life, that is full of horrous, e Which was before the Flood: out that God made a new world, but because the world seemed usw * Gen. 7, 1. f For he ceased not for the force of an hundreth & : Wentle year s to Watte the wicked both by word Way focuse he looked and turned his eases. h He hath a troubled four-and heing vehement y grieued, liued a painfull life. . He hith oene long practifed in fauing and delitering the righteous. The goe his another fort of certify men, which not withhending are within 9 bottome of the Courth, which are wickedly ginen. & doe feditionfly freeke earl of the authoritie of Magittrates, (which the Angels themselves that inimiter before God, doe not infpraite) Atrue and lively description of the Romift C ergre (as they call it) & Princes and great men, be they never fo high i authority. 6 A lively painting our of the fame perfous, wherein they are compared to beafts, which are made to fnare themselves to destruction, while they give themselves rubil their bellies : For there is no greater 1gn rance then is in these men , al-hough they most impudently find fault with those things which they know upt; and it shall come to passe that they shall destroy themselves as beattes. With those pleafures wherewith tony are delighted, and dishould and defile the company of the God'y 1 Made to this end, to be a pray to others to doe
these men willingly calt themseldes into Satan spaces. 27 Their owner wicked min ers fhall bong them to destruction. | Or, interockes. n. When as by being -mongst the Christians to the holy but hers which the Church keepeth they would feeme by that meanes to be true members of the Church , yet they are indeed but blots of the Church.

I ne pun iment of tane teachers.

7 Hee condema neib thofe men, as the wing even in their behaufour and countenance an vomea (urable luft, as making merchandife of the foules of light perfons, as meu exercifed in all the craftes of couetaufneffe,tu be fhore, as men that fel: themfeines for money to cuife the

after Balaams example, whom the dumbe beatt reprooued. * Numb 22,13. * Inde 12. 8 Ano ber note whereby they may be well knowne What manner of men they are, be-

Sonnes of God

cause they have inwardly nothing but either viterly vaine or very hurtfull, although they make a shew of fome great goodmelle : but they Shall not escape unputified for it. because vnder pietence of falle itberry, they draw

men jato most miferable flauery of finne.

I The remedy against those wiched enemies both of true doctrine and holineffe, is to be fought for by the continuall meditation of the veritings of the Prophets and Apolities. * 1 Tim 4.1.

a. Tim. 3.t. Inde 18. a Hee youcheth the fecond comming of Carit e againft the Epi-

chies by name.

14 7 Hauing eyes full of adulterie, and that cannot ceafe to finne , beguiling voltable foules, they have hearts exercised with conetousnetle. they are the children of curfe:

15 Which forfaking the right way , have gone aftray following the way of * Balaam the fonne of Bofor, which loued the wages of verighteoufues.

16 But hee was rebuked for his iniquity : for the dumbe beaft speaking with mans voyce forbade the foolishnesse of the i'r phet.

17 * 8 Thefe are o welles without water, and cloudes carried about with a tempert, to whom the P blacke darkenetle is referued for ever.

18 For in speaking a swelling words of vanity, they beguile with wan onneile through the lufts of the flish them that were cleane escaped from them which are wrapped in errour,

19 Promising vnto them liberty, and are them felues the * feruants of corruption : for of whomfoeuer a man is ouercome, euen voto the fame is

he iu bondage. 20 9 * For if they after they have escaped from the filthinesse of the world , through the acknowledging of the Lord , and of the Saluour lefus Chritt, are yet tangled againe therein, and ouercome, the latter end is worfe with them then the beginning.

21 For it had beene bettet for them not to have acknowledged the way of righteoufnesse, then after they have acknowledged it, to turne from the holy commandement given voto them.

22 But it is come voto them according to the true prouerbe, * The dogge is returned to his owne vomit: and the fow that was washed, to the wallowing in the mire,

e winen vonte of Rusvielge, andhaue notking in them. p. Most große darkenesse, q. They deceive men with vaine and svolling words, r. They take them as fishes are taken with the backe. (Vinfaincely) if indeed cleane departed from Idoustre. * I ohn 8.34. o it were better neuer to have k towne the way of righteoufuelt, then to turne bicke from it to the olde a trirelle ; and men that doe fo, are compared to dogs and fixing. * Mat. 12.45 Hebr. 6.4. * Prov. 16.11.

CHAP. III.

I Hee Showeth that bee writeth the same things againe. Because they muft often be stirred up, 4 because dangers hang over their heads through certaine mickers. 8 Therefore he warneth the goding that they doe not after the indgement of the field, reappoint the day of the Lord, 14 but that they thinke it alwayes at hand, is in which doctrone bee forweth that Pant agreeth with him.

T His a fecond Epifile I now write vnto you, beloned, wherewith I stirre vp, and warne your pure a indes.

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of our Lotd and Saniour.

3 * * This fieft understand, that there shall come in the left dayes, a mockets, which will walke after their lufts,

4 3 And fay Where is the promise of his comming for fince the Fathers died , all things continue alike from the beginni g of the creation.

5 4 For this they willingly know not that the heavens were of olde, and the bearth that was

is men rous in in, who will fer no wife by their contempt of Ged, if weeked boldnesse, a The reason which these mockets presend, because the course of nature is all one as it was from the beginning : therefore the world is from enerlatting and shallbe for euer. 4. He ferieth againit them the creation of beaven and earth by the word of God, which these men are Willingly ignorant of & Wuich appeared when the waters twere gathered together into one place.

CHAPO ALAS of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was , petiflied, ouerflowed with the e water.

7 6 But the heavens and earth, which are now, fetterhagainst them are kept by the same word in store, and referued the vinuerfall vnto hre against the day of condemnation, and the de nuclion, of the destruction of engodly men.

8 7 Deately beloned, be not ignorant of this whole world. one thing, that one day is with the Lord, * as a For the reaters thousand yeeres, and a thousand yeeres as one former place this

9 8 The Lord of that promise is not slacke (as fay, this benuty of fome men count flackenefle) , but is patient to- we fee, and all laward vs, and * would have no man to perish, but ming creatures would all men to come to repentance.

10 10 But the day * of the Lord will come as a 6 Third.y, he prothiefe in the night, in the which the heavens shall nonnerth that i paile away with a d noise, and the elements shall final not be harmelt with heat, and the earth with the workes burne heaven and that are therein shall be burnt vp.

11 " Seeing therefore that all thefe things that day which is must be diffolued, what manner perfons ought detruction of the ye to be in holy connerfation and godlineffe,

12 Looking for , and chafting voto the com- thing he will als ming of that day of God, by the which the heat for him in times uens being on fice, shall be dissolved, and the ele- past to make them ments thall mealt with heate?

13 But wee looke for * new heavens, and a to overwhelme new earth, according to his promife, f wherein them with

dwelleth righteoufnetle. 14 Wherefore, beloued, feeing that yee looke 7 The taking swap for fuch things, be diligent that yee may bee In that he frefound of him in a peace, without fpot and blame. meth to deferre

* And suppose that the long suffering of spect of vs it is our Lord is faluation, 12 even as our beloved bro- time, out not bether Paul according to the wifedome given voto whom there is no him wrote voto you.

16 As one that in all his Epiftles speaketh of foort. these things: 13 among the | which, some things * Pfal 90, 4. are hard to be understood, which they that are surely come, beunlearned and unitable, wrest as they doe also o- cause he bath prother Scriptures voto their owne deftruction.

17 Ye therefore beloued, feeing ye know thefe later then be hath things before, beware, least yee be also plucked a- promised. way with the errour of the wicked, and fall from 9 A reafon why your owne field finance. your owne fledf.ftneffe.

18 But grow in grace, and in the knowledge hand, be safe God of our Lord and Saujour lefus Chrift : to him be doth patiently glorie both now and for euermore. Amen.

flund which was at it were of the world, that is to which line voon the earth perified. earth with fire , in appointed for the wicked, (which doe I then it Was with his onely word

this judgement a long (eafon, in retime either long of

mitled and that neiber folder noe

meth not out of waite till the elect be brought to repentance, that

none of them may perilh. * Ezekiel 8 32. and 33,11. I Timet. a.4 very thort description of the least distinction of the world , but in fuch fort as nothing could be (poken more gravely, Mart 24.44 1. Toell, 5, 2. revel. 3.3. and 16.15. d With the violence as it were of a hilling florms 11. As exhitation to purity of life, fetting before vs that borrible judgement of God both to bridge our wap oneeffe, and also to comfort vs, fo that we be found wat, hing and ready to meete bim at his comming. e Hie requiret a patience of vi, yet fuer patience as is not flot full. * Efa.65.17. 5 66,22 Renelat. 21,1. f In which heavens. g That you may trie to your profit, how gentle and reaceable hee is. * Rim 2.4. 12 Pauls Epittles are allowed by the expresse restimonie of Peter. 13 There be certaine of thefe things obfcute and darke, whereof the voleatned take occasion to ouerthrow fome men that Hand no: far, wreit g the teitim mirs of the Scripture to their owne deft uction. But this is the temedy againft tuch decrit, to labrur that wee may daily more and more grow up and increase in the knowledge of Chrift. || That is to fay, among the which things: for he disputeth not bete whether Pauls Epitiles be plaine or darke, bu faith, that among I shofe things which Paul bath written of in his Epitles, & Peter himfelfe to thefe two of his owne, toere are fome things which cannot be easily vode: food, and therefore are of fome drawne to their owne deftruction; and this be faith to make vs more attentine and diligent, and not remove ve from the reading of holy things, for to what ende flould they have written value speculations?

THE FIRST EPISTLE GENE-RALL OF IOHN.

CHAP. I.

2 Hee tellifieth that he bringesh the eternall word, wherein is life, s and light. 9 God will be mercifull onto the faithfull, if greating under the burden of their finnes. shey learne to fee unto his in rey.

r Hebeginneth with the delctiption of the peri:n of Cariff, whom he make a one and mat two and bien bo b G id from eurlaning (for be was with the Farret from the

beginning , and is

that rieingil ti e)

grae ran , whom

John bimfelte and

bebel ie, auf hint-

Book I faw hm

my felfe to th mine

ayes. I handled

with mine hands

from that is very

God bring mide

wery min, and not

t That Same ever-

are mide, and in

E Beang fene by

Circue es rechtly

bim: and that do-

faid to be fb wed.

for nomin could to much as have

shought of it, if

zhus forwel.

is life.

whom on: ly there

lafting word by wiren all things

his cam manous.

both beard a d

a I heard him

and alfo ma e

Hat I which was from the be-ginning, which we have a heard, ginning, which we have a heard. which we have feene with thefe which we have feene with thefe our eyes, which wee have looked vpoor, and thefe hands of ours haue handled of that b word of

2 (For that life was made manifest, and wee have frene ir, and beare witneste, and o thew voto you that etatuall life, which was with the Father. and was made manifest voto vs)

3 That I fay, which we have feene and heard declare we viso you, a that yee may also have fellowthip with vs, and that our fellowthip alfo may be with the Pather and with his Sonne Lefus

4 And these things write I vnto you , that your joy may be full.

This then is the message, which we have heard of him, and declare vnto you, that Goa * is light, and in him is no darkenetie.

I alone , but others 6 If wee fay that we have followship with Alio that were with him, and walks in darkenetle, we lie, and doe not truely.

7 But if we walke in the 4 light as he is in the light, we have fill whip one with another, 4 and the * blood of lefus Christ his Sonne cleanfuth vs from all finne.

8 s * If we fay that we have no finne . we e deceine our felnes, and truebt is not in vs

o o If we acknowledge out finnes, he is g faithfull and iuft, obf. rgiu- vs our filmes, and to cleanfe vs from all varigateouf selle.

10 7 f wee fay, wee haue not finned, wee make

him is liar, and his a word is not in #s.

n The vie of this doctifre is this that all of vs bring coupled and joyned together with Christ by faith, might become ? Somes of Got, in which this gonely confiltent and as presulte, 3 Now he estimate and a que tron, whereby we may viden had that were are royalet together with Christito wit if wee be goneine by his light, which is percented by the ord-ring of our life, And tous he reasoneth, God is in himseife most pure ligne, theretore he agreeth with them, worth are high fome, but with them worth are disk-fome ne hath no fello whip. * Inhn 3,12. d God is and to be high of his orate nature, and to be in 'ight, that is to far, in that everlafting infinite bie Bednoffe: U mee ord in or in significant or extended the orange of that tribt doe for the orange of 24e mirid. A digreffion or going from the morter, brees in hand with 13 to remiff in of flanes for this our is conficuency which walke in the light is a tettimony of out toyming & knitting togs ser, with Continuous became this our light is very darks, were much needes obtains another benefit in Christino wit, has our A mes may be farguen vs be no firinkled with ais blood; and tais in cooclafion is the proppe and itay of ourfa'n cion * Hib. 9.28. 1. peter 1.19. reuel 1,5. y There is nane bu ne dethich s bevefit, becaufe there is none that to nora finner. * 1 Kines 3 46 Lebron 6 36. prose 20,9 e This place airch field refereithat perfection of workes of fenerero attom which the P spir d earn of f Sein a, John Speak to not thus for medeflies fake, as fome las , but becamfett is fo andrede. 6 Therefore the beginning of faluation is to acknowledge our wiskedrequire pard so of aim way freely forgivers al fianes, beaute he bith aes.and: promiled for to doe, and he is faithfull and just, & So then our faith atton hange h woon the free bromife of Gil, wha because he is faithfull and suit will performe that which be hath promised, h Where are then our merets? for this is our true felicity, 7 A rebearfall of the formerfentence:wherein he co-demaed all of finne Without exception, in fo much that if any man porfwa le himfelfe other wife, he doech as much as in him lierb , moke the word of God himfelfe vaine and to n purpole, yea he mateth God a lyar, for is what end einet in cinre pait needed to these or now Carit and the Golpel, if we be not functs? I They do not on's docume them eluce, het also are blafphenous against God. K His doffrine Bul bane no place in vi, that is, in our hearts.

CHAP. II. Hee deel areth that Christ is our mediat mer & advocate, and howeth that the knowledge of God confliteth in holimes of is a te robich appertainesh to all forts, 14that depend on Chist alone: 15 Then having exhorted them
to contemme the world.
Anichists be awoulded, 24 and that the known invests

be food water MY I little children, the fethings write I voto you, that ye finne not: and if any man finne, the followeth not hereof that wee wee have an a Aduocate with the Father, I fus must give out wice

2 And he is the b reconciliation for our finnes: bridle, or finde for and not for ou sonely , but allo for the finnes of freely, because our

the c whole world. a And hereby we are fure that we dknows a way by the blood

him.e if we keepe his commande - ents. 4 3 dee that faith, I knowe him and keepeth much the more die

not his coromandements, is a liar, and the trueth ligently refit fin.

5 4 But he that keepeth his word, in him is the cause of our weakfloue of God perfect indeede : heereby wee know mile, for we have that we are in g him.

6 5 He that faith he remaineth in him , ought fus the int, and even to to walke as he hath walketh.

7 6 Brethren , I write no new commandement ble voto bis firber, vinto you : but an old commandement , which yee meth Chi it he fo ithane had from the beginning : this old comman- teth forth all other. hane had from the boginning; this old community b. Reconciliation dement is that word, which ye have heard from b. Reconciliation and interceftion goe the beginning.

8 7 Againe, a new commandement I write voto to underflind that you, that h which is true in him; and also in you; for me is both advocate the darkenes is part, 85 that true light now thineth. From no fall

9 8 Hee that faith that he is in that light , and jores, of all aces and hateth his brother is in darkenes, votilithis time.

10 * He trial louern his bromer, abideth in that the not to the loves light, and there is no occasion of entil in him

11 But he that haterh his brother , is in darke. Speaketh, is appeanette, and walketh in darkenette, and knowe h toother nations. nor whither hee goeth, because that darkenesse : He returne b to bath blinded his eyes.

12. 9 Little children, i I write voto you, because our commodition with God, to wite your filmes are forginen you for his ! Names lake to fand fi arion,

ked nature the much the mate finnes are cleenfed of Christ, but wee mut rather fo And yet we much not despaire bebes sisseuf & na a nuiger, Canft Ica therefore acceptatoget'er, to gine onely, of whom he the tell impny of

declaring where its to walke io § light to wit to keepeGods commandements Whereby a followeth that belineed een not could in the le hings which men have deutled neith the water profession of the Inspet, d. I. . med be anaerstood of the a knowledge, as buth fact, with it nino of a c minin knowledge. " For the Tire is knowne t) the frur 4 H ineffe, taat is, a li e ordered a cir ling to the preieript of Gols commandences bow weake foe is bey be , is of nec. flity inqued with fairh, that is, with the true knowledge of the Father in the S one. that is, with the true knowledge of the Father in the Sonne. 4 Hierthickeepeth Gods commendements, oneth God i dee . Hee that leueth God, is in God, or is inqued together with God. Toerefore hee that keeperh his commu "iments, is in him f War north we lose God g Hee m anoth our consuntition with Charl, h Heethar is one with Coult, must needed live his life that is, one t walks in his 6 The apolitic going about to exp und the commission as of charley one soward and bet, tellers fait, that when he vigeth bolinefe be bringeth one with tead-of-life (a, they rife to doe to valid deathe traditions, one offer unother) but parteth them an minde of the fame Lawe which God gaue in the beginning, to wit, by Mofre , at that tim- that God began to give Laws to his people 7 Hee ad iech y the doct ine indeed is old but it is now aftera fort new both in reipect of Christ, and also of varin whom he through the Gospel engraveth his Law effeftually not in tables of done but in our mindes h Which thing (to wit, 1 at the austrine is new of which I write onie ion) a true in him and layer \$ No.2 be commeth to the fecon Table, bat is, to charitie one towa Es another. & denie h that that man hach tius light to him, or is indeed regenerate & he fonne of God, Which bare h bis brother and fuch an ou- wandreth miferab y in ail on-fe brag he of nener to great knowledge of God, for that wintingly & willingly be calleth ne or cener 12 great Rhowledge of 1900, for this withing; we will help the definition in the head of the form fanctiff-thingfelfe headlong into hell. ** Chap 3 14. 9 Heer et nuch 23 a ce form fanctiff-cation to remission of far , because y fee reconsilization of artiff is the ground of our falution, whereyou afterwards fanctification out be built as young foundation, : Therefore I write wito ven becaufeyon are fihrer rumber whom God hath requested to h mfilfe. k For his owner lake: And in that hee nameth Christ , he fourseth out all others , whether they be in heaven or earth,

13 10 I write

so He theoverb that this d. ctrine agreeth to all ages, and first of all fpeaking to old men. he the weth that Christ and but do-Aribe are paffing ancient and therefore if they be delighted with old things, so:hing ought to be more acceptable vaso them. tt He aduer ifech yong men, if they be diffrout to the w their ftrength that they baue a most glorious comfore them, to writ. Satan the Worth enemie, who must be ouercome: willing them to be as fure of the victor ry at if they h.d already gotten it. 12 Finally, bie thewere to children, that that true Pather, from whom they have to looke for all good things, is fet foorth voto terward in like order, as many exhortations as if he

ber vom fathers, As I wrote even

latting Sonne of

God is revealed to vs. Remember

ye yong men , that

13 10 I write vnto you fathers, because ve have knowen him that is from the beginning. " I write vnto your, yourg men because ye have onercome that wicked one. 12 I write vnto you, fittle children, because ye have knowen the Father. 14 13 I haue written voto you fathers, because

ye have knowen him that is from the beginning. I have written vnto you , young men, because yee are strong, and the word of God abideth in you. and ve have overcome that wicked one.

15 14 Loue not this I world, neither the things that are in this world. If any min love this world, the m love of the Father Is nor in him.

16 For all that is in this world, (as the luft of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 15 And this world paffeth away , and the luft thereof: but he that fulfilleth the will of God abideth ener.

18 16 n Little children . 27 it is the laft time. 18 and as ye have heard that Antichrift shal come. euen now there are many Antichrifts : whereby we know that it is the last time.

19 19 They went out from vs , but they were not of vs : for if they had bene of vs, o they would have continued with vs. 20 But this committee passe, that it might appeare, that they are not all

20 at Bitt yee have an Poyntment from that them in the Gospel, a Holy one, and know all things.

21 12 I haue not written voto you , because ye know not the trueth ; but because ye know it, and that no lie is of the trueth. thould fay, Remema

22 23 Who is a liar, but hee that denieth that Iefus is t that Chrift the fame is that Antichrift now, that the enerthat denieth the Father and the Sonne.

23 f. Whofoeuer denieth the Sonne, the fame hath not the Father.

24 24 Let therefore abide in you that fame

that firength whereby I faid that you put Sacan to flight, is given you by the word of God, which dwelleth in you, 14 The world which is full of wicked defires, ultsor pleafures & pride, is streetly hated of our brauen'y Father. Therefore the Father and the World cannot be loved together : and this admonision is very necessary for greene and flourishing vouch. I Hee speaketh of the world, as it agree-et not with the will of God. for otherwise Ged is faul to love the world with an infinit lave, lohn 3, 16 that is to fay, the fewnom he chose out of the world in Wherewith the Father is loued. If Hee the week bow much better it is to obey he Fathers will, then the lufts of the world, by both their natures and val. he exect. 16 Now be turnerh himfelfe to little children, which not witofianding are well infruded in the fumme of religion, and willeth them by dimerie regions to finale off floorbinine ffe, which is 100 100 familiar with that age. In Hee vieth this word (little) not bec. wie he freaketh to children, but to alleve them the more by wling fuch freet rounds, 17 First. because the last time is at hand, so that the matter fuffereth no delay. 18 Secondly because Antichritts, that is, such as fall from God, are already come, euen as they beard that they fhould come. And it was very requifite to warne that unberdy & Warilette age of that danger, 19 A digreftion against certaine offence & flumbling blocks, whereat that sude agrespecially might stumble and be shaken. Therefore that they fliould not be terrified wird the foule falling barne of certaine , fielt be make h plaire voto them, that although fuch as fall f am God & hit religion, had place in heChurch, yet they were neuer of the Church, because the Church is the company of the elect which canno perith, and therefore cannot fall from Chrift, o So then the election never full from grace. at Secondly, be showeth that these things full out to the profite of the Church, that hypothers may be plainely kno wen. as Third v, bee comforrerh them to make them Itand fait, infomuch as they are anointed of the holy (sholt with the true knowledge of faluation, a The grace of the heir Ghalf Sthis is a borowed kinde of speech taken it othe ountings Used in the Live. a From Christ who is necularly sailed holy. 22 The trains a way of an objection He wrote not these things as to men which are ignorant in religion, but rather as to them which doe well know of true th, yet fo farte footh tour thry areable to different trueth from failhood as Hee fleweth now plainely the falle doctrine of the Acti. hi fts, to wit, that either thry high against y person of Chrift, or his office, or both together and at once. And they that do fodo in vaine boaft and brag of God, for that in Jenying the Son, the Father alfo is depied. r Is the true Meffins. I'T'ey th in are deceived themselves and nife deceive others, which fay that the Turkes Joil er infidels worfbip the fame God that we a4 The whole preaching of the Prophets and Arofties a contrary to that dodrine: Therefore ir is viterly to be caft away, and this .. hol'y to be hollen & kepr, which leadeth vs to feeke eieinall life in the fiee pionufe, that is to fay, in Christ :lone , who is given ve of the Father.

which ye have heard from the beginning. If that which ye have heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father. 25 And this is the promife that hee bath pro-

mifed vs, euen that eternall life. 26 25 These things hade I written voto you, 25 Thesame Spi-

concerning them that deceive you. Lit which epopeth 27 But that anointing which yereceited of knowledge of the theeled with the

him, dwelleth in you : and ye u neede not that any grueth, and fandtiman teach you; but as the fame x anointing ea- fieth them, guerh cheth you of all things, and it is true and is not ly the gift of perfeneing, and as it taught you, ye shall abide in him. rance, to continue

28 26 And now , little children , abide in him , to the end . that when he shall appeare, we may be bold, and you have received not be alhamed before him at his comming.

29 27 If ye know that he is righteens, know ye bain ie that he which doth tighteot fly, is borne of him,

of Craift, and which ba.h led you into all u You are not ignorant of thefe things,

and therefore I teach them not as things that were never beard of, but cal them to your remembrance as things which you doe know, a He commended buth the doyour remembrance as a support of the property ligence of fuch as trught them, yet fo, that hee taketh bothing from y bonoir due to the hely Ghoft. 26 The conclusion both of the whole exhortation, and also of the former treatife. 27 Apalis gouer to the treatife following which ten derig to the fame purpose, but yet is more ample, and handleto the fame matter after another order for before hee raught vs to goe up from the off-fts to the cause, and in this that followeth, be goth downe from the causes to the effects. And this is the furnme of this a gument God is the fourtraine of all righteoutaetle, and therefore they that give themfelues to righteoufnede, are knowen to be borne of him. because they resemble God the Farber.

CHAP. III.

2 Setting downe the inchimable glory of this that we are Gods fannes, 7 he floweth that newne fe of life mor he sefified by good workes, whereof charitie is a manifest token. 19 Of faith, 12 and praying arto God.

BEhold, ta what lone the Father hath ginen to the beginne he was, that we should be becalled the sonnes of to declare this a-God :2 for this cause this world knoweth you not, greemen: bebecause it knoweth not him.

tween: the Father 2 3 Dearely beloued now are we the formes art the highest of God , but yet it is not made manifest what wee caute , to wit , at shall be : and we know that when hee shalbe made that free lour of manifest, we shall be clike him : for wee shall see God toward va him das he is.

3 4 And enery man that hath this hope in also adoped vs him, purge. himfelfe, euen e as he is pure.

4) Whosoeuer f committeth sinne, transgress box great loue. feth also the Law : for & sinne is the transgreision b That we should

6 And ye know that he was made manifest, the world may pre-God, and fo that all that he might * take away our finnes , and in him ceine we are fo. 2 Bafore hee de-

6 Whosoener abideth in him, finneth not: tion, he faith two whofoeuer h finnerh, hath not feene him, neither things : the one, hath knowen him.

7. Little children, let no man deceiue you, hee a digony ti not to that doeth righteousnesse, is righteous, as bee is ding to the indee-

that this fo great ment of the flefb. becau'e it is vo-

lovethys, that he

a Whar a gift of

be the fou esof

to be his chi dres.

knowen to the world, for the world knoweth not God the Father himfelie, 4The other : This dignity is not fully made manifest to our selves much lesse to gers but we are fare of the accomplishment of it, infomuch that we fitall be like to the Sonne of God himfelfe, and shall enjoy his fight indeed such as he is now: but yet norwithflanding this is deferred verill his text commine. C Like, but not equall. d For now we fee as in a glaffe, 1 Cot. 13. 12. 4 Now in deferibert this adoption, (the glory whereof as yet confirm his proby the effect, to wie, breaufe that whofoeuer is made the Soone of God, ende someth to refuble v Father in putrie. e This word fignifieth a like teffe, but notin equality. 5 The tule of this paritie can from no whence e's betallen but from the Lawe of God, the tranfgreffice whereefit ther which is called fione forgeth nor him elfe to pareneife, g. A fhort definition of finne. 6. An argument toten from the materiall cause of our taluation: Ch. ift in bunfelseis most pure, and he cruse to take a 1989 y out finnes by fanctifying ve wi hithe he'y Ghott. Therefore, who foeter is truely out in new by lancitying views in the many when it, antennic, who never in tro-ty particles of Christ, does how give himselve to stane shoom are with the given himselve to since know the not Christ. It languages and in him dime to the first standard by the standard himselve to standard himselve respects to standard himselve respects to but fione it faid to dwell in the faithfull, and not to reigne in mem. 7 An other an gument of things or unfed rogethe : Hee that lime h inniv, is tuft, & refemilleth Chrift that is int, and by that it knowed to be the Sono- of God.

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finne : and if he

and God are fo contrary the one

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* Iohn 8.44.

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ned, but finneth,

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fion: That faith in

and therefore the

8 8 He that * committeth finne, is of the i dewill : for the deuill & finneth from the 1 beginning: 2 An argument for this purpose was made manifest that Sonne of take sof contraries: the dentil is the God, that hee might loofe the workes of the deauthour of finute. and therefore he is 9 Whofoeuer is borne of God finneth not: of the depitt, or for his m feede remaineth in him, neither can hee is ruled by the infpiration of the

finne, because he is borne of God. 10 9 In this are the children of God knowen. and the children of the deuill : whofvener doeth not righteoufnesse, is not of God, 10 neither hee

fome : for the deuill that loueth not his brother. 11 In For this is the meffage that yee heard from the beginning, that * we should love one

another. 12 12 Not as * " Cain which was of that wicked one, and flew his brother: 13 and wherefore flew he him? because his owne workes were euill, contrary file, who-

and his brothers good. 13 Marueile not my brethren , though this world hate you.

14 14 Wee know that we are translated from death vitto life, because we lose the brethren: * he that loueth not his brother, abideth in death. 15 15 Waofoeger hateth his brother, is a man-

flayer: and ye know that no manflayer bath eternall life abiding in him

16 * 16 Hereby have we perceived love, that he laide downe his life for vs: therefore we ought alfo to lay downe our lives for the brethren.

47 And whofoeuer hath this P worlds A Hefaith not fingood, and feeth his brother have need, and 4 thutteth vp his compassion from him, how dwelleth the love of God in him?

18 18 My litle children, let vs not loue in word. neither in tongue onely, but indeed and in trueth. 19 19 For thereby we know that we are of the

trueth,20 and shall before him affure our hearts. 20 For a if our hearts condemne vs , God is

greater then our heart, and knowath all things.

21 21 Beloued, if our heart condemne vs not,

9 The con beling, by a wicked lifethey are knowen which are governed by the fpiri, .. ae Dauiff, and by a pure life, which are Guds children. o Hie beginne a o commer i chart y to wards be bieihro, as a joibei mithe of the So ne, of God, o commer scarry growness are declined about in the other one of the first the first reform schem of the earth. 119 offer, which growed by command meets.

*Ishm 13-14-204 (5-1-1-1) An amplification, alten of the contrary example of Cain. which flow is brothers. *Genet 3.3 — N + Genmeeth forms and or fit and very all example, wherein me may be od both the nature of the founce of God, and of the sonver of the drustl, and what state and condition remainesh for us in this world, and what so ill be the end of both as length, 13 A shore digreffi mi Let ve not marunile that wee are hated of the world for doing an due y, for fuch was the condition of Abel who was a interperson ; and who would not raihei b. like him then Cain? 14 The fecond reaf in Bo aufe chanty is a teftimony that wee are transitted from leath to life and therefore harred to wards the breihie it a teftimony of death, & wholoeuer nouritheihi ,doeth as ir weie folter deata in his bosome o Loue is a tokin that wee are translated from death to life, for a fre sch as by the effects the coufe is known. * Can. 2 10. cust 9 17. 15 A confirmation : Whofoeuer is a murtherer, is to ete nall death, who fo bateth his brother, is a mur beret , therefore he is in de wh And toerevpon followeth the contrary: Hee that lourth his brother, bath peffe ito life, for in feed wee are bothe dead, lohn 15. 3 ephel 5. 2. 16 Now hee the weth bow farre Christian charity extendeth euen fo farie, that according to the example of Christ, enery man forget himse fe, to provide for an i belie his orethren. * Luke 311. If He reasonable by com, arisin. For if we are bound e set to giare our life for our unighbours, how much more are sets. much more are wee bound to helpe, our brothers neverflicy with our goods and fubtlacce? p Wherevith this life is sustened. q Op neth not his heart to him, nor helpeth him willingly and chevefully, 18 Chii ian charitie standeth not in worden , bur in dee le, and proceedeth from a fincere affection. 19 Hee commen leth charitie by a triple effect; for first of all , by it wee know that wee are indeed the fonces of God , as he theweth before. so Thereof it comme h that wee have a quiet conficience, as on the contrary fide be that thinketh that be bath God for a indee, because he is guiltie to bimfeile, either bee is neuer or els very rare quiet: for God bach a farre quicker fight then wee, & judgeth more fenerely. y If an entilleon cience consumers bus, much more ought the indgements of God contem to vi, who knoweth our hearts better then we out felnes doe. 21 Athard effect a'fo rifeth out of the former, that in thefe miferies wee are fure to be beard, because we are the somes of Gud, as we understand by the grace of fanctification which is proper to the elect.

then haue we boldnesse toward God. then have we boldnesse toward God.

22 * 12 And what foeuer wee aske, we receive * Mat. 21, 22,

of him, because wee keepe his commandements,

25 chaps, 14.

and doe those things which are pleasing in his 1. The conclu-23 * This is then his commandement, that we Obritt, and loue one towards and beleeue in the Name of his fonne Ielus Chrift, ther, arethings and loue one another, as hee gaue commande- toyoed together,

24 * For hee that keepeth his commande-nies of faodificaments, dwelleth in him, and he in him : and here- tion must and doe by we know that he abideth in vs. euen by that and wer that in-Spirit which hee hath given vs. of the Spirit giuen

vnto vs. * John 6.23 and 17.3. * John 13.34 and 15.10. f Hee meaneth the Spirish of fandlification whereby we are bone anew, and line wat. God.

CHAP. IV.

1 Haning Spoken Com-wordt scuching the trying of Spirits; 4 For some speake a ter the world, 5 and some after eximple of Godhe exhortesh to brotherly losse.

D Earely 1 beloued , beleeue not every 2 spirit, but trie the spirits whether they are of God: r Taking occasion for many false Prophets are gone out into the by the name of the 2 4 Hereby shall yeeknow the spirit of God, be separated from

b Every forit that Confesser that clefus Christ the worship of is come into the d fleth, is of God. 3 And every spirit that confeileth not that Ie- true knowledge.

fus Ch. ift is come in the flath, is not of God ; but he reture to this is the Spiris of Antichtitt, of whom yee hane that which he heart, how that he should come and now already second Chapter he is in this world.

4 3 Little children, ye are of God, and have o- king beed of Annercome them : for greate hes that is in you, will have ve brete then he tracis is this wo ld.

5 4 They are of this world, therefore spake two things . the they of this world , and this worlde heareth the te be many

6 We are of God, * hee that knoweth God, doe not lightly heareth vs : he that is not of God heareth vs not. y man h: other Hereby know we the Spirit of timeth, and the is, bachera fe pi. ir of error.

7 6 Beloued, let vs loue one another: 7 for felfersings, we loue commeth of God, and enery one that loueth fore believe any. is forme of God, and knoweth God.

forme of God, and knowern God.

d Hee that loueth not, knoweth not God, that we may be s for God is floue.

God, which chiefly depended of his touching the tastchrifts. And hee

to take beede of fa'te prophe s, we

many men reach We mult then ob-

able to differne the Spirit of Gol.

which are altogether to be followed fro impure spirits which are to be eschewed a This is fook n by the figure Motonyme, and it is as if he had fand Bolieue not enery on that faveth that hee hath a gift of the holy Gholl to doe the office of a Prophet. 2 Bre giv tha certaine and perpe us I rule to knowe the it chance of An ir brift by, to wit, if eit her the diutne of humane nature of Christ, or the true voiting of them together be denied , or it the least fore that may be , be detogate from his office who is our one'y King , Prophet , and enertaiting high Pr b Hee frenketh simply of the doctrine, and not of the person of Theire Most is. d Is true man. 3 Hee comforteth the elect wi ba mott fure hope of victory bur ve. for hat beereachers ihrm that they fight not with their ownevertue, but with the vertue and power of God. 4 H.e bijogeth a reason; why the world receiveth these teachers more willingly then the true; to wit, because they breathe our nothing but that which is worldly ; which is another note also to know the doctrine of Antichrift by. I Heetettifieto voto them that his doctrine and the Andrine of his fe lower, is the affured word of God, which of necessive we have boldly to fee against all the mouths of the whole world, and thereby differenthe trueth from ta flood, * John S. 47. e Tru- Prophers against whom are jet falle Prophets, that it fuch as erre themselves, and lead other into errour. 6 Hee returnerh to the commeuding of biotherly loue and charitie. 7 The first reason: Because ris a very dimerching, and therefore very meet for the sonnes of God; for that whosever it voyde of it, cannot be say se to know God night. S A confirmation: For it is the nature of God to love meo, whereof wee have a most man felt proofe about all other ; in that that of his onely free and sofinite good will towards ve his enemies , hee deliuered vnto death oor a com con man , hut that his owoe Sonne, yea, his onely begotten Sonne, to the end that wee being reconciled through his blood, might be made partake is of his euerlairi g glory: f In that hee called God, Loue hee fayth more then if her had fayd that hee loweth vs infinitely,

a * Herein

where there is no

keepe bis com-

(43 he trught be-

· Anotherresfon by comparison : if God fo leard vs finall not we his

children loue one another. # Iohn 1,18. a.tim.6.16. so A third eafon: Becaute God is inuificle, therefore by this etf. at of his Spirit , to wit , by charitie, be is vo derstood, yea, and to be not cut of vs , but loyned with vs & to vs in whom he is so effectually working

g Is finely in vs. 11 deed and in trueth. 21 He vaderlayeibibis charitie with acother foundation, to wit, faith in lefus. which townerhy's indeeds with him. egen as charitie wirnefferh that we are lovaed with bim, Furthermore be .e. ificib of

Christ, as who had feene him with his eyes. h With fuch a conf. Then as commeth from true tasth and es accompanied with loue, fo that there be an agreement of all brother alfo. things

9 * Herein was that love of God made manifelt amongst vs , because God sent that his onely begotten Sonne into this world, that wee might line through him. 10 Herein is that lone, not that we loued God,

but that he loued vs. and fent his Sonne to be a reconciliation for our finnes. 11 9 Beloued, if God fo loued vs.we ought al-

to love one another. 12 * 10 No man hath feene God at any time.

If we love one another, God dwelleth in vs, and his love is 2 perf at in vs.

13 Hereb, know we, that we dwell in him, and he in vs : because he hath given vs of his Spirit.

14 11 And we have feene, and do reftifie, triat the

Father fent the Son to be the Saujour of the world. 15 Who focuer h confesseth that Jefus is the Son of God, in him dwelleth God, and he in God.

16 And we have knowen and beleeved the love that God hath in vs , 12 Go ! is lone , and hee that dweileth in loue, dwelleth in God, & God in Lim.

17 13 Herein is that love perfect in verhat we should have boldnesse in the day of in Jeement : for i as he is even fo are w- in this world.

18 There is no k feare in lou- but perfect loue castethout feare : for feare hath pamefulnetie; and he that feateth, is t or perf. ch in loue.

19 4 We lotte him, because he lotted vs first, 20 15 If any man fay, I loue God, and hate his brother, he is alvar: 16 for how can bee that loueth not is brother whom hee ham feene, loue God whom he hath not feener

21 * 17 And this commandement have wee of him, that hee .. as loueth God, thould loue his

az Af. urth reason : God is the fourtaine and we'spring of charite, yea, charitie it fel'e : rherefore who frener abideth in it, hath God with him 3 Againe (as a little before). e commendeth loue, for that fee ng that by me agreemen with G d in this thing, we have a cotaine teffimonie. Com ado, to not commeth thereby to patfe, that without fear we looke for y latter day of judgement, to that trembling and that torms to f conficience is call out; y this love. If This fignifier half the neffe, not equalitie— k. If we underflaid by love, that we are in God, and God pr. 10; that we direform 15; indibative know God, and had ever(alling) life to in vs: he concludeth a right that were may well gather prace and quietnesse thereby. 15 Left any man fh. uld thi ike bir that peace or confesence proceede h nom our loue as from the coufe, he goeth backe to the fournaine, to wir, to the free loue, wherewith Gooleu this although we defected and doe defecte his wrath. And hereof figure of another double charity which both are tokens and witte first of fake our neighb uis alfo, 15 As be thewe I that the love of our neighbour cannot be feparate from be lone wherewi h God loue h vs , becaufe this lait engentreth the other; fo be den erhibit be o her kinde of loue wherewith we loue God, can be feparate from the roue of our neighbour whereof it followeth, that they ly-impudently which fay they worthip God; and yet regard not their neighbour 16 The first region taken of compartion, why we cannot have our neighbour and love God, to wit because that beet hat cannot love his bother, whom he feeth, box can hee love God whom he teeth not? * Ichn 13.34 and 15.12. 17 A fecond reaf in, Why God cannot be ha ed and our neighbour loued , because the ferfasame Lawmaker commanded both to love him and our neighbour.

CHAP. V. 1 Hee floweth that brotherly lone and faith are things infevarable: Ound that there is no faith towards God, but by beleening in Christ: 14 Hence proceedeth calling wpon God with a Burance: 16 and alfothat our prayers be anaileable for our brethren. W. Hofoeuer beleeveth that Lefus is that a Chrift, is borne of God; and every one that loueth

He goeth on forward in the fame arenment, Inewing how both those loues come into vs from the love wherewi b Gad loueth vasto withby

him, which begate, loueth b him also which is begotten of him. 2 In this we know that we love the children lefus our Mediatour I sid hold on by faith, in who we are made the childre of God.

and doe louethe Father of whom we are to begotten and also our brethren which are begotten with vs a Is the true Me ... b By one he meaneth all the faithfull. a The lone of our neighbour doesh to hang upon the lone wherewith wee lone God, that this last must nee les pre before to- first, where of it followerh, that that is not to be called love when men agree rogether to doc euill , neither that, when as in louing our neighbours , wee relpt & not Gods commandements,

of God, when we lone God, and keepe his com- c There is no loue

3 For this is the lone of God, that we keepe true define.
3 The reafoo for his commandements: 4 and his * commaunde- to love God is to me its are not d burdenous. 4 5 For all that is borne of God, ouercom- which being for

meth this world: 6 and this is that victory that and feeing that e hath ouercome this world, even out faith. both the Lucs ara 5 * 7 Who is it that one recomment this world, commanded of one and the felfe

but hee which beloeueth that Iefus is that Some fame lawmaker of God?

6 8 This is that I efus Christ that came by wa- fore) it followter and blood: 9 not by water onely , but by water doe not bue our and blood; and it is that 8 Spirit that beareth neighbour, when We breake Gods witheffe: for that Spirit is trueth. commande-

7 For there are three, which beare record in ments. heaven, the Father, the b Worde, and the holy 4 Because expe-Ghoft: and thefe three are i one. riques reacheth va

8 And there are three, wiich beare record in billing in our flesh,

Christ through faith,

the earth the Spirit, and the Water, and the Blood: neither, yet will to and thefe three agree in one. performe Gods 9 10 If we receime the witnesse of men, the wit- therefore least the nelle of God is greater for kth is is the witnelle Apolite should

o. God, which he teffified of his Sonne. 10 * 11 Hee that beleen to in that Sonne of putting them in minde of the kee-God, hath the witness' in himfelfe; he that belee ping of the comueth not God . hath made him alvar, because hee mandements of beleeved not the record, that God witnested of God, to require

that his Sonne, 11 14 And this is that record, to mir, that God noun erb that the hath given vnto vs eternall life, and this life is in commandements that his Sonne.

12 Hee that hath that Sonne, bath that life: or burden some, and he that hath not that Sonne of God, hath not that we can be opthat life.

13 Thefe things have I written vnto you, * Matth. 11,30.

feeme , by fo often poffice , be proof God are not in fuch fort grietious preffed with the burden of them. d Tothem that are 8 Heeprooueth

regenerate, that is to fay borne anew which are led by the Spirit of God, and are through grace definered from the curfe of the Lame 5 A resion : Because by re-generation wer have gotten theng b to overcome the worlde, that is to fay, woa focuer ftrineth ag a sit the communichments of God. 6 He declareth what that drough is, to wit, Faith. e Hee wfeih the time that is paft to give with underflanding, that although weeks in the battell, yet undoubily wee fittle be conquerours, and are most certains of the victorie. f Which is the instrumintall eaufe, and as a meane and hand whereby me elay ho don him who indeed doeth performe this , that is, hath and doeth overcome the world , Euen Chrift lefus. # 1. Cor. 15.57.7 Moreover bee declareth two thir gs, the one what true faith is to wir, that which reiterb voon Iefus Cariff the Some of God alone: werevoon followeth the other, to wit, that this streng h is not proper to faith, but by faith as an indiument is dravyen from lefus Child the Schoe of God. the excellencie of Christ, in whom onely all things are ginen va by fixe witnesses, three beauenly, and three earthly, which wholly and fully agree together. The beau uenly wirneffes are : the Father who fent the Sonne, the Worde it telfe which became fielh and the boly Ghoit The earthly witneffes are water, (that is, our fan-&t fication) blood, (bat is, our in tification) be Spirit, (that is acknowledging of God the Father in Christ by faith through the teltimonie of the boly Ghost & . Hee Warneth vs notte feparate water from blood, (that is, fanctification from inft fication, or right-confacile beganne, from the broundedle impured for wee fland not upon functification, but fo tarre footshas it is a witnesse of Childs right-confa neffermonied voto var and although this is putation of Christes righteoutnetfe be oeuer feparated from fa Riffication , yet it is onely the matter of our faluation, g Our fairst , which is the third witnesse, tell-fieth that the hely Ghost is trueth. that is to fay, that that is true which nevelleth vs. towit, that we are the fonnes of God. h Looke John 3 14 1 Acree in one. 10 Hee the weth by an Argument of comparison, of what great weight the beautoly restimonte is , that the Father hath given of the Son le, voto whom agreeth both the Sonne himfelfe and the holy Gholt. & I conclude this aright : for that rellimonie which I faid is given in heaven, commeth from God, who fo fetteth footh his Sanne * 10413.16 11 Hee prometh the furenette of the earthly wonestes by every mans confcience , having that testimonie in it selse, which conscience hee sai his cannot be deceived, because it consenteth the beanealy testimonie, which y Father giveth of the Soone: For otherwife ibr Father muit needes be a eyar if the confeience, which accordesh & affeuteth to the Fa ber fhould lye. . a Now at length bee flieweth what this teffimonie is that is confirmed with fo many with effect to wit, that life or everlafting felicing, is he meere and onely eife of God, which is in the Sonor, and proceedeth from him into vs, which by first tre joy sed with h mifo that without him life is no where to be found.

13 The conclusion of the Eni'le wherein hee sheweth first of all, that even they which already believe, doe stand in de-de of this do-drine to the ende that they may growen ore and more in faith, that is to say, to the ende that they may be dayly more and more certified of their faluation in

that

16 Because we do

obtain that which

we hope for , the

prayer with fairh,

to proceeds from

faith, and more-

ouer to be concei-

e This is 40 proper

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e Withtrue knowledge, which hath

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b Excellent and

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Apostle toyneth

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mot yet in effect

II. Iohn, III, Iohn.

Who bath the Father.

that beleeve in the name of that Sonne of God, that ye may know that yee have eternall life, and that yee may believe in the Name of that Sonne of God.

14 14 And this is that afforance that we have in him, * that if we aske any thing according to his will, he heareth vs:

15 And if we know that he heareth vs , whatfocuer we aske, we know that wee have the petitions, that we have defired of him.

16 15 If any man fee his brother finne a finne that is not vnto death, let him I aske, and he shall give him life for them that finne not voto death. There is a finne vnto death , I fay not that thou shouldest pray for it.

which is agreeable so the will of God : und fuch prayers cannot be vaine, * Chap. 2. 22. E (We have go make prayers not onely for our felues , but also for our brethren which doe finge, that their finnes be not vinto them, to death; and yet bee excepteth that finne, which is never forgreen, or the finne so ainst the boly Gaoit, that is to say, an valuerfall and wilfull falling away from the knowed trutch of the Gofpel. I This is as much as of the faul , Let him define the Lord to forgive him , and hee will forgue him being sodefired. * Maich 12,31, marke 3,29.

17 16 All vnrighteoulneffe is finne , but there is a finne not voto death.

a tinne not vitto death.

18 17 We know that who locuer is born of God, on : Indeed all injefinneth not but he that is begotten of God keepeth quitte is comprehimfelfe, and that wicked one toucheth him not.

whole world lieth in wickednesse.

* come, and bath given vs a wind to know him, is not deadly, and which is true, and we are in him that is true, that remedie. is , in that his Sonne Tefus Chrift , the fame is that 17 A reafon way very m God, and that eternall life.

21 19 Little children , keepe your felues from rall to fome : to wir, idoles, Amen.

bended under the 19 18 Weeknow that we are of God, and this we must not defpaire theretore, 20 Bur we know that that Sonne of God is because every sinne

16 The taking a-

not all , nay rather why no fin is morbecause they be borne of God, that

is to fay, made the fonces of God in Chift, and being indued with his Sprit, they doe not feinefin, neither are deadiy wounded of Saran. 18 Euery man mult particularly apply to himlelfe the generall promifes, that we may certainery perfinade our felues, that whereas all the world is by nature loit, we are freely made y fons of God, by & fending of lefus Chrift his Soune vato vs, of whom we are lightened with the know edge of the true God, and everlatting life. * Luke 14 45. m The districte of threst is most claimely produced by this place. 19 He expressed a plaine precept of taking heed of idoles : which he fetterh against the onely true God, that with this feate as it were he might feale up all the former do ftime,

THE SECOND PISTLEOF IOHN.

I This Epifile is written to a woman of great renowne, who brought up her chi'dren in the feare of God 6 he exhorterh her to continue in Christian charitie, 7: has the accompanie not with Anichritis, 10 but anoid them.

E E L DE R to the elect b Ladie, and her children, whom I loue in the trueth : and not I onely, but also all Good that have knowen the trueth,

2 For the trueths fake which dwelleth in vs. and shall be with vs for euer :

2 Grace be with you, mercy and peace from God the Father, and from the Lord Iefus Christ the Sonne of the Father, with ctrueth and lone.

4 2 I reiosced greatly, that I found of thy children walking in dirueth, as we have received a commandement of the Father.

s And now befrech I thee, Lady, (not as wife ting a new commandement vnto thee, but the alwayes lone corned (ame which we had from the beginning) that we

* love one another.

both in ione one toward another which the Lord bath commanded, and also espe-

cially in wholesome and sound doctrine, which also is deliver, I voto vs : for the

commandement of God is a found and fine foundation both of the rule of maners

and of doctrine, and thefe cannot be feparated the one from the other. A Accor-

Ichn 15,12.

6 And this is that love that we should walke after his commandements. This commandement is, that as ye have heard from the beginning, yes fhould walke in it.

7 3 For many decemers are entred into this 3 Antichrifts fighworld, which confesse not that Iesus Christ is period and a fice come in the fleth. He that is fuch one, is a decei- of Chritt, were also ner and an Antichtift.

the Courch, in the 8 4 " Locke to your filues, that we loofe not time of the Apollis. the things, which we have done, but that we may 4. He that make a minum a full morrants of doreceiue a full reward.

9 Wholoeuer transgreffeth, and abideth not e Beware and take in the doctrine of Christ , hath not God. He that good head, continuath in the doctrine of Christ, he bath both the Father and the Sonne.

10 f If there come any vnto you, and bring not this doctrine, * receive him not to house, swe ougar to neither bid bim God freed.

11 For he that biddeth him God fpeed, is parta. that defent pe :-11 For he that biddeth find God ipedo, is patter usefe doctine.

ket of his suill deeds. Although I had many things * Rom, 16, 17. to write ymo you, yet would I not write with paper and yoke; but I truft to come voto you , and speake mouth to mouth, that our soy may be full.

12 The formes of thine elect fitter greete thee, Amen.

SILE

& ine . lofeth all.

ung og lott she

ready creptinto

doe with them

THIRD

1 Heccommendath Gains for hofpstalitie, 9 and retrebendoth Distrephes for vaine glory: to bee exhorieth Gains so continue in well doing : 12 and in the ende commin-

gein Demetrius.

HE t Elder vnto the beloued Gains whom I loue in the trueth.

2 Beloued, I with chiefly that thou prosperedst and faredst wel as thy soule

prospereth.

3 For I reloyced greatly when the brethren came and teftified of the trueth that is in thee, how thou walkest in the trueth.

4 I have no greater joy then a thefe, that is to sained refore, resur- heare that my fonnes walke in veritie.

5 Beloued, thou doeft b faithfully, whatfocuer faires of the Charch thou doeft to the brethren, and to ftrangers.

6 Which bare witnesse of thy loue before the Churches, Whom if thou e bringett on their iourney as it befeemeth according to God, thou shalt doe well,

OF IOHN.

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles. 8 Wee therefore ought to receive fuch, that

we might be dhelpers to the trueth. 9 2 I wrote vnto the Church, but Diotrephes felues may helpe which loneth to have the preeminence among preaching of the

thom, receiveth vs not. 10 Wherefore if I come, I will call to your re- a Ambiriou and controlledle, two membrance his deeds which hee doeth, pratting petilent plagues against vs with malicious words, and not there- (especially in them

with content, neither hee himfelf: receiveth the which baue my Ecclefiat jeall forbrerhien, but forbiddeth them that would, and ation) are condemthrusteth them out of the Church.

11 Beloued, follow not that which is suilf, but Perfon. that which is good : he that doth well is of God: Hath no: kuspen but he that doeth eaill, hath not e feene God.

d That wee our

urd in Dintrephes

Gid.

12 Demerrius

* An example of e Chriftan gratulation.

to Gains either zhole felfe fame men whom he had entersting now againe to him about the af-

a Then thefe toyes. b As becommeth a beleeuer and a Christian. c He commendeth

or els fome other which had iske buine Se.

- A STATE OF

Emm ibi Mers.

12 Demetrius hath good report of all men, and of the trueth it felfe : yea , and wee our felues beare record, and ye know that our record is true. 13". I have many things to write ; but I will

not with yoke and pen write voto thee : 14 For I truft I fhall thortly fee thee, & we shall speake mouth to mouth. Peace be with thee. The friends falute thee. Greete the friends by name.

EPISTLE GENERALL $\mathbf{T}_{i}\mathbf{H}$ \mathbf{E}

> V D E. ٠.١

3 Hee warneth the godly to take heede of such men, 4 that make the grace of Gid a cleake for their mantennegle : s and that they ib all not escape outpanish d, for the con-14 and alleageth the prophetie of En.ch. 20 Finnly hee forwith the nodig a meane to varrintow all the

Vulc a fernant of Iefus Christ, and a broat er of fames, to the which are caired and far eithed out for Father, and a referred to Iefus fusc Christ.

and loue be multiplied

3 r Beloned , when I gave all diligence towrite vnto 3 ou of the a common faluation, is was needfall for me to write voto you, to exhort you, that ye should carnestly contend for the maintenance of the faith, which was fonce given vito the Saints.

4 . For there are certaine men crept in, which we e before of clie ordained to this condemnation : 3 vogodly men they are , which turne the g are of our God into wantonuelle, and * denie God the onely Lord, and our Lord lelis Chrift.

4 I will therefore put you in temembrance, forefruch as yee once knew this, how that the Lord , after that hee had delivered the people out of Egypt , * deftroyed them afterward which belecued not.

6 5 The * Angels alfo w' ich kept not their first estate, but left their owne habitation, he harn referred in enertiffing chaines voter darkenelle visto the in 'gemen, of the great day.

7 As * Sodom and Gomortne, and the cities about them, which in like maner as they did, g committed fernication, and followed b ftrange fleih, gre fet forth for an example, and luffer the

vergeance of etemalities 8 Likewile notwi flanding t'ele i fleepers alfo denie the fiesh , 6 and despifek gonernment,

and speake evill of them that are in authoritie

9 7 Yet Michael the Atc. ang I, when hee from against the devill, and disputed about the body of Moles, durit not blame Lim with curled fpeaking, but faid. The Lord rebuke thee.

10 8 But there spake soul of those things, which they know not ; and wharfocuer things they know naturally as beafts, which are without

tant as act listing the fed of the Aughopti is doeth , which they call Libertines, * 1. Pet. 1,1. 4 Hee fetterh foorth he borriole parifhment or he which bale abniet the grace of G. dio follow their owne lutes. * Namb. 14,37 fall of the Angels was must honerely : unfilted boyy much mare then well the Lord punifawaked and fai heff mee? * 2 Pet.2,4. * Gen 19,24. g Fillowing the Peps of Sodome and Comorrhe h Thus be consert, y fetterb toot in their bornble and mondrous lutter i Which are fo blockifft & voice of realon, so if all their fenfer and wirs werein a moit dead fleepe, 6 Anorbei moft percitions docterne of theirs, in the they take away the authority of Magistrates, & finale entil of them, as at this day the A complish does k fris a greener matter to despite generalment, then the gouernois has is o fay, the matter it felfe, ben the perform. 7 An areament of compart on a Micogel one of the chiefelt Angels , was contented deliver Saran, al hough a m ft curfed enemir, to the su gement of God to be turnfh d & hele percerte mer, are not athamed to fpeake cut tof the powers which are ordeired of God. & Theco-clution. Telemen are in a dorble fault, to wy . Son for their talk follie in condemning tome, and for their impudent end fire celeffe concerpt of that knowledge, which when they had gotten, yet not with kanding chey livedas bigice beatts, teruing their bellies.

reason, in those things they corrupt themselines. 11 9 Woe be vned there; for they have followed . He foretelleth the way " of Cain , and are cast away by the de- their dedruction, cai: * of Balaams wages , and periffi in the gaine- because they re-

faring ' of Core.

- 12 10 T' efe are rockes in your I feattes of Cla- leffe malice, Belarity, when they feaft with you, without mall feare, am fileby conerecting themselves: * cloudes they are without tout elle, and to be floor, Ches few waret, caried about of windes, corrupt trees and dirious and amoiwithout fruit, twife dead, and plucked up by the tions head,

13 They are the raging waves of the fea , fo- " Num. 13, ming out their owne thates: they are windring * Nume. 16, 1flattes , to whom is referred the blackeneffe of to He rebuketh darkenedle for euer.

14 And Enuch alfo the feuenth from Adam, and markes, both prophecied of fuch , faying, * Beholde , the Lord their diffioneitie o commeth with thousands of his Saints,

15 To give indgement against all men, and to neffe, bu. especirebuke all the vingodly among them of all their ally their vaine wicked deedes, which they have vegodly com- bravery of words, mitted, and of all their cruellipeakings, which pude, joyning wicked finner; have spoken against him.

16 Thefe are murmorers , complainers , wal- most grave and king after their owne luft's . * wno e mouthes eu, of a mont enspeake proud things , having wens persons in ad- cieur prophecie

miration, because of advantage. 17 11 But, yee beloued , remember the wordes come. which were tooken before of the Apolities of our I The feats of cha-

Lord letus Christ: 18 How that they tolde you that there flould be mockers * in the last time, which should

walke after their owne engodly lufts. 19 2 Toel, are they that leparate themselues getter, as Ter-uil-

from other, naturall, having not il e Spirit, 20 Bur, vee beloued, collie your felues in your log. Chap 3.9.

most hely faith, praying in the hely Ghott.

21 And keepe your felucs in the lour of God, rence either to God looking for the mercy of our Lord Iclus Christ, or man. voto en rnall life.

22. 13 And have compassion of some, in patting darkeveile.

23 And other faue with P feare, pulling them o Tae prefent Our of the fire, and hate even that a garment which to come. is footted by the flish.

24 14 Now sorto him that is able to keepe you 11 Teering vp that yee fall not, and to prefer tyou faultleile be- was spoken of fore the presence of his glory with ior.

25 That is, to God onely wife, our Saujour to flieuld nor be glory, and maichie, and dominion, and power, newselfe of the both now and for ever, Amen.

* 1 Tim 4,1. tim. 3, t. a perer 3,3. 11 Ir isthe property of Aprich: iftes to feparate themfelnes from the ondry, because they are not governed by the Spritt of God : and contrariwife it is the propertie of Chilifinate to edific one another through godly prayers both in first ham at o to lone will be mercy of Christ appears to their full falues 3 Am . g them which wender and soe aftray , the godly have tovie this choife that they handle form of them gently, and that or oer forme being et e in the very fitter they entenous to faue with fenere and tharpennitin Cion of the prefere danger : e to, har they due in fuch fort abnotte the wacked and diffuoneft that they el he weiten he least contagion that may be. p By eating them. Scholding them back with goody femerite, q An amplification taken from the forbilder, though of the Lan which and defile. 14 He commended them to the gave of God, declaring fe flicientiy thecitis God quely that can gi e ve the conflacese pyhica hee requireth of vs.

femb e or their forth Cites fame-

* Num. 13,21. most sharply with many other potes or Schineffe. and then fawci-

there with all a heavie breetting of Enoch touching the judgement to

baukett, which the breibren ibst Were members of the Caureb,kept all toforth in his Apo-

m impudently. without all reue. * 2. Pet. 2. 17.

time for the time

* Pf.1 17, 10. of fuch montrers before, that wee

THE

a This is put to make a difference betweene him and Juans I carrot. b E God the Father. e Set apart by the enerlasting counsell of Gos , 10 be de-

timered to Christ to be kept . s The end and marke whereas be inooteth in this Epitle, is, bat he confirmath be godly agrint ceraaine wicken men, both in h lefome doctrine and good marers.

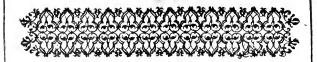
the laimation of all of us. r That ye should defend the faith by all the might yes can, och opine d. Frine and good example of life. f Watch was once To given, that it may

d Of theje things

shat piriaine to

er be chances. a It's by Gois promidence and not by chapte, but miny wisked mea ereepe imo the Church. 3 Her condemner h

rais fint in them, that they take a presence or cookfion to waxe wanto by th grace of God Atla canpor be , but the chief-emitte of Chieft muit be ab. ogated, in that fuch men gine vp



THE ORDER OF TIME,

wherevnto the Contents of this booke are to be referred.

The yeere of Christ.

1.800

34.

67.

70.

97.

1073

1217.

1295.

1300.

1301.

1305.

H E dragon watcheth the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her felfe, whilest Christ was yet vpon the earth.

The dragon perfecuted Christ afcending into heaven, hee fighteth and is throwen down; and after perfective the Church of the Iewes.

The Church of the lewes is received into the wildernesse.

for three yeeres and an halfe.

When the Church of the Iewes was operthrowen, the

dragon inuaded the Catholike Church, all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap 20.
The dragon raifeth up the beaft with fenen heads, and

the beaft with two heads, which make hauocke of the Courch Catholike, and her Prophets for 1260 yeeres after the Paffion of Christ, chap. 13 and 11.

The seuen Churches are admontished of things present, somewhat before the end of Domitian his reigne, & are forewarned of the persecution to come vader Traine for ten yeeres, chap, 2: and 3:

God by word and fignes pronoketh the world, and fealeth the godly, chap. 6 and 7.

He sheweth foorth examplars of his wrath vpon all creatures, mankinde excepted, chap 3.

The dragon is let loofe after 1000, yeeres, and Gregory the vij, being Pope, rageth against

Henrie the third then Emperous, chap. 20.

The dragon vexeth the world 150, yeeres, who Gregory the ix, who writ the Decretals,

and most cruelly perfecuted the Emperour Frederick the fecond.

The dragon by both the beafts perfecuteth the Chutch, and putteth the godly to death, chap 9.

The dragon killeth the Prophets after 1260, yeeres, when Boniface the viij, was Pope, who was the authour of the fixt booke of the Decretals; hee excommunicated Phillip the French King.

Boniface celebrateth the Inbile.

About this time was a great earthquake, which overthrew many houses in Rome.

Prophecie ceafeth for threes yeeres and an halfe, witill Benedict the fecond fucceeded after Boniface the viij. Prophecie is reuiued, chap. 11.

The dragon and the two beafts, oppugne Prophecie, chap-13.

Chrift defendeth his Church in word and deed, chap.14. With threats and armes, chap. 15. with fingular judgements, chap.16.

Christ giveth his Church victorie over the harlot, chap. 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, chap. 20.

The Church is fully glorified in beauen with eternall glory, in Christ Iesus, chap. 21, and 22,

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THE REVELATION OF SAINT

IOHN THE APOSTLE AND

Euangelist, with the Annotations of

Francis Iunius.

CHAP. L.

2He declareth robat kind of dostrine is here handled,3 cuen his that is the beginning & ending 12 Then the miffery of she fewen Candleftsekes and firmes 20 is expounded.



Het Recuelation of Jeffis Chift, with God gane with him, to filtewe with his feruant shings which mult thordly be done; which hee fent, and flowed by his angel with his hard with his her record of the 2. Who have record of the

word of God, and of the reilimonie of Jesus Christ, and of all ti ings that he faw.

3 Bleifed is he that readeth, and they that heate the words of this prophecie, and keepe thefe things which are written therein : for the time is authour end mat- at hand.

4 . Iohn to the feuen Churches which are in Afia, Gace be with you, and prace 3 from him, e Wnich * is , and Wnich was , and Which is to come, and from 4 the 4 feuen Spirits which are before his Throne.

And from Jefus Christ's which is that like witnesse, verse * faithfull witnesse, and * that fift begotten of the dead, and that Prince of the Kings of the earth, voto him that loaed vs, and welhed vs from our finnes in his * blood, God , and firm the

6 And made vs * Kings and Priefts vnto God euen his Father, to him, I fay, be glory, and dominion for evermore, Amen.

7 Behold, he commeth with * clouds, and enery eye iball fee him : yea , enen they which

b W. ich the Sonne apened to vo out of his Father besome by Angels. a This is the particular of fingular inscription, where in faluation is written voto certaine Churches by name , which represent the Church Catholike and the certainty and the timeth of the fame is declared, from the Authour thereof, vino the eight verfe. 3 That is, from God the Father, eternall, immortali, immutible: whote vuchangeableneffe S labn declare b by a forme of peach which is undeclined. For there is no incongruitie in this place, where, of necessitive the words must be at empered varo the mytteries, and not the myfteries corrupted or impaired by the Ward. & By thefe 1) ree times, Is, Was and had be, is fin fied this word Ichonau, which is the proper name of God. * Evod. 3,14. 4 That is, from the boly Ghot which proceeders from the Father and the Some This Spirit is one in person according to air sussistencie : but is communisation of his vertue, and in demonstration of his duting workes in those seven Churches , doeth fo per'ectly manifett bimfeite, as ifthere were fo many Spirits, every one perfectly working in his owne Chuich , evereforeafter Chap. 5.6 they are called the feuen bornes and feven eyes of the Lambe, as much to fay, is his most acceptance for the month of the following the following the following the month of the following the Spirit, which is a dinine worke, & in action incommunicable in respect of y most high Deitie. S-con ly . he is placed betweene the Father and the Soune as fet in the fame degree of dignitte &operation with them. Befide, he is before the throne, as of hef me fubitance with the Father and the Son as the feven eyes and fetten hornes of the Lamne. Moteouer, thefe spirits are never fay ie to adore God, as all other things are. Finally, that is see power whereby the Lambanpened y hooke, & losfed the feue feales thereof, when none could be found amongst all cleatures. by whom the backe might be opened Chap 5. Of thefe things long agoe Mafter John Luid o'Oxford wrote learnedly voto mee, Now the holy Ghoft is fer in order soun used of section whose teamed yours mee, now the only used it see in that of of worth helper Christ, because there was in that which followeth, a long process of speach to be vied concerning Christ. A Trofe are the securifying subside are afterward Chap's weise 6 called the homes and eyes of the Lambe, and are now made as a garde waiting upon God 5A most ample and grave commendation of Chrift . fir from his offices the P. ie' bood & king tomes, fecondly from his benefits . as his four toward vs , and washing vs with his blood , in this verse, and communication of his kingdome and Prietthood with vs:thirdly from his eternall glosy and power, which alwayes is to be celebrated of vs. verfe 6. Finally from the accomplishment of all things once to be effected by him, at his fecond comming, what time he fhall openly deftroy the wicked, and shall comfort the godly in the pearced him thorow; and all kindreds of the earth of the falutation ashall waile before him, Euen fo, Amen,

8 6 I * am f Alpha and Owega, the beginning God himfelfe in and & ending, faith the Lord, Which is, and Which which be suppwas, and Which is to come, suen the Almighty.

7 7 I John, eden your brother and companion las creature, the in tribulation, and in the kingdome and patience immurable eterniof Ielus Chift, was in the 8 He called Patmos, for tie that is in bimthe word of God, and for the witnessing of Iesus nipotencie in all

10 And I was raus [hed in a spirit on the Lords cludeth in the day , and heard behind me a great voyce, as it had voice of his owne beene of a trumpet.

11 Saying I am Alpha and Omega, that first which was before and that lait; and that which thou feelt write in a spoken of. booke, and fend it vnto the fenen Churches which and 22.13. are in Afra, unto Ephefus, and unto Sinytna, & unto f I am he before Pergamus, and voto Thyatira, and voto Sardis, whom there is now thing, rea, by whom and voto Priladelphia, and voto Loodicea.

12 8 Then I turned backe to k fee the voyce is made, was made that fooke with me; 9 and when I was turned, I

fawe feuen golden candleftickes, 13 And in the mids of the feuen candleflickes, one like wino the Sonne of man, cloathed with a opening the way to the declaring of garment downe to the feete, and girded about the

paps with a golden girdle. 14 His head and haires were white as white Ionn the Eurngewool & as fnow, & his eyes mere as a flame of fite, Revelation, and ro 15 And his feete like voto fine braffe burning as procone faith, and in a fornace; and his voyce as the found of many credit voto this

16 And he had in his right hand feuen ftarres: this Chapter conand out of his mouth went a thatpe two edged fword : and his face flone as the lunne thingth in fition and an exhis strength.

17 10 And when I fawe him, I fell at his feete first who was calas dead: 21 then he laide his right hand ypor me, led vno this Reflying voto me, Feare not: 12 I am that hift place, & how occu-

check his appraise on in cuery lingufelfe, and bis omthings : and connitie of persons, * Chap. 21.6. enery thing that and fall remaine though all they

foregoing, taken

from the Weids of

7 The part rion, the ambaricle and calling of Same prophecie. This is the fecond part of fifting of a propopoficien. The propoficion flience b,

Punid perilb.

pied, verse 9. Then at what time, and by what meaner, namely, by the spirit and the word, and that on the Lords day, which day oner fince the refunection of Christ, was confectated for Chaiftige's vorothe religion of the Sabbath ; that is to fay, to be a day of reft, verfe, to Therdly , who is the authors that calleth him, and what is the furn of his calling, g Parmes is one of the stee of Sporas whither loka was bamfued as fone write, h This is that holy studfing at gazinfect, when it his be Prophets were vanified, and being as it were carried out of the world, were conner and with Ged, and to Exekted faith often that her was carried from place to place of the Lord Sprit, and shat the Sprit of the Lord felt upon him 1 Her calleth it the Lords dry, which Paul calleth the first day of the wiege, T. Cut, 16.2. 8 The exposition. declating the third & 'aft point of the proposition (for the other points are evident of them reflects) wherein is spoken first of the authors of all ing various the 17. vers-Secondly of the calling it felfs unto the end of the Chap. And hit of all the oc-cation is no ed in this verse, in that S, John turned himselfs towards the vision after is fer downe the difeription of the authors in the verfes following, 13-14 15.16. To fee him whefe voyce I had heard. 9 The defer ption of the Authori, which is Chrift : bythe candleflicks that ftandeth about him , that is the Chniches that fland before him , and depend upon his direction, in this verfe ; by his properties, that bee is one furnished with wildome and devictive to the archiculag of great things, verfe 13 and ancient gravitie and most excellent light of the eyesverse 14. with friength innincible and with a mightie word , verfe 15. By his operations, that he ruleth the ministery of his fernants in the Church, grueth the effect thesvoro by the fword of his word & enlightening all toings with his count-nance, doeth most mightily prouide for every one by his dinine providence, verfe 16, 10 A raligious feare that goeth before the calling of the Saints, & heir full confirmation to take upon them the vocation of God. 12 A distinct confirmation in this calling partly by figne and partly by word of power. 12 A most elegant descript on of this calling con ained in three things which are necessary voto a full vocation field the authoritie of him that calleth, for that he is the beginning and the end of all things, in this verfe, for that her is eternall and omnipotent, verfe, 18. Second y, the fum of this propheticall calling, and reuelation, verfe 19. Laftly a declaration of those perf ns voto whom this prophecie is by the commandement of God directed in the description thereof , verde 10. * Ejas 41. 4.

13 The fumme of Lors prophycie, that the Apolitic mult verne evnarforner be inpublifee, ad ding nothing , nor tak ng away any thi g , as verfe a. two pairs : one is a nerration of those things which are. that is , which then overe at that time gontained in the

Cound and third

x The former part of this booke is

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things which then

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Chapters, the other

and that laft. 18 And am aline, but I was dead : and behold, I am alive for evermore, Amen; and I have the keves of hell and of death.

19 13 Write thefe things which thou haft feene, and the things which are, and the things which shall come bereafter.

20 14 The mystery of the feuen starres which thou fawest in my tight hand, and the scuen golden candlestickes uthis, The seuen starres are the Angels of the feuen Churches ; and the feuen candleftickes which thou faweft, are the fenen Churches.

part is of those shings which were to come, contained in the rest of this booke. 14 That is, the things which was mythicall, fignified by the particulars of the vittou before going. I By the Angelshe meanish the Minifters of the Church.

CHAP. II.

I John is commanded to write those things which the Leid knew necessarieso the Churches of Ephesus, & Of the Smyrnians, 12 of Pergamue, 18 and of Thyatica, 15 that they keepe tho, citings which they recessed of Apolics.

²

√ Nto the Angel of the Church of Ephelus write, 2 Thefe things faith he that holdeth the feuen starres in his right hand, and walkerh in the mils of the feuen golden candlefticks,

2 3 1 know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are enill, and hattexamined them which fiv they are Apostles, and are not, and haft found them lears.

3 And thou wait burdened, and haft patience. and for my Names lake haft laboured, and haft not fainted.

4 Neuersbeleife . I have fomembat a against thee, because thou hast left thy first lone.

5 Remember therefore from whence thou figured years 12. and art fallen, and repent, and doe the first workes : or elfe I will come against thee shortly, and will remoone thy candiedicke out of his place, except thou amend.

6 But this thou half that thou hateft the workes of the Nicotaitanes, which I also hate.

part. Eurly one of 7 4 Let him that hath an ease heare what the Spuit faith vato the Churches : To him that otiercommeth, will I give to eate of the tree of pall members, an life which is in the middes of the b Paradife of

8 & And vato the Angel of the Church of high is prairie and the Smyrnians write. Thefe things faith bee that is first and last, which was dead and is aline.

9 7 I know thy workes and tribulation, and guod, represention that which is epouertie (but thou art rich) and I know the blafill: and infonctio phemie of them, which fay they are lewes, and are not, but are the Synagogue of Satan.

to Feare none of mole things, which thou flialt fuffer : behold, it shall come to passe, that the opposite vatoit, and deuill shall cast some of you into prison, that yee

tion by distine promifes. And this firit ; 'ace is voto the Paffours of the Church f Ephelus a The exordium where a are contained the special praises of Christ fefins the Authour of this prophetie , cut of the 16 and 13 verf of the first Chapter. t The propention , first condemning the Partour of this Church verfe a. 3 then -prooring him verfe4 after informing him and withall tareatning that bee will inflite the Church to another place, verfe ;. Tois communation or threat Cariff ingateth by a kind of correction, carling to minde the pit it utiar vertile & pietie

the Church, which Gottneuer leanerth Without recompense verse 6. Concerning Nicolairans fee after upon the reverse. y Tadrale with thee for. 4 The colubion containing a comman dement of attention & a promise of energizeing Alladawed out in a figure of which Gene. 2,9. 5 That is, in Paradice after the er of the Hebre w phrase, b Thus Christ fpenkesh as the Mediator. 6 The and place it vito the Pattours of the Church of the Smyrniagr. The excedium aken out of he to and is verles of the full Chap & Smy un was one of the 7 The proposition of praise is in this vert - and of exs of Ionia in Afia. tation to youd with promife, is in the unat veile

may be tried, and ye shall have s tribulation ten dayes : be thou faithfull voto the death, and I will give thee the crowne of life.

11 9 Let him that hath an eare heare what the yeeres. For fo com-Spirit faith vnto the Churches. He that ouetcommeth thall not be hurt 10 of the fecond death.

12 It And to the Angel of the Church, which figorfied by the is at d Pergamns write. Thus faith he which hath that tharpe tword with two edges.

13 11 I know thy workes, and where thou dwelleft, euen where Satans throne is, and thou keepeft my Name, and haft not denied my faith,euen in e those dayes when Antipas my faithfull. Now because Saint martyr was ilaine among you, where Satan dwel-

14 But I have a fewe things against thee , be- El perout his Cause thou hast there them that maintaine the do- reigne, as Justine chine of Balaam, which taught Balac to put a witneile, it is altostumbling blocke before the children of ifrael, gether necessarie that they should feate of things facrificed voto that this should be idoles, and commit fornication.

doctrine of the 13 Nicolaitanes, which thing I hate, authornie of the 16 Repent thy felfe, or elfe I will come vnto who began to thee shortly, and will fight against thee with the make hanceke of

fword of my mouth.

ord of my mounn.

17 the Let him that hath an eare, heare what Church in the tenth yeers of his the spirit faith voto the Churches. To him that reigne, as the Hiouercommeth , will I give to eate 15 cf the g Man- itoriographers due na that is hid, and will gine him a b 16 white stone, write and his and in the Rone a new 17 name written, which no rion continued vaman knoweth, fauing he that receiveth it.

18 And voto is the Angel of the Church Emperour had fucwhich is at Thyatira write, These things saith place the space the Sonne of God, which bath his eyes like vnto of which time is a flame of fire, and his feete like fine braffe.

19 I know 9 thy workes and thy loue, i and beie mentioned. feruice and faith, and thy patience, & thy workes, 9 The conclusions and that they are moe at the last, then at the hist.

20 Notwithstanding, I have a few things a- in The third gainst thee , that thou jufferest the woman leza- place is voto the bel which calleth herfelfe a prophetetle, to teach Paltors of Pergaand to deceive my fernants, to make them commit k fornication and to eat meatefacrificed vnto the 16 verse of

21 And I gaue her space to repent of her forni- the name of a facation, and the repented not.

8 That is , of ten monly both in the booke and in Daniel , yeererare came of dayes: that God thereby might declare, that the space of time is appointed by him , and the fame very flore. lohn wrote this booke in the end of Domitian the

referred voto that perfecution which 15 Euen fo haft thou them that maintaine the was done by the the Chuftian

till Adrian the

the firll Chapter.

more citre in ald time in Afia , where

the Kings of the Attalians were alwayes resident. 12 The proposition of praise is to this verfe, of reprehe from in the two following, and of exportation toyard with a conditionall threate, verfe 16. Now this Antipas was the Angel or mini-Her of & Church of Pergemus, as Areias Willieth & The faith of them of Pergamis ther of y Chuich of reignmus, at Areas Wittende I he faith of them of Pergamus is so much the more highly commend, discounse they remained confinite use in the very heat of projection * Num. 24,14 Of 25.11. I That which is here spiken of things offere at or iddee, smeant of the same kinde which Paul speaketh of 1 Cen. 13 Which follow the footiteps of Balaam, and fuch as are abandoned you. all filebineife, as he fhewed in the verfe aforegoing, and is here fignified by a note of fimilitude. And thus also muit the fixt verie bee vadeiftood. For this matter efpectally Ireneus must be consulted withaul. 14 The conclusion, standing of exbortation as before, & of promise g Hee aliedeth to that fermon which wee reade of John 6 and to the place we finde Pfalme 105, 40. h Aretas writeth, that fuch a ftone was wout to be given to wrestlers at games, or elfe that fuch flones did in oldetime witneffe the quiting of a man. 15 The bread of life, inuifible, fpitstiall, and heavenly, which is kept fecrely with God, from before all eternitie, 16 Which is a figue and witnesse of forgineacife and remission of finnes , ofrighreonfacile and true holineile, and of purior vocorrupted, after that the old man is 17 A figue and tettimouse of newnesse of life in righteoufnesse and true hairnesse, by putting on the new man; whom none doeth inwardly know, face the spirit of man which is in 'imfelf, the praise whereof is not of man, but of God Row . 2, 28. 18 The fourth place is voto the Pattours of Tuyatira, The exordium is taken out of the 14 and 15. verles of the first Chapter. 19 The proposition of prayle is in this verfe : of reprehention, for that they relerated with them, the doderine of vagod ineile and varighteoufvelle, is verfe 20, the authoris wereof though they were called backe of God , yet repented not verfe at . wherevoto : aided a molt becaue threatoing, vertexx and 23.6f a conditionall promite, and of exhortation to hold fait the trueth, is in the two verfes following . So hee earliesh those of ces of charity which are done to the Saints. & By formication, is oft times in the Serifanto idetatrie meant.

Mother, and head

out of the 15 verfe

with a constmati-

expressed in three

points voto which

h Amen foundeth as

* 1,5.1m 16,7. pfal 7,10.sere 11. 10 and 17,10. I He pointeth out the brayging of certaine men , which benfied of their deepe, that is, plents foll and common knowledge, which notwithflanding is

denstifb m I will (prake no worfe thing agin ? you , being content to have bewed you what I require to he in you

40 The conclusion, wherein Christ affererb voto bis fernance the commusion of his Kingdome and glory , in this verfe and the next foilowing , and commandeth an boly

attention in the laft veife. of Carift, was it the Some of righteouthelle, and our head, Matth. 4.

a The fife place to s nto the Pattors of Sardis. The exordium is taken out fer of the 1. Chap. a Sardis 15 rie name of a most floursthing and famons Cuse, where the Kings of Lydia kep; sheir

courts. a The proposition of reproofe is in this verfe : of exhortation loyned with a threatning in the two verfes that follow, and of qualifications by way of correction ento the comfort of the good , which yet remained ibere , verfe 4

b These art find to line, but art dead in e Other things.

whose state is such, that they are now going, and unleffe they be confirmed, will perift forthwith.

Chab. 16.15. 1 the 5.2. 2.pet 3.10 thutteth and no man openeth. 3 That is , who haue with all reli-

gion guarded them-telues from finne and contagion, even

and contagion, even
from the very flow of evill, \$1.5.1 nde exhotteth, verfe \$3.4. Thre from all fpot
and finding with glosy. So it is to be underflood always be eafter as in the next
verfe. 5. The conclusion flanding upon a promife and a summandement as before. d They are meet and fit, to wit because they are instificd in Christ, as they are trucly flewed it for he is rightcons that worketh right rougheffer but for at the tree bringeth forth the fruit. Looke Rem 8:3 * Chap. 20, 1a and 20,17. ph.l 4.3. 6 The fire place ir your the Patrois of Philadelphia. The exordium is taken our of e All power of rule in commanding and forthe 18 verie of the 1. chapter. bidding, delivering and punifting. And the house of David is the Charch, and the continual promise of Davids Kingdome belongs this Christ. 7 The proposetion of praife is in this verse, of promifes, in bring home agains them that wander, verfe 9, and to preferre the godly, verfe 10, and of exhortation, verfe 11,

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great afflicton, except they repent them of their workes.

23 And I will kill her children with death, and all the Churches shall know that I am he which * fearch the reines and hearts: and I will give vnto every one of you according vnto your works.

24 And vato you I fay the reft of them of Thyatira . As many as have not this learning , neither haue knowen the I deepeneffe of Saran (as they fpeake) I will m put vpon you none other burden, 25 But that which ye have already, holde fast

till I come. 26 20 For he that ouercommeth and keepeth my words vnto the end, to him will I give " power

27 * And he shall rule them with a rod of yron: and as the vetfels of a potter, shall they be broken a

28 Euen as I received of my Father, fo will I giue him as the morning Starre. 29 Let him that hath an eare , beare what the

Spirit faith to the Churches. a: That is , I will make him a King by communion with me, & my fellow heire, as it is promifed, Mar. 19,28 and a5,34 Rom. 3,17, and 1 Cot. 6.3. Sphe 2.6. and t. Tim. 2 12. Apoc. 3, 2t. and 4.4. * Pf2: 3,9
22. The brighteethe of greatest glory and bonour neerest approching vnto the light

CHAP. III.

1 The fift Epastie fent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 And of the Landiceans, 16 that they be not luke warme, 10 but endenour to further Gods glory.

A NJ write vnto the Angel of the Church which is at a Sardis, Thefe things faith he that hath the feuen Spirits of God, and the feuen flars . 2 I of the +, and 16, ver- know thy works: for thou haft a b name that thou liuest, but thou art dead.

2 Be awake, and strengthen the things which remaine, that are cready to die : for I have not found thy worke perfit before God.

3 Remember therefore, how thou haft receined and heard, and hold fast and repent.* If therefore thou wilt not watch, I will come on thee as a thirfe, and thou shalt not know what houre I will come upon thee. .

4 Notwithstanding thou hast a few names yet in Sardis, 3 which have not defiled their garments; and they thall walke with me in 4 white; for they are d worthy.

5 He 5 that ouercommeth, shall be cloathed in white aray, and I will not put out his Name out of the * booke of life, but I will confesse his

name before my Father, and before his Angels. 6 Let him that hathan eare, heare what the Spirit faith vnto the Churches.

7 € 6 And write vnto the Angel of the Church which is of Philadelphia, These things saith hee that is Holy, and True, which bath the key of David, which openeth and no man thutteth, and

8 7 I know thy workes: behold, I have fet before thee an open doore, and no man can thut it : for thou half a little ftrength, and half kept my

word, and hast not denied my Name.

o Behold. I will make them fof the Synagogue of Satan, which call themielues lewes, and are not, f 1 with on f I will bring them but doe lie; behold, I fay, I will make them that & That is fall they shall come s and worship before thy feet, and down and worship either thee civily, finall know that I have loved thee.

or Christ religi-10 Because thou haft & kept the word of my outly at thy feete patience, therefore I will deliver thee from the (and thus I had rahoure of tentation, which will come your all the ther take at) whether here in the

world, to try them that dwell upon the earth. Church (which fee-11 Bebold I come thortly : hold that which meth more proper thon haft that no man take thy crowne. to the argument of

this place) or there 12 9 Him that ouercommeth, will I make a in the world to pillar in the Temple of my God, and he shall goe come. For Christ no more out : so and I will write spon him the verely thall tulnist Name of my God, and the name of the city of my g Because then ha ? God, which is the new Ierusalem, which commeth bene patient of some downe out of heaten from my God, and I will finn, as I would my fernants flowing bould be. prite upon him my new Name.

9 The conclusion, 13 Let him that hath an are , heare what the which conteineth Spirit faveth vnto the Chutches. a promite and a

irit fayeth vinto the Courteres.

14 11 And vinto the Angel of the Church of the commandement. Landiceans write, Thefe things faith h Amen, the man fhallbetermed faithfull and true witnes, that a beginning of the after his Father, creatures of God.

Chrift. 15 12 I know thy works , that thou art neither in The feuenth cold not hote : I would thou werest cold or hot. place is voto the pas

16 Therefore because thou art luke warme, and Itors of the Church of Landices. The neither cold nor hote, it will come to passe, that exordium is taken

I thall fpe w thee out of my mouth. 17 For thou fayelt, I am rich, and increased of the c. chapter. with goods, and have need of nothing, and know. " Amen journacio as much in the Hebrew eft not how thou art wretched and miferable, tingue, as Truels, or

Truesh et felte 43 and poore, and blind, and naked. and poore, and blind, and naked.

18 I counfell thee to buy of the gold tryed by i Of who all things that are made, have the hie that thou mayed be made rich : and white their beginning raiment, that thou mayft be cloathed, and that thy 12 The propontiraiment, that thou may it be creatined, and that any on of reproofe it filthy nakednesse does not appeare; and anoint on of reproofe it in this verse, where-

thine eyes with eye falue, that thou mayeft fee. vinto is adjoyned a 10 As many as I loue, " I rebuke and chaften: threatning, verie 16, be k zealous therefore and amend. on declaring the

20 Behold , I standarthe doore, and knocke, fame, verfe 17 and telf any man heare my voyce, and open the doore, of exportation vn-I will come in vato him, and will fup with him, to faith and repenand he with me.

wherevore is ad-21 15 To him that opercommeth, will I graunt ded a conditionall to fit with me in my throne , even as I overcame, Promife verfe so 13 The spiritual! and fit with my Father in his throne. milery of men is

22 Let him that hath an eate, heate what the metaphorically Spirit Tayeth voto the Churches.

are matched as correspondent these remedies which are offered, verse 18. * Pro-3. 12. beb. 12. 5. k Zeale is fet against them which are neither hote nor cold. a4 This muit be taken after the maner of an ailegory, as John 14, 23. conclution, confifting of a promife, as chap, s. verfe ac, and of an exhortation. Eitherto hath big the fift part of the booke of the Apocalypti.

CHAP. IIII.

Another vifi in contening the glory of Gods Maiesty : & which is magnified of the foure beatts, 10 and the foure and twenty Eliers

Fier this I looked, and behold, a doore was , Hereafter fol-

A open in beauen, and the first voyce which I lowest the ferond part of this booke. altogether propheticall, foretelling thofe things which were to come, as was faid before, Chap 1,19 This is divided into two histories, one common voto the whole sworld, vn. o the 9. Chapter and another fingular of the Church of God, thence vuto the 22 chapter And thefe biffories are faid to be described in feueral bookes, chap-5.1 and 10. a. Now this verfe is as it were apallage from the former part voto this fecond where it is faid, that the beauen was opened, that is, that hauenly thing s were valocked, and that a voice as of a trumper founded in beauen to frure voice Apolile, & call him to the vaderitanding of things to come. The first history hash tivo parts one of the causes of things done, and of this whole Revelation, in that and the next chapter. Another of the actes done, in the next + chapters. The princivall cautes according to the diffitation of prifons in the votte of the distinct etlen e. a. d according to the coconomie or dispensation therrof, are two. One the beginning, which none can approach viso, that is. God the father, of whom is 'p-kee in this chapter. The other, the Sonne, who is the meane caufe, ealie to be approached entogin respect that he is God and mino in one person; of whom Chap &

2 And 2 immediatly I was ranished a in the

3 4 And he that fate, was to looke vpon, like

4 s And round about the throne were foure

5 6 And out of the throne proceeded light-

6 7 And before the throne there was a Sea of

7 And the first beast was like a lyon, and the

glatfe like vnto chrystall : and in the midst of the

throne, and round about the throne were foure

fecond beaft like a calte, and the third beaft had a

face as a man, and the fourth beaft mar like a fly-

fixe wings about him, and they were full of eyes

within, and they cealed not a day not night, fay-

ing, Holy, holy, holy, Lord God Almighty, Which

honour, and thanks to him that fate on the throne,

before him that fate on the throne, and worship-

ped him that lineth for euermore, and cast their

11 10 Thou art * worthy, O Lotd,11 to receive

glory, and honour, and power: for thou haft cre-

ated all things, and for thy wils fake they are, and

9 And when those beaftes c gaue glory, and

10 9 The foure and twentie Elders fell downe

was, and which is, and which is to come.

which lineth for ever and ever.

crownes before the throne, faying,

8 And the b foure beafts had each one of them

nings, and thundrings and voices, and there were

feuen lampes of fire burning before the throne,

and twentie feats, and vponthe feats I faw foure

and twentie Elders fitting, cloathed in white ray-

ment, and had on their heads crownes of gold.

which are the fenen foirirs of God.

beaftes, full of eves before and behinde.

fplrit , 3 and beholde, a throne was fet in heauen,

voto a lasper stone, and a sardine, and there was a

and one fate vpon the throne.

an emeraud.

ing Eagle.

2 The mauer of me, faying, Come up hither, and I will thew thee reuclation, as bethings which must be done hereafter. fore, 1,10. a Looke Chap 1,12.

3 A description of God the Father, and of his glory in the beauens, framed vaco the manet of men , by his office, nature, com- rainebow round about the throne, in fight like to pany, attending, effect, inffruments

and events that follow afterwards. In this veile , hee is presented in office a judge, as Abra-Lam layd , Gen. 18. swhich is declared by his throne, as an enfigne of sudgement, and his fitting therevpon. 4 By bis narure. in that he is the Father , moit glorious in his owne

perion, and with his glory overflui-

ming all order Khidgs. . By the company attending about him in that , as that moit bigh ladge, he is accompanied evith the most hamourable artendance of Prophers and Appitles , both of the old and new Church , whom Christ hath made to be Prietts and Rings . Chap.r,6.

6 By effects, in char most mightely he ipeaketh all kbings by his voice and word , as Pfal. 29.3. and with the light of his Spirit & prouidence perufeth have beene created. and paffeth through

and 5,10.

ail. 7 By inftrumente vied, in that he both hath a moft readie treasurie, and as it swere a workehouse excellently furnished with all things, voto the excuting of his will, which things flow from his commandement, as is repeated, chap. 17, a. And hath also the Angels most ready administers of his counsels and pleasure voto all parrs of the world, community watching (in this verfe) working by realun otherwife then the initiuments, without life last mentioned, couragious as lions, mightie as buls, wife as men, fwift as eagles, verf. 7. most apt voto all purpofes, as furnished with wings on eurry part, molt piercing of fight, and finally pure and perfect Spirits, alwayes in continuall motion, verf. 8. b Euery beast had fixe wings. By eyents , in that for all the caufes before mentioned, God is glorified noth of Angels, as holy. Iudge, omnipotent eternall and immutable, verf 8. and also after their example bee is glouffed otholy men (verf 9.) in figure and in speach , verse 10,11. e God is fayd to haue g'ory, honour, kingdome, and fuch like given vrio him, when we godly and reverency fet forth that which is troperly and on ly his. 9 Three figures of divine honour given voto God, proftration or falling downe, adoration and calling their crownes before God, in which the godly, though made kings by Obrift, die willingly emptie themfelues of all glory, modued with a religious respect of the maielty of God. to The fumme of their foeach : that all glory must be given voto God: the reason, because bee is the eternal begir ning of all things, from whole onely will they have their being and are governed : and finally in all respects are that which they are. * Conp.5.11. It That is start ebou shouldest challenge y same to thy self alone. But as for vs. we are vowoithy, that even by thy goodnes we flould be made partakets of this glory. And hitherto hath bin handled the principall cause enapproachable, which is God-

CHAP. V.

1 The booke fealed with fewen feales, 3 which none could open. 6 That Lambe of God 9 is thought worthy to open, 12 enem by the confent of all the company of heaven

E A passing vuto recetecond principal A Nd I faw in the right hand of him that fate the Soune of God, God and man, the mediator of all, as the eternal word of God the Father or a iffelted in the fielh This chanter bath two parts; one that prepareth the way vote the E-enelation, by rehearfall of the occasions that did occurre in the first foureverfes. Another, the history of the Revelation of Christ, thence ynto the end of the chapter. 2 That is , in the very right hand of God.

heard, was as it were of a trumpet talking with vpon the throne, a booke written within, and on the backfide fealed with feuen feales.

2 And I faw a fitting Angel which preached 3 Here are fiteway with a loude voyce, Who is worthy to open the ed the occasions booke, and to loofe the feales thereof? 3 + And no man in heaven nor in earth, nei- principali caufe,

ther vnder the earth, was able to open the booke, tion was also neneither to looke thereon. 4 Then I wept much, because no man was are three, the first

found worthy to open, and to reade the booke, the booke of the neither to looke thereon.

5 And one of the Elders faid vnto me, Weepe conceining the gon not: behold, that *6 Lion with is of the tribe of whole worlde, Inda, that roote of Dauid, hath-obtained to open which booke is the booke, and to open the feuen feales thereof. fayd to be layd vp

6 Then I beheld, and loe, 7 in the mids of the it were in his throne, and of the foure heafts, and in the roids of band ; but fine and the Ellers frood a Lambe, as though he had beene vinkoowen vato all killed, which had feuen hornes, and feues eyes, verfe, Fise fecond which are the fenen spirits of God, fent into all is a religious dethe world.

e world.

7 8 And he came, and tooke the booke out of fraud the mystethe right hand of him that fate vpon the throne. ries of this books

8 9 And when hee had taken the booke, the verf. 2. whereof fee foure beafts, and the foure and twenty Elders fell r Per. 1.12. The done before the Lambe , having enery one rion of Saint John 10 harpes and golden vials full of odours, which and all the godly, are the a prayers of the Saints,

9 And they fung a b new 11 long, faying, 12 Thou when they fawe art worthy to take the booke, and to open the that it was a thing feales thereof, because thou wast killed, and hat voposible for any redeemed vs to God by thy blood out of enery which is declakindred, and tongue, and people, and nation, red in the third

10 And haft made vs vato out God * Kings, verfe. and Priefts, and we shall reigne on the earth.

II 13 Then I beheld, & I heard the voice of ma. beauen, nor of ny Angels round about the throne, and about the them which are in the earth, &c. And beafts and the Elders, 14 and there was ten thou- this I like better,

fand times ten thousand, and thousand thousands. Now this counter 12 Saying with a loude voyce, Worthy is the (atton of parter is fufficient to the

for which this and this Reuelas ceffary ; the fame a prefent vision of counsels of God.

fire of the Augela fame deline , verfe a.

them that are in

whole. For of the Creatures one fort

Lambe that was killed, to d receive power, and ri- denying of the is in beauen abouethe earth : another in the earth ; and another under the earth in the fea, as is after declated, verte 13. 5 The fecond part of this chapter, in which is fee downe the Reuelation of the Soone, as before was faid. This part conteineth hift an hillory of the mane: bow God prepared S. John to understand this Revelation oo in this verfe. Secondly, the Reuelation of the Sonne himfelfe vnto the 7 verfe, Thirdly, the accidents of this Revelation, in the rest of y chapter. The mane how, is here deferribed in two for s, one from without him by speech in this verse. Another within, by opening the eyes of S. John (which before were held) that he might fee, in the verfe following. * Gen 49 6. 6 That is, the most mighty and most approoned Prince according to the vie of the Hebrew fpeach, 7 The fumme of this Reuelation : Christ the mediator taketh and openeth, he booke, verfe 6.7. Therefore in his Reuelation is described the person of Chrift, in this verfe. His fact, in the next verfe. The perfou is thus defcribed, Chrift, the mediatour betweene God. Angels and men, as the eternall word of God, and our redeemer : as the Lambe of God, standing as flame, and making intercession for vs by the vertue & merit of his enerla. ing facisfice, is armed with the Spirit of God, in his own person, y is with the power & wildow of God effentially vitto y gouernment of this whole world. I Toe fact of Chrift the Mediator, that he commeth voto the throne of the Father. of which thap 4 and take the booke out of his hand to open it. For that he open ned it, it is helt expressed, chap 6.1. &c. 9 Now follow in the ende the accidents of the Renelation last spoken of that all the boly Angels, & men did sing varo him: bolb the chiefe, vers. 9-10. & common order of Angels, vers. 11-12, 20d of all thing a created, verf. 13. the princes of both forts agreeing therevato , verfe 14. 10 The fymbuls or figures of praife, forest in fanour, & acceptable vino God. See chap. 8.3.

a. Looke that 9.9., b. No common forg. 1 That is, composed accorting to the prefear materian balanche bauing received the book, as it were with his feeter, and opened it with his hoines , as is faid in the Capticles. Is The fong of the Nobles or Princes flanding by the throne, confi ing of a publication of the praife of Coreft. & a confirmation of the same from his benefits, both which we have receiued of himfelfe (as are the fuffering of his death our redemption your violite by his blood in this yet ferand our communion with him in Kingdome & Prienhood. which long ago he hith granted vnto vs with himfelf & which we herrafter hope to obtaine, as our hingdome to come in Christ, in the verse tollowing .* Chap. 1,6. 13 The confent of the common or 'er of Angels, activering in melody vuto their Princes that Rood by the throne. 4 A number finite, bu. almost infinite for one infinite indeede,25 Dan 7.10. * Daniel 7.10. 6 By this symant 4 great number, alo have all graylegisen to him, as to the mighteft & wifest, It. ches,

all the common

creamires.

multitude of the

16 A confirmation

of the praise be-

foregoing, from

the Nooles, expreffed in word and

fignes, as unce or

mvifebelore this,

R This is the fe-

cond part of this

would) of the

workes of Goo in

the government of

rally 3.members

the forelignifying

euris which God

powred out vpou

hath monthardly

deferred of nim,

chap, the caution

for preferring the

Church is in the

next chap and the

execution is de-

euery part of the

forefiguifying,

there are three

rall and expresse

calling of S. John,

that were to bee

the opening of the

en prepare him-

all things. Of this

first buttory (which

I faid was common and of the whole

ches, and wifdome, and firength, and honour, and glory, and praise.

By The confent of 13 15 And all the creatures which are in heauen, and on the earth, and voder the earth, and in the fea, and all that are in them , heard I faying, Praise, and honour, and glory, and power be vnto him, that fitteth vpon the throne, and vnto the Lambe for enermore. the contestation of

14 16 And the foure beafts faid, Amen, and the foure and twenty Elders fell downe and worthipped him that liueth for euermore.

CHAP. VI.

I The Lambe openeth the first feate of the booke. 3 The fecond, 5 the third, 7 the fourth, 9 the ffih, 12 the fixth, and then artfe murders, famine, pest tience, outerses of Saints , earthquakes , and divers firange fights in heaven.

A Fter I beheld when the Lambe had opened one of the feales, and I heard one of the foure beaftes fay, as it were the noise of thunder, Come

2 Therefore * I beheld, and loe, there was a white horse, and he that sare on him had a bow, and a crowne was given vnto him , and he went part there are geneforth conquering that he might ouercome.

3 And 3 when he had opened the fecond feale, the cause , and the I heard the fecond beatt lay, Come and fee-

execution o ali the 4 And there went out another horfe, that was red, and power was given to him that fate thereon to take peace from the earth, and that they this world, which should kill one another, and there was given vnto him a great fword,

The foreignifying 5 4 And when he had opened the third feale, I is fet do vne in this heard the third beaft fay , Come and fee. Then I beheld, and loe, a blacke horse, and he that fate on him, had balances in his hand.

6 And I neard a voyce in the mids of the foure feribed, chap.S.g. in beafts fay, A a measure of wheate for a penny, and three measures of barley for a penny, s and oyle, and wine burt thou not.

branches : the feue-7 6 And when he had opened the fourth feale, I heard the voyce of the fourth beaft fay , Come and fee.

felfe to takeknow-8 And I looked, and behold, a pale horse, and ledge of the thinges his name that fare on him was Death, and Hell the wed voto him in followed after him , and power was given voto

feales: the ligne & the word expounding the figue: And albeit the expresse calling of S. John, be vied only in foure of the lig. es yet the fame is alfo to be vaderitood in the rest that follow. The author of the foreignifyings is the Lamb, as that word of the Father made the Mediator opening the feales of the booke. The intruments are the Angels in most of the visious, who expound the signe & the words thereof, Now this first verse contained an expresse calling of S. John, to make the opinion of the firft feale, a The first ligne loyned with declaration, is that God for the fine and borrible rebellion of the world, williauade the fame; and first of all will as a farre off, with his darts of petitlence moth fuddenly, mightily, and gloriously beate do whe the fame as judge, and triumph one it as conquerour. 3 The fecond figure asynchronic with wordered declaration (af erthe expedie calling of S. John as before) is that God being prouoked voto wrath by the oblinacy & hard heartedness of the world not repenting for the former plague, as fetting vpon the fame at hand, will kindle the fire of debate among it men , and will destroy the inhabitants of this world one by the fword of another. 4 The third figne with declaration, is, that God will destroy the world with famine, withdrawing all proution: which is by the figure Synecdoche comprehended in wheate, barley, wine, & oyle, a Hereby is signified what great scarcily of corn there was, for the wordhere ved is a kind of measure of thry things, which is in quality but the eight part of a busbel, which was an ordinary portion to bee given to figurants for their first of meat for one day, 5 I had rather diffinguish and read the wordes thus , and the wine and the eyle thou foalt not deale untwitty In this fence likewife the wine and the cyle shall be fold a very little for a peany, Tuon shalt not deale voiostly, namely, when thou shalt measure out a very little for a great price: so is the place auident: otherwife that is malt true, which the Wife man faith, that who fo with-holdeth the come shall beccurfed of the people, Prouerb. 12 16 6 The fourth tigae toyned with worder of deciaration, is tout God will addict the fourth part of the world indifferently, vino death & hel, or the grave by all those meanes at once, by which before feuerally and in order hee had recalled their mindes voto amendment. Voto thefe are also a ided the wilde and cruelt beaftes of the earth, out of Leuiticus a6.22. Thus doeth Go I according to his wifedome difpen'e the treafures of his power-initly towards all, mercifully towards the good, and with patience or long Lufferance Lowards his enemies.

them over the fourth part of the earth, to kill with fword, and with hunger, and with death, and with the beafts of the earth.

I faw under the alter the foules of them that were that the boly Markilled for the word of God, and for the testimony der the sltar, which they maintained.

10 And they cryed with a loud voyce, faying, fanctified, that is, How long, Lord, which art holy and true! doeft truit and tuition not thou judge and anenge our blood on them, of Chill (into that dwell on the earth?

II And long s white robes were given vnto e- are committed) nery one, and it was fail vnto them, that they the inflice of God. should rest for a little feafon untill their fellow to an boly reale to feruanis, and their brethren that should be killed advance his kingeuen as they were, were 6 fulfilled.

12 9 And I beheld when hee had opened the bation of the mind. fixt feale, and loe, there was a great earthquake, in this and the next and the Sunne was as blacke as a fackcloth of will, in deed, figne haire, and the Moone was like blood.

13 And the starres of heaven fell voto the earth, fort them, verfitte as a figge tree casteth her greene figges, when it is b Virtil their nume thaken of a mighty winde.

14 And heauen departed away, as a scroule, 9 The fixt figue, when it is rolled, and every mountaine and yle whereof hash two were mooned out of their places.

15 10 And the kings of the earth, and the great the euent. men, and the rich men, and the chiefe capraines, ligne is, that the and the mightie men, and enery bondman, & ene- the things that are ry free man, hid themselves in dennes, and among to them for horthe rockes of the mountaines.

16 And faid to the mountaines and rockes, those most beaute * Fall on vs and hide vs from the prefence of foretellings of God, him that fitteth on the throne, and from the and complaints of the Sarott shall wrath of the Lambe.

17 For the great day of his wrath is come, and hemertly, tremwho can stand?

9 7 And when he had opened the fifth feale, 7 The fift figure is

whereby they are

any primate perturand word com 8 As before, 3,4. ber be fulfilled.

parts, the figue, and ligne is , that the lour of the finnes of the world ypon be flished most vebling in horrible manner, and looking

their light , in this verle: falling from on high, verle 13-withdrawing themfelues, and flying away for the greatedfe of the tremble, verle 14- So holdly doe all creatures depend upon the will of God, and content theinfelues in his glory. c So they called in old time these women workes that were of harre. To The event of the figure afore going a that there is no man that shall not bee associated at that generall commotion, file away for feare, and hide himfelfe in this verfe, and with vnto himfelfe molt bitter death for exceeding horser of the weath of God, & of the Lambe, at which before be was altouished. Now this peoplexity is not of the godly , but of the wicked, whose portion is in this life, as the Pialmitt freaketh, Pial. 17 14. Not that for ow which is according vato God, which worketh repentance vnto faluation, whereof a man thall never repent him, but that worldly forlow that bringeth death, a Core 2.0 as their writings doe declare: for this britory is of the whole world, feuered from the biltory of the Church, as I have fliewed before, chap. 4. s. It Thefe are words of fuch as despaire of their escape : of which despaire there are two arguments, the presence of God and of the Lamb prouched to wrath against the world in this verfe, and the confcience of their owne weakuelle, whereby men feele that they are no way able to Itand in the day of the Wrath of God, verfe 17, at it is Elay 14.27. * Efs. 2.19. h.f. 10 8, like 23, 30.

CHAP. VII.

t The Augels comming to hurt the earth, 3 are flaved untill the elect of the Lord 5 of all tribes were fealed, 13 Such as suffered perfecution for Christs fake, 16 haue great felicitie, 17 and 109

ANd after that , I law foure Angels fland on r The 2.member the a foure corners of the earth , holding the of this part, is a foure winds of the earth , that the windes should preventing of danger , as wee diffinguilned the fame

before, Chap 6. c. that is of the caution whereby God tooke care before hand and provided for his that after the example of the Ifraelites of old, Exod. 8, 23. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interlogation & bringing in for this whole Chap, by occasions of the prediction & argument of the fixt feate. For first that entities presented in the elect voto the giver (. I ben thanks are given by the elect for that cause, vet, 10. a 1,12. Lattly, the accomplishment of the thing is fet forth vnto the end of the cha-The first verfus a transition speaking of § Augels which keep the serious parts from all early, will God doe command. For (as it is excellently figured by Ezech. It ta) their faces and their winds are reached up wards, community waiting upon & beholding the countenance of God for their direction, and every of them goeth into that part, that is right before his face, whither foener the Spirit shall goe, they goe they thep not out of the way, that is, they deport not fo much as a fuor bredit fie the path comanded the or God, a On the foure quarters or conflit of the saith

Dan

not

Those that were sealed.

Revelation.

The prayers of the Saints

into the avie . into which the t ps of trees are afin mond 2 New God prouideth against the danger of his elect by commandement, verte z. and 3. and by figue, or figure , both for znote of the nation of the lewes thence

voto the S.verie, and aif of the Gentiles verfe g. 4 Not neely andther, or distant is number from the common A gels of God, but alto in eff.ece, fit.e, m.i operation extelfing all Angels : zhet is: Chiri lelus the eternal! Angel or weid of Gid, and mediation of the code, ant. S. hareafter chapter 8.3. and 15.1.5.

That is, of the sertaine i : it felfe belove Gol and fin has may be numbred of vs . for which cause also the fame is here fet do yne ascertain. But of the elect which are of the Gentiles the number indeed is in it Jelfo certair e with God but of vs not pofficily to bee numbred, as God, Centar, rand often

eife othere, an I E-

excellently , Chap.

fay figured mort

49. a.d 60. This aberefore is spoken with respect, when a certaine number is put for one vnceitaine, Canferre this with viele 6. b He skipped Dan, & Of Enhant who pour Lifeshs oth v fonne, and had the berihright gia H

dim, whereof be is caried intiple. & Here beirile of Levi is addined

k owledge roto the Angel and a folio molt modelt manner require h toe expoun

on any tree. 2 3 And I faw 4 another Angel come vp from the East , which had the seale of the lining God, and he cryed with a loud voyce to the foure Angels to whom power was given to hurt the earth,

and the feathying, 3 Hart ye not the earth, neither the fea, neither the trees , till we have fealed the feruan's of our

God in their foreheads. 4 And I heard the number of them which were fealed, and there were fealed; an hundreth and foure and fourtie thousand of all the tribes of the children of Ifigel.

Of the tribe of Inda were fealed twelte thoufand. Of the tribe of Reuben were fealed twelve thousand. Of the tribe of Gad were fealed twelve

6 Of the tribe of Afer were fealed twelve thoufand. Of the tribe of Nephtali were fealed twelne thousand. Of the tibe of Manasses were scaled twelue thousand.

7 Of the tribe of Simeon were fealed twelve thouland. Of the tribe of a Leui were fealed twelte thousand. Of the tribe of Islachar were fealed twelve thousand. Of the tribe of Zabulon were

fealed (welge thousand,

8 Of the tribe of c Iofoth were fealed twelde thouland. Of the nibe of Benjapin were lealed

twelve thouland.

o After these things I beheld, and loe, a great multitude, 7 which no man could number, cf all nations, and kinreds, Sc people, and tongues 3 flood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.

10 9 And they cryed with a loud voice, faying, Salastion commeth of our God , that fitteth vpon

the throne and of the Lambe,

11 And all the Angels flood round about the throne, and about the Eiders, and the foure beatis. and they fell before the throne on their faces, and worthipped God,

12 Saying Amen, Praife, and glory, and wifedome, and thankes, and honour, and power, and might, be vnto our God for euermore, Amen.

13 to And one of the Elders spake, laying, onto & reckeneth Lent. me, What are thefe which are arayed in long white

tobes ? and whence carre they ?

14 And I faid voto him . Lord, thou knowalk. And he faid you me, Thele are they which came out of great tribulation, and have washed their long robes, and have made their long robes white

in the blood of the Lambe. vp in common with the roll because all 15 Therefore are they in the presence of the the Mach es were equally made Priedes at habem in Chrit by his Prienhood. chap & 6 and 1, 10, and Kept 12, 1, and 1, Pet. 2, 9. The name of Dan is not mentio of the anfother Danies long before furfacing the worlding of God, were tallen away from the followinipot Gods people vino the part of the Gordles, which euil many ages before la k ib fine fax. Ge 42.18, for which cause alto these is is in me too made of this tribe in the first booke of the Caronicles. 7 See before *pon ne averle. 8 As Prietra, Kinga, and glorious conquerers by marryrdome : which it ings are noved by their proper lights in the verte. 9 The paste of God celebrated history the holy mention his verte, then by the heatenly Angels rathe evvolver(es following. 10 A passage near voto the expounding of the vision, of which the Angell en pine h of S I ho to fir him up Arthall, in this verte & Ishn in the forme of free, b, both a knowle 'geth bis ownergous mee , articlusing ding of the vition or Threepoli to a of the vition, wherein the Angel tellita, first the act of the Sun's, that is, their full sungs and work of Frithin Chait Telus, in his v. f. S. andly their glory both prefert, which confide him worthings that bey ma eifter unto Gott, auf rous Gun plote Berb ibem voile is, and to come in the correct delinerance from all appropriets verience, and in perticipation of all good things which eyes the memory of firmer cuits thall never be able to dimiwill, wait 7. The carefe efficient & which contains hall thefe things, is only one, succeite Lambe of God, the Lord, the Mediator, and the Sautour Christ Lefus.

a That is, weither not blow on the earth, neither on the fea, ' neither throne of God, and fetue him d day and night in his d He aliadeth to the throne of God, and return that "Gay and inglet in the Leanes which for-Temple, and he that fitteth on the throne will dwell Leanes which for-ned day and night.

e among them.

for eife there is n

for eife there is n any more, neither shall the funne light on them, wheely it means neither any heate.

17 For the Lambe, which is in the miles of the protection, it is more throne, thall gouerne them , and thell leade them toward them, who throne, thall governe them, and min teste them are as faje, as more yout the littly fountaines of waters, and "God thall in the Locks tents,"

wipe away all teares from their eyes.

CHAP, VIII. Efai 23.

1 After the opening of the feventh feeler, 3 the Soints Chapette 4, from see offered 29 with above. 6 The feeler Angels. tome footh with trampet . . The foure first blow, and fire fill-ih on the earth, S the feat is turned inteblood, 10.11. the waters mane bitter, in and the frares are durkened. I He returned to

I And when he had opened the fouenth feale, the billory of the triber was filence in heaven about halfe an festes of the booke,

2 And I faw the fauen Angels, which a food the seth. The fee before God, and to them were given feuen trum. n. xt foreignifica-

3 3 Then another Angel caree and flood be- of the execution fore the Altar, having a golden cenfer, and much of the most beauty odours was given vino him, that he should offer judgments of with the prayers of all Saints vpon the golden Al- God vpoe this ovice ked world; which tar, which is before the throne.

4 And the smooke of the odours with the being under tord prayers of the Saints, b went up before God, cut of by the feele, all

the Angels hand.

5 And t'e Angel tooke the cenfer, and filled horror thorogy adit with fire of the Altar, and cast it into the earth, miration, whill commandement of and there were voyces, and thundrings, and light - execution be leavenings, and outhquake.

6 4 Then the feuen Angels which had the fe- vato the minuters nen trumpers, prepared them folias to blow the patient was the

7 5 So the first Angel blow the trumper , and Which I for he bethere was haile and fire mingled with blood, and fore in Chair. 6.

they were cast into the earth, and the third part of the execution of trees was borne, and all greene graffe was bornt. . . hofecults where-

for elfe there is no Geds A. fince out * Ef:1.49.10. * E/11 25. 8.

Which the Limbe

tion, and a presife fore timultication

are filent, and in rally gruen of God third meint ac of

8 6 And the fecond Angell blew the trumpet, justly determined to affired the world. a Now followeth the third branch of the common holory, as even now I faid, which is the execution of the judgements of God you world This is first generally prepared onto the 6-verse, then by federall parts expounded according to the order of those that administred the fame varothe end of the . La. following. Unto the preparation of this execution are declared there things: \$110, who were the administers and milituments thereof in this veile. Secondly, what is the workboth of the Prince of Angels, giving or let for this excusio, thence with the c verfe, and of his adminitions in the 6 verte. The adminiters of the execution are find rope fener Angels, their infr aments, to meets, where've they flound as in were found the alarme at the commandement of God. They are a spoonled fence in number, because it piesfed God not at once to powre out his wrath you the rebellious world, but a divers times, and by piece meale, and to flow order, et as with a constituting must be executed his independent year his creatures. A follow such a constituting must be executed his independent year his creatures. A follow called year both by wood & figures if happily they had learned to report a Wood appears before hours himmissed. 3 This is they great Emperour, the Lord 1-fris Christ air King and Samour: who by homes himmers till no to 60 the Father for the Saints, filling the heavenly Sa Stuary With mot I weete odour, and offer ng vo then players, a the Calves & but ut face fives of their lips, in this verfe, in fu. h foreas every one of them (fo power u.l. sthat f weet farour of C witt, 4 d the efficacy of his frontier) are held to reconcilement with God and handelness made moit acceptable visto bun, verfe 4. And then allo out of his treafury, & front the fame fanctuary power h forth v & the worlditte fre or his wia-h adding alfo divine telt in theremote, and by that meanes(as of classic Heraulus of Rome were wont to due) he proclaime h warre against the rebellious world. b Gur provers are nothing worth . Unliffe that true and fiveet forour of that only oblation be electedly and before all things we he tem that is to far which wer being felt of is Referd through faith in his Sonne, be acceptable unto him. . This is the Wo he of the administers. The Angels the administers of Christ, only by tour dang arong er and voy e (for they are enly as Heraulds) do effectually all torth the in sumeous of the wrath of God, through his power. Hitterto has e beene this gs general! Now followeth he carration of this griparticular which the Angels fix general Now to both the in soft of the count which he was a hope and is concluded with the Jealanton of the event which he went you need to promise things done is the world, as dis the to an '11 chap. 5 The first execution at the found of the firt A gel voon y carb, that is, the inhabitants of the earth (by Men i ym.e) & vion all the fitting thereof as the comparing of this verife with the feco dimension of the 9 verife to that obfaur-ly declare. 6 The fecond execution vivia the fearn this yetfe, and al, things that are therein in the next Verfe,

g The third exe-

eution vpon the Roods and foun-

all fresh waters, in

this verfe : the el-

that many are de-

fireyed with the

bitteruelle of wa-

ters , in the veife

8 This is Spoken

by Metaphor, of

the name of a most

bitter beibe , and

valeffe perhaps a ran following

those that note

expound it ad-

the derivation of

words had rather

iectively , for that

which by reason

not be dinnke, or

a The fift execu-

tron vp in the wi-

little before the An-

gel (aid) Wiought

powers, is decla-

rel in this place

aller the fixt exe-

cution the ace yo-

to the cincteen h

unto the elepenth veife And

verfes.

by the infernall

hed nen nhabiring the earth (as a

of bitternes can-

fellowing.

ferth whereofis.

and as it were a great mountaine, burning with fire, was cast into the fea, and the third part of the fea became blood.

9 And the third part of the creatures, which were in the fea, and had life, died, and the third part of thips were deftroyed.

10 7 Then the third Angel blew the trampet, and there fell a great starre from heaven , burning like a torch, and it fell into the third part of the

taines, that is, upon riners, and into the fountaines of waters. 11 And the name of the flat is called a wormewood : therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the funne was fmitten , and the third part of the moone, and the third part of the starres, so that the third part of them was darkened : and the day mas smitten , that the commonly knowen, third part of it could not faine, and likewife the

> 13 ro And I beheld, and heard one Angel flying thorow the middes of heaven, faying with a loud voyce . Woe , woe to the inhabitants of the earth, because of the founds to come of the trumpet of the three Angels, which were yet to blowe the trumpets,

which matterb the liquour inte which it is proweed, more bitter then y any man can drigh the fame. 9 The fourth execution upon thefe lightform bodies of heaven which months un-9.10 fewin execution you need gartons control or season who mirror do take infectious world. 10. A lameatable prediction or forcething of these parts of the divince execution which are yet behinder a which also is a palfage who the argument of the near Chapter. Of all these things in a manner Chapter building the company of the near Chapter. expielly foretold in the 12. Chapter of S Luke, Verfe 24, &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

E The first Angel blometh his trampet, 3 and spoiling locasts come out, 13 The fixt Angel blowerh, 16 and bringeth foorth harfemen, ao to defire maniand.

 Λ Nd the thit Angel blew the trumpet, and IA faw a a ftarre fall from heauen voto the earth. 3 and to him was given the key of the 4 bottom-

2 4 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great fornace, and the funne, and the ayre were darkened by the smoke of the pit.

3 5 And there came out of the froke Locults upon the earth, and wato them was given power, as the scorpions of the earth have power.

is the west the common elent that followed the former execution in the world, in the expolast verses. a That is, that the Angel of Gol ghttering with glory, as a flarre fell downe from beanen. Whether thou take him for Christ, who hath the keyes of bell of nimfelfe, and by Princely authority. Chapit verfeits, or whether for fi-me interior Augel who hath the fame key permitted voto him , & occopie.h it min Rerially, or by office of als minitery here, & Chap, are for the word falling, is taken. Gen 14.10. and 14 64. and Heb. 6.6. 3 The bey was given to this state. to tuned. Och 14, 15, and 44 of 1 and 12ED 2005 3 4 and 27 was given to the marke. For those powers of wichesteesse are thrust downe into hell, \$5 bound with chaines of darkenedle, and are there kept vitto demnation, villefle God for a time doe let them looke, 2. Per 2. 4. Iude 6, and of this booke, Chap. 20, 20, the hittere of which chapter bath agree near of time with the sprefent a bapter. R By the bestemteffe far, hee moneth the deepe ? dark-nife of hell. 4 Voto this is ad led , the franke of the hellish & infernal fpitits, all darke, and darkening all things in beauen and to earth. The spirituali da k elles are the causes of all difor ter and confusion. For the deuill ar a rime cet a ne (whereofverfe the hft) fent thefe daikneffes into bis kingdomenthan he might at once & with one impression ouestbrow all things, and ning constroat ne mynt a once of with one inserting our tipes and an energy, and private if it were possible the elect themselves. By this darknesse at prival high, both active as of the Sunne, and passive, as of the agree which is lightened by the Surge, is taken a Nay and this is that Ahrch goeth before the fpirits, it followeth of the (print themselves. 5 A description of the malignant spirits invading the world, raken from their nature power, forme and order. From their nature, for that they are like wire seriaine localter in quickegeffe, fubriltie, burifulneffe, number, and fuch like, to this verfe. From their power, for that they are as the fcorpions of the earth, of a fecret force to dee burt. For our battell is not here with figh and blood, but with powers, Scc. Ephel. 6.14. This place of the power of the Denils generally noted to this verife, is particularly declared afterwards in the three next

4 6 And it was commanded them that they 6 Here that powshould not hurt the graffe of the earth, neither any particularly definite greene thing, neither any tree: but only those men bed according to which have not & feale of God in their foreheads. their actions and

5 And to them was commaunded that they effect of the fame, should not kill them, but that they should bee Gid to be bounvexed fine moneths, and that their paine should ded by the counbe as the paine that commeth of a scorpion, when because they have he hash fluing a man.

6 * Therefore in those dayes shall men feeke enery the reprodeath, and shall not find it, and shall defice to die, hate fer the godly and death shall file from them.

7 And the forme of the locusts mas like vn- a bener life, God to horfes prepared vinto the battell, and on their gaideth by his deheads mere as it mere crownes, like vnto gold, and inall not base teatheir faces mere like the faces of men.

8 And they had haire as the haire of women, and also became and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto hab- thurs, to not ouer bergions of yron, and the found of their wings thosether are there mas like the found of chatets when many horses owner, but limited in matter and time. runne voto battell.

10 And they had tailes like vnto feorpions, and G.d. verfe 5. So there were flings in their tail's, and their power their power to afwas to hurt men fine monethe.

11 s And they have a king over them, which ked is 'muted in is the Angel of the bottomlette pit, whose name act and in effect by in Hebrew is Abaddon , and in Greeke hee is na- for the marer was med Apollyon, that is, destroying.

12 One woe is palt, and behold, yet two woes them that they flould not flay, but come atter this. torment y Aretabell World. The time is

not all men, but there is any part of led, in this verfe : they neither had all power nor at all by the prefeript of none, & for the with

preferred voto

for fine moreths or for an hundered and fiftie dayes, that is, for fo many yeares in which the death have indeed mightily privated all things in the world ; and yet without that publike and enpunished licence of killing, which afterward they vfurged when the fixt Angel had blowen his trumper, as shalbe faid sponshe 13 verfe. Now this space is to bee accounted from the end of that thousand yetres mentioned. Chap 20.3 & that is from the Poredome of that Gregory the fenenth, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made allogether of impiety and wickednelle, as a flave of the deur! win m be forced, was the most wicked firebrand of the world be excommunicated he Emperor Henry the fourth ; went arout by all maner of neche, ie to for up and put downe empires and kingdones as liked himfelfe : and doubted not to fet Rodolphithe Swedon over the Empire in Read of Henry before named , feating voto him a Crowne with this verfe an exed voto it, Petra dedit Petro, Petrus diadena Rodolpho : that is, The Rocke to Peter gaue the crowne , and Peter Rodolph doch senowine. Finally, he fo finely bettirred himfelfe in his affaires, as he miferably fet all Chrittendome on fire, and conceyed ours voto his foccessours the bitting braud of the fame: with enraged with like ambition , wener ceafed to nourish that flame, and to ethicalle it more and more: whereby Cities, Common-weales, and whole hingdomes for together by the ears amongst chemielues by most expert curthroats, came to ruine, whiles they in ferably wounded one onother. This terme of an hundred and fiftie yeeres , taherb end in the time of Gregory the pinth , or Hogelinus Anagniers (as he was before called) who caused to be compt ed by one Raimand his chapleine and confediour, the body of Decretals, and by fufferance of the Ki gs and Princes to be publified in the Christian would, and established for a law. For by this Reight at length the Popes arrogated vitto the infelius lie cente to hill whome they would whiles other were vowares ; and without feare enal lithed a butchery out of many of the wicked Canent of the Decierals, which the trumpet of the fir Angel bad expresty forbidden , and had bindered vutil this rime. The effects of thefe bloody actions are declared upon the fixt verfe ribat the time a une encous or need notice, account are occurated upon the last year extract be miferable would large thing in the great calamiters. Thould writingly une negative time death, and picture the fame before life, by reason of the gricumofrede of the miferies that operailed them. **College 1. **College 1. **Eleva 1. **Heleva 3. **The Grinn of these health layers and a liminsters, in Mardoved our by figure and writble figures.

may otherwise betuined of the Germanes (as the feele of compound words is commonly ambignous) yet in very deed it fignifieth as much as if thou fhouldeft cal him the nieb and, that is , be that fetteth on bie thofe that be faithfullento Lun, 9 A passage voto the next po ut, and the historie of the time following. 13 ¶ 10 Then

in this fort : that they are very expert and fixife: that wherefoeuer they are in the

world, the hingdore is theirs: that they manage all their affaires with conning &

shi l, in this veile , that making fnew of mildreffe and tender affection to draw on men withall, they most impredently tage in all mifchiefe that they are most mighty

to doe burt. Verf. 3, that they are freed from being burt of any man, as armed with

to one nate, vertes, that they are freed authoritie of printledge, that they fill all things

with horror. Veif 9, that they are fraudulent; that they are venimous & extremely

noisome, though their power bee limited, Verse 10. All which things are properly

in the infernall powers, & communicated by them unto their ministers & vaffale 8 The order of the powers o' malicionines : that they are fubiect to one infernal

King whom then mayeft call in Engl fft , The Defroyer : who drivest the whole

world bo b lewes and Gentiles into the deftruction that belongeth vuto himfelie.

And I cannot tell whether this name belongeth unto the Etymologicall interpre-

tition of Hillebrand, by a figure often vied in the holy Seripture : which albeit fo

Ppp 2

To The fixt execusion done vpon the world by the tyrannicall powers shereof, working in the foure parts of the earth, that is in molt crueil manner executing their zyrannous domigion through the whole world, and killing the miferable people with. out punithment. which before was not lawfull for abem to doe in that fort, as I shewed woon the fourth verf This parration hath two parts: a commandement from God in the x4 ver and an exeeution of the commandement, in the

anent given by Chrit himfelte, avbois gonermour ouer all. b Hee alludeth to the altar of incense. mu hich flood in the Court which the Prieffs mere in ; cmer against the Arke of the Course nàs, hauing a vaile between them. 22 As if he should have faid, Thefe

verfe following.

of their theft. hitherto have bene fo bound by the power of God, that they could not freely run wpon all men as themselves lusted, but were stayed & restrained at that great slood of Euphrates, that is, in their fpirituall Babylon (for this is a Periphialis of the Printinal Babylon, by the limits of the sprintial Babylon long since one throwen) that they might not commit those horsible flaughters which they long breathed after. Now goe to: let loofe those foure Angels, that is, administers of the Wrath of God, in that sumber that is convenient to the flaughtering of the foure quarters of the world: firre them vp and give them the budle, that rulling of that Babylon of theirs, which is the feate of the wicked ones, they may flie voon all the world, aberein to age, and most licenticusly to execuse their tyrannie, as God barb or dained. This was done when Gregorie the ninth by publike authoritie effab ished for law his owne Decretals , by which he might freely lay maines for the infe of fimple men. For who is it that feeth northat the lawes Decretall most of them are ma finares to catch forles withall? Since that time (Ogood God?) how great A nightest hane there beene? how great maffacres? All histories are full of them: and this our age aboundeth with most horsible and monstrous examples of the fame. 13 The execution of the commandement is in two points: one, that those Butchers are let loofe, that out of their tower of the spiritual Babylon they might with furiernone abroad through all the world , as well the chiefe of that crew which are most prompt voto all assayes, in this verte: as their multitudes, both most copious, of which a number certaine is named for a number infinite, Verle 16, and in themselves by all meanes fully sumished to hide and to hurt. Verse 17 as beeing armed with fire, finoake & biimltone, as appeareth in the colour of their simour, which dazeleth the eyes of all men and have the strength of Lyons to burt withall, from which (as out of their mouth) the fierie, smoakie, and itinking daits of the Pope are fhot our, Verfe 18. The other point is, that thefe butchers have effected the commandement of God by fraud and violence, in the two verfes following. 24 That is, they are harmefull energy way on what part focus; thou pur to me hand wato them, or they touch thee, they doe hurt So the former are called Scorpions, Veife 3. 15 Now remainerh the event (as I faid upon the first verse) which followed of fo many and fo grieuous judgements in the most wicked world:namely, an impenitent obfirmation of the engodly in then imprette and vorighteoutpelle, shough they feele themfelnes most vehemently pressed with the hand of God: for their obliticate vugodlineffe is shewed in this verse ; and their vorighteousneffe in the verfe following. Hitherto hath bene the general hittorie of things to ber done univerfally in the whole world: which because it doeth not so much belog to the Church of Christ, is therefore not so expressly distinguished by certainty of time St other cricmoffances, but is would as they fay with a flight hand. Alfo there is none other cause why the historie of the seventh Angel is passed over in this place, then for that the fame more properly appertaineth unto the biftorie of the Church. But shis is more diligeorly fer our according to the time thereof, Chap. 11, and 16, as shall appears you those places. * Pfal. 115 4, and 135 15.

bound in the great river Euphrates.

the number of them.

15 13 And the foure Angels were loofed, which

16 And the number of horsemen of watre were

17 And thus I faw the horfes in a vision, and

were prepared at an houre, at a day, at a moneth,

twenty thousand times ten thousand : for I heard

them that fate on them, having herie habergions,

and of lacynth, and of brimstone, and the heads of

the horses were as the heads of lyons: and out of

their mouthes went foorth fire, and smoake, and

led, that is, of the fire, and of the fmoke, and of the

brimftone, which came out of their mouthes.

11 The commande- their tailes : 14 for their tailes were like vnto ferpents, and had heads wherewith they hurt.

can fee neither heare, nor goe.

18 Of these three was the third part of men kil-

19 For their power is in their mouthes, and in

20 . And the remnant of the men which were

not killed by these plagues, repented not of the

workes of their hands that they should not wor-

flip deuils, and * idoles of gold, and of filter, and

of braffe, and of frone, and of wood, which neither

of their forcerie, neither of their fornication, nor

21 Alfo they repented not of their mutther, and

and at a yeare, to flay the third part of men-

CHAP. X.

a Another Angel appeareth clothed with a cloude, a holding a booke open, 3 and creeth out. 8 A voice from heaven commandesh loun to take the booke, to He eateth st.

13 Then the fixt Angel blew the trumpet,

And I fame a another mightie Angel come downe from heaven, clothed with a cloud, look galleth goto 11 and I heard a voyce from the b foure hornes of and the rainebowe vpon his head, and his face the other Prothe golden altar, which is before God, 14 Saying to the fixt Angel which had the was as the Sunne, and his face as pillars of pleticali biltorie. trumpet, 11 Loofe the foure Angels, which are

2 And hee had in his hand a 3 little booke O- at I thewed that pen, and hee put his right foot vpon the fea, and this booke flould his left on the earth.

3 And cried with a loud voyce, as when a lion This florie rearoateth: and when hee had cried, feuen thunders cherh bence varo vitered their vovces.

4 + And when the feuen thunders had vitered ter. And this their voyces, I was aboue to write : but I heard a whole Chapter voyce from heaven, faying vnto mee, a Seale up is but a tradition those things which the seuen thunders have spo- from the comken, and write them not.

5 And the Angel which I fawe stand upon that which is parthe fea, and ypon the earth, b lift vp his hand to Church. T heauen,

6 And sware by him that liveth for evermore, tion or passage, which created heaven, and the things that therein two preparatives, are, and the earth, and the things that therein are, this Church Hoand the fea, and the things that therein are, I that the computed in e time should be no more. 7 But in the dayes of the 6 voyce of the fe- authoritie of

nenth Angel, when hee shall begin to blow the Christ, revealing trumpet, euen the mysterie or God shall be fini- hi mysteries, and trumpet, euen the mysterie of God man be not-flieth, as he hath declated to his fernants the Pro-voto the fenents

7 And the voyce which I heard from hea- is Saint John his nen spake voto mee againe, and faid, Goe, and voto this place, take the little booke which is open in the hand of and repeated from the Angel, which standeth vpon the fea, and vpon before vnto the the earth.

9 So I went vnto the Angel, and fayd to him, is ginen vnto this Give mee the little booke. And he faid vnto mee, Revelation by thefe Take it, and eate it vp, and it shall make thy bel-things: First, by the appearing ly bitter, but it shall bee in thy mouth as sweet as from beauen in

10 Then I tooke the little booke out of the countenance, Angels hand, and are it vp, and it was in my glorious, furneymouth as fweet as hony : but when I had eaten is, ing all things by my belly was bitter.

11 S And he faid vnto mee , Thou must prophelie againe among the people and nations, and nipotencie, verfe tongues, and to many Kings.

which is of the Church of God . be dutingutfhed, Chap.4 s. the two and

the world, vato are in this mantis as it were voto thu whole Chapa Ope 15 the

verfe. The other end of this chapter. Authoriti this habite and strong, ready,

his prouidence the first. Secondly, that he brought not by chance, but out of a booke this

open Revelation, fer foorth vnto the eye, to fignifie the fame vnto the fea & fand, as Loid over all, verfeithe fecond. Thirdly, that he offered the fame not whifpering or muttering in a corner (as false prophets doe) but cry ng put with a lowd voyce voto them which fleepe, and with a lyonita & terrible noyfe toufed up the fecuse: the very thunders themselves giving tellimony thereinto , verfeibe thirds Latty, for that he costi med all by an oath, Verfe 5.6.7. a Cortil lefus, fee the feneral Chapter, & the fecund verte 3 Namely, a specially booke of the affaires of Gods Church. For the booke that contenneth things belonging unto the whole wor d, is faid to bee kept with the Creaton, the fife Chapter, and the fift verfe, but the booke of the Church with the Redeemer, and out of this booke is taken the rest of the historie of this Ap cripple A A goaly care is laudable, but most bee ioyned with knowledge. Therethie nething is to bee take in hand, but by calling, which mult bee expected & watte ! for of the godly. A K spethim clofe, b This was a cesture refed of one that (weaveth, which mendoe now a dayes wife 5 Neither time or felfe, nor the things that are in time; but that the world to come is at has dewhich is altogether of ele no ie & beyond all times, e There for B neuer bee any more time. 6 Whereof Chapter, 13, and 16, 27. 7 Theo ber part of this Chapter, concerning the particular calling of Saint Iohn to the receiving of the prophecy following which is coroyned bins, hist Ly figure in threeverfes, then in plaine words in the last verse Vis.o the fer mg for hof the tigne belong thefe things: That Some John is taught from bequen to demand the broke of the Piophecy in this verfe; For thele motions & defines God doeth inspire. y demaunding the booke, hee is charged to ake it in a figurative maner, the vie vi hereof alfo it expounded, verfe the mitch, (as in the fecond Chapter of Ezechiel, and the minth verfe) whence this fimilitude is borrowed: Lattly, for that Saint Ioho at the comman fement of Christ tooke the booke , and found by exper er cethat the fame 23 proceeding from Christ was most (weet, but in that it foreselles hithe afflictions of the Charch it was mon hiner vero his fpuir 8 A fimple and plaine declaration of the tigue before going, witnesting the disting of S. John, and laying vpon him the necellitie thereof.

? The authoritie

uelation being de-

elared, together

of that calling .

which was parti-

cularly impoled

v Jon Salat lobn: hereafter follow-

e.h the historie

of the ellate of

of the intended re-

CHAP. XI.

The temple is commanded to be measured. 3 The Lord Hirred up two witnesses, 7 whom the beast warthereth. x The temple is commanded to be meafured. 9 and no man burieth them. 11 God raifeth them tolefe, y non-neuran viricin intern. 11 God Faljein from to life, 12 and calleth them up to heaven, 13 the wicked are terrified, 15 by the trumper of the feneral Angel the refurction, 18 and indigenent is defended.

Then was given me areedelike viito a rod, and the Angel frood by, faying, Rife and a meete the Temple of God, and the Altar, and them that worship therein.

2 3 But the a Court which is without the with the necellity Temple b cast out and mete it not : for it is given voto the 4 Gentiles, and the holy citie shall they tread under foote, two and fourtie Moneths.

3 But 6 I will give power anto my two wit-

Chill his Church both conflicting or warfaving, and our comming i : Christ. For both the true Church of Chrift is faid to fight againft y which is failly to called, ouer the which Antichrift ruleth, Chrift lefut ouerthrowing Antichrid by & fpirit of his mouth: and Christ is faid to ouercome most gloriously vutil he shall day the Antichritt by the appearance of his comming as the Aprille excellent'y tracherh, a Tueff. a.3. So this biftorie hath two parts. One of the flate of the Courch conficking with tempartions, was the 16. Chapter. The other of the late of the fame Church obtaining victory, the new to the 20 Chapter. The fift part bath two members most coausaiculy distributed into their times, whereof the first coatainer hands to the Coatainer hands the Coatainer of Christ were as it were taken up from amongst men into beauen; the second containeth an instorie of the same Church your the victorie perfected. And there two members are briefly, though diltincity, proposaded in this Chapter, but are both of them more at large discoursed after in due order. For weev oderstand the state of the Church conflicting out of Chapters 12 and 13 and of the fame growing out of afflictions, out of the 14,15 & 16. Chapters Neither did Stim I lobo at via water i syou togetherthe by torie of thefe two times inthis Chapter, because here is spoken of prophecie, which all confesse to bee but one just and immutable in the Church, and which Christ commanded to be continuall. The hystory of the former time reacheth vitto the 14.verfe ; the latter is fet downe in the telt of this Caapter. In the former are thewed thefe things : the calling of the fernants of God in 4verfes: the conflicts which the faithfull mult vudergoe in their calling, for Christ and mis Church, thence voto the so verfe, and their refusection and receiving vp into bequeo voto the 14, verfe. In the calling of the fequents of God are mentioned two things: the begetting and feeling of the Church in two verfes, and the educa-2104 thereof in two verles. The begitting of the Church is here commended vato S lobo by figure and by fpeech : the figure is a measuring rod, and the speach a commandement to measure the Temple of God, that is, to reduce the same vinto a oe N forme : because the Gentiles are already entied into the Temple of terusalem , and thail fhortiv defile and querthrow the fame vttrrly. a Either that of letufalem which was a house of the Church of Christ, or that beauenly example, wher of verife 19. out the first liketh me better and the things following doe all agree therevito. The fenfe therefore is. Thou feelt all things in Gods house, almost from the pallion of Christic be disordered and that not onely the citie of Hierusalem but also the court of the Temple is trampled vader foot of the nations, and of prophate men whether lewes or itrangers : and that onely the Temple , that is , the body of the Temple, with the Altar, and a finall company of good men which ruely worthip God, doe now remaine, whom God doeth findaile and confi. me by his prefence. Meafure therefore this, even this true Courch, or rather the true type of the true Church omitting the reit, and fo deferthe all things from me that the true Church of Chrittimay be as it were a very li lecenter, and the Church of Antichrit as the circle of the center, enery way in hingth and breath compassing about the same, that by way of prophecie thou maielt to declare openly, that the itate of the Temple of God and the faith ull which worthip him, that is, of the Church, is much more itreight then the Church of Antichrift. 3 As if he should fay, to belongeth nothing varo thee to judge those which are without, 1 Cot 15, 12. which bee innumerable : looke voto those of the houthold a ely, or voto the house of the itung Gud. A Hee speaketh of the outward court, which was called the peoples court, be wife all men might come into that. b That is counted to be ca't out, which in me.afaring is refused as prophame. 4 To prophage perfors wicked & vobelecuris, aduct faries voto the Church. 5 Or a thousand, two bundted and threescore dayes, as is fayd in the next verfe: that is a thou fand two hundred and threefcore years. a day for a yere, as often in Ezechiel & Daniel, which thing I in ted before 2.10. The beginning of these thousand two hundred and threescore years, we caccount fro n the paffion of Carit, whereby (the partition wall being broken downe) wee were made of two one, Ephel. 1,14. If ty one flocke vader one Snepheard, John 10,16, and the end of these yeeres precisely falleth into the Popedome of Bouitace the eight who a little before the end of f yeere of Christ a thousand two hundreth minerie foure, entredthe Popedome of Rome, in the feat of S. Lucie (as Bergomenfis faith) having pur in profes his predecessor Coelest cours, whom by fraud, vader colour of oracle, beded used for which cause, that was well find of him. Intranst vi va pes, regnanti vi leo, mortuus eit vi canis. That is , be entred like a foxe, raigned like a lyou, and diedlike a dogge. For iffrom a thousand two hundred ninetie foure yeeres thou thalt take the age of Christ which be fixed on the earth, thou fitali finde there remaineth i.it 1260 yeeres , which are mentioned in this 6 I had rather transitie it illad then iliam , the Temple sheu the citie : for God faith I will gue that Temple, and commit it vnto my two witneffes, that is voto the Ministers of the word, who are few indeede, weake & convenientible : but yet two , that is , of fuch a number at one of them may helpe auother , and one confirme the teltimony of another vuto all men , that from the mouth of two of three witnesses energ word may bee made good amough men, a. Cor. 13.1.

neffes,& they fhal prophecie a thousand two hundreth and threefcore dayes cloathed in fackcloath. 71 ney mail ex-

4 Thefe 3 are two olive trees, and two candle- enloyeed by me by flickes, standing before the God of the earth.

5 9 And it any man will hurt them, lire pro- dred & fixtie veeres. cee leth out of their mouthes , and denoureth their in the midden of enemies: for if any man would hart them, thus afficient though mult hee be killed.

6 These hane power to shut heaven, that it ranuely showed raine not in the dayes of their prophecying, and by the mounting haue powers ouer waters to turne them into blood, garment. and to imite the earth with all maner plagues as dinary and perpeoften as they will. 7 10 And when they have confined their te- of fortitual grace,

7 10 And when they have minimed there the peace and light 12 firmonie, 11 the beaft that commeth out of the my Church which bottomlefle pir , shall make warre against them, God by hir onely and shall is one come them, and kill them,

8 And their corples shall lie in the 13 streets of See Zacharie 4.7. the great citie, which d spiritually is called Sodom 9 The power and and Egypt,14 where our Lord also was crucified.

9 And they of the people and kinreds , and tongues, and Gentiles, shall fee their corpses uangelicall, is de-15 three dayes and an halfe, and shall not suffer clased both in their carkeiles to be put in graues.

10 And they that dwell voon the earth, 16 shall muniters thereof. reloyce ouer them and be glad, and shall fend gifts and destroying the one to another, for these two Prophets 17 vexed enemies in this them that dwelt on the earth. deed diuine moft

7 They fhall exthe space of those thousand two hunneuer to lamenta ble, which is figure 9 That is the ora

tua!Iruffrumenis Power preferned iathis Temple. efficacia of the haly ministerie, and which is truely Eearth 3c in heaven, protesting the ad-

mightily thewing

ir fe'fe forth in heaven, earth and the fea, verf, 6 asit is deferthed, a. Const. 10, 4 according to the promife of Christ, Mark 16,17. And this is the fecond place (as I faid before) of the combain which the feruants of God must needed undergoe in the executing of their calling, and of the things that follow the fame combats. Its the combate or conflicts are thefe things : to overcome, in thele two verles : to be ouercomme and kil'ed, verie 7. After the flaugh er follow thefe things, that the carkeiles of the go ily are layd abroad, verf 8. being voburied, are made a matter of fcorne , together of cutting and buter executations , verlig and that therefore gra uintions are publikely and privately made, verfe to. 10 That is, when they gar unitions are published and privately make, while the holder through the base from those through at who abunded and distript yeared, mentioned wrife a and gain to publishing their terrimonie according to their office. • When they have about their mefiggs, it I of which a free, chang, a See. That healt is the Reman Empire, and along ago of citall, Ecclehadicall; the chiefe heade whereat was then Bonimale long ago of citall, Ecclehadicall; the chiefe heade whereat was then Bonimale long agos of citall, Ecclehadicall; the chiefe heade whereat was then Bonimale long agos of citall, Ecclehadicall; the chiefe heade whereat was then Bonimale long agos of citall, Ecclehadicall; the chiefe heade whereat was then Bonimale long agos of citally and the second control of the second long and the second lon face the eight, s I faid before: who lifted up himfelfe in fo great arrogancy (faith the authour of Fascieuis temperum) that he called himselfe Lord of the whole world, as well in temporal causes as in fairitual: There is an extant of that matter, written by the fame Boniface most arrogantly, thati I fay, or most wickedly, ca. w. n.ten functam, arra de maieritate & obidientia , aud in the fixt of the Decretals (which is from the faine aurhout) many things are found of the fame argument. 14 Hee fliallperfecure moit cruelly the boly men, and put them to death, and shall ground and pierce through with curlings both their names and writings. And that this was done to very many godly men by Bonsface and others, the hillories do declare, especially fince the time that the odious and condenned name among it the multitude first of the brethren Waldenfes or Lugdunenles , then sife of the Fraticels , was pretended , that good men might with more approbation be maffacred. 13That is, openly at Rome: where at that time was a most great concurse of people, the yeare o' lubile being then first ordained by Boniface voto the same ende, in the yeere of Christ a thou fand three hoodied, example whereof is read chort. Exited de paratentijs O remisser mibus. So by one act be committed double injurie against Chrit, both abolithing his trueth by the refloring of the type of lubile, and triumphing our his members by most wicked (sperfictions. O religious heart? Now that we should understand the things of Rome , Saint John himselfe is the authour , both after in the feventeenth Chapter almost throughout, and also in the circumficiption now nextfollowing, when he faith it is that great Cittle (as Chap, 17,18, hee callethit) and is spiritually seemed Sodome and Egypt: that spiritually seemed Sodome and Egypt: tually (for that muit here againe be repeated from before) Chijit was there erucified. For the two first appellations lignifie spirituall wickednesse: the latter fignifieth the flew and pretence of good, that is, of Christian & found religion Sodowa fignifieth most licentious impiety and insultice : Egypt most cruell perfecution of the people of God : and lerufalem fignifie. h the most confident glorying of that citie, as it were in true religion, being yet full of falsehood and vogodlinesse. Now who is ignorant that thefe things doe rather, and more agree vitto Rome, then vote any other cities? The commendations of the citie of Rome for many yeeres pait, are publicely no oricus, which are not for me to gather together. This only I will far that he long fince did very well fee what Rome is , who taking his leave thereof, vfed thefe verfes. Rima vale, vidi, fatis est vidifie : renertar

O- im lens meretrix, few of a cinadus ero. Now faiewell Rome, I have thee feene It was innough to fee: I wallreturne when as I meane, baud, harlot, house to be-

d After a most severt kinde of meaning and understanding. 14 Namely in his members, as alfo he faid voto Saul , Acts 9,5. halfe:for fo many yeeres Boniface lined after his lubile, as Bergomeufis vritueffeth. 16 So much the more shall they by this occasion exercise the jobty of their lubile. 17 The Gofpell of Carift, is the affliction of the world, and the miniftery thereof, the faucur of death vito death to tacle that periffi, 2. Cor. 2. 16.

The Church perfecuted. Reuelation. A woman appeareth trauelling with child.

at The third place as I noted before, is of the riling againe of the Prophets from the dead, and their carring vp into hea-ueo. For their tefurrection is the xed in this verse: their calling and lifting vp into heanen. to the verfe

following. 10 That is what same God thall defirey that wicked

Boniface. a > That is, the Prophets of God fhall in a fort rife againe, not the faine in person (as shey fay) but in fpirit, that is in the power and efficacie of:hen mioiex relied before veri & Sc & And for the prophecie that is spoken of Elias, is interpreted by the Angel to be undesitional of John the Baptift.

by the fire of Gods mouth (which the boly ministery She weth & exhibite h) denoured and died miferably in prifun, by the endeauour of Saira Columentis, and

Luke 1,17 For the

fame Boniface

bunfelfe, who

fought to kill and

deftroy them, was

11 18 But after 19 three dayes & an halfe, 10 the spirit of life comming from God, thall enter into them, and they 21 thall fland up upon their feere: and great feare thall come vpon them which faw

12 And they shall be tre a great voyce from heaven faving vnto them . 12 Come vp hither: And they shall ascend up to heaven in a cloude. as and their enemies thall fee them.

13 *4 And the fame houre shall there be a great earthquake, and the tenth part of the citie shall fall, and in the earthquake thall be flaine in number segen thousand : & the remnant were fore seared,25 and e gaue glory to God of heaven.

14 16 The fecond woe is past, and behold, the third woe will come anon.

15 47 And the feuenth Angel blew the trumpet, and there were great voyces in heaten, faying, s The kingdomes of the world are our Lords, and his Christs, and he shall reigne for euermore.

16 19 Then the foure and twenty Elders, which fiery, which's John fate before God on their feates, fell vpon their faces and worthipped God,

17 Saying, We give thee thanks, Lord God Almighty, Which art, and which watt, and which art to come : for thou halt received thy great

might, and hast obtained thy kingdome.

18 30 And the Gentiles were angry, & thy wrath is come, and the time of the dead, that they should be judged, and that thou thouldest give reward vnto thy feruants the Prophets, & to the Saints, & to them that feare thy Name, to fmall and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was 31 opened in heaven, and there was frene in the Temple the Arke of his couenant : and there were lightnings, and voyces, and thundrings, and earthquake, and much haile.

Nogaretus a french buight , whom Philip the faire King of France fent into Italy but with a fmill power, 21 That is, the most greenous heat of affictions and perfecution shall stay for a while, for the great amage that shall stife youn y sudden and valvoked for judgement of God. 11 They were called by God juto heaven and taken out of his malignant world, into the heavenly Church, which also lieth hidden here in the earth, to exercife their calling feeterly as of who this wiretched world was voworthy, Heb 11,38. For the Church of the wicked is by comparison called the earth or the world : and the Church of the godly heaven. So to ancient time amongit the godly Ifraelites: fo amongit the lewes in the dayes of Manathe and other Kings, when the earth refuted the better of beauen, we read that they lay hidden as beguen in the earth. 23 Yet could they not hinder the fecter ones of the Lord (as the Pfalmift called them, Pfal 83,4.) tur they that went on forward in his worke. 24 Bergomenlis faith , in the yeere of our Lord 1301, this yeere 2 blafing flarie foretelling great catamity to come, appeared in beauen, in which yere whom the fealt of S. Andrew, fo great an eastbypake arole, as never before : which also continuing , by times, for many dayes, ouerthiew many sately boules. This faith he of the yeere next following the Jubile: which S. John To many ages before, expressed word for word. 2; They were indeed broken with present altonillment of mind , but did not extractly repent as they ought to have done, e Glorefied Gou by confession this name. 26 Hee palle h voto the second historie which is the f-co-d part of this Chapter. S John calleth thefe the fecood and third woe, haurig iefpedt vuro Cha 9, 12, 27 Of whole founding the trumper Chrift exprefly foretold, Chap. 10,7 and this the fecond part of this Chapter, containing a general historie of the Christian Church, from the time of Boniface Swnto the coufunnation of the victorie declared by voyce from beauen. In this hillory there are shier branches: a preparation by the found of y Angels trumpet: a narration by the woyces of heavenly Angels and Elders : and a confirmation by figne. 48 The natration hath two parts an acclamation of the beaueily creatures, in this verfe, and both an adoration by all the Elders verf. 16.3c affo a most ample that he 'guing, ver, 17, 13. The fenfe of the acclamation is, Now the Lord is entred on his langdome, & bach reffered his Church , to which most mightily recourse t from the profamation of the General-s, he may glorific himfelie. Namely, that which he Lord ordained when first he ordained his Church, that the faith of the Caiott doth now behold as accomplished. 19 As before 7.18. This giving of thankes is altogether of the fane confear with the words going before. 30 A speach of the Hebre w language, as much to fay, as, Gentiles being a igrie thine inflamed whath came upon them of flavored it felfe from heaven occasioned by their anger and furie, at This is the a minimation of the next prophecie before going by figure exhibited in heaven, and that of two forts, whereof fome are vitible, as the patting away of the beauen, the opening of the Temple, the Arke of the congrant appearing in the Temple, and tellifying the glorious prefence of God, and the ligh nings: others apprehended by eare and foch doll fenfer which beare withelfe in heaven St in earth to the truth of the indecidents of God.

CHAP. XII.

1 A woman a appeareth tranelling with child, 4 whofe thilde the drigon would denoure, 7 but Michael oner-commeth h m, 9 and casteth kim out, 13 and the more he e east donn and vanquiford, the more fiercely he exersefed her jub. sisses. 1 Hitherto bath

A Nd 1 there appeared a great wonder in hea- beene the generalt the Moone was under her feet, and upon her head at I liewed upon a crowne of twelve Starres.

2 And 3 the was with childe, and cried trauel- be declared the ling in birth, and was pained ready to be delinered, first part of this prophecy, in this &c

3 And there appeared another wonder in hea- the next cha, and the uen : 4 for behold, a great red dragon having s fe- latter part in the uen heads, and ten 6 hotnes, and feuen crowns vpon Vnto the first part.

4 7 And his taile drewe the third part of the fifting or militant 4 7 And his taile drewe the third part of the Churchbelong a. flarres of heaven, and call them to the earth. And things. The beginthe dragon 8 ftood before the woman, which was ning and the proready to be definered, 9 to denoure her child, when greife of the fame the had brought it forth.

5 to So the brought forth a man ir child, which of which two the should rule all nations with a rod of yron; and that beginning or vpher child was taken vp vnto God & to his throne. Church is deferi-

6 12 And the woman fled into the wildernes, bed in this Chap. where the hath a place prepared of God, that and the progrette 13 they should feed her there a thousand, two thereof in the Chap-following. The

Cha. 11. Now thall which is of the con-

B coufficts & Chris ftian combats.

beginning of the Christian Church , we define to be from the first moment of her conception of Chaft, virall that time wherein this Church was as it were weined and taken away from the breft or milke of her Mother: which is the time when the Church of the tewes with their citie & Temple was queithrowne by youdgement ofGod. So we have in this chapter the story of 60, weeres and vowards. The parts of this chap are three. The first is the biltorie of the conception & bearing in womb. in 4 verfes. The fecond, an hiltory of the birth from the 5. verfe voto the 12. The third is, of the woman that had brought foorth, onto the end of the chap. And these federall parts have every one their conflicts. Therefore in that first part are two things contained one the conception & bearing in womb, in two verfes; and another of the lying in wait of the Dragon against that should be brought forth, in the next averter. In the first point are these things, the description of y mother, verse 1.aud the dolors of childbirth , verse 2. all thewed voto John from heaven. a A type of the true and holy Church, which then was in the nation of the lewes. This Church (asis the state of the boly Church Catholike) did in it felfe fnine about with glory given of God, trod under feet mutability and changeableneffe, and possessed the kingdome of heaven as the heire thereof. 3 For this is that barren Woman that brought not forth , o'which Ela 45.1. and Gal.4.17. Thee cried out for good cause, and was to mented at that time, when in the judgement of all she fremed neere viito death, and in meanes ready to gine up the gholt by reafon of her weakenesse and pouerty. 4 That is the denill or Saran (as it declared verse 9.)
mighty angry, and full of wrath. 5 Thereby to withit and those fenen Churches spoken of, that is the Catholike Church, and that with kingly furniture & tyranmical magnificuce : fignified by the crowns fet voon his heads, & if the fame with our continuetile belonged into him by the proper right : as also hee boalled vinto Christ, Matth 4.0 See after, you chap, 13.1, 6 More then are the horses of the Chriff, Matth. 4.9 See after, vpou chap. 13.1. 6 More then are the hornes of the Lambe, or then the Churches are: fo well furnished doth the tyrant biag himfelfe to be, voto all maner of mufchiefe. 7 After the description of Satan followerh this action, that is, his hattell offered voto the Church partly to v which is visible whereio the wheat is imagled with the chaffe, & the good fifth with that which is early a good part thereof, though in appearance it flined as the States fline in brauen, he is faid to thruttdown out of heaven, & to percert: for if it were possible he would peruert even the elect, Marth 24 24, and partly to the elect members of the buly Catholike Church in the fecond part of this verie. Many therefore of the members of this visible Church (faith S. John) he ouesthiew and triumphed vpon them. S He with tood that elect Church of the lewer which was now ready to bring fourth the Chuttian Church , and watched for that fine thould bring foorth. For the whole Chinch, and whole body to compared vitto a woman : and a part of the Church vuto that which is brought foorth as wee have noted at large vpon Cant, 7,6. 9 Chrift mifficall (as they call him) that is the whole Church, confixting of the person of Christ as the head , and of the bo y united therevore by the Spirit, fo is the name of Christ taken, 1. Cor. 11 12. 10 The a history of the Church delivered of child : in which first the consideration of the child borne, and of the Mother is described in a verses : secondly the battell of the Dragon against the wong child, and the victory obtained against him 2, verses following ; last of all is fung a fong of victory , vuto the 14 veife. Now S John to confideration of the child borne, noteth two things : for he describeth him, and his fraction or place in this verie. 11 That is, Christ the head of the Church (the beginning, toot and foundation whereof is the same Christ) endowed with kingly power, & taken vp into beauen out of the inwes of Satan (who as a feipeut did bite him voou the crosse) that fitting upon the celestral throne be might raigue ouer all. 12 The Church of Charit which was of the lewes, after his affumption into heaven, hid it fel e in the world as in a wildernes, trusting in the only defence of God, as wirneifeth S. Luke in the Acts of the Apoilles 13 Namely the Apoilles, and fernants of God ordaned to feed with the word of life, the Church collected loth of the Iewes and Gentiles, vules that any man Will take the Word alevent impersonally after the vie of the Hebrewes inffeed, of aleretur, t at I like the firtt better. For bee hath respect visto those two Prophets of whom chap rt. 3, as for the meaning of the 1460 dayes, looke the fame place.

bundreth

purpose against

14 Christ is the Prince of Angels, and head of the Church, Who begretathat yron rod verse the bit. Sce the notes voon Daniel chap.ta, t. In this verfe a defeription of the batteli and of the victory in the two veries following. The Pfalmit had refped voto this b_treli, Pfal.68.9. and Paul Ephefians 4,8 and Coloffiaus a,15. as The description of the victory, by denying of the thing in this verfe, and by affirming the con: any in the

that Saran gained nothing in heaven but was by the power of Gud thrown downe into the world. whereof he is the prince, Chrift himfelfe and his elected members standung still by the throne of Ged. A They were raft out, fo that they were nemer feene any more in hea-

next verfe As

a6 The fong of victory or triumphentaining first, a proposition of the glory of God and of Christ newed in that victory: fecondly, it contrineth a reafon of the fame propofition taken from the effects, os that the enemie hundreth and threefcore dayes.

7 And there was a battell in heaven , 14 Michael and his Angels , fought against the dragon, and the dragon fought and his angels.

8 15 But they preuailed not, neither was their * place found any more in heaven.

9 And the great dragon that olde ferpent, called the deaill and Satan, was cast out, which deceiverh all the world : hee 'was even cast into the earth, and his angels were call out with

10 Then I heard aloude voyce in heaven.faving, 16 Now is faluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that worde of their tellimonie, and they bloued not their lives onto the

12 Therefore rejoyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the fea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when 17 the dragon faw that he was cast viito the earth, hee persecuted the woman

which had brought foorth the man child. 14 18 But to the woman were given two wings of a great Eagle, that thee might flie into the wildernes, into her oplace where the is nouriflied for a 19 time, and times, and halfe a time, from the presence of the serpent.

15 ao And the ferpent cast out of his mouth water after the woman, like a flood, that hee might cause her to bee caried away of the flood.

16 at But the earth holpe the woman, and the earth opened her mouth, and fwallowed up the flood, which the dragon had cast out of his

is our come in batell in this, verfe, and that the godly are made conquerours (and more then conquerours Rum, \$.37.) verfe 11. Thirdly, a conclution wherein is an exportation voto the Angels, and the Saints , and voto the world , a prophecie of great mif-sie, and of deltrucktion procured by the deuill against mankind , heat himselfe finuld thorsty ! e miferable alone yetfer 1. b He is faid in the negue, to lone his sie that effective hindring more procuses this his lift; and an the other fite, he is face not to love his life, who doubteth not to hazard it, wherefocuer neede requiresh. 17 The third part : an biftory of the woman delivered, confilling of two members, the fecond battell of Saran against the Christian Church of the lewift nation , in foure verfer : and the battell intended against the feed thereof, that is, against the Church of the Genules, which is called boly, by reason of the Gospel of Christ in the two last verses. Is That is, being strengthened with divine power: and taught by practe, she fled swiftly from the assuut of the denill, and from the common definition of Ierufalem , and went into a folitary Citie beyond Torden called Pella, as Eufebius tellethin the fift Chapter of the third booke of his Ecclefiational hillorie, which place God had commanded her by Reuelanion. 2 Internation place where God had appointed here—19 That is for three years and a halfe: fo. he fame forch is taken, Dan 7, at. This face of time is reckored in maner from that laft and most greenous sebellion of theleway, such the destruction of the citie and Temple, for their destruction or falling away, began in the twelft yeere of Nero, before the beginning whereof, many forelignes and predictions were the wed from heaven, as Iosephus Ariteth, lib 7. chap. 12. and Hegesippus lib. 5. eap.44. amongit which this is very in-morable, that to the least of Pentecost, not only a great fou d and noise was heard so the Temple, but also a great voyce was heard of many out of the Sanctuary which cried ont voto all, Let vs depart hence, Now three yeeres and a haife after this defection was begun of the lewes, & those wonders happeneds the Circe was taken by force, the Temple overthrowen and the place for faken of God : and this compasse of time Saint John noted in this place, an That is, he enflamed the Romanes and sations, that they perfecuting the levelfn people with croell armer might by the fame occasion i made the Cour. h of Christ, no x departed from Jerufalem and out of Judea For it is an vival thing in S. vipture . that the raging tumults of the nations , should be compared voto waters, at That is , there was offered to their place other lewes , voto the Romines and ma ioneriging againft that people : and it came to paffe theirby that the Church of God was faued whole from that violence, that most raging floor of perfecution which the Dragon vomited out being altogether fpent in the dellintion of those other le wes.

17 12 Then the dragon was wroth with the woman, and went and made watre with the rem- hely this meant. nant of her feede, which keepe the commande- he regan to be ments of God, and have the teltimonie of Iefus more madde.

18 33 And I stood on the sea fund.

the Chillian Church of the Iewish remnant was come to nought, bee refolued to fall upon her feed, that is, the Church garbered also by God of the Gentiles, and the holy members of the fame. And this is that other branch, as I faid vpon the 13 verf in which the purpose of Satan is shewed, verse 17. and his attempt verse 18. 23 That is, a most mighty term elt , that he ruffied vpos the whole world (whose prince hee is) to raife the floods and prouoke the nations, that they might with their furious bellowes roite up and downe, drive here and there, and finally delitoy the Church of Christ with the holy members of the fame. But the providence of God refined his accempt , that he might favour the Church of the Gentiles, yet tender and as it were greene. The rest of the story of the Dragon is excellently profecuted by the Apoille S. John hereafier in the twentieth chapter, For heere the Dragon endeuouring to doe mischiefe, was by God cast into prisou,

CHAP. XIII.

The beast with many heads is described, 14 which draweth the most part of the world to idelatrie. 13 The other beaft rifing out of the earth, is grueth power anto him.

A Nd I faw a beaft rife out of the fea har The Apostic being feuen heads, and ten hornes, and vp- uing declared the on his hornes were ten crownes, and 4 vpon his fringing up of the Carittan head s the name of blasphemie.

And the beaft which I faw was Church and the Church from which ours

taketh her beginning, doeth now paffe vnto the story of the progretfe thereof, as I thewed in the entra ce of the firmer Chapter. And this billorie of the progrette of the Church and the battels thereof is fet downe in this Chapter, but dillin diy in two parts, one is of the civill Roman Empire, voto the tenth verse. Acother of the body Ecclefisticall or propheticall, theore ento the ende of the chapter. In the former part are fliewed there things : First the state of that Empire , in foureverfes : then the actes thereof in three verfes after the effect , which is exceeding great glory, verse 3. And last of all is commended the vie : and the instruction of the godly against the enils that shall come from the fame, verse 9.10. The historie of the state containeth a most ample description of the beatt, brit entire, verse 1,1, and then teftored after hurt, verfe 3,4. a On the fund whereof flood the devill practifing new tempers against the Church, in the verse next before going: what time the Empire of Rome was endangered by domelitiall differenors, and was mightily tolled, having ever and an one new heads, and new Emperours. See in the fewenteenth chapter and the eight verfe, 3 Having the fame instruments of power, prouidence, and mott expert government which the Dragon is faid to have had in the 12 chapter and in the verfe 3. 4 We tead in the twelfth chapter & third verfe, that the Dragon had feueu crownes fer voon feuen beads: becaufe the therfe auoucheth himselfe to be proper Lord and Prince of the world : but this beaft is faid to haue ten crowns fet vpon feuerall , not heads , but hornes : because the beait is beholden for all viito the Dragon, verfe a, and duth not otherwife raigne them by law offubiection given by him, namely that he employ his hornes against the Church of God. The speech is taken from the ancient cultome & forme of dealing in fuch cafe: by which they that were absolute kings did weare the diademe vpou their heads : but their vallals and fuch as raigned by grace from them , wore the fame vpon their hoods: for so they might commodioully lay downe their diadentes when they came into the presence of their Sourraignes: as also their Elders are faid, when they adored God which fate voon the throne, to have cast downe their crowces before him, chap. 4, verfe 10. 4 Contrary to that which God of old commanded fibuild be written in § head peece of the he Priest, that it, Santhiras I bout 4. Holinelle vinto the Lord. The name of blaffhemic imported by the Diagon. is (as I thinke) that which S. Paul fayeth in the a chapter of his a Epiftle to the Theifalonians , the + verfe. He fitteth as God , and boatteth himfelfe to be God. For this name of blafphemie both the Romane Emperors did then challenge vnto themselves, as Suctonius and Dion doe report of Caligula and Domitian : and after them the Popes of Rome did with full mouth professe the fame of themselves, when they chalenged voto themselnes soueraignitie in holie things : of which kind of fayings the fixt booke of the Decretals, the Clementines, and the Extrausgants, are very full. For these men were not content with that which Anglicus wrote in his Postres (the beginning whereof is, Papa fin por munds. The Pope is the Worder of the World. Nec Deus es, nec homo fed neuter es inter virumque. Thou are not God , ne arr thou man, our neuter mix of both : as the gl- fie witneffeth upon the fixt booke : but they were bold to take voto themfelues the very name of God, and to accept it gives of other : according as almost an hundred and twentie yeere lince, there was made for Sixtus the fourth, when he should first enterioro Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed vpoo the gate of the citie he should enter at, having written vpon it this blass hemous verse,

> Oraclo vocis mundi moderaris habenas, Et merito in terris crederis effe deus.

By oracle of thine owne voice the world thou gove. oft all. And worthily a god on earth, men thinke, and doe thee call-

These and fixe hundred the like who can impute unto that modeltie whereby good men of old would have themfelues called the feruants of the feruants of God , vetilie either this is a name of blafphemie , or there is none at all.

6 Swift as the Leopard, enfily clafping all things. as the Brate doth with his foote, and tentug and dewouring all things as doth the Lion, 7 That is, hee lent the fame unto the beaft to vie. when he perceiued that himfelfe could not efcape, but muft needes be taken by the baud of the Angel, and caft into the bottomleffe pir, Chapter 20. ve: did not he a. bandon the fame veterly from himfelfe, but that bee onight vie it as long as he could. 5 This is theo. ther place than pertaineth to the defeription of the beatt of Rome . that befides that paturall dignitie aud amclimd of the Roman Linpite, which was that doned in the two former verfes, there was added this alfo as missculo 15,that

one head was

wounded as it

6 like a leopard, and his feete like a beares, and authoritie.

3 8 And I faw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the heaft.

4 And they worthipped the dragon which gaue power vino the beaft, and they worthipped the beaft, faying, Who is like vitto the beaft! who is able to watre with him!

5 9 And there was given vnto him a mouth, that fpake great things & blafphemies, and power was given vinto him, 10 to doe two and fourtie monerhs.

6 And hee opened his mouth vnto blafphemie against God, to blaspheme his Name, 12 and his tabernacle, 12 and them that dwell in

7 And it was ginen vnto him to make warre with the Saints, and to ouercome them, and power was given him over every kinred, and tongue, and nation.

8 Therefore all that dwell upon the earth, fhall worthip him , 13 whose names are not written in the booke of life of that Lambe, which was flaine from the beginning of the world.

Q 14 If any man have an eare, let him Leare.

10 If any leade into captivity, he shall got into captiuitie: * if any kill with a fword, he must be killed by a fword; heere is the patience and the faith of the Saints.

his mouth as the mouth of a Lyon: 7 and the dragon gaue him his power and his throne, and great

11 " And I behelde, another beaft comming out of the eatth, 16 which had two homes like the Lambe, but he spake like the dragon. 12 17 And he did all that the first beaft could

do before him, and he caused the earth, and them the eccletatical which dwell therein, 18 to worthip the fifth beatt, dominion, which whose deadly wound was healed.

13 19 And hee did great wonders, fo that hee made fire to come downe from heaven on the earth,in the fight of men.

14 And deceived them that dwell on the earth by the fignes, which were permitted to him to do in the fight of the beaft, faying to them that dwell on the earth, that they should make the 20 image of the 21 beaft, which had the wound of a fword, and did line.

15 41 And it was permitted to him to give a a spirit vnto the image of the beatt, so that the 13 and 19 ver 40.

ts The feeond member of the vitton, concerning in Rome fucceeded that which was Politicke and in iu the power of the corporation offalle Prophets, and of the forgers of false doctrine. Wherefore the fame bealt, and the fame body or corporation is called of S John by the name of falte prophet, chap.6.ver.

The forme of this beaft is first deferibed in this verfe, then his after, in the verfes following : and the whole if each is concluded in the laft verfe. This bealt is by his breed a Some of the earth (as they £ y) obliquely borne , a if by little and little creeping up out of his abieth eliate. That is, in the w hee femaled the Lambe (for we'at is more mild or it ore bumble then to be the fernant of the fernants of God) but in deede bee played the part of the Dragon, and of the Wolfe, Matth 7 15 For even Satan changeth himfelfe into an Angel of light, 2 Coint. 11 14 and what finuld his honest discovers and feruants doe? 17 The historic of the actes of this heast, containeth in fumme three things, bypocrifie, the witnesse of miracles, and tyrannie . of which the first is

and fewenteen herefes. His hypocrifie is most full of leafing, whereby he abusesh both the former healt and the whole world in that albeit he hath by his cunning, as it were by lime , made of the former beaft a mor miferable exeletoy or avaromie vfusped all his authorisie viito himfelfe and most impudently exercitesh the fame in the fight and viewe of him; yet hee carleth himfelfe fo, as if hee konoured him with most high boscur, and did in very trueth cause him to bee boscured of all men, rs For vato this beait of Rome . which of a ciuil Empire is made an Ecclefic field hierarchie, are I iven dinine honours, and dinine authoritie; fo farre as he is beleeved to bee aboue the Scriptures, which the gloffe upon the Decretais declareth by this diurtift verfe.

noted in this verse, the fecor d in the 3 verter following: the third in the fixteenth

Articulos foluit, fynodumque facit generalens, That is,

He changeth the Articles of faith, and giveth authoricie to generall Councels.

Which is fp. ken of the Papal power. So the bealt is by birth, foundation, feate, and mally fubitance, one; onely the Pope bath altered the forme and maner thereof being himfelfe the head he th of that tyrai nicell Empire, and alfo of the falle Prophere, tor the E pire hath he taken vato himfelfe , and thereunto bath added this conning densite. New these words , whose deadly wound was cared , are pur here for diffinglious fake, as also fome imes aflerwards : that euen arthat time the godiy readers of this prophecie might by this figue bee brought to fee the things as prefent, as it it were faid , that they might adore this very Empire, hat now is, whole head wee have feeue in our owne memorie to have bene out off, and to bee cured againe. 19 The fecond point of the things done by the bealt, is the credite of great wonders or miracles, appearaining to the throught of this impactie; of which figure from where given from about, as it is faid, that fire was four downers from heaver by falle forcene, in this verfe. Orbert were flewed here below in the fight of the healt to effablish idolatrie, and deceive scules, which part S. John fetieth forth beginning (as they fay) at that which is laft, in this moner : Firit the effect is declared to these words , He decement the inhabitants of the earth. Secondly the common maner of working in two forts, one of miracles, For the figures county one common maner of working to two tors, one or minking, by the figures that more green himsis due in the prefince of the benfts; the other of the words added to the figures, and teaching the idolarite confirmed by the figure, Saying controller inhabitents of the earth, y they floud make an image time the teafts. which de Thirdly, a freciall maner is declared That it is given vato him to put life into the image of the Leaft and that fuch a kind of quickening, that the fame both specketh by answer yor o those that aske counsell of it, and also see nonnecth death against all the fe that doe not obey nor worftip it : all which things oftentimes by fallemia. Is sthrough the procurement and influention of the Deul, baue bin effected & wrought is images. The histories of the Papit's are full of examples. of tuch muscles, the most of them faired, many also done by the devillin inuges: as of old in the ferpent. Gene, 3, 1, By which examples is confirmed, not the author ritie of the beaft but the trueth of God, and of thefe prophecies, 20 That is, images by enallage or change of the number ; for the worthip of them ever fince & fecous C. uncill of Nice, bath i ene ordained in the Church by publike credite, & auchothe contract voto the Lacy of God. at In the Greeke the word it of the Datise cale, as much to fay, as virio the worthip, honour and obeying of the brait for by this maine ance of images, this Pfeudoprophericall beatt doth mightily profite the beatt of Rome, of whom long agoe hee received them. Wherefore the fame is hereafter very firly called the image of the beaft, for that images have then bego nie g from the beaft, and brue their forme or maner from the will of the beaft, and have their end and vie fixed in the profit and commoditie of the beall : a And of this muracle of the images of the beath (that is, which the beath hath ordained to establish idolary) which miraculously fee ke and give judgement, or rather marne loufly, ty the fraud of the falle prophers, the Papilts bocks are full fraughted. A To gree lefe at Lannes and Lambres imstated the worders that Mojes wrong br.

were voto death, and was healed againe, as from headen, in the fight of all men This head was Nero the Emperoar, in whome the race of the Cefais fell from the imperial dignitie, and the government of the Common wealeyeas translated vate others : in whole handes the Empire was fo cuted and recourted vitto health , a he feemed voto all to much the more deepely rooted and grounded fait, then ever before. And hence followed those effects, which are next spoken of : First on admiration of cer are Power, as it were facted and druine, fulfailing the Empire and governing it : Seenally the obedience and fubinition of the whole earth in this veric : Thirdly, the adoration of the Drangon and most wicked worthspring of Deur's confirmed by Comane Emperours : Lattly, the adoration of the healt himfelfe, which grew into to great elimation, as that both the name and wor flip of a God was given anto him, verfe the fourth. Now there were to ocauses which brought in the mindes of men this religion; the flew of excellencie, which bringerh with it reverence: 4nd the frew of power innincible, which bringeth feare, Who is like (fay they) unto the beatt? Who shallbe abie to fight with him? 9 The second member con taining an hillorie of the actes of the beatt as I faid verfe 1. The hillorie of them is concluded in two points , the beginning and the maner of them. The beginning 15 he gift of the Diagon , who put and inspired into the beatt both his mapiety against God and his immanite and insuffice against all men, especially against the gooly and those that were of the houshold of faith, verse the fift. The maker of the aces or actions done, is of two forces, both implous in minde, and blaff hemous in speech against God, his Church and the godly, verse text ; and also not cruell & insurious in deeder, even fuch as were done of most raging enemies, & of most jufolentand proud conquerours, verfe the fenenth to Namely his actions and miner of dealing. As concerning those two and fourtie months, I have spoken of them before in the twelfth Chapter and fecond verfe. 11 That is, the boy Church, the each code of the liuing God. 12 That is, the godly in feuerall who hid themfelues from his cruchie. For this bloodie beatt furchaiged those boly foules most fallely with unamerable accusations for the Name of Christ, as wee heade in Justine Martyr, Tertullian, Arcobius, Minutiur Lufebius, Augustine, and o bers : which example the latter times followed most diligently in destroing the flocke of Christ. and were in our owne memorie have found by experience, to our in-redible griefe. Concerning heaven, See the eleventh Chapter, and the twe-fith verte. 13 That is, 1.ch as are not from everlatting elect to Cariff Jefes. For this is that Lambe flaine of which Chapter the hft, verfe the fixt. Thefe wordes I doe with Areras ditting utili an this maves Whole nimes are not written each from the laying of y foundation of the world in the book of lafe of the Lambe flaine. And this difficultion is confirmed by a like place bereafter, chap \$7.8. 14The conclusion of this speech of the Art beatt, cor fitting of two parts. An exhortation to attentive audience, in this verfe and a forecelling, which fartly corraineth threatnings against the worked, and parely comforts for those which in patience and faith that waite for that glorious comming of our Lord and Saujour Christ, verfe the tenth. * Gene, 9, 6, Mist. 46, 13.

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image of the beaft should speake, and should cause that as many as would not worthin the image of the beaft should be killed.

16 23 And he made all, both small and great, rich and poore, free and bond, to receive 14 a b marke in their right hande or in their foreheads.

17 And that no man might 25 buy or fell, saue he that had the 26 marke or the name of the beaft or the number of his name.

18 27 Here is wisdome. Let him that hath wir, count the number of the beaft: for it is the 28 number of a man, and his number is fixe hundreth threefcote and fixe.

bing vpou all perfors a tyramous fernande, that as bondflaves they might ferne the beaft: and also to exercise oner all their goods and actions, a pedler like abuse of indulgences and dispensations (as they terme them) smonget their friends, and against other to vie most vinlent interdictions, and to shoot out curlings, even in naturall and cruitl, primate 3c publike contracts, wherein all good faith ought to have place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make fermile vato themfelues, the perfors and doings of men figning them to their forehead and hands: and as for the figue left by Christ (Of which Chapter 7.3.) and the holy Sacrament of Bapcifine they make as voyd. For whom Christ hach loyned voto himfelte by Baptifme , this beait maketh challenge voto hem by her greafe Chrifme , which bee doubteit not to preferre before Baptifme , both in authoriticand in efficacie. b The marke of the name of the beast, as That is, have any traffigue or entercourse with men , but they onely which have this annointing and confectation of Clearkely tunfure , as they callit. Read Gratian de Conferratione, dittinit, s. connes, cap Spiritus, Se. of these matters, 26 Here the sale Prophets doe require three things, which are set do wo in the order of their greatnelle, a character, a nome and the number of the name. The meaning is, that man that hath nut first their annoynting and clecicall tousure or thanneg fecondly holy orders, by referring whereof is communicated the rame of y beat; or finally hath not arta sed that high degree of Pontificall knowledge, and of the Law, (as they call it) Canonicall, and hath not as it were made up in account and cait the number of the mysteries thereof; for in these things consisteth the number of that name of the beait. And this is excellently fet forth in the next verfe, a7 That is in this number of the beast consistent has Popish wisedome, which voto them seemeth the greatest of all others. In these words S. John expoundes h that faying which went before of the number of the beaft, what is both about his marke or accognifan e and his name. These thir gs, sayth S lohn, the marke and name of the beait, doe easily happen wato any man; but to have the number of the beait, is wifedome that is, onely the wife & fuch as have understanding can come by that number for they must be most illuminate doctours that attaine therevoto, as the worder following dee declare. 28 How great and of what denomination this number of the bealt is . by the which the beall accounteth his wiledoine, S. John declareth these worder, Doe't thou demand how great it is fo great, that it occupies the whole man; he is alway learning, and never commech to the knowledge thereof; he must be a man indeed that doeth attaine vinto it. Afkell thou of what denomination it is?verily it flandeth of fixe throughout, & perfeetly artifeth of ell the parts thereol in their fenerall denominations (as they retime them) it flandeth of fixe by v. ities, tennes, hundreds, &c fo as there is no one part in the learning , and order Pourficel, which is not either referred vito the head, and as it were the top thereof, or contelled to the fame: lo filly doe all things in this hierarchie agree one with another, and with their head. Therefore that creell bealt Beniface the eight doe.h commend by the number of fixe those Decretals which hee perfeded, in the proeme of the fixt booke. Which booke (fayeth bee) which he perfected, is the proeme of the mix works. In this work (helps to be added one of the other backes of the face withing of Destricts, whe blooght goad to name Sextum the first that the face volume by addition thereof soutemany a feware, or the number perfect) and thinks of the sextual the first thinks of the sextual the sext more than the state of the stat I am not ignorant that other interpretations are brought vice woon that place. this place out I thought it my dueste, with the good favour of all & without the effence of any , to propound mine opinion in this point. And for this cause especially, for that it feemed varo mee neither profitable, nor like to be true, that the number of the beait , or of the name of the beatt should be taken to the common fort of interpreters doe take it. For this number of the bealt teacheth, gineth out, imprimerh, as a publike in the of fuch as behis, and efteemet's that marke about ail others at the marke of those whom hee loueth beit. Now those other expositions feeme rather to be farre remoned from his propertie and condition of that number; whether you respect the name Latinus, or Titan , or another. For these y bealt doeth not teach, not give foor hinor imprint, but moft diligently forbitaeth to be taught , and audactoufly denieth : her appr ueth not thefa , but reproducth them; and bateth them that thinke fo of this number, with an hatred, greater then ahat of Vatinius.

CHAP. XIIII.

The Load flands in must som: 4 with his challed we hoppers, 6. One Angel preached the Gelpel: 8 and select forced but the fall flands in the limit warment that the leaf be anopted at 3. A voice from heavy pronounced them beyone with a truth. 6. The Load feek thing live the hantel, 83 and into the content of feek thing live the hantel, 83 and into the

Then I looked, and loe, a Lambe thood on The history of mount Sion, and with him a an hundreth, the Church of fourtie and foure thousand, having his Fathers Christ being huis

2. And I heard a voyce from heaven as the theo a thousand found of many waters, and as the found of a dreth yeeres at great thunder: and I heatd the voyce of harpers, which time Boofharping with their harpes.

3 Name written in their foreheads.

3 And they fung as it were a new fong before bene faid, there rethe throne, and before the foure beaftes, and the maineth the reit Elders: and no man could learne that fong, but the conflicting of the hundreth, fourtie and fourethouland, which militant Charch,

were bought from the eatth. 4 There are they which are not defiled with women ; for they are virgins ; these follow the Lambe chipters Forfirth whitherfoeuer he goeth: thefe are bought fro men, of all, as the foun

being the first fruits vitto God, and vitto the Lamb, dation of the waste 5 And in their mouthes was found no guile : bed the flanding for they are without spot before the throne of God, of the lambe with

6 4 Then I law another Angel fly in S mids hearing and ten-of heaven, having an everlafting Golpel to preach after his worthin voto them that dwellon the earth, and to enery acts which he both nation and kinted, and tongue, and people,

of Saying with aloude voyce, Feare God, and in most mighte give glory to him: for the houre of his judgement overthe weth anis come: and worthip him that made * heaven and tichritt with y fpiearth, and the fea and the fountaines of waters.

8 And there followed another Angel , faying, chapter, and in the * Babylon that great citie is fallen , it is fallen : for two following. the made all nations to drinke of the wine of the Lambe are a wrath of her fornication.

9 And the third Angel followed them, fay- things:his fitux.ioaing with a loud voyce, 7 if any man worthip the for y red are expound

thed for more ued, as before bath frum bence vote

done, and yet doch 11.h of his mouth,

in the relt of this propounded three

ded in the former

visions , especially vpon the fift chapter. 2 As ready girt to due his office (as act. 1.16.) in the midit of the Church which afore time mount Sion did prefigure 3 As before 7.2 This retinge of the Lambe is deferibed first by dinme marke(as before 7. a.) in this verfe. Then by druine occupation, is that all and every one in his retitue moit vehemently and forestly (veife a,) dor glerifie the Lumber with a feecial fong before God and his elect Angels; which fong field and blood cannot heare, nor vadeiftand, veife 3 Lattly by their deeds done before, and their fundificarion in that they were virgit s, pute from spiritual and bodily formation, that is, from impietie, & vnrighteousnes, that they followed the Lambe as a guide voto all goodnes, & cleaned ento him that they are holy voto him, as of grace redeemed by him that in tinta & in fimpliony of Christ, they have exercised at these things, fauctimony of life, the direction of the Lambe, a thankefull temembrance of the redemption by him finally (to conclude in a word) that they are blameles before the Loid, verle 4, 5. 4 The other pair (as I faid on the first verle) is of the acts of the Lan be, the maner whereof is delinered in two forts, of his freech, and of his facts. His speeches a.e fet foorth voto the 13 verse of this chapter , and his facts unto the 16. chapter. In the fpeach of the Lambe, which is the word of the Gofpel, are taught in this place, the fe things: The fertice of y godly conditing inwaidly of reaccence towardes God, and ontwaidly of the glorifying of him: the vibble figne of which is adoration, restle 7. The ouerthrowing of wicked Banylon, restle 3 and the fall of energy one of the ragodly which worthip the beait, restle 9, 10, 21. and the latter energy one or the englosty wave worthing the beauty verte 910.11.

Finally, the star of the body servants of God both present versers, and to come, most bleded, according to the promise of God verser; from the good and saithfull servants of God, whem God especially from that time of Bonifice the eight, bath raifed up to the publishing of the Gofpel of Christ, both by preaching and by writing. So God hill, neers unto the time of the fame Botiface, who Peter Cashdorus an Italian after. A nodd de willa nova a French minithen O. kin, Darte, Petizich, after that Ichanne, de rupe cafa,a Franciscane: after again John Wicklife an Englillman, and fo continually one or another vino the relitoring of the rru h, and enlarging of his Church, 6 That is, Brbyloo is deftroyed by the fenteace and indgement of God : the execution whereof S. John deferbeth chap, 18. And this voyce of the minillers of Christ harb communed lince the time that Babilon (which is Rome) hath by deliberate counfell and manifest malice oppugned the light of the Golpel offered from God. * Pfel. 14.5, 6. # Acts 1415. * Ifa. at 9. 1. re. ft. 3. e an 18. a. - a. Of her formeation, whereby God was provoked to wrath. 7. That is, shall not worship God alone, but shall transferre bis diuine bonour ento this bealt, a hether be doch it wi b bis beart or counterfeiring in flew. For he (faith Chriff) that derieth me before men, him will ? denie before my Father, and his Angels, Matt. 10 32. And this is that voyce of the boly minifery, which at this time, svery much yiel of the holy and fix bfull fernants of God. For haning now fufficiently f und our the publique obstinacy et Babylon they labour not any longer to thun fer our against the fure but to fave fome particul, r members by terro: (as S.Iu le !peateth) and to pluche them out of y publique flame, or els by a vehement commiferation of their effate to lead theme a way they fet be ore the e ernall dea h. into which they tulh vnowares, val ife im good time they is understo God, but the godly which are of then owe flocks, they exhort unto patient so bedience and faith in the Lood Lefus, and charge thorse to gothe light bytheir good example, of good life vote to here.

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The leven last plagues.

beaft and his image, and receive his marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimftone before the holy Augels, and before the Lambe.

11 And the smoke of their torment shall ascendeuermore : and they shall have no rest day nor night, which worthip the beaft and his image, and whofoeuer receiveth the print of his

12 8 Here is the patience of Saints : here are they that keepe the commandements of God, and the faith of Lefus.

13 Then I heard a voice from heaven, faying vato mee , Write , The dead which die b in the Lord, are fully bleffed. Euen fo faith the Spirite: for they rest from their labours, and their works follow them.

14 ¶ 9 And I looked, and behold, 10 a white cloud, and vpon the cloud one fitting like vnto the Sonne of man, 11 having on his head a golden crowne, and in his hand a 14 sharpe fickle.

15 13 And another Angel came out of the Temple, crying with a loud voyce to him that fate on the cloude, * Thrust in thy sickle and reape, for the time is come to reape; for the * harueft of the earth is ripe.

16 And hee that face on the cloude, thrust in his fickle on the earth, and the earth was reaped.

14 Then another Angel came out of the 17 Temple, which is in heaven, having also a sharpe

18 And another Angel came out from the altar, which had power ouet fire, and cryed with a loude cry to him that had the tharpe fickle, and fayd, Thrust in thy sharpe fickle, and gather the clufters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his strarpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and call them into that great winepresse of the wrath of God.

20 And the wineprette was troden without the citie, is and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and fixe hundreth furlongs.

ticular against that faugge and rebellious beast and his worthippers in the 10 and 16 chapters. That common kinde, is the calamitie of warres (pread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the hardest and vintage. Since the time that the light of the Goffell began to thine out, and fince prophecie or preaching by the grace of God was raifed up againe, how horrible wartes have beene kindled in the world? how much humane fleih hath beene throwen to the ear: b by his diume reaping?how much blood (alas for woe) hath overflowen for shefe hundred yeeree simoit? all hyltrices doe city out, and this our age (if euer before) is now in horrour, by reason of the rage of y stokle which Antichrist calleth for. In this place is the first type, that is, of the harnest. to Declaring his fiercemeffe by his colour, like vitto that which is in the white or milke cirkle of heaven. b That is for the Lord. c By workes, is meant the reward which followeth good workes. It As one that fhall reigne from God, and occupie place of Christ in this miferable execution. 12 That is a most fit and commodions instrument of Exe cution, deftroyed all by hewing and thru ling through, for who may, fland against God? * Ivr/3,13. * Matth 13,39. 13 Christ giueth a commandement in this verse. And the Augel executeth it in the next verse. 14 The other type (as I fay le verfe 14.) is the viorage: the maner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in feeking out every thing, then is the harvelt labour. This is therefore a more grievous judgement , both because it succeederhthe other and because it is understood to be exesured with great diligence. 15 That is, it outerflowed very deepe, and very farre and wide : the speach is hyperbolicallor excettine , to signifie the greatnesse of the flaughter. And thefe be those pleafant fruites forfonth, of the contempt of Christ, and defiring of Anticarilt rather then him, which the miferable, mad, and blinde world doeth at this time reape,

CHAP. XV.

1 The feuen Angels having the feuen last plagues. 3 They that conquered the beast praife God. 6 To the feuen Angels, 7 jeuen vials full of Gods wrath are delinered. A NJ I fawe another figne in heauen, great and maruellous, feuen, Angels having the

wrath of God. 2 3 And I faw, as it mere a glaffie fea, mingled 14. Now therewith fire, and s them that had gotten victorie of the beaft, and of his image, and of his marke, and of the judgement of the number of his name, 6 stand at the glassic of God belon-

fea, having the harpes of God, 3 And they fung 7 the fong of Moses the a fer- christ and his fornant of God, and the fung of the Lambe, faying, 8 Great and marueilous are thy works, Lord God Almighrie : iust and true are thy * b wayes , King described in this

of Saints. 4 * Who shall not feare thee , O Lord, and execution in the glorifie thy Name! for thou onely art holy, and ration is first fee all nations shall come and worthip before thee; downe generally

for thy judgements are made manifest. 5 9 And after that, I looked, and behold, the particularly fee Temple of the tabernacle of Testimony was open foorth in the rest in heauen.

6 And the feuen Angels came out of the Temple, which had the 'o feuen plagues, cloathed in forth in the 11 pure and bright linen, and having their breatts Plagues of the 14 girded with golden girdles.

7 And one of the 13 foure beafts gave voto the for the most part fenen Angels feuen golden vials full of the wrath agree with those.

of God which liueth for enermore. 8 And the temple was fall of the smoke of the on; opethe confesglory of God and of his power, and 14 no man was from of the Sainta able to enter into the Temple, till the feuen plagues glorifying God, when they faw that of the feuen Angels were fulfilled,

z This is that ethet place of the feuen last plagues : for by them is fulfilled the acts of Christ, as I cored before 14. fore is thewed a fingular worke ging to the ouerthrow of Anti-

ces, of which diuine worke the preparation is Chapter and the next. The prepaand in type in this verse : and is after of the Chapter. a Of which Chap. 8.9. in powring vv rld : for euen thefe plagues doe

3 There are two paris of the natratipreparation of the indeements of God, vnto he

4. verfe : another the vocation, inftruction, and confirmation of those influments which God hath ordained for the execution of his judgements in 4 other verles. 4 This part of the vision alludeth visto the fea or large vessel of braffe in which the Priests washed theinfelues in the enterance of the Temple: for in the enterance of the heavenly Temole (as it is called veife 5.) is faid to have bene a lea of glaffe, moit light forme and cleare, vnto the commoditie of choife mixt with fire, that is, as containing the treasurie of the sudgements of God , which he bringeth foorth and dispenseth according to his owne pleasure : for out of the former, the Priests were cleanled of old and our of this the vigodly are dell royed now chap. 4,6. 5 That is the Godly martyrs of Christ, who finall not give place even in miracles voto that beatt of thefe fee before Chap. 13.17 aud 14, 9, 10. 6 Glorified God, from the particular observation of the weapons and instruments of Gods wrath, flooting in the fea of glasse. 7 That fong of troumph which is Exo. 15, a. a So st Moles cabed. for honours fake, a st to fet forth, Deut. 34. 10. 8 Tois long hath two parts, one a confession, but particular in this verse, and generall, in the beginning of the next verfe : another, a parration of caples belonging to the confelling, where fore kind is eterna! I in it felfe, and most prefent unto the godly in that God is both holy, and alone God , another kind is future and to come in that the elect taken our of the Genules (that is , out of the wicked ones and vobelecuing : as Chap. 11.2) were Ordine (that is, out of the wince a happine fle, by y magnitude of the indement of God, in the next verfe. * P(d-145, 17) b Thy doings. * Ler, 10, 7. 9 The fecond part of the magnitude of a unashorite of the whole argument & matter thereof is figured by a forerunning type of a temple opened in heaum, as Chap. 11,19. namely that all those things are divine and of God , that proceede from thence , in this verse. Secondly, the administers or executers , come fouthout of the Temple, verse 6. Thirdly, they are furnished with instruments of the sudgements of God, and weapons fit for the manner of the fame judgements, verfe 7: Finally, they are confirmed by tettinonie of the visible glory of God, in the last verfe . A like tell inoute whereverto was exhibited of old in the layy, Exed. 40,34. 10 That is , commandements to inflict those seven plagues. Here is the figure called Metonimia, 11 Which was in old time a figue of the kingly or princely dignitie. 12 That is, girding was a figne of diligence, and the gittole of gold was a tigue of fine-rity, and the fine in taking in charge the com-mandements of God 3 Of the fe before, Chapaga, 14 None of those feura Angels might returner, till be had performed fully the charge committed who has according to the decree of God.

CHAP. XVI.

2 And 17 the Angels power out the fenen vials of Gods wrath given uniothem, and fo divers plagues arife in the world, 18 to terrific the wicked, 19 and the inhabitames of the great citie.

* And

The vials of Gods wrath.

Chap, xvij. xvij.

The feare of the wicked. 218

t lathe former Chapfer was fet downe the prepafation voto the work of God:bere is delivered the execution bereof. And in this defcourse of the execurion, is a general commandement, iu this verfe, then a particular recitall iu order of the execution do e hy every of the feuen

Angeis, in the reit of the chapter. This Speciall executton again!! Ansuch titl and his crew, doeth in mamer agree voto that which was generally done vpon the whole world, chap, 8, and 9. % be-

tecture faile me not) voto the fami time. Yet bere in they doe differ one from another, that this was particularly effected vpou she Princes and ringleaders of the wickednesse of the proridithe other generally against the whole world being wicked. And therfore thefe judgements are figured more grienos then those. a The biltory of the first Angel,

whose plague vp.

scribed almult in

she fame words

ANI I heard a great voyce out of the Temple, faying to the feuen Angels, Goe your wayes, and powre out the feuen vials of the wrath of God vpon the earth. 2 2 And the first went and powred out his viall

vpon the earth : and there fell a noyfome & a grienous fore upon y men which had the 3 mark of the beaft, and vpon them which worthipped his image.

3 4 And the second Angel powred out his viall vpon the fea, and it a became as the blood of a dead man; and every living thing died in the fea.

4 5 And the third Angel powred out his viall vpon the rivers and fountains of waters, and they

5 And I heard the Angel of the waters fay, Lord, Thou are just, which are, and Which wast: and Holy, because thou hast judged these things.

6 For they shed the blood of the Saints, and Prophets, and therfore ball thou given them blood

to drinke: for they are worthy. 7 6 And I heard another out of the Sanctualongerh (il my con- ry fay, Euen fo, Lord God almighty, true and righteous are thy judgements.

8 7 And the fourth Angel powred out his viall on the funne, and it was given to him to torment men with heate of fire,

9 And men boyled in great heat , and blasphemed the Name of God, which hath power ouer thefe plagues, and they repented not to give him

10 8 And the fifth Angel powred out his viall vpon & throne of the beaft, and the kingdom waxed darke, and they gnawed their tongues for forow,

II And blafphemed the God of heaven for their paines, and for their fores, and repented not of their workes.

12 9 And the fixtAngel powred out his viall vpon the great river to Euphrates, and the 14 water thereof dried up , 12 that the way of the Kings of the East should be prepared.

with that fixt plague of the Egyptians, Exo. 9,9. But it doeth fignifie a spirituall vlcer, and that torture or butcherie of confeience feared with an hote yron , which accufeth the v. godly within and both by truth of the word (the light whereof God hath now to long Record forth) & by sinternes flurreth vp & forceth out the found of Gods wrath.

3 See chap. 13. 6. 4 The history of the fecond Angel who troubleth and molesteth the feas , that he may flitte up the confcience of men fleeping in their , wickednes . See Chap. 8,8. Alt was turned into rotten & filthy blood, Juch as is in dead bodies. 5 The hillory of the third Augel Ricking the rivers, in this verse who proclaiming the in tice of God, commendeth the fame by a mult grave comparison of the some of men with the punishment of God: which is common to this place, & that which went before. Wherfore also this practing is attributed to the Angel of the waters, a name common to the fecond and third Angels according as noth of them are faid to be fent against the waters, all be it, the one of the fea the other of the rivers, in awo verfes 6 A confirmation of the praise before going , out of the fanctuary of , whether immediatly by Chrift , or by fome of his Angels, for Chrift alfo is called another Angel, Chap. 7 2.3,8.3c 12,1. 7 The billotte of the fourth Angel. Who hr s. veth the plague upon the beauen & voon the Sun , of which Luk. 21, 26. the effects wherefare noted two. The one peculiar, that it shall forch men with hear, in this verfe. The other proceeding accedentally from the former that their farie shall in much the more be entaged against God in the next verse, when yet (O wonder bil mercy & parience of God) all other creatures are first itriken of it & gilewoully by the hand of God before markind by whom he is prouoked as the thiegs befo. e going do declare. I The ftory of the hist Angel, who tirrketh the king doin of y bealt with two plagues abroad with darkenes, within with byles & dolours most grieuous, through ut his whole kingdome, that thereby he might wound the confeience of the wicked, & punish that most perueife obitinacie nf the idolateis, Whereof arofe perturbation, and thence a furious indignation and desperate madnos raging againft God and burt uli vnto it felfe. 9 The flory of the fixt Angel, divided into his act, & the euent thereof. The act is , that the Angel did calt out of his mouth the plague of a more glowing hear, wherewith eue the greatelt floods, or which most were wont to fixed or one flow (as Euphrates) were dried up by the counsell of God in this verse. The event is, that the meere midnes wherewith the wicked are enrage fathat they may fcome the indgements of God, & abufe them fuciously to fetue their owne turne. Se to y excussing of their owne, whiched outtages, ao The bound of the sprittual Babylon, and to the spritts of the same, thap 9, 14. te So the Church of the v godly and kingdom of the beatt is faid to be left naked, all the defences whereof, in which they put their truft being taken away from it.

12 That is, that even they which 'well furthell off, may with more commodity. make batte vero that facrifice which the Lord hath appointed,

13 And I fave is three vicleane fpirits is like is That is, only frogs come out of the mouth of that is dragon, of thembeat their and out of the mouth of that is beaft, and out of confried that by the mouth of that 17 false prophet.

14 For they are the spirits of deuils , working worke, they might miratles, to goe vnto the kings of the earth, and bring into the fame of the whole world , to gather them to the battell Kings, Princes and of that great day of God Almightie.

Is 18 (* Behold, I come as a thiefe. Bleffed is world, curfedly be he that watcheth, and keepeth his garments, least by their fpirits, and he walke naked, and men fee his filthineffe.)

16 19 And they gathered them together into a place called in Hebrew, 20 Armagedon.

17 21 And the fenenth Angel powred out his with the kings of viall into the 22 aire; and there came a lond voyce the earth. And this is a right deferipout of the Temple of heaten from 23 the throne, tion of our times.

faying, 24 It is done. 18 2; And there were voyces, and thundrings, all importunity and and lightnings, and there was a great earthquake, night prouding, the same was a great earthquake. fuch as was not fince men were vpon the earth, and calling foorth

euen so mightie an earrhquake. 19 26 And the great citie was divided into trumpets, and futhree parts : and the civies of the nations 47 fell: is declared in the and that great 28 Babylon came in remembrance next verfe. before God, * to give vnto her the cuppe of the uil, as chap, 173.

wine of the firecentile of his wrath. 20 And every yle fled away, and the moun- 13.8. taines 29 were not b found.

21 30 And there fell a great haile like ctalents, which , chap. 13. 110 our of heaven upon the men, and men blasphemed for so he is called God, because of the plague of the haile; for the also chap, 19, 20, and

plague thereof was exceeding great.

Poremates of the teachers of the va-Bity and impurity of the beaft that committed fornication 14 Croking with

wonders, word and

16 Wherofchap.

other beait, of 18 A parenthelis for

admoniciă in which God warneth his holy feruants who reft in the expectation of Christ, alwayes to addresse their minds voto his comming, and so looke voto themselves, that they be not that mefully made maked and arroundented of thefe vocleage thinks, and fo they be miferably voprepaied at the comming of their Lord, Mat. 14, 16.36 15,13 Cha. 3 3 mar. 24,44 luk 12,39, 19 Namely y Angel, who boilly according to the comdo the fame wickedly as fergants not vitto God, but vitto that heaft that bath fenem beads, and That is (to fay nothing of other expositions) the mountaine it felfe, or mountaine places of Megiddou. Now it is certaine by the boly Scripture, that Megiddon is a arry & territory in the tribe of Manalles, bordering upon Iffacar & Affer and was reade famous by that lamentable overthrow of hing Iotias, whereof 2. Reg. 22.50 & 1. Car. 37.22. and Zach. 12, 11. In this mountaine countrey God faith by figure & type, that the kings of the peoples which ferue the beatt, fhal meer toge, ber : because the Gentiles old alwayes cast that I tmentable querthrow in the teerh of the Church of the Iewes voto their great reproach and theifore were per-(waded that that place flightly be must fortunate voto them(as they speake) and vofortunatevato the godly: but God beere proncunceth, that that reproach of the Church, and confidence of the vogodly. In all by himfelfe be taken away, in the felfafame places where the nations perforaded themfelues, they flould mightily exfult & triumph againtt God and bis Church 21 The ftory of the feuenth Angel voto the end of the chapter, in which first is shewed by figure and speach, the argument of this plague, in this veife : and then is declared the execution therof in the veifer following. as From whence he might more the heaven above and the establishment benearb. a3 That is, from him that firteth on the throne, by the figure called Metonymia, 14 That is, Babylou is vodone, as is fliewed ver. 16,& in the Chapters following. For the fast onter (as I might say) of this denunctation, is described in this Chapter : and the fall containing a perfect victory is delcarbed in those than 25 Now is declared the execution (as is faid in ver, 27) and the things that shall last come to passe in brauen and in earth, before the ouertarow of the beait of Babylon: both generally, verf 18. and particularly in the curfed citie, and fuch as baue any familiatitie; herewith, in the 3 laft verfes. 26 That feat or flanding place of Antichist. 27 Of all fisch as clease with Antichist, and fight against Christ. 38 That harlot, of whom in the Chapter next following. Now. this phrase, to come into remembrance is after the common vie of the Hebrew speech , but borowed from men , attributed voto God. * Icre. st. 15. 29 That is , Were feene no more, or were no more extant Aborowed Hebraifnie, b A .. peared not which the Hebrews viter after this firs were not, Rine, 5.24- 30 The meant of the particular execution, most enidently testifying the which of God by the originall St greatnesses thereof the event whereof is the same with that which is Chap. 9, 12, and that withich Larbbert mentioned in this Chapter , from the execution of the fourth Angel hither o, that is to fay, an incorrigible pertinacte of the world in their cobellion, and an heart that cannot repent, werfe and it and it were about the weight of a talent was threefcere pound, that i fixe bandred groates, whereby is fignified a marne lous and strange kind of waight.

CHAP. XVII.

That great where is described. I with whom the Fines of the earth committed fornication, 6 She is drunking with the blosa of Saints. 7 The mifferie of the womani, and the leaft that care I her, expounded, as Their de-Assissm 14 The Lambs villery,

I The flate of the Church mili and being declared. row followerh the tiate of the Church e unrecomming and getting victorie. as I shewed before in the beginning ef he to chapter. The state is fet forch in 4 chip. before going I noted, that in that bistorie the order oftime was not al-Wayes exactly obferued, fo the fame is to be vaderitoo ! in this history, that fornication, according to the perform of which

to the introly, that is a duling wheel according to the person of which it trement, and that the mental in the found it to the person in the found it to fine person in the found it to fine person in the found in t

Then there came one of the fearn Angels, which had the fearn vists, and talked with me, flying too me. Come: I will flow a thee the adamagnen of the great whore that fitted upon many waters,

2 With whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

The shate is fer for the shate is fer for the shate is fer for the shate is fer for the shate is for the sha

4. And 4 the woman was arrayed s in purple and featlet and gilded with gold, and precious fromes, and peatles, s and had a cup of gold in her hand full of abomination, and filthinetie of her foresteating.

5 7 And in her forehead was a name written, A mystery, 3 that great Babylon that mother of whoredomes, and abominations of the earth.

6 9 And I faw the woman drunken with the blood of Saints, and with the Elood of the Mattyrs of IESVS: 30 when I faw her, 1, I wondered with great tranuell.

7 "Then the Angel fayd vnto me, Wherfore maturibut thou 1 I will then thee the myftery of that woman, and of that beaft that beareth her, which hath feuen heads and ten hornes.

8 . The heaft that thou halt feede. 3 was, and

Diagon.) Secondly is delivered the destruction of both the two heasts , chap. 19. And laitly of the Diagon, chap, to in f itory of the fpirituall Esbylon are dittinctly fer forth the state therofiu this chap. & the overthrow done from God, cha. 13. In this verfe & that which followeth is a transition or passage vino the first arguracut, co.. fi ting of a particular calling of the Prophet (as often heretoloic) and a general! proposition. a That is the damnable harlot, by a figure called hippasage. For S. Lohn as yet had not feene her. Although another interpretation may be borne, yet I like this better. a The fentence that is pronounced againft this harlot. 3 Henceforth is propounded the type of Baby on and the fiete the eat in 4 verfes. After a declaration of the tyje, in the selt of this chap in the type are deferibed ewo things, the bealt (of wh.m chap. 13.) in the 3.ver fe, & the woman that fitteth upon the Seatt , verle 4, 5,6. The beatt to procede of time bath gotten fomewath more then was expressed to the former vision. First in that it is not read before that he was appearelled in fearlet, a robe imperial and of triumph. Secondly, in that this is full of names of blafphemy the other carried the name of blafphemy only in his head. So God did reach that this bealt is much increased in impiery and in inflice, and doeth in this last age, triumph in both these more infolently and proudly abeneart before. b.4 fkariet colour, that is with av d and purple garment and furely it was not wetherst cause that the Romifo clorgee were fo much delighted with this colour. 4 That harlot, the fpirituali Babylon , which is Rome, Speis described by her zitire profession & deeds. s In at ire most glorious, triumphant, mott rich and molt gorgious. 6 In profession, the pourifier of all, in this verse, and teaching her mysteries visco all, verf.; fet ing forth all things most magnificieurly:bur in feed muit pernicious beforting miferable men wirh ber cup & bringing vpon them a deadly giddines. 7 Deceioing with the title of religion, at d published of cription of myllery; which the bealt to times palt did not beare. 8 An expensioners which S. John declareth what maner of woman this is. 9 In maner of deeds : She is red with blood, and flieddeth it most licenticusty, and therefore is coloured with the blood of the Sains, as on the contrary part. Christiss fet forth imbrued with the blood of his enemies. Eff. 3 t. 10. A parage vero the fecond part of this chapter, by occurring given of S. Loui, as the words of y. Agel do the w. so the next verfe. It The fecond part or place, as I faid verf it. The enartation of The vift on promifed in this verfe, and delinered in the verfe following. Now there are vin suppressing a units verticating deficients in the vertication on g.

so delivered first an entarration of the beaft, and his story, voto the 14 vertic. After,

of the barlot, voto the end of the chio. 12 The story of the beatt bath a triple deferiprion of him. The first is a distinct to of this beatt from all that ence bath bene at any time: which diffinction is contained in this yeste: The fecond is a delineation or painting out of the heaft by things prefent, by which he might even at that time he knower of the godly Schir delineation is according to his heads verf. 9,10,11. The third is an historicall foretelling of things to come, and to be done by him: and thele are all ribed vit o his hornes, verf 12, 13, 14. This brait is that Empire of Rome, of which I fpake chap. 13, 11. according to the initiations and changes whereof which then had already happened the boly Ghad hath diftinguished and fer out the fame. The Apostle distinguisheth this beatt from all others in these words. The brail which thou faveit was and is not, For to lexpound the words of the Apostle for surfercy fake, as I will further declare in the notes foll wing, 33 The meaning is , that best waich thou fawelt before (thap 13 1) and which yer thou had now feene, was , (I fay was) even from Iulius Casfar in respect of beginning, roling vo. tlatton, glory, dominion, maner and ttock, from the house of In hus and yet is not now the fame, if the looke visto be house and itocke for the Common of this family over ranface vino another after the death of Nero, from y othe, vnto a third, from a rhird varo a fourth & fo forth, was varied kaltered by future subje changes. Finally, y E 11, re is one, as it were one near; burest enting by variet by kinneds, families & perf es. Le was therfore (taith S. John) in y hi red or boufe of Julius : and new it is not so that kinted , but translated voto acother,

is not, and 14 shall ascend out of the bottomlesse pit, and shall go into perdition , and they that dwell should say. Also not the earth shall wonder (whose names are not written in the booke of life from the foundation shall show they behold the beaft that was, and is not, and yet is.

9 16 Here is the minde that hath wifedome, fea (a was fail, The c feuen heads 17 are feuen mountaines, cha. (3.1.) that is, whereson the woman fitteth; 18 they are also feuen faile, a new fail, ficin amongst the manner of the company of of

10 19 Five are fallen, 20 and one is, 27 and anodifference, and final
ther is not yet come; and when he commeth, he
governe deltrudi;
mult continue a fibert feace.

mult continue a thorr space.

11 22 And the bufft that was, and is not, is e11 24 And the bufft that was, and is not, is e12 and forceffuely new
12 like eight, and is 24 one of the feven, 24 and
13 like eight, and is 24 one of the feven, 24 and
14 ligoe into defined ion.

12 26 And the ten bornes which thou faweft, suife and fall , the

14 Aif be mould fay, Alfo the fame that is, infall floorly and be the fame that is, infall floorly and be the fame that is, for a condition of the fact (a) of the fact (a) the fact (b) th

body of the beatt remaining fill, but roffed with fo many and often alterations, as no man can but maruerle that this neaft was able to fland and hold out in fo many murations, Verily no Empire that ever was toffed with fo many changes, and as it were with fe many tempolis of the fea, ever continued to long. 15 That is as many as have not learned the providence of God, according to the faith of the Saints, field marvel at thefe greeceus & often changes who they final confider, the felfe fame beait, which is the RomaneEmpire, to have big, not to be, and to be and ftill molented with perperuallimaration, and yet in the fame to hand and continue. This in mine opinion is the most simple exposition of this place, constitued by the eneot of the things themselves. Although the last change also, by which the Empire, that before was could became Ecclefianticall, is not obficurely fignified in thefe words; of which two, the first exercised cruelty upon the bodies of the Saints : the other also upon their foules : the hill by humane order and pollicie, the other vades the colour of the lawe of God, and of Religion, raged and imbined a felie with the b ood of the 16 An exhortation preparing vito audience, by the fame argument, with that of Chied : He that hath eares to beare , let him heare. Wherefore, for mine On ne pare. I tad inther reid in this place, Let there be here a mende, Ge. So the Angel patterb fully voto the fecond place of this description, e Very children know what must feach hilled eners, which is fo much spoken of , and whereof Verget thus reported And compassed feee towers to one wall that citie its, which when John wrote the ethings had rule over the Rings of the earth: It was and 25 no. , and yet it remainest this day, but it is declining to destruction. 17 This is the painting out of the bealt by things prefent (as I faid before) wherby S. Iohn enderoused to definite the fame, that he might both be knowed of the godly in that age, and be further observed and marked of posteritie afterwards. This delineation bath one type, that is, his heads, but a double defeription or application of the type : one permanent from the nature of it felfe , the other changeable , by the Working of men. The description permanent, is by the seven bils, in tals verte, the other that fleeth, is from the feuenkings, verle to,tt. And bereit is Worthy to be observed, that one type bath sometimes two or more applications, as seemeth good varothe holy Ghoit to expresse estates one thing by disters types, or disters things by one type So I noted before, of the feuen thints chap 1.4. Now this Woman that treigh vivoo feuen hils, is the citie of Rome, called in times patt of the Grecians & alu le & 3. i. of feuen tops or creatts and of Vatro Septierps, i.of her fearn heads (as here) of fenen heads , and of others for treelies. 1. flanding up-

on feuen hils 18 The beginning of thefellings or Emperours is almost the fame with the beginning of the Church of Christ, which I fnewed before chap. 11,1. Namely from the verie 3;, after the passion of Chilt, what time the Temple and Church of the lewes was questhowed. In which yeere it came to pade by the providence of God that that faying. The beast was and is not, was fulfilled before that the destruction the lewes immediatly following came to passe. That was the yeere from the building of the city of Rome 809 from which yeere \$ John both nom red the Emperors which bitherto had bent, when he wrote thefe bings, and to retelle hor two other next to come; and that with this jurpole, that when this particular prediction or foreselling of things to come, flould take effect the trueth of all other predictions in the Church, might be the more confirmed. Which figne God of old mentioned in the Law, Deut. 18 and detentie confirmeth chap 28 \$, 29 Whole names are the feet to entit Servines Sulpitus Galba, who was y tenenth Emperor of y people of Rome the second Mareus Salutus Othe, the third Aulas Vitellius, the fourth, Titus Finnius Vefpafianus, the fifth, Titus Vefpafianus his fonce of his owner name. 20 Finns. Domeinn fount of the first V for firm. For in the latter end of his dayes S John wrote these things: 25 witnesseth Irenaus Lib 5, aduerfus, herefies. 21 Nerna. The Empire being now translated from the family of Finaires. This man reigned onely one year of tone more its and nine dayer, as the hittory writers do tell. as This is spoken by the figure syneudoche, a much to fay, as that head of the beath which was X is not, because it is out off, and Nergy to fo fine trime extinguished. How many heads there were, fo many beads there feemed to be in one. See the like freech in the 3 verse of the 13 chap. 23 Netua Trainnes , who himfeif in divers respects is called here the fruenth and eight, a4 Though in number and order of fucceilion hee be the eigh h, yet he .s realtoned together with one of these heads , because Nerva and he were one head. For this man obtained authorizie together with Nerua, and was Conful Aith him, when Nerva left his life. as Name v to moleft with perfecutions the Churches of Chrift, as the hiftories do accord. & I have briefly noted chap a. 10. 16 The third place of this defeription as I faid verfe 3. 18 a propheticall prediction of things to come which the beaft should doe, as in the words following S. John doeth not obfiniely fignifie, laying which have not yet received the kingdome. It. For there is an Anguibelis or opposition , betweene thele times, and those that went before. And fift the perfons are defaited, in this verfe, theathou deeds in the two verfes following.

The Lambes victory.

27 That is, arifing

with their king-

dames out of the

Romane beait: at

fuch time as that politicall Empire began by the craft

of the Popes great-

as Namely, with

the fecood beatt.

whom we called

before a falfe pro-

phet, which beaft,

ascending out of

the earth got voto

er of the first beat

and exercifeth the

fame before his

Chapter 4 11.

face, as was layd

sa. For when the

politicall Empire

of the Wet began

to bow downer-

swards there both

arnfe thnfe ten

Kings, and the

I The feaned

fore 17,1.) of the

is of the wofull

himfelfe all the

Iv to fall.

Chap, xviii?

To flee from Babylon, 119

are 27 ten kings; which yet have not received a kingdome, but shall receine power, as kings as at

one houre with the beaft. 13 29 These have one minde, and shall give

their power and authoritie ento the beaft, 14 These shal fight with the 30 Lambe, and the Lambe shall ouercome them: * for he is Lord of Lords, and King of Kings; and they that are on his fide, called, and chosen, and faithfull.

15 31 And he fayd vnto me, The waters which thou fawest, where the whore fitteth, 32 are people, and multitudes, and nations, and tongues.

16 And the ten 33 hornes which thou fawest vpon the beaft, are they that thall hate the whore, authoritie and powand shall make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 34 For God hath put in their hearts to fulfill his will, and to doe with one confent for to give their kingdome vnto the beaft, vntill the words of God be tultilled.

18 And that woman which thou fawest, is that 3; great citie, which reigned ouer the Kings of the

second beait tooke the opportunity offered to vourge vato himfelfe all the power of the former beaft. Thefe knogs loog ago, many baue numbred & describe i to be ten and a great part of the eneurs plainery celtifieth the fame in this our age 29. That is, by content and agreement that they may confine with the beatt, and depend upon his becke. Their storie is divided into three pairs counfels, actes, and events. The counfellers fone of them could in communicating of integements and affections; and fome in communicating of power, which they are faid to have give voto this bealt in this verte. 30 With Christ and his Church, as the reason following doesh declare, and here are mentioned the factes a differencers which followed for Christ his fake, and for the grace of God the Father towards those that are called, elected, & are his faithfull ones in Chritt, * Chap. 19, 16. 1. 11m 6 15. 31 This is the other member of the enarration, as I faid verfe 7. belonging vato the hallot, fliewed in the vilion verle 3. In this billotte of the bailot, thefe 3,things are diffinctly propounded, what is her magnificence to this verfe, what is her fall, and by whom it shall happen vato her, in the two verfes following, and lastly, who that harlot is, an the last verfe. This place which by order of pacure should have bene the first, in therefore made the 'ait, because it was more fit to bee joyped with the next Chap. 32 That is, 45 vicconitant and variable as are the waters. Vpon this foundation fitteth this hatlot. 3 Queene a vame person upon that which is vaine. 33 The tea Kings as verfe . a. The accomplishmen o this fact and event is dayly increased in this our age by the fingular providence , and most mighty government of God. Wherefore the fast are propounded in this verfe, and the cause of them in the verses following. 34 A realin needed from the chiefe efficient carse, which is the providence of God, by which alone S. John by invertion of cider affirmeth to baue come to paffe, both that the kings floutd execute vpoo the barlot, that which pleafed God, and which her declared in the verfe next before going; and also that by one confent and counfell they incould give their hingdoms with the beatt, &c. verife 13,14. For as these being blinded have before depended upon the beach of the beach that listest up the borlot, so it is said that assertional inshall come to passe, that they Call turne backe, and finall fall away from her when their hearts shall ber turned i ito better fare by the grace and mescy of God. 45. That is, Rome that great Citie, or onely Citie (as Juitimian calleth it) the King & head whereof Was then the Emperour, but now the Pope, fince that the condition of the beaft was changed.

CHAP. XVIII.

a The horrible defirmition of Babyton fee out, \$1.16.18. The marchants of the earth, who were entiched with the pempe and luxurious needs of it, we pe and wayle; so but all the elect recover for that suit vengeance of God.

place (as I fayd be- IANd after these things , I faw another a Angel come down from heaven, having great power, history of Babylon, fo that the earth was lightened with his glory.

fall and ruine of 2 And he cryed our mightile wun a loude that whore of Bavoyce, 3 faying, * It is fallen, it is fallen, Babylon bylon. This hiftn. zicall pred & on concerning her, is three fold. The first a plane and simple foretelling of her raine is three verfes, the fecond a figurative prediction by the circumitances, theore voto the 20. veife. The third, a confirmation of the fan e by figne or wonder, vito the end of the Chapter. 2 Either Christ the eternal! word of God the Father (as of en elfewhere) or a created Angel, and one deputed visto shis feruice : but broughly furnished with greatnesse of power, and with light of glory , as the enfigne of power 3 The prediction or foreshewing of her ruine, conteining both the fall of Babylon, in this verfe, and the cause thereof vitered by way of alleg ay concerning her forritual & carnall wickednesse, that is, her most great impletie and vniuftice in the oext verfe: her fall is first fimply declared of the and then the great effe thereof is fliewed beere by the events, when hee

Layth it finall bee the feate and habitation of denils, of wilde tealts & of curfed

foulerges of old Elay,13,21, and often ellewherer Chap.14.8.efa7,21,9.eve.51.8.

that great city, and is become the habitation of deuils, and the hold of all foule fpirits, and a cage 4 The fecond preof euery vincleane and hatefull bird.

3 For all nations have drunken of the wine of the turns of Baof the wrath of her fornication, and the kings of bylon of these the earth haue committed fornication with her, there are two and the merchants of the earth are waxed rich of hefore it: as that the abundance of her pleasures.

4 + And I heard an other voice from heaven fay, godly are delive-5 Go out of her, my people, y ye be not partakers, red voto the pin of her finnes, & that ye receive not of her plagues: following your hee

For her hones are a come vp into heaven, tutte, namely the and God hath remembred her iniquities. 6 7 Reward her, euen as shee hath rewarded rejoycing of the

you, and give her double according to her godly, vinto the works : and in the cup that the hath filled to you, twenneth verfe, fill her the double. 7 In as much as the glorified her felf, & lived in foretherwise, are

for the faith b in her heart, I fit being a queen, and that the godly deam one widow, and thall d fee : o mourning. 8 Therefore shall her plagues come at e one len : as I mention day, death, and forow, and famine, and the shall be have beer done in burnt with fire : for that God which condemneth time pait, before

her, is a strong Lord, 9 And the skings of the earth shall bewaile charge is given her, and lament for her, which have committed here, and in the fornication, and lined in pleasure with her, when next verse. The they shall fee that smoke of that her burning,

10 And shall stand afarre off for feare of her py themselves in torment, faying, Alas, alas, that great citie Baby - their owner lace, lon , that mightie citie: for in one houre is thy in executing the indigement of God, judgement come.

11 9 And the merchants of the earth shall des the Leuites of weepe and wayle ouer her; for no man buyeth old. Exod.34.27 their ware any more.

12 The ware of gold , and filter, and of preci- voto the Lord, ous stone, and of pearles, and of fine linnen, and verse 6 7.8. of purple, and of filke, and of skarler, and of all deme there are maner of Thynewood, and of all veilels of yuo- two cruses to arie, and of all veffels of most precious wood, and noid the contagiof braffe, and of yron, and of natble,

13 And of cinamon, and odours, and oynt- ticu of thefepuments, and frankincenfe, and wine, and oyle, and riffing is that befine floure, and wheate, and beafts, and theepe, and vetta word and horfes, and charets, and feruants, and foules which fignifieth the

14 (10 And the fapples that thy foule lufted after another, and after, are departed from thee, and all things which in fuch fort, that were fat and excellent, are departed from thee, they grew at length and thou thalt finde them no more)

15 The merchants of these things which were enen to heart in. waxed sich , shall stand a farre off from her , for 7 The proudcation feare of her torment, weeping and wayling.

of executing the sudgements of Got, stand upon three causes which are here expreffed : the vniuit Wickedors of the Abore of Babylon , in this verfe her cuifed pride oppofing it felfe against God, which is the foundame of alleurlactions, verf. 7. and her most suit damna ion by the fenceoce of God, verfe & & Wash her felfielfe. . I am full of people and mightee, d I foal taste comone. e Shorter and as one inflant. S The commissions tollowing the falci B byton, or the confequents thereof (as I diffinguished them, verfe 4.) are two. Namely the lamentation of the wicked voto the 19 verfe and the reioyong of the go dly, verle 10. This most forrowfull lamentation, according to the persons of them that lament, bath three members the first whereof is the mourning of the kings and mightie mer of the earth, to two verfes. The fecord is, the lamentation of the merchan a that the fike by land thence voto the 16 verfe. The third is the warling of those y merchandife by fea, verf 16.17 13. In every of thefe the caule & maner of their mounting is cofor ibed in order, according to the condition of those that movine with observation land, as I difficultified immediatly before 10 At apol 1, phe, et turning of the freach by imitation, sied for more vehemencie, as if those mercha, is, after the manner of mourners should in pathior are typech speake veto Babylov, shough now vrterly fal en and ouer: biower So Efat 1: o and in many other places. this is means that feafon which is next before the fall of the leafe, at what feafab

fruits rigen, and the word fignificabluch finite as are longed for.

diction, which is no before hand the ted voto the pinth Ismentation of the wicked and stances going be-

pleasure, so much give ye to her torment & forow: commanded in this place : one is, part out of Babythe deltruction of other is, that ever # oue of them accu-

> as it was comman-Etifie their haudes oo of finne , and to floon the participa.

forlowing of fins one to fuch an heave they they came with of the godly, and the commandement

I The manner of mountaing vied by them that trade by

ma The other confequent upon the other rune of Babylon, is the exaltation of televing of the godly to

headed and in earth as was noted verfe a. 2 2 The third orediction, as I faid weife i, Handing of a figne, and the in-

respictation the eof : the interpretation thereof is in a ferre, fine by a fimplepropounand theo by declaration of the eucors in the vertes following.

* Ierem. 51.63. 14 The euents are awo, the one of them opposite vato the other for amphibication fake. There thalbe, faith he in Babylon po enirch nor lov at all, in this and the next ver fe, but all heavy and lameazable things from the bloody flaughters of the

righteons and the

I This chapter

bath to fumme two parts, one transito-

IV or of palfage vo-

follow voto the 19.

veife, another hi-

ftoricall of the vi-

ctone of Christ

gotten aza.bit

borb the beafter

vato the end of

coud bittor e of

chap. 17.1. The

this argument.

the chapter, which I favd warthe fe-

go the things that

ler, and gilded with gold, and precious ftones, and pearles. 17 11 For in one houre fo great riches are come

to defolation. And enery thipmafter, and all the people that occupy thips and thipman, and whofoeuer traffike on the fea, shall stand a farre off.

16 And faying, Alas, alas, that great citie, that

was cloathed in fine linnen and purple, and skar-

18 And cry, when they fee that fmoke of that her burning, faying, What city mas like viito this great city?

10 And they shall cast dust on their heads, and cry, weeping, and wayling, and fay, Alis, alas that great citie, wherein were made tich ali that had Thips on the fea by her costlines : for in one houre the is made defolare.

20 12 O heaven reloyce of her, and ye holy Apostles and Prophets : for God bath purished her, to be revenged on her for your fakes.

21 43 Then a mighty Angel tooke vp aftone, it felfe, in this veile, like a great militone, "and caft ic into the fea, fiying, With fuch violence fluil that great city Babylon be cast and thall be found no more.

22 14 And the voyce of harpers, and mulicians and of pipers, and trumpetters shall bee hard no more in thee, and no craft fman, of wholesure craft he bee, thalbe found any more in thee and the found of a militone thalbe heard no more in thee.

23 And § light of a candle shall thine no more in thee; and the voice of the bridegrome 8; of the bride shalbe heard no more in thee; for thy merchants were the great men of the earth; and with thine inchantment were deceived all nations.

24 And in her was found the 11 blood of the Prophets 16 and of the Saints, and of all that were flaine vpon the earth.

vengeance of God comming upon it for the same. 15 That is, the i by bloody massacres, and calling for vengeance. 16 That is proved a id to indicut, as if God had appointed a unit enquarie, concerning the impierie, vngaturalizelle and vnimities of toole men.

CHAP, XIX.

I The banenty company praise God for anenging the block of his fernants on the whore, 9 They are willen bleffed, that are called to the Lambes furger. 10 The Angell will not bee worth upper in That mighty King of Kings appeareth from heaven, 19 The battell, 20 mbrien the beast is taken, 22 and cart suto the burning lake.

A NI cafter these things I heard a great voyce of a great multitude in heaven, saying, a 2 Hallelu-lah, faluation, and glory, and honour, and power be to the Lord our God.

2 For true and righteous are his indgements: for hee bath condemned the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his fetuants shed by her hand.

3 And againe they faid , 3 Halleluiah : and that her smoke rose vp for enermore.

4 And the foure and twenty Eldets, and the

transition bath two places , one of praising God for the overthrow done onto Babylon in 4. verfer, & another like wife of praife and Propheticall, for the comming of Chill vuto his kingdome, and his most royall marriage with his Church thence voto the tenth verfe. The forman profe harb three branches, dillinguished after the ancient maner of those that fing : agor payy, 5.6, that is, an in litation or pro-

wohement in two verles, av repostes; a response or auswer in the third verle.

and ourselfix, a close or loyeling together in barmo legal which I thought good of purpose to diffinguish in this place, left any man should with Porphysius, or other like dogs , obieft to Saint tohn of the beautely Church , a child fin and idle other tike copy, contect to same come or the measurement of continuous and after repetition of fiprech. a Prince the Lord. The properties of prafe with exhotation in this verte, and the canfet thereof, in the oververfe. The footh of the Antiphonic of response, containing an amplification of the praise of God, from the perperuall and most certaine teltimony of his dinine radgement as was done at Sodome and Gomograh, Gen.19.

foure beaft fell downe, and worshipped God that fate on the throne, faying, Amen, Hallelu-igh.

5 4 Then a voyce came out of the sthrone, faying, Praise our God, all ye his servants, and yee that feare thim, both fmall and great.

6 And I heard 6 like a voyce of a great mil- place of praise as I titude, and as the voyce of many waters, and as laid verfe t. which the voyee of firong thundrings, faying, Hallelu- ded from G d in ish : for the Lord that God that Almighty one this verse, and hath reigned.

7 Let vs bee glad and reioyce, and give glory in unced of the creato him : for the marriage of the Lambe is come, tures, both beand his wife bath made , her felfe ready. 8 And to her was granted, that thee flould to come, which

be arayed with 8 pure fine linnen and thining, for most they destre, the fine 9 linnen is the brighteoulnesse of Saints, verf. 6. also because 9 10 Then he faid vnto me, Wrire, * Bleffed are Charch is called

they which are called vnto the Lambs supper. And fort to be brought he faid voto me, Thefe words of God are true. 10 11 And I feil b. fore his feet, *to worthip of her husrand by

him, but he faid vato me, See thou do it not : I am the tellowing of thy fellow fergant, and one of thy brethren, which his kingdom, verfe have the e reftimony of Iclus, Worthip God: for John is communthe testimony of a tesus is the Spirit of prophesie, ded to write in a

11 12 And I faw 13 heatten open , and behold bookethe Epiphoa white horse, and he that face you him was called faithfull and true, and he judgeth and fighteth double tettimpoy righteoully.

12 And his eyes piere as a flame offire, and 5 Out of the Tenaon his head pure many crownes; and hee had a 11.19 name written, that no man knew but himfelfe.

13 And hee was cloathed with a garment dirt Temple to beauto in blood, & his name was called, THE WORD that hely mariage OF GOD. 14 14 And the hoffes which were in beauen, perfor in this verfe

followed him upon white horfes, cloathed with of her floure with fine linnen white and pure.

15 4 And ont of his trough went out a fharpe princely and dinine fword, that with it he should finite the heathen: pased to the peat for he shall * rule them with a rod of your, for he veile. it is that treadeth the wine profile of the fiercenes 3 At an enfigue and wrath of Almighty God.

16 15 And he hath upon his garment, and vp- dignite Chi.R beon his thigh, a name written, * THE KING ROACLD VPOR VS, OF KINGS AND LORD OF LORDS. Chap. 1-6.

17 17 And I faw an Angel fland in the 18 funne given by the hufwho cryed with a loud voyce, faying, to all the band for rurriage foules that did flie by 19the mids of heaven, Come, take and a most choice of naments,

us : an Hebrew parafe,

4 The fecond then is in most ample maner procause they see that kingdom of Church home fore the troute

vertic a rie from God, as 6 Without the both bei felfe in manifage gifts

ly dignitie: which frowert voores

as upon his facule. & Good worker which are lively toff inotice of fauls. + Mat. to Namely the Angel, ar appeareth by the next veife. cular hiltorie of this verfers bio ghe in by occasion, and as it were besides the purpufe, that Serot lohu might make a publike example of his corne infirm. e, and of the modelt fandimonie of the Angel , A ho hath renounced for himfelfe the diume bosous , Screcalled all the terusnis of God, voto the worthing of bim close : as also 22.8. * Chap. 22.8. c Which are commanded to beare we tresse of lefus. d For Lefas in the marke that all the problefes fire at, an The fecond place of this Chapter (an Haide verfer,) is of the victory gones by Chailt egainst bork the brakes : in which hift Chift is deferibed as a cready to hight, voto the 16, verfe shears the wed the battell to bee b gun, taque vato the 15, veile: leftly is fet foorth the victory voto the end of the Caspier. In this place doe thine meftexcellent the victory vinto the entioning complete, as this place doe things independent accellent properties of Chint as our headedly lydge and revenger, ascording to his perfou, compane, effects, and names. 13 Projecties belonging to his perfou, that he is houseful, it 'ge, faithful,' time, tut, to this verife, fearthing our all things. ruli go er all, to bee tear bedout of cone, verfe za the trumper, and thevery run go en an coope tertum out one, verter a me thanger, and thevery effected word of Ged, verter 13. 14 The compagny or retained of Chieft boly, innumerable, heavesly, in titually royall and pure. 15 The effects of Cerelt prepared vuto basell, that with his m out hee striketh the Gentilen, rule in and deltroyeth. * Plaime 2 9 16 The name agreeing vito Christ according to the former properties , expredded af er the manner of the Hebie wes. * Chep. 17 14. 1 Tim 6.17. 17 The fecond member as 1 fayde verfe 11. A reprochfull calling forth of his eaemies vnto ba tells in which not themselves (for why should they be called fourth of the king of the world, or pronoked being his fabreats? for ther metazica isotron a terrang of the vision, or possessibleng the insects, for that were not comely) but no their bearing, the binds of this age are called to are their calk-lifes, 18 That is openly, and in light of all, as Nomb.15.4, and a. Sam. 11.11.1.19 That a, through this inferious beaten, and which is needer vision. ao The 3. member

(as was rayde

verfe rr) of the

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two things: his backling with the

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ces in this verfe :

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Chap. 7 t. This

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paris, one of the

diagon ouercome,

vato the 10 verfe,

dragon is double-

the other of the

propheticall hitto-

foribe tafter the

and gather your felues together voto the supper of the great God.

18 That yee may eate the flesh of kings and the flash of high captaines, and the flash of mighty men, and the flesh of horses, and of them that sit

on them, and the flash of all free men, and bond men, and of finall and great. 19 ao And I faw the beaft, and the kings of the

earth, and their hofts gathered together to make barrell against him that fate on the norfe, and a-

gainft his art ie.

20 But the beaft 21 was taken, and with him 12 that felle prophet that wrought miracles before him . whereby he deceined them that receined the beafts marke, and them that worthipped his image. Thefe both were aline cast into a lake of five burning with brimttone.

21 And the remnant were flaine with the I word of him that fitteth upon the horse, which commeth eve of his mouth, and all the fowles were

things are plaine. filled full with their flath. ar Namely , that

beart with feven heads, of which before, Chapter 13-1, and 17. 3. 24 That is, that bead with two heads, of which 13.11. Locke more, Chap. 16,14.

CHAP. XX. 1 The Angel vierdenb Swar for a thrufandyeeves, S Bring Wolch, he Harvilb vy Gog ond Maga, that expense and open comes spanis the Samt. It is not the regence of the Lord cutter of their infetence. 12 The books are given by which the dead are indeed.

: Now followeth And I faw an Angel come downe from heatien, having the key a of the bottomieste pir, and a

ive, which is of the great chaine in his hand. Christ one come the 2 And he tooke the dragon that old ferpent,

which is the dendl and Satan, and he bound him 3 a thouland yeeres:

3 And eaft him into the bottomles pit, and he that him up , and fealed the doore upon him , that hee should deceine the people and more till the thousand yeeres were fulfilled : for after that he must bee loofed for sa little feafon.

4 6 And I faw a 7 feates; and they fate youn them, and indgement was given onto them, and I fan the foules of them that were 5 beheaded for referrection and laft the witnesse of lesis, and for the word of God, and which a did not worthip the beatt, neither his ind, ement voto the image, neither had taken his marke vpon their end of the chapter. The history of the foreneads, or on their hands; and they lived, and

First of the first victory after which he was bound by Christ, ento the 6 vers. The fecond is of the last victory, whereby he was throwen downe into enertaining para silment thence vato the to, verfe, This buit history bappened in the first time of the Chirtian Cluich, when the diagon throwen downe from heaten by Chirt, ovent about to my est the new buth of the Church in the earth , Chap 12, 17, 18 For worch caufe I gane warning , that this flory of the Diagon must be anexed voto that place a That is of hell, whither God threw downer the Angels which bad finned, an I bound them in chaines of darker effe to bee kept voto campation, 2 . Pet 2 4.1. de 6. 3 The first whereof (continuing this billory with the end of the #1. chapter) is he 36 yeers f. om the peffion of Ch itt, when the Church of the Jewes ber g ouer arowen, Saran affryled to ipua fe the Christian Courch garbeand of the Gentiles, and to delit oy part of hir feed, Chap, 12. 7. The thot landth yeere falleth precedely upon the times of that wacked Holdebrand, who was called Gregorie the fenenth a most dammable Necromances & forcerer, whom Saran vs. d. as an inframeor Aben be was lo fed our of bonds, thenceforth to army the Sam's of God with most crue I perfections, and the whole world with ciffentions, and mort bloody werres; as Ben or he Cartinall reporteth at large. And this is the first victory gotten over the Drogon in the earth 4. Namely, with that publishe and violent deceit which be ar empted before Chop 12, and which after a rhoufand yeeres (a lacke for woe) bee most might! y prostere to the Chittian world, s Which being once expired, this fecond barroll and victory it ail bee, of which veife 7,8. 6 A defeription of the common state of the Church of Christ in earth in that space of a thousand years, for which the deuill was in bon's in which fielt the authoritie, life and common boncur of the godly is neclated, verife 4. Segoodly newnes of life is preached voto other by the Goffet, after that frace, ver 5. Finally, he concluded with promifes verte 6. a For inigement was committed to them, as to the members toyand to the head, not that Christs effect was given over them. 7 Th's was a type of the authorite of the good and fact fail fern at of God in the Church , taken from the maner of men. 3 Of he Mat yie, which fiffered in those firit eimes. 9 Uf the Martyrs Which fuffered ifter that both the heatts were now rifen up, Chap. 13. For these three things are expounded,

reigned with Christ a thousand yeere. 5 10 But the reft of the dead men 11 shall not live againe, untill the thousand yeeres be finished:

this is the hift refurrection. 6 Bleffed and holy is he, that hath part in the fin, and northnow

fift refurection : for on fuch the 12 fecond death the true h of God. hath no power: but they shall be the Priches of be renewed with God and of Chrift, 13 and shall reigne with him a that newnetic of thousand yeere.

7 4 And when the 15 thousand yeares are ex- Gossell of the pired, Satan shall be loofed out of his prison.

8 16 And thall goe out to deceive the people, For this is the first which are in the foure quarters of the earth : euen which ite fonles of * Gog and Magog , to gather them together the godly doe tive to battell, whole number is as the fand of the from their death.

9 And they went up into the plaine of the distillatife againet earth, and they compalled the tents of the Saints 12 This whereby about, and the beloued citie; but 17 fire came downe four, that is, the from God out of Heaven, and decoured them.

10 18 And the deuill that deceived them, was dicked and defined cast into a lake of fire and brimstone, where that death, Suchapter beaft and that file prophet are, and shall bee tor- a.u. mented even day and night for evermore.

11 12 And I law a great 20 white throne, and billory, by refus one that fate on it , 21 from whose izce fied away ming the words both the Earth and Heauen , and their place was which ere in the no more found.

12 And I saw the dead both great and small fland before 22 God; and the 23 bookes were ope- biflory, of the late ned, and * another booke was opened, wrich is ned, and * another booke was opened, which is Chill, as was faid the booke 24 of life, and the dead were judged of verter. In which those things , which were written in the bookes, are fuminarily deaccording to their workes.

13 25 And the fea gaue up her dead, which were nall punishment in her , and death and hell delivered up the dead, of Sitan. which were in them: and they were judged enery is Or which I

man according to their werkes. 14 26 And cleath, and Heil were cast into the shall be given ve to

lake of fire: this is the fecond death.

15 And who locuer was not found written in against the Church the booke of life, was call into the lake of tire.

frail he dead in the life by the enlightening of the glory of Charle refurrection, by function their boboth body and whole man is ad-

10 Whofosuer

13. A returne ves

14 The fecond ter vittarie of feribed the worker quenthrow and etec-Then therefore him liberty to rage

end of the family

Sauta for the finnes of men :

vino whom the faithfull fhall have affociated themfelues, more then was meete, talling with them of their impute to doctrine and life . 5 The workenrade of Sichao (which is the first member as I diffinguished in the verse before going) to decrive the whole world, evento the viterinoit nation the reof: to some them against the people of God to this verse, and to be fiege & oppresse the Church, with bis vibole mengchin the verte tollowing, * Exceliel 39 a. b As it be faid in fo much that the whole face of the earth, I ow great formerit is was filled 17 The With of God confuning the auterfactes, and overshrowing all their entreprises. Heb 10,27. And this is the fecond member mentioned verte 7, the overthrow of Saton, it's The third member, exercial activation spaints those that are overcome ? as I cored to the fame place. 19 The lecond part of this Chapter, in which is deforticed the indge, in this verfe, and the last redgement in the verte following. 20 That is, a te:butal feate most Princelike and glorious : for Io doeth the Greeke word affo tignibe, 21 That is, Christ, before whom when he commeth vuto in gement, bezuen & earth fhall perifn for the greatueffe of his maiente , a Peter 3.7 10, &c. 22 That is Chrift the tu 'ge.2 Cor.; 10. 23 As it were our books of rechanteg or accompt: that is the tellimonie of our conference, and a four works, which by so measer can be accopied. That is speker after the manner of mera, ** Chap, 3, suna 21, 37, phil 4, 3, 24 The booke of the esemblidectee of God. in which God she Talpie hash selded in Christ. 3, colorly to the god dileafure of his will, those that shall be been of life. It is also is speke according to the maner of neo. 27 This is a premention or an anfiner : a an objection : for nappely forme man will fay, but they are dead, whom the fea death & the grave bath confound. how that I they appeare before the judge ? S Ish and weight by re birection from death, where note all things (how locuer segugnant) first mininer and ferme at the commandement of God, as Dan, 12. 16. The last tue one which is death (halfor abolithed by Ch ift (that he may no more make any attempt against vs) 1 Cor. 27, 16. and death finall reeds vyou the reprobation in hell for one more, a cording to the righteous indgement or God, in the next verfe,

CHAP. XXI.

2 He describeth new Hierastiem descending from heaven. 6 The bride the Lambes mife, to and the glorieus buriding of the citie, 19 garnified with preciens fleues, 12 whoje Tem le she Lumbe sa.

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* . Pet 3, 13. a The State of this

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thereof, verfe 1.

Reuclation.

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Now followeth A Nd I I faw * a new heaten; and a new earth: the biltory prophe- paffed away, and there was no more fea.

2 * And I John faw the holy citie new Hierufalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3 3 And I heard a great voyce out of heaven, faying, Beholde, the Tabernacle of God is with men, and he will dwell with them : and they shall

be his people, and God himfelfe shalbe their God with them. 4 * And God shall wipe away all teares from their eyes: and there shalbe no more death, nei-

ther forrow, neither crying, neither shall there be any more paine : for the first things are passed. 5 4 And he that fare vpon the throne, faid, * Behold,I make all things new, and he faid unto me,

Write: for these things are faithfull and true. 6 And he fayd vnto mee, * 5 It is done, I am Alpha and Omega, the beginning and the end: I will give to him that is a thirst, of the well of the

water of life freely. 7 He that ouercommeth, shall inherit all things, and I will be his God, and he shalbe my Sonne.

8 But the fearefull and vnbeleening, and the * Efry 65, . 7. And abominable, and murtherers, and who remongers, and forcerers, and idolaters, and all liais thall have their a part in the lake which burnerh with fire and brimftone, which is the fecond death,

9 6 And there came vnto me one of the feuen Angels, which had the fenen vials full of the fenen cially and by pairs, last plagues, and talked with me, faying, Come: I in the verfes tollowwill thew thee the bride the Lambs wite.

10 And hee caried me away in the spirit to a great and 7 an high mountaine, and he shewed me that great city, that holy Ierusalem, descending verf 2.and infpeach

out of heaven from God-11 Having the glory of God, and het thining tien. In the general was like vnto a stone most precious, as a iasper

ftone cleare as chrystall. 12 9 And had a great wall and high, and had new, the workman-10 twelue gates, and at the gates 11 twelue Angels,

and the names written which are the twelve tribes of the children of Ifraei: 13 On the East part there were three gates, and

on the North fide three gates , on the South fide

elefcribed by speach failt of an Angel, in two veries, then of God himfelf, in 4. verfes. The Angels freach deferibeth the glory of the Church by the most familiar cohabitatio of God there-With , by communicating of all maner good things according to the consumpt, in this verfe; and by removing or putting far away of all early things in the verfe following. * Chap.7:17.6/4.15.8. 4. In the speach of God himselfe definiting the Chutch, is fift a certain exordium, or entrance, verte 5. Then followeth a anagoificent description of the Church by the prefent & future good things of the fame, in 3 verfes following. In the exordium God challengeth to himfelfe the reftoring of all the creatures, of which veile r, and witnefferb the calling of S lohn emothe writing of thefe things, in thit veffe. * Efa.43.19. 2 Cer. 5.17. * Chap. I S, and 21,13. 5 The defeription of the Church is of three forts, by abolifting of olde things: by the being of present things in God, that is of things eternall, and by the communication of all good things with the godly, verfe 6. If fo bee, they Chall itriue manfully, verfe 7 But the reprobate are excluded from thence, verfe S. a Their los, and inheritance as it were. 6 A transition voto the particular de-Ecribing of the heavenly Church by the expresse calling of Saint John in this verferand his rapting up by the Spirity in confirmation of the trueth of God in the verse following. 7 Hee meaners the place & stately feate of the Church sligdowed out in a mountaine. 8 A type of that Church which is one ample, or Carholika. holy celettiall, built of God, to this verfe and glorious in the verfe following. This Expe propounded generally, is after particularly declared, verfe 12, &c. 9 A partigular defermion (as I noted verfe 1.) of the celetrall Church, Firtt, by the effentrail parts of the fame, under the fimilitude of a citie to verfe 12. Secondly, by forceme accidents, voro the end of the chapter, Thudly, by the effects in the beginning of the next chapter, the effentiall parts are noted the matter & the for me in the whole worke; of these the inperficies and foundation of the wall are entire Parts (at they we to bee called) which parts are first described in figure, voto the 14 verfe and afterward more exactly. 10 According to the number of the tribes, of which thep 7. For here the outward part is atthiouted vutt the old Testameur, and the foundation of the new Tellament. If Hee meaneth the Prophets, who are the meffengers of God, and watchmen of the Church,

three gates, and on the West fide three gates. 14 And the wall of the citie had 12 twelve 12 That is, foun-

twelue Apostles. 15 13 And he that talked with me, had a gol- number of the

den reede, to measure the citie withall, and the verse 19, gates thereof, and the wall thereof.

length is as large as the bredth of it, and he mea- of the pairs of the fured the citie with the reed , twelve thouland fur- Church, by finding longs: and the length, and the bredth, and the out the measure of the fine by the height of it are equall.

17 And he measured the wall thereof an hun- fured them. dred fourty and foure cubits , by the measure of 14. The measure and forme moth man,that is, of the c Angel.

18 15 And the building of the wall of it was of b A fourefquared iasper: and the citie was pure golde, like vinto figure hath equall cleare glaffe.

19 And the foundations of the wall of the Ci- fore the Grecians tie were gamished with all maner of precious call by this name ftones: the helt foundation was falper : the fecond are fleety, and of of Saphire: the third of a Chalcedonie: the fourth continuance, and of an Emeraud:

20 The fift of a Sardonix : the fixt of a Sardi- because the Angel us: the feuenth of a Chryfolite : the eight of a Be- had the fbaps of ril: the ninth of a Topaz: the tenth of a Chrylo- aman. phrasus: the eleuenth of a lacynth: the twelfth au 15 The matter most precious and Amethyft

21 And the twelve gates mere twelve pearles, the prefence of and enery gate is of one pearle, and the ditreet of God maketh moft the citie is pare gold, as thining glaffe.

22 And I faw no Temple therein : for the Lord meaneth the I read-God Almighty & the Lambe are the Temple of it. # Efa. 10. 19. 23 * 16 And their citie hath no neede of the 16 The fecond

Sunne, neither of the Moone to fhine in it . for the forme of particuglory of God did light it : and the Lambe is the lar defermion (as light of it.

24 * And the people which are faued, shall ward accidents: walke in the light of it, and the kings of the which are thefe, earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be thut by verse, glory from day : for there shall be no night there.

26 And the glory and nonour of the Gentiles all barme, verfe as. fliall be brought vnto it.

27 And there shall enter into it none vncleane and incorrup ion thing, neither whatfoener worketh abernination as can beare and or lies : but they which are written in the Lambs abide with it , no-* booke of life.

the last. * Efay. 60.3. * Efay. 60.11. Chap. 2.3. and 20, 12. Phil. 4.3. CHAPXXII,

The viner of water of life is shewed, and the tree of life:
6.7 Then followith the conclusion of this prophetic. S where John declareth, that the things herein contained are most true, 13 and now the third time repeateth thefe wordes, All things come from him, who is the beginning and the end

And thee shewed me a pure river of water of 1 Here is absoluted the life, cleare as chrystal, proceeding out of the and foothed the description of the throne of God, and of the Lambe.

2 In the middest of the streete of it, and of ei- (as I shewed bether fide of the riner was the tree of life, which fore chap.21.12.1 by the effects in 5, by the effects in 5, extremely extres, and gaue fruits energy extres, and then moneth: and the leaves of the tree ferued to heale this booke is conthe nations with .

3 And there shall be no more curse, but the of the chapter. The throne of God and of the Lambe shalbe in it, and from God, who his fernants thall ferue him.

everlafting hingdome and glory, verfe ;.

Church are thefe . the cuerlasting grace of God in this verse, the eternell living of the godly, as chape 2.7. the eremall fruits which the godly bring foorth vuto God, themselves and others, verf.z. freedome and immunity from all cuill, God himfelfe taking pleafure in his fervants, and they likewife in their God, ver. 3. The beholding and fight of God, and fealing of the faithfull from all eternity, ver.4. the light of God, and and

foundations, and in them the names of the Lambes dation ftones, according to the

13 A transition 16 14 And the citie lay b fouresquare, and the voto a more exquilize description Angel that mea-

> equall in a.verfes. fides, and onlyight corners, and there-

perfect.

glittering which By flycete, he

forraine and out-Light from God himfelfe, in this men, verfe a4. perfect fecuritie from Finally , fuch trueth

thing that is inglatious, verfe

celeftial Church

cluded in the rest

dwelleth in the

To keepe the words of this prophecie.

* Efai.69, 19.

booke is concinded and made up

The words of the

Angel vato the 15.

Chift : veile 16.

17. and the obte-

flation mane by S.

Toba from diurge.

authority, thence

water the 10 verie. By the speech of

phecie is confirmed vuto the \$.

verie, and then he

the vertes tollow-

ing. The prophe-

of this books tu

by the Angel

from the pature

faithfull and tiue.

Secondly, from the nature of the effi-

cieut caufe, both

principali, which

is God, and miliumentall, which is

verie, the words of

Unap, X X I I. 4 And they shall see his face, and his Name

2 This wholes * And there shall be no night there , and shey need no candle, neither light of the Sunne: by a confirmation, for the Lord God grueth them light, and they thall and a famta. ion. reigne for euermore. The confinations ha h three places :

6 2 And hee fayd voto mee , These words are fait full and true : and the Lord God of the holy Propile's feft his Angel to thew vino his feruants

the things which mult though be fulfilled . 7 Behold, I come thortly. Bleffed is hee that keepeth the wordes of the prophecie of this

8 And I am Iohn., which faw and heard thefe things: and when I had heard and feene, & I fell the Angel this pio-

downe to worthip before the feete of the Angel which thewed me thefe things. 9 But he faid vnto mee, See thou doit not : for fpeaketh of the sie

I are thy fellow fernant, and of thy breshten the Prophets, and of them which keepe the words of this booke: worship God, ere is first confirmed

10 3 And hee fayd vnto mee, 4 Seale not the wordes of the prophecie of this booke : for the

thereof, that it is time is at hand. 11 5 Herhat is voiust , let him be voiust still: and he which is filthy, let him be filthy ttill; and he that is righteous, let him be righteous still:

and he that is holy, let him be holy ftill. 12 6 And beholde, I come shortly, and my re-

the Angel in this ver f. Thirdly, from the promifes of God concerning his comming to effect all thefe things, and concerning our faluation, verf. 7. Fourthly, from the tellification of S. John himfeife, verf. S., The telt of the speech of the Auges tending to the same and S loan interrupted or brake off by his voacuifed act of Worthipping him, in the fame ver, which the Angel forbidding teacheth him that adoration must be given not to him , but only to God, as for himfelte, that he is of fuch nature and office, as Reimay not be adored : which thing also was in likemanes done shap 16,10. 😤 Chap, 19. 0. 3 The Augel termineth voto his former speech : in which bee reacheth the vie of inis booke, both towards our feluer, in this and the next ve f. and in respect of God for declaration of bir trueth , thence voto the 15 verse, That is, propou debis prophecie open y vnto all , and conceale no part of ir. The courted where unto is commanded, Eta 3 6, and Dan 3,26. 5 An obtain presented. But there will be force that will apple this occasion were enil, and will Wiett this Scripture vinto their owne dettraction, as Perer faith, What the .. ? fayth the A. get, the mysteries of God must not therefore be concealed ", which it hath pleafed him to communicate vinto vs Letthem be hurtfull vinto others, let fuch be more and more wife in themselves , whom this Scripture doth not pleafe : ret others stratue turcher conformed thereby, vato righteonsnesse & tive boltnesse. The care and reformation of theft may not be neglected, because of the volustant and mulicious offence of others 6 The fecond place belonging voto the vie of this booke, at I tayd, verte to Aifo (fayth God by the Angel) though there Biould be no vie of this booke ento men : yet it that be of this vie ento me, that it is a witheffe of my trueth vnto my gloty, who will come thortly to give and execute fult judgement, in this verfe : with baue taught char all thele things hove their being primee, in the 13 verle, and have denounced bleffed neffe vitro my fernants,

in the Church, verse 14, and reprobation vato the sugodly, verse 15.

adde not not diminique. ward is with mee, 4 to give to every man accor. 4 Rom 2.6. ding as his worke thall be-

13 I am & Alpha anti Omega, the beginning and the end, the hitt and the lait.

14 Bleffed are they, that doe his Commande. and at 6 ments , 7 that their right may be in the tree of Eint 4 144-Life, and may enter in through the gates into the The bleffed-

For without shallbe dogs and inchanters, fee downe by their and whoremongers, and murtherers, and Molaters, thereo to: and and whofoever loveth or maketh lies.

16 8 I Ielus haue fent mine Angel, to teftifie fame. vnto you these things in the Churches: I am the place of croot and the generation of Dauid, and the bright too, as I morning state.

17 And the Spirit and the bride fay, Come And the vocation of let him that heareth fay. Come: and let him that S. Libn, and the is athirlt, come: and 'let who focuser will, take of authority of his the water of life freely.

18 9 For I protest vnto every man that heareth the condition of the words of the prophecie of this booke, If any his owne perfor man shall adde voto these things, God shall adde being God and man, in whom all vnto him the plagues that are written in this the probates of

19 And if any man shall diminish of the words Amen, & Coras to of the booke of this prophecie, God shall take away the telestication his part out of the booke of life, and out of the noly Citie, and from those things which are written
tion of the holy
Ghost, Who here

20 10 He which testifieth these things , fayth, is as it were an Surely I come quickely, Amen. Euen fo, come Lord honomable af-

21 " The grace of our Lord Iefus Christ be Charch as the with you all, A M E N.

THE END.

title und intereit their trutt in the 8 The fecood

& Chap. 1, 80

calling, and relate monte, both from God are Yea and

figure of the marriage of the fooufe : and of every of the gode ly as members : ai d' finaliy - rons the thing prefent, that of then owne knowledge and accord they are called fouth voto the particle

cipation of the good things of God, verse 17. " Efat \$ 5.1. 9 The obte lation of Saint John (who h is the third place of the count marion, as Nes noted verle 6.) toyned with a curie of execuation, to preferre the trueth of this booker verte b.) royned with a curre of generation, consecute the creation thin some entire and viscorrapted, in two vertex. 10. A distinct of fishing of the obsessation: First from China anouching the fame, and denouncing his commission against all those that find I put their (accident manda kereanio), then comming against art more that may put their tasking purposes receiption to the from Saint flow hindfile, who by a most holy prayer follows the first to take venegeance of them.

1 The Libration Apotitivall, which is the cube place of the conclusion, as I faid, verife 6, and is the conclusion, as I faid, verife 6, and is the cod alm if of every Epitale with the conclusion. we wish vito the Church, and to all the holy and elect members thereof in lefes our Lord, votill his comming to judgement, Come Lord lefus, and doest, Amen, againe, Amen,



Mung of 1822.

A briefe

Sterabeth Robeson the Langther of Maurice Amme Robeson was born Jule 13 " 1/31 If being the Seventh Day of the Week about 4 Molock in the Morning Mary Roberon was born Feb. 71 1 133.
John Roberon was born jan 22 1755 Achoah Roberonneas born March 21st 1757 Hand Maurice Roberon ovas born May 19 1/5/23 Maurice Roberon & Amu Rochhall was Married April the 25th 1750 Mourice Roboson de parted this Life Ho 1761 Inne Rober on the Wife of Maurice Rober or Departed this dife Sil many &6 1/74

THE BOOKE OF

PSALMES:

COLLECTED INTO ENGLISH

Meeter, by THOMAS STERNEHOLD, IOHN
HOPKINS, and others: conferred with the
Hebrew; with apt Notes to fing
them withall.

Set forth and allowed to be fung in all Churches, of the people together, before and after Morning and Eucning Prayer:

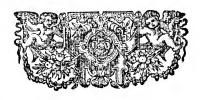
As also before and after Sermon; and moreouer in private houses, for their godly solace and comfort, laying apart all vingodly Songs and Ballads, which tend onely to the nourithment of vice, and corrupting of youth.

IAMES V.

If any be afflicted, let him pray: if any be merry, let him fing Pfulmes.

COLLOSSIANS III.

Let the word of God dwell plenteously in you, in all wisedome, teaching and exhorting one another, in Psalmes, Hymnes, and strictuall Songs, and sing vnto the Lord in your hearts.



Elozabeth Robeson was born





Sonne, the God of peace and loue, Visit



may haue true desire,

Thou art the very comforter in all woe and diftreffe: The heavenly gift of God most high, Which no tongue can expresse. The fountaine and the lively fpring

of ioy celeftiall: The fire so bright, the love so cleare, and vnction spirituall.

Thou in thy gifts are manifold, whereby Christs Church dorn stand, In faithfull hearts writing thy Law the finger of Go.!s hand. According to thy promife made, thou givelt speech of grace: That through thy helpe the prayle of God

O holy Ghoft into our minds fend downe thy neavenly light: Kindle our hearts with feruent loue, to ferue God day and night. Strength and stablish all our wrakness so feeble and so fraile,

may stand in every place.

That neither flesh, the world nor diuell, against vs doe prenaile.

Put backe our enemies farre from vs, and graint vs to obtaine: Peace in our hearts with God and man, without grudge or difdaine.

And grant O Lord, that thou being our leader and our guide: We may eschew the snares of sinne, and from thee neuer flide.

To vs such plenty of thy grace, good Lord grant we thee pray : That thou maift be our comforter at the fast dreadfull day. Of all strife and diffention O Lord diffolue the bands :

The humble fuit of a sinner.

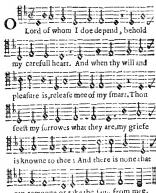
And make the knots of peace and loue, throughout all Christian Lands.

Grant vs O Lord, through thee to know, the Father most of might: That of his deare beloued fonne, we may arraine the fight. And that with perfect faith alfo. we may acknowledge thee: The fpirit of them both alway, one God in perfons three.

Laud and prayle be to the Father, and to the fonne equall: And to the holy spirit also, one God coeternall And pray we that thy onely Sonne. vouchsafe his spirit to send.

To all that doe professe his name, ynto the worlds end.

The humble fuite of a Sinner.



can remooue or take the fame from mee.

But onely thou whose aide I craue, whole mercy ttill is preft : To ease all those that come to thee, for fuccour and for reft. And fith thou feeft my reftleffe eyes, my teares and grienous grone : Attendento my fuire O Lord, marke well my plaint and mone.

For finne hath fo inclosed me, And compasse me about, That I am now remedileffe, if mercy helpe not out : For mortall man cannot release, or mittigate this paine : But even thy Christ my Lord, and God, which for my finne was flaine.

Whose bloody wound are yet to see, though not with mortall eye :

Venite exultemus.

Yet doe thy Saints behold them all, and fo I truft f hall I. Though fine doth hinder me a while, when thou f halt fee it good, I shall enjoy the fight of him, and fee his wounds and blood.

And as thine Angels and thy Saints, doe now behold the fame:
So truft I to possess that place, with them to praise the same.

with them to praise thy same. But whille I line here in this vaile, where sinners doe frequent, Assist me ener with thy grace,

Affift me euer with thy grace, my finnes ftill to lament,

Leaft that I tread in finners trace, and give them my confent, To dwell with them in wickednesses,

where to nature is bent.

Onely thy grace ring be my flay,

leaft that I fall downe flat: And being downe, then of my felfe, cannot recourt that.

Wherefore, this is yet once againe, my fuite and my request, To graunt me pardon for my finnes,

that I in thee may reft.

Then fhall my heart, my tongue, and voice, be infruments of praife,

And in the Church and House of Saints, fing Psalmes to thee alwaies.

Venite exultemus. Pfal. xcv.

Sing this as the Benedicus.

Come and let vs now reloyce,
And fing vnto the Lord,
And to our onely faniour:
Also with one accord.

O let vs come before his face, With inward reuer .nce; Confessing all our former sinnes, And that with diligence,

To thanke him for his benefites, Alway distributing: Woerefore to himright loyfully, In Pfalmes now let vs fing:

And that because that God alone,
Is Lord magnificent,
And eke aboue all other Gods,
A King omnipotent.

His people doth not he for lake, At any time or tide: And in his hands are all the coaffs Of all the world fo wide.

And withhis loning countenance He looketh enery where: And doth behold the tops of all; The mountaines farre and neers.

The fea and all that is therein Are his, for he them made: And cke his hand hath fashioned, The earth which doth not fade,

O come therefore and worf hip him, And downe before him fell, And let vs kneele before the Lord, The which hath made vs all,

Te Deum.

Hee is our God, our Lotd, and King, And wee his people are:
His flockes and theepe of his pasture, On whom he taketh care,

This day if ye will heare his voyce, Yet harden not your heart, As in their bitter murmuring, When ye were in defart. Which thing was of their negligence Committed in the time Of trouble in the wilderneffe:

A great and grieuous crime.

Whereas your fathers tempted me,
And tried me enery way:

And tried me enery way:
They prooned mee and faw my workes,
What I could doe or fay.

These forty yeeres I have bene grieued, With all this generation? And euermore I said they erred In their imagination.

Wherewith their hearts wete fore cumbred Long time and many dayes, Wherefore I know affuredly, They have not knowne my wayes.

To whom I in my anger fwore, That they should not be blish, Nor see my joy celestiall, Nor onter in my rest.

Gloria Patri.

All land and praife be to the Lord O that of might art moft; To God the Pather, and the Sonne, Andro the Holy Ghoft. As it in the beginning yvas, For ever hareofore; And is now at this prefentime, And theil be evermore.

The fong of S. Ambrofe, called



Te Deum.

Oholy, holy, holy Lord, of Sabboth Lord the God. Through heaven & earth thy praise is spread, and gl ry all aproad The Apottles glorious company yeeld praites unto the:

The Prophets goodly fellowship praile thee continually

The noble and victorious hoaft of Martyrs found thy praite: The holy Church throughout the world, doth knowledge thee alwayes.

Father of endleffe Maiestie they doe acknowledge thee: Thy Christ, thine honourable true, and onely fonne to be,

The holy Ghoft the Comforter, of glory thou art King. O. Christ and of the Father art the fonne everlasting When finfull mans decay in hand thou tookest to restore, To be inclof'd in virgins wombe

thou diddest not abhorre.

When thou had it ouercome of death the fharpe and cruell might, Thou heavens kingdome didft fet ops

to each beleeuing wight. In glory of the Father thou

doest sit on Gods right hand : We trust that thou finalt come our Indge, our caule to vnderstande,

Lord helpe thy fernants whom thou haft bought with thy precious blood: And in eternall glory fet

them with thy Saints foo good. O Lord. or thou ray people faue,

bleffe thine inheritance: Lord governe them and Lord doe thou For ever them advance.

We magnificathee day by day, an I world without an end Adote thy holy name,) Lord.

vouchiate vs to defend. From inne this day Haue mercy Lord, haue mercy on vs all:

And on vs as we trust in thee, Lordletchy mercy fall.

O Lord, I have reposed all my confidence in thee : Pur to confounding shame therefore, Lord let mee neuer be.

The fong of the three Children, prayfing God, prouoking all creatures to doc the Same.



The Song of three Children.

magnifichim for euer.

O all ye Augels of the Lord, bleffe ye the Lord,&c

O ye starrie heavens hie,

bleffe ve the Lord,&c. O ye the waters about the skie.

bleffe ye the Lord, &c. Oallye powers of the Lord, bleffe ye the Lord &c.

O ye the thiring Sunne and Moone, bleffe ye the Lord &c,

O ye the gliftering starrs of heaven, bleffe ye the Lord &c.

Ove the showrs and dropping dewa bleffe ye the Lord, &c.

O ye the blowing win les of Gode bletle ye the Lord, &c.

10 Oye fire and warming heate, bleffe ye the Lord, &c.

II Ye winter and the fummer tide. bleffe ye rhe Lord &c.

12 Oye the dewe, and binding frofts bleffe ye the Lord, &c.

13 O ye the frosts and chilling cold, bleffe ye the Lord, &c.

14 O ye congealed ice and fnow. bleile ye the Lord,&c.

15 Oye the nights an Hightfome dayes? bleife ye the Lord, &c.

16 Oyethe darkeneffe and the light, bleffe ye the Lord,&c.

17 O ye the lightnings and the clouds, bletle ye the Lord, &c.

18 Olet the earth eke bl ffe the Lord, yea bleffe the Lord, &c. 19 () ye the mountain's and the hills,

bleffe ye the Lord, &c.

20 Oad ye gr ene things of the earth bleff ye the Lord,&c. 21 Oye the euer springing wels,

blefle ye the Lord &c. 22 () ye the feas and ye the floods,

blette ye the Lord,&c.

23 Whales and all that in the waters mouel bleffe ye the Lord &c.

24 Oally flying towles of the ayre. bleffe v the Lord,&c.

25 () all ye beatts and carrell eke. bleffe ye the Lord &c

26 Oyethechildren of mankind, bleffeye the Lord, &c.

17 Let (fraeleke bleffe the Lord,

bleffe ve the Lord &cc. 23 O ye the Priefts of God the Lord,

bleife yethe Lord, &c. 29 O ye the feruants of the Lord,

bleile ye the Lord, &c.

30 Ye spirits and soules of righteous men, bleffe ye the Lord,&c.

31 Ye holy and ye meeke of heart, bleffe ye the Lord,&c. 3 2 O Ananias bleffe the Lord,

blefle thou the Lord,&c. 13 O Azarias bleffe the Lord. bleffe thou the Lord, &c.

And Mifzel bletlethe Lord. blefle thou the Lord, &c. A 3

Benedictus.

The fong of Zacharias, called

Benedictus.



In Danids house his sernant true. According to his minde: And also his anounted King, As we in Scripture finde. As by his holy Prophets all, Ofrtimes he did declare : The which were fine : the world began, His wayes for to prepare.

That we might be delivered From those that make debate : Our enemies, and from the hands, Of all that doe vs hate.

The mercies which he promifed Our fathers, to fulfill, And thinke vpon his couenant made According to his will.

And also to performe his oath, Which he before had fworne To Abraham our father deare. For vs that were forlorne.

That he would give himselfe for vs, And vs from bondage bring, Out of the hands of all our foes, To ferue our heavenly King.

And that without all manner feare, And eke in righteousnesse: And also for to lead our lives In stedfast holine ste.

And thou O childe which now art borne, And of the Lord elect. Shalt be the Propher of the highest, His wayes for to direct.

For thou shalt goe before his face For to prepare his wayes: And also for to teach his will And pleafure all thy dayes.

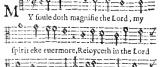
To give them knowledge how that their Saluation is neere, And that remission of their finnes Is through his mercy meere.

Magnificat.

Whereby the Day-Ipring from on high Is come vs for to vifit: And those for to illuminate: Which doe in darken fe fit.

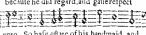
To lighten those that shadowed be With death and eke opprest: And also for to guide their feete The way to peace and reft.

The Song of the bleffed Mary. called Magnificat.



my God, which is my Sauiour. And why?

because he did regard, and gauerespea



vnto. So base estate of his handmaid, and

let the mighty goe.

For now behold all nations: And generations all. From this time forth for euermore Shall me right bleffed call.

B:cause he hath me magnified Which is the Lord of might : Whose name be euer sandified. And praifed day and night.

For with his mercy and his grace All men he doth enflame. Throughout all generations, To such as feare his name.

He shewed strength with his great arme, And made the proud to start, With all imaginations

That they bare in their heart.

He hath put downe the mighty ones From their supernail feat : And did exalt the meeke in heart, As he hath thought it meet.

The hungry he replenished With all things that were good: And through his power he made the rich Ofttimes to want their food.

And calling to remembrance His mercy enery deale Hath holpen up affiitantly His feruant Ifrael,

According to his promise made To Abraham before, And to his feede fucceffinely. To stand for evermore,





Thou fuffrest thy feruant now, In peace for to depart,

According to thy holy word, Which lighteneth my heart:

Because mine eyes which thou hast made, To give my body light: Haue now behold thy fauing health

Which is the Lord of might.

Whom thou mercifully hast set, Of thy abundant grace; In open fight and visible, Before all peoples face. The Gentiles to illuminate. And Sathan onerquell: And eke to be the glory of Thy people Ifrael.

The Symbole or Creede of Atha-



that God we worship one

So as we neither doe confound

the persons of the three.

In Trinity, and Trinity in vnity alone,

Quicunque vult.

Not yet the fub stance whole of one. in funder parted be:

One person of the father is, another of the fonne : Another person proper of the holy Ghost alone.

Of father, fonne and holy Ghoft, but one the Godhead is :

Like glory coeternalleke. the maiestie likewise.

Such as the father is, fuch is the fonne in each degree : And fuch alfo we doe beleeue

the holy Ghoft to be. Uncreate is the father, and vncreate is the fonne:

The holy Ghost vncreate so. vncreate is each one.

Incomprehensible father is. incomprehenfible fonne.

And comprehenfible also is, the holy Ghost of none, The father is eternall, and

the fonne eternall fo : And in like fort eternall is. the holy Ghost also.

And yet though we beleeve that eatle of these eternall be:

Yet there but one eternall is, and not eternalls three, As ne incomprehenfible we

neyet vncreate three. But one incomprehenfible one

vncreate hold to be. Almighty so the father is.

the fonne almighty fo: And in like fort almighty is

the holy Ghost also. And albeit that enery one, of these almighty be:

Yet there but one almighty is, and not almighties three.

The father God is, God the fonne, God holy Ghost also:

Yet there are not three Gods in all

But one God and no moe: So likewife Lord the father is.

and Lordalfo the Tonne. And Lord the holy Ghoft, yet are th.re not three Lords but one.

For as we are compell'd to grant by Christian verity:

Each of the persons by himselfe, both God and Lord to be.

So Catholike Religion, forbidd: h vs alway,

That either Gods be three, or that there Lords be three to fay.

Of none the father is ne made, ne create nor begot. The fonne is of he father, not

create,ne ma le,but got. The holy Ghoft is of them both the father and the fonne:

Ne made, ne create, nor begot, but doth proceede alone.

Quicunque vult.

So we one Father hould not three, one Sonne also not three: One holy Ghost alone, and not thresholy Gh Its to be. None in this Frinitie before, nor after other is,

Ne greater any then the rest, ne leffer is likewife,

But enery one among themselnes, of all the persons three, Together coeternallall, and all coequall be:

So vnity in Trinity, as faid it is before, And trinity in vnity,

in all things we adore. Therefore what man foeuer that faluation will attaine : This faith touching the trinite,

of force we must retaine. And needful to eternall life,

it is that cuery wight Of the incarnating of Christ our Lord beleeue a right.

Porthis the right faith is, that we beleeue and eke docknow,

That Christ our Lord the Sonne of God, is God and man alfo : God of his fathers substance got

before the world began, And of his mothers lubitance borne, in world a very man.

Both perfect God and perfect min, in one, one Icfus Chrift, That doth of reasonable foule, and humaine fl. fh tubfift.

Touching his Godhead equall with, his father God is he, Touching his manhood lower then,

his father in degree. Who though he be both very God, and rery man alfo:

Yet is he but one Corift alone, and is not perfons two

One not by turning of Godhead, into the A. h of man : But by taking manhood to God,

this being one began, All one, not by confounding of the fubitance into one. But onely by the vnity,

that is of one p r fon, For as the realonable foule, a. A.fh but one man is.

So in one person Go I and man, is but one Carift likewife.

Who fuffred for to faue vs all, to hell he did descend :

The third day role againe from death, to heatten he did afcend. He fits at the right hand of God,

the Almighry father there. From thence to judge the quicke and dead,

againe he shall retire, At whose returne all men shall rife,

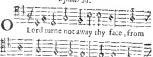
The Lamentation.

with bodies new restorde: And of their owne workes they shall gine account vnto the Lord. And they into eternall life thall goe, that have done well. Who have done ill, fhall goe into eternall fire to dwell. This is the Catholike beliefe,

who doth not faithfully Beleeue the same, without all doubts he faned cannot be. To father, fonne, and holy Ghoft,

all glory be therefore. As in beginning was, is now, and thalbe euermore,

The lamentation of a sinner M.



him that Ii th proftrate, Lamenting

fore his finfull life, before thy mercy

gate, which gate thou openeft wide

to those, that doe lament their sin. Shut

5-5-0-1-0 not that gate against me Lord, but let

me enter in.

And call me not to mine accounts, How I have lived here: Par then I know right well, O Lord, How vile I shall appeare:

I need not to confesse my life, I am fure thop canft tell: What I have beene, and what I am.

I know thou knowefritwell, O Lord thou knowest what things be past, And eke the things that be, Thenknowest also what is to come,

Nothing is hid from thee: Before the heavens & the earth were made

Toon knewest what things were then: As all things else that hath beene fince, Among the Sonnes of men.

And can the things that I have done, Be hidden from thee then ? Nav, nay thou knoweft them all, O Lord, Where they were done and when, Wherefore with teares I come to thee,

To begand to intreat:

The Lords prayer.

Enen as the Child that hath done euill, And feareth to be beat,

So come I to thy mercy gate where mercy doth abound, Requiring mercy for my finne. To heal-my deadly wound.

O Lord I need not to repeate, What I doe beg or craue: Thou know H, O Lord, before I aske, The thing that I would have.

Morcy good Lord, mercy 1 aske, This is the totall fumme: For morcy Lord is all my fuite, Lord let thy mercy come.

The Lords prayer, or



The X Commandements. Audi Ifrael. Exod. 20.



The X. Commandements.



No maner grauen image (halt thou make at all to be, Norany figure like by thee, fhall conterfaited be, Or any thing in heauen aboue, nor in the earth below:
Nor in the waters beneath the earth, to them thou fhalt not bow,
Nor (halt thou (crue. The Lord thy God, aicalous God am I, Tha: punifh parent faults vino.

Tha: punish parent faults with the bird and fourth degree.

Vpon their children that me hate, and mere vide d diplay

To thou fands of fuch as me loue, and my precepts obey:

The name thou of thy Lord thy God, in vaine shalt never vie: For him that takes his name in vaine, the Lord will not excele, Remember that thou holy keepe, the facred Sabbath day: Sixe dayes thou labour shalt and doe, thy needfull works alway.

The fewenth day is fet by the Lord, thy God to reft ypon, No worke then shalt thou doe in it, ne thou nor yet thy sonne:
Thy day ghter, servant, nor handmaid, thine Oxe nor yet thine Affe:
Nor stranger that within thy gates, hath his abiding place;

For in fixe dayes God heaten and earth, and all therein did make:
And after those his r-ft he did you the seuenth day take.
Wherefore he bleft the day that he for retting did or laine:
And face also himselft alone, appointed to remaine.

Yeeld honour to thy parents that prolongd thy dayes may be:
You the land the which the Lord, thy God hath given the:
Thou that not murther: then that not commissability:
Thou that not fleele, nor witnesse against thy neighbour be.

Thou shalt not couet house that to rhy neighbour doth belong: Ne couet shalt in hauing of his wife to doe him wrong.

The complaint of a Sinner.

Nor his man-fernant, nor his maide : Nor oxe, nor affe of his, Nor any other thing that to thy neighborr proper is.

The Complaint of a finner, who craueth of Christ, to be kept under



I must confeste, how that continually thy lawes doe tranf.

greffe, thy lawes I doe transgrelle,

But if it bethy will Withfinners to contend, Then all thy flocke shall spill, And be loft without end. For who liueth heere fo right, That rightly he can fay, He finnes not in thy fight, Full oft and enery day?

The Scripture plaine tels me The righteous man offendeth Seuen times a day to thee, Whereon thy wrath dependeth. So that the righteons man, Doth walke in no fuch path, But he fall'th now and than In danger of thy wrath.

Then fith the case so stands, That even the man right wife Fall'th oft in finfull bands, Whereby thy wrath may rife. Lord I that am vniust, And righteoufnesse none haue, Whereto then shall I trust, My finfull foule to faue ?

But truely to that post, Whereto I cleaue and shall, Which is thy mercy most, Lord let thy mercy fall. And mittigate thy moode, Or else wee perish all, The price of this thy blood. Wherein mercy I call.

The Scripture doth declare, No drop of blood in thee, But that thou didft not spare, To shed each drop for me. Now let those drops most sweete.

Píalme I.

So moist my heart so drie. That I with finne repleat, May line and tinne may die.

That being mortified. This tinne of mine in me: I may be functifi. 1, By grece of thine in thee: So that I never fall, Int stuch mortall unne. That my foes infernall, Reioyce my death therein.

But vouchsafeme to keeps From those infernall foes, And from that lake to deepe, Whereas no mercie growes. And I shall fing the fongs Confirmed with the just, That vnto thee belongs, Which are mine onely truft. FINIS.

THEPSALMES DAVID.

Beatusvir, Psalme I. T.S.

This Pfalme is fet first, as a preface to exhort all godly men to studie and meditate the heavenly visedome : for they are blessed that so doe, with the vvicked contemners thereof at length shall come to mifery.



the Lord doth fet his whole delight : And



He shall be like the tree that growes fast by the rivers fide : Which bringerh forth most pleasant fruit,

in her due time and tide. Whose lease shall never fade nor fall, but flourish still and stand :

Euen fo all things shall prosper well that this man takes in hand,

4 So shall not the vngodly men, they shall be nothing so:

But as the dust which from the earth the winde drives to and fro.

5 Therefore shall not the wicked men in indgement stand vpright: Nor yet the sinners with the inst, shall come in place or sight.

6 For why ? the way of godly men vnro the Lord is knowne:

And cke the way of wicked men fhall quite be ouerthrowne.

Quare fremuerunt? Psal.ij.T.S.

Daud reisyceth, that albest enemies and vwoldly power rage, God wrill advance his kingdome, even to the fartheft end of the world. Therefore hee exhortesth Pinces humbly to fubmit them-falue runder the fame. Herein is signifyed Christ and his Kingdome.

W Hy did the Gentiles tumult raife, what rage was in their braine?
Why did the lewifh people mufe,

feeing all is but vaine?

The kings and rulers of the earth conspire, and are all bent,

Against the Lord and Christ his sonne, which he among vs sent.

3 Shall we be bound to them, say they?

Shall we be bound to their lay the let all their bonds be broke:

And of their doctrine and their law let vs reject the yoke.

4 But he that in the heaten dwels their doings will deride:
And make them all as mocking stockes

throughout the world fo wide.

For in his wrath the Lord will fay,

And in his fury trouble them,

and then the Lord will fay:

I have anoynted him my King.

vpon my holy hill:

I will therefore, Lord preach thy lawes,
and eke declare thy will.

7 For in this wife the Lord himfelfe did fay to me I wot:

Thon art my deare and onely fonne, to day I thee begot.

8 All people I will give to thee, as heyres at thy request:

The ends and coafts of all the earth, by thee shalbe possest.

9 Thou shalt them bruise even with a mace, as men vuder foot trod:

And as the potters sheards shalr breake them with an iron rod. 10 Now yee, O Kings and tulers all,

be wife therefore and learn'd:

By whom the matters of the world

be judged and discern'd.

II See that ye ferne the Lord aboue in trembling and in feare:

See that with renerence ye reloyce to him in like manner.

12 See that ye kiffe and eke embraffe his bleffed Sonnet fay:

Leaft in his wrath ye fuddainely perilh in the mid way.

13 If once his wrath never to small.

Thall kindle in his breast:
Oh then all they that trust in Christ
Shall happy be and blest.

Domine quid? Pfal.iij.T.S.

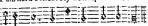
David driven out of his kingdome by his some Absalon, was greatly tormented in his minde for his sin. Therefore he calleth upon God, and is bold in his promises, against the terrour both of enenairs and present death. Then he rejoyeeth for the wittery given to him and the Church, over their enemes.



heart when as thy fay, God can him not re-



I am hard bested: My worship and mine



honour both, and thou holdst vp mine head.

4 Then with my voyce vpon the Lord, I did both call and cry:

And he out of his holy hill did heare me by and by.

I layd me downe, and quietly
I flept and rose againe:

For why? I know affuredly The Lord will me fuftaine.

6 If ten thousand had hem'd me in, I could not be affraid:

For thou art still my Lord, my God. my Sauiour and mine aide. 7 RIfe vp therefore, saue me my God,

for now to thee I call:

For thou hast broke the cheekes and teeth of these wicked men all.

Saluation onely doth belong to thee, O Lord aboue:

Thou dol't bestow upon thy folke thy blessing and thy loue.

Cum inuocarem. Pfal.iiij. T.S.

Dauid perfected by Saul, calleth upon God, which affered trult, reproduct his enemies for resisting his dominion, and preferreth the fausur of God before all treasures.

Of God, that art my righteou (neffe, Lord heare me when I call;

Thou hait fet me at liberty

when I was bound and thrall .-2 Haue mercy Lord therefore on me, and grant me my request:

For vnto thee vnceifantly to cry I will not rest.

3 O mortall men how long will ye, my glory thus dispise?

Why wander ye in vanitie. and follow after lies?

Know ye that good and godly men. the Lord doth take and chuse:

And when to him I make my plaint hedoth me not refuse.

Sinne not but stand in awe therefore, examine well your heart:

And in your chamber quietly fee you your felues connert.

6 Offer to God the facrifice of righteoufnesse, I say. And looke that in the lining Lord you put your trust alway.

The greater fort crane worldly goods. and riches doe embrace:

But Lord grant vs thy countenance, thy favour and thy grace.

For thou thereby shalt make my heart more joyfull and more glad, Then they that of their come and wine,

full greatinerease have had. In peace therefore lie downe will I,

taking my reft and fleepe: For thou onely wilt me, O'Lord, alone in fatery keepe.

Verba mea auribus. Plal.v. T.S.

David persecuted by Doeg and Achitophell, Sauls flatterers , calleth upon God to punish their malice. Then assured of successe, he receiveth com-

Sing this as the 3. Pfalme. I Ncline thine eare vnto my word,

O Lord my plaint confider: 2 And heare my voyce, my King, my God, to thee I make my prayer.

Heare me betime Lord tarry not, for I will have respect,

My prayer earely in the morne to thee for to direct.

4 And I will trust through parience, in thee my God alone: That art not pleaside with wickednesses

and ill with thee dwels none.

And in thy fight shall never stand these furious fooles. O Lord: Vaine workers of iniquitie thou hast alwaies abhord.

The lyars and the flatters, thou shalt destroy them than:

And God will hate the blood-thirftie, and the deceitfull man.

Therefore will I come to thy honfe, trusting vpon thy grace : And reverently will worship thee,

toward thy holy place.

Lord lead me in thy righteoufnesse, for to confound my focs ;

And eke the wayes that I shall walke. before my face disclose.

Por in their mouths there is no truth, their hearts are foule and vaine : Their throat an open sepulchre. their tongues doe glose and faine.

10 Destroy their false conspiracies. that they may come to nought :

Subuert them in their heapes of finne, which have rebellion wrought.

II But those that put their trust in thee. let them be glad alwaies: And render thankes for thy defence,

and giue thy name the graife. 12 For thou with fauour wilt increase

the iust and righteons still : And with thy grace as with a shield. defend him from all ill.

Domine in furore. Plal.vi.

David for his finnes felt Gods hand, and conceiveth the horror of everlasting death. Therefore he defireth forcewenes, and not to die in Gods indignation: then sudamely feeling Gods mercy, he rebuketh his enemies, vuhoretoyced at his affliction. Sing this as there, Pfalme.

Ord in thy wrath reprodue me not, though I deferue thine ire: Nor yet correct me in thy rage,

O Lord, I thee defire : For I am weake, therefore, O Lord, of mercy me forbeare:

And heale me Lord, for why? thou knowest, my bones doe quake for feare.

My foule is troubled very fore, and vexed vehemently:

But Lord how long wilt thou delay to cure my miferie:

Lord turne thee to thy wonted grace, my filly foule vp take:

O faue me not for my deferts, but for thy m roles lake.

For why ? no man among the deal remembreth thee one whit.

Or who shall worthip thee, O Lord, in the infernall pit?

So grieuous is my plaint and moane, that I waxe wondrous faint: All the night long I wash my bed.

with teares of my complaint. My fight is dim and waxeth olde, with anguish of my heart:

For feare of those that be my foes, and would my foule fubuert.

But now away from me all ye, that worke iniquitie:

For why ? the Lord hath heard the voyce of my complaint and cry.

9 He heard not onely the request, and prayer of my heart:

But it received at my hand, and tooke it in good part. 10 And now my foes that vexed me

the Lord will foone defame: And fodeinly confound them all, to their rebuke and shame.

Domine

Domine Deus meus, Pfal.vij.T.S.

David falfely accused by Chush Saule kinsman, calteth God to be his desirader. Fift, for that his confeience did not accuse him of any evult toward Saul. Next that it touchesh God's glotte to awayed sentence against the worked. And se upon Gods mercies and promises he wounted bold, streatning that it shall fall upon their necker, that which his centile purposed for others. Sing this as the 3. Psilme.

O Lord my God I put my trust, and confidence in thee:

Saue me from them that me purfue, and eke deliuer me.

2 Least like a Lyon they me teare, and rent in pieces small:
Whilest there is none to succourme,

and rid me out of thrall,

3 O Lord my God if I have done the thing that is not right:

Or elfe if I be found in fault, or guilty in thy fight,

4 Or to my friend rewarded ill, or left him in diffresse, Which me pursued most cruelly,

and hated me caufeleffe:

Then let my foes purfue my foule, and eke my life downe thrust

Vnto the earth, and also lay mine honour in the dust.

6 Start vp, O Lord, now in thy wrath, and put my focs to vaine:

Performe thy king lom promifed, to me which wrong fultaine.

7 Then shall great nations come to thee, and know thee by this thing:

If then declare for love of them thy felfe as Lord and King.

8 And thou that art of all men Judge,
O Lord now indge thou mee

O Lord now indge thou mee According to thy righteoufneffe, and mine integrity.

The second part.

Lord cease the hate of wicked men,

and be the fuft n ans guide:

By whom the fecrets of all hearts

are fearched and deferide.

10 I take mine helpe to come of God, in all my griefe and fmart:

That doth preferue a'l those that be of pure and perfect heart.

II The full man and the wicked both God judgeth by his power:

So that hee feeleth his mighty hand cuen cuery day and honre.

12 Except he change his minde, I die, for euen as he I hould fmite:

He where his fword, his bow he bends, ayming where he may lit.

13 And doth prepare his mortall darts, his arrowes keene and tharpe:
For them that doe me perfective,

whiles he dorn mitchiese warpt.

14 But loc though he in transil be

of his discrift forcast:

And of his misch efte once conceived,
yet brings forth nought at last.

in hope to hart his brother,

But he shall fall into the pit, that he digd up for other.

of him in whom it bred:

And all the mischiefe that he wrought fhall fall vpon his head.

17 I will give thankes to God therefore, that judgeth righteously:

And with my fong will praise the name, of him that is most hie.

Domine Deus noster. Pla. viij. T.S.

The Proplet confidering the excellent liberality, and fatherly providence of God towards man, whom he made as it were a God over all his work, giveth thanker, and is astonified with the admiration of the fame.

Sing this as the 3. Pfalme.
God our Lord how wonderfull,

whose fame furmounts in dignity, about the heatens cleare.

Euen by the mouthes of fucking babes, thou wilt confound thy foes;

For in these babes thy might is seene, thy graces they disclose,

3 And when I fee the heanens high, the workes of thine owne hand:

The Sunne, the Moone, and all the Starres, in order as they stand.

4 What thing is man, Lord, thinke I then that then doft him remember?

Or what is mans posterity, that thou dost him consider?

5 For thou hast made him little lesse,

then Angels in degree:
And thou haft crowned him also
with glory and dignity.

6 Thou halt preferr d him to be Lord of all thy workes of wonder:

And at his feete halt fet all things, that he should keepe them under.

7 As fheepe, and neate, and all beafts elfe that in the fields doe fee.le:

8 Fowles of the aire, fish of the fea, and all that therein breed.

9 Therefore must I say once againe, O God that art our Lord:

How famous and how wonderfull, are thy workes through the world!

ConfitebortibiDominePf.ix.T.S.

David giving thanker for his manifold victores received, defi eth tie fame wwonted helpe agains, again't his new enemies, and their malitiess at toginey to be defined.

Sing this as the & I falme.

Ith heart and mouth voto thee, Lord, will I fing laud and prayle:

And speake of all thy wondrons works, and them declare alwayes.

2 I will be glad and much reioyce, in thee O Lord most hie:

And make my fongs extoll thy name, about the starry skie.

Pfalme x.

For that my foes are driven backe. and turned vnto flight :

They fall downe flat, and are deftroid by thy great force and might. Thou haft revenged all my wrong.

my griefe and all my grudge: Thou doft with inflice heate my cause,

most like a righteous Judge. Thou dost rebuke the heathen folke,

and wicked to confound: That afterward the memory

of them cannot be found.

My foes thou hast made good dispatch, and all their townes destroyd: Thou hast their fame with them defac'd.

Through all the world fo wide. Know thou that he which is aboue,

for enermore thall raigne: And in the feat of equitie,

true indgement will maintaine.

With iuftice he will keepe and guide, the world and enery wight:

And fo will yeeld with equity, to euery man his right.

He is Protector of the poore, what time they be opprest:

He is in all advertirie. their refuge and their rest:

All they that know thy holy Name, therefore shall trust in thee :

Forthou forfakest not their suite, in their necessitie.

The second part. Sing Pfalmes rherefore vnto the Lord. that dwels in Sion hill:

Publish among all Nations his noble acts and will.

12 For he is mindfull of the blood of those that be opprest.

Forgetting not the afflicted heart, that feekes to him for reft.

13 Haue mercy Lord on me poore wretch. whose enemies still remaine: Which from the gates of death art wont

to raife me vp againe.

14 In Sion that I may fet forth

thy prayfe with heart and voyce: And that in thy faluation Lord, my foule may still rejoyce.

The heathen sticke fast in the pit, that they themfelues preparde: And in the net that they did fer,

their owne feete fast are snarde. God sheweth his judgements which were

for enery man to marke : (good When as you fee the wicked man

lie trapt in his owne warke.

17 The wicked, and the finfull men goe downe to hell for ener : And all the people of the world, that will not God remember.

18 But furethe Lord will not forget the poore mans griefe and paine: The patient people neuer looke for helpe of God in vaine.

19 O Lord arise, least men prenaile

that be of worldly might. And let the heathen folke receive

their judgement in thy fight. 20 Lord, ftrike fuch terrour, feare and dread

into the hearts of them, That they may know affuredly they be but mortall men.

Vt quid Domine.Pfal.x.T.S.

Hee complaineth of all the vivrongs which wootldly men vse because of their prosperity. vvhotherefore vvithout all feare of God , thinke they may doe all things uncontrouled He calleth for remedie against such, and is comforted with the hope thereof.

Sing this as the 3. Pfalme.

W Hat is the cause, that thou, O Lord, art now fo farre from thine: And keepest close thy countenance.

from vs this troublous time? The poore doe perish by the proud, and wicked mens defire:

Let them be taken in their craft, that they themfelues conspire.

For in the lust of their owne heart,

th'vngodly doth delight: So dorh the wicked prayle himfelfe.

and doth the Lord defpite. He is fo proud, that right and wrong

He setteth all apart: Nay, nay, there is no God, faith he for thus he thinks in heart.

Because his waies doe prosper still,

he dorh thy lawes negle & : And with a blaft doth puffe against

fuch as would him correct. Tufh, tufh, faith he, I haue no dread,

least mine estate should change : And why ? for all aduerfity

to him is very strange. His mouth is full of curfedueffe,

of fraude, deceit, and guile: Vnder his tongue doth mischiefe sit,

and trauell all the while. He lieth hid in waies and holes,

to flay the innocent: Against the poore that passe him by, his cruell eies are bent.

And like a Lion prinily, lies lurk ng in his den :

(If he may inare them in his net) to spoile poore simple men.

Io And for the nonce full craftily he coucheth downe, I fay :

II So are great heapes of poore men made by his strong power, his pray. The fecond pars.

12 Tufh, God forgetreth this, faith he, therefore may I be bold :

His coutenance is cast ande,

he doth it not behold. 13 Arife, O Lord, O God in whom

the poore mans hope doth rest: Lift up thine hand, forget not Lord, the poore that be opprest.

14 What blasphemy is this to thee, Lord, doft thou not abhorre it?

To heare the wicked in their hearts fay, Tush, thou carest nor for it.

But thou feeft all their wickednesse, and wel dost understand:

16 That friendleff: and poore fatherleffe are left into thy hand.

17 Of wicked and malicious men, then breake the power for euer:

That they with their iniquity may perish altogether.

18 The Lord shall reigne for evermore, as King and God alone:

And he will chase the heathen folke, out of his 'and each one.

19 Thou hearest (O Lord) the poote mens their prayers and request: (plaint

Their hearts thou wilt confirme vntill
thine eares to heare be preft.

To judge the poore and fatherleffe.

an I helpe them to their right:

That they may be no more oppreft
with men of worldly might.

In Domino. Plal.xj.T.S.

This Pfalme fivervesh fift vibrat affaults of temptation and anguift of minds he suffaced in perfecution. Next, he retoyeest that God sent him success macestite, declaring his instice as vivel in governing the good and viricked men, as the vibole viroll.

Sing this as the 3. Pfalme.

Trust in God: how dare ye then fay thus my foule vntill,

Fly hence as fast as any foule and hide you in your hill?

Behold the wicked bend their bowes, and make their arrowes preft,

To floor in fecret, and to hurt the found and harmelesse brest.

3 Of wordly hope all stayes were shrunkes and clearely brought to nought:

Alas, the just and righteous man, what euill bath h wrought?

4 But he that in his temple is, most holy and most hie:

And in the heavens hath his feate of royall maiestie,
The poore and simple mans estate

confidereth in his minde:

And fearcheth out full narrowly

the manners of mankinde.

7 And with a chearefull countenance
the righteous man will vie:

But in his heart he doth abhorre all fuch as mitchief- mule.

6 And on the finners cafteth inares, as thick as any raine:
Fire and brimftone, and whitle-windes thick,

appointed for their paine.

7 Ye fee then how a righteous God

doth righteousnesse imbrace:
And to the just and vpright man
shewesforth hispleasant face.

Saluum me fac. Pfal.xij.T.S.

The Prophet seeing the miserable decay of all good order, defireth God speedily to send reformation. Then comforted with the assurance of Gods helpe and promises, concludeth that when al orders are most corrupted, then God will deliver his. Sing this as the 3. Pfalme.

H Elpe Lord for good and godly men doe perish and decay.

And faith and trueth from wordly men, is parted cleane away.

2 Who fo doth with his neighbour talke, his talke is all but vaine:

For enery man be thinketh how

to flatter, lie, and faine.
3 But flattering and deceitful lips.

and tongues that be so flout,
To speake proud words & make great brags,
the Lord soone cuts them out.

4 For they fay still, we will prevaile, our tongues shall vs extoil:

Our tongues are outs, we ought to speake, what Lord shall vs controll?

5 But for the great complaint and cry of poore men and opprest,

Arise will I now faith the Lord, and them restore to rest.

6 Gods word is like to filuer pure, that from the earth is tride:

And hath no leffe then feuen times in fire bene purified.

7 Now fince thy promife is to helpe, Lor tkeepe thy promife then: And fatte vs now and euermore

from this ill kinde of men.

8 For now this wicked world is full

of mischiefes manifold, When vanity with mortall men fo highly is extold.

Víque quo Domine. Psal.xiij.T.S.

Dauid, as it vuere ouercome with afflictions, flyeth to God his onely refuge, and encouraged through Gods promifes, hee conceiveth confidence againg the extreame horoust of death.

Sing this as the 3. Pfalme.

H Ow long wilt thou forget me Lord?

Shall I ne'er be remembred?

How long wilt thou thy vifage hide,

as if thou wert offended?

In heart and minde how long fhall I with care tormented be?

How long eke shall my deadly foe thus triumph ouer me?

3 Behold me now O Lord my God, and heare me fore oppteft:

Lighten mine eyes least that I sleepe, as one by death possest.

4 Least thus mine enemie say to me, behold I doe preuaile:

Least they also that hate my soule reloyce to see me quaile.

But from thy mercies and goodnes

my hope shall never start: In thy reliefe and saving health,

right glad shalbe mine heart.
6 I will give thankes ynto the Lord,

and praifes to him fing:
Because he hath heard my request,
and granted my withing.

Dixitinsipiens. Psal.xiiij. T. S.

He describes the wrickednesse of men, so growne to such licenticassings, that Ged was brought to writer contempt, for which albeit he was greatly greeved, yet personaded that Ged wrould redresse in, he is comforted.



They went all wide and were corrupt, and truely there was none:

That in the world did any good, I fay there was not one.

4 Is all their indgement fo far loft, that all worke roif hiefe ftill: Eating my people even as bread.

not one to leeke Gods will?

(5) When they thus rage, then finddenly great feare on them shall fail:

For God deeth love the righteous men,

and will maintaine them all.
Ye mocke the doings of the poore,
to their reproach and fliame:

Because they put their trust in God, and call upon his name.

But who shall give thy people health, and when wilt thou fulfil: The promise made to Israel

from out of Sion hill?

8 Euen when thou shalr restore againe such as were captine lad:
 Then I acob shall therein rejoyce,

and Ifrael shalbe glad.

Domine quis? Plal.xv. T.S.

Here'is taught why God chofe the levves his peculiar people, and placed his temple among them, within was that they by liking uprightly, micht wistensfe, that they wire his boly speciall people.

Sing this as the 3. Pfalme.

O Lord within thy tabernacle who shall inhabite still? Or whom will thou receive to dwell in thy most holy hill?

The man whose life is vncorrupt,

whose workes are just and straight:
Whose heart doth thinke the very trueth,
whose tongue speakes no deceit.

3 Nor to his neighbour doth none ill in hody, goods, or name: Not willingly doth moone falferales

which might impaire the fame.

4 That in his heart regarderh not

malicious wicked men,
But those that love and feare the Lord
he maketh much of them.

5 His outh and all his promifes that keepeth faithfully: Although he make his couenant to.

that he dorn lofe thereby.

6 That puttern not to vfury

his money, and his coine:

Ne for to hart the innocent,
doth bribe or elfe purloine.

7 Who fo doth all things as you fee, that here is to be done.

Shall never perish in this world, nor in the world to come.

Conferua me. Pfal.xvj.T.S.

David prayeth to God for succour, not for his worker but for his faiths sake, protessing that he hateth all isolatrie, taking God onely for his comfort and filicitie, who suffereth his to lacke nothing.

Sing this as the 14 . I falme.

Ord keepe me for I trust in thee, and doe confesse indeed,

Thou art my God, and of my goods
O Lord thou hash no neede.
2 I give my goods vnto the Saints

that in the world doe dwell:

And namely to the faithfull flocke
in vertue that excell.

3 They shall heape for rowes on their heads, which runne as they were mad. To offer to the Idoll Gods; alas it is too bad.

4 As for their bloody facrifice,

an i offrings of that fort:

I will not touch nor yet thereof
my lips shall make report.

5 For why? the Lord the portion is of mine inheritance:
And thou art hee that doft maintaine

my rent, my lot, my chance.
The place wherein my lot didfall,

in beauty did excell:

Mine heritage affigne to me

doth please me wondrous well.

7 I thanke the Lord that caused me

to understand the right:
For by this meanes my fecret thoughts

doe reach me enery night.

8 I fet the Lord ft ll in my fight, and trust him over all:

For he doth fland on my right hand, therefore I fhall not fall,

9 Where

- Wherefore my heart and tongue alfo, doe both reloyce together:
- My flefh and body reft in hope, when I this thing confider.
- Thou wilt not leave my foule in grave. (for Lord thou 'ourft me) Nor yet will give thy holy one corruption for to fee.
- But wilt teach me the way to life, for all recasure and store.
- Of perfect loy are in thy face, and power for evermore.

Exaudi Domine. Plal. xvij. T.S.

Here he complaineth to God of the cruell pride and arrogancie of Saul voho rageth writhout any eause, sherefore he desireth God to revenge his sunocenese and deliver him.

Sing this as the 3 Pfalme.

O Lord gine · are to my inft caufe, artend when I complaine:

And heare the prayer that I put forth with lipps that doe not faine.

- And let the judgement of my cause proceede allwaye: from thee:
- And let thine eyes behold and cleare this my timplicitie.
- Thou haft well tride me in the night, and vet couldft nothing finde.
- That I have tpoken with my tongue, that was not in my minde.
- As for the workes of wicke I men. and path, peruerfe and ill,
- For lone of thy most noly word, I have refrained ftill.
- i hen in the paths that be moft pure, Pay me Lord and proferue:
- That from the way wherein I walke my fteppes m y neuer (wirne.
- 6 For I doe call to thee, O Lord, furely thou wilt meaile:
- Then he are my pray re, and weigh right well th wordes that I have faid.
- O thou he Saui mr of all them that put their truit in thee :
- Declare thy ltrangin on them that fourne against thy Maiestic.
- Okeape me Lord, as thou wouldft keepe the apple of thine eye:
- And vader covert of thy wings defend me tecretly.

The Second part.

- 9 From wicked men that trouble me, and dayly me annoy:
- And from my foes that goe about my foule for to deftroy.
- 10 Which wallow in their worldly wealth, fo full and eke fo far :
- That in their pride they doe not spare to speake they care not what.
- II They lie in waite where I should patfe, with craft me to confound:
- And muting mischiefes in their mindes. to cast me on the ground,

- 12 Much like the Lyon greedly ! that would his prey embrace :
- Or lurking like a lyons whelpe within some secret place.
- 13 Vp Lordwith halt preuent my foel and catt him at my feete:
- Saue thou my foule from the ill man. and with the foord him imite.
- 14 Deliuer me Lord by thy power, out of thefe ty ants hands:
- Which now to long time reigned have and kept vs in their bands.
- 15 I meane from worldly men, to whom all worldly goods are rife;
- That have no hope or part of loy. but in this pretent life.
- 16 Thou of thy store their bellies fill'A with pleasures to their minde :
- Their chil aren haue enough, and leaue to theirs the rest behinde.
- 17 But I shall with pure conscience, behold thy gracious face :
- So when I wake I shall be full of thine image and grace.

Diligam te Dom. Plal. xvii. T.S.

Dauid giveth thankes, entring into his kingdome extelling the maruilous graces of God in his preservation: wherein is the image of Cortita Kingdome, which Shall conquere through Christ, by the unspeakable love of God, though all the vvorld refist.



force I must love thee : Thou art my ca-

file and defence in my nec. ditie.

God, my rocke, in whom I truft, the

worker of my wealth : My refuge, buckler

- and my sh'eld the horre of all my health.
- when I fing land onto the Lord. most worthy to be seen'd.
- Then from my foes I am right fure that I thall be prefern'd.
- The pargs of death did compatte me. and bound mee ery where:
- The flowing wants of wickednesse did put me in great feare.
- The flie and fubrill fnares of hell ware round about me let :

And for my death there was prepar'd a deadly trapping net.

I thus befer with paine and griefe, did pray to God for grace,

And he foorthwith did heare my plaint out of his holy place.

Such is his power, that in his wrath, he made the earth to quake:

Yea, the foundations of the mount

of Bafan for to Shake. And from his nottrils came a smoake,

when kindled was his ire: And from his mouth came kindle coales, of hot confuming fire.

9 The Lord descended from about;

and bowed the heavens hie: And underneath his feete he cast the darkenesse of the skie.

10 On Cherubs and on Cherubins full royally he rode:

And on the wings of all the windes came flying all abroad.

The second part. 11 And like a den moit darke he made his hid and fecret place:

With waters blacke, and ayrie clouds, enuironed he was.

12 But when the prefence of his face in brightnesse shall appeare: The clouds consume, and in their stead,

come haile and coales of hre.

13 The fiery darts and thunder-bolts, difperfethem here and there:

And with his often lightenings he puts them in great feare.

14 Lordat thy wrath and threatnings, and at thy chiding cheare, The fprings and the foundations

of all the world appeare. 15 And from about the Lord fent downer

to fetch me from below: And pluckt me out of waters great,

that would me overflow. 6 And me delinered from my foes,

That would have made not rail: Tea, from fuch fues as were too throng for me to deale withall.

17 They did prevent me to oppreffe. in time of inv great griefe: But yet the Lord was my defence,

my fuccour and reliefe. 13 Hebrought me foorth in open place,

whereas I might be free : Andkept me fafe because he had

a fauour vnto me.

2) And as I was an innocent, fo did he me regard: And to the cleant elle of my hands he gave me my reward.

20 Forthat I walked in his wayes, and in his paths have trod:

And have not wanered wickedly againt the Lord my God.

The third part. 21 But enermore I have respect to his law and decree:

His statutes and commandements. I cast not out from me.

22 But pure and cleane and vncorrupt; appear'd before his face : And did refraine from wickednesse,

and finne in any cafe. 23 The Lord therefore will me reward.

as I hau done a right: And to the cleanneile of a y hands,

appe-ring mints ught. 24 For Lora with mim that holy is wilt thou be holy to:

And with the good and vertuous man; right vertuoully wilt doe.

25 And to the louing and elect thy love thou wilt referue: And thou wilt yfe the wicked men.

as wicked men deferue. 26 For thou doest faue the simple folke;

in trouble when they lie: And doest bring downe the countenance of them that looke full hie.

27 Th Lord will light my candle fo that it in all shine full bright: The Lord my God will make alfo

my darkenesse to be light. 28 For by thy helpe an hoaft of men discomfit Lord I thall:

By thee I scale and ouerleape the strength of any wall.

29 Vnspotted are the wayes of God, his word is par ly tride,

He is a fure defence to fuch As in his faith abi le.

30 For who is Golexcept the Lord ; for other there is none:

Or . Ife who is oranipotent faning our Godalone?

The fourth part,

31 The Lord that girdeth me with strength. is he that I doe meane: That ali the wayes wherein I walke

doch euermore keepe cleane.

32 That made my feete like to the Hartel in fwiftnesse of my pace :

And for my furctie brought me footth into an open place.

33 He did in order put my hands, to battell and to fight : To breake in funder barres of braffe

he gaue my arme the might. 34 Thou tracheft me thy fauing health,

thy right hand is my tower: Thy lone and familiarity

dothitill increase my power, 35 And under me thou makeft plaine

the way where I should walke: So that my feete fhall never flip, nor flumble at a balke.

36 And fiercely I purfue and take my foes that me annoid:

And from the field doe not returne, till they be all destroyed.

37 So I suppresse and wound my foes that they can rife no more;

For at my feete they fall downe flat, I strike them also fore:

38 For thou doeft gird me with thy firength to warre in such a wife:

That they be all scattered abroad that vp against me rise.

39 Lord thou hast put into my hands, my mortall enemies yoke:

And all my foes thou doest deuide, in funder with thy stroke:

40 They call'd for helpe, but none gaue care, nor helpt them with reliefe:

Yea, to the Lord they call'd for helpe, yet heard he nor their griefe.

The fith part.

'41 And fill like dust before the winde, I drive them under feet:

And sweepe them out like filthy clay, that sticketh in the street,

42 Thou keep'ft me from fedicious folke that full in strife be led:

And thou doest of the heathen folke, appoynt me to be head,

[43 A people strange to me vnknowne, And yet they shall me serue:

And at the first obey my word, whereas mine owne will swerue.

44 I shall be irkesome to mine owne, they will not see my light:

But wander wide out of the way, and hide them out of fight,

45 But bleffed be the living Lord, most worthy of all prayse:

That is my rocke and saving health

That is my rocke and fauing health, praifed be he alwayes.

46 For God it is that gaue mee power reuenged for to be:

And with his holy word subdude the people vnto me.

47 And from my foe deliuered me, and fet me higher then those:

That crull and vigodly were, and vp against me rose:

48 And for this cause, O Lord my God, to the give thanks I shall:

And fing out praises to thy name, among the Gentiles all.

49 Thou gauest great prosperity, vnto the King I say: To Dauid thine anounted King,

and to his feede for aye.

Cœli enarrant.Pfal.xix.T.S.

Hee movieth the faithfull to glorific God by the vortemanship, proportion, and ornaments of the heavens, and by the live vorberein God is re-usaled familiarly to his chosen people.

Sing this as the 14. Pfalme.

The heavens and the firmament,
doe wondroufly declare:

The glory of God ommoorent, his workes and what they are.

The wondrous works of God appears by enery dayes fuccesse: The nights likewise which their race runne.

The nights likewife which their race runne, the felfe fame thing expresse. There is no language, tongue or speech, where their sound is not heard:

In all the earth and coastes thereof, their knowledge is conferd.

4 In them the Lord made for the funne, a place of great renowne:

Who like a bridegroome readietrime, doth from his chamber come.

5 And as a valiant champion, who for to get a prife:

With ioy doth hafte to take in hand, fome noble enterprise.

6 And all the skie from end to end, he compaffeth about:

Nothing can hide it from his heate, but he will finde it out.

7 How perfect is the law of God, how is his couenant fure?

Converting foules and making wife the simple and obscure.

8 Inft are the Lords commandements, and glad both heart and minde:

Bis precepts pure and gineth light to eyes that be full blind.

9 The feare of God is excellent, and doth endure for ever:

The indgements of the Lord arc true, and righteous altogether.

Io And more to be imbrac'd al " ayes, then fined gold I fay:

The hony and the hony combe, are not fo fweete as they.

to have God in regard;
And in performance of the fame,

And in performance of the fame,
there shalbe great reward.

12 But Lord whate irithly man doth know

the errours of this life?
Then cleanle my foule from fecret finnes,
which are in me most rife.

13 And keepe methat prefumptious finnes preuaile not ouer me:

And then shall I be innocent and great offences slee.

14 Accept my mouth and eke my heart, my words and thoughts each one:

Formy redeemer and my strength, O Lord thou are alone,

Exaudite Deus. Pfal, xx. T.S.

The people play to God to heare their King, and receiue his factflee, which he effected before he were to batted againft the Ammonites, declaring that the heathen put their truft in borfer, but they truff only in his Name: wherefore the other final full, but the King and his people final fund.

Sing this as the 14. Pfalme,

N trouble and educrfitie, the Lord God heare thee still:

The maiestie of Iacobs God, defend thee from all ill.

And fend thee from his holy place his helpe ar every need: And to in Sion flablish thee.

and make thee ftrong indeed.

B 2 3 Rement

3 Remembring well the factifice,

And to reselve right thankefully the burnt offrings each one:

4 According to the hearts define, the Lord grant ento thee:
And all hy counfell and denice full well performe may be.

5 We shall rejoyce when thou vs fauch, and our banners display:

Vnto the Lord which thy requests fulfilled hath alway.

6 The Lord will his anounted faue, I know we'll by his grace:

And fend him b alth by his right hand, out of his h ly place.

7 Inchariors fome pur confidence, and fome in horfes truft: But we remember God our Lord,

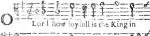
that keepeth promife inft.

They fall downe flar, but we doe rife,

and stand up stedfastly:
Now saue and helpe vs Lord and king,
on thee when wee doe crie.

Domine in virtute. Plal. xxj. T.S.

Datal in the person of the people praised God for the vistory guen them against the Systam and Amountains, and 1 volten see vow is consumed visit the evolution of Ammen, 1 Sam. 3. and indued voits to manifold descript God.



thy firength and the power? How vehe-

mently doeth he reloyce in thee his Saui-

merity doesn he reloyce in thee als saur-

our ? 2. or then hast given vnto him his

go lly hearts defire; To him nothing

hast thou den ed, of that he did require.

3 Thou didft prementh him with thy gifts, and bloomings manifold:

And it on half fer upon his head, a crowne of perfect gold.

4 And when he asked life of thee, thereof how matift him fure, To him long life, year in he a life, as en in frould endure.

Great s his glory by thy helpe, thy penefics and side:
Great worship and great honour both; thou halt vpon him laid:
6 Thou halt viu him f-licity,
that never fhall decay:
And with thy cheerefull countenance.

wilt comfort him alway,

7 For way? the king doth strongly trust in God for to preuaile:

Ther-fore his goodnesse and his grace, will not that he shall quaite:

8 But let thine enemies feele thy force, and those that thee withltand:

Finde out thy foes, and fet them feele, the power of thy right hand.

9 An Ilike an Ouen burne them Lord in firry trame and fume;

Thine anger thall deftroy them all, and fire shall them consume.

10 And shou wilt root out of the earth, their truit that thould encrease, And from the number of thy folke, their feed of hall end and cease.

12 For why? much mischiefe they doe muse.
against thy holy name:

Yet did they faile, an I had no power, for to performe the tame.

12 But as a marke thou shalt them fet, in a most open place:

And charge thy bosy firings readily against thine enumies face.

13 Be thou exalted Lord therefore, in the ftrength energy noute:

So fhall we fing right folemnely, praifing thy might and power,

Deus Deus meus. Pfa. xxij. T.S.

David complaineth of his desperate extremities, and declareth whereby hee reconceth himselfe from temptation. Vader but yerfon Criss is figured.

Sing this as the 21 Psame.

God my God wherefore doeft thou forfake me vtterly;

And helpeft not when I doe make, my great complaint and crie.

To thee my God even all day long,
I doe both crie and call;

I cease not all the night and yet thouhearest not at all.

3 Euen thou that in thy fanctuary, and holy place doest dwest:
Thou are the comfort and the ioy,

and giory of Ifrael.

And he in wh mour fathers old,
had all their hop, for cuer.

had all their hop, for ever,

And when they put their trust in thee,
fo didft thou hem deliver.

They were delivered ever when they called on thy name:

And for the faith they had in thee, they were not put to fhame.

6 But now I am become a worme, more like then any man: An our cast whom the people fcorne,

with alith spight they can.

And modespile, as they behold.

me walking on the way:

They grin, they mow, thy nod their heads, and in this wife they fay:

Tis man did glory in the Lord, his fauour and his lone:

Let him redeeme and help him now, his power if Le will proue. But Lord, our of my mothers wombe

I came by thy behelt: Thou didft preferue me still in hope,

while I did fucke her breft. 10 I was committed from my birth,

with thee to have aboad: Since I was in my morhers wombe: thou haft beene euer my God,

The second part:

II Then Lord depart not now from mee. in this my wretched griefe :

Since I have none to be my helpe, my fuccour and reliefe.

12 So many buls doe compasse mee. that be full ftrong of head: Yea, buls to fat, as though they had

in Baien field beene fed.

13 They gape vpon mee greedily, as though they would me tlay :

Much like a lyon roaring our, and ramping for his prey.

14 But I drop downe as water thed. my toynes in funder breake :

15 My heart doth in my body melt like waxe against the heate.

16 And like a porfhear I drieth my ftrength. my tongue it cleaueth fath

Vnto my lawes, and I am brought to dust of death at last.

17 And many dogs doe compasse me. and wicke I counfell eke

Conspire against me curseally, they pierce my hands and feete.

13 I was tormented, fo that I might all my hones have told;

Yet ftill vpon mee did they looke. and fill they mee behold:

19 My garments they divided eke in parts among them all : And for my cost they did cast lots.

to whom it might befall.

20 Therefore I pray thee be not farre from me at my great neede :

But rather fish thou art my ftrength, to help mee Lord make speede.

21 And from the sword Lord faue my foule by thy might and thy power:

And keepe my foule, thy darling deare from dogs that would denoure. 22 And from the Lyons mouth that would

me all in funder thiner : And from the hornes of Vnicotnes Lord fafely mee deliuer.

23 And I shall to my brethren all thy maiesty record :

And in thy Church shall praise the name of thee the living Lord. The third part.

24 All yee that fearehim praise the Lord, thou laceb honour him:

And all yee house of Israe! with reuerence worthip him.

25 For he despiseth not the poore. he turneth not away,

His countenance when they doe call. but graunteth to their crie.

26 Among the flocke that fearethe Lord? I will therefore proclaime Thy praise and keepe thy promise made

for ferting forth thy name.

27 The poore shall ease and be suffic d,

and those that doe their dener To know the Lord and praise his name, their hearts shall live for ener.

28 All coasts of earth shall praise the Lord.

and turne to him for grace: The heathen folke thall worthip him

before his bleffed face. 29 The kingdome of the heathen folke

the Lord shall have therefore : And hee shall be their governour, and king for euermore.

30 The rich men of his goodly gifts fhall feede and tafte also:

And in his presence worship him, and bow their knees full low.

31 And all that shall goe downe to dust, of life by him mutt rafte :

My feede fhall ferue and praife the Lord, while any world fhalf lafte.

32 My feede shall plainely shew to them that shall be borne hereafter. His juffice and his righteoufneffe, and all his workes of wonder.

Dominus regit. Psal.xxiij. W. W.

David having tryed Gods manifold mercies divers times . gathereth afferance that God will continue his goodnesse for ener.

Sing this as the 21 Pfalme.

He Lord is onely my support, and he that doth mee feede : How can I then lacke any thing whereof I stand in neede:

2 He doth mee fold in coates most fafe : the tender graffe falt by :

And after drives mee to the streames. that runne most pleasantly.

And when I feele my felfa neere loft. then doth he mee home take, Conducting mee in his right paths,

euen for his owne name fake.

4 And though I were even at deaths doore. yet would I feare none ill : For with thy rod and theapheards crooke

I am comforted ftill.

Thou hast my table richly decke in despight of my foe:

Thou batt my head with balme refresht, my rup doth onerflow. And anaily while breath doth laft,

Thy grace shall me desend: And in the house of God will I my life for cuer fpend.

Bnother

Another of the same by Th. Stern.

Sing this as the 21 Rfalme.

M Y shephcard is the living Lord,
nothing therefore I neede:
In pastures faire, with waters calme

he fets me for to feede.

He did convert and glad my foule,

and brought my minde in frame:
To walke in paths of righteousnesse,
for his most holy name.

3 Yea, though I walke in vaile of death; yet will I feare none ill;

Thy rod thy flaffe doth comfort me, and thou are with me ftill,

4 And in the prefence of my foes, my table thou fhalt foread:

Thou fhalt, O Lord, fill full my cup, and eke anoynt my head,

Through all my life thy fauouria fo frankely shewed to me:

That in thy house for enermore my dwelling place shall be.

Domini est terra. Psal.xxiiij.I.H.

The grace of God being novo vitered in the temple more glorius then before into tadernade. David vith exclamation, fetteth forth the bonour thereof, mooning the confideration of the eternal maniforn prepared in heaven, volvereof this vivas a figure.

Sing this as the 21. Pfalme.
The earth is all the Lords, with all her store and furniture:
Yea, his is all the world, and all

that therein doth endure.

For he hath fastly founded it:

aboute the fea to ftand:
And laid alow the liquid flouds,
to flow beneath the land.

3 For who ishe, O Lord, that fhall afcend into thy hill?

And passe into thy holy place, there to continue still?

4 Whose hands are harmelesse, and whose no spot there doth desile: (heart, His soule not set on vanitie.

who hath not fworne to guile.

5 Him that is fuch a one, the Lord fhall place in bliffefull plight: And God his God and Saujour,

fhall yeeld to him his right.

6 This is the broad of trauellers

in feeking of his grace:
As Iaakob did the I fraclites,
in that time of his race,

7 Yee Princes open your gates, stand ope the enerlasting gate:

For there shall enter in thereby the king of glorious state.

8 What is theking of glorious state? the strong and mightie Lord:

The mightie Lord in battell ftour, and tryall of the fword.

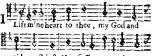
9 Yee Princes open your gates, standope

the quarlafting pate:
For there shall enter in thereby
the King of glorious state,

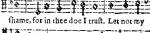
10 What is the Ring of glorious state y the Lord of hoasts hee is: The Kingdome and the royalty of glorious state is his.

Ad te Domine. Pfal, xxv, T.S.

David grieved at his sinne and malicious enemies, most ferwently prayeth for forgivenesse, especially of such sinnes as he committed in his youth.



guide most iust. Now suffer me to take no



foes rejoyce, nor make a scorne of mee:

1 9 9 9 9 9 0 5 5 Z

And let them not be ouerthrowne, that

put their truft in thee.

But shame shall them befall, which harmethem wrongfully

Therefore thy paths and thy right wayes water me Lord descry.

4 Direct me in thy trueth, and teach me I thee pray: Thou art my God and Saujour, on thee I waite alway.

5 Thy mercies manifold I pray thee Lord remember : And eke thy pitic plentifull,

for they have beene for ener.

6 Remember not the faults

and fraitly of my youth: Remember not how ignorant

Remember not how ignorant I have beene of thy truth,

Nor after my deferts
let meethy mercy finde:
But of thine owne benignitie
Lordhaue mee in thy minde;
7 Bis mercies is full (weet,

his trueth a perfect guide : Therefore the Lord will finners teach

and fuch as goe afide,

8 The humble he will teach

his precepts for to keepe: He will direct in all his wayes

the lowly and the meake.
For all the wayes of God

are trueth and mercie both, To them that keep his restament, the wintesse of his troth. The fecond part.
To Now for thy holy Name,
OLord I the intreat:

To grant me pardon for my finne, for it is wondrous great. I Who so doth feare the Lord,

the Lord doth him direct: To leade his life in such away:

as he doth best accept.

12 His soule shall evermore, in goodnessed well and stand:
His seede and his posterity.

inherit shall the land.

13 All those that seare the Lord,

And vnto them he doth declare, his Will and Testament,

14 Mine eyes and eke my heart, to him I will aduance: That pluckt my feet out of the mare,

That pluckt my feet out of the inare of finne and ignorance:

15 With mercie me behold,

rothee I make my mone:
For I am poore and defolate,
and comfortleffe alone.

x6 The troubles of my heart, are multiplied indeed: Bring me out of this miferie, necessitie and need;

57 Behold my ponertie, mine anguish and my paine; Remit my sinne and mine offence, and make me cleane againe.

18 O Lord, behold my foes, how they doe ftill increase: Purfuing me with deadly hate, that faine would live in peace.

19 Preferue and keepe my foule, and eke deliver me: And let me not be overhrowne, because I trust in thee.

ne from mine enemies thend, Because I looke as one of thine, that thou thousaft me defend:

and fend them force reliefe;

I meane thy chosen Israel, from all their paine and griese,

Iudica me Dom. Pfal.xxvj.I.H.

Daud iniurously oppressed and helplesse, yet assured of his integrity to Saul, callesh God to defend him causselsse assured he had been to be in the company of the faithfull in the congregation of God, when he was banssed by Saul, promising godly his, open praises, thankelgiung and sarrice for his deliverance.

Sing this as the 14. Pfalme.

Ord be my judge, and thou shall fee,
my pathes be right and plaine:

I truft in God, and hope that he,

will strength me to remaine,
Prooue me my God I thee defire,

my wayes to featch and trie: As men doe prooue their gold with fire, my reines and heart elpie. 3 Thy goodnesse laid before my face. I durit behold alwayes:

For of thy truth I tread the trace, and will doe all my dayes.

I doe not lust to harmt or vie,
with men whose deeds are vaine;

To come in house I doe refuse, with the deceirfull traine.

I much abhorre the wicked fort, their deeds I doe despise:

I doe not once to them refort, that hurtfull things deuise.

6 My hands I wash and doe proceed, in works to walke vpright;

Then to thine altar I make speed, to offer their in fight.

7 That I may speake and preach the praises that doth belong to thee:

And fo declare how wondrous wayes, thou hast beene good to mee.

O Lord thy house I loue most deare, to me it doth excell:

I have delight and would be neere. whereas thy grace doth dwell.

9 Of that not vp, my foule with them, in finne that take their fill:
Nor yet my life among those men,

that feeke much blood to fpill.

10 Whose hands are heapt with craft and guile
their lips thereof are full,

And their right hand with wrench and wile for bribes doth pluck and pull.

my time and dayes to ferue: Have mercy Lord and medefend.

fo that I doe not fwarue,

12 My foot is staid for all assayes,
it standesh well and right:

Whereforeto God will I give prayle, in all the peoples fight.

Dominus illum. Psal.xxvij.I.H.

Dauid deliwered from great perill, giveth thanket, wherem wve fee his constant faith against the assaults of all enemies, and the end with he defireth to live, and to be deliwered: Then he exherg teth to faith, and to attend upon the Lord.

Sing this as the 18. Pfalme.

The Lord is both my health and light, thall man make me difmaid?

Sith God doth gine me strength and might, Why thould I be afraid?

2 While that my foes with all their strength begin with me to braule:

And thinke to eate me vp, at length themselues have caught the fail.

3 Though they in campe against me lie, my heart is not afraid;

In bartell pight if they will trie, I truft in Godfor ail.

One thing of God I doe require, that he will not denie:

For which I pray and will defire, till he to me apply,

That I within his holy place, my life throughout may dwell; To fee the beauty of his face,

and view his temple well: In time of dread he shall me hide, within his place most pure,

And keepe me fecret by his fide, as on a rocke most fure.

 At length I know the Lords good grace, fhall make me firong and Pout;
 My foes to folle and cleane deface,

that compaff: me about.

8 Therefore within his house will I, give secrifice of prairie: With Plaimes and Songs I will apply,

to laud the Lord all wayes,

The second part.

9 Lord heare the voyce of my request, for which to thee I call:

Have mercy Lord on me opprest, and send me helpe withail.

10 My heart doth knowledge vnro thee, I fue to have thy grace:

Then feeke my face fay it thou to me, Lord I will feeke thy face.

11 In wrath turns not thy face away, nor father me to flide:

Thou art my helps still to this day, be still my God and guide.

12 My paren's both their fonne forfooke, and cast me off at large:

And then the Lord himselfe yet tooke, as,me the care and charge.

13 Teach me, O Lord, the way to thee, and lead me on forth right:

For feare of such as watch for me, to trap mail they might.

14 Doe not betake me to the will, of them that be my foes: For they furmife against me still,

falle witnesse to despose.

15 My heart would faint but that in me this hope is fixed fast;

The Lord Gods good grace shall it see, in life that aye shallash.

16 Trust fill in Go t whose whole thou art, his will abide thou wast:

And he (hall ease and strength thy heart, if thou in him doe trust.

Adte Domine. Plal. xxviii. T.S.

Design in flowe and penfurnifetific Gold difference rad by weaked men, her curth for verticance against them, and being affired that Gold hath teath on his he commendethall the faithfull to his tution.

Sing this as the 21 Pfalme.
Thouse, O Lord my firength and flay,
the fuccion which i craus:
Regly? me not lost I be like

To them that goe to grave.
The voyeg of thy fup diant heare,
the ento thee doth crie,

To her. I left vo my hands voto

Répute me not among the fort of wicked and perus it: That speake right faire unto their friends, and thinke full ill in heart.

4 According to their handy worke,

as they deferte indeed.

And after their inventions,
let them seceive their meed.

5 F.r they regard nothing Gods word, his law, ne yet his lore: Therefore he will them and their feed, defrey for enermore.

To render thankes viito the Lord.

how great a caufe hane I?.

My voyce, my prayer and my complaint, that heard to willingly.

7 He is my shield and fortifude, my bucklet in diffresse,

My hope my health, my hearts reliefe, my fong shalthim confesse,

8 He is our firength and our defence, our enemies to relife:

The health and the faluation, of his elect by Christ.

9 Thy people and thy heritage, Lord bleffe, guide and preferre: Increase them Lord and rule their hearts, that they may neuer fuerue.

Afferte Domino. Plal. xxix. T.S.

Dand exhoteth Princes, (who for the most part thinks there is no God) at the least to fear him for the thinders and temptly, for fear whereoff all creatures tremble. And albeit in threatneth finners, yet it mounth his topraise his name, Sing the set the 30 Plane.

G lue to the ford ye Potentates, ye rulers of the world, Give ye all prayle, honout and ftrength,

vnto the living Lord.

2 Gine honour to his holy name.

and honour him alone: Worship him in his maiestie, within his noly throne.

3 His voyce doth rule the waters all, eu. n as himfelfe doth pleafe He doth prepase the thunder-claps.

and gonernes all the feas.
The voyce of God is of great force?

An i wondrous excellent: It is most mightie in effect,

and most magnificent.
The voyce of God doth rend and breake?

the Cedar trees fo long: The Cedar trees of Lebanus,

which are most high and strong.

And makes them leape like as a calse,
or els the Vnicorne:

7 Not onely trees but mountaines great, whereon the trees are borne.

8 His voycedinides the flames of fire, and thakes the wilderneffe:

and thakes the wilderneffe:

that valled is Cades.
5 It makes the hindes for feare to calue,

and makes the couert plaine:
Then in his temple cuery man,
his glory doth proclaime.

10 The Lord was fer about the flouds, ruling the raging fea:

So shall be reigne as Lord and King, for ever and for aye.

II The

Tr The Lord will give his people power, in vertue to encrease:

The Lord will bloffe his chosen folke, with enerth string peare.

Exaltabo te Domine Pf.xxx.T.S.

When David should dedicate his house to the Lord, he fill extreme sicke, without all lope of life, and therefore a sice recovery bethanketh God, exharting others to doe the like, and to learne by him that God's rather merafield then severe towards hit, also that adversignt solaine: Then he prayeth and promise to prayse God for ever.



in all my paine and griefe, Thon gauest an

Hotelotelo

eare and didft prouide to eafe me with reliefe.

3 Of thy good will thou hast call'd back

my foule, from hell to fane:
Thou lidft reviue when ftrength did lacke,
and kep'ft me from the grave.

Sing prayle ye Saints that prooue and fee the goodnes of the Lord.

In memory of his maiestie, reioyce with one accord.

'5 For why ? his anger but a space doth laft and flacke againe :

But in his fauour and his grace, alwaies doth life remaine.

Though gripes of griefe and pangs full fore fhall lodge with vs all night:

The Lord, to joy shall vs restore, before the day be light,

6 When I enjoy'd this world at will, this would I boaft and fay:

Tufh, I am fure to feele none ill, this wealth fhall not decay.

7 For thou. O Lord, of thy good grace, baft tent me firength and aid:

But when shou turn oft away thy face, my minde was fore difm-id.

Wherefore again yet did I crie, to thee, O Lord of tright:

My God with plaints I did apply, and prayd bot, diviand night, 9 What gains is in my blood, fayd I,

if death destroy my da, es?

Doth dust declare thy maiestie ? or yet thy trueth doth prayse? 10 Wherefore my God some pitty take OLord, I thee desire :

Doe not this simple soule for sake; of helpe I thee require.

It Then didft thou turne my griefe and woe into a cherefull voice:

The mourning weed thou tookst me fro, and mad'k me to reioyce.

12 Wherefore my foule vnceffantly, fhall fing vntothy prayle,

My Lord my God, to thee will I, give laudand thankes alwaies.

In te Domin.speraui.Ps.xxxj.T.S.

Datid deliuered from great danger, flewweth firstwhat meditation hee had by the power of faith, when death wurd before his eye, and how a the favour of God's altwaies ready to those that feare him. Hee exhorted the faithfull to trusk in God, because he preserved here.

Sing this as the 18. Pfalme.

O Lord, I put my trust in thee, let nothing worke.me shame,

As thou art iust deliaer me, and set me quite from blame.

2 Heare me, O Lord, and that anone, to helpe me make good speed.

Be thou my rocke and house of stone, my fence in time of need,

For why? as flones thy flrength is tride, thou art my fort and tower:

For thy names take be thou my guide, and lead me in thy power.

4 Plucke foorth my feet out of the fnare, which they for me have laid:

Thouartmy Arength, and all my care is for thy might and aid.

5 Into thy hands Lord I commitmy fpirit which is thy due.

For why? thou hast redeemed it, O Lord my God most true.

6 I hate such folke as will not part, from things to be abhord:

When they on wifles fet their heart, my trust is in the Lord.

7 For I willing thy mercy joy,
I fee it Joth excell:

Thou feeft when ought would me annoy; and knoweft my foule full well.

8 Thou hast not left me in their hand,

that would me ouercharge:
But thou haft fet me out of band,

, to walke abroad at large.

The fecond part, Great griefe, O Lord, doch me affaile,

fome pitty on metake : Mine eyes waxe dimme, my fight doth faile,

my wombe for woe doth ake:

10 My life is worne with griefe and paine,

my yeeres in woe are past: My firingth is gone and through distaine,

my bones corrupt and wast.

my frian's are all difmaid;
My neighbours and my kinimen berne,
to fee mee are afraid,

7*

12 As men once dead are out of minde, fo am I now forgot:

As small effect in me they finde, as in a broken pot.

13 Theard the brages of all the rout, their threats my minde did fray: How they conspir'd, and went about,

How they conspir'd, and went about, to take my life away. '34 But Lord I trust in thee for aide,

not tobe overtrod:
For I confesse and still have sayd,

then are my Lord my God.

The length of all my life and age,
O Lord is in thy hand:

Defend me from the wrath and rage, of them that me withstand.

(16 To me thy fernant Lord expresse, and show thy toyfull face:
And saue me Lord for thy goodnesse, thy mercy and thy grace,

The third pare.

27 Lord let me not be put to blame; for that on thee I call, But let the wicked beare their shame,

and in the grave to fall.

18 O how great good haft thou in store, laid up full fafefor them,

That feare and trust in theetherefore, before the fonnes of men.

19 Thy presence shal them fence and guide from all proud brags and wrongs: Within thy place thouthalt them hide,

from all the strife of tongues.
Thanks to the Lord that hath declar'd

on me his grace to farre.

Me to defend with watch and ward,
as in a towne of warre.

21 This did I say both day and night, when I was fore opprest:

Loe I was cleane cast out of fight, yet heardst thou my request.

22 Ye Saints love ye the Lord I fay, the faithfull he doth guide:

An I to the proud he will repay, according to their pride,

23 Be firong and God fhall flay your heart; behold and have a lust; For fure the Lord will take your part,

fish ye in him doe truft.

Beati quorum. Pfal. xxxij. T.S.

Danid purified write grieuous ficknessor his sins, countest them happy to writing God dash not impate their transferchiens, and after that he had confessed his simulated parden, he exhortes the writed men to live godly, and the good to retoyee.

Sing this as the 30 Pfalme.

The man is bleft whose wickednesse, the Lord hath cleane remitted,
And he whose finne and wretche anesse, is hid and also concred.

2 And bleft is he, to whom the Lord, impureth not his finne;
Which in his beart hath hid no guile,

nor fraud is found therein.

3 For whilst that I kept close my finne, in silence and constraint:

My bones did weare and wafte awaye with daily mone and plaint.

4 For night and day thy hand on me. fo grieuous was and fmart:

That all my blood and humours moift, to drinesse did convert.

s I did therefore confesse my fault, and all my sinnes discover:

Then thou O Lord, didft me forgiue, and all my finnes passe ouer.

6 The humble man shall pray therefore, and seeke thee in due time: So that the flouds of waters great,

fhall have no power on him.

When trouble and aduersirie, doe compasse me about :

Thou art my refuge and my ioy, and thou doft rid me out.

8 Come hither and I shall thee teach, how thou shalt walke aright.
And will thee guide as I my selfe, haue learn'd by proofe and sight.

9 Be not fo rude and ignorant, as is the horse and mule:

Whose mouth without a reyne or bica from harme thou canst not rule.

10 The wicked man shall manifold for owes and griefe fustaine: But ynto him that trust in God, his goodnesse shall remaine.

11 Be merrie therefore in the Lord's
ye iust lift vp your voyce:

And ye of pure and perfect heart, be glad and eke reioyce.

Exultate iusti. Psal. xxxiij. T.S.

Hee exhorteth good men to prayle God for creating and governing all things, and his faithfull promefes, for feattering the counfell of the evicked, teaching that no creature preferueth any man, bus, onely his mercy.

Sing this as the 30. Pfalme. VE righteous in the Lord reioyce,

it is a fee only fight:

That vpright men with thankfull voyce;

fhould prayfe the Lord of might.

2 Prayfe ye the Lord with harpe and fong, in Pfalmes and pleafant things:

With Lute and instrument among, that foundeth with ten strings.

3 Sing to the Lord a fong most new, with courage give him prayse:
For why? his word is ever true,

his workes and all his waies.

To indgement, equirie and right.

he hath a great good will, And with his gifts he doth delight, the earth throughout to fill.

5 For by the word of God alone, the heaven all were wrought. Their hoaftes and powers every one,

his breath to paffe hath brought.
The waters great gathered hath he
on heapes within the fhore.

7 And hid them in the depth to be, as in a house of store. B All men on earth, both leak and mofte feare God and keepe his Law; Ye that inhabite in each coaft,

We that inhabite in each coart, dread him, and stand in awe.

9 What he commanded wrought it was, at once with prefent speede:

What he doth will is brought to paffe, with full effect indeede.

10 The counsels of the nations rude the Lord doth bring to rought:

He doth defeare the multitude, of their denife and thought.

II But his decrees continue ftill, they never flacke nor fwage :

The motions of his minde and will take place in enery age.

The fecond part.

12 And bleft are they to whom the Lord; as God and guide is knowne:

Whom he doth chuse of meere accord to take them as his owne.

13 The Lord from heaven cast his fight on men mortall by birth:

14 Confidering from his feat of might the dwellers on the earth.

The Lord I fay, whose hand hath wrought mans heart, and doth it frame:

For he alone doth know the thought and working of the fame.

16 A King that trusteeth in his hoast shall nought prevaile at length: The man that of his might doth boast shall faile for all his strength.

17 Thetroopes of horse-men eke shall faile, their flurdie steeds shall sterue :

The strength of horse shall not prevaile the rider to preserve:

18 But loe the eyes of God intend, and watch, to aide the iuft:

With such as feare him to offend, and on his goodnesse trust.

'19 That he of death and great diftresse, may fet their foule from dread:

And if that dearth their land oppresse, in hunger them to feede.

20 Wherefore our foulds doe fill depend on God our firength and flay; He is our shield, vs to defend,

and drive all darts away.

21 Our foule in God hath ioy and game, rejoycing in his might:

For why? in his most holy name we hope and much delight.

22 Therefore let thy goodnesse, O Lord, still present with vs be:

As we alwaies with one accord, doe onely trust in thee

Benedicam Dom. Pfa.xxxiiij.T,S,

David having escaped Achis (1: Sam.21) prayseth
God for his deliverance, south others example
to trust in God, to searce and sense him, who defendeth the godly with his Angels, and viteraly destroyeth the wisched in their sinces.

Sing this as the 30. Pfalme,
Will give land and honour both
white Lord alwaies;

And eke my mouth for euermore thall fpeake vnto his prayfe.

2 I doe delight to laud the Lord in foule, and eke in voyce:

That humble men and morfified may heare, and so reioyce.

3 Therefore fee that ye magnifies with me the living Lord:
And let vs now exalt his name.

together with one accord.

4 For I my felfe befought the Lord,

he answered me againe:

And me delinered incontinent from all my feare and paine.

'5 Who fo they be that him behold, fhall fee his light most cleare:
Their countenance shall not be dasht; they neede it not to feare.

6 This fillie wretch for fome reliefe vnto the Lord did call:

Who did him heare without delay, and rid him out of thrall.

7 The Angell of the Lord doth pitch his tents in every place:
To fave all fuch as feare the Lord, that nothing them deface.

Tafte and confider well therefore; that God is good and just:

O happy man that maketh him his onely stay and trust.

9 Peare ye the Lord ye holy ones, about all earthly thing:
For they that feare the living Lord

are fure to lacke nothing.

10 The Lions shalbe hunger-bit,
and pin'd with samine much?

But as for them that feare the Lord no lacke shall be to such.

The second part.

11 Come neare therefore my children deares and to my words give eare:

I shall you reach the perfect way how ye the Lord should feare.

12 Who is the man that would live long and lead a bleffed life?

13 See thoureframe thy tongue and lips from all deceit and firife.

14 Turne backe thy face from doing ill and doe the godly deed:

Inquire for peace and righteousnesse, and follow it with speed.

15 For why ? the eyes of God about voon the inst are bent:

His eares likewife doe heare the plaint of the poore innocent.

36 But he doth frowne and bend the browes, ypon the wicked traine:

And cuts away the memory
that should of them remaine.

17 But when the inft doe call and cry, the Lord doth heare them fo:

That out of paine and miferie forthwith he lets them goe.

18 The Lord is kind, and ftraight at hand, to such as be contrite;

He faces also the forrowfull, the meeks and poore in spirit.

19 Full many be the miseries that righteous men doe suffer, But out of all adueraties

the Lord doeth them deliver.

20 The Lord doth so preserve and keepe his very bones alway,

That not so much as one of them doth perish or decay.

21 The finne shall flay the wicked man, which he himselfe hath wrought: And such as hate the righteous man

fhall foone be brought to nought.

22 But they that ferue the living Lord, the Lord doth faue them found:

And who that put their trust in him, nothing shall them confound.

Iudica me Domine. Pfa.xxxv. I.H.

Sauls flatterers perfected David, volo prayeth for reuence, that his imposency may be declared, and that fluch as take his part may reloyce, for volich he premifeth to magnific Gods name all the dayes of his life.

Sing this as the humble fuit of a sinner.

L Ord plead my cause against my soes, confound their force and might: Fight on my part against all those

that feeke with me to fight.

Lay hand upon the fpeare and shield,
thy selfe in armour dresse:

Stand up for me, and fight the field, to keepe me from diffresse.

3 Gird on thy fword, and stop the way, mine enemies to withstand:

That thou vnto my foule maift fay, loe I thy helpe at hand.

Confound them with rebuke and blame, that feeke my foule to fpill:

Let them turne backe, and flie with fhame, that thinke to worke me ill.

7 Let them disperse and flie abroad, as winde doth drive the dust: And that the Angell of our God,

their might away may thrust.

6 Let all their waies be void of light, and hippery like to fall: And fend thine Angell with thy might, to perfecute them all.

7 For why? without my fault they have infecret fet their gin:

And for no cause haue digd a caue to catch my soule therein.

8 When they thinke leaft, and have no care, O Lord, destroy them all:

Let them be trapt in their owne fnare, and in their mischiefe fall.

9 And let my foule, my heart, and voyce, in Go I have joy and welch:

That is the Lord I may rejoyce, and inhis faing health.

Eo And then my bones shall speake and say, my parts shall all agree;
O Lord, though they doe seeme full pay.

O Lord, shough they doe feeme full gay, what man is like 19 thee?

The fecond part.

If Thou did it defend the weake from them that are both front and frong:

And rid the poore from wicked men, that spoyle and doe them wrong.

4 2 My cruell focs againft me rife, to witherstethings vittrue:
And to accuse me they denife, of that I neuer knew,

13 Where I to them doe owe good will, they quite me with distaine,

That they should pay my good with ill, my soule doth fore complaine:

14 When they were ficke I mourn'd therefore and clad my felfe in fack:

With fasting I did faint full fore, to pray I was not slack.

15 As they had bene my brethren deare, I did my felfe behaue:

As one that maketh wofull cheare, about his mothers grane.

16 But they at my discase did toy; and gather on a rout:

Yea abject flaues at me did toy, with mockes and checkes full flour?

17 The belly gods and flattering traines that all good things deride:

At me doe grin with great distaine, and pluck their mouths aside.

18 Lord when wilt thou amend this geare why doest thou stay and pause?

O rid my foule mine onely deare, out of these Lyons clawes.

19 And then I will give thankes to thee, before thy Church alwaies.

And whereas most of people be, there will I shew thy praise,

20 Let not my foes prenaile on me, which hate me for no fault:

Nor yet to winke or turne their eye, that causeffe me assault,

The third part.

21 Of peace no word they thinke or fay? Their talke is all vntrue:

They still confult, and would betray all those that peace ensue.

22 With open mouthes they runne at mee, they gape, they laugh, they fleere:

they gape, they laugh, they fleere: Well, well, fay they, our eye doth fee the thing that wee defire,

23 But Lord thou feeft what waies they take ceafe not this geare to mend;

Be not farre off nor me for fake,

as men that faile their friend. 24 Awake, arife; and frire abroad,

defend me in my right:

Revenge my cause, my Lord, my God, and aide me with thy might.

25 According to thy righteoufnesse, my Lord God fet me free: And let them not their pride expresse,

nor triumph oner mee.
26 Let not their hearts releyed and crie;
there, there, this geare goes trim:

Nor give them cause to say on high, we have our will on him.

- 27 Confound them with rebuke and Thame, that ioy when I doe mourne :
- And pay them home with spite and blame, that brag at me with fcome. 28 Let them be glad an i eke re oyce,
- wich love mine vpright way. And they all times with heart and voice,
- shall prayle the Lord and fay;
- 29 Great is the Lord and doth excell, frw! y? he doth delight
- To fee his teruants pro per well, that is his pleaf nt fight.
- 30 Wherefore my tongue I will apply, thy right coulneffe to prayle:

Vnto the Lord if y God will f. fing land and hankes alwaies.

Dixit injustus. Psal. xxxvi. I.H.

David vexed by the vvi k d . coreplaineth of their malice, but considering Cods great mercy to all erentures, specially townards his children, by fosth thereof, he is comforted and affired of his deline. Tance.

Sing this as the humble suite of a sinner.

HE wicke with his workes vniuft, doth - us p r'wate his heart, That of the Lord he hath no truit,

his feare is 1: t a part. 2 Yet dorh he iov in his estate,

- to walke as he began : So long till he deferve the hate. of G d and eke of man.
- His words are wick, divile and naught, h stongue no trueth foth tell.
- Yet a no han i will be be taught, w. ich way he may doe well.
- When he should il-pe then dothhe muse his mitchief, to fulfilt:
- No wicked wates doth he refuse, nor nothing that is ill.
- But Lord thy goo in iffe doth afcend, about the hearens high:
- So doth thy true hat lelfe extend. vnto the cloudy skie
- Much nore then hils f. hie and fteepe,
- thy just ce is exprest : Thy judgements like to leas most deepe, thou au it both man and beaft.
- Thy mercy is about all things,
- O God, it doth exc il: In trust whereof as in thy wings,
- the fonnes of man shall twell. Within thy house they shalbe fed,
- with plenty at their will: Of all delights they thalbe fped,
- and take thereof their fill, For why : the wall of life fo pure,
- doth ouerflow from thee: And in thy light we are tall fure,
- the latting light to tee. 10 From tuch as thee defire to know, let not thy grace decart
- Thy right soufneife declare and how, to men of vori, htheart
- II Let not the proud on me preuaile O Lord, of thy good grace:

- Nor let the wicked mee affayle. to throvy more our of place.
- 12 But they in their deuife shall fall, that vvicked workes maintaine:
- They hall be ouerthrowne vvichall, and never rife at aine.

Noli æmulari. Pfal.xxxvij. W.W.

Because the godly should not be daunted to see vvicked men prosper , Douid shevveth that all things halbe granted even voith hearts defire to them that lone and feare God : but the vunked albeit they flow if in for a time, shall at length perish.

Sing this as the 23 Pfalme.

G Rudge not to fee the wicked men in we aith to flourish ttill;

Not yet entil fuch as to ill haue ben: and fet their will

- 2 For as green a graffe flourishing herbs are cut and wither away:
- So shall their great prosperity. foone paste fade and decay.
- Trust thou therefore in God alone, to doe well give thy minde:
- So stalt thou hau- the land as thine, and there fure food thall finde.
- In God fer all thy hearts delight, and took what theu wouldeft haue,
- Or elfe can't wish in all the world, thou needft it not to craue.
- Caft both thy felfe and thine affaires, on God with perfect truft :
- And thou shalt see with parience, the eff ct borh fure and just.
- Thy perfect life and godly name, h- will cleare as the light :
- So that the Sunne eyen at noone dayes, shall not share halfe so oright.
- Be ftill therefore and ftedfaftly. on God see thou waite hem
- Not shrinking for the prosperous state, of lewd and wick d men.
- Shake off despight, enuie and hate. at least in any wife.
- Their wicked steps anoid and flie, and follow not their guise.
- For euery wicked man will God
- destroy both more and lesse: But fuch as truit in God are fure,
- the land for to posfeile.
- 10 Watch but a while and thou shalt fee no more he wicked traine:
- Nanot fo much as house or place, where once they did remaine. The Second part.
- '11 But mercifull and humble men, enioy shall sea and land :
- In rait and pracrathey thall reloyce, for nough: 'hall them withstand :
- 1: The lawd men and malicious, against the inst conspire :
- They gnash heir treth at him as men Which doe his bane defire.
- 13 Bur while that I w men thus doe thinke. the ford hughes them to fcorne.
- For why ? he i eth their terme approach, when they thall figh and mourne:

14 The

14 The wicked haue their fword out drawne, their bow eke haue they bent:

To overthrowe and kill the poore, as they the right way went.

15 But the same sword shall pierce their harts which was to kill the just:

Likewise the bow shall breake in shiners, wherein they put their trust.

16 Doubtlesse the instmans poore estate, is better a great deale more,
Then all these lewd and worldly mens,

rich pompe and heaped store.

17 For be their power neuer so Brong, God will it ouerthrow:

Where contrary he doth preferue the humble men and low:

18 He feeth by his great prouidence, the good mans trade and way: And will give them inheritance,

which never shall decay.

19 They shall not be discouraged, when some are hard bestead:

When others shall be hunger bit, they shall be clad and sed.

20 For whosoeuer wicked is, and enemie to the Lord:

Shall quaile, yea melt euen as lambes greafe, or imoake that flies abroad. The third part.

21 Behold the wicked borroweth much, and neuer payeth agains:

Whereas the inft by liberall gifts, make many glad and faine.

22 For they whom God doth bleffe shall baue the land for heritage,

And they whom he doth curfe likewife, finall perish in his rage.

23 The Lord the iust mans cause doth gui 4, and gives him good successe:

To every thing he takes in hand, he fendeth good addresse.

24 Though that he fall, yet is he fure, not veterly to quaile, Because the Lord stretches out his hand

at need, and doth nortaile.
25 I have beene young and now amold,

yet did I neuer fee,

The iust man left, nor yet his seede to beg for misery.

26 But gives alwaies most liberally, and lends whereas is neede,

His children and posterity, receive of God their meede.

27 Flie vice therefore and wickednesse; and versue doe embrace:

So God shall grant theelong to have, on earth a dwelling place:
23 For God so loveth equitie,

and shewerh to his such grace, That he preserves them everymore, but stroyes the wicked tace.

29 Whereas the good and godly men, inherit fhail the land:
Having as Lords all things therein.

in their owne power and hand.

The init mans mouth doth ever speake, of matters wife and hie:

His tongue doth take to edific, with trueth and equitie.

31 For in his heart the law of God his Lord down fill abide:

So that where ever he goe or walke, his foot can never fide,

32 The wicked like a rauening wolfe, the iust man doth befet:

By all meanes feeking him to kill, if he fallin his net.

The fourth part.

33 Though he should fall into his hands, yet God would succour fend,

Though men against him sentence give, God will him yet defend.

34 Waite thou on God and keepe his way? he shall preserve thee then;

The earth to rule, and thou fhalt fee destroy'd these wicked men.

35 The wicked haue I feene moft forong,

and plac'd in hie degree:
Flourifhing in all wealth and ftore,
as doth the Lawrell tree,

35 But incidently bee passeth away, and loe he was quite gone:

Then I him fought but could fearce finde;
the place where dwelt fuch one.

37 Marke and behold the perfect man, how God doth him increase:

For the inft man shall have at length, great ioy with rest and peace.

48 As for transgressours woe to thems distroy'd they shall all be:

God will cut off their budding race, and rich posterity.

29 Bur the falnation of the iust, doin come from God aboue:

Who in their rrouble fends them aide, of his meere grace and loue.

40 God doth him helpe, fane and deliuer, from lewd men and vniust:
And still will faue them while that they

in him doe put their truft.

Domine in furore. Pf.xxxviij. I.H.

Datid licke of some grieuous defraste activative defent himselfe to be chasted of the Lordson his some and therefore prayers God to turne avray his wrath, but in the ende with stime confidence commending his cause to God, hopeth for speedy help at his hand.

Sing this as the humble faite of a sinner.

D Ut me not to rebuke (O Lord)
in thy prouosked ire:

Ne in thy heavie wrath (O Lord) correct me I defire.

thy hand doth prefix me fore;
And in my fieth no health at all,

appeareth any more.

And all this is by reason of thy wrath that I am in:

Nor any rest is in my bones, by reason of my sinne.

4 For los my wicked doings Lord, about my herd are gone:

A greater loade then I can beare, they lie me fore vpon.

y wounds flinkeand are festered fore, as loat of ome for to fee :

Which all through mine owne foolifhnesse betideth vnto me.

6 And t in carefull wife am brought in trouble and distrete:

That I goe wayling all the day in dole tull heating!e.

My toynes are fit'd with fore difeafe,

my fleth hath no whole part:

8 I feeble am, and broken fore,
I roare for griefe of heart.

9 Thou know it Lord my defire, my groanes are open in thy fight:

10 My heart doth pant, my ftrength hath faild, mine eyes haue loft their light.

[11 My louers and my wonted friends stand looking on my wee:

And eke my kinfmen farre away are me departed fro.

12 They that did feeke my lifelayd fnares, and they that fought the way

To doe me hurt, spakelies and thought on treason all the day.

The fecond part.

13 But as a deafe man I became, that cannot here at all:

14 And as ore dumbe that opens not his mouth to speake withall.

is wholy fet on thee :

16 O Lord, thou Lord that art my God, thou shalt give eare to me.

17 This dill craue that they my fees triumph not one me:

For when my foote did flip, then they did now my fall to fee,

And truely I poore wreich am fet in place a wofull wight:

And ekemy grieuous heaninesse is one in my fight,

18 For while that I my wickednoffe in humble wife confeste;

And while I for my finfull deedes my forrowes dee expresse. 19 My fees doe ftill remaine aliue,

and mightle are also:
And they that hare me wrongfully

in number hugely grow.

20 They stand against me that my good,

with euill doe repay:

Because that good and honest things

Eccause that good and nonest things
I doe onfue alway.

21 Forfake we not my Lord my God, be thou not farreaway:

Hasteme to he'pe, my Lord my God, my fafe y and my stay.

Dixi custodiam. Psal xxxix, I.H.

David having determined filme, yet braft forth into voods that he would not strong his his his grife. For he mely the certaine request's which taste of man informatics, yet mixed with many prayers, and all to fix we a nimbe woodle fully troubled, that it might appeare how he did fittine mightily against death and desperation.

Sing this at the humble faire of a Simer.

Sayd I will Loke to my wayes,
for feare I should goo wrong:

I will take bee to all times that I offend not in my tongue:

2. As with a bit I will k-epe faft my mouth with force and might: Not once to whifper all the while

the wicked are in fight.

3 I held my rongue, and spake no word, but kept me close and still:

Yea from good talke I did refraine, but fore against my will.

4 My heart waxt hot within my breast.

with musing, thought and doubt:
Which did increase and stirre the fire.

at last these wordes burst out.
5 Lord number out my life and dayes,

which yet I have not past:

how long my life shall last, 6 Lord thou hast pointed out my life

in lenght much like a fpan:

Mine age is nothing vnto thee,
fo vaine is every man,

7 Man walketh like a shade, and doth in vaine himselse annoy:

In getting goods and cannot tell who shall the fame enjoy.

8 Now Lord fuch things this wife doe frame, what helpe doe I defire?

Of trueth my helpe doth hangon thee, I nothing els require. The second part,

9 From all the finnes that I have done. Lord quite mee out of hand:

And make mee not a fcorne to fooles, that nothing understand.

no I was as dumbe, and to complaine, no trouble might mee moore:

Because I knew it was thy worke, my patience for to prooue.

II Lord take from mee thy fcourge & plague
I can them not withstand:
I faint and pine away, for feare,

of thy most heavie hand.

12 When thou for finne doest man rebuke he waxeth wo and wan:

As doth a cloath that mothes have fret, fo vaine a thing is man.

13 Lord heare my fuite & gine good heedo regard my teares that fall:

I foiourne like a stranger here, as did my fathers all.

14 O fpare a little, giue me fpace, my firength for to reftore:

Before I goe away from hence, and shall be feene no more.

Expectans expectavi. Pfa xl. I.H.

David delinered from great danger, deeth magnife God therfore, and commondath his providere toward all mankinds. Then he promisely to give himfile wholey to Gods fernice, and declased how God is truely wood hipped, a fer ward as geneth thanker, and having complained of his encamies, he callet how that all faceous.

I Waytedlong and fought the Lord, and patiently his beare, At length to me he-did accord, my voyce and crie to heare.

2 He pluckt me from the lake so deepe, out of the mire and clay:

And on a rocke did fet my feet, and he did guide my way.

3 To me he taught a Pfalme of prayle, which I must thew abroad:

And fing new fongs of thankes alwaies, vnto the Lord our God.

When all the folke these things shall see, as people much asraid:

Then they unto the Lord will flee, and trust upon his aid,

obleft is he whose hope and heart doth in the Lord remaine.

That with the groud doth take no part, nor fuch as lie and faine.

6 For Lord my God thy wondrous deedes in greatnesse farre doe passe:

They favour towards vs exceedes all things that ever was.

7 When I intend, and doe devise thy workes abroad to shew:

To fuch a reckoning they doe rife, thereof no end I know.

8 Burnt offrings thou delightst not in, I know thy whole defire:

With fecrifice to purge his finne, thou doelt no man require,

Meate offerings and facrifice, thou wouldt not have at all:

But thou, O Lord halt open made mine eares to heare withall,

10 But then fayd I, behold and looke. I come a meane to be:

For in the volume of thy Booke, thus is it fayd of mee;

11 That I O God should doe thy minde, which thing doth like me well:
For in my heart thy I aw I finde,

fast placed there to dwell.

12 Thy inflice and thy righteousnesse in great reforms I tell:

Behold my tongue no time do h ceafe, O Lord, thou knowlt ful. w.ll. The fecond part.

13 I have not hid within my breaft the goodness, as by stealth: But I declare and have expect, thy trusth and faving health.

14 I keeps not close thy louing minde, that no man thould it know:

The tru t that in thy trueth I finde, to all the church I thow.

For I with mischief as many one am for a befer about:

My finnes increase and so come on, I cannot spic them out.

15 For why? in number they exceede the haires upon my head:

My heart doeth faint for very dread, that I am almost dead.

16 With speede send holps, and set me free, O Lord, I three require:

Make h. It with aid to fuccour me, O Lord at my defire, 17 Let them sustaine rebake and shame, that seeke my soule to spill:

Drive backe my foes and them defame that with and would me ill.

18 For their ill fe ites doe them descrie; that would deface my name: Alwayes at me they rayle and crie,

fie on him, fie for thame.

19 Let them in thee haue toy and wealth,
that feeke to thee alwayes:

That those that love thy fauting health, may say to God be prayse.

20 But as for me, I am but poore, opproft, and brought fullow;
Yetthou O Lord, wilt me reftore to health full well I know:

at For why? thou are my hope and trust, my refuge, helpe, and stay;

Wherefore my God, as thou art fult, with me no time delay.

Beatus qui intilligit. Plal. xlj. T.S.

David eriewoully afflitted bloff-th them that pitty his case, complaining of saith I seriends. Such as Index, 10h.15. Then he give the thankefor Gods mercie, in challifing him gently, not suffring his enemies to triumph.



Lord will make him tafe and found, and

h ppy in h land. An he will not deliuer

him to or is eneral s hen i.

3 And is his bed when he lies ficke, the or south his mettore:

And the a set, and walt turns to health his hex none and his fore.

4 Chan in the ickneede thus fay I, have mercy I ord on me,

And healen y foure, which is full wos
that I offende thee.

5 Mine en: mies witht me ill in heart, and thus of me did fay:

When that the die that all his Name mry would highly away?

6 And when the come to vifit me, they ask of 1 dee well: But in their hearts in ifchiefe they hatch,

and to their mates it tell.

They bite the it lips, and whifper fo, as though they would me charme:

And cast their fetches how to trap me with some mortall harme.

8 Some grieuous finne hath brought him to this fickenes fay they plaine:

He is so low that withour doubt rise can be not againe.

The man also that I did trust
with me did vie deceit:

Who at my table eate my bred

Who at my table eate my bred, the same for me laid waite.

10 Hane mercy Lord on me therefore, and let me be preferued:

That I may render vnto them, the things they have deferued,

I By this I know affuredly, I am beloued of thee:

When that mine enemies have no cause to triumph ouer mee.

12 But in my right thou hast me keps, and maintained alway:

And in thy presence place assign'd, where I shall dwell for aye.

13 The Lord the God of Israel be praised euermore: Euen so be it, Lord will I say,

euen so be it therefore.

Quemadmodum.Psal.xlij.I,H.

David is grieued that through perfection be could not be present in the congregation, pracessing his presence in heart, abset in body sperate: at lass shee shevvets, that nervishs and in the forcover and thoughts, yet shee continually pusets his considence in the Lord.

Sing this as the 35. Pfalme.

I ke as the Hart doth breath and bray
the welfpring to obtaine;

So doth my foule defire alway with thee Lord to remaine.

My foule doth thirft, and would draw neare the living God of might:

Oh when shall I come and appeare in presence of his fight?

3 The teares all times are my repaff, which from mine eyes doe slide: When wicked men crie out so fast,

where now is God thy guide?

Alas, what griefe is this to thinke

what freedome once I had? Therefore my foule as at pits brinke

Therefore my foule as at pits brinke most heavy is and fad.

When I did march in good aray.

furnished with my traine, Vnto the temple was our way, with songs and hearts most faine.

y My heart why art thou (ad alwayes, and fretft thus in my breft?

Trust still in God, for him to praise
I hold it ever best.

By him I have fuccour at need against all paine and griefe ?

He is my God which with all speed will haste to send reliefe.

6 And thus my foule veithin me Lord doth faint to thinke ypon, The land of Iordan, and record

the little hill Hermon,

7 One griefe another in doth calls as clouds burft out their voyee.
The flouds of euill that doe fall.

runne ouer me with noise.

8 Yet I by day felt thy goodnes, and helpe at all affaies:

Likewiseby night I did not cease the liuing God to praise.

9 I am pet(waded thus to fay to him with pure pretence :

O Lord, thou art my guide and stay, my rocke and my defence,

Why doe I then in penfinenesse hanging the head thus walke?

While that mine enemies me oppresse and vexe me with their talke.

ro For why? they vexe mine inward parts, with pangs to be abhor'd:

When they cry out with Rubborne hearts, where is thy God thy Lord?

II So foone why doft thou faint and quailes I my foule, with paine oppress ?

With thoughts why doft thy felfe affaile, fo fore within my brefts?

Trust in the Lord thy God alwayes, and thou the time shalt see,

To give him thankes with laud and praise, for health restored to thee.

Iudica me Dom. Psal.xliij. T.S.

He prayeth to be deliuered from them which conspire with Absalon, to the end that he mighb ioysuly praise God in his holy congregation,

Sing this as the 35. Pfalme. Vdge and reuenge my cause, O Lord.

from them that euill be:
From wicked and deceitfull men,

O Lord deliuer mee.
2 For of my strength thou are the God
why push thou me thee fro?

And why walke I fo heavily oppressed with my foe.

3 Send out thy light, and eke thy trueting and lead me with thy grace:

Which may conduct me to thy hill, and to thy dwelling place.

4 Then shall to the Astar goe of God my ioy and cheare:

And on my Harpe give thankes to thee.

O God, my God most deare.

Why art thou then fo fad'my foule, and frets thus in my brest:

Still trust in God for him to praise
I hold it alwayes best.

6 By him I have deliverance against all paine and griefe:

He is my God, which doth alway at need fend me reliefe.

Deus auribus, Pfal. xliiij. T.S.

A most earnest prayer made in the name of the faithfull in persecution for sustaining the quarrest of Gods word, as in Paul, Rom. 8.



Platme xlviij.xlix.

The people he mail make to be, vnto our bondage thrall: And underneath our feete he shall.

the nations make to shall, For vs the heritage he chose,

which we possesse alone: The flourishing worship of Iaakob,

his well beloued one.

Our God ascendeth vp on hie, with ioy and pleafant noise:

The Lord goeth vp aboue the skie, with trumpets royall voyce.

Sing praises to our God, fing praise, fing praifes to our King:

7 For God is king of all the earth, all skilfull praifes fing.

God on the heathen raignes, and fits vpon his holy throne: The Princes of the people haue,

them loyned every one:

To Abrahams people, for our God which is exalted hie: As with a buckler doth defend. the earth continually.

Magnus Dom.xlviij.I.H.

Thankes are given to God for the notable deline. rance of Terusalem from the hands of many kings, the estate whereof is praised for that God is prefent at all times to defend it : this Psalme seemeth to be made in the time of Ahaz, Iosaphat, Asa, or Ezekias, for then chiefly was the City by forrame Princes affaulted.

Sing this as the 46 Pfalme.

Reat is the Lord and with great praise, to be aduanced still: Within the Citie of our God,

vpon his holy hill.

Monnt Sion is a pleasant place, it gladdeth all the land : The city of the mighty King,

on her Northfide dorh stand. Within the Pallaces thereof, God is a refuge knowne : For loe the kings are gathered, and

together eke are gone. 4 But when they did behold it fo. they wondred and they were

Aftonied much, and todainely, were drinen backe with feare.

Great terrors then on them doe fall, for very woe they cry: As doeth a woman when the thall,

goe trauell by and by. As thou with Eafterne winde thy fhips,

vpon the feadoft breake: So they were staid, and even as we heard our father speake.

Lee in the City of our God, we faw as it was told: Yea in the Citie which our God, for ener will vphold.

O Lord we waite and doe attend, on thy good help and grace, For which we doe all times attend within thy holy place.

O Lord according to thy name, for ener is thy praife :

And thy right hand, O Lord is full of righteoufnes alwayes.

10 Let for thy judgements Sion mounts fulfilled be with loyes:

And eke of Indah graunt (O Lord) the daughters to reloyce.

II Go walke about all Syon hill. yea round about her go: And tell the towres that there vpon are builded on a roe.

1 2 And marke you well her bulwarkes all behold her towres there:

That ye may tell thereof to them, that after shalbe heere.

13 Forthis God is our God. for euermore is hee: Yea and vnto the deeth alfo. our guider shall he be.

Audite hæc omnes. Pfal.xlix. I.H.

Gods spirit mooneth the consideration of manslife, Shevving that the wealthieft are not the happiest: but noteth how all things are ruled by Gods providence v vho as he judgeth the fo vvorldly mifers to everlasting torments , so he preserveth his, and will reward them in the day of the refurrection. 1. Thef. 1. Sing this as the 46. Pfalme.

A Ll people harken and gine eare. to that that I shall tell:

Both high and low, both rich and poore, that in the world doe dwell:

For why? my mouth shall make discourses of many things right wife:

In understanding shall my heart his fludie exercife.

I will incline my heart to know the parable fo datke? And open all the doubtfull speech.

in meeter on my harpe.

Why should I feare affictions, or any carefull toyle: Or els my foes which at my beeles,

are prest my life to spoile? For as for fuch as riches haue, wherein their trust is most:

And they which of their treasures gratio themselves doe brag and boast.

There is not one of them that can, his brothers death redeeme :

Or that can give a price to God fufficient for him.

It is to great a price to pay, none can thereto attaine:

Or that he might his life prolong; ornor in graue remaine.

10 They see wife men as well as fooles, subject unto deaths bands:

And being dead, strangers possesse their goods, their rents, their lands? 11 Their care is to build houses faire,

and to determine fure, To make their name right greaton earth for ener to endure

12 Yet shall no man alwayes enioy, high honnor, wealth and reft:

But fhall at length tafte of deaths cup. as well as the bruite beaft.

The second part. 13 And though they try their foolishnesse

to be most lewd and vaine : Their children yet approoue their talke,

and in like finne remaine. 14 As sheepe into the fould are brought, fo shall they into grave:

Death shall them eate, and in that day, the inft shall Lordship haue.

Their Image and their royall port shall fade and quite decay:

When as from house to pit they pasts with woe and well away.

15 But God fhall furely preferue me from death and endlesse paine : Because he will of his good grace

my foule receive againe. 16 If any man waxe wondrous rich,

feare not I fay therefore: Although the glory of his house

encreafeth more and more. 17 For when he dyeth, of all these things

nothing shall he receive: His glory will not follow him, his pompe will take her leaue.

18 Yet in this life he takes himfelfe the happiest under sunne:

And others likewise flatter him, and fay all is well done. 19 And presuppose he line as long

as did his fathers old : Ver must be needs at length give place, and be brought to deaths fould.

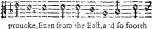
20 Thus man to honour God hath call'd, yet doth he not confider ;

But like bruite beafts fo doth he line, which turne to dust and powder.

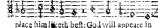
Deus Deorum. Pial. L. W. W.

Hee prophecied that God will call all nations by the Gofpell, and require no other facrifice of his people but confession of his benefits, and thanksgiving : and hove he detestethall such as seeme zealous of ceremonies, and not of the ture word of God onely.



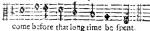


to the West. 2. From toward Sion which





beauty most excellent. 3. Our God will



Dauouring fire fhall goe before his face,

A great tempest shall round about him trace.

Then fhall he call the earth and heattens bright,

To iudge his folke with equitie and right.

5 Saying, goeto,

and now my Saints affemble: My peace they keepe, their gifts doe not diffemble,

6 The heaven's shall

declare his righteoufnesse : For God is judge of all things more and leffe.

7 Heare my people, For I will now reueale:

Lift Ifrael, I will thee nought conceale,

Thy God, thy God

am I, and will not blame thee, For giuing not, all manner offrings to me.

 I haue no neede to take of thee at all Goats of thy fould,

or Calfe out of thy stall : 10 For all the beafts

are mine within the woods : On thousand hils

Cattell are mine owne goods. 11 I know for mine all birds that are on mountaines.

All beafts are mine that haunt the fields and fountaines.

12 Hungry if I were I would not thee it tell: For all is mine

That in the world doth dwell.

13 Eate I the flesh

of great buls and bullocks? Or drinke the blood

of Goates and of the flockes ? 14 Offer to God

praife and hearty thankef giving And pay thy vowes

vnto God euerliuing.

15 Call vpon me when frou led thou shalt be, Then will a helpe, and thou thalt honour me.

16 To the wicked thus (aith th'eternall God: Why doft then preach

my lawes and nefts abroad ? C 3

Plalme L.

Seeing thou halk
them with thy mouth abused,
17 And hat st to be
by discipline reformed.

My words I fay, thou doft reiect and hate; 18 If that thou fee

a theese as with thy mate, Thou runn'st with him and so your prey doe seeke:

And art all one with bawds and ruffians eke.

19 Thou giu'st thy felfe to backebite and to saunder, And how thy tongue

deceiveth it's a wonder.

20 Thou fittest musing, thy brother how to blame, And how to put

thy mothers fonne to fhame.

1 These things thou didst,
and whilst I held my tongue

Thou didst me indge, because I staid so long, Like to thy selfe:

yet though I keepelong filence, Once shalt thou feele of thy wrongs just recompence,

22 Confider this
ye that forget the Lord:
And feare not when

hee threatnesh with his word; Least without helpe

I spoyle you as a prey.

3 But hee that thankes
offreth, praiseth me aye,

Saith the Lord God: and hee that walketh this trace, I will him teach

Gods faving health to embrace.

Another of the same by I. H.

The God of Gods, the Lord, hath call'd the earth by name: From where the Sunne doth rife vnto the fetting of the fame.

From Sion his faire place, his glory bright and cleare: The perfect beauty of his grace, from thence it did appeare.

3 Our God shall come in haste, to speake hee shall not doubt: Before him shall the fire waste, and tempest round about.

4 The heavens from on his the earth b: low likewife:

Mee will call forth to judge and trie his folke hee doth deuife.

5 Bring forth my Saints (faith hee) my faithfull flocke to deare; Which are in bond and legue with me my law to love and feare.

my law to love and feare.

And when these things are tride
the heavens shall record:

That God is just, and all must bide the judgement of the Lord,

7 My people, O give heed,
 If ract to thee I crie:
 I am thy God thy helpe at neede,
 thou canft it not denie.

8 I doe not fay to thee, thy facrifice is flacke: Thou offerest dayly onto me much more then I doe lacke.

9 Think'st thou that I doe neede thy cattell your or old?

Or elfe defire fo much to feede on Goates out of thy fold?

in woods that eate their fils.

And thousands more of neate and kind that runne wilde on the hils.

The second part.

11 The birds that build on high in hils and out of fight:
And beafts that in the fields doe ly,

are subject to my might.

12 Then though I hungred fore,

what neede I ought of thine: Sith that the earth with her great store, and all therein is mine?

13 To buls field haue I minde, to eate it, don't thou thinke? Or fuch a fweetneffe doe I finde

the blood of Goat s to drinke?

14 Give to the Lord his grayle,
with thanks to him apply:

And fee thou pay thy vowes alwayes who the God most hie.

15 Then feeke and call to me, when ought would worke thee blame:
And I will fure deliner thee, that thou maift prayfe my name.

The Buy to the micked various.

16 But to the wicked traine, which talke of God each day: And yet their workes are foule and vaine, to them the Lerd will fay:

17 With what a face dar'st thou my word once speake or name? Why doth thy talke my law allow? thy deedes denie the same.

18 Whereas for to amoud thy life thou art fo flacke: My word the which thou doit pretend, is cast behinde thy backe.

The third part.

19 When thou a thiefe doft fee by theft to liue in wealth; With him thou rundt, and doft agree likewife to thriue by flealth; 20 When thou doft them behold, that wives an I maids defile:

Thou lik'ft it well, and waxeft bold, to lead that life most vile.

11 Thy lips thou doft apply to flander and defame:
Thy tongue is taught to craft and lye, and still doth vie the fame,

21 Thou

- 1 2 Thoustudiest to teuile. thy friends to thee fo neere With flander thou would'ft needs defile, thy mothers sonne most deare.
- 23 Hereat while I doe winke, as rhough I did not fee : Thou goest on fait, and so doft thinke

that I am like to thee: 24 But fure I will not let, to ftrike when I begin :

Thy faults in order I will fer, and open all thy finne.

25 Marke this I you require, that have not God in minde: Least when I plague you in mine ite. your helpe be farre to finde. 26 He that doth give to me,

the facrifice of prayle Doth please me well, and he shall see, to walke in godly wayes.

Miserere mei. Plal. Lj. W.W.

Dauid rebuked by the Prophet Nathan for his great offences , acknowledged the fame to God , proteftings his natural corruption, wherefore he prayeth God to forgive his finnes, & renevo in him his holy spirit, promising that hee will not be unmindfull of those great graces. Finally faring least God would punish the wuhole Church for his fault. he requires that he would rather increase his grace tow vards the same.



my faults redresse, good Lord for thy great

mercies fake. 2. Wash mee, O Lord, and

make mee cleane, from this vniust and sinfull

act, and purific yet once againe, my hainous

crime and bloody fact. 3 Remorfe and forow doth constraine, me to a knowledge mine excesse:

My finnes alas doe ftill remaine. Before my face without release, For thee alone I have offended, committing eaill in thy fight,

And if I were therefore condemned. yet were thy indgements inft and right?

It is too manifest alas, that first I was conceived in finne : Yea of my mother fo borne was,

and yet vile wretch remaine therein. Alfo behold Lord thou doft love, the inward trutth of a pure heart :

Thereforethy wisedome from aboue. thou hait reneal'd me to consert.

If thou with Ifop purge this blot, I shallbe cleaner then the glasse, And if thou wash away my ipot, the inow in whiteneile thall I paffe.

Therefore O Lord, fuch joy me fend, that inwardly I may find grace ;

And that my ftrength may now amend, which thou halt fwag'd for my trelpaffe.

Turne backethy face and frowning ire, for I have felrenough thy hand : And purge my finnes I thee defire, which doe in number passe the fand.

10 Make new my heart within my breft, and frame it to thy holy will :

Thy constant spirit in me let rest. which may these raging enemies kill.

The second part.

II Cast me not Lord out from thy face. but speedily my torments end, Take not from me thy fpirit and grace.

which may from dangers me defend. 12 Reftore me to those loyes againe. which I was wont in thee to finde : And let me thy free spirit retaine. which vnto thee may ftirre my minde.

I Thus when I shall thy merc'es know. I shall instruct others the ein : And men that are likewife brought low.

by mine example fhall flie finne. 14 O God that of my health art Lord. forgiue me this my bloody vice : My heart and tongue thall then accord, to fing thy mercies and inflice.

15 Touch thou my lips, my tongue vntie, O Lord, which art the onely kay: And then my mouth shall restifie,

thy wondrous workes and prayle alway. 16 And as for outward facrifice,

I would have offered many one; But thou efteem'ft them of no price. and therein pleafure takest none.

17 The heavy heart, the minde opprest, O Lordthou neuer dost reiect : And to fpeake trueth it is the best

and of all facrifice the effect. 18 Lord vnto Sion turne thy face powre out thy mercy on thy hill,

And on I erufalem thy grace, build up the walles and lone it flill.

19 Thou Shalt accept then our offrings, of peace and righteoulneffe I fay : Yea calues and many other things. vpon thine altar will we lay,

Another of the same by T.S.

Sing this as the Lamentation.

H Aue mercy on me God after,
iny great abundant grace:
After thy mercies multitude,
doe thou my finnes deface.

Yea, wash me more from mine offence, and cleanse me from my sinne,

For I doe know my faults, and still my finnes are in mine eyne.

3 Against thee, thee alone I have offended in this case:

And enillhaue I done before the presence of thy face.

4 That in the things that thou doft fay, vpright thou maift be tride: And eke in judgement that the dome

and eke in judgement that the dome may paffe upon thy fide.

Behold in wickednesse my kinde, and shape I did receive:

And loe my finfull mother eke, in finne did me conceiue.

But loe the trueth in inward parts, is pleafant vnto thee:

And fecrets of thy wifedome thou, renealed haft to me.

7 With Ifope Lord besprinkle me, I shall be cleanfed so:

Yea, wash thou me, and so shall I, be whiter then the snow.

8 Of ioy and gladnesse make thou mee, to heare the pleasant voyce:

That so the bruised bones, which thou hast broken may rejoyce.

From the beholding of my finnes, Lord turne away thy face:

And all my deeds of wickednes, doe veterly deface:

10 O God create in me a heart, vnfpotted in thy fight:

And eke within my bowels Lord, renue a stable spirit.

thy holy spirit away:
The comforts of thy fauing helpe,

giue me againe I pray.

12 With thy free spirit establishme.

an H will teach therefore Sinners thy wayes, and wicked shall, be turn'd vnto thy lore.

The fecond part.

13 O God, that art my God of health, from blood deliuer me:

That praifes of thy righteousnesse, my tongue may sing to thee.

#4 My lips that yet falt closed be, doe thon O Lord vnloffe: The praifes of thy maichtie, my mouth shall so disclose.

if I would have offered factifice, if that had pleafed thee:

But pleased with burnt offrings
I know thou wilt not be:

86 A troubled spirit is facrifice,

delightfullin Gods eyes,

A broken and an humble heart, God thou wilt not despise.

17 In thy good will deale gently Lord, to Sion, and withall:

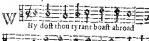
Grant that of thy Ierufalem, vpreard may be the wall.

Burnt offrings, gifts, and facrifice, of inflicein that day:

Thou shalt accept, and Calues they shall upon thine alter lay.

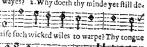
Quid gloriaris ? Psal. Lij. I.H.

Danid describeth the arrogant tyrannie of Doeg, Sauls chiefe shepheard, who he y sasse summer caused Abmuelech and the Priss to be slaine, he proplectesth his destruction, encouragest the stuthful to trust in God, who most sharped year ungest his, and rendeth thankes for his deluctance. Herein is likely set soorth the kingdome of Anticing.



thy wicked works to prayle? Doft thou not

know there is a God, whose mercies last al-



vntrue in forging lies, is like a rafor sharpe,

On mischiefe why fetst thou thy minde; and wilt not walke vpright;

Thou hast more lust falfe tales to finde, then bring the trueth to light.

4 Thou doeft delight in fraud and guile, in mischiefe, blood and wrong,
Thy lips have learn dthe flattering ftile,
O false deceitfull tongue.

Therefore shall God for ever confound and pluckt thee from thy place:

Thy feed root out from off the ground, and fo fhall thee deface,

6 The just when they behold thy fall, with feare will pray se the Lord.

And in reproach of thee withall, cry out with one accord.

7 Behold the man that would not take the Lord for his defence: But of his goods his God did make,

and trust his corrupt sense.

But I an Olive fresh and greene,
will spring and spread abroad:

For why? my trust all times hath beene upon the liuing God.

9 For this therefore will I give prayle, to thee with heart and voyce:

I will fet forth thy name alwayes, wherein thy Saints reioyce.

Dixit insipiens. Psal. Liij. T.S.

Dauid describes the crooked nature, cruelty and punishment of the vicited, without they looke not for it, and desireth the delinerance of the godly, that they may retoyee together.

Sing this as the 46 Pfulme.

T He foolish man in that which he, within his heart bath sayd,

That there is any God at all, he viterly denaid.

They are corrupt and they alfo, a hay nous worke have wrought: Among them all there is not one, of good that worketh ought.

3 The Lord lookt downe on fons of men,

from heaven all abroad, To fee if any were that would

be wife, and feeke for God.

4. They are all gone out of the way.

they are corrupted all:
There is not one doth any good,
there is not one at all,

5 Doe not all wicked workers know, that they doe feede vpon,

My people as they feed on bread, the Lord they call not on.

6 Even there they were afraid, and flood, with trembling all diffusid:

Whereas there was no cause at all, why they should be afraid.

7 For God his bones, that thee befieg a, hath scattered all abroad:

Thou hast confounded them, for they rejected are of God.

S O Lord, give thou thy people health, and thou, O Lord fulfill:

Thy promise made to Israell, from out of Sion hill.

9 When God his people shall restore, that earst was captine lad:

Then laukob (hall therein reioyce, and Ifrael shalbe glad.

Deus in nomine. Pfal. Liiij. I.H.

Dauid in great danger through Ziphims, calleth upon God to destroy his enemies, promising sacrisice for his deliuerance.

Sing this as the 46 Pfalme.

G Od fane mee for thy holy name, and for thy goodneffe fake: Vnto the firength Lord of the fame, I doe my cause betake.

2 Regard, O Lord, and give an eare to me when I doe pray,

Bow downe thy felfe to me and heare, the words that I doe fay.

For strangers vp against mee rise, and tyrants vexe me still, Which have not God before their eyes.
they feeke my foule to fpill.

But loe, my God doth give me aide.

the Lord is straight at hand:
with them by whom my soule is staid,
the Lord doth ever stand.

5 With plagues repay againe all those, for me that lie in waite:

And in thy truth deftroy my foes, with their owne fnare and baite.

6 And offring of free heart and will, then I to thee shall make:

And prayfe thy name, for therein still great comfort I doe take.

7 O Lord, at length doe fet me free, from them that craft conspire:

And now mine eyes with joy doe fee, on them my hearts defire.

Exaudi Deus, Pfal.Lv. I.H.

Dauid in great distress, complaineth of Sauli crueity, and fulficed of his familian acquaintence, effectuallie mooking the Londtopittie him. Then assured of deliverance, the fittest footh the grace of Godarst he had already obtained his request.

Sing this as the 46 Pfalme.

O God give eare and doe apply, to heare me when I pray: And when to thee I call and cry.

hide not thy face away.

2 Take heed to mee, grant my request, and answere mee againe?

With plaints I pray, full fore opprest, great griefe doth me constraine.

Because my foes with threats and cries; oppresse methrough despight: And so the wicked fort likewise, to year mee haue delight.

For they in counfell doe conspire, to charge me with some ill:

So with their haftie wrath and ire, they doe purfue me fill.

5 My heart doth faint for want of breaths it panteth in my breft:

The terrours and the dread of Death, doth worke me much ynrest.

6 Such dreadfull feare on me doth fall, that I thetewish doe quake:

Such horrour whelmeth me withall, that I no shift can make.

7 But I doe fay, who will give me the fwift and pleafant winges Of fome faire doue that I may flee,

and reft me from these things.

8 Loe then I would goe farre away,

to flie I would not cease:
And I would hide my selfe and flay
in some great wildernesse.

9 I would be gone in all the haft, and not abide behind:

That I were quite and overpast these blastes of boystrous winde.

10 Deuidethem Lord, and from them pull; their diuelish double tongue:

For I have fpied their Citie full, of rapine, strife and wrong.

deidW 18

11 Which things both night & day throughdid close her as a wall.

In midft of her is mischiefe stout, an i forrow eke withall 12 Har privic paris are wicked plaine,

her deeds are much too vile : And in her streets theredoth remaine.

all craftie fraude and guile.

The second part.

13 If that my foes did feeke my fname. I might it well abide : From open enemies checke and blame.

fome where I could mee hide : 14 But thou it was my fellow deare.

which friend hip did pretend: And didit my fecret countell heare, as my familiar friend.

15 With whom I had delight to talke, in fecret and abroad:

Andwee together oft did walke, within the houle of God.

16 Let de th in hatte voon them fall, and fend them quicke to hell :

For mischiese raigneth in their hall, and parlour where they dwell.

17 But I vnto my God doe crie. to him for helpe I flee :

The Lord doth heare mee by and by, and he doth fuccour me.

18 At morning, noone, and evening tide : ento the Lord I gray :

When I fo initantly have cride, he doth not fay me nav.

19 Topeace he shall restore me yer, though warres be neere at hand:

Although the number be full great, that would against me stand 20 The Lord that first and last doth raigne,

both now and enermore, Will heare when I to him complaine, and punish them full fore.

21 Por fure there is no hope that they to turne will once accord:

For why ? they will not God obey, nor doe not feare the Lord.

22 Upon their frien is they laid their hands, which were in couenant knit :

Of friendship to neglect the bands, they paile or care no whit,

2 ? While they have war within their hearts, as butter are their words:

Although their words were fmooth as oyle, they cut as sharpe as swords.

24 Cast thou thy care vpon the Lord, and he fhall nourish thee :

For in no wife will he accord the just in thrall to see.

But God shall cast them deepe in pit, sharthirst for blood alwaies :

He will no guilefull man permit, to live out halfe his dayes.

26 Though fuch be quite destroi' dand gone, in thee O Lord, I trult :

I fhall depend thy grace vpon. with all my heart and luft,

Milerere mei. Plal. Lvj. I.H.

David heing brought to Achts the King of Gath. 1. Sam, 11. 12. complaineth of his enemies , demandeth succour, trusteth in God, and promiseth to performe his vovv, vuhich vvas to prayfe God in hu Church.

Sing this as the Lamentation, Aue mercy Lord on mee I pray, for man would me denoure:

He fighterh with me day by day, and troubleth me each houre.

2 Mine enemies dayly enterprife, to fwallow mee outright :

To fight against mee many rise. O thou most high of might.

3 When they would make me most agraid with boalts and brags of pride:

I trust in thee alone for aide. By thee will I abide:

4 Gods promise I doe minde and prayse, O Lord. I flicke to thee:

I doe not care at all affaies, what man can doe to mee.

5 What things I either did or spake, they wrest them at their will ; And all the counfell that they take,

is how to worke me ill.

They all confent themselues to hide. close watch for me to lay :

They spie my pathes, and snares have layd, to take my life away.

Shall they thus scape on mischiefe set? thou God on them wilt frowne: For in his wrath he doth not let,

to throw whole king omes downe. Thou feeft how of they make me flee,

and on my teares docit looke: Referenthen in a glasse by thee, and write them in thy booke.

9 When I doe call upon thy name, my foes away doe itart:

I well perceine it by the fame. that God doth take my part. to I glory in the word of God,

to prayle it I accord: With loy I will declare abroad. the promise of the Lord.

11 I trust in God and yet I say, as I before began:

The Lord he is my helpe and stay. I doe not care for man.

12 I will performe with heart fo free, to God my vowds alwaies:

And I (O Lord) all times to thee, will offer thankes and prayle.

13 My foule from death thou doft defend, and keepest my feet vpright:

That I before thee may accend, with fuch as live in light.

Miserere mei. Psal. Lvij. I.H.

Dauil in the defart of Ziph , betraied by the inhabitants, and in the same caue voith Saul, calleth to God, with full confidence that hee will performe his promise, and sheve his glory in heauon, and in earth against his cruell enemies , therefore he rendreth land and prayse,

T Ake pitty for thy promife fake, have mercy Lord on me:

For why my foule doth her betake vinto the helpe of thee.

Within the thaddow of thy wings I fet my felfe full fast:

Till mischiefe, malice, and like things, be gone and ouerpast.

3 I call vpon the God most high, to whom I sticke and stand: I meane the God that will stand by the cause: have in hand.

From he auen he hath fent his aide, s to faue me from their spight;

That to deuoure me have affaid, his mercy, trueth, and right.

I lead my life with lyons fell, all fer on wrath and ire:

And with fuch wicked men I dwell, that fret like flames of fire.

6 Their teeth are speares and arrowes long, as sharpe as I have seene:

They wound and cut with their quicke tongue like fwords and weapons keene.

7 Set vp and shew thy selfe, O Gods, about the heavens bright: Exalt thy prayse in earth abroad,

thy maieffy and might.

They lay their nets, and doe prepare
a prinic caue and pit:

Wherein they thinke my foule to inare, but they are fallen in it.

My heart is fet to laud the Lord, in him to loy alwayes:

My heart I fay doth well accord to fing his laud an I prayfe.

10 Awake my ioy, awake I fry, my lure, my harpe, and firing:

For I'my felfe before the day will rife, reioyce, and fing,

It Among the people I will tell
The goodness of my God:
And thew his prayse that doth excell,
in heather lands abroad.

12 His mercy doth extend as farre as heanens all are hie.

His truth as high as any starre, that shineth in the skie.

13 Set foorth and thew thy felfe, O God, about the heavens tright: Extoll thy prayle on earth abroad,

thy maiefty and might

Si vere utique. Pfal. Lviij. I. H.

Hee describeth his malision enemies, Sauls fletteters, volo screenly and openty south hirdefruction, from volum he appealed to Codisudgement, for wing that He suist shall retoyee at the punishment of the volked, to Godsglotte. Sing this as the 48 Pfalme.

Y E rulers which are put in trust to judge of wrong and right; Be all your judgements true and just,

not knowing neede or might?

Nay in your hears ye marke and mule in milchiefe to confent;

And where ye should true inst ce vie, your hands to bribes are bent.

3 The wicked fort from their birth-day have erred on this wife:

And from the mothers wombe alway have yield craft and lies.

4 In them the poison and the breath of serpents doe appeare:

Yea, like the Adder that is deafe and falt doth stop her care.

5 Because he will not heare the voyce, of one that charmeth well: No though hee were the chiefe of choyce,

and therein doth excell.

6 O God, breakethou their teeth at once.

within their mouths throughout, The tuskes that in their great lawbones,

like Lyons whelpes hang out-

Zet them confume away and waste, as water runns foorth tight.

The shafts that they doe shoote in hast, let them be broke in flight.

8 As Snailes doe waste within the shell, and vnto slime doe turne:
As one before his time that fell,

As one before his time that fell,
and never faw the Sunne.

Before the thornes that new are your

to bushes big shall grow:
The storm s of anger waxing strong,

fhall take them ere they know.

10 The iust shall loy it doth them good.

that God doth vengerance take: And they shall wash their feete in blood, of them that him forsake.

11 Then shall the world shew forth and tell that good men have reward: And that a God on earth doth dwell, that inflice doth regard.

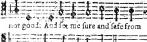
Eripe me. Pfal.Lix.I.H.

David in great danger of Saul, who fent to flay him in his bed, declareth hir innecencie, and their fury, praying God to deftrey all malicious finners, who line for a time to was his people: but in the ende confume his worst h, to God glorie. For this he fingeth prayse to God, assured this mercia.



me from those men, whose doings are

103



them that still thirst after blood.

3 For loe they waite my foule to take,

they rage against me still: Yea, formo fault that I did make: I neuer did them ill.

4 They runne, and doe themselves prepare, when I no whit offend:

Arife, and faue me from their fnare, and fee what they intend.

5 O Lord, of hoafts of Ifrael arise and strike all lands:

And pittie none that doe rebel, and in their milchiefe stands.

6 At night they ftirre and feeke about, as hounds they howle and grin:

And all the Citie cleane throughouts from place to place they runne.

7 They speake of me with mouth alway, but in their lips are swords:

They greed my death, and then would fay, what? tione doth heare our words:

8 But Lord thou hast their wayes espide, and laught thereat apace:

The heathen folke thou shalt deride, and mocke them to their face.

9 Te Brength that doth my foes withstand, O Lord doth come of thee:

My Go i he is my helpe at hand, a fort of fence to me.

in great abundance still:

That I may fee my foes in cafe fuch as my heart doth will.

The second part.

El Destroy them not at once, O God, least it from minde doe fall :

But with thy strength drive them abroad, and so consume them all.

12 For their ill words and truthleffe tongues, confound them in their pride:

Their wicked oaths, with lyes and wrong, let all the world deride.

13 Confume them in thy wrath, O Lord, that nought of them remains:

That men may know throughout the world that Iacobs God doth raigne.

14 At evening they returns apace, as dogs they grin and crie:

Throughout the streets in enery place, they tunne about and spie.

15 They feeke about for meate I fay, but let them not be fed: Nor finde a house wherein they may

behold to put their head.

16 For I will shew thy strength abroad,

thy goodnesse I will prayle: For thou art my defence and God, at neede in all assaies. 17 Thou art my ftrength, thou hast me staid, O Lord, I fing to thee:

Thouart my fort, my fence, and aid, a louing God to mee.

Deus repulisti. Psal.Lx. I.H.

David now king over Iudah, after many withories, frewwed by evident figure, that God elected hims King, affering the people, that God will proffer them if they approve the fame. After he prayeth with God to finish that hee had begun.

Sing this as the 59. Pfalme.

O Lord, thou diddeft vs cleane for fake, and feattred & vs abroad:

Such great displeasure thou didft take,

returne to vs. O God.
2 Thy might did mooue the land to fore,

that it in funder brake:
The burt thereof, O Lord, restore;

for it doth bow and quake.

With heavy chance thou plaguest thus

the people that are thine:

And thou hast given vnto vs a drinke of deadly wine.

But yet to fuch as feare thy name a token shall ensue

That they might triumph in the fame, because thy word is true.

5 So that thy might may keepe and faue thy folke that fauour thee:

That they thy helpe at hand may have,

O Lord, grant this to mee.

The Lord did speake from his owne place, this was his joyfull tale:

I will divide Sichem by pace, and mete out Succoths vale.

7 Gilead is given to my hand, Manasses mine beside: Ephraim the strength of all my land,

my Law doth Iuda guide.

8 In Moab I will wath my feete,

ouer Edom throw my fhooe:
And thou Paliltine ough'ft to sceke,
for fauour me vnto.

9 But who will bring me at this tide, vnto the City strong?

Or who to Edom will me guide, fo that I goe not wrong?

10 Wiltthou O God, which didft forfake, thy flocke, their land and coafts?

Our warres in hand thou would'st not take, nor walke among our hoasts.

11 Giue aide O Lord, and vs relieue, from them that vs disdaine:

The helpe that hoafts of men can give, it is but all in vaine.

12 But through our God wo shall have might to take great things in hand: He will tread downe, and put to flight

all those that vs withstand, Exaudi Deus, Psal. Lxi I.H.

Whether hee vvere in danger of the Ammonites or purfued of Affolon, here bee cryeth to be delinered, and confirmed with his kingdome, promising perpetual prayle,

Sing this as the 30. Pfalme. R Egard, O Lord, for I complaine, and make my fuite to thee.

Let not my wordes returne in vaine, but give an eare to me.

2 From of the coafts and vemost parts, of all the earth abroad

In griefe and anguifh of my heart, I crie to thee, O God.

Vpon the rocke of thy great power, my wofull minde repole: Thou art II y hope, my fort, and tower,

my fence against my foes. Withinthy tents I lust to dwell,

for euer to endure:

Vnder thy wings I know right well, Ifhall be fafe and fure.

The Lord doth my defire regard. and doth fullfill the fame :

With goodly gifts doth he reward, all them that feare his name.

The King shall he in health maintaine, and fo prolong his dayes, That he from age to age thall raigne,

for euermore allwayes. That he may have a dwelling place, before the Lord for aye :

O let thy mercy, trueth and grace, defend him from decay.

Then shall I fing for ever still, with prayfe vnto thy name : That all my vowes I may fulfill, and dayly pay the fame.

Nonne Deo. Pfal. Lxii. I.H.

Dauid declareth by this example and the nature of God, that he and all people must trust in God alone, feeing that all without God goes to nought, with onely is of power to faue, and that he rewwardeth man according to his wworker.

Sing this as the \$9 P (alme.

M Y foule to God shall give good head, and him alone attend :

For why my health and hope to speed, doth whole on him depend.

For he alone is my defence, my rocke, my health and aide :

He is my flay, that no pretence, shall make me much difmaid.

O wicked folke how long will ye vie craft ? fure you must fall,

For as a rotten hedge ye be, and like a tottering wall,

Whom God doth lone, ye feeke alkvaies to put him to the worfe.

Ye loue to lie, with mouth ye prayle, and yet your heart doth curfe.

Yet still my foule doth whole depend, on God my chiefe defire:

From all ill feates me to defend, none but him I require.

He is my rocke, my strength and tower, my health is of his grece :

He doth support me, that no power can moone me out of place,

God is my glory and my health, my foules defire and Inft:

My fort, my strength, my stay, my wealth, God is mine onely trust.

Oh haue your hope in him alway, ye folke with one accord:

Powre out your hearts to him and fay, our truft is in the Lord.

The fonnes of men deceitfull are, on ballance but a flight,

With things most vile doe them compare, for they can keepe no weight.

10 Trust not in wrong robbery or stealth, let vaine delights be gone :

Though goods well got flow in with wealth, fet not your hearts thereon.

II The Lord long fith one thing did tell, which heare to minde I call:

He fpake it oft I heard it well: that God alone doth all.

12 And that thou Lord art good and kinde, thy mercy doth exceed ?

So that all forts with thee shall finde, according to their meede.

Deus Deus meus. Plal. Lxiij. I. H.

Dauid after his danger of Ziph, giveth God thanks for his vvonderfull deliverance, in vvhofe mercies hee trusteth even in the midft of miserie, prophefying the destruction of Gods enemies, and contrarivvise happinesse to all them that trust in the Lord. I Sam . 3.

Sing this as the 44 Pfalme:

God, my God, I watch betime, to come to the in hast: For why? my foule and bodie both,

doe thirst of thee to tast. And in this barren wildernesse, where waters there are none:

My flesh is parcht for thought of thee : for thee I wish alone.

That I might see yet once againe, thy glory strength and might,

As I was wont it to behold, within thy temple bright.

4 For why ? thy mercies farre furmount,

this life and wretched dayes: My lips therefore (hall give to thee, due honour, land and prayle.

And whilft I line I will not faile,

to worthip thee alway:

And in thy name I shall lift vp. my hands when I doe pray.

6 My foules is fill'd as with marrow, which is both fat and fweet,

My mouth therefore shall fing fuch fongs as are for thee most meete.

When as in bed I thinke on thee, are eke all the night tide :

For vnder couert of thy wings,

thou art my joyfull guide. My foule doth furely flicke to thee; thy right hand is my power.

And those that seeke my life to stroy, them death shall soone denoure.

10 The

Psalme Lxiiij. Lxv. Lxvj.

The fivord shall them devoure each one their carkafes shall feede

The hangry foxes which doe runne, their prey to feeke at neede.

in 1 The King and all men shall reloyce, that doe professe Gods word: For liars mouths shall then be stopt,

which have the truth diffurb'd.

Exaudi Deus. Pfal. Lxiiij. I.H.

David prayeth against the false reporters and standerers, wee declareth their punishment and destruction, to the comfort of the inst, and the glory of God.

Sing this as the 18. Pfalme.

Lord, with plaints when I doe pray:

And rid my life and foule from dread.

of foes that threat to flay.

Defend me from that fort of men,
which in deceits doe lurke?

'And from the frowning face of them, that all ill feates doe worke.

3 Who whet rheir tongues as wee hane feene men whet and fharpe their fwords:

They shoot abroad their arrowes keene.

I meane most bitter words.

4 With privie fleights shoote they their shafts the vpright man to hit:

The instructor to hit by craft, they care or feare no whit.

A wicked worke they have decreed, in counfell thus they crie:

To vie deceit let vs not dread, what? who can it espie?

6 What waies to hurt they talke and muse, all times within their heart:

They all confult what feats to vie, cach doth innent his part.

But yet all this shall not availe, when they thinke least vpon:

God with his dart fhall fure affault, and wound them enery one.

8 Their crafts and their ill tongues withall, fhall worke themfelues fuch blame:

That they which then behold their fall, fhali wonder at the fame.

9 Then all that fee fhall know right well, that God the thing hath wrought:

And prayfe his wittle workes, and tell what he to paffe hath brought. To Yet shall the full in God reloyce,

ftill trufting in his might:
So fhall they joy with minde and voyce,
whose heart is pure and right.

Te decet hymnus. Pfal. Lxv. I.H.

A thankessiving vnto Godby the saithfull, vulo are signified by Ston and Ierusalem, for the chusing, presentation, and governance of them, and for the plentifull blessings powered forth upon all the earth.

Sing this as the 30 Pfairne,

T Hy prayfe alone (O Lord) doth raigne,
in Sion thine owne hill,

Their vowes to thee they doe maintaine, and their benefts fulfill.

3 For that thou dost their prayers heare, and dost thereto agree,

Thy people all both farre and neere, with trust fhall come to thee.

3 Our wicked life fo farre exceeds,'
that wee should fail therein:

But Lord forgine our great misdeeds, and purge vs from our sinne.

4 The man is bleft whome thou doft chuse; within thy courts to dwell:

Thy house and temple he shall vie, with pleasures that excell.

our healt of thee doth rife:

The hope of all the earth abroad, and the fea coaftes likewife.

6 With strength thou are before about, and compast with thy power:

Thou makeft the mountaines ftrong and ftont, to ftand in enery showre.

7 The fwelling feas thou doeft affwage, and make their ftreames full ftill:

Thou doft restraine the peoples rage, and rule them at thy will.

8 The folke that dwell full farreon earth, thall dread thy fignes to fee:

Which morne and evening in great mirth, doe passe with prayse to thee.

. 9 When that the earth is chopt and dry, and thirsterh more and more:

Then with thy drops thou doft apply and much increase her flore.

The floud of God doth overflow, and so doth cause to spring:

The feede and corne which men doe fow. for he doth guide the thing.

10 With wet thou doft her furrowes fill, whereby her clods doe fall:

Thy drops on her thou doeft distill, and blesse her fruite withall.

It Thou dekit the earth of thy good grace, with faire and pleafant crop:

Thy clouds distill their dew apace, great plenty they doe drop.

12 Whereby the defert shall beginne, full great increase to bring:

The little hils shall ioy therein, much fruite in them shall spring.

13 In places plaine the flocke fhalfeed, and couer all the earth:
The vales with corne shall so exceed,

that men shallfing for mirth.

Iubilate Deo.Psal, Lxvi.T.S.

Hee exherteth to prayfethe Lordin his vuonderfult vuorks, he fets forth the povver of God to affray rebels, and shevveth Gods mercy to Israel, to pro-

rebels, and showneth Gods mercy to Israel, to prouoke allmen to heare and prayse his name. Sing this as the 18 Pfalme. Y. E. men on earth in God reloyee

Y E men on earth in God reloyce, with prayfe fet forth his name:

Extoll his might with heart and voyce, give glory to the fame.
 How wonderfull (O Lord) fay ye,

in all thy works thout art?

Thy foes for feare doe feeke to thee.

full fore against their heart.

4 All men that dwell the earth throughout, doe, prayle the name of Ged,

The

The laud thereof the world about is shew'd and set abroad:

If All folke come forth, behold and fee what things the Lord hath wrought;

Markewell the wondrous workes that he

Marke well the wondrons workes to for man to passe hath brought.

6 He layd the fea like heapes on hie, therein a way they had:

On foot to passe both faire and drie, whereof their hearts ware glad.
7 His might doth rule the world alway.

his eyes all things behold:
And fuch as would him difebey,
by him fhall be control'd.

8 Ye people give vnto our God duelaud and thankes alwayes:

With joyfull voyce declareabroad, and fing vnto him prayfe.

Which doth endue our foules with life,

and it preferine withall:
Hee flaieth our feet, fo rhat no strife
can make vs slip or fall.

10 The Lord doth prooue our deeds with fite, if that they will abide:

As workemen doe when they defire to have their metrals tride.

11 Although thou suffer vs so long in prison to be cast:

And there with chaines and fetters ftrong to lye in bondage fast.

The fecond part.

12 Although I fay thou fuffer men on vs to ride and raigne: Though wee through fire and water runne of very griefe and paine.

Yet ture thou doft of thy good grace dispose it to the best:

And bring 'ft vs out into a place to live in wealth and reft.

13 Vn to thy house refort will I, to offer and to pray:
And there I will my felfe apply

my vowes to thee to pay.

14 The vowes that with my mouth I spake in all my griefe and smart:

The vowes I fay which I did make in dolour of my heart.

Burnt offrings I will give to thee of oxen fat and Rams: None other facrifice shall be,

of bullockes, Goates and lambs.

16 Come foorth and harken here full foone, all ye that feare the Lord:

what he for my poore foule hath done, to you'l will record.

If Full oft I call upon his grace, this mouth to him doth crie: And thou my tongue make speede apace,

to prayfe him by and by.

18 But if I feele my heart within, in wicked workes rejoyce,

Or if I have delight to finne God will not heare my voyce-19 But furely God my voyce hath heard,

and what I doe require: My prayer he doth well regard, and granteth my defige, 20 All prayle to him that hath not put, nor cast me out of minde: Nor yet his mercy from me shue;

which I did ener finde.

Deus misereatur. Psal. Lxvij.

A fivest prayer for all the faithfull to obtaine the faunus of God, and to be lighted with his convenience, to the end that his varyer and indigements may be knowned throughout the earth of the grant
H Aue mercy on vs Lord, and grant vs thy grace: To shew to vs doe thou accord

the brightnesse of thy face. That all the earth may know

the way to godly wealth.

And all the nations on a row
may fee thy fauing health.

Let all the world, O God, give prayfe vnto thy name:

O ler the people all abroad, extoll and laud the fame.

Throughout the world fo wide, let all rejoyce with mirth:

For thou with trueth and right doft guide the nations of the earth.

5 Let all the world, O God.
gine prayfe vnto thy name:
O let the people all abroad.

O let the people all abroad, extoll and laud the fame:

Then shall the earth increase, great store of fruite shall sall:

And then our God the God of peace, (hall blesse vs eke with all.

7 God shall vs blesse I say, And then both farre and neere; The folke throughout the earth alway, of him shall stand in seare.

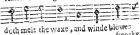
Exurgat Deus. Pfal. Lxviij. T.S.

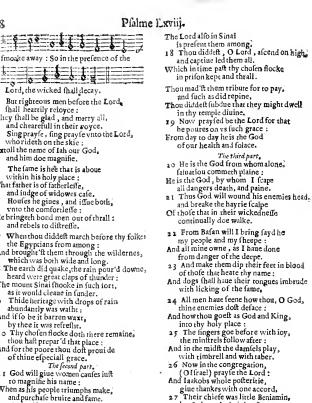
Datid expresses the voonderful mercies of Ged towards his people, who by all measure and most frame fort, declareth himself who them. God Church therefore by reason of his promises grace and victories, dath excell and worldly thing: wherefore all men are mooted to prayse God for



enemics then will runns abroad, and

featter out of fight. 2. And as the fire





into thy holy place: 25 The fingers goe before with ioy, the minitrels follow after: And in the midft the damfels play, with timbrell and with taber. 26 Now in the congregation,

(Olfrae!) prayfe the Lord: And laakobs whole posteritie,

and captine led them all.

in prison kept and thrall.

and fuch as did repine,

he poures on vs fuch grace :

The third part.

of our health and folace.

faluatiou commeth plaine :

all dangers death, and paine.

and breake the hayrie scalpe

my people and my sheepe:

from danger of the deepe.

with licking of the fame.

thine enemies dost deface :

of those that heate thy name:

continually doe walke.

in thy temple divine.

giue thankes with one accord, Their chiefe was little Beniamin, bur Iuda made their boaft : With Zabulon and Nephtalim,

which dwell about their coast. 28 As God hath given power to thee, fo Lord make firme and fure The thing that thou haft wrought in vs.

for ever to endure. 29 And in thy temple gifts will wee

giue vnto thee , O Lord, For thine vnro lerusalem fure promise made by word.

The fourth part. Yea and strange Kings to vs subdude, shall doe like in those dayes:

I meane to thee they I hall prefent their gifts of laud and prayle. 30 Hee I hall destroy the spearemens mncks.

their calues and buls of might: And cause them tribute pay, and daunt all such as loue to fight.

31 Then I hall the Lords of Egypt come, and present with them bring :

shall heartily reloyce: They shall be glad, and merry all, and chearefull in their voyce. Sing prayle, fing prayle vnto the Lord, who rideth on the skie: Extoll the name of Iah our God. and him doe magnifie. The same is he'e that is aboue within his holy place: That father is of fatherlesse. and judge of widowes case. Houses he gives , and iffue both. vnto the comfortleffe: He bringeth bond men out of thrall: and rebels to diffresse. When thou diddest march before thy folkes the Egyptians from among: And brought it them through the wildernes, which was both wide and long. 8 The earth did quake, the rain pour'd downe, heard were great claps of thunder: The mount Sinai shooke in such fort, as it would cleaue in funder. Thide heritage with drops of rain abundantly was washt: And if so be it barren waxt, by thee it was refresher. 10 Thy chosen flocke doth there remaine. thou hast prepar'd that place: And for the poore thou dost proui de of thine especiall grace. The fecond part. II God will give women causes iust to magnifie his name : When as his people triumphs make, and purchase bruite and fame. 12 And puisant Kings for all their power, Shall flie, and take the foyle: And women which remaine at home, shall helpe to part the spoyle. 13 And though yee were as blacke as pots, your hew I hall paile the Doue: Whose wings and feathers seeme to have filuer and gold aboue. 14 When in this land God shall triumph ouer Kings both hie and low : Then shall ir be like Salmonhill, as white as any fnow. 15 Though Basan be a fruitfull hill. and in height others paffe : Fet Syon Gods most holy hill doth farre excell in grace. 16 Why brag ye thus, ye hils most hie, and leape for pride together? The hill of Syon God doth love, and there will dwell for euer. 17 Gods armie is two millions of warriours good and ftrong :

The Mores most blacke shall strench their vnto their Lord and King. 33 Therefore ye kingdomes of the earth

giue prayle vnto the Lord: Sing Pfalmes to God with one confent. thereto let all accord.

34 Who though hee ride, and euer hath, aboue the heavens bright :

Yet by the fearefull thunder claps men may well know his might. 37 Therefore the strength of Ifrae!

ascribe to God on hie: Whose might and power doth farre extend

aboue the cloudy skie. 36 O God, thy holineffe and power is dread for euermore :

The God of Ifrael gives vs ftrength, praised be God therefore.

Salum me fac. Plal.Lxix. 1.11.

Christ and his elect are figured in Davids zeale and anguish, the nulicious cruelty of volose enemics and their punishment , Iudas and such traiters noteth, who are accurfed : then gathereth lice courage in afflictions, and offereth prayles to God , wwhich are more acceptable then all facrifices. Finally, her doth prounke all creatures to prayses , prophecying of the kingdome of Chrit and building of Iuda, where all the faithfull and their seede Shall dovell for ener.



they proceed that I am fore agaft, 2. I flicke

full deepe in filth and clay, whereas I feele

no ground : I fall into fuch flouds I fav.

that I amlike be drownd. With crying oft I faint and quaile, my throat is hoarfe and drie :

With looking vp my fight doth faile, for helpe of God on hie.

My foes that guildeffe doe oppreffe my loule, with hate are led :

In number fure they are no leffe then hayres are on my head.

Though for no cause they vex'd me fores they prosper and are glad,

They doe compell me to reffore the things I neuer had.

What I have done for went of with then Lord all times canft tell:

And all the faults that I commit to thee are knowne full well.

O God of hoaftes, defend and flay all those that trust in thee:

Let no man doubt or Ibrinke away. for ought that channeeth mee.

It is for thee and for thy fake, that I doe beare this blame :

In fpight or thee they would mee make. to hide my face for shame.

o My mothers fonnes my brethren all? fortake mee on a row :

And as a stranger they mee call, my face they will not know.

10 Vinto thy house such zeale I beare? that it doth pine mee much:

Their checkes and raunts at thee to heat . my very heart doth grutth.

The fecond part.

II Though I doe falt my flef h to cheff? yea, if I weepe and mone:

Yet in my teeth this geare is cast,

they passe not therevpon. 12 If I for griefe and paine of heart, in fackecloath vie to walke :

Then they anon would it peruert, thereof they left and ralke.

13 Both bie and low, and all the throng, that fit within the gate:

They have mee ever intheir tongue,

of mee they talke and prate. 14 The drunkards which in wine delightal it is their chiefe pastime,

To feeke which wayes to worke mee fpight, of mee they fing and rime.

1's But thee the while, O Lord I pray,

that when it pleafeth thee, For thy great trueth thou wilt alway fend downe thine aide to mee.

16 Plucke thou my feete out of the mire? from drowning doe me keepe:

From such as owe me wrath and ire, and from the waters deepe.

17 Least with the wayes I should be drowns and depth my foule denoure :

And that the pit should me confound, and thut mee in her power.

18 O Lord of hoafts, to mee give eare, asthou art good and kinde:

And as thy mercy is most deare, Lord have me in thy minde.

To And doe not from thy feruant hide. nor turne thy face away:

I am opprest on every fide, with hafte give eare I fay.

20 O Lord vito my foule drawnie. thesame with aide repose:

Because of their great tyranny. acquire me from ray foes,

The third part.

11 That I abide rebuke and thame. thou knowe!t and thou canft rell : For those that seeke and worke the same

thou feeft them all full well. 21 When they with brags doe break my hart? I feeke for helpe anone:

But finde no friends to eale my imart, ro comfort me not one.

22 But in my meate they gave me gall, too cruell for to thinke:

And gaue me in my thirst withall firong vineger to drinke. 23 Lord turne their table to a snare.

to take themfelses therein:
And when they thinke full well to fare,

then trap them in the gin.

24 And let their eyes be aske and blinde, that they may nothing for:

Bow downe their acke, and doe them binde in thraldome for to bee.

2 7 Powre out thy wrath as hot as fire, that it on them may fell:

Letthy displeasure in theme ir ; take hell spon them all.

26 As defart dry their house difgrace, their off spring the expell:

That none thereof portell's their place, nor in their tents doe ewell. 27 If thou doll wricks the man to tame,

on him they lye fall fore:
And if that the udoft woun! the fame,

they feeke to hurt him more.

'28 Then let them heape vp mifchiefe still, fith they are all peruert:

That of thy favour and good will they never have no part.

29 And dash them cleane out of the books of life, of hope, of trust:

That for their names they never looke, in number of the lust.

The fourth part.

30 Though I (O Lord) with woe and griefs have beene full fore opprest: Thy helps shall give me such reliefe, that all shall be redrest.

31 That I may give thy name the prayie, and thew it with a long:

I will extoll the fame alwayes, with hearty thankes among.

32 Which is more please t unto thee; such minde thy grace hath borne : Then either Oxeor Calfe can be

that hath both hoofe and horne.

33 When simple folke doe this behold,

it shall reioyce them sure All ye that seeke the Lord behold, your life for aye shall dure.

3 + Mor why; the Lord of hoafts doth hears; the poors when they complaine; His prifoners are to him full dears.

he doth them not diffaine.

35 Wherefore the skie and arth below, the fea with flood and streame.

His pray the y thall declar and thew, with all that line in them.

36 For fure our God will Sion faue, and in this i ries build:

Much looke po I filon there shall have, her the t s shall all be fil!:

37 History or feede facil keepe the fame all ages out of minde: And there all they that feare his name a dwelling place shall finde. Deus in adiuto. Psal. Lxx.I.H.

Hee prayeth to be right speedily delivered his enemies to be ashamed, and all that seeke the Lord to be comforted.

Sing this as the 72 Pfalme,
God to me take heede,

of helpe I thee require:
O Lord of hoalts with hafte make speed;
help, help, I thee defire.

with shame confound them all that locke my foule to spill: Rebuke them backe with blame to fall.

Rebuke them backe with blame to fall, that thinke and with me itl.

Confound them that apply,

and feeke to worke me f hame:
And at my harme doc laugh and cry,
fo. fo, there goeth the game.

4 But let them loyfull be in thee with loy and wealth:

Which onely truft and feeke to thee, and to thy fauing health.

5 That they may fay alwayes, in north and one accord: All clory, honour, laud, and prayfe

be given to thee, O Lord.

6 But I am weake and poore,

come Lord thine aide I lacke: The u art my fray and helpe, therefore make speed and be not flacke.

In te Domine. Pial. Lxxj.I.H.

Me prayeth in faith, established by promise, and corfined by the vivora of God from his youth, to be delined from his voick d and crull some Absilon, voith his considerance, promising to be thankefull therefore.

Sing this as the 6 9. Pfalme.

Y Lord my Go t in all distrate,
my hope is whole in the:
Then let no flame my fould oppreffe,
nor once take hold on me.

2 As thou are inft, defend me Lord, and rid me out of dread:

Give eare, and to my furte accord, and fend me helpe at neede.

3 Bethou my rocke, to whom I may for aide all time refort:

Thy promise is to helpe alway, thou art my fence and fort.

4 Saue me my Godfrom wicked men, and from their strength and power:

From folke vniut, and eke from them, that cruelly denoure.

5 Thou artthe stay wherein I trust, thou Lord of hoads art hee: Yea from my youth I had a sust,

fill to depend on thee.

Thou haft me kept even from my birth;
and I through thee was borne.

and I through thee was borne:
Wherefore I will hee prayle with mirth,
both evening and at morne.

7 As to a moniter feldome feene, much folke about me throng: Butthou art now, and still has beene my fence and aid fo ftrong.

Wherefore my mouth no time shall lack,
thy glory and thy prayle:

And eke my tongue thall not be flacked to honour thee alwayes.

Refuse me not, O Lord, I say, when age my limbs doth take: And when my thrength doth waste away, doe not my soule for sake.

10 Among themicius my foes enquire,

to take me through deceit:
And they against me doe conspires
that for my soule laid waite.

The fecond part.

I Lay hand and take him now they faid, for God from him is gone:

Dispatch him quite, for to his aide, I wis there commeth none.

12 Doe not abfent thy felfe away.
O Lord when neede shall be:
But that in time of griefe thou mayst in hast give helpe to me.

I 3 With fhame confound and ouerthrow, all those that leake my life:

Opprette them with rebuke also,

that faine would worke me strife;
'14 But 1 will patiently abide,
thy helpe at all atlaies.

Still more and more each time and tide; I will fet foorth thy prayfe.

15 My mouth thy inflice shall records that dayly helpe doth send: But of thy benefits O Lord,

I know no count nor end.

with thy good helpe O God:

The fauing health of thee alone, to shew and fet abroad.

1.7 For of my youth thou rook ft the care, and doft instruct me still,
Therefore thy wonders to declare,

1 have great minde and will, 18 And as in youth from wanton rage, thou didit me keepe and flay,

For take me not vnto mine age, and till my head be gray.

The third part.

That I thy ftr-ngth an i might may fhew to them that now be heere:

And that our feede thy power may know, hereafter many a yeere

20 O Lord, thy inffice doth exceed, thy doings all may fee:

Thy works are wonderfull indeed, oh who is like to thee?

as Thou mad'ft me feele affliction fore, and yer thou didft me faue:

Yea, thou didst helpe and me restore, and took'st me from the grave.

22 And thou mine honour doest increase, my dignity maintaine:

Yea thou doft make all striefe to cease, and comfort it me againe.

Therefore thy faithfulnesse to prayle,
I will both lute and sing:

My harpe shall found thy land alwayes, Olfraels holy king. 24 My mouth shall joy with pleasant voyce, when I f all fing to thee:

And ke my foule shall much reloyce, for thou hast made me free.

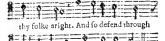
25 My tongue thy vprightneffe fhall found; and speake it dayly ftill:

For griefe and thame doe them confound, that fought to worke me ill.

Deus judicium. Pfal. Lxxij. I.H.

Gods kingdome by Christ is represented by Salomon, under vulum fiall be represensible, peace and felicity, unto vulum all kings and nations shall doe homage . vuose name and pouver shall endure for euer.





equitie, the poore that have no might.

3 And let the mountaines that are high, ynto their folke give peace,
And eke the little hils apply,

in inflice to increase.

That he may helpe the weake and poors
with aide, and make them strong:

And eke deftroy for euermore, all those that doe them wrong.

5 And then from age to age shall they regard and feare thy night:

So long as Sunne shall faine by day, or elfe the Moone by night.

6 Lord make the king vino the just,

like raine to fields new mouvne:
And like to drops that lay the dust
and freih the land new fowne.

7 The inft shall flourish in his time, and all shall be at peace:

Vntill the moone shall leave to prime; waste, change, and to increase.

He shall be Lord of Sea and land, from shore to shore throughout,

And from the floods within the land, through all the earth about.

The people that in defert dwell, fhall kneele to him full thicke; and all his enemies that rebell, the earth and dust shall lick.

To The Lords of all the Hes thereby, great gifts to him shall bring:

The kings of Saba and Araby, give many a costly thing.
The second fart.

It All kings shall feeke with one accord, in his good grace to stand:

And all the people of the world, fhall ferne him at his hand.

12. For he the needy fort doth faue, what with him doth call:

And eke the simple folke that have no helpe of man at all. 'T7 He taketh picie on the poore,

that are with neede oppress. Ee doth preserve them evermore, and brings their soule to rest.

14 Heshall redeeme their life from dread, from fraud, from wrong, from might.

And eke the blood that they shall bleed, is precious in his sight.

Ay But he shallline, and they shall bring, to him of Sabaes gold:

He shalbe honored as a King, and dayly be exteld.

36. The mightie mountaine of his land, of corne shall beare such throng:
That is like Codar trees shall stand

That it like Cedar trees shall stand, in Libanus full long.

'a 7 Their cities eke fuil well shall speeds the fruites thereof thall passe:

An plentie it shall farre exceede, and spring as greene as graffe, aB For oue, they shall prayie his name,

while that the funne is light: 2 nd thinke them happy through the same, all folke f hall bledt his might.

o Fravie ve the Lord of hoalts and ling, to Ificels God each one:

For he doth enery wondrous thing, yea, he himfelde slone.

to And bleifed both shely Name, all times eremally,

That all the earth may pray fe the fame, Amen, Amen fay I.

Quá bonus Deus. Pfal. Lxxiij. T.S.

David tracketh that wither the professy of the wingedy, nor the afficient of the good out to difcourage Gods children, but rather mone them to confider Gods printience, and to receive the windermatter for that the worked bandfort across the founds, and the gods enterintable sweets fing, in hope where of her refrects kinglesse. Out hands.

Sing this as the 44 Pfalme.

Gwener is be, yet God is good,
and kinde to Ifrael:

And to all fuch as fafely keepe their confeience pure and well. 2. Yet like a fooled almost steps,

my feets began to flide: And ere I wift enen at a pinch, my fteps away gan gl.de.

J For when I faw fuch foolith men; I grudg d and diddidaine;

That wicked men all things should have; without turmoile or paine.

4 They never suffer pangs nor griefe;

as if death should them smite:

Their bodies are both flout and ftrong, and ever in good plight.

And free from all aduerlity, when other men be fhent:

And with the reft they take no part of plague or punishment.

6 Therefore prefumption doth cmbrace their necks as doth a chaine:

And are even wrapt as in a robe, with rapine and diffaine.

7 They are fo fed that even for fat, their eyes oft times out flart:
And as for worldly goods they have,

more then can with their heart.

Their life is most licentious,

boafting much of the wrong Which they have done to fimple men, and ever pride among.

9 The heavens and the living Lord, they spare not to blaspheme:

And prate they doe of worldly things; no wight they doe efteeme.

30 The people of God oftrimes turne backed to fee their profperous state:

And almost drinke the selfe same cup, and follow the same rate.

The second part.

11 How can it be that God fay they should know or understand

These worldly things, fince wicked menbe Lords of Sea and land?

For we may fee how wicked men, in riches ftill increase:

Rewarded well with worldly goods, and live in reft and peace.

Then why doe I from wickedneffe," my fantalie refraine?

And wash my hands with innocents, and cleanse my heart in vaine?

34 And luffer (courges enery day) as subject to all blame:

An leuery morning from my youth, fuffaine rebuke and shame?

15. And I had almost faid as they imisliking mine estate:

But that I should thy children judge, as folke enfortunate.

26 Then I bethought me how I mighto, this matter vn lerstand:

But yet the labour was too great for me to take in hand.

17 Vntill the time I went vnto thy holy place and then,

I ynderstood right persectly, the end of all these men.

18 And namely, how thou fetteft them,

vpon a flippery place:

And at thy pleafure and thy will, Thou doft them all deface.

to see how sodainely,

They are deftroy'd, dispatcht, consumde, and dead to horribly.

20 Much

20 Much like a dreame when one awakes, fo shall their wealth decay:

The third part.

Their famous names in all mens fight, shall ebbe and passe away.

21 Yetthus my heart was grieued then, my minde was much opprest: 22 So fond was I and ignorant,

and in this point a beaft. Yer neuerthelesse by thy right hand,

thou hold'ft me euer fast: And with thy counsell doft me guide

to glory at the last. What thing is therethat I can wift,

but thee in heaven aboue ? And in the earth there is no thing

like thee that I can loue. 26 My fiesh and eke my heart doth faile,

but God doth faile me neuer: For of my heart God is my strength, my portion eke for euer.

27 And loe, all fuch as thee forfake, thou shalt deftroy each one:

And those that trust in any thing,

fauing in thee alone. 28 Therefore will I draw neare to God, and ever with him dwell:

In God alone I put my trust, his wonders I will tell.

Vt quid Deus? Pfal. Lxxiiij. I. H.

A complaint of the destruction of the Church and true Religion, under the name of Sion, and the Abars destroyed. But trusting in the might and free mercies of God by his covenant, he requireth helpe and succour to the glory of his name, the Caluation of his poore afflicted fernants, and the confusion of his proud enemies.

Sing this as the 72. Pfulme. W Hy art thou Lord fo long from vs.

in all this danger deepe? Why doth thine anger kindle thus at thine owne pasture theepe ;

Lord call the people to the thought whi h haue beene thine fo long : The which thou hast redeem'd and brought

From bondage fore and strong. Haue min le I say, and thinks vpon,

remember it full well : Thy pleafant place, thy mount Sion, where thou wast wont to dwell.

Lift up thy foote, and come in hafte, and all thy foes deface:

Which now at pleasure rob and wast within thy holy place.

Amid the Congregations all thy enemies roare O God:

They fet as fignes on enery wall their banners splaid abroad. As men with axes hew downe trees,

that on the hils do : grow : So thine the bils and fwords of thefe,

within thy temple now. The feeling (wa'd the carued boards,

the goodly grauen stones, With axes hammers, bils, and fwords,

they beate them downe atonce Thy plac s they confume with flame, and eke in all this toile

they raze downe to the foile.

The house appointed to thy name,

And thus they fayd within their heart, dispatch them out of hand: Then burnt they op in enery place,

Gods houses through the land. Yet thou no figne of helpe doft fend,

our Prophets all are gone : To tell when this our plague shall end among vs there is none.

10 When wilt thou Lord once end this shame

and cease thine enemies strong? Shall they alway blaspheme thy name,

and raile on thee fo long? 11 Why dolt withdraw thy hand a backe, And hide it in thy lap?

O plucke it out and be not flacke to give thy foes a rap. The fecond part.

12 O God thou are my king and Lord, and euermore hast beene:

Yeathy good grace throughout the world, for our good helpe hath feene.

13 The fearthat are so deepe and dead: thy might did make them day.

And thou didst breake the serpents head, that he therein did die.

14 Ye thou didft breake the heade fo great of Whales that are fo fell :

And gan'it them to thy folke to eate, that in the deferts dwell.

15 Thou mad'ft a (pring with streames to rife from rocks both hard and hie:

And eke thy hand hath make likewise deepe rivers to be drie.

16 Both day and eke the the night are thine, by thee they were begun:

Thou fer'ft to ferue vs with their shine the light and eke the Sunn?. 17 Thou dost appoint the ends and coasts

of all the earth about: Both fummer heats and winter frosts, thy hand hath found them out.

18 Thinke on, O Lord, no time forget thy foes that thee defame: And how the foolish folk are set

to raile vponthy name, 19 O let no cruell beaft deuoure

the Turtle that is true :

Forget not alwayes in thy power. the poore that much doe rue.

20 Regard thy couenant, and behold thy foes possesse the land :

All fad and dark forworne and old, our realme as now doth stand.

21 Let not the fimple goe away with disappointed shame:

But let the poore and needy aye, giue praife vnto thy name.

22 Rife Lord, let be by thee maintain'd the cause that is thine owne:

Remember how that thou blasphem'd art by the foolish one:

23 The voyce forget not of thy foes, for the profuming hie. Is more an i more increast of those, that hate thee spightfully.

Conficebimur tibi. Pfal. Lxxv. N.

The futhfull praye the Lord, vulo shall come to indge at his time, vulon the vuicked shall drinke the cup of his vurath. But the righteous shalloc exalted to honour.

Sing this as the 45 Pfalme.
The Thought Bod will wee give thankes,

wee will glue thanks to thee:
Sith thy name is so neere, declare
thy wondrous works will we.

I will vprightly judge, when get convenient time I may:

The earth is weake, and all therein, but I her pillars stay.

3 I did to the mad people fay, deale not fo furiously:

And vnto the vngodly ones fer not your hornes on high.

4 I faid vnto them, Set not vp your raifed hornes one hie: 'And fee that you doe with friffe ne.

And fee that you doe with stiffe necke, not speake presumptuously.

For neither from the Ezsterne parts, nor from the Westerne fide :

Nor from forfaken wildernesse, protection doth proceede.

6 For why? the Lord our God he is the righteous Indge alone;

He putteth downe the one, and fets another in the throne.

For why? a cup of mighty wine is in the hand of God:

And all the mighty wine therein himfelfedoth povere abroad. 8 As for the lees and filthy dregs;

that doeremaine of it:

The wicked of the earth shall drinke,

and fuck them enery whit.

9 But I will talke of God, I fay,

of Iacobs God therefore:

And will not cease to celebrate

his pray fe for evermore.

10 In Linder breake the hornes of all vngo lly men will I:

But then the hornes of righteous men shall be exalted hie.

Gloria Patri.
To Father, Sonne, and holy Ghoft, all glory be th refore:

As in beginning was, is now, and shall be enermore.

In Iudea. Pfal. Lxxvj. I.H.

H.re is definited the power of God, and carefor the define of his people, by the definition of Semelocally array, for which the faithfull are exhauted to be thank-full.

Sing this as the 66. Pfalme.
T Oall that now in Iurie dwe 1
the Lord is clearely knowne:
His name is gratin (frael

a people of his owner.
At Salem he his tents hath pight, to tarry there a space:

In Sion eke he hath delight, to make his develling place.

3 And the re he brake both shaft and boyv, the syvord, the speare and shield: And brake the ray to ouerthrow, in battell on the field

4 Thou are more vvorthy honour Lord, more might in thee doth lie.

Then in the strongest of the world, that rob on mountaines hie.

But novy the proud are spoild through thee and they are fallen on sleepe:

Through men of warre no helpe can bee, themselves they could not keepe.

6 At thy rebuke, O Iacobs God, vvhen thou didft them reproone:

As halfe a fleepe their chariots ftood, no hotsemen once did moone.

7 For thou art dreadfull Lord indeede, what man the courage hath
To bide thy fight, and doth not dread

when thou art in thy wrath?

EWhen thou doft make thy judgements heard

from heaven through the ground: Then all the earth full fore afraid, in filence fhallbe found.

9 And that vohen thou, O God doft fland, in judgement for to speake:

To faueth'afflicted of the land, on earth that are full weake.

To The fury that in man doth raigne fhall turne vnto thy praife:

Hereafter Lord, doe thou restraine their verath and threats alwayes.

11 Make vovves and pay them to your God,
ye folke that nigh him be:
Bring gifts all ye that dynell above I

Bring gifts all ye that devell abroad, for dreadfull fure is he.

12 For he doth take both life and might from Princes great of birth:

And full of terrour is his fight, to all the Kings on earth.

Voce mea ad. Psal. Lxxvij. I. H.

Dau'd rehearfeth his great affliction and grieuous temptation, whereby her is drisen to confider his former conversation, and the course of God works at the presentation of his founds, and so he confirms his futh against these temptations.



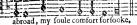
voyce to God I lift on hie, and hee

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fought to God, by night no rest I

tooke: But stretcht my hands to him



When I to thinke on God intend,

my trouble then is more:

I fpake, bur could not make an end,
my breath was ftopt fo fore.

4 Thouholdit mine eyes alwayes from reft.

that I alwayes awake:
With feare am I fo fore opprest,
my speech doth me for sake.

5 Thedayes of olde in minde I cast, and oft did thinke vpon.

The times and ages that are past, full many yeeres agone,

6 By night my fongs I call to minde, once made thy prayle to fhew:

And with my heart much talke I finde, my spirits doesearch to know.

7 Will God faid I, at once for all, cast off his people thus:

So that hencefoorth no time he fhall be friendly vnto vs?

8 What? is his goodnesse cleane decaid, for ever and a day?

Or is his promife now delayd, and doth his truth decay?

9 And will the Lord our God forget his mercies manifold?

Or shall his wrath increase so hot, his mercies to withhold?

to Atlast I sayd, my weakenesse is the cause of this mistrust: Gods mightie hand can helpe all this

Gods mightie hand can helpe all thi and change it when he luft.

The fecond part.

11 I will regard and thinke vpon the vvorking of the Lord:

Of all his wonders past and gone,
I gladly will record.

12 Yea all his workes I will declare, and what he did deuise:

To tell his facts I will not spate, and eke his counfell wife.

13 Thy workes, O Lord, are all vpright, and holy all abroad:

What one hath strength to match the might of thee, O Lord our God?

14 Thou art a God that oft didft shew thy wonders every house.

And fo doft make thy peopleknow, thy vertue and thy power.

15 And thine owne folke thou doft defend with strength and stretched arme;
The fonnes of facob that defeend,

and Iosephs seed from harme.

The waters Lord, perceived thee,

the waters faw thee well:

And they for feare afide did flee,
the depths on trembling fell.

The cloudes that were both thicke and blacked did raine full plenteonfly;

The thunder in the aire did cracke, thy fhafts abroad did flie.

17 The thunder in the aire was heard, the lightnings from about: 18 With flashes great made them asraid, the earth did quake and moone.

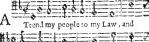
19 Thy wayes within the feas doe lie, thy paths in waters deepe: Yet none can there thy steps espie,

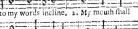
nor know thy pathes to keepe.
20 Thou leadest thy folke vpon the land.

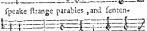
as sheepe on every side; Through Moses and through Aarons hand, thou didst them safely guide.

Attendite populi. Pfal. Lxxviij. T.S

Hoe fnevveth have God of his mercy chose his Church of the posteritie of Abraham, casting in their teeth he robellion of their fathers, that their children might acknowledge God free mercies, and be assumed of their perserse desceptor. The bely Ghost hat comprehended as it were tha summe of all Gods benefites, that the grosse people might see in sew words the effect of the whole historie.







ces divine. 3. Which we our felues have

heard and learn'd, euen of our Fathers

old: And which for our instruction

the state of the same of the s

our Fathers have vs told.

4 Because we should not keepe it close, from them that should come after:

Who should Gods power to their race praise, and all his workes of wonder.

To lacob he commandement gaue, how If ael should live:

Willing our Fathers (hould the fame vnto their children giue.

6 That they and their posteritie, which were not sprung up tho:

Should have the knowledge of the law, and teach their feedealfo.

7 That they may have the better hope in God that is aboue,

And not forget to keepe his lawes and his precepts in loue.

toknow their God aright.

8 Not being as our Fathers were, rebelling in Gods fight, And would not frame their wicked hearts

How

How went the people of Ephraim their neighbours for to spoyle: Shooting their darts the day of warre, and yet they tooke the foyle?

10 For why? they did not keepe with God, the couenant that was made:

Nor yet would walke or leade their lines, according to his trade.

21 But put into oblinion, his counfell and his will.

And all his works most magnifique, Which he declared fill. The fecond part.

12 What wonders to our forefathers, did he himfelfe difclofe:

In Egypt land within the field. that called is Thaneos ?

13 He did divide and cut the fea, that they might passe at once:

And made the water fland as ftill, as doth an heape of ftones.

14 He led them fecret in a cloud by day, when it was bright: And in the night when darke it was,

with fire he gaue them light. 15 Hebrake the rocke in wilderneffe,

and gane the people drinks, As plentifull as when the deepes doe flow vp to the brinke.

16 He drew out rivers out of rocks.

that were both dry and hard: Of fuch abundance that no floods. to them might be comparde.

17 Yet for all this against the Lord, their finne they did increase: And stirred him that is most hie, to wrath in wildernesse,

18 They tempted him within their hearts, like people of mistruit:

Requering fuch akinde of meate, as ferned to their luft.

10 Saying with murmuration. in their vnfaithfulnefle, Whate can this God prepare for vs. a feast in wildernesse:

20 Behold nee ftrake the ftonie rocke, and floods forth-with did flow:

But can hee now give to his folke, both brea I and flesh also?

21 When God heard this he waxed wrath, with Iacob and his feed,

So did his indignation on Ifrael proceed

The third part. 22 Because they did not faithfully

believe and hope that hee Could alwayes he'pe and fuccour them in meir necessity.

23 Whereforehe did command the clouds, forthwith they brake in funder: 34 And rainde downe Manna for them to ear,

a food of mickle wonder.

25 When earthly men with Angels food, were fed at theirrequest:

36 He bal the East win le blow away, and brought in the South-west. 27 And rain'd downe flesh as thick as dust,

and fowle as thicke as fand? 28 Which he did cast amidst the place? Where all the tents did stand.

29 Then did they eat exceedingly, and all men had their fils, Yet more and more they did defire,

to ferue their lufts and wils. 30 But as the meate was in their mouthes,

his wrath vponthem fell:

31 And flew the flower of all their youth, and choife of Ifrael.

3 2 Yerfell they to their wonted finne, and ftill they did him grieue, For all the wonders that he wrought,

they would him not beloeue. 33 Their dayes therefore he shortned.

and made their honour vaine: Their yeeres did waste and passe away. with terrour and with paine.

34 But ever when he plagued them; they fought him by and by:

35 Remembring then he was their frength their helpe and God most hie.

36 Though in their mouthes they did but and flatter with the Lord : (glose. And with their tongues and in their hearts,

diffembled enery word,

The fourth part. 37 For why? their hearts were nothing bend-

to him, nor to his trade : Nor yet to keepe, nor to performe,

the couenant that was made 3 8 Yer voas he still so mercifull.

v vhen they deserved to die: That he forgane them their misdeeds, and vvould not them deftroy.

Yea mony a time he turn'd his vyrath, and did himfelfe aduife: And vrould not fuffer all his vyhole displeasure to arise.

39 Confidering that they were but flefh; and euen as a vvinde,

That paileth avvay and cannot vvell recurne by his owne kinde.

40 How oftentimes in wilderneffe. did they the Lord pronoke? How did they moone and ftirre the Lord,

to plague them with his stroke?

At Yet did they entne againe to finne, and tempted God eft-foone:

Prescribing to the holy Lord. what things they would have done.

42 Not thinking of his hand and power, nor of the day when he

Delinered them out of the hands, of the fierce enemie.

43 Nor how he wrought his miracles, as they themfelues beheld

In Egypt and the wonders that he did in Zoan field.

44 Nor how he turned by his power, their waters into blood,

That no man might receive his drinke at river nor at flood. 45 Nor how he fent them fwarmes of flies,

which did them fore annoy, And And fild their country full of frogs, which did their land defroy, The fifth part.

46 Nor how he did commit their fruits vnto the Caterpiller:

And all the labour of their hands, he gaue to the Grashopper.

with hailestones he destroyd their vines, fo that they were all lost:

And not fo much as wilde figge trees, but he confumde with frost.

48 And yet with hailestones once againe, The Lord their cattell smote,

And all their flocks and heards likewife, with thunder-bolts full hot,

'49 He cast vpon them in his ire, and in his fury strong: Displeasure, vvrath, and entill spirits.

to trouble them among.

Then to his vyrath he made a yvay.

and spared not the least:
But gaue vnto the pestilence.
the man and eke the beast,

51 Hestrake also the first borne all.

that vp in Egypt came:
And all the chiefe of men and beafts,
voithin the tents of Ham.

92 But as for all his owne deare folke, he did preferue and keepe,

And carried them through voildernesse, euen like a flocke of sheepe.

53 Without all feare, both fafe and found, he brought them our of thrall;
Whereas their foes with rage of feas.

were ouer vyhelmed all.

4 And brought them out into the coafts.

of his owne holy land: Euen to the mount which he had got,

by his strong arme and hand.

and did the land divide:
And in their tents he fet the tribes

of Israel to abide,

16 Yet for all this their God most hie,

they firr'd and tempted fiill:
And vould not keepe his testament
nor yet obey his vvill.

57 But as their fathers turned backe, eyen fo they event aftray:

Much like a bove that will not bend: but flip and flart avvay.

The fixt part.

5 & And grieued him with their hill alters, with offrings and with fire:
And with their idoles vehemently

pronoked him to ire.

Therewith his vorath began againe:

to kindle in his breaft:
The naughtinesse of Israel,
he did so much detest.

60 Then he forfooke the tabernacle of Silo, vyhere he vyas

Right conuerfant with earthly men, euen as his dwelling place. 61 Then fuffered he his might and power,

in bondage for to stand: And gaue the honour of his Arke, into his enemies hand, 61 And did commit them to the fovotal; voroth with his heritage:

63 The young men vvere denoured with fire maydes had no marriage.

64 And with the foword the Pricks also, did perish every one:

And not a vvidov left aliue, their death for to bemone.

65 And then the Lord began to vvake, like one that flept a time?

And as a valiant man of warre, refreshed after wine.

66 With Emrods in their hinder parts, he ftrake his enemies all:

And put them then vnto a shame, that was perpetuall.

67 Then he the tent and Tabernacle, of Joseph did refuse:

As for the tribe of Ephraim, he would in no wife chafe.

68 But chose the tribe of Ichuda; whereas he thought to dwell;

Euen the noble mount Sion, which he did loue so well.

69 Whereas he did his temple build, both sumptuously and sure:

Like as the earth, which he hath made for ever to endure. 70 Then chose he David him to serve.

his people for to keepe:
Whom he tooke vp and brought away,
euen from the folds of theepe.

71 As he did follow the Ewes with young the Lord did him aduance:

To feede his people Ifrael, and his inheritance.

72 Then Dauid with a faithfull heart; bis flocke and charge did feede:

And prudently with all his power, did gouerne them indeed.

Deus venerunt. Pfal. Lxxix. I. H.

The Ifraelites complaine to God for the calamitie that they suffered, when Anticolous destroyed their Temple and Citie, destring ayde against his tyranny, least God and religion should be contemned by the heathen, who should see them for saken and perish. Smy this as the 77. Pfalme.

O Lord, the Gentiles doe inuade, thine heritage to fpoyle, Ierusalem an heape is made,

thy Temple they defile.
The bodies of thy Saints most deare

abroad to birds they caft:
The field of fuch as doe thee feare,
the beafts denoure and wafte.

3 Their blood throughout Terusalem, as water spilt they have.

So that there is not one of them, to lay their dead in graue.

4 Thus are we made a laughing flock, almost the world throughout:
The enemies at vs iest and mock,

which dwell our coast about.

Wilt thou, O Lord, thus in thine ire, against vs cuer fume?

And shew thy wrath as hot as fire,
thy folke for to consume;

6 Vpon those people powre the same, which did thee neuer know:

All realmes which call not onthy name; confume and ouerthrow.

7 For they have got the vpper hand, and Iacobs feede destroyd:

His habitation and his land, they have left wafte and yold.

8 Beare not in minde our former faults, with speede some pitie shew.

And aide vs Lord in all affaults, for we are weake and low.

The second part,

O God that giu it all health and grace,
on vs declare the same;

Weigh not our works, our finnes deface, for honour of thy name.

to why shall the wicked still alway, to vs as people dumbe:

In thy reproach reioyce and fay, where is their God become?

11 Require O Lord, as thou feeft good, before our eyes in fight: Of all these folke thy servants blood,

which they spile in despight.

12 Receive into thy fight in haft,

the clamours, griefe and wrong.

Of fuch as are in prison cast,

fustaining yrons strong.

Thy force and ftrength to celebrate, Lord fet them out of band,

Which vnto death are deftinate, and in their enemies hand.

mas to blaspheme thy name:

Into their laps with feuen fold, repay againe the fame.

14 So weethy folke and pasture sheepe, will prayte thee evermore:

And teach all ages for to keepe, for thee like prayle in store.

Qui regis Ifrael. Pfal. Lxxx. I.H.

A lamentable prayer to God to helpe the miseries of the Courch, destring him to consider the first estat, when his saucur somed toward them, that hee might shall that worke which he had begun. Sing this as the 67 Psume.

Hou Heard that Ifrael dolf keepe, give eare and take good heed:
Which leadeft Iofeph like a sheepe, and dost him watch and feed.

2 Thou Lord, I fay, whose feat is set, on Cherubins so bright:

Shew foorth thy felfe, and doe not let, fend downe thy beames of light.

3 Before Ephraim and Beniamin, Manaffes eke likewife:

To fhew thy power doe thou begin, come helps vs Lord arife.
4 Direct our hearts vnto thy grace,

connert vs Lord to thee: Shew vs the brightnesse of thy face,

and then full fafe are we.
5 Lord God of loafts of Ifract,

how long wilt thou, I fath Against thy folke in anger swell, and wilt not heare them pray:

6 Thou doest them feede with forrowes deepe, their bread with reares they eate,

And drinke the teares that they doe weepe, in measure full and great.

7 Thou hast vs made a very strife to those that dwell about:

And that our foes doe love alife, they laugh and iest it out.

8 Otake vs Lord vnto thy grace, convert our mindes to thee:

Shew forth to verthy loyfull face, and we full fafe thall be.

9 From Egypt where it grew not well, thou brought'ft a vine full deare:

The heathenfolke thou didft expell, and thou didft plant it there.

10 Thou didst prepare for it a place, and set her rootes full fast:

That it did grow and fpring apace, and fill dthe land at laft.

The fecond part.

If The hils were covered round about,
with shade that from it came:

And eke the Cedars high and flour, with branches of the fame.

12 Why then didft thou her wall destroyes ? her hedge pluckt vp thou hast :

That all the folke that paffe thereby, thy vine may fpoyle and waft.

13 The Bore out of the wood fo wild, doth dig and root it out: The fuirions beaft out of the field

denoure it all about.

14 O Lord of hoafts returne againe.

from heauen looke betime:
Behold, and with thy helpe (ustaine,
this poore viney and of thine.

15 Thy plant I fay, thine I frael, whom thy right hand hath fer:

The fame which thou did love so well, O Lord, do not forget.

16 They lop and cut it downe apace: they burne it eke with fire: And through the frowning of thy face, we periff in thine ire.

17 Let thy right hand be with them now, whom thou haft kept fo long:

And with the fonne of man, whom thou to thee haft made fo ftrong.

18 And so when thou hast set vs free, and saued vs from shame,

and faued vs from shame,
Then will wee neuer fall from thee,
but call you thy name,

19 O Lord of hoafts, through thy good grace, convert vs vnto thee:

Behold vs with a pleafant face, and then full fafe are wee.

Exultate Deo. Pfal. Lxxxi. I.H.

An exhortation to prayse God for his benefits, condemning their ingratitude.

E light and glad in God reioyce,

which



Lute fo foveete, on enery pleafant itring. Blovy as it were in the nevy moone,

with Trumpers of the belt : As it is vsed to be done

at any folemne feaft. 4 For this is vnto Ifrael

a statute and a trade: A lavy that must be kept full vvell which Iacobs God hath made,

This clause with loseph was decreed, vvhen he from Egypt came:

That as a vvitnesse all his seede should still observe the same.

When God, I fay had thus prepar'd to bring him from that land: Whereas the speech which he had heard

he did not voderstand. I from his shoulders tooke, faith he,

the burthen cleane avvay: And from the furnace quit him free, from burning brick of clay.

When thou in griete didft cry and call

I holpe thee by and by : And I did answerethee withall in thunder feoretly.

Yea, at the vvaters of discord, I did thee tempt and proone: Whereas the goodnes of the Lord

with muttering thou didft mooue, 10 Heare O my folke, O liracl, and I affure it thee :

Regard and marke my vvords full vvell, if thou wilt cleans to me. The second part.

II Thou shait no god in thee referue of any land abruad:

Nor in no vvite to bovy or ferue a strange and forraine god. 12 I am the Lord thy God, and I

from Egy at fer thee free: Then aske of me abundantly, an 11 will give it thee.

13 And yet my people would not heare my voyce, when that I spake :

Not litael yould not obey, but did me quite forfake.

14 Then did I seaue them to their yyll, in hardnesse of their heart :

To vvalke in their ovene counfell ftill, themselues they might peruert.

15 O that my people would have heard the vyords that I did fay? And eke that Ifrael would regard

to vvalke vvithin my vvay. 16 How foone would I confound their foes

and bring them downe full low: And turne my hand vpon all those

that would them ouerthrow? 17 And they that at the Lord doerage,

as flaues should feeke him till: But of his folke the time and age

should flourish euer still.

18 I would have fed them with the cros and fineft of the wheat:

And made the rocke with hony drop that they their fils should eate.

Deus stetit. Pfal. Lxxxij.I.H.

David declaring God to be present with Indges and Magistrates, reproducth their partialitie and vis righteousnesse, and exhorteth them to doe iufice, but feeing no amendment, he defireth God to execute instace himfelfe.

Sing this as the 77. Pfalme.

A Mid the preate with men of might, the Lord himselfe did stand, To plead the cause of truth and right,

with Judges of the land. How long, faid he, will you proceede, false indgement to award?

And have respect for lone of meede, the wicked to regard?

Whereas of due you should desend the fatherlesse and weake:

And when the poore man doth contend in judgement justly speake.

4 If ye be wife, defend the cause of poore men in their right : And rid the needy from the clawes

of tyrants force and might. But nothing will they know or learne,

in vaine to them I talke :

They will not fee, or ought diferne but will in darkenede walke. For loe, enen now the time is come

that all things fall to nought. And like wife lawes both all and fome,

for gaine are fold and bought.

I had decreed it in my fight, as Gods to take you all:

And children to the most of might for love I dilly on call.

But notwithstanding ye shall die as men, and fo decay

O syrants, I shall you defroy, and plucke you quite avvay.

Vp Lord , and leathy firength be knowns and judge the world with might:

For why . all nations are thine ovene, to take them as thy right.

Deus quis similis? Pla. Lxxxiii I.H.

The Ifraclites pray the Lord to deliver them from their enemies , both at home and far off : al ot'e: all fuch voicked teefle be ft intin with his fiornay tempests , that they my know his power .

Sing this as the 77 Pfalme. Os nor, O Lord, refraine thy rongue, in filence doe not flay : With-hold not Lord thy felfe to long,

nor make no more delay: For why? behold thy foes, and fee how they doe rage and crie;

And those that beare an hate to thee hold up their heads on hie.

Against thy folke they vie deceit,

and craftily enquire: For thine elect to lie in waite

their counfell doth confpire.

Come on fay they , let vs expell, and plucke thefe folke away :

So that the name of Ifrael may vtterly decay.

They all conspire within their hearts, how they may thee withstand;

Against the Lord to take a part they are in league and band.

The tents of all the Edomites, the Itmaelites also :

The Haggarens and Moabites, with divers other moe.

Geball with Ammon, and likewife doth Amalecke con'pire :

The Philiftims againft thee rife, with them that dwell at Tire,

And Atlur eke is well apaid, with them in league to be : And doth become a fence and aid

to Lots posteritie,

As thou didft to the Midianites, fo forue them Lord each one: As to Sifer, and to Jabin.

beside the brooke Kison.

10 Whom thou in Enddor didft destroy, and waste them through thy might : That they like dung on earth did lie,

and that in open fight.

The second part. HI Make them now and their Lords appeare like Z.b and Oreb than:

As Zeba and Zalmana were, the Kings of Midian.

12 Which fayd, let vs throughout the land in all the coasts abroad.

Posseise and take into our hand the faire houses of God.

13 Turne them, O God, with stormes as fast as wheeles that have no fray :

Or like the chaffe which men doe caft with winders to flie away.

14 Like as the fire with rage and fume, the mighty forrests spils:

And as the flame do: h quite confume the mountaines and the hils.

1 c So let the rempett of thy wrath vpontheir necks be laid

And of thy stormy wrath and shower Lord make them all afraid, 16 Lord bring them all I thee defire

to fuch rebuke and fhame: That it may cause them to enquire, end learne to feeke thy name,

17 And let them euermore daily to shame and flander fall: And in rebuke and obloquie

to perilk eke withall.

18 That they may know and feele full well. that thou art called Lord : And that alone thou doft excell

and raigne throughout the world.

Quam dilecta? Plal.Lxxxiiii. I.H.

David exiled his countrey, diffrethardently to returns to Gods Tabernacle, and affembly of the Saints , to pray fe God : then hee pray feth the courage of the people that passe the wildernesse, to a Jemble themselves in Sion.

Sing this as the 67 Pfalme. [Ow pleasant is thy dwelling place. O Lord of hoalts to mee?

The Tabernacles of thy grace, how pleasant Lord they be ?

My foule doth long full fore to goe into the Courts abroad :

My heart doth luft, my flesh also in thee the living Lord.

The sparrowes finde a roome to rest, and faue themselues from vvrong;

And eke the fevallovy hath a nest vherein to keepe her yong.

Thefe birds full nigh thine Altar may haue place to fit and fing;

O Lord of hoafts, thou art I fay, my God and eke my king.

O they be bleffed that may devel! vvithin thy house alvvayes;

For they all times thy facts doe tell, and cuer giue thee prayfe. Yea, happy fure likewise are they.

vvhose stay and strength thou art; Which to thy house doe minde the yvay, and feeke it in their heart.

As they goe through the vale of teares they digge up fountaines still;

That as a spring it all appeares, and thou their pits doft fill.

From ftrength to ftrength they walke full no faintneffe there shall be; (faft, And fo the God of Gods at last

in Sion they doe fee.

O Lord of hoafts to me give heede. and heare when I doe pray:

And let it through thine cares proceede. O Iaakobs God I fay.

10 O Lord our shield of thy good grace regard and so drawn neare : Regard I fay, behold the face

of thine anounted deare. 11 For vvhy? vvithin thy Courts on day

is better to abide:

Then other vyhere to keepe or stay a thousand layes befide.

12 Much rather would I keepe a doore within the house of God.

Then in the tents of vvickednesse to fettle mine aboade.

F3 For God the Lord light and defence, will grace and worthingine; And no goodthing will he with-hold from them that purely live.

14 0

o Lord, of hoafies that man is bleft, and happy fure is bee: That is periwaded in his breft,

to crust all times in thee.

Benedixisti Dom. Psal. Lxxxv. I.H.

Becaufe God vvirbdreve not hit rod from his Church after the returne from Babylon, first they put him in minde, that he should not sease the worke of his grace unperfect, and complaine of their long assistance, which was a figure of promised delucature, which was a figure of Christs kingdome, under which should be perfect felicity.

Sing this as the 81. Pfalme.

T Hou haft beene mercifull indeed,
O Lord, vnto thy land:
For thou reftoredst lacobs seed,

from thtaldome out of band.

The wicked wayes that they were in thou didft them cleane remit:

And thou didft hide thy peoples finne, full close thou covered ft it.

Thing anger eke thou didft affivage, that all thy wrath was gone:

And so didst turne thee from thy rage, with them to be at one.

O God of health, doe now convert thy people unto thee:

Put all thy wrath from vs apart, and angry cease to be.

Why ! Shall thine anger neuer end, but itill proceed on vs.

And shall thy wrath it selfe extend, vpon all ages thus?

Wilt thou not rather turne therefore, and quicken vs, that wee And all thy folke may enermore,

And all thy folke may enermore, be glad and toy in thee?

O Lord, on vs doethou declare, thy goodnesse to our wealth:
Shew torth to vs and doe not spare.

thine aide and fauing health.

8 I will hearke what God faith, for he

fpeakes to his people peace:
And to his Saints that never they,
returns to foolif hnesse,

For why i his helpe is still at hand;

to fuch as doe him feare:
Whereby great glory in the land
fhall dwell and flourish there

TO For truth and mercy there shall meete, in one to rake their place:

And peace shall inflice with kiffe greet, and there they shall embrace.

II As truth from earth shall spring space, and flourish pleasantly:

So righteousnesses shall shew her face, and looke from beauen hie.

12 Yea, God himselfe doth take in hand, to gine vs each good thing:

And through the coafts of all the land, the earth her fruits shall bring. TR Before his face shall instice goe,

much like a guide or flay: He shall direct his steps also, and keeps them in the way; Inclina Dom. Pfal. Lxxxvj. I.H.

Datid for affilled, prayeth feruently for delinerances, sensitions robeating his milestes and mercies received, defining also to be infrusted of the Lord, that hee may feare and plottic his names He complainesh also of his adversaries, and requirresh to be delivered from thom. Sing this at the 8 t Platine.

Ord bow thine eare to my request, and heare me by and by: With grieuous paine and griefe opprest,

full poore and weake am I.

2 Preferne my foule, because my wayes.

and doings holy be, And faue thy feruant, O my Lord, that puts his trust in thee.

3 Thy mercy Lord on me expresse, desend me eke withall:

For through the day I doe not cease, on theeto cry and call.

Comfort O Lord, thy feruants fouls, that now with paine is pinde:

For vnto thee Lord I extoll, and lift my foule and minds.

5 For thou art good and bouncifully thy gifts of grace are free:
And eke thy mercie pleutifull,

to all that call on thee;
6 O Lord, likewise when I doe pray;

regard and give an eare:
Marke well the words that I doe fay,
and all my prayers heate.

7 In time when trouble doth me moone, to thee I doe complaine:

For why? I know and well doe proous, thou answerest me agains.

Among the Gods (O Lord) is none;
twith thee ro be compared:

And none can doe as thou alone, the like hath not been heard, The fecond part.

The Gentiles and the people all, which thou didft make and frame : Before thy face on knees will fall,

and glorifie thy name.
To Por why? thou art fo much of might,
all power is thine owne.

Thou workest wonders still in fighe, for thou art God alone,

I O teach me Lord the way, and I fhall in thy truth proceed:

O ioyne my heart to thee fo nie, that I thy name may dread.

12 To thee my God will I give prayle, with all my heart, O Lord:

And glorifie thy name alwayes; for our through the world.

13 For why? thy mercie shewed to ma is great, and doth excell:

Thou fetft my foule at liberty, out from the lower hell.

34 O Lord the proudagainst me rise; and heapes of men of might,

That feeke my foule, and in no wife, will have thee in their fight.

Thou Lordarr mercifull and meekes full flacke and flow to wrath :

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Tir

Thy goodnesse is full great, and eke thy truth no measure hath.

16 O turne to me, and mercy grant, thy ftrength to me apply : O helpe and faue thine owne fernant,

thy handmaids fonne am I.

17 On me some signe of fauour show, that all my foes may fee:

And be asham'd, because Lord thou doest helpe and comfort me.

Fundamentum ejus. Pial. Lxxxvii.

The holy Ghost promifeth that the Church as yet in miserse after the Captivity of Babylon, should be restored to great excellencie, so that nothing Should be more comfortable then to be numbered among the members thereof.

Sing this as the 81. Pfalme. T' He Cirie shall full well endure, her ground-worke still doth stay, Vpon the holy hill full fure,

it can no time decay. God loues the gates of Sion best,

his grace doth there abide, He loues them more then all the reft, of Iacobs tents befide.

Full glorious things reported be in Sion and abroad:

Great things I fay are fayd of thee. thou Citie of our God.

On Rahab I will cast an eye, and beare in minde the same. And Babylon shall eke apply.

and learne to know my name, Loe Palestine and Tyre also, with Ethiope likewife,

A people old full long agoe, were borne and there did rife.

Of Sion they shall fay abroad, that diucrs men of fame.

Haue there sprung vp, and the high God hath founded fast the same.

In their records to them it shall, through Gods deuife appeare:

Of Sion that the chiefe of all had his beginning there.

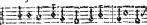
Their trumpetters with fuch as fing, therein great plenty be:

My fountaines and my pleafant springs, are compast all in thee.

Domine Deus. Pfal.Lxxxviii.I.H.

The faithfull fore afflicted by sickenesse, persecutions adversity, and as it overe left of God voithout any confilation: yet call on God by faith, and strine against desperation.





O let my prayers foone afcend, vnto thy

fight on hie : Encline thine eare, O Lord

entend, and hatken to my crie.

For why ? my foule with woe is fil'd.

and doth in trouble dwell:

My life and breath almost doth yeeld, and draweth nie to hell

 I am efteem'd as one of them. that in the pit doc fall:

And made as one among those men. that haue no Arength at all.

As one among the dead and free from things that here remaine:

It were more ease for me to bee, with them the which were flaine;

As those that lie in graue I fay, whom thou haft cleane forgot:

The which thy hand hath cut away. and thou regardst them not.

Ye like to one thut vp full fure? within the lower pit,

En places darke and all obscure, and in the depth of it.

Thine anger and the wrath likewife full fore on me doth lie:

And all thy stormes against me rise, my foule to vexe and trie.

Thou putft my friends farre off from me, and makest them hat 'me fore;

I am shut vp in prison fast, and can come forth no more.

My fight doth faile through griefe and wo. I call to thee O God,

Throughout the day, my hands also to thee I stretch abroad.

The fecond part. to Doeft thou ynto the dead declare?

thy wondrous workes of fame? Shall dead to life againe repaire,

an I prayfe thee for the fame? 11 Or ihall thy louing kindnesse Lord,

b: pr ached in the graue? Or thail with them that are deftroide,

thy truth her honour haue ? 12 Shall they that lie in darke full low,

of all thy wonders wot? Or there theli they thy inflice know,

where all things are forgor? 13 But I, O Lord, to thee alway;

doe cry and call apace: My prayer the ere it be day. thall come before thy face.

14 Why doft thou Lord abhorre my foule; in griefe that feeke h thee ?

And now O Lord, why doft thou hide thy face asvay from me? 15 I am affiict as dying ftill, from youth this many a yeere.

Thy terrours that doe vexe me ill with troubled minde I beare.

16 The furies of thy wrathfull rage full fore upon mee fall:

Thy terrours eke doe not alfwage, but mee oppresse withall.

7 All day they compasse mee about

as water at the tide:
And all at once with ftreames full ftout

And all at once with streames full stoug before me on each fide.

[18] Thou feet oft tarre from me my friends; and louers every one : Yea , and mine old acquaintance all

out of my fight are gone.

Mifericordias. Pfal. Lxxxix, I. H.

David prayfith God for his common made betweene him and his helicity legal Civilit then hee complainth of the deflation of his kindedome, for that the prantife formed to be broken. Finally, hee projects be define ed from affictions, mentioning the flootnesses of mans life, and confirming himfelfe by God promifer. Sing this arthe 6.7 Platne.

T Ofing the mercies of the Lord.

my tongue hall neuer spare:

And with my mouth from age to age, thy truth I will declare.

2 For I have fayd, that mercy shall for enermore remaine,

In that thou doit the heavens stay thy truth appeareth plaine.

3 To mine elect, fayth God, I made

a couenant and beheft:

My feruant Dauid to perfuade,

I fivare and did proreft.

4 Thy feede for ever will I flay, and flablish it full fast:

And fill uphold thy throne alway, from age to age to laft.

The heavens flew with loy and mirth! thy wondrous workes, O Lord:

Thy saints within toy Church on earth, thy faith an I truth record.

6 Who with the Lord is equal then in all the clouds abroad? Among the fonnes of all the Gods

what one is like our God?

7 God in affembly of the Saints is greatly to be dread:

And ouer all that dwell about, in terrour to be had.

8 Lord God of hoafts in all the world; what one is like to thee;

On eury fide most mighty Lord thy truth is seene to be.

The raging feaby thine adulfe; thourul if at thy will:

And when the waves thereof arife, thou mak if them calme and fill.

10 And Egypt thou Lord haft fubdude,

and thou have it destroid:
Yea, thou shy fees with mighty aime,
halt featured all abroad.

The second part.

It The heavens are thin and still have bene,

lik-wif the earth and land: The world with all that is thereing thou foundedft with thy hand,

12 Both North and South . with East & West, thy selfe didst make and frame:

Both Tabor mount and eke Hermon, reioyce and prayle thy name.

13 Thine arme is ftrong and full of power all might therein doth lie:

The strength of thy right hand each howre; thou liftest vp on hie,

14 In righteoutneffe and equity, thou haft thy feate and place:

Mercy and truth are ftill with thee and goe before thy face.

1.5 That folke is bleft that knoweth a right, thy prefent power O God:

For in the fauour of thy fight, they walke full fafe abroad.

16 For in thy name throughout the day, they ioy and much reioyce:

And through thy righteoutheffe have they a pleafant fame and noyle.

17 For why? their glory, firength, and aids in thee alone doth lie:

Thy goodnesseeke that hath vs staid, shall life our horne on hie.

18 Our strongth that doth defend vs well, the Lord to vs doth bring:

The holy one of Ifrael he is our guide and King.

19 Sometimes thy will voto thy Saint?

in visions thou didst show:
And thus then didst thou say to them,
thy minde to make them know.

A man of might I have erect your King and guide to be: And fet him up whom I elect,

among the folke to me.

The third part:

20 My feruant Dauid I appoint; whom I hau fearched out:

And with my holy oyle annoynt, him King of all the rout.

21 For why? my hand is readie still? with him for to remaine.

And with mine arme also I will, him strengthen and sustaine.

12 The enemies shall him not oppresse; they shall him not denoure:

Ne yet the formes of wickednesse, on him shall have no power.

23 His foes likewife I will destroy, before his face in fight:

And those that hate him I will plague; and strike them with my might.

24 My truth and mercy eke withall,

fhall ftill vpon him lie:
And in my name his horne ckefhall
be lifted vp on hie.

25 His kingdome will I fet to be vpon the 1-a and land:

And ekethe running flouds shall he embrace with his right and.

25 He shall depend with all his heart; on me and thus shall fay:

My Father and my God thou art, My rocke of health and stay, 28 As my first borne I will him take, of all on earth that springs:

His might and honour I shall make above all worldly Kings.

29 My mercy shall be with him still, 28 I my selfe hane told: My saithfull coverant to fulfill

My faithfull conenant to fulfill my mercy I will hold.

30 And eke his feede I will fuftains for ever ftrong and fure :

So that his feat shall still remaine, while heaven and earth endure.

The fourth part.

31 If that his fonnes for lake my Law, and fo beginne to fwerue:

And of my judgements have none awe, nor will not them obserue:

i32 Or if they doe not vie aright, my statutes to them made.

And fet all my commandements light, and will not keepe my trade:

33 Then with the rod will I beginne their doings to amend:

And so with scourging for their sinne, when that they doe offend.

I will not take him fro:

Nor handle him with craftinesse, and so my truth forgoe,

35 But fure my covenant I will hold, with all that I have fpoke:
No word the which my lips have told f hall alter or be broke.

36 Once fwore I by my holinesse, and that performe will I:

With Dauid I will keepe promise 1 to him I will not lie.

37 His feede for euermore shall raigne, and cke his throne of might.

As doth the Sunne it shall remaine for ever in my fight.

38 And as the moone within the skie for ever standeth fast:

A faithfull witnesse from on hie, fo shall his Kingdome last.

39 But now, O Lord, thou doft reject, and now thou changest cheare:
Yea thou art wroth with thine elect, thine owne anounted deare.

40 The couenant with thy feruant made Lord thou haft quite vindone:

And downe vpon the ground also hath cast his royali Crowne.

The fift part.

4 1 Thou pluck It his hedges vp with might.
his wals thou doft confound:

Thou beatest eke his bulwarkes downe, and break'st them to the ground.

42 That he is fore destroid and torne of commers by throughout.

And to is made a mocke and fcorne to all that dwell about.

43 Thou their right hand hast lifted vp. that him so fore annoy:
And all his foesthat him deuoure,

loe thou hast made to joy.

that should his foes withstand : To him in watte no victory thou giu'st, nor upper hand.

45 His glory thou doft also waste, his throne, his iou, and mirth,

By thee is ouerthrowne, and cast full low vpon the earth.

46 Thou hast out off, and made full short his youth and lustie dayes:
And rail'd of him an ill report,

And raif'd of him an ill report, with shame and great disprayse.

47 How long away from mee, O Lord's for euer wilt thou turne?

And shall thine anger still alway, as fire consume and burne?

48 O call to minde, remember then, my time confumeth fast,

Why hast thou made the sonnes of men; as things in value to waste?

49 What man is he that liveth here, and death shall never see; Or from the hand of hell his soule

fhall he deliver free?

fo oft declar'd before:

Which by thy truth and vprightnesse to Dauid thou hast sworne?

5 1 The great rebukes to minde I call, that on thy feruants lye:

The railing of the people all borne in my breaft haue I.

52 Whetewith O Lord, thine enemies blasphemed haue thine name;

The steps of thine anounted one they cease not to defame.

53 All prayse to thee O Lord, of hoastes, both now and eke for ave;

I hrough skie, and earth, and all the coasts: Amen, Amen, I say.

Domine refugium. Plal.xc.I.H.

Mojes seeing the people neither admonished by the breuity of their life, nor by plagues to be thank sull, prayeth God to turne their hearts, and continue his mercy touvard them and their posterily for ever

Sing this as the 78 Pfalme.

T Hou Lord halt beene our fure defence,
our place of eafe and reft:

In all times past, yea, so long since, as cannot be exprest.

2 Frethere was made mountaine or hill, the earth and all abrood:

From age to age, and alwayes still, for ever thou art God.

3 Thou grindest man through griefe & paige, to dust, or clay, and then,

And then thou failt againe, returne againe, ye fonnes of men.

4 The latting of a thousand yeare what is it in thy fight?

As yesterday it dorn appeare or as a watch by night.

5 So foone as thou doft featter them; then is their life and trade.
All as a fleepe, and like the graffe,
whose beauty foone doth fade. Which in the morning thines full bright, but fadeth by and by:

And is cut downe ere it be night, all withere 1, dead and drie.

7 For through thine anger we confume our might is much decaid:

And of thy feruent wrath and fume we are full for affraid.

The wicked workes that we have wrought thou fetft before thine eye:

Our priny faults, yea, eke our thoughts thy countenance doth fpye.

9 For through thy wrath our dayes doe waste, there of doth nought remaine:
Our yeares confume as words or blass,

and are not cald agained

that we doe line on mould:

If one fee fourescore, surely then we count him wondrous olde.

The second part.

11 Yet of this time the thrength and chiefe

the which wee count vpon:

Is nothings els but painefull griefe,
and wee like blafts are gone.

22 Who once doth know what firength is what might thine anger hath? (there

Or in his heart who doth thee feare according to thy wrath?

13 Instruct vs Lord to know and try, how long our dayes remaine:
That then we may our hearts apply true wisedome to attaine.

14 Returne, O Lord, how long wilt thou

footth on in wrath proceed? Shew fauour to thy feruants now, and helpe them at their need.

15 Refresh vs with thy mercy loone, and then our toy shall be:

All times fo long as life shall last in heart rejoyce shall we.

16 As thou hast plagued vs before: now also make vs glad:

And for the yeeres wherein full fore affliction we have had.

17 Olet thy worke and power appeare, and on thy fernants light:

And shew vnto thy children deare, thy glory and thy might,

ou vs thy fernants thus:

Confirme the workes we take in hand.

Confirme the workes we take in hand, Lord prosper them to vs.

Qui habitat. Psal.XCI. I.H.

Here is deferibed the assurance he livethin, that committeth himselfe vubolly is Gods probession in all temptation, a promse of God to those that love himselfour himself in himself deliver them, and trust in himself deliver them, and give them immortall glory.

Sing this as the 99. Pfalme.

H E that within the fecret place,
of God most high doth dwell:

Infhadow of the mightieft grace at reft fhall keepe him well.

Thou art my hope and my strong hold, I to the Lord will fay:
My God he is in him will I

my whole affiaance flay .

3 He shall defend thee from the share the which the hunter layd: And from the deadly plague and care

And from the deadly plague and care whereof thou are afraid.

4 And with his wings shall couer thee, and keepe thee fately there, His faith and truth thy sence shall be

His faith and truth thy fence fhall be as fure as shield and speare.

So that thou shalt not neede I say, to seare, or be affright

Of all the shafts that flie by day, nor terrours of the night.

6 Nor of the plague that privily doth walke in darke to fast:
Nor yet of that which doth defires

Nor yet of that which doth deftroy, and at noone dayes doth wafte.

Yea, at thy fide as thou doft fland a thou and dead fhall bee:

Ten thousand eke at thy right hand, and yet thou shalt be free.

8 But thou shalt fee it for thy part, thine cyes shall well regard:
That even like to their defert

the wicked have reward.

9 For why? O Lord. I onely luft, to flay my hope on thee:

And in the highest I put my trust, my sure defence is hee.

Thou shalr not neede noone ill to feare, with thee it shall not mell:

Nor ye the plague shall once come neare the house where thou doest dwell.

11 For why? vnto his Angels all with charge commanded hee,

That still in all thy wayes they shall preserve and prosper thee.

12 And in their hands shall beare thee still waiting thee vpon:

So that thy foote shall never chance to spurne at any stone.

13 Vpon the Lyon thou shalt goe, the Adder fell and long: And tread vpon the Lyons yong

with Dragons front and frong.

I will dispatch him quite:

And him defend because that he doth know my name aright.

15 When hee for helpe to me doth cry, an antiver I will give: And from his griefe take him will I,

inglory for to liue.

I will fulfill his time:

The goodnesse of my saving health, I will declare to him.

Bonum est. Pfal. XCII. I.H.

A Pfalme for the Sabbath, to first up the people to acknowledge or praife God in his worker, David respects therein, but the wricked confider nod that the ungodly when he is the most flourishing, shall most specially perish. In the end is described she felicine of the instead planted by the felicine of the instead of the confidence of God, in praise of the Lord.

Sing this as the 88 Pfalme.
T is a thing both good and meet
to praise the highest Lord:

And in thy name, O thou most high, to fing with one accord.

To show the kindnesse of the Lord berime ere day be light:

And eke declare his truth abroad, when it doth draw to night.

3 Vpon ten strenged instruments, on Lute and Harpe so sweet:
With all the mirth you can innent,

of instruments most meete.

4 For thou haft made mee to reloyce in things fo wrought by thee:

And I have loy in heart an voyce

thy handy works to fee.

5 O Lord, how glorious and how great are all thy works fo flour?

So deepely are thy counfels fet that none can trie them out.

6 The man vnwise hath not the wit this geare to passe to bring:

And all fuch fooles are nothing fit to understand this thing.

When so the wicked at their will, as graffe doe spring full fast:

They when they flourish in their ill

for euer shall be waste.

8 But thou art mighty Lord most hie, yea, thou dost raigne therefore:

In enery time eternally, both now and enermore,

9 For why: O Lord behold and fee, behold thy foes I fay: How all that worke injustry.

How all that worke iniquity, shall perish and decay.

10 But thou like as an Vnicorne, fhalt lift my horne on hie: With fresh and new prepared Oyle, thine oynted king am 1.

11 And of my foes before mine eyes, fhall fee the fall and shame: Of all that up against me rise,

mine care shall heare the same.

12 The inst shall flourish up on hie,

as Date tres bud and blow: And as the Cedars multiplie, in Libanus that grow.

13 For they are planted in the place, and dwelling of our God: Within his courses they fpring apace,

and flourish all abroad.

14 And in their age much fruite shall bring.

both fat and well before:

And pleafantly both bud and fpring,

And pleafantly both bud and ipring, with boughes and branches greene.

15 To fhew that God is good and inft,

and vpright in his will:

He is my rocke, my hope, my truft,
in him there is noneill.

Dominus regnault. Plal. xciij. I.H. He praif the the power of God, in the creation of the world, and beateth downe all people which lift themfilus against his Mai fy, and proucketh to consider his promise.

T He Lord as King aloft doth raigne, in gloty goodly dight;

And he to flew his strength and maine hath girt himselfe with might.

2 The Lord likewise the earth bath made, and shaped it so sure:

No might can mooue or make it fade, at stay it doth endure.

3 Ere that the world was made or wrought, thy feate was fet before:

Beyond all time that can be thought, thou hast bene euermore.

4 The floods, O Lord, the floods deerife, they roare and make a noyfe:

The floods (I fay) did enterprise, and lifted up their voyce.

5 Yea, though the storme arise in fight, though seas doe rage and swell;

The Lord is strong and more of might, for hee on high doth dwell.

6 And looke what promise hee doth make his hout hold to defend,

For init and true they fhall it take all times without an end.

Deus vltionum. Psal.xciiij.I.H.

Hee prayeth God against the violence of tyrants, and comforteth the affected, by the good issue of their affections, and by the rume of the weicked.

Sing this as the 78, Plalme.

O Lord, thou doft revenge all wrong, that officelongs to thee:

Sith vengeance doth to thee belong, declare that all may fee. 2 Set forth thy felfe, for thou of right

the earth doit indge and guide:
Reward the proud and men of might

according to their pride.

3 Howlong shall wicked men beare sway, with lifting up their voyce; Howlong shall wicked men I say,

thus triumph and rejoyce?

4 How long shall they with brags burst out,

an I proudly prate their fill?
Shall they rejoyce which be fo frout.

whose works are ever ill?
Thy flocke O Lord, thine heritage,

they fpoyle and vexe full fore:
Against thy people they doe rage

fill dayly more and more.

6 Thy widowes which are comfortleffe, and ftrangers they deftroy:

They flay the children fatherleffe, and none doth put them by.

7 And when they take thefe things in hand this talke they have of thee :

Can Iacobs God this vaderstand? tush no, he cannot see.

8 O folke vnwise and people rule,

fome knowledge now discerne.
Ye fooles among the multitude,
at length begin to learne.

9 The Lord which made the eare of man, hencedes of right must heare:

He made the eyne all things must than before his fight appeare.

10 The Lord doth all the world correct, and make them understand:

Shall he not then your deeds detect: how can you seepe his hand? The fecond part.

11 The Lord doth know the thoughts of man

his heart hee feeth full plaine:
The Lord I fay, mens thoughts doe fcan,
and finderh them but vaine.

12 But Lord that man is happy fure, whom thou doft keepe in awe:
And through correction doft procure,

to teach him in thy law.

13 Whereby hee shall in quiet rest, in time of trouble sit: When wicked men shall be supprest,

and fall into the pir.

14 For fure the Lord will not refuse,
his people for to take:

His heritage whom he did chuse, hee will no time forsake.

15 Vntill that judgement be decreed, to justice to convert:

That all may follow her with speed: that are of vpright heart.

16 But who vpon my part shall fland, against the curfed traine?
Or who f hall rid mee from their hand,

that wicked works maintaine?

17 Except the Lord had beene mine aide, mine enemies to expell:

My foule and life had now beene laid almost as low as hell.

18 When I did fay my foote did flide, and I am like to fall: Thy goodnesse Lord did so prouide,

to stay mee vp withall.

19 When with my felfe I mused much, and could no comfort finde:
Then Lord thy goodnesse did me touch,

and that did ease my minde:

20 Wilt thou inhaunt thy felse and draw

with wicked men ro fit: Which with pretence in flead of law, much milchiefe doe commit?

21 For they confult against the life of righteous men and good: And in their counsels they are rife, to shed the guiltlesse blood.

2 But yet the Lord hee is to mee a strong defence or rocke: Hee is my God, to whom I flee, hee is my strength and rocke.

23 And hee shall cause their mischiefes all themselves for to annoy:

And in their malice they shall fall.

And in their malice they fhall fall, our God shall them destroy.

Venite exultemus.Pfal.xcv.I.H.

An earnest exhoracion to praise God for the governement of the world & election to his Church, to escive the rebellion of the old states; who tempted God in the wildernesse, and therefore entred not the land of promise. Sing this as the 77 Palme.

O Come let vs lift vp our voyce, and fing vnto the Lord: In him our rocke of health rejoyce let vs with one accord.

Yea, let vs come before his face, to give him thankes and praise: In finging Pfalmes Vnto his grace, let vs be glad alwayes.

3 For why? the Lord hee is no doubt, a great and mighty God, Aking about all Gods throughout,

in all the world abroad.

4 The fecrets of the earth fo deepe,

4 The fecrets of the earth so deep and corners of the land:

The tops of hils that are so steepe, hee hath them in his hand.

5 The fea and waters all are his, for he the fame bath wrought.

The earth and all that therein is, his han I hath made of nought.

6 Come let vs bow and praise the Lord, before him let vs fall;

And kneele to him with one accord, the which hath made vs all.

7 For why? he is the Lord our God, for vs hedoth prouide:

We are his flocke, he doth vs feede, his sheepe and he our guide.

To day if ye his voyce will heare, then hearden not your heart:

As ye with grutching many a yeere prouoke me in defert.

9 Whereas your fathers tempted me, my power for to prooue:

My wondrous works when they did fee, yet ftill they would mee moone.

Twice twenty yeeres they did mee grieue, and I to them did fay:

They erre in heart, and not beleeve, they have not knowne my way.

was kindled in my breast:

That they should never tread the path, to enter in my rest.

Cantate Dom. Pfal. xcvj.I.H.

An exhortation both to the Lewves and Gentilesto praise God for his mercie: and this specially ought to be referred to the kingdome of Christ.

Sing this as the 77 Pfalme.
Sing ye with praife vntothe Lord

new fongs of ioy and mitth; Sing vnto him with one accord, all people on the earth.

2 Yea, fing vnto the Lord, I fay, praise ye his holy name:

Declare and shew from day to day, faluation by the same.

3 Among the heathen eke declare his honour round about:

To shew his wonders doe not spare, in all the world throughour.

4 For why? the Lord is much of might, and worthy praise alway:

And hee is to be dread of right, about all Gods I fay.

5 For all the Gods of heathen folke, are Idols that will fade:

But yet our God hee is the Lord, that hath the heavens made.

6 All praise and honour eke doth dwell, for aye before his face:

Both

Both power and might likewife excell within his holy place.

7 Afcribe vnto the Lord alway, ye people of the world, All might and worfhip eke, I fav.

ascribe vnto the Lord.

Ascribe vnto the Lord also,

the glory of his name:
And eke into his courts doe goe,
with gifts vnto the fame.

The second part.

Fall downe and worshp yethe Lord, within his temple bright:

Let all the people of the world, be fearefull at his tight.

the Lord doth raigne about :

Yea, he hath fet the earth fo fast, that it can neuer moone.

11 And that it is the Lord alone, that rules with princely might,

To indee the nations enery one, with equity and right.

12 The heavens shall great toy begin, the earth eke shall reloyce:

The fea with all that is therein shall shoute and make a noise.

13 The field shall ioy, and every thing that springeth on the earth:
The wood and every tree shall sing,

with gladnesse and with mirth.

14 Before the presence of the Lord,

and comming of his might,
When he shall instly judge the world,
and rule his solke with right.

Dominus reg. Pfal, xcvij. I.H.

David exhorteth all to reioyce for the comming of the kingdome of Chrift, dreadful to the rebels and Idolaters, and ioyfull to the tuft, whom he exhorteth to innocency, to reioycing and thanke Suing. Sing this as the 95. Pfalme.

T He Lord doth raigne, where at the earth may joy with pleasant voyce:

And eke the Iles with inyfull mirth, may triumph and rejoyce.

Both clouds and darkeneffe eke doe fwell,
 and round about him beat:

Yea, right and inftice ever dwell, and bide about his feat.

3 Yea, fire and heate at once doe runne, and goe before his face: Which shall his foes and enemies burne,

abroad in enery place.

4 His lightnings eke full bright did blaze.

and to the world appeare:

Whereat the earth did looke and gaze,

with dread and deadly feare.

5 The hils like waxe did melt in fight, and prefence of the Lord:
They fled before that rulers might.

which guideth all the world.

6 The heavens eke declare and thew his justice all abroad:

That all the world may fee and know the glory of our God.

7 Confusion sure shall come to such

as worship idoles vaine;
And eke to those that glory much,
dumbe pictures to maintaine.

8 For all the idoles of the world,

which they as Gods doe call: Shall feele the power of the Lord, and downe to him fhall fall.

With joy shall Sion heare this thing, and Iuda shall reloyce:

For at thy indgement they shall fing, and make a pleafant noise.

10 That then, O Lord, art fet on high, in all the earth abroad.

And art exalted wondroufly,

aboue each other God.

hate all things that are ill:

For hee doth keepe the foules of his from fuch as would them ipill.

12 And light doth spring up to the iust, with pleasure for his part:

Great ioy with gladnesse, mirth, and lust, to them of vpright heart.

13 Ye righteous in the Lord reloyce, his ho ineffe proclaime:
Be thankefull eke with heart and yoyce.

and mindfull of the fame.

Cantate Dom. Pfal.xcviij.I.H.

An earnest exhortation to all creatures to prayfe the Lord for his power, mercy and fidelity in his promife by Chrift, by whom he hath communicated his faluation to all nations.

Sing this as the 95 Pfalme.
O Sing ye now vnto the Lord
a new and pleafant fong:

For he hath wrought throughout the world, his wonders great and ftrong.

With his right hand full worthily, he doth his foes denoure:

And gets himfelfe the victory:
with his ownearme and power.

3 The Lord doth make the people know his fauing health and might,
The Lord doth eke his inflice flow,

in all the heathens fight. His grace and truth to Ifrael,

in minde he doth record:

That all the earth hath feene right well, the goodnesse of the Lord.

Be glad in him with ioyfull voyce, all people on the earth:

Give thanks to God, fing and reioyce to him with ioy and mirth.

6 Vpon the harpevnto him fing, give thanks to him with Pfalmes: Reicyce before the Lord our King:

with trumpets and with shalmes.

7 Yea, let the sea with all therein, for joy both roare and swell:

for ioy both roare and fwell: The earth likewife let it begin, with all that therein dwell.

8 And let the flouds reioyce their fils, and clap their hands apace,

And eke the mountaines and the hils, before the Lord his face. 9 For he shall come to indge and try

the world and carry wight ; And rule the people mightily with indice and with right.

Dominus regnauit. Pfal.xcix. I.H.

Hee commendeth the pouver, equitie and excellency of the kindome of God by Chift, over the levves and Gentiles, provoking them to magnific the fame, and to feare the Lord as the ancient Fathers , Moses, Aaron, and Samuel, vulo calling vpon God, vvere heard in their prayers.

Sing this as the 65 .Pfame. THe Lord doth raigne, although at it the people rage full fore :

Yea, he on Cherubims doth fit though all the worldedoe roare.

2 The Lord that dorh in Sion dwell, is high and wonderous great :

Aboue all folke he doth excell, and he aloft is fet.

Let all men praise thy mightie name, for it is fearefull fure:

And let them magnifie the fame, that holy is and pure.

The Princely power of our king doth lone judgement and right:

Thou rightly ruleit every thing in Iacob through thy might.

To praise the Lord our God deuise, all honour to him doe : His foot-stoole worship him before,

for he is holy too. 6 Moles, Aaronand Simuel,

as Priests on him did call : When they did pray, he heard them well, and gane them answere all.

Within the clould to them he fpake, then did they labour still:

To keepe fuch lawes as he did make and pointed them vntill.

O Lord our God thou didft them heare, an I answerest them againe:

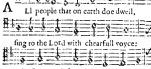
Thy mercy did on them appeare, their deeds didft not maintaine.

O land and praise our Lord and God. within his holy hill:

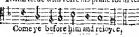
For why ? our God throughout the world is holy cuer still.

Iubilate Deo omnes, Plal. C.

Hee exhorteth all men to ferue the Lord, wwho hath made vs to enter into his courts and affemblies, to prayse his name.



2. Him ferue with feare his praise forth tell,



The Lord ye know is God indeed, without our aid he did vs make :

We are his flocke he doth vs feede. and for his sheepe he doth vs take,

4 O enter then his gates with praise, approach with joy his courts voto. Praife, land and bleffe his name alwayes,

for it is feemely fo to doe.

For why? the Lordour God is good, his mercy is for euer fure : His trueth at all times firmely stood. and shall from age to age endure.

Another of the fame.

Sing this at the 68. Pfalme.

IN God the Lord be glad and light, praise him throughout the earth : -

Serue him and come before his fight, with finging and with mirth.

2 Knovv that the Lord our God he is, he did vs make and keepe:

Not vve our felnes, for vvee are his oveneflocke and pasture sheepe.

 O goe into his gates alvvayes, giue thankes within the fame : Within his courts fet forth his praise, and laud his holy name.

For why ? the goodnesse of the Lord for euermore doth raigne :

From age to age throughout the world his trueth doth still remaine.

Misericordiam. Psal. Cj. N.

David describeth vubat government be vuil observe in his house and Kingdome, by rooting out the wicked, and cherifhing the godly perfors,

Sing this as the 81. Pfalme.

Mercy will and indgement fing. O Lord God vnto thee :

And vvifely doe in perfect vvav. vntill thou come to me.

An I in the midft of my house wealke, in purenelle of my fpirit :

And I no kinde of vvicked thing will fet before my fight.

4 I hate their workes that fall avvay, it shall not cleaue to me,

From methall part the froyvard heart, none enill will I fee.

Him will I ftroy that flaundereth his neighbour prinily;

The lafrie heart I cannot beare. nor him that looketh hie.

Mine eyes shall be on them, within the land, that faithfull be ;

In parfect yvay who walketh thall be feruant vnto me.

7 I vvill no guiltfull person haue vvithin my house to dvvell,

And in my prefence he fhall not remaine that lyes doth tell.

Betimes will I destroy euen all the vvicked of the land; That I might from Gods citie cut

E 3

the wicked workers hand. Domine

Domine exaudi. Pfal. Cij.I.H.

It feemeth that this prayer was appointed to the faithful to pray in the capitaitie of Babylon. A confedition for the building of the Church, where of followeth the praife of God to be publified with a lapferties. The convergion of the Gentilles, and flabilitie of the Clurch.

Sing this as the 67 Pfalme.

Heare my prayer Lord and let

my cry come vnto thee;
In time of trouble doe not hide

thy face away from mee.

Incline thine eares to mee, make hafte

3 Incline thine eares to mee, make half to heare me when I call:

For as the smoak, doth fade, so doe my dayes consume and fall.

4 And as a harth my bones are burnt, my heart is smitten dead:

And withers as the graife, that I forget to eate my bread.

By reason of my groaning voyce, my bones cleane to my skin:

5 As pelican in wildernesse, fuch case now am 1 in.

7 And as an Owle in defert is, loe I am such a one:

I watch, and as a Sparrow on the house top am alone.

8 Loe daily in reproachfull wife mine enemies doe me fcorne:

And the y that doe against me rage, against me they have sworne.

9 Surely with afnes as with bread, my hunger I haue fild:

And mingled have my drinke with teares, that from my eyes have filld.

thy wrath and thy diffusion;

For thou half lifted me aloft, and cast me downe againe.

11 The dayes wherein I paffe my life, are like the fletting shade;
3nd I am withered like the graffe,

that foone away doth fade.
32 But thou, O Lord, for ever doft

remaine in fleady place; and thy remembrance euer doth abide from race to race.

The second part.

13 Thou wilt arise, and mercy thou

to sion wiltextend, The time of mercy, now the time

for slet, is come to end.

14 For even in the flones thereof

th; feruants doe delight; And on the dust thereof they have compassion in their spirit

55 Then fhall the heathen people feere, the Lor Is most h Iy name; And all the kings on earth shall dread thy glory and thy fame.

16 Then when the Lord the mighty God agains shall Sion reare:

And then when he most nobly in his glory shall appeare.

37 To prayer of the defolare, when he himfolfs that bend; When he shall not disdaine unto their prayers to arrend.

18 This shalbe verified for the age that after shall succeede; The people yet encreated

the Lords renovene shall spread.

19 For he from his high Sanctuarie
hash looked downers to be the

hath looked downe belove;

And out of heaven hath the Lord
beheld the earth allo.

20 That of the morning captine he might heare the wofull cry:

And that he might deliuer those that damned are to dye.

21 That they in Sion might declare the Lords most holy name: And in Ierusalem for forth the praises of the same.

22 Then when the people of the land, and kingdom, s with accord,

Shall be affembled for to loe their feruice to the Lord.

The third part.

3 My former force and strength he hath abated in the way:

And thorter he did cut my dayes,

thus I therefore did fay; 24 My God in midft of all my fares now take me not away;

Thy yeares endure eternally, from age to age for eye.

25 Thou the foundation of the earth before all times haft laid:

And Lord the heavens are the worke, which thine owne hands have made,

26 Yea, they shall perish and decay, but thoushair tarry still: And they shall all in time waxe old.

And they shall all in time waxe old, even as a garment will.

27 Thou as a garment shalt them change, and changed shall they be;
But thou dost still abide the same.

thy yeer is doe hener flee.

28 The children of thy fernants shall continually endure:

And in thy fight their happy feede for ever shall stand fure,

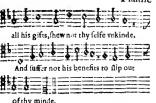
Benedic anima. Pfal. Ciij. T.S.

The Prophet provoketh men and Angels, and all creatures to prayle the Lord for his fatherly, mercies, in deliverance of his people from ends, in his providence over all things, and in prefermation of the faithful.



the fect ts of my heart, prafe ye his

all



of thy minde.

That gaue thee pardon for thy faults, and thee restor'd againe :

For all thy weake and fraile difeafe, and heald thee of thy paine.

That did redeeme thy life from death, from which thou couldft not fice,

His mercy and compaffion both, he did exten I to thee.

That fill'd with goodnesse thy defire, and did prolong thy youth :

Like as the Eagle casts her bill, whereby her age reneweth :

The Lord with inftice doth tepay all fuch as be oppreft:

So that their fuffings and their wrongs. are turned to the best.

His waves and his commandements. to Mofes he did fhew.

His counfels and his valiant acts. the Ifraelites did know.

The Lord is kind and mercifull, when finners doe him grieue,

The flowest to conceive a wrath, and readieft to forgiue.

He chides not vs continually, though we be full of strife: Nor keepes our fault, in memory,

for all our finfull life. 10 Nor yet according to our finnes the Lord doth vsr gard:

Nor after our iniquities, he doth not vs reward.

11 But as the space is wondrons great, twixt earth and headen abous:

So is his goodnes much more large, to them that doe him loue.

12 God doth remoone our finnes from vs.

and our offences all: As fatte as is the funne rifing,

full distant from his fall. The second part.

#3 And looke what piric parents deare vnto their children beare :

Like pitie beareth God to such as worship him in feare.

14 The Lord that made vs knowes our Shape our moulde and fashion iust:

How weake and fraile our nature is, and how we be but duft.

15 And how the time of mortall men. is like the withering hay:

Or like the flower right faire in field, that fades full foone away.

16 Whose glosse and beauty stormy windes, doevererly difgrace,

And make that after their affaults, fuch blotlomes have no place.

17 But y t the goodnetle of the Lord. with h s fhall ever fland :

Their childrens children doe receiue. his righteoulnefle at hand

18 Im ane which keepe his couenant, vrith all their vvhole defire:

And not forger to doe the thing, that he doth then require.

19 The heavens himare made the feate. and footstoole of the Lord;

And by his povy r imperiall, he gou mes all the world.

20 Ye Angels which are great in power, praise ye and bleffe the tord :

Which to obey and doe his vvill, immediately accord,

21 Ye noble hoafts and ministers, cease nor to laud him still :

Which ready are to execute, his pleafure and his will;

22 Ye all his vvorkes in enery place. praife ye his holy name:

My heart, my minde, and eke my foule, praise ye also the same.

Benedic anima. Pfal. Ciiij. W.K.

A thankesgiuing for the creation of the wworld, and governance of the same, by his marneilous pro-uidence: also a prayer against the vvicked, vvho are occasions that God diminisheth his bleffings.



fort thou also hast spread, That it to a

curtaine compared may be.

3 His chamber beames lie, in the cloudes full fure: Which as his chariots,

are made him to beare.

And there with much fwiftnes his courfe dotherdure:

Vpon the wings riling, of winde in the ayre. 4 He maketh his spirits

4 He maketh his ipirits as heralds to goe:

And lightnings to ferue, we see also prest, His will to accomplish,

they runne to and fro, To faue or confume things

as feemeth to him belt.

He grounded the earth

fo firmely and fast, That it once to moone,

none shall have such power:

for it mad a thou haft :

Which by his owne nature the hils would denoure.

But at thy rebuke, the waters doe flie,

And fo give due place, . thy word to obey:

At thy voyce of thunder fo fearefull they be,

That in their great raging, they hast soone away.

The mountaines full high, they then up afcend:

If thou doe but fpeake thy word they fulfill

So likewife the wates most quick-ly descend.
Where thou them appointest,

remaine they doe still.

Their bounds thou hast set.

how farre they shall runne,

So as in their rage, nor that raffe they can. For Godhathappointed, they shall not returne,

The earth to destroy more, which was made for man.

The second part.

30 He sendeth the springs
to strong streames and takes a
Which runne doe full swift

among the huge hils.

II Where both the wilde affes

their thirft oft-times flackes; And beafts of the mountaines, thereof drinke their fils.

12 By these pleasant springs, or fountaines full saire:

The fowles of the aire abide thall and dwell.

13 Who moduled by nature, to hop here and there: Among he greene branches that fongs that excell. the cloudes he doth vie:
The earth with his workes.

are wholly repleate.

I So as the bruite cattel!

he doth not refuse:
But graffe doth provide them,

and herbe for mans meate. Yea bread, Wine and Oyle,

he made for mans fake, His face to refresh

and heart to make firong.

16 The Cedars of Libau,
this great God did make,

Which trees he dorn nourish, that grow up so long.

17 In those may birds build and make there their neft: In first trees the Storkes

remaine and abide.

18 The high hils are fuccours

for wilde Goates to reft;

And eke the rocks ftonie.

for Conics to hide.

19 The Moone then is fet,
her f afors to runne:

The dayes from the nights,

And by the descending also of the Sunne,

The cold from heate alway thereby we doe learne.

by Gods will and power,

Then creepeforth doe all the beafts of the wood.

their prey ro deuoure;
But yet it is thou (Lord)

which givest them food. 22 As soone as the Sunne

is vp, they retire;
To coutch in their dens
then are they full faine;

23 That man to his worke may

as right doth require, Till night come and call him, to take rest againe.

The third part.

24 How fundry (O Lord)

are all thy vvorks found? With vvifedome full great,

they are indeed evrought, So that the whole world of thy praise doth found,

And as for thy riches they path all mens thought.

25 So as the great Sea, which large is and broad,

Where things that creepe fyvarme, and beafts of each fort.

26 There both mightie fhips faile, and some lie at road;

The Whale huge and monstrous, there also doth sport.

27 All things on thee yvaite, thou doft term relieue, And thou in due time

full well doft them feede.

28 Now when it doth please thee, the same so to gine. They gather full gladly those things which they need, Thou open fithy hand. and they finde fuch grace: That they with good : hings

are filled we fee. 29 But fore are they troubled,

if thou turne thy face: For if thou their breath take, vile dust then they be.

30 Again when the spirit from them the proceed;

All things to appoint and what thall enfue. 31 Then are they created,

as thou halt d' creed : And do't by thy goodneffe

the dry earth renue. 32 The prayle of the Lord for ener shall last.

Who may in his viorks by right well rejoyce. His looke can the earth make

to tremble full faft : And like vvite the mountaines to imposhe at his voyce.

33 To this Lord and God. fing vvill Lavvaies,

So long as I line my God prayle vill I. 34 Then am I most certaine, my words shall him please:

I vvill teioyce in him, to him will I cry. as The finners. (Lord,

confun e in thine ire, And eke the peruerfe them roote out with fhame;

But as for my foule novy, let it fill defire, And fay which the faithfull.

prayle ye the Lords name. Confitemini Dom. Pfal. Cv. N.

Hee prayfeth the singular goodnesse of God , for chufing a peculiar people to himself , neuer ceasing to doe them good, even for his promis Sake. Sing this as the 59 Pjalme.

G Iue prayfes vnto God the Lord, and call upon his name; Among the people eke declare his works to fpread his fams.

a Sing ye ento the Lord I fay, and ling unto him prayle,

And ralke of all the wondrous works, that he hash wrought alwaics. In honour of his holy name,

reloyer with one accord: And let the heart also rejoyce, of them that feeks the Lord.

Se keye the Lord, and fecke the ftrength of his eternall might:

And fe-ke his face continually, and prefence of his light,

The wondrous works that he bath done, keepe still 'n mindrull heart.

Ne let the judgements of his mouth,

out of your mindes depart. Ye that of faithfull Abraham his fernant are the feed:

Ye his elect the children that of Iacob doe proceed.

7 For hee, he onely is, I fay, the mighty Lord our God : And his most rightfull judgements are

through all the earth abroad. 8 His promise and his couenant.

which he hath made to his : He hath remembred euermore.

to thousands of degrees. The second part.

The conenant which he hath made. with Abraham long agoe:

Andfaithfull oath which he hath fworne, to Isaac also:

10 And did confirme the fame for law, that Iaacob should obey:

And for eternall couenant, to Ifrael for aye. II When thus he faid loe I to you,

all Canaan land will gine: The lot of your inheritance,

wherein your feede shall line. 12 Although the number at that time;

did very imallappeare: Yet very fmall, and in the land, they then but ftrangers were.

13 While yet they walkt from land to land without a fure aboade,

And while from fundry kingdomes they did wander all abroad. 14 And wrong at no oppressors hand.

he fuffred them to take : But even the great and mighty Kings,

reprooued for their lake. 15 And thus he fayd touch ye not those,

that mine anoynted be: Ne doe the Proph. is any harme,

that doe per aine to me. 16 H. cail'd a dearth upon the land,

of bread he stroyed the store: But he against the time of neede had ien, a man before:

The third part.

17 Euen Ioseph which had once beene fold to line a flane in woe:

18 Whose feete they hurt in Rockes, whose (fouls the iron pierc'd alfo.

19 Vntili the time came, when his canfe was knowne apparantly;

The mighty word of God the Lord, his faultleffe trueth did trie.

20 The King fent and delinered him, from prison where he was :

The ruler of the people then did treely lat him paffe.

21 And ouer all his house he made him Lord , to beare the fway :

And of his fubit incomade him have. the rule and all the stay.

22 That he might to his will instruct: the Princes of the land : And wifedomes lore his ancient men

might teach to ynderstand.

23 Then into the Egyptian land, came I frael also: And Iacob in the land of Ham

didline a stranger tho.

24 His people he exceedingly in number made to flow ? And over all their enemies,

in ftrength he made them grow. 25 Whose hearts he turn d, that they with hate his people did intreat:

And did his feruants wrongfully, abuse with false deceir.

The fourth part. . 26 His faithfull feruant Mofes then, and Aaron whom he chose,

He did command to goe to them. his message to disclose.

27 The wondrous meffage of his fignes among them they did show:

And wonders in the land of Ham then they did worke also.

28 Darknesse he sent and made it darke, in stead of brighter day: And vnto his committeen

they did not disobev.

29 He turn'd their waters into blood, he did their fiftes flay :

30 Their land brought frogs, even in the where their King Pharaoh lay.

4 1 He spake and at his voyce there came great fwarmes of novlome flies: And all the quarters of their land

were fild with crawling lice. 32 He gaue them cold and frony haile

in stead of milder raine: And fiery flames within their land he fent vnto their paine.

33 He smoterheir vines, and all their trees, whereas their figs did grow, And all the trees within their coafts,

downe did he ouerthrow.

34 He fpake, then Caterpillers did. and Grashoppers abound.

35 Which eate the graffe in all their land, and fruit of all their ground.

The fift part. 36 The first begotten in their land. eke deadly did he fmite :

Yea, the beginning and first fruit, of all their strength and might. 37 With gold and filter he them brought.

from Egypt land to paife: And in the number of the tribes. no feeble one there was.

\$8 Egypt was glad and loyfull then. when they did thence depart :

For terror and the feare of them, was fallen into their heart.

39 To throwd them from the parching heat. a cloud he did display,

And fire he fent to give them light, when night had hid the day.

40 They asked and he caused Quailes to raine at their request : And fully with the bread of heaven, their hunger he repreft,

4 1 He opened then the flony rooke, and water gushed out : And in the dry and parched grounds. like rivers runne about.

42 For of his holy couenant, aye mindefull was he tho: Which to his feruant Abraham, he plighted long agoe.

43 He brought his people forth with mirth and his elect with icy: Out of the cruell land, where they had hu'd in great annoy.

44 And of the heathen men he gaue to them the fruitfull lands.

The labour of the people eke. they tooke into their hands.

45 That they his holy statutes might observe for enermore:

And faithfully obey his lawes. prase ye the Lord therefore,

Confitemini Dom. Pfal. Cvj. N.

The people dispersed under Antiochus, doe magnifie the goodnesse of God among the repentant, and pray to be gathered from among the heathens, that they may prayse his name.

Sing this as the 95 Pfalme. P Rayle yethe Lord, for he is good,

his mercy dures for aye : Who can expresse his noble acts, or all his prayfe difplay ?

They bleffed are that judgement keepe. and infily doe alway:

With fauour of thy people Lord, remember me I pray.

And with thy fauing health, O Lord, vouchfafe to vifit mee :

That I the great felicity of thine elect may fee. And with thy peoples ioy I may

a ioyfull minde possesse: And may with thine inheritance. a glorying heart expresse.

Both we and the our fathers all, haue finned enery one :

We have committed wickednesse. and lewdly we have done.

The wonders great which thou, O Lord, hast done in Egypt land :

Our fathers though they faw them all yet did not understand.

Nor they thy mercies multitude didkeepe in thankfall minde, But at the fea, yea the red fea,

rebelled most vnkinde.

Neuertheleffe he faued them. for honour of his name : That he might make his power knowne,

and spread abroad his fame. The red sea he did then rebuke,

and forthwith it was dride: And as in wildernesse, so through the deepe he did them guide.

o He fau'd them from the cauell hand of their despitefull foe : And from the enemies hand he did

deliuer them also. The The fecond part.

The waters their oppressors whelmde, not one was lest aliue:

12 Then they beleen d his words, and prayle in fong they did him give.

But by and by vnthankefully his workes they cleane forgate:

And for his counfell and his law they did neglect to waite.

14 But lusted in the wild-rnesse with found and greedy lust:

And in the defart rempted God, the stay of all their trust.

15 And hen their want on mindes defire hesuffred them to haue:

But wasting leannesse therewithall, into their soule he gaue.

16 Then when they lodged in their tents, at Moses they diagratch:

Aaron the holy of the Lord to did they enuy much.

Therefore the earth did open wide, and Dathan did denoure:

And all Abirams company

18 In their affembly kindled was the hot confuming fire: And wasting slames did then burne vp

the wicked in his ire.
19 Vpon the hill of Horeb they

an Idoll Calfe did frame:
And there the moulten image they
did worship of the same.

20 Into the likenesse of a Calse, that seedeth on the grasse,

Thus they their glory turn'd, and all their hon r did detace.

21 And God their onely Saujour vnkindly they forgot:

which many great and mightie things in Egypt and had wrought.

The third part.

22 And in the land of Ham, for them most wondrous works had done:

And by the red fea dreadfull things p-rf rmedlong agone.

23 Therefore for their fo shewing them

forgetfull and vokinde: To bring destruction on them all

he purpof'd in his minde. Had not his chosen Moses stood

before him in the breake:
To turne his wrath leaft he on them,

with flaughter should him wreake.
24 They did despise the pleasant land,

that he behight to give:
Yea, and the words that he had spoke
they did no whit beleeve.

25 But in their tents with grudging hearts, they wickedly repin'd:

Nor to the voyce of God the Lord they gaue an harkning minde. 26 Therefore against them liked he

his strong revenging hand:
Them to a stroy in will lernesse,
ere they should see the land.

27 And to destroy their feed among the nations with his rod;

And through the countries of the world to scatter them abroad.

2.8 To Baal peor then they did

adioyne themselves also:
And are the offrings of the dead,

fo they fortooke him tho.

29 Thus with their owne innentions, his weath they did prouoke;

And in his fo enkindled wrath the plague *pon them broke.

30 But Phi. ees stood vp with zeale the sinners vile to slay:

And judg ment he did execute, and then the plague did fray,

The fourth part.

31 It was imputed vnto him for righteousnesse that day: And from them extern so counted i

And from thence-forth fo counted is from race to race for aye.

32 At waters eke of Meribah they did him angry make: Yea, so farre forth that Moses was then punisht for their sake:

33 Because they vext his spirit so fore, that in impatient heat,

His lips spake vna Juisedly, his feruour was so great.

34 Nor as the Lord commanded them, they flew the people tho:

35 But were among the heathen mixt, and learn'd their workes aifo.

36 And did their I dols ferne, which were their ruine and decay:

37 To fiends their fons and daughters they did offer up and flay:

38 Yea, with vnkindly murdring knife the guildesse blood they spilt:

Yea, their owne fonnes and daughters blood, without all cause of gilt.

Whom they to Canaan I doles then offred with wicked hand: And to with blood of innocents

dehled was the land,

39 Thus were they stained with the workes of their owne filthy way:

And with their owne inventions a whoring did they firay.

40 Therefore against his people was the Lords wrath kindled fore:

the Lords wrath kindled fore:
And even his owne inheritance,
therefore he did abhorre.

41 Into the hands of heathenmen, he gave them for a proy:

And made their foes their Lords, whom they were forced to obey.

The fift part.

42 Yea, and their hatefull enemies oppreft them in the land:

And they were humbly made to stoope, as subject to their hand.

43 Full of nrim is from thrall had he, d. linered them before:

But with their counfels they to wrath prought him enermore, of Elan

hare.

Therefore they by their wickednesse were brought full low to lie:

44 Yet when hee faw them in distresse, he hearkned to their cry.

45 He cald to minde his couenant, which he to them hath fwore:

And by his mercies multitude, repented him therefore.

46 And favour he them made to finde before the fight of those

That led them captine from their land, when earst they were their foes. 47 Saue vs. O Lord, that art our God,

faue vs, O Lord, that art our Gor faue vs, O Lord, we pray: And from among the heathen folke,

Lord gather vs away.
48 That we may spread the noble prayse

of thy most holy name:
That we may glory in thy prayse,
and sounding of thy same.

and founding of thy fame.

49 The Lord the God of Ifrael,
be bleft for enermore:

Let all the people fay Amen, prayfe yethe Lord therefore.

Confitemini Dom. Pf. Cvij. W.K.

Danid exhorteth all that are redeemed by the Lord and gathered wate him, to give thank it herefore with by fending prosperity and adverfity, bringeth men who him. Therefore as the regireous thereas zeroyce, so shall the wicked have their mouthes stopped. Sing this as the 96. Psalme.

G Inerhankes vnto the Lord our God, for gracious is thee:

And that his mercy bath no end all mortall men may fee.

2 Such as the Lord redeemed hath, with thankes should prayfe his name: And shew how they from foes are freed.

and how he wrought the fame. He gathered them forth of the land:

that lay fo farre about:
From East 10 West, from North to South
his hand did finde them out.

4 They wandred in the wildernesse, and strayed from the way:

And found no citie where to dwell,
that ferue might for their flay.

Whose thirst and hunger was so great,

in the fe deferts fo voyde:

That faintnesse did them fore affault.

and eke thier foules annoid.

Then did they cry in their diffresse

vnto the Lordfor aid:
Who did remoone their troublous state,
according as they praid.

according as they praid.

7 And by that way that was most right,

he led them like a guide: That they might to a citie goe, and there also abide

S Let them therefore before the Lord, confesse his goodnesse then:
And shew the wonders that he dorh

before the fonnes of men.
For he the empty foule fuffainde, whom thirft had made to faint:

The hungry foule with goodnesse fed, and did them eke acquaint,

10 Such 4s doe dwell in darkneffe deepe, where they on death doe wait:

Fast bound to take such troublons stormes as iron chaines doe threat.

The second part.

xi For that against the Lords owne word; they fought so to rebell:

Esteeming light his counsels hie, which doe to fatre excell.

12 But when he humbled them full low, they than fell downs with griefe: And none was found to much to helps, whereby to get reliefe,

13 Then did they cry in their diffresse,
who the Lord for aid:
Who did remount their troubless flore

Who did remoone their troublous state, according as they praid.

14 For he from darkneffe our them brought, and from deaths dreadfull thade:

Butfling with force the iron bands, which did before them lade.

15 Let men therefore before the Lord, confesse his kindnesse then:

And fhew the wonders that he doth before the fonnes of men.

16 For hee throw downe the gates of braffe, and brake them with firong hand;

Theiron barres he smote in two: nothing could him withitand.

17 The fochish folke great plagues doe feele; and cannot from them wend:

But he ape on moe to those they have, because they doe offend,

18 their foures formum did loath all meate, that none they could abide:

Whereby death had them almost caught, as they full truely tride.

19 Then dia they crie in their diffreffe votto the Lord for aid:

Who id remove their troublous state, according as they praid.

20 For ne then fent to them his word, which he gith did foone reftore:

And br. agas them from those dangers deep, wherein they were before, The third part.

21 Let men therefore perore the Lord, confelle his kindnesse then :

And thew the wonders that he doth before the fonnes of men.

2. And let them offer facrifice, with thanks an falfo feare:

And speake of all his wondrous workes, with glad an i joyfull cheare.

23 Such as in thips of brittle barkes into the feas differend:

Their merchandize through fearefull flouds to compaffe and to end.

24 Those men are forced to behold the Lords workes what they be:

And in the dangerous deepe the fame most miruailous they fee.

25 For at his word the ftormy winde, arifeth in a rage :

And fittreeth up the furges fo, as nought can them affwage, 26 Then are they lifted up fo high,

the clouds they feeme to gaine,

And plunging downerhe depth vntill their foules confume with paine.

27 And like a drunkard to and fro, now here, now there they reale: As men with feare of wit bereft.

or had of fenfe no feele.

28 Then did they cry in their diffresse, vnto the Lord for aide,
Who did remooue their troublous state,

according as they praide.

29 For with his word the Lord doth make the flurdie flormes to cease:
So that the great waves from their rage,

are brought to reft and peace.
30 Then are men glad, when reft is come, which they so much doe craue,

And are by him in hauen brought, which they so faine would haue. The fourth part.

31 Let men therefore before the Lord, confesse his kindnesse then:

And thew the wonders that he doth before the fonnes of men.

31 Let them in presence of the solke, with prayse extoll his name:

And where the Elders doe conuent, let them there doe the fame.

33 For running floods to dry deferts he doth oft change and rurne, And drieth vp as it were dust,

the springing well and bourne.

34 A fruitfull land with pleasures deckt,

full barren doth he make:
When on their finnes that dwell therein,
he doth inft vengeance take.

35 Againe, the wildernesse full rude, he maketh fruit to beare:

With pleasant springs of waters cleare, though none before were there.

36 Where in such hungry soules are set, as he doth freely chuse:

That they a citte may them build to dwell in forth ir vie.

37 That they may fow their pleasant land, and vineyards also plant:

To yeeld them truits of fuch increase, as none may seeme to want.

38 They multiplie exceedingly, the Lor I dorh bleffe them so:

Who doth also their bruit beafts make by numbers great to grow.

39 But when the faithfull are low brought, by the oppressors itout,

And minish doe through many plagues, that compasse them about:

40 Then doth hee Princes bring to shame, which did them fore oppresse:

And likewise cansed them to erre within the wildernesse.

41 But yet the poore he raiseth vp out of their troubles deepe:

And oft-rimes doth his traine augment, much like a flocke of sheepe. 42 The righteous shall behold this fight,

and also much reloyce:
Whereas the wicked and peruerse
with griese shall stop their voyce.

43 But who is wife, that now full well he may these things record?

For certainely fuch shall perceive the kindnesse of the Lord.

Paratum cor. Psal. Cviij. N.

Dauld with heart and voyce prayfeth the lard, and affireth himfelfe of the promise of God concerning his kingdome over lifaet, and his power against other nations, who though he seeme to so fake vs for a time, yet her alone in the end will list downe our enemies.

Sing this as the 95 Pfalme:
God my heart prepared is,

and eke my tongue is fo: I will aduance my voyce in fong, and gruing prayfe alfo:

Awake my viole and my harpe

fweet melody to make:

And in the morning I my felfe,
right early will awake.

By me among the people (Lord) in ftill prayfed that thou bee:

And I among the heathen folke, will fing (O Lord) to thee.

4 Recause thy mercy Lord is great about the heavens hie:

And eke thy truth doth reach the clouds within the lofty skie.

5 Aboue the starrie heavens high, exalt thy felfe, O God:

And Lord display upon the earth thy glory all abroad.

6 That thy dearely beloved may be fer at liberty:

Helpe O my God with thy right hand, and hearken vnto me.

7 God in his holines hath (poke: (wherefore my loyes abound) Sichem I will divide, and mete

the valley of Succorh ground.

8 And Gilead shalbe mine owne,
Manastes mine shalbe:

My head-strength Ephraim, and Law shall Indah give for mee.

9 Moab my washpot, and my shoe on Edom I will throw:
Ypon the land of Palestine

in triumph will I goe.

10 Who shall into the citie strong

be guide to conduct me?
Or how by whom to Edom land,
conveyed shall I be?

11 Is it not thou (O God) which late hadst vs forfaken quire?

And thou (O Lord) which with our hoad didft not goe forth to fight:

12 Gine vs (O Lord) thy fauing aid, when troubles doe affaile:

For all thehelpe of man is vaine, and can no whit availe.

13 Through God we shall doe valiant acts; and worthy of renowne:

He shall subdue our eners, yea he shall tread them downe.

Deus, laudem meum. Pial. Cix. No. Danid being falfely accused by Sauls statterers,

prayeth God to helpe him to destroy his enemies, with represent ludes the traiter unto less that children of God, Sing this as the gr. Platine.

I N speechlesse filence doe not hold,
O God thy tongue alwaies:
O God, even thou I say that art

the God of all my prayle.

The wicked mouth and guilefu'l lips,

on me disclosed be: And they with false and lying tongue,

And they with false and lying tongue, have spoken onto me.

3 They did befer me round about, with words of hatefull fpight:
Without all cause of my delert,

against me they did fight.

4 For my good will they were my foes,

but then gan I to pray: My goodwith ill, my friendlinesse with hate they did repay.

Set thou the wicked ouer him, to have the vppet hand:

At his right hand eke fuffer thou, his hatefull foe to it and.

6 When hee is judged, let him then condemned be therein:

7 And let the prayer that hee makes, be turned into finne.

8 Few be his daies, his charge also, let thou another take;

9 His children let be fatherleffe, his wife a widow make.

 10 Let his off-Ipring be vagabonds, to beg and feeke their bread:
 Wandring out of the wonted place.

Wandring out of the wonted place, where earlt they have bene fed.

If Let coverous extortioners

catch all his goods and flore: And let the strangers spoyle the fruit of all his toyle before.

12 Let there be none to pitie him, let there be none at all :

That on his children fatherlesse, will let their mercy fall.

The second part.

And solet his posterity,
for ever be destroyed:

Their names out-blotted in the age, that after shall succeed. 14 Let not his fathers wickednesse.

from Gods remembrance fall:
And let thou not his mothers finne,
be done away at all.

15 But in the prefence of the Lord, let them remaine for aye: That from the earth their memory,

he may cut cleane away.

16 Sith mercy he forgate to shew, but did pursue with spight:

The trouble I man, and fought to flay
the wofull hearted wight.

17 As he did curfing loue, it fhall betide vnto him fo:
And as he did not bleffing loue,

it shall be farre him fro.

18 As hee with cursing clad himselfe, foit like water shall

Into his bowels, and like oyle.

19 As garment let it be to him, to couer him for aye:
And as a girdle wherewith he

fhall girded be alway.

20 Loe let the fame be from the Lord, the guerdon of my foe:

Yea and of those that entil speake against my soule also.

21 But thou O Lord, that art my God, deale thou I fay with me:

After thy name deliuer me, for good thy mercies be.

2.2 Because in depth of great distresse, I needy am and poore:

And eke within my pained breft, my heart is wounded fore, The third part.

23 Euen so doe I depart away, as doth declining shade: And as the Gras hopper, so I am shaken off and sade.

24 With fasting long from needfull food, enfeebled are my knees:

And all her fatnesse hath my flesh enforced bene to leese.

25 And I also a vile reproach to them was made to be: And they that did vpon me looke

did shake their heads at me.

26 Bucthou O Lord, that art my God,
mine aide and succour be:

According to thy mercy Lord, faue and deliuer me.

2.7 And they shall know thereby, that this Lord is thy mighty hand:

And that thou, thou hast done it Lord, fo fhall they understand.

28 Although they curfe with spite, yet thou shalt bleife with louing voyce:
They shall arise and come to shame.

thy feruant shall rejoy ce.

29 Let them be cloathed all with shame, that enemies are to me:

And with confusion as a cloake, eke courred let them be.

30 But greatly I will with my mouth give thanks vnto the Lord:
And I among the multitude

his prayfes will record.

31 For he with helpe at his right hand, will stand the poore man by,

To faue him from the man that would condemne his fouleto die.

Dixit Dominus.Pfal.Cx. N.

Daud prophecieth of the power and enerlifting kingdome of Christ, and the Priesthood, wwhich fould put an end to the Priesthood of Levi. Sing this as the 68 Palme.

T He Lord did fay vnto my Lord, fit thou on my right hand,

Till I have made thy foes a Itone, wheron thy feete f hall ftand. 2 The Lord fhall out of Sion fend,

the Scepter of thy might.

Amid thy mortall foes be thou the ruler in their fight.

3 And in the day on which thy raigne and power they shall see:

Then hereby free-will offrings shall the people offer thee. Yea, with an holy worthipping,

then shall they offer all:

Thy birth due is the dew that doth from wombe of morning fall.

4 The Lord hath fworne, and neuer will repent what he doth fay:

By th'order of Melchisedech thou art a Priest for aye.

The Lord thy God, on thy right hand that standeth for thy stay:

Shall wound for thee the stately Kings vpon his wrathfull day.

6 The heathen he shall indge, and fill the place with bodies dead: And over divers countries shall

in funder fmite the head.

7 And he thall drinke out of the brooke that runneth in the way:

Therefore he shall lift up on high his royall head that day.

Confitebortibi. Pfal. Cxj. N.

Hee guith thankes to the Lord for his mercifull voorks toward his Church, and declareth voherein true voiledome and right knowledge confifeth.



iust: 2 For great his workes are found,
to fearch them such are bound, as

doe him love and trust. 3. His works are

glorious, also his righteoulnesse it doth

endure for euer. 4. His wondrous works

he would, wee still remember should,

His mercy failleth neuer.

5 Such as to him love beare A portion full faire he hath up for them laid, For this they shall well finde, He will them have in minde, and keepe them, as he said.

6 For he did not disdaine
His workes to shew them plaine,
by lightnings and by thunders:
When he the heathens land
Did give into their hand

where they beheld his wonders.

Of all his workes enfueth both judgement, right, and trueth, whereto his startes tend;

8 They are decreed fure For ever to endure, which equitie doth end.

Redemption he gaue, His people for to faue:

9 And hath also required His promise not to faile, But alwaies to preuaile:

his holy name be feared.

10 Who fo with heartfull faine
True wifedome would arraine,

the Lord feare and obey.
Such as his lawes doe keepe
Shall knowledge haue full deepe,
his prayfe fhall laft for aye.

Beatus vir. Pfal. Cxij. W.K.

Hee pray feth the selective of them that feare God and condemneth the curfed estate of the contemners of God.

Sing this as the Lords Prayer.
THe man is bleft that God doth feare,

and that his lawes doth lone indeed,
His feede on earth God will ypreare.
And bleffe fuch as from him proceede:
His housewith good hee will fulfill,
His righteoufnes endure (hall ftill.

4. Vnto the righteous doth arife.
In trouble ioy, in darkenes light:
Compation is in his eyes,
And mercy alwaies in his fight:
5. Yea, pitty mooute huch to lend,
Hee doth by judgement things expend.

6 And furely fuch thall neuer faile, For in remembrance had is hee: 7 No tidings ill can make him quaile, Who in the Lord fure hope doth fee: 8 His heart: stirme, his feare is path, For hee shall see his foes downe cast.

Hee did well for the poore prouide, His righteounelle shall still remaine, And his estate with praise abide, Though that the wicked man distant: 10 Yea, gnash his teeth thereas shall he,

And so consume his state to see.

Laudate pueri, Psal. Cxiij. W.K.

An exhortation to pray se the Lord for his proudence, in that contrary to the course of nature her overketh in his Clurch.



Lord, praise ye his name with one ac-



Things to behold both heare below, and also in heaven aboue.

The needle out of dust to draw, And eke the poore which helpe none faw. his onely mercy did him moone.

And to him fer in high degree With princes of great dignitie, that rule his people with great fame.

The barren he doth make to beare, And with great joy her fruite to teare: therefore prayfe ye his holy name.

In exitu Ifraël. Pfal. Cxiiij. W.W.

Ifraels delinerie out of Egypt, putteth them in remembrance of Gods great mercies tovvardes his children, and of our unthankefulnesse for the same.

Sing this as the 85 Pfalme.

W Hen Ifrael by Gods adresse. from Pharaohs land was bent : And Iacob house the strangers left . And in the fame traine went.

In Iuda God his glory shew'd his holineffe most bright : So did the Ifraelites declare

his kingdome, power, and might. The fea it faw, and fodainly as all amaz'd did flie :

The roaring ftream is of Iordans floud reculed backwardly.

As rammes affraid the mountaines (kipt, their frength did them for lake :

And as the filly trembling Lambes. Their tops did beate and shake.

What aild the fea as all amaz'd, fo fodainely to flee ? Ye rouling waves of Iordans flood.

why ranne ye backesvar ily? VVh of woke ye hils as Rams affravd.

way did your ftrength to fhake : Why did your tops as trembling lambes,

for feare quiver and quake? O Earth confesse thy foueraigne Lord,

and dread his mighty hand : Before the face of Jacobs God

feare yee both fea and land.

I meane the God which from hard rockes, doth cause maine floodes appeare:

And from the flony flint doth make, guth out the fountaines cleare.

Non nobis domine. Pfal. Cxv. N.

The faithfull oppressed by Idolatrous tirants, promise that they will not be unmindfull of 6 great a benefite, if it would pleafe God to heare their prayer, or deluser them by his omnipotent powver.

Sing this as the 6 8. Pfalme. Ot vnto vs, Lord , notivnto vs,

but to thy name give prayfe: Both for the mercy and the trueth, that are in the alwayes.

Why shall the heathen scorners say, where is their God become :

Our God in heaven is, and what he will, that hath he done.

Their idols filuer are and gold, worke of mens hands they be :

They have a mouth and doe not speake and eyes and doe not fee.

And they have eares joyn'd to their heads, and doe not heare at all:

And nofes eke they formed haue, and doe not fmell withall.

7 And hands they have and handle not. and feete and doe not goe :

A throat they have, yet through the fame. they make no found to blow.

Those that make them be like to them.

and those whose trust they be: O Ifrael truft in the Lord.

their helpe and thield is he.

10 O Aarons house trust in the Lord, their help and shield is hee:

Trust ye the Lord that feare the Lord. their helpe an I shield is hee.

12 The Lord hath mindefull bene of vs. and will bleffe vs alfo:

On Ifrael and Aarons houfe

his bleffing hee will show.

13 Them that be fearers of the Lord. the Lord will bleffe them all: Euen hee will bleffe them euery one.

the great and eke the fmail. 14 To you (I fay) the living Lord,

will multiplie his grace: To you and to the children that shall follow of your race.

Is Ye are the bleffed of the Lord,

which both the heaven and the earth hath made and fet in flay.

16 The heavens, yea, the heavens high belong vnto the Lord:

The earth vnto the fonnes of men he gaue of free accord.

17 They that be dead doe not with praise fer foorth the Lords renoune: Nor any that into the place

of filence doe goe downe.

18 But we will praife the Lord our God from henceforth and for aye: Sound ye the praifes of the Lord,

praise ye the Lord I say.
Dilexi quoniam. Psal. Cxvj. N.

Dauid being in great danger of Saul in the defart of Maon, perceiving the great and ineftimable lave of God towards him, magnificit fuch great mercies, and protefieth that he will be thankefull for the fame.

I Loue the Lord, because my voyce and prayer heard bath he:

2 When in my dayes I cald on him, he bowed his eareto me.

3 Enen when the finares of cruell death about befer me round: When paines of hell me caught and when

I woe and forrow found.

4 Vpon the name of God the Lord,

then did I call and fay:

Deliuer thou my foule O Lord,

I doe thee humbly pray.
5 The Lord is very mercifull.

and inft he is also:

And in our God compassion
doth pientifully flow.

6 The Lord in fafety doth preferue all those that simple be:

I was in wofull miterie and he relieved me.

7 And now my foule, fith thou art fafe

For largely lost the Lord to thee his bounty hath express.

8 Because thou hast delinered my soule from deadly thrall:

My moistened eyes from mournefull tears, my sliding feete from fall.

Before the Lord I in the land of tife will walke therefore:

To I did beleeve, therefore I spake, for I was troubled fore.

The fecond part.

11 I faid in my diffresse and feare, that all men lyars be:

12 What (ball I name to go for all the conditions)

12 What shall I pay the Lord for all his benefits to me?

13 The wholfome cup of fauing health
I thank: fully will rake:
And on the cords name I will call

when I my prayer make.

14 I to the Lord will pay the vowes, that I have him behight,
Yea, even at this prefent time,

in all his peoples fight.

15 Right deare and precious in his fight the Lord doth ave efteeme

The death of all his holy ones, what ever men do deeme.

16 Thy fernant Lord, thy fernant loe I doe my felfe confesse:

Sonne of thy handmaid, thou hast broke the bonds of my distresse.

7 And I will offer up to thee a facrifice of praise,

And I will call upon the name of God the Lord alwayes.

18 Ito the Lord will pay the vowes, that I have him behight:

Yea, even at this prefent time, in all his peoples fight.

19 Yea, in the courts of Gods ownehouse, and in the midst of thee,

and in the midft of thee.

O thou Ierufalem, I fay:

wherefore the Lord praise yee.

Laudate Dom. Pfal. Cxvij. N.

Hee exhapteth the Gentiles to praise God, because he hath accomplished as well to them, as to the serves, the promise of life enerlasting by selfus Chrift.

Sing this as the 98 Pfalme.

All ye nations of the world,
praife ye the Lord alwayes,
And all ye people enery where,

fet forth his noble praise.

For great his kindnesse is to vs.
his trueth endures for aye:
 Wherefore praise ye the Lord our God.

Confitemini. Dom. Pla. Cxviii. N.

Danud reichted of Saul and of the people, at the time appointed obtained the kingdome, for the vubich he biddeth all them that feare the Lord to be thankefull, onder wuhofe person Christistucky set forth, wuho should be of his people reichted.

O Give yet thankes vniothe Lord,

for gracious is hee:
Because his mercy doth endure
for ever towards thee.

 Let Ifrael confesse and say, his mercy dures for aye,

Now let the house of Aaron say: his mercie dures for aye.

4 Let all that feare the Lord our God even now confesse and say:

The mercy of the Lord our God, endureth still for aye.

5 In trouble and in heauineffe vnto the Lord I cride:

Which louingly heard me at large, my fuite was not denide.

6 The Lord himfelfe is on my fide: I will not fland in doubt.
Nor feare what man can doe to mee.

when God stands me about.

The cord doth take my part with them

that help to fuccour me: Therefore I shall fee my defire, vpon mine enemie.

Better it is to trust in God, then in mans mortall feede: Or to put confidence in Kings, or princes in our need. All nations have inclosed me, and compaffed me round.

10 But in the name of God fhall I mine enemies confound.

11 They kept me in on euerie fide, they kept me in I fay:

But through the Lords most mightie name I shall worke their decay.

12 They came about me all like Bees, but yet in the Lords name

I quencht the thornes that were on fire. and will destroy the same. The fecond part.

13 Thou halt with force thrust fore at me that I indeed might fall:

But through the Lord I found fuch helpe that they were vanquish all.

14 The Lord is my defence and ftrength, my loy, my mirth, and fong: He is become for me indeed

a Saujour most strong.

Is The right hand of the Lord our God doth bring to passe great things:

He cauleth voyce of ioy and health in righteous mens dwellings.

16 The right hand of the Lord doth bring most mightie things to passe:

His hand hash the preeminence, his force is as it was.

17 I will not die, but euer lide to viter and declare

The Lord his might and wondrous power his workes, and what they are.

18 The Lord himfelfe hath chaftened, and hath corrected me : But hath not given me over yet

to death, as yee may fee. 19 Set open vnto me the gates.

of trueth and righteou[nette: That I may enter into them.

the Lords praise to confesse. 20 This is the gate even of the Lord,

which shall not so be shut. But good and righteous men alway shall enter into it.

The third tart. 21 I will give thankes to thee, O Lord, because thou hast heard me;

And art become most louingly a Saujour vinto me,

22 The stone which ere this time among the builders was refused:

Is now become the corner stone, and chiefly to be vied.

23 This was the mightie worke of God. this was the Lords owne fact:

And it is marueilous to behold with eyes that noble act.

24 This is the loyfull day indeed, which God himfelfe hath wrought.

Let vs be glad and toy therein, in heart, in minde, and thought.

25 Now helpe vs Lord and profper vs. we wish with one accord: 26 Bleffed be he that comes to vs

in the name of the Lord.

27 God is the Lord that Thewerh vs light binde ye therefore with cord

Your facritice to the Altar, and give thankes to the Lord,

28 Thon art my God, I will confesse, and render thankes to thee:

Thou are my God, and I will praise thy mercy rowards me.

20 O give ye thankes vnto the Lord, for gracious is hee:

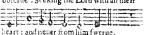
Because his mercy doth endure for ener towards mee.

Beati immaculati. Pi.Cxix. W.W.

The Prophet ve onderfully commendeth Gods Lave. v v herein l.e. cannot satisfie hemselfe, nor expresse sufficiently his affections, therevate adding notable complaints and confolations, meete for the faithfull to have both in heart and voyce : and in Hebrevy enery eight verses beginne which one letter of the Alphabet.



observe : Seeking the Lord with all their



3 Doubtleffe fuch men goe not aftray, nor doe no wicked thing:

Which stedfastly walke in his pathes without any wandring.

4. It is thy will and commandement. that with attentive heede.

Thy noble and divine precepts we learne and keepe indeede.

7 O would to God it might thee pleafe my wayes fo to addresse:

That I might both in hearr and voyce thy lawes keepe and confesse.

6 Sofhould no shame my life attaine) whilft I thus fet mine eyes: And bend my minde alwayes to mufe

on thy facred decrees. 7 Then will I praise with voright heart; and magnifie thy name.

When I shall learne thy judgements just,

and likewise proone the same. 8 And wholy will I give my felfe, to keepe the lawes most right : Forfake me not for ever Lord but fhew thy grace and might!

The second part. By what meanes may a yong man best,

If that he marke and keeps thy word, and thereights time spend. 10 Vnfainedly I have thee foughts

and thus feeking abide; O neuer fuffer me, O Lord from thy precepts to flide.

11 Within my heart and fecret thoughts, thy words I have hid ftill:

That I might not at any time, offend thy godly will:

12 We magnifie thy name, O Lord, and praile thee euermore : Thy statutes of most worthy fame, O Lord, teach me therefore.

13 Mylips haue neuer ceaft to preach, and publish day and night: The judgements all which did proceede,

from thy mouth full of might. 14 Thy teltimonies and thy wayes, pleafe me no leffe indeed:

Then all the treasures of the earth, which worldlings make their meed.

15 Of thy precepts still will I muse, and there to frame my talke :

As at a marke to will I aime, thy wayes how I may walke.

16 My onely loy I hall be fo fixt, and on thy lawes fo fet : That nothing can me fo farre blinde. that I thy words forget.

GIMEL

The third part. 17 G Rant to thy feruant now fuch grace, as may my life prolong :

Thy holy word then will I keepe, both in my heart and tongue.

18 Mineeyes which were dim and fhut vp fo open and make bright:

That of thy law and marneilous workes, I may have the cleare fight.

19 I am a ftranger in this earth, wandring now here now there Thy word therefore to mee disclose,

my footsteps for to cleare. 20 My foule is rauifht with defire, and neuer is at reft:

But feeks to know thy judgements just, and what may please thee best.

21 The proud men and malicious thou hast destroyed each one, And curfed are fuch as doe not thy hefts attend vpon.

22 Lord turne from me rebuke and fhame, which wicked men conspire:

For I have kept thy couenants, with acale as hot as fire.

23 The Princes great in counsell fare. and did against me speake: But then thy leruant thought how he

thy fratutes might not breake. 24 For why? thy couenants are my 10% and my hearts great folace :

They ferue in stead of counsellours, my matters for to passe.

DALETH. The fourth part. 25 | Am alas as brought to graue, and almost turn'd to duft;

Restore therefore my life againe, as thy promife is juft,

16 My wayes when I acknowledged. with mercy thou didft heare :

Heare now eft-foones and mee influct; thy lawes to loue and feare.

27 Teach meones throughly for to know, thy precepts and thy lore

Thy workes then will I meditate, and lay them up in store. 28 My foule I feele fo fore oppreff.

that it melteth for griefe : According to thy word therefore,

halt Lord to lend reliefe.

29 From lying and deceitfull lips? let thy grace mee defend : And that I may learne thee to love,

thy holy law me fend. 30 The way of truth both ftraight and furs.

I have chosen and found: I fer thy judgements me before, which keeps me fafe and found.

31 Since then, O God, I forc't my felfe,

thy couenants to enibrace: Let me therefore have no rebuke,

nor cheeke in any cafe. 32 Then will I ronne with iopfull cheare, where thy word doth me call,

When thou halt fer my heart at large, and rid me out of thrall,

The fift part.

33 T Nitruct me Lord in the right trade, of thy statutes digine.

And it to keepe even to the end, my heart will I encline :

34 Grant methe knoveledge of thy lavy, and I shall it obey:

With heart and minde, and all my might, I vvill it keepe I fay.

35 In the right paths of thy precepts, guide me Lord I require :

None other pleasure doe I wish, nor greater thing defire,

36 Incline my heart thy lavves to keepe.

and conenants to embrace : And from all filthy auarice, Lord shield mee vvich thy grace.

37 From vaine defires and vvoridly lufts turne backe mine eyes and fight, Giue me the spirit of life and povver,

to vvalke thy vvayes a right.

38 Confirme r. y gracious promile Lord, which thou halt made to mee : Which am thy feruant, and doe loue,

and feare nothing but thee. 39 Reproach and shame which I so feare.

from me O Lord expell: For thou doit 1. gd vith equity. 74

and therein doft excell.

Behold my hearts defire is bent, thy lawes to keepe for aye:
Lord ftrengthen me fo with thy grace, that it performe I may.

N. V. The vj. part.
41 Thy mercies great and manifold, let me obtaine (O Lord)
Thy faning health let me enjoy, according to thy word.

42 So shall I stop the standerous mouthes, of lewd men and vniust:

For in thy faithfull promifes, ftands my comfort and truft.

43 The word of truth within my mouth, let euer ftill be preft:

For in thy judgements wonderfull,

my hope doth stand and rest:

44 And whilft that breath within my breath doth naturall life preferue:
Yea till this world shallbedissolu'd,

thy law will I observe.

45 So walke will I as set at large,
and made free from all dread:

Because I fought how for to keepe, thy precepts and thy read.

46 Thy noble acts I will describe, as things of most great fame: Even before Kings I will them blaze,

and fluinke no whit for shame.

thy worthy helts and will,
which enermore 1 bane lon'd best,
and so willlour, them still.

which I have dearely fought:
And practife thy commandements,

in will, in dec le, in thought,

2 AIN. The vij, part.

49 T Hy promise which thou mad'st to me, thy seruant, Lord remember.

For therein haue I put my trust, and confidence for euer, 50 It is my comfort and my ioy,

when troubles me affaile:
For were my life not by thy word,
my life would foone me faile.

51 The proud and fuch as God contemne, fill made of me a fcorne:

Yet would I not thy Law for fake, as he that was for lorne.

Fit call do minde Lord thy great works, they and to our fathers old:

Whereby I feele my loyes furmount my griefe as hundred fold.

53 But yet also for feare I quake, feeing how wicked men.
Thy law for boke and did procure

thy judgements, who knoweth when ?

5.4 And as forme I framde my fongs
thy flaintes to exalt:

When I among the ftrangers develt, and thoughts gan me affault.

55 I thought upon thy name O Lord, by night when others fleepe, As for thy law also I kaps, and euer will it keepe.

56 This grace I did obtaine, because thy couenants sweete and deare:

I did embrace and also keepe, with reuerence and with feare.

HETH. The viij.part.

57 God, which art my part and lot, my comfort and my flav:

my comfort and my ftay:

I have decreed and promited,
thy lave to keepe alveay.

Mine earnest heart doth humbly sue, in presence of thy face:

As thou therefore haft promifed, Lord grant me of thy grace,

5 9 My life I have examined, and tride my fecret heart: Which to thy flatures caused me

Which to thy statutes caused me my feet thraight to connert.

60 I did not fray, nor linger long, as they that floathfull are: But halfily thy lavves to keepe,

I did my felfe prepare.

6: The cruell hands of vvicked men, have made of me their pray:

Yet would I not thy law forget, nor from thee goe aftray. 62 Thy righteous judgements shewed toward

fo great are and fo high. That even at midnight will I rife, thy name to magnific.

63 Companion am I to all them; which feare thee in their heart: And neither will for feare nor dread,

from thy commandements ftart.

64 Thy mercies Lord most plenteously

doe all the world fulfill;
Oteach me how I may obey,
thy flatutes and thy will.

TETH. The ix. part.

65 A Coording to thy promife Lord,
fo hast thou with me dealt;

For of thy grace in fundry forts, have I thy feruant felt.

66 Teach me alwayes to indge aright; and give mee knowledge fure: For certainely beleeve I doe, that thy precepts are pure,

67 Ere thou didft touch me with thy rod, I erred and went aftray: But now I keepethy holy word, and make it all my flay.

61 Thou are both good and gracious, and gin'st most liberally:

Thy ordinances how to keepe, therefore (O Lord) teach mee.

69 The proud and wicked men haue forg'd against me many a lie:
Yet thy commandements still observe,

with all my heart will I.

70 Their hearts are fwolne with worldly
as greafe fo arethey far, (veelth

But in thy Lavy doe I delight, and nothing feeke but that.

71 O happy time may I well fay,

For as a guide to learne thy Lawes, thy ross did me direct. 72 So that to me thy word and Law

is dearer manifold, Then thousands great of filter and gold,

or oughts far can be told.

IOD. The x.part.

73 S Eeing thy hands haue made me Lord

to be thy creature; Grant knowledge likewise how to learne to put thy Lawes in vre,

74 So they that feare thee fhall reioyce, when ever they mee fee :

Because I have learn'd by thy word, to put my trust in thée.

75 When with thy rod the world is plagu'd, I know the cause is just :

So when thou dost correct me, Lord, the cause iust needes be must.

76 Now of thy goodnesse I thee pray, fome comfort to me fend :

As thou to me thy feruant heit'ft, to from all ill me shend.

77 Thy tender mercies poure on mee, and I shall surely line:

For ioy and confolation both thy lawes to me doe give.

78 Confound the proud; whose false pretence is me for to defitoy:

But as for me thy halts to know I will my felfe imploy.

79 Who fo with reuerence doe thee feare, to me lat them retire;

And fuch as doe thy covenants know, and them alone delire.

80 My heart without all wauering let on thy lawes be bent : That no confusion come to mee, whereby I should be shent.

CAPH. The xj part.

M Y foule dorn faint, and ceafeth not thy faung health to craue :

And for thy words fak till I truft ney heartes defire to haus.

\$2 Mine eyes doe faile with looking for thy word and thus I fay:

Oh when wilt thouang comfort Lord, why don thou thus delay?

84 As a skin bonle in the impake, fo am i parteht and dride :

Yet will I not out of my heart let thy commandements flide. \$4 Alas how long that I yet live,

before I see the houre: That on my foes which me rorment thy vengeance thou wilt powre?

85 Prefumptuous men haue digged pits, thinking to make me fare :

Thus contrary against thy Lavv my hurt they doe produce.

\$6 But thy commandements are all true, and causelesse they me grieue, To thee therefore I doe complaine, that thou mightft me relieve.

87 Almost they had me cleane destroyd, and brought me quite to ground:

Yet by thy statute I abode, and therein fuccour found.

88 Restore me Lord againe to life, for thy mereies excell : And fo shall I thy couenants keepe, till death my life expell.

 $L \mathcal{A} M E D$. The xy.part.

I thy word is stablish ture:

And thall for all evernitie, fast grauenth re endure.

90 From age to age thy trueth abides, as doth the earth vvitnetle:

Whose ground-vvorke thou hast laid so sure, as no tongue can expreife.

91 Euen to this day we may well fee, hove all things perfenere

According to thy ordinance, for all things thee reuere.

92 Had it not beene that in thy Lavv my toule had comfort fought:

Long time ere nove in my distresse, I had beene brought to nought.

93 Therefore will I thy precepts aye, in memory keep: fait :

By them thou halt my life reftor'd, vohen I voas at last cast.

94 No veight to me can sittle make, for I am onely thine:

Saue me therefore, for to thy Lavves mine eares and heart encline.

95 The wicked men doe feeke my bane, and thereto lye in vvayte:

But I the while confidered, thy noble acts and great.

96 I fee nothing in this vvide world, at length which hath not end :

But thy commandements and thy Word beyond all end extend.

The xiy part. ME M.

97 W Hat great dei re and feruent louc doe I beare to thy Lavy?

All the day long my v vhole deuife, is onely on thy favv.

98 Thy word harh taught mefarre to paffe my foes in policie:

For still I keepe it as a thing of most excellencie.

99 My teachers vehich did me inftruct in knovvledge, t excell:

Because I doe by couenants keepe, and them to others tell.

100 In wifedome I doe passe also the ancient men indeed:

And all because to keepe thy Lavves, I held it aye best reede.

101 My feete I haue reftained eke from euery euill vvay:

Because that I continually thy word might keepe, I fay.

102 I have not ivveru'd from thy judgements, nor yet shrunke any deale: For why ? thou halt me taught thereby

to

to litte godly and well.

103 O Lord how sweet vnto my taste finde trily words alway?

Doubtiesse no hony in my mouth feele ought to sweet I may.

104 Thy lawes have me fuch wifedome learn'd that vitterly I have

All wicked and ungodly wayees in enery kinde of rate.

NVN. The xinj part.

105 E Ven as a lanterne to my feet,
fo doth thy word fine bright:

And to my paths where ere I goe it is a flaming light.

most certainely doubtlesse:

That I will keepe thy sudgements suft, and them in life expresse.

107 Affliction bath me fore opprest, and brought we to deaths dore:

O Lord, as thou halt promited, fo me to life reftore,

108 The offrings which with heart & voyce most franckly I thee give,

Accept, and teach me how I may after thy judgements line,

109 My foule is aye fo in my hand, that dangers me affaile:

Yet doe I not thy Law forget.

110 Although the wiched laid their new; to catch meat abay:

Yet did I not from thy precepts. once swerue, or go astray.

111 Thy Law I have fo claim'd alway; as mine owneheritage:

And why? for therein I delight, and let my whole courage.

112 For euermore I have beene bene thy flatures to fulfill:

Euento likewise vnto the end, I will continue still.

SAMECH. The xv. part.

113 T He crafty thoughts & double hearts,

I doe alwayes deteft:
But as for thy Lawes and precepts

I tou'd them ever best. 114 Thou are my hid and secret place,

my fluid and ftrong defence: Therefore I have thy promifes, look't for with patience.

depart from me anone:

Por the Commandments will I keepe

of God my Lord alone

116 As thou hast promis d, so performe, that death me not affaile

that death me not affaile:
Nor let my hope abuse me so,
that through distrust I quaile.

117 Vphold me, and I shall be safe, for ought they doe or say: And in thy Autures pleasure take

will I both night and day. 118 Thou halt trand fuch under thy feet, as doe thy flatures breake:

For nought analles their inbultie,

their counsell is but weake.

119 Like droffe thou casts the wicked out, where ere they goe or swell:
Therefore can I as thy statutes.

loue nothing halfe fo well.

120 My A-fh alas is taken with feare,
as though it were benum'd:

For when I fee thy judgements straight I am as one aston d.

AIN. The xvj.part.

121 | Doe the thing that lawfull is,

Refigne me not to them that would oppreife me with their might;

122 But for thy fernant turety be in that thing that is good:

That proud men give me not the foile, which rage as they were wood.

123 Mine eyes with waiting are now blind, thy health fo much I craue:

And eke thy righteous promise Loid, whereby thou wilt me saue.

124 Intreat thy fernant louingly, and fauour to him thow:

Thy statu es of most excellency, teach me also to know.

115 Thy humble feruant Lord I am, graunt me to understand:

How by thy flatutes I may know best what to take in hand,

for trueth is quite decaid:

Thy Lavy likewife they have transgrest, and none against them faid.

127 This is the cause voherefore I love thy Lavves better thou gold:

Or Ievvels fine, which are effects'd must coffly to be fold:

128 I thought thy precepts all most inst, and to them laid in store:

All craftie and malicious vvayes

I doe abhorre therefore.

PE. The xvij.part.

129 T Hy conenants are most evenderful!,
and full of things profound:

My foule therefore doth keepe them fure, when they are tride and found,

130 When men first enter into thy word, they finde a light most cleare:

And very Ideots understand, when they it reade or heare.

131 For ioy I haue both gap'd and breath'd to know thy commandement:

That I might guide my life thereby,
I fought venat thing it meant,

132 With mercie and compation Lord behold me from aboue: As thou art vvont to behold fuch

As thou art vyont to behold fuch as thy name feare and loue.

133 Direct my foot-steps by thy yvord; that I thy will may known; And neuer let iniquity

thy fernant ouerthrovy.

134 From danderoust ingues and deadly hare preferue and keepe me fure:

Thy

Thy precepts then will I obserue, and put them eke invre.

135 Thy countenance which doth furmount the Sanne in his bright new:

Let shine on me, and by thy Law, teach me what to eschew.

of drearie reares and feel:

When I behold how wicked men, thy lawes keepe neuer a dell.

ZADE. The xviij, part.

137 Neuery point Lord thou artiust, the wicked though they grudge:

And when thou doft fentence pronounce thou art a righteous Judge

138 To render right and flie from guile, are two chiefe points most hie: And such as thou hast in thy law,

And such as thou halt in thy la commanded vs straitly.

139 With zeale and wrath I am confumde, and even pinde away:

To fee my foes thy word forget, for ought that I doe may.

140 So pure and perfect is thy word,

as any heart can deeme:
And I thy feruant nothing more,
doe lone or yet effectse,

141 And though I be nothing fet by,

as one of bale degree: Yet doe I not thy beftes forger, nor shrinke away from thee.

1 4 2 Thy righteoutnesse Lord is most inst :

for ever to endure:
Also thy law is trueth it selfe,
most constant and most pure.

143 Trouble and griefe have feaz'd on me, and brought me wondrous low:

Yet doe I still of thy prec. pts, delight to heare and know.

144 The right confined of thy judgments, doth last for en rmore:

Then teach thou me, for even in them my life lieth up in store.

KOPH The xix part.

145 With fruent heart I call'd and cride,

now answere me. O Lord:
That thy commanden ents to observe,

I may fully actord 146 To thee my God I make my fuit,

with most humble regnest:
Saue me therefore, and I will keeps
thy precepts and the hest.

147 To the I cry curn in the morne, for before the day waxe light:

Becaute that I have in the word, my confidence we ofly plight.

148 Mine eyes preuent the watch by night and ere they call I wake.

That by deathing on the word, I might fome confort take.

149 Incline thine cares to heare my voyce, and pitte on meetake:

As shou wast wont to indge me Lord,
least life should me for lake.

ryo My foes drawneere, and doe procure my death maliciously: Which from thy law are farre gone backe, and strayd from it lewdly,

15 1 Therefore O Lord, approach thou neere for neede-doth to require:

And all thy precepts true they are, then helpe I thee defire.

15 2 But thy commandemens I have learn'd not now, but long agoe:

That they remaine for evermore, thou hast them grounded so.

RESH. The xx. part.

153 M Y trouble and airliction.

Deliuer me for of thy law,

I euer take falt hold.

154 Defend my good and righteous caufe.

with speed me succour tend.
From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked farre they are, for having health and grace: Whereby they might thy statures know.

they enter not the trace.

what tongue can them attaine?

And as thou haft me iudg'd erenow,
folut me life obtaine.

157 Though many men did trouble me, and perfecute me fore:

Yet from thy lawes I neuer shrunke, nor went away therefore.

158 And trueth it is for griefe I die, when I thefe traitors fee:

Becausethey keeps no whit thy word, nor yet seeks to know thee.

159 Behold, for I doe love thy lavves, with heart most glad and faine: As thou art good and gracious Lord,

reftore my life againe.
160 What thy word doth decree, must be.

and fo it hath beene euer: Thy righteous indgements are also, most true and decay neuer,

SCHIN. The xxj.part.

161 P Rinces have fought by cruelty, canteleffe to make me couch.

But all in vaine, for of thy word, the feare did my heart rouch.

162 And certainely even of thy word, I was more merry and glad,

Then he that of rich spoiles and preyes, great store and plently had.

163 And for all lies and talfity,

I hate most and detest: For vvhy thy holy lavves doe I,

aboue all things loue best,

164 Seuen times a day I praife the Lord, finging whith heart and voyce:

Thy righteous acts and wonderfull, to cause me to reioyce.

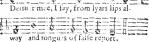
165 Great peace and reft shall all such have as doe thy statutes love: No danger shall their quiet state impaire or once remoove.

166 Mine onely health and comfort Lord,

F 4 I looke

Pialme Cxx, Cxxj. Cxxij. 78 Thy tongue doth hurt, I weene, Hooke for at thy hand : And therefore hane I done those things, No lesse then arrowes keene which thou didft me command. of hot couluming fire. 167 Thy lawes have beene my exercise, Alas , too long I flake. which my foule most defired: Within thefe tents fo blacke, So much to them my loue was bent, Which Kedars are by name, that nought elfe I required. By whom the flocke elect, 168 Thy statutes and commandements And all of Isaacks 1. Ct I keepe, thou knowest aright: Are put to open shame. For all the things that I have done, With them that peace did hate, are present in thy fight. I came a peace to make, T.AV. The xxii part. and fet a quier life: Lord, let my complaint and cry, But when my tale was rold, before thy face appeare, Canfeleffe I was controld, And as thou haft me promife made. by them that would have strife. fo teach me thee to feare, Leuaui oculos. Pl. Cxxj. W.W. 170 Mine humble fupplication The Prophet Shevueth by his ovene example, that toward thee, let finde acceffe : And grant mee Lord deliverance, the faithfull ought to looke for all their fuccour of for fo is the promife. God alone, vulo vuill gouerne and give good fucceffe to all their codly enterprifes, 171 Then shall my josthy praises speake, after most ample fort When thou thy statutes hast me taught, wherein frandes my comfort, Lift mine eyes to Sion hill, 172 My tongue shal sing & preach thy word, and on this wife fay fhall : Go !s famous actes and noble lawes, from whence I doe attend, that fuccour are just and perfect all. 173 Stretch our thy hand, I thee befeech, and specally me saue: God me fend. The mightie God mee For thy commandements to obserue, cholen, O Lord, I have. 174 Of thee alone Lord I crane health, fuccour will : which heaven and earth for other I know none: And in thy law and nothing alfe. I doe delight alone. framed, and all things therein named. 175 Grant metherefore long dayes to line, Thy foote from flip he will preferue, thy name to magnific: And of thy judg:ments mercifull, And will thee fafely keepe: let methy fauour trie. For he will neuer fleepe. 176 For I was loft and went aftray, Loc,he that doth Ifrael conferue, much like a wandring thespe: Noffeepe at all canhim catch, Oh feeke mee, for I have nor fail'd, But his eyes doe cuer watch. thy commandements to keepe. The Lord is thy warrant alway, The Lord eke doth thee couer, Ad Dominum. Plal. Cxx. T.S. As at thy right hand ever, David being burified among the barbarous sira-The Sunneshall not thee partch by day, bians through false reports of envious flatteners la-Nor the Moone not halfe fo bright, menterb Lis long abode among fuch infidels , guish Shall with cold thee hurt by night. to all kinde of verickednesse and contention The Lot i will keepe thee from diftreffe, And will thy life fure faue, crouble and in thrall, vnto the And the u also shalt have. 8 In all thy bufineffe good fucceffe, Where eur thou goeft in or out,

Lord I call, and he doth mee comfort:



4 What vantage or what thing, Getlt thou thus for to fling, thou false and flattering lyer? God will thy things bring about.

Lætatus furn. Pfal. Cxxij. W.K.

Danid releyeeth that God accomplified his promife.

David resoyceth that Godaccooplified his tromife, and placed his Arke in Sion, guing thankes, and praying for the profession of the Church,

Did in heart reloyce to heare the

peoples voyce, in offring to willingly,



are thither beat their way to take;
So God before did tell;
That there his Ifrael,
their prayers fhould rogether make,

For there are thrones erect,
and that for this respect;
to set forth intice orderly;
Which thrones right to maintaine,
To Danids house perraine,
his folke to indge accordingly.

To praylet vs not coase,

for Ierufalems peace, thy friends God profiper mightily, 7 Peace be thy walsabout. And profiper thee throughout, thy places cke continually.

8 I wish thy prosperous stare, for my poore brethreas take; that comfort have by meanes of thee, Gods housed oth mealure, Thy weight for to procure: So mu. I alwais as ites in mee.

Ad te Leuaui. Pfal. Cxxiij. T.S. A prayer of the fairlfull www.bare afflifted by

A prayer of the fait full vivieware affected by the vireled vivorldlings, and consenners of God,
Sing tiss as the 137 Pfalme.

O Lor!, that heaven dolf possesse, Life mine eyes to thee: Even as the servant lifteth his,

his mafters hands to fee.

As handmaids watch their miffres hands fome grace for to atchi un:

So we behold the Lord our God, till he doe vs forgive.

the rich and worldly wife

3 Lord grant vs thy compaffion, and more v in thy light:
For wee are fill d and onercome with hatred and detpight.
4 Our mind-s be furff d with great rebuke,

Doe make of vs their mocking flockes the proud doe vs defpile.

Nisi quia Dom. Ps. Cxxiiij. W. W.

The faithfull delivered out of great danger, acknowledge not to have escaped by their owne power, but through the sugar of God.



not our right fuffain'd, When all the

world against vs furiously, made their

vprores, and fayd, wee should all die,

3 Now long agoe, they had denoured vs all, And fwallowed quicke,

for ought that we could deeme, Such was their rage,

as wee might well esteeme:

4 And as the floods

with mightie force do fall: So had they now our lines even brought to thrall.

5 The raging streames, most proud in roaring noise:

Had long agoe, onerwhelm'd vs in the deepe.

6 But loued be God, which doth vs fafely keepe: From bloodic teeth,

and their most cruell voyce.
Which as a prey,
to cate vs voould reloyce.

7 Euen as a bird, out of the fovvlers grin,

Elcapeth avvay, right fo it fareth with ws: Broke are their nets,

and twee caped thus, 8 God that made heaven

and earth is our helpe then: His name harb faued vs.

euen from these vvicked men. Qui confidunt, Psal. Cxxv.W.K.

Hee describeth the affirence of the faithfull in their affirstions, and described wheir woralth, and the destruction of the worked.





Lord will count them right and iuft, so that

they shall be fure, for to endure.

 As mighty mountaines huge and great, Lerusalem about doe close: So will the Lordbe vnto thofe. Who on his godly will doe waite, Such are to him fo deare, They never neede to feate.

For though the righteous trie doth he, By making wicked men his rod. Least they through griefe forsake their God, It shall not as their lot still be,

4 Giue Lor I to those thine light, Whose hearts are true and right.

5 But as for fuch as turne afide, By crooked waies which they out fought : The Lord will furely bring to nought. With workes most vile they thall abide, But peace with Ifrael For enermore shall dwell.

Another of the same by R.W.

Sing this as the 10. Command ments. Hole that doe put their confidence

Vpon the Lordour God onery : Andflie to him for their defence. In all their need and mifery. Their fairh is fure firme to endure, Grounded on Christ the corner stone, Mooued with none ill but ftandeth ft.ll. Stedfast like to the mount Syon,

And as about Ierufalem, The mighty hils doe is compaffe : So that no enemies come to them, To hurtthat towne in any cafe, So God indred in enery neede, His faithfull people doth defend: Standing them by , affuredly. From this time forth world without end:

Right wife and good is our Lord God, And will not fuffer certain ly : The finners and vngo lies rod,

To tarry vpon his tamilie Leaft they also from God should goe Falling to finne and waked effe:

O Lor defend world without end. Thy christian slock through thy goodnes,

O Lor I, doe good to Christians all, That stedfast in they word abide : Such as willingly from Godfall. And to falfe do drine daily flide. Such will the Lord featter abroad,

With hypocrites throwne downe to hell. God will them fend paines without end. But Lord grant peace to Ifrael,

Glory to God the Father of might, And to his fonne our Saurour, And to the holy Ghost whose light, Shine in our hearts and vs fuccour,

That the right way from day to day; We may walke and him glorifie: With hearts defire all that are here, Worthip the Lord and fay, Amen.

In conuertendo. Pial. Cxxvi. N.

This Pfalme vvas made after the returne of the poople from Babylon, and shevveth that the meance of their delinerance vuas vuonderfull, after the Cenentie yeeres of captinitie forespoken by Ieres mie 23.1 2. and 29 10.





our tongues did thew vs loyfull men.

The hea hen folke were forced then this to co felle: How that the Lord,

for them alto great things had done.

But much more weand therefore can confesse no lesse:

Whatefore to inv. we have good cause as we begunne:

O Lord gor forth thou canit our bon lage end,

As to Deferts, the flowing rivers fend.

Full true it is. that they which fow in trares indeed,

A time will come when they shall reape in mirch and iov.

They went and wept, in bearing of their precious feed : For that their foes fulloften times did them annoy :

But their returne

with loy they shall fure see: Their sheaues home bring. and not impaired be.

Nisi Dominus. Pla. Cxxvij. W.W.

It is not mans wit, power, or labour, but the free goods-see of God that giveth riches, presented towns and countries, granteth now is ment and children.

Sing this as the Lords prayer.

E Xcept the Lord the house doe build, And therevito doe fet his hand: What men doe build it cannot stand,

Likewife in vaine men undertake Civies and holds to watch and watd, Except the Lord be their faf. guard.

2 Though ye arife earely in the morne, And so at night goe late to bed, Feeding full hardly with browne bread:

Was were your labour loft and worne, But they whom God doth lane and keepe Receive all things with quiet fleepe.

3 Therefore marke well when ever you fee That men have hoires to enjoy their land, It is the gift of Gods owne hand: For God him telfe doth multiply Of his great it beraltie,

The bledlings of postericie.

4 And when the children come to age.
They grow in firength and action effe,
In person and in comelines:
So that a that there with courage,

Of one that hate a most strong a me, Flyes not so swift, nor dota like harme,

y Ow llis hee that hath his quiver Furnished with such artillery: For when in perili he shall be,

Such one thall never thake nor thiner, When that he pleaseth before the Indge Against his fors that beare him grudge.

Beat. omnes. Pfal. Cxxviij. W.W.

Here is described the prosperous estate of persons marryed in the seare of Grd, and the promises of Gods blessings to all them that the in this honorable estate according to his commandements,

Sing this as the 137 Pfalme.

B Leffed art thou that fearest God, and walkest in his way: Ror of thy labour thoushalt eate.

h : ppy art hou I fay.

2 Like fruitfull Vine on thy house side's
fo d th thy wife spring out:
Thy chil rin stand like Oliue plants

thy table round about.

Thus art thou bieft that fearest God,

and he thailler thee fee The promifed Ierufalem, and his felicitie.

4 Thou shalt thy childrens children sees
to thy great loyes increase,
and like use a presence of thou

And likewife grace on Ifrael prosperity and peace.

Sæpe expugnauerűt. Pf. Cxxix. N.

He admonsheth the Church to rejoyce though afflifeed in all ages, for God would deliver and fodginly destroy the enemies thereof.

Sing this as the 137.Pfalme.

O Ft they now Ifrael may fay, me from my youth affaild:

2 Of they affaild me from my youth yet neuer they preuail'd.

3 Vpon my backe the plowers plow'd, and furrowes long did caft:

4 The righteons Lord hath cut the cords of wicked foes at laft.

'5 They that hate me shalbe asham'd, and trurned backe also:

6 And make as graffe vpon the house, which witheresh ere it grow.

7 Where of the mover cannot finde enough to fill his hand:

Nor he can fill his lap, that goeth to gleane upon the land.

8 Nor paffers by pray God on them to let his blefling fall:
Nor fay we blefle you in the name of God the Lord at all,

De profundis. Pfal. Cxxx. T.S.

An effectuall prayer to obteine mercie and forginenesse of his sinne, and at length delinerance from all enits.



O Lord our God if thou weigh our finnes, and them perufe: Who shall then escape and say, I can my selte excuse?

But Lord thou art mercifull, and turn's to vs thy grace; That we with hearts most carefull, should feare before thy face.

5 In God I put my whole trust, my soule waites on his vyill :

For his promife is most inst. and I hope therein still. 6 My soule to God hash regard.

viiling for him alvay:
More then they that weatch and weard

to fee the dayvning day.

Let Ifrael then bolding

in the Lord put his trust:

He is that God of mercy that his deliner must.

8 For he it is that must fauc Israel from his sinne:

And all fuch as furely have their confidence in him.

Domine non est. Psal. Cxxxj. N

Dauid charged with ambition, protesteth his humility before God.

Sing this as the Lamentation.

O Lord, I am not put in minde, I have no scornefull eye:

I doe not exercife my felte in things that be too hie.

2 But as the childe that vvained is, euen from his mothers breaft:

So have I Lord behan'd my feife in filence and in reft.

3 O Ifrael, truft in the Lord, let him be all thy flay:
From this time forth for euermore, from age to age for aye.

Memento Domin. Pla. Cxxxij. N.

The faithfull grounded on Gods promife made unto Dataid, defireth that her vocald effablish the same, both as touching his posteritie, and the euildine of the Temple, to pray there as was forespoken.



5 Till I have found out for the Lord, a place to fit thereon: Anhouse for Jacobs God to be an habitation.

6 We heard of it at Euphrata, there did eve heare this found: And in the fields and formation to an

And in the fields and forrests there, these voyces first evere found.

7 We will affay and goe in nove his tabernacle there: Refore his foot-stoole to fall downe

Before his foot-stoole to fall dovene, ypon our knees in feare,

8 Arile, O Lord, arife I lay, into thy resting place:

Both thou and the Arke of thy strength, the presence of thy grace.

 Let all thy Priests be cloathed Lord which trueth and righteonsnesses:
 Let all thy Saints and holy men

fing all with joyfulneffe.

10 And for thy feruan: Daulds fake refuse nor Lord, I say The face of thine announced Lord,

The face of thine annointed Lord nor turne thy face away.

The fecond part.

and will not firinke from it: Saying, the fruit of thy body

vpon thy feate shall sit.
12 And if thy fonnes my conenant keeps.

that I fhall learne each one: Then shall their fonnes for ever fit ypon thy Princely throne,

13 The Lord himselfe hath chose Sion, and loues therein to dwell:

14 Saying, this is my refting place.
I lone and like it well.

15 And I will bleffe with great increase h r victuals every where: And I will satisfie with bread

the needy that be there.

16 Yea, I will decke and cloathe her Priefts with my faluation:

And all her Saines shall sing for icy of my protection.

17 There will I furely make the horne of Dauid for to bud: For I have there ordein'd for mine

a lanterne bright and good.

18 As for his enemies, I will cloathe with thame for enemore:

But I will canfe his crowne to fhine more fresh then heretofore.

Ecce quam? Pfal. Cxxxiij. W.W.

The commandement of godly and brotherly amitie, compared to the most precious oyle mentioned in Exod. 30.

Sing this as the 127. Pfalme,

How happy a hing it is,
and joyfull for to fee

Brethren together faft to hold
the hand of amitie.

2 It sals to finde the sweete persume, and that costly oyntment, Which on the Sacrifiers head, by Gods precept was spent,

- 3 It weetnor Actions head alone, but drencht his beard throughout: And finally it did runne downe his rich attire about:
 - And as the lower ground doth drinke the devy of Hermon hill:
- And Sion with her filter drops, the helds with fruit doth fill.
- 5 Euen fo the Lord doth povvre on them, his bleffings manifold:

Whose hearts and minds without all guile, this knot doe keepe and hold.

Ecce nunc, Pfal. Cxxxiiij. W.K.

Hee exhorteth the Leuites that wwatch in the Temple to prayse the Lord.



with one accord.

- Lift vpyour hands on high, wnto lis holy place.
 And give the Lord his prayfes due his berefits embrace.
- 3 For why? the Lord who did bothearth and heaten frame, Doth Sin bleffe and will conferue for mermore the fame,

Laudte nomen. Pfal. Cxxxv. N.

Hee chortesh all the faithfull to pray se God for his maueilous vuorkes and graces, wherewith he has declared his Masestee, to the confusion of all Idoters.





- 3 Prayle ye the Lord for he is good, fing prayles to his name:
- It is a comely and good thing, alwayes to doe the fame.
- 4 For why the Lord hath chose Iacob, his very one we see:
- So hath he chosen Israel, his treasure for to be.
- 'y For this I know and am right fure, the Lord is very great:
- He is indeed about all Gods,
- most easie to intreat.

 6 For whatsoeuer pleased him.
- all that full well he wrought.
- In heauen, in earth, and in the fea, which he hath framde of nought,
- 7 He lifts vp clouds enen from the earth he makes lightning and raine:
- He bringerh forth the windes alfo,
- be made nothing in vaine.

 He smote the first borne of each thing; in Egypt that tooke rest,
- He spared there no living thing, the mannor yet the beast.
- 9 He hath in thee shew'd wonders great, O Egypt voide of vaunts.
- On Pharao thy curfed King and his feuere feruants.
- 10 He fracte then many nations,
- and did great acts and things: He flew the great and mightieft, and chiefest of their Kings.
- II Sehon King of the Amorites, and Og King of Balan:
- and Og King of Basan: He slew also the kingdomes all,
- that were of Canaan.

 12 And gaue their land to Ifrael
- · and heritage we fee :
- To Ifrael his owne people, an heritage to be.

The second part.

- Thy name O Lord, shall still enduse, and thy memorial!
- Throughout all generations, that are or ever shall.
 - 14 The Lord will furely now avenge his people all indeed:
- And to his fernants he will fhew fanour in time of neede.
- If The Idoles of the heathen are made,
- in all their coafts and lands: Of filuer and of gold be they
- the works even of niens hands.

 16 They have their mouthes & cannot speak
- and eyes and have no fight:

 17 They eke have eares and heare nothing, their mouths be breathlesse quite.
- 18 Wherefore all they are like to them,
 that doe fo fet them forth,
- And likewise those that trust in them, or thinke they be ought worth,

19 O all ye house of Ifrael, fee that ye prayfe the Lord: And ye that be of Aerons house, prayle him with one accord. 20 And ye that be of Leuites house, provie ye likewife the Lord : And all that stand in awe of him, prayfe him with one accord. 21 And out of Sion found his prayle, the great prayle of the Lord. Which dwelleth in Ierufalem prayfe him with one accord. Confitemini. Pfal. Cxxxvj. N. A most earnest exhortation to give shankes unto God for the creation and governance of all things. Rayle ye the Lord for good, for his mercy endureth for ever. Giue prayle vnto the God of Gods. for his mercy endureth for ever. 3. Give prayfe vnto the Lord of Lords, for his mercie endureth for euer. 4. Which doth great wonders his mercy endureth for ever. Which by his wifedome made the heavens for his mercy endureth, &c. Which on the waters ftreicht the earth, for his mercy endureth, &c.

Which made great lights to shine abroad,

for his mercy endurerh, &c.

for his mercy endureth, &c.

for his mercy endurerh, &c.

for his mercy endureth, &c.

for his mercy endureth, &c. 32 With mightie hand and stretched arme,

for his mercy endureth, &c.

for his mercy endureth, &c.

33 Which cut the red fea in two parts.

IF And drowned Pharao and his hoaft.

14 And Ifrael made patte there through, for his mercy endureth,&c.

11 And ifrael brought out from them,

As Sunne to rule the lightfome day.

9 The Moone and ftarres to guide the night

10 Which Imote Egypt with the first borne,

Pfalme Cxxxvi.

for his mercy endureth, &cc. 16 Through wilderneile his people led, for his mercy endureth, &c.

17 He which did fmite great noble Kings. for his marcy endureth. &c.

1 8 And which hath flaine the mighty Kings for his mercy endureth, &c.

19 As S hon King of the Ammorites, for his mercy endureth,&c.

20 And Og the King of Basan land. for his mercy endureth, &c.

21 And gaue their land for heritage. for his mercy endureth, &c. 22 Euen to his fernant Ifrael,

for his mercy endureth, &c. 23 Remembring vs in bale estate. for his mercy endureth, &c.

24 And from oppreffors refcued vs. for his mercy endureth, &c.

25 Which gineth food vnto all flesh, for his mercy endureth, &c. 26 Prayle ye the Lord of heaven aboue.

for his mercy endureth, &c. 27 Give thanks vnto the Lord of Lords. for his mercy endureth,&c.,

Another of the same by T. C.

Sing this at the 148. Pfabré,

Laud the Lord benigne, Whose mercies last for aye. Great thankes and prayles fing To God of Gods I fay, For certainely, His mercies dure. Both firme and fure, Eternally.

The Lord of Lords prayle ye, Whose mercies are doe dure. Great wonders onely he Doth worke by his great power: For certainely, His mercies dure, Both firme and fure, Eternally.

Which God omnipotent, The heavenly firmament Did frame as vre doe fee: For certainely, His mercies dure. Both firme and fure, Eternally.

6 Yea he the heavy charge Of all the earth did stretch, And on the vvaters large, The same he did out-reach, For certainely, &c.

Great lights be made to ve; For vvhy ? his loue is aye. To rule the lightfome day, For certainely, &c.

- 8 Such as the funne vve fee.
- And eke the Moone to cleare Which thineth in our tight:

And ftarres that doe appeare, To guide the darkefome night. For certainely, &c.

10 With grieuous plagues and fore All Egypt smote he than, The first borne leffe and more He flew of beaft and man. For certainely, &c.

11 And from amidft their land His Ifrael foorth brought : 12 Which he with mighty hand, And stretched arme hath wrought. For certainely, &c.

13 The fea he cut in two. Which flood up like a wall: 14 And made through it to goo His chofen children all. For certainely, &c.

2 . But there he whelmed then The proud King Pharao. With his huge hoaft of men And Chariots rke alfo. For certainely, &c.

56 Who led through wildernesse His people fafe and found : 17 And for his love endleffe Great Kings he brought to ground: For certainely, &c.

18 And flew with puiffant hand, Kings mighty and of fame: 19 As of Anorites land Sehon the Ling by name. For certainely, &c.

20 And Og the Gyant large. Of Bafan King alto: 21 Whoe land for heritage He gaue its people tho, Por certinely, &c.

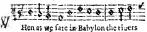
22 Euci vnto Ifrael. His ferant deare I lav He gauche fame to dwell, Aud thre abide for aye, For cetainely, &c.

23 D minde he did vs call In ou most base degree: 24 nd from oppreffors all In feety fet vs free. For ertainely, &c.

25 Ill flesh on earth abroad Wir food he doth rulfill: 26 Wherefore of heaven the God Toaud be it your will, Focertainely, &c.

Sper flumina. Pf. Cxxxvij. W.W.

I Ifraelites in their captivity hearing the Chaldens reproach and blashheme God and his religion. lefire God to punifis the Edomites, we ho prouoked the Babylonians against them, and prophecied the destruction of Babylon.





Alas, fayd we, who can once frame. his forrowfull heart to fing: The prayles of our louing God.

thus vnder a ftrange king ! But yet if I Ierusalem out of my heart let flide :

Then let my fingers quite forget the warbling harpe to guide. And let my tongue within my mouth

be tyed for euer falt, If that I joy before I fee thy full deliverance past.

Therefore O Lord, remember now, the curfed noise and cry : That Edoms fonnes against vs made, when they raz'd our Cirie. Remember Lord, their cruell words,

when as with one accord: They cryed, on, facke, and raze their walled in despight of the Lord.

B Euen fo fhalt thou (O Babylon) at length to dust be brought. And happy shall that man be cald,

that our revenge hath wrought. Yea bleffed shall that man be cald. that takes thy children young,

To dath their bones against hard stones which lye the ftreets among.

Confitebor tibi. Pfal. Cxxxviii.N.

Danil prayfith the goodnesse of God townard him, for vulich even forraigne Princes shall prayle the Lord together with him. And he is affured to have like comfort of God hereafter, as heretofore, Sing this as the 137 . Pfalme.

Hee will I pray fe with my whole heart, my Lord my God alwayes : Euen in the presence of the Gods I will admince thy prayle. 2 Towards thy holy Temple I

will looke, and worthip thee: And prayfed in my thankefull mouth, thy holy name thall be.

Euen for thy louing kindenesse fake, and for thy trueth withall: For thou thy name half by thy word

aduanced:

Nancy Dolum

aduanced over all.
When I did call thou heardest me,
and thou hast made also

The power of encreased strength within my soule to grow.

y Yea, all the Kings on earth they shall give prayse to thee, O Lord:

For they of thy most holy mouth have heard the mighty word.

6 They of the wayes of God the Lord.

in finging shall intreat:

Because the glory of the Lord it is exceeding great.

The Lord is hie and yet he doth behold the lowly fpirit:

But he contemning knowes afarre the proud and lofty wight.

8 Although in midft of trouble I doe walke, yet shall I stand:

Renewed by thee, O my Lord, thou wilt firetch forth thy hand,

Vpon the wrath of all my foes, and faued shall I be:

By thy right hand the Lord God will performe his worke to me.

Io Thy mercies Lord endures for aye, Lord doe me not for take:

Forfake me not that am the worke which thine owne hand did make.

Domine probafti. Pfal. Cxxxix. N.

David to cleanse his heart from all hypoerise, shewverh that nothing is 6 secret wwhich God seeth not, after declaring his zeale and seare of God, he protesteth to be enemie to all them that consenne God.

Sing this as the 95. Pfalme.

Lotd, thou halt me tride and knowne,

my fitting thou doft know:

And rifing exe, my thoughts afarre, thou vnderstandst also.

My pathes yea, and my lying downe,

thou compaffeft alwayes:

And by familiar cuftome art
acquainted with my wayes.

No word is in my tongue, O Lord, but knowne it is to thee:

Thou me behinde hol'dft, and before, thou layest thy hands on mee.

6 Too wonderfull aboue my reach Lord is thy cunning skill: It is fo high, that I the fame

cannot attaine vntill.

From fight of thy all-feeing fpirit,

Lord, whither shall I goe?

Or whither shall I flee away,
thy presence to scape fro?

To heaven if I mount aloft, loe thou art present there:

In hel if I lye downe below, cuen there thou dost appeare.

9 Yea, let me take the morning wings, and let me goe and hide Enen there where are the farthoft parts,

where flowing feas doe flide.

10 Yea, even thirher alfo fhall
thy reaching hand me guide:

and thy right hand shall hold me fast, and make me to abide,

11 Yea if I say the darknesse shall yet shroud me from thy light: Loe even also the darkest night, about me shalbelight.

12 Yea darknette hideth not from thee, but night doth fhine as day:

To thee the darknesse and the light, are both alike alway.

The second part.

13 For thou possessed hast my reines, and thou hast couered me:

When I within my mothers wombe, enclosed was by thee:

14 Thee will I prayfe, made fearefully and wondroully I am:
Thy workes are marueilous right well my foule doth know the fame.

15 My bones they are not hid from thee.

although in secret place: I have beene made and in the earth,

beneath I shaped was.

16 When I was formelesse, then thine eye,

Saw me for in the booke

faw me, for in thy booke:
Were written all, nought was before,

that after fashion tooke.

17 The thoughts therefore of thee (O God)
how deare are they to me?

And of them all how passing great, the endlesse number be.

18 If I should count them, loe their summe, more then the fand I see:

And whenfocuer I awake, yet am I ftill with thee,

The wicked and the bloody mes, oh that thou wouldest flay:

Euen those O God, to whom depart, depart from me I fay, 20 Euen those of thee, O Lord my Gis,

that speake full wickedly : Those that are listed up in vaine,

being enemies to thee.

1 Hate I not them that hate thee Lot,

and that in earnest wise?
Contend I not against them all,
against thee that arise?

22 I hate them with vnfained hate, euen as my very foes:

Try me, O God, and know my heart, my thoughts prooue and difciofe.

24 Confider Lord if wickedneffe in methere any be:

And in thy way, O God, my guide, for ever lead thou me.

Eripe me Dom. Pfal.Cxl.N.

David prayeth unto the Lord against the cruels, fall hood, and minurics of his enemies, assume his felse of his success, wherefore he provoketh a use to assure the myleta of his tution.

L Ord faue me from the euill man, and from the cruell wights,

 Deliuer me, which chill doe imagine in their fprires.

Which make on me continual warre,

their tongues loe have they whet, Like Serpents, underneath their lips is adders poyfon fet,

4 Keeps

- 4 Keepe me O Lord, from wicked hands, preferue mee to abide
- Free from the cruell man that meanes to cause my steps to slide.
- 5 The proud have laid a finate for men, and they have spread a net With cordes in my path wayes, and gins

for me eke haue they fee.

6 Therefore I faid vnto the Lord,

- thou art my God alone: Heare mee O Lord, O heare the voyce,
- wherewith I pray and mone.

 O Lord my God, thou onely are
- the strength that saueth mee:
 My head in day of battell hath
 beene courred still by thee.
- 8 Let not O Lord the wicked have the end of his defire;
 Performs not his ill thought leaft he
- Performe not his ill thought, least he with pride be fet on fire.
- Of them that compasse mee about, the chiefest of them all:
- Lord let the mischiefe of their lips vpon themselues befall:
- 10 Let coales fall on them, let him cast them in consuming stame: And in deepe pits, so as they may
- not rife out of the same.
- tt For no backbiter shall on earth, be set in stable plight: And easil to destruction still
- shall haunt the cruell wight.

 12 I know the Lord th'afflicted will
- reuenge, and indge the poore:
 The inst shall prayee thy name, inst shall dwell with thee enermore.

Domine clamaui, Pfal. Cxlj N.

David being griewously persecuted under Saul, defireth succour and patience, till God take vengeance of his enemies.



2. As incense let my prayer be directed

in thine eyes : And the vplifting of my

hands as evening factifiee.

3 My Lord for guiding of my mouth fet thou a watch before:
And also of my moduling lips
O Lord keepe thou the dore.

- 4 That I should wicked workes commit, incline thou not my heart:
- With ill men of their delicates Lord let mee eat no part.
- 5 But let the righteous smite me Lord, for that is good for mee,
- Let him reprooue me, and the fame
 a precious cyle shall be.
- Such imiting shall not breake my head, the time shall shortly fall,
- When I shall in their misery make prayers for them all.
- 6 Then when in story places downe their Iudges shall be cast:
- Then shall they heare my words, for then they have a pleasant tast.
- 7 Our bones about the graues mouth, loe scattered are they found:
- As he that heweth wood or he that diggeth up the ground.
- 8 But O my Lord my God, mine eyes doe looke vp vnto thee:
- In thee is all my trust let not my soule for faken be.
- 9 Which they have laid to catch mee in, Lord keepe mee from the fnate:
- And from the fubrill gins of them that wicked workers are.
 - 10 The wicked into their owne nets together let them fall:
 - While I doe by thy holpe escape the danger of them all.

Voce mea ad Dom. Pial. Cxlij. N.

Dauid neither for feare nor anger would kill Saul, but with a quiet minde prayeth unto God, who preserves him.

Sing this as the 141. Pfalme.

B Eforethe Lord God with my voyce,
I did fend our my cry:

And with my itrained voyce vnto the Lord God prayed I.

- My meditation in his fight to poure I did not fpare:
 And in the prefence of the Lord my trouble did declare.
- 3 Although perplexed was my fpirit, my path was knowne to thee: In way where I did walke a fnare
- they flily laid for mee.

 4 I lookt and view don my right hand, but none there would me know:
- All refuge failed me, and for my foule none cared tho.
- 5 Then cry le I Lord to thee, and faid, my hop sthou on :ly art:
- Thou in the land of failing art my portion and my part.
- 6 H. arke to my cry, for I am brought full low, d liver me
- From them that for me perfective, for me roo ftrong they be.
- 7 That I may praise thy name, my foule from priton Lord bring out:
- When thou art good to me, the instability that presse meround about,

Domine exaudi. Pfal. Cxliij. N. An earnest prayer for remission of sinnes, acknownledging that the enemies did cruelly persecute him by Godsiust indgement, he desiresh to be restored to grace, to be governed by his holy Spirit, that hee may frend the rest of his life in the true seare and vvorflip of God. Sing this as the 141. Pfalme. Ord heare my prayer, hearke the plaint,

that I doe make to thee :

Lord in thy native truth, and in thy justice answere me.

2 In indgement with thy feruant Lord,

oh enter not at all : For in lifted be in the fight

not one that liveth fhall.

The enemie hath purfude my foule, my life to ground hath throwne :

And faid me in the darke, like them, that dead are long agone.

4 Wishin me in perplexitie

was mine accumbred spirite: And in me was my troubled heart

amazed and affight. Yet I record time past, in all

thy workes I meditate: Yealin the workes I medicate

that thy hands naue create. To thee O Lord my God, loe, I docitrerch my craning hands:

My foule defireth after thee as Joe the thirst:e lands.

Heare me with speed my spirit doth falle, hide not thy face me fro :

Elfe shall I be like them that downs into the pit doe goe

Let me thy louing kindneffe in

the morning hear, and know: For in thee is my truft, fnew me the way that I shall goe.

For I lift vp my foule to thee,

O Lord deliner me From all mine enemies: for I haue hidden me with thee.

10 Teach me to doe thy will for thou, thou art my God I fay :

Let thy good spirit into the land of mercie me connay.

II For thy names fake with quickning grace aliae doe thou me make :

And out of trouble bring my foule, cuen for thy inflice lake.

12 And for thy marcy flay my fors. O Lord leftro, them all

That doe opprasse my soulasfor I thy feruant am and fhall.

Benedictus Dom. Pfal. Cxliiij.N.

Danil praifeth the Land for his victories and bingdome refored, yet calling for the defrution of the vvicked, he declareth vubereinthe femile of any people confiteth.

Sing this with 141. Pfilme. R Left he the Lord my ftrength, that doth i aftruft my hands to fight : The Lor it has dorn my fingers frame

to bar all by his might. 2 He is " y ghodnesse, fort and tower, deligerer and thield:

In him I truft, my people he subdues to me to yeeld.

3 O Lord, what thing is man, that him thou holdest so in price?

Or forme of man, that vpon him thou thinkest in this wise > Man is but like to vanitie,

fo passe his dayes to end, As fleering shade, bowe downe, O Lord,

the heavens and descend. 6 The mountains touch and they shall smoaks

cast forth thy lightning flame, And scatter them : thine arrowes shoot.

confume them with the fame. 7 Send downe thy hand even from above,

() Lord, deliner me : Take me from waters great, from hand

of strangers make me free. 8 Whose sub-ill mouth of vanitie

and fondnesse doth intreat : And their right hand is a right hand

of falt hood and decent 9 A newfong will I fing O God,

and finging will I be On Violl and on Instrument

ten stringed vnto thee. To Even he it is that onely gives

deliu-rance tokings? Vitto his fernant Danid help

from hurtfull fword he brings. 11 From strangers hand me faue and shield, whose mouthes talke vanitie:

And their right hand is a right hand of guile and fubt.ltie.

12 That our fonnes may be as the plants. whom growing youth doth reare:

Our daughters as caru'd corner ftones. like to a Palace faire.

13 Our garners full and plenty may with fundry forts be found:

Our theep bring thou lands, in our ftreets ten thousands may abound.

14 Our Oxen be to labour strong, that none doe vs inuade: There be no going out, no cries

within our firettes be made. 15 The people bleffed are that with

fuch bleffings are fo ftor'd: Yea bleffed all the people are,

whose God is God the Lord.

Exaltabo te. Plal. Clxv. N.

Daus describeth the wonderfull providence of God in governing and in preferring all the other creatures. He prasseth God for his suffice, mercy and special louing kindnesse town and those that eall v pon him that feare him and love him.

Hee will I laudmy Godand king, and blofferhy name for ave. 2. For

euer will I praife thy name, and bleffe



5 I of thy glorious Maiestie,

the beautie will record:
And meditate vpon thy workes,
most wonderfull O Lord.

And they shall of thy power and of thy fearefull acts declare:

And I to publish all abroad,

thy greatnesse will not spare.

7 And they into the mention shall breake of thy goodnesse great:

And I aloud thy righteoufnesse, in finging thall repeat.

8 The Lord our God is gracious, and mercifull also:

Of great abunding mercy, and to anger he is flow.

9 Yea good to all, and all his works his mercy doth exceede:

10 Locall thy works doe praise thee Lord, and doe thy honour spread.

I Thy Saints oe blelle thee, and they doe thy kingdomes glory thew:

12 And blate thy power to cause the sonnes of men thy power to know.

The second part.

13 And of his might to kingdome eke, to foread the giorious praife:

Thy king some Lord a king some is, that doth endure aswayes

14 And thy dominion through each age, endures without decay:

The Lord vphoideth then that fall, their fli ing he doth flay.

15 The eyes of all doe waite on thee, thou doft them all relieue;

And thou to each furficing foode, in scason due do't give.

16 Thou openeft thy plenteous hand, and bounteoufly doft fill:

All things whatfoeuer doeline, with gifts of thy good will.

17 The Lord is inft in all his wayes, his workes are holy all:

18 Neere all he is that call on him, in truth that on him call.

19 He the defires which they require, that feare him will fulfill:
And he will heare them when they crie, and fauethem all he will.

20 The Lord preferues all those, to him

that beare a louing heart: But he them all that wicked are, will ytterly fubuert.

21 My thankfull mouth thall gladly speake the praises of the Lord:

All flesh to praise his holy name, for ener shall accord.

Lauda anima mea. Pf. Cxlvj. I. H.

David teacheth that non-should put their trust in m.n.but in God alone, vuhois almighty, and deliuereth the afflicted, northeth the poore, setteth prisoners at liberty, comfostith the statherses, vuidovucs. strangers, and is king so ever.

Sing this as the 147. Pfalme.

Y fould praise thou the Lord alwayes.

my God I will confesse:

2 While breath and life prolong my dayes, my rongue no time shall cease.

Truft not in worldly princes then, though they abound in wealth:

Nor in the fonnes of mortall men, in whom there is no health,

4 For why? their breath doth fooned epart to earth anone they fall,

And then the counfils of their hearts decay and periffiall.

5 Ohappy is that man I fay, whom Iacobs God toth aide: And he whole hope doth not decay.

but on the Lord is staid.

6 Which made the earth and waters deepe.

the reasons high withall:
Which and his word and promife keepe.

in truth and ever thall.

With right alwayes he doth proceede, for such as finflir wrong:

The poore and hungrie he doth feede, a sa lofe the fetters strong.

7 the Lord doth fend the blinde their fight the tame to limmes reflore:

The Lord 1 fay doth lone the right and just man entrmore.

8 He doth defend the fatherleffe, and strangers lad in heart,

And quit the wildow from diffresse, and all mans wives subvert

9 Thy Lord and God sternally, OZion, bill shall raigne:

In time of all posterity, for ever to remaine.

Laudate Dom. Psal. Cxlvij. N.

The Prophet pray sets the bowny, wrisedome, power, institute and proudence of God vpon all creatures, but specially vpon in Counter, which he gathered together after their despersion, declaring but wood and independent of toward them, as he hash done to no other people.

P Raise yee the Lord, for it is good



hing.



thing. 2. The Lord his owne Ierufalem, he buildeth vp alone, and the disperst of Ifrael, doth gather into one. He heales the broken in their heart,

- their fores he doth vp binde :
- He counts the number of the ftarres, and names them in their kinde :
- Great is the Lord, great is his power, his wifedome infinite:
- 6 The Lord relieues the meeke, and throws to ground the wicked wight.
- 7 Sing vnto God the Lord with praise, vnto the Lord reloyce :
- And to our God vpon the harpe, advance your finging voyce.
- 8 He couers heaven with clouds, and for the earth prepareth raine: And on the mountaines he doth make
- the graife to grow amaine. 9 He gives to beafts their food, and to
- young Ranens when they crie: 10 His pleasure not in strength of horse,
- nor in mans legs doth lie. II Bur in all those that feare the Lord, the Lord hath his delight:
- And fuch as doe attend vpon his mercies thining light.
- The fecond part. 12 O prayfe the Lord Terufalem, thy God, O Sinn prayle:
- 13 For he the bars bath forged ftrong.
- wherewith thy gates he ftayes.

 14 Thy children h. hath bleft in thee, and in thy borders he
- Doth fettle peace, and with the flower of wreate he filleth thee.
- 15 And his commandement vpon the earth he fendeth out:
- And eke his word with speedie course, doth fwiftly runne about.
- 16 He gineth fnowlike woll, hoare-froft likeashes he dorh spread:
- 17 Like morfels cast his ice thereof the cold who can abide?
- 18 He fendeth forth his mightie word,
- and melteth them againe : His wind he makes to blow, and then the waters flow amaine.
- 19 The doctrine of his holy word, to Iacob he doth flow,
- His statutes and his judgements, he gines Ifrael to know.
- 20 With enery nation he hath not fo dealt, nor they have knowne His fecret judgements ye therefore praise yee the Lord alone.

Laudate Dom. Pfal. Cxlviij. I. H.

He promoketh all creatures to praise the Lord, in Heaven and in all places, especially for the powver that he hath given to his people I fraul.



royall, praise him with glee.

Praise him both Moone and Sunne, Which are so cleare and bright: The fame of you be done, Ye gliftering starres of light. 4 And eke no leffe, Ye.heanens faire, And clouds of the aire, His laud expresse.

- 5 For at his word they vvere All formed as vve fee : At his voyce did appeare All things in their degree: 6. Which he fer fait : To them he made, A lavv and trade, for aye to laft.
- 7 Extolland laud Gods name, On earth ye dragons fell: All deepes doe ye the same. For it becommeth you vvell, 8 Him magnifie, Fire haile, ice, fnovv, And stormes thath blovy, at his decree.
- o The hils and mountaines all, And trees that fruitfull are: The Cedars great and tall, His vvorthy praife declare, 10 Beafts and cattell, Yebirds flying, And vvormes creeping, that on earth diveil,
- 11 Allkings both more and leffe. With all their pompous traine: Princes and all Judges, That in the world remaine. 12 Exalt his name, Youg men and maides, Old men and babes Doe ye the fame.
- 13 For his name shall we proone, To be most excellent: Whose praise is farreaboue The earth and firmament. 14 For fure he shall, Exalt with bliffe, The horne of his. And helpe them all;

Pfalme Cxlix.CL.

17 His Saints all shall forth tell His praise and worthine ste. The children of strael, Each one both more and lesse: 16 And also they That with good will His words sulfill and them obey.

Cantate Domino. Pfal. Cxlix. N.

An exhortation to the Church, to praife the Lord for his victory and conquest that he greeth his Saints against all mans power.

Sing this as the 145.Pfilme.
Singe ye vito the Lord our God

a new reioycing fong:

And let the praife of him be heard
his holy saints among.

Let Ifra I reioyce in him

that made him of nothing. And let the feede of Sion eke be is yfull in their King.

3 Let them found praife with voyce of flute vnto his holy name:

And with the Timbrell and the Harpe, fing praises of the fame.

4 For why? the Lord his pleafure all hath in his people let:

And by delinerance he will raife the meekero glory great.

With glory and with honour both let all the Saints reloyee:

And now aloud vpon their beds advance their finging voyce.

6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands the let them beare

And in their hands eke let them beare a double edged fword.

7 To plugue the heathen, and correct the people with their hands:

8 To binde their stately kings in chaines, their Lords in yron bands.

To execute on them the doome that written is before:

This honour all his Saints shall have, praise ye the Lord therefore.

·Laudate Dom. Pfal.CL. N.

An exhortation to praife the Lord voithout easing by all maner of vouyes, for all his mighty and voinderfull voites.

Sing this at the 147 Pfilme,

Y Eeld vnio God the mighty Lord, praife in his Sanctuarie: And praife him in the firmament,

that sheweth his power on hie.

Advance his name and praise him in

2 Advance his name and praise him in his mighty actes alwayes:
***acardinase his aveallance**

According to his excellency of greatnesse give him praise.

3 His praises with the Princely noyfe of founding Trumpers blow: Praise him vpon the Violiand

vpon the Harpe also.

Praise him with Timbrell, and with Flute,
Organs and Virginals:

With founding Cimbals praise ye him, praise him with loud Cymbals,

The X. Commandements. 93

6 What ever hath the benefit of breathing praife the Lord:
Topraife the name of God the Lord agree with one accord

The end of the Pfulmeref David.

An Exhortation vnto the praise of God, to be sung before Moraning prayer, T.B.

Sing this as the 100. Pfalme,

P Raife the Lord, O ye Gentiles all, which hath brought you into his light a opraife him all people mortall, as it is most worthy and right.

For he is full determined on vs to poure out his mercy, And the Lords truth be ye affur'd, abid, th perpetually,

Glory be to God the Father, and to lefut Christ his true Sonne, With the holy Ghost in like maner, two v and at every season.

An Exhortation vnto the praise of

God to be fung before Euening prayer, T.B.

Sing this as the 100. Pfalme.

B Ehol I now give heede fuch as be the Lor is fervants faithfull and true, Come praife the Lord every degree, with fuch longs as to him are due.

O ye that fland in the Lords house, euen in our owne Gods mansions:

Fraife ye the Lord to bounteous, which worketh our faluation.

Lift yp your hands in his holy place.

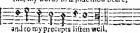
yea, and that in the time of night: Praise; ee the Lord which giuethall grace, for he is a Lord of great might.

Then shall the Lord out of Sion, which made heaven & earth by his power, Give to you and your nation, his blefting mercy, and favour.

Giory be to the Futher, See.

Audi Ifrael. Exod. xx. W.W.







The Lords prayer.

- I I am thy four aigne Lord and God, Which have the brought from carefull thrall, And eke reclaim'd from Pharaohs rod, Make thee no gods on them co call.
- 2 Nor fashioned forme of any thing, In heaven or earth to worship it: For I thy God by reuenging, With grieuous plagues this sinne will smite.
- 3 Take not in vaine Gods holy name, Abufe it not after thy will: For fo thou might'it toone purchafe blame, And in his wrath he would thee [pill.
- 4 The Lord from work the feuenth day ceast, and brought all things to perfect end; So, thui and thine that day take rest, That to Gods hefts ye may attend.
- 5 Varo thy parents honour give. As Gods commandements doe pretend, That thou long dayes and good maift live In earth where God a place doth lend.
- 6 Beware of murther and cruell hate.
- 7 All filthy fornication feare. 8 See thou theale nor in any rate.
- 9 Falle witnesse against no man beare.
- 10 Thy neighbours house wish not to haur, His wise nor ought that he cals mine: His field, his Oxe, his Asse, his flaue, Or any thing that is not thine.

M Prayer.

The Spirit of grace grant vs (O Lord)
To keepe thefe Lawes our hearts reflore;
And caufe vs all with one accord
To magnific thy name therefore.
For of our felues no strength we have
To keep thefe lawes after thy will:

That wee in thee may them tulfill.

Lord, for thy names fake graunt this,
Thou are out the night. O Sautour Christ;
Of thee to speed how should we midle;
In whom our treasure doth consist;

Thy might therefore (O Christ) we cranes

To thee for enermore be praife, With thee Father in each refp. A: And with the holy Spirit alwayes, The comforter of thine elect,

The Lords Prayer.

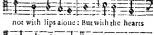


VPOD Phee suith our house Our house

vpourhee with one heart, Ourheauenly

Father and our God , Grant wee pray

The Creed.



deepe figh and groane.

Thy bl-iffed name be fanctified, Thy holy word might vs inflame. In holy life for to abide, To magnifie thy holy name: From all errors defend and keepe The little flocke of thy poore theepe.

Thy kingdome come euen arthis houre; And heuceforth euerlaftingly:
Thine holy Gho't into vs poure,
With all his gifts mo't plenteoufly,
From Sathans rage and filthy band
Defend vs with thy mighty hand.

Thy will be done with diligence, Like as in heaven in earth affo: In trouble grant vs prience, Thee to obey in wealth and woe, Let not flesh, blood, or any ill Preuaile against thy boly will.

Gine vs this day our dayly bread, And all other good gifts of thine: Keepe vs from warre, and from blood-shee, Alfo from licknes, dearth, and pine:

That we may line in quietnesse.
Without all greedy carefulnesse,

Forgiue vs our offences all.
Reduce our cerefull confeience:
As we forgiue both great and fmall
Which vito vs have done offence:
Prepare vs Lordfor to ferue thee
In perfect lone and writte.

O Lord into temptation Leade vs not when the field doth rage: To withstand his inuation,

Gine power and strength to enery age.

Arme and make strong thy seeble hoas,
With faith and with the holy Ghost.

O Lord from euill deliner vs, The dayes and times are dangerous, From euerlafting death faue vs, Aud in our last neede comfort vs:

A bleffed end to vs bequeath, Into thy hands our foules receive.

For thon O Lord art king of kings And thou half power over all: Thy glory thine hin all things, In the wide world uniterfall amen, Let it be done, O Lord, That wee have pray d with one accord,

The Creed.



the Lord of might : The Father which all

things





that is therein, which passe mans reason far.

And in like maner I believe, In Christ our Lor I his Sonne; Coequill with the Deitie, And man in fleth and bone; Conceived by the holy Ghos

Conceived by the holy Ghost, His word doth me a litre: And of his mother Mary borne, Yet she a Virgin pure,

Recause mankinde to Sathan was, For fine in bord and thrall, He came and offered up himselse, To dea h to face vs all.

And tuffering most grieuous paine Then Pilate being Indge, Was crucified on the Crosse, And the reat did not grudge.

And so he died in the flesh, But qu exented in the spirit, His body then was buried, As is our vie and right. His Soule did after this descend Into the lower parts: To them that hong in darkenesse were, The true light of their hearts.

And in the third day of his death, He role to life againe;
To th'end he might be glorified,
Out of all griefe and paine.

Afcending to the heatens high, To fit in glory still: On Gods right hand his father deate, According to his will.

Virill the day of in Igement come, When he thall come againe, With Angels power, yet of that day We all be uncertaine.

To indge all people righteoufly, Whom he hash dearely bought: The lining and the dead also, Which he hash made of nought,

And in the holy Spirit of God, My faith to fatisfie, The third perfon in Trinitie: Beleeue I stedfattly.

The holy and Catholike Church.
That Gods we, I doth maintaine
An, holy script tredoth allow.
Which Satan doth ditdains.

Aprayer to the holy Ghoft.

And also I doe trust to have, By Iesus Christ his death: Release and pardon for my finnes: And that onely by faith.

What time all flesh shall rise againe, Before the Lord of might A And see him with their bodily eyes, Which now doe give them light.

And then shall Christ our Sauiou The sheepe and goates divide: And give life cuerlastingly, To those whom he hath tride.

Within his Realme celeftiall, In glory for to reft: With all the holy company, Of Saints and Angels bleft.

Which ferne the Lord omnipotent, Obediently each houre: To whom be all dominion, An 1 praise for energy ore.

A prayer to the holy Ghost, to be

fung before the Sermon.

Sing this as the Try. Pfalme.
Come holy spirit, the God of might, conforce of vsall:
Teach vs to know thy word a right, that we doe neuer fall.
O Holy Ghott vilit our coaft, defend vs with thy thick!
Against all fine and wickedneffe,
Lord helpe vs winnet the field,

Lord keepe our King and his counfe?, and give them will and might. To perteuer in hy Golpel.

which can put finacto flight.

O Lord that givelf it hy holy word, find Preachers plenneoufly:
That in the fame we way accord, and therein live and die.

O holy fpirit direct a right, the Preachers of thy word, the Preachers of thy word, that hou by them may it cut downe finne; as it were with a lword:
Depart not from those Pastors pure, but aide them at all neede:
Which breake to wishe bread of life, whereon our foules doe feede,

Oblefted fpirit of truth keepe vs.
in peace and vnitie:
Keepe vs from fects and errors all,
and from all Papifirie.
Connertall those that be our foes,
and bring them to thy light:
That they and wee may well agree,
and prime the day & night.

O Lord increase our faith in vs, and loue so to abound: That man and wife be void of strife; and neighbours about vs round, In our time give thy peace, O word, to natious sarre and nie:









